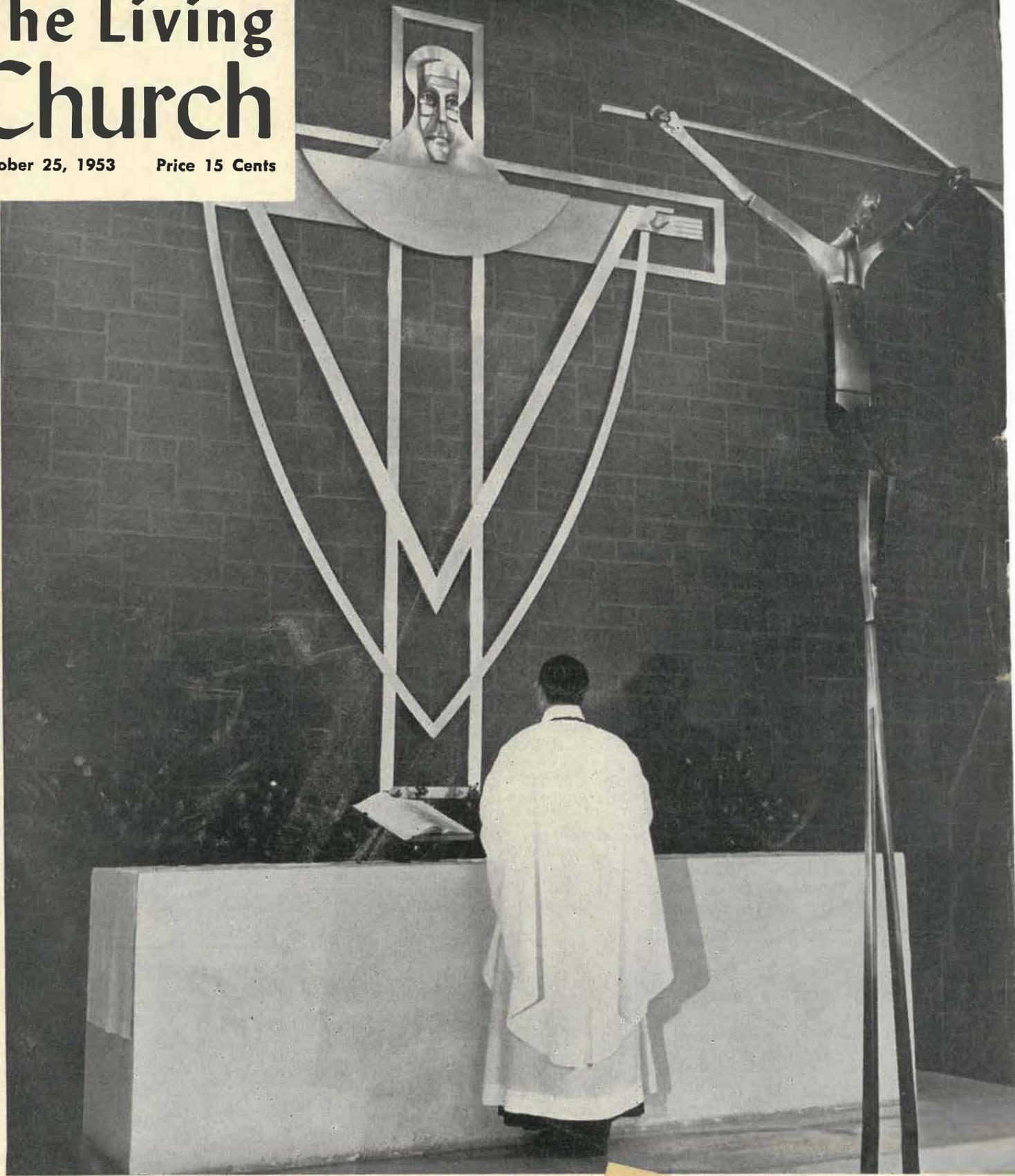


# The Living Church

October 25, 1953    Price 15 Cents



ST. GEORGE'S CHURCH, St. Louis Park, Minn.: Beyond the crucifix, the risen Christ [see page 18].

**Christian Halloween:** P. 12.

MR D C TURNBULL JR  
2 EAST HIGFIELD ROAD  
BALTIMORE 18 MARYLAND  
NOV 27-53 REN # LGS

**"Last Night I Died . . ."**

**"M**OST people who are afraid to die are also afraid to live," according to Thomas S. Kepler, professor of New Testament at the Graduate School of Theology, Oberlin College, and the author of a number of religious works, in *And Peace at the Last*, by Russell L. Dicks and Thomas S. Kepler (Westminster Press. Pp. 94. \$1.50).

This small book consists of two parts, by the joint authors respectively. Part I, by Dr. Dicks, who is associate professor of pastoral care in the divinity school of Duke University, is an imaginative account (beginning "Last night I died . . .") of the anticipation of death as it might be experienced by one told by his doctor that he has only a few months to live.

Part II is in effect an anthology, with introductions by Dr. Kepler, from a wide range of writings, both prose and poetry, on the subject of death.

While this book naturally goes far beyond the humanistic note ("The best preparation for a good death is a good life") and definitely gets God into the picture, it does not go far enough to satisfy the person who would depart this life according to the sacramental provision of the Prayer Book — "in the communion of the Catholic Church."

None the less, there is much in the book that the Churchman can appropriate, even though, taken as a whole, he will find it of unequal value. There is a generous inclusion of Anglican writers (Jeremy Taylor, Lancelot Andrewes, etc.) in the "anthology."

"Selfless" (p. 45, line 6 from top) should be "selfish," and "Sarah Primer" (p. 91, last line) should be "Sarum Primer."

of the Anglican Communion. Edited by Frank D. Gifford. Morehouse-Gorham. Pp. 235. \$3.50.

**CHRISTIAN REALISM AND POLITICAL PROBLEMS.** By Reinhold Niebuhr. Scribners. Pp. 203. \$3.

**THE RECOVERY OF HUMANITY.** By James D. Smart. Westminster Press. Pp. 157. \$2.50.

**PROTESTANTISM IN AMERICA. A Narrative History.** By Jerald C. Brauer. Westminster Press. Pp. 307. \$3.50.

**UNCONDITIONAL HATRED.** German War Guilt and the Future of Europe. By Captain Russell Grenfell, R.N. Devin-Adair. Pp. 273. \$3.75.

**HOW TO MAKE AND BREAK HABITS.** By James L. Mursell. Lippincott. Pp. 313. \$3.95.

**HAITIAN DRUMS BEAT.** A Youth Offering Resource Booklet. Seabury Press. Pp. 58. Paper, 85 cents.

**THE HOPE OF JESUS.** A Study in Moral Eschatology. By Roderic Dunkerley. Pp. viii, 228. \$3.50.

**THE RELIGION OF THE HINDUS.** Edited by Kenneth W. Morgan. Ronald Press. Pp. xii, 434. \$5.

**THE SILVER CHAIR.** By C. S. Lewis. Macmillan. Pp. 208. \$2.75.

**WESTERN CANON LAW.** By R. C. Mortimer. University of California Press. Pp. 92. \$2.

**ONE THOUSAND AND ONE POEMS OF MANKIND.** Memorable Short Poems from the World's Chief Literatures. Tupper & Love. Pp. xxv, 448. \$5.

**WITH GOD IN RED CHINA.** The Story of Two Years in Chinese Communist Prisons. By R. Olin Stockwell. Harpers. Pp. 256. \$3.

**In Brief**

**THEY BUILT FOR ETERNITY.** By Adolf-Gustav Gedat. Translated by Roland H. Bainton. Abingdon-Cokesbury. Pp. 175. \$5.

A panorama of the great buildings of the world, from the Ziggurat in Ur of the Chaldees to the Empire State, with accompanying text. Author is a devout German Protestant. Pictures, many of them full-page and one or two double spreads, are impressive.

**Books Received**

**THE ANGLICAN PULPIT TODAY.** Representative Sermons by Leading Preachers

**ACU CYCLE OF PRAYER**

Parishes accepting station days in the cycle of prayer sponsored by the American Church Union, as a minimum observance, offer the Holy Communion for the cycle's intentions including petitions for the conversion of America to Christ, missions, the Unity of the Church, the armed forces, peace of the world, seminaries, and Church schools.

**October**

- 25. St. James', Laconia, N. H.
- St. Philip's, Grand Rapids, Mich.
- 27. Ascension, Cranston, R. I.
- 28. St. John's, North Haven, Conn.
- St. Mark's, Paw Paw, Mich.
- 29. St. Barnabas, Denton, Tex.
- 30. St. John's, Springfield Gardens, L. I., N. Y.
- 31. Grace, East Providence, R. I.
- Ascension, Sierra Madre, Calif.
- All Saints', Dorchester 24, Mass.
- St. Stephen's, Providence, R. I.

*Your Choice of 7*  
wonderful  
35mm Single Frame  
**CHRISTMAS**  
**FILMSTRIPS**

- MOST WITH RECORDS
- ALL DIFFERENT
- ALL OF THE NATIVITY

**HOLY NIGHT**  
Starting with Isaiah's prophecy and ending with the manger scene.  
COLOR WITH MANUAL \$10.00   
B & W WITH MANUAL 3.00   
RECORDS, 2-78 rpm \$5.00  1-33 1/2 2.50

**HOLY CHILD OF BETHLEHEM**  
Portrayed by real people, covering the birth and childhood of Jesus.  
COLOR WITH MANUAL \$10.00   
2-12" Vinylite Records (4 sides) 78 rpm \$5.00

**WHEN THE LITTLEST CAMEL KNELT**  
Children and parents alike cherish this animated color filmstrip.  
COLOR WITH MANUAL \$10.00   
2-Vinylite Records (4 sides) 78 rpm \$5.00

**CHRISTOPHER MOUSE**  
The birth of Jesus told in a new and interesting way.  
COLOR WITH MANUAL \$10.00   
2-Vinylite Records (4 sides) 78 rpm \$5.00

**CHILD OF BETHLEHEM**  
**THREE WISE MEN**  
**THE BOYHOOD OF JESUS**  
From the film Child of Bethlehem. Legend on each frame.  
B & W . . . . \$3.00 ea.

ORDER FROM YOUR DEALER or,  
**USE THIS AD AS YOUR ORDER BLANK**

**Cathedral Films**  
140 N. Hollywood Way, Burbank, Calif.

CHECK ITEMS HERE

**Clergy and Choir**  
**VESTMENTS**  
**ALTAR HANGINGS and LINENS**  
**Chasubles - Albs - Amices - Copes**  
*All Embroidery Is Hand Done*  
**J. M. HALL, Inc.**  
14 WEST 40th ST., NEW YORK 18, N. Y.  
Tel. CHickering 4-3306

ASHBY  
**EPISCOPAL CHURCH KALENDARS**  
**and CHURCHMAN'S ORDO KALENDARS**  
*The only Episcopal Kalendars with Days and Seasons of the Church Year in the proper Liturgical colors.*  
Write for FREE circular or send 50¢ for sample copy postpaid.  
ASHBY COMPANY • BOX 418 • ERIE, PA.

# The Living Church

Established 1878

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

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

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates—\$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

## Departments

BOOKS . . . . .	2	EPISCOPATE . . . . .	10
CHANGES . . . . .	22	INTERNATIONAL . . . . .	11
DEATHS . . . . .	19	LETTERS . . . . .	4
DIOCESAN . . . . .	17	PARISH LIFE . . . . .	18
EDITORIAL . . . . .	14	U. S. A. . . . .	7
EDUCATIONAL . . . . .			18

## Things to Come

OCTOBER 1953						
S	M	T	W	T	F	S
			1	2	3	
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

NOVEMBER 1953						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

### October

- 25 21st Sunday after Trinity.
- 26. Un-American Activities Committee begins Detroit, Mich., investigation.
- 27. National Study Conference on Churches and World Order, Cleveland, to 30th. National Convocation on Church in Town and Country, NCC, St. Paul, Minn., to 29th. Consecration of the Rev. C. J. Kinsolving, III, as coadjutor of New Mexico and Southwest Texas.
- 28. St. Simon's and St. Jude's Day. Episcopal Rural Workers Fellowship, St. Paul, Minn. Consecration of Very Rev. J. B. Mosley as coadjutor of Delaware.

### November

- 1. All Saints' Day. 22d Sunday after Trinity. Girls' Friendly Society Week.
- 8. 23d Sunday after Trinity. TV Workshop, NCC, Syracuse, N. Y., to 13th.
- 9. House of Bishops, Williamsburg, Va., to 13th.
- 15. 24th Sunday after Trinity.
- 16. Conference of Eastern college clergy and women workers, to 30th.
- 17. NCC General Board, Washington, D. C., to 18th.
- 18. Episcopal election, Southwestern Virginia.
- 22. Sunday next before Advent.
- 26. Thanksgiving Day.
- 29. First Sunday after Advent.
- 30. St. Andrew.

LIVING CHURCH news is gathered by a staff of over 100 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.

October 25, 1953

THE Westminster Press



## PROTESTANTISM IN AMERICA

*A Narrative History* by JERALD C. BRAUER. Rejecting the view that Protestant church history can be told only as the separate stories of many denominations, Dr. Brauer weaves the histories of the separate churches into one dramatic narrative from Jamestown in 1607 to the present. \$3.50

## THE RECOVERY OF HUMANITY

By JAMES D. SMART. A book of twofold importance. It demonstrates the urgent need in our time for a genuine, courageous proclamation of Biblical truth—and then delivers just such a proclamation in a series of expository sermons on the essential issue of our age, the struggle between humanity and inhumanity. \$2.50

AT ALL BOOKSTORES, THE WESTMINSTER PRESS, PHILADELPHIA 7

# UTILITY ANGLICAN CASSOCK

**\$22.<sup>50</sup>**



This superior Rayon Faille Cassock has lined sleeves and full rayon lining to the waist. It is light weight and price includes a two piece cincture of same material. Tailored to perfection for durable wearing qualities.

Made in traditional style in our own workshop by America's oldest Cassock makers.

**COX SONS & VINING, Inc.**

131 East 23rd Street, New York 10, N. Y.  
FOR YOUR CONVENIENCE USE COUPON

**COX SONS & VINING, INC.**

Established 1837

133 East 23rd Street, New York 10, N. Y.

Please send \_\_\_\_\_ Anglican Cassock with cincture of same material.

Chest \_\_\_\_\_ Height \_\_\_\_\_ Collar Size \_\_\_\_\_

Sleeve Length \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Town \_\_\_\_\_ State \_\_\_\_\_

LC Oct. 25

**Suitable for all-year wear. Complete satisfaction is guaranteed.**

Church Schools Choose

## DELONG CHAIRS



for

COMFORT  
BEAUTY  
SAFETY  
COLOR  
SERVICE

### 5 Sizes—For All Age Groups Nursery to Adults

The new DeLong chairs are unequalled for beauty and durability. They will give a sparkle and lift to your Church School. Every piece scientifically designed in the use of light, beautiful woods and colorful plastic upholstery.

Chairs are made of hard maple stock, few parts, padded seat, shaped back. Finished in beautiful natural maple. Colored plastic seat. Your choice of red, blue, green or brown colors.

TABLES WITH FOLDING OR NON-FOLDING LEGS

Send for illustrations and prices

**DELONG, LENSKI & DELONG**

CHURCH FURNITURE: RENOVATIONS: LIGHTING  
CARPETING: CHAPEL CHAIRS  
1505 Race Street, Philadelphia 2, Pa.

## The American Church Union

*exists*

- ... to help in The Propagation of The Faith in every possible way.
- ... to show the Implications of Our Faith in All Spheres of Life.
- ... to defend The Heritage of Catholic Faith and Practice in The Church.

**The A.C.U. Needs Your Membership**

For further information and explanatory folders address:

**The American Church Union**  
347 Madison Ave., New York, N. Y.

### RELIGIOUS BOOKS OF ALL PUBLISHERS

**Morehouse-Gorham Co.**

14 E. 41st St. New York 17, N. Y. 29 E. Madison St. Chicago 2, Ill.

**Morehouse-Gorham Co. of California**  
261 Golden Gate Ave.,  
San Francisco 2, Calif.

## LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

### The Spring Was "All"

**L**ANDED in this place [Honolulu] from Okinawa to find the air force picture of the Okinawa gateway on the front page of my favorite Church paper [L. C., October 11th]. . . . I am asked, why all the cans out front of the picture? I thought I explained they were to draw



OKINAWA BOY  
*And not a drop to drink.*

water from the pipe leading from the spring on the hillside.

The companion picture is enclosed—a small boy trying to catch a drop or two of his own [see cut].

All the pipes do not mean anything as the spring is "all" as they say in Bill Heffner's native state of Pennsylvania.

Sometimes hundreds of cans stand empty outside our gate for days at a time when there is no water. [Then washing is done in the China Sea—water, water everywhere and not a drop to drink]. Fall rains fell the day I left Okinawa.\*  
(Rev.) NORMAN B. GODFREY.

Honolulu, T. H.

### Power and Morality

**I** WAS extremely sorry to see that under the heading of "Power and Morality" you were giving quasi-endorsement to the muddle-headed ideas expressed in the *Christian Century*. The facts regarding power appear to me to be that, far from any danger of "total victory" and "absolute power," the free world today, including the United States, has its back to the wall. The problem is not to refrain from "total victory" but to win a victory at all. As long as Korea is half enslaved, there is no stalemate; there is only defeat—for freedom and for the U.N.

And the facts regarding morality appear to be that, however open to deserved criticism the government of Chiang Kai Shek may have been, it was that of angels in comparison to that by which it has been

\*Fr. Godfrey has returned to his family after being away from them for two years establishing the Church's mission on Okinawa. He leaves Fr. Heffner in charge.

displaced, and which has massacred and tortured Chinese by the million. There is no question of admitting China to the U.N.—China has been a member from the first. The question is one of recognizing as the government of China the vile tyranny which has subjugated China—partly by our fault—and withdrawing recognition from the government which has met and is today meeting all its obligations to the U.N. To call such a proposal "morality" is to identify morality with truckling to power, however gained and however sustained. It is to sanction walking out on responsibilities inescapably ours. It is to invite the curse of Meroz.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

(Miss) C. I. CLAFLIN.

Buffalo, N. Y.

### Books for Japan

**I** HAVE been realizing the effectiveness of your editorial concerning "Books for Japan" [L. C., July 12th]. Every mail brings us parcels of books for the John Cole McKim Lending Library of Christian Literature. I am very grateful to you for giving our appeal such splendid notice and am also grateful to those who have responded with gifts of books and money.

May I make just one more appeal for this project? While we are glad to have the older standard books, we particularly desire the newer books—that is, books published within the last 12 or 15 years. It should be remembered that, because of the war and their poverty, the Japanese clergy have been unable to acquire and read the newer books.

Our address is: St. Michael's Monastery, Oyama, Tochigi Ken, Japan.

(Rev.) OLIVER B. DALE, S.S.J.E.,  
Provincial Superior.

Oyama, Tochigi Ken, Japan

### Qualification

**MAY** I both amplify and qualify my letter in your issue of 26th April. I was able to correct a statement that the British Sovereign is "a Presbyterian in Scotland because the established Church of Scotland is Presbyterian." This may be based on an extraordinary reference in Professor Toynbee's study of History (Dr. Somervell's abridgment, p. 494) to "a quaint provision of the British Constitution in virtue of which the Sovereign is an Episcopalian in England and a Presbyterian in Scotland." There is in fact, no such provision in the British Constitution. Our Statute Law requires that the Sovereign shall be "in communion with the Church of England." As the Archbishop of Canterbury told the Church Assembly in November, the Queen is "the Patron of both Churches, but a member of one only." Since my last letter was written, Canon C. B. Mortlock in the *Sunday Times* has shown that Queen Victoria at first accepted Episcopalian ministrations in Scotland. (see Canon Charles Smyth,

*The Living Church*

*Simeon and Church Order*, pp. 302-4). This aroused so much Presbyterian hostility that *The Scotsman* on 10th September 1842 administered a strong rebuke: "Her Majesty comes to Scotland on a pleasure excursion and does what the meanness of her subjects is privileged to do — worship God according to the forms of the Church of which she is a member; and a set of intolerable bigots represent this simple and proper act as an insult to the people of Scotland."

Today it looks as if intolerable bigotry has triumphed. In 1844 the Queen and her Consort forsook her Church and began to attend Presbyterian worship. From 1873 the Queen went so far as to communicate once a year at Crathie Kirk — a practice discontinued by her successors. In an article "The Moderator makes History" (*Everybody's Weekly* 13th June 1953) Mr. Robert Dennett records that the Archbishop of Canterbury had the courage to protest. He suggested that the Queen might wish to choose between the two Churches. The Queen, however, said that she hoped he would not insist on this, since he might not like her choice if she were forced to make it.

Had she chosen the Presbyterian Kirk, Queen Victoria would have had to vacate the throne for non-compliance with the Act of Settlement.

It is significant that to be on the Electoral Roll of any parish in the Church of England, one must declare *inter alia*, "I am a member of the Church of England and do not belong to any religious body not in communion with the Church of England."

There is abundant evidence that Queen Victoria's action was determined not by any "intolerable bigots" but by her dissatisfaction with her own Church and her bitter hostility toward the Scottish Episcopal Church. What began as one person's private preference has somehow come to apply to all members of the Royal Family. They are expected to eschew the sacraments and other ministrations of their Church while they are in Scotland. It may be that such statements as that of Professor Toynbee are really accepted as true and authoritative.

The Very Rev. J. Hutchison Cockburn D.D. (of the Church of Scotland) has most courteously questioned two of my statements. As a result I wish to withdraw them. That a Scottish Episcopal dignitary celebrated the Holy Eucharist for King George V at Balmoral (but secretly, because of the Presbyterians) is widely believed to be true. I find however, an absence of evidence which makes it impossible to assert it as a fact.

On 25th February 1940 Queen Elizabeth (now the Queen Mother) attended a service at St. Peter's Church, Musselborough, at which her niece was confirmed by the Bishop of Edinburgh. I referred to protests against her attendance. These seem now to be no more than vague memories. I therefore, withdraw my entire reference thereto and any implications it may have had. I can only add that some press references reflected concern at the Queen Consort's action and rather apologetically explained why she had not attended a Pres-

byterian service instead. There was no echo of *The Scotsman's* assertion of 1842 that she might "freely worship according to the forms of the Church of which she is a member." The *Court Circular* significantly failed to mention that royal engagement.

C. L. BERRY.

Wakefield, England.

**Observing Advent**

THIS is an earnest plea to the clergy of the Church to observe the Christmas season within the Christmas season this year, and not to have Christmas carols, plays, tableaux, and parties during Advent.

Advent has a powerful and needed teaching for Church people, especially our boys and girls, as well as for those persons who occasionally attend our services, perhaps with some expectation of "joining the Church." The force and the value of this teaching is impaired and obscured if the message of Advent and that of the Nativity of Jesus Christ are tangled together before Christmastide arrives.

HERBERT J. MAINWARING.

Wollaston, Mass.

**Open Communion**

ALL OF THIS FUSS about allowing unconfirmed members of the Protestant Churches to take Communion at our altars causes me to wonder. Are we being fair to our own baptized members of the Anglican Communion?

I remember six years ago, when I was first baptized, I was not allowed to take Holy Communion because I was not prepared to do so. I was baptized in 1947; I was confirmed in 1950. It was not until three years after baptism that I was eligible to take the Lord's Supper.

Why must our own family of Episcopalians step aside (because we believe in obeying Canon laws) to allow the moderns, who mostly snub the Sacraments as taboo, to take the Sacrament as a social gesture to the Episcopal celebrant.

PAUL KENNETH EGGERS, USAF,

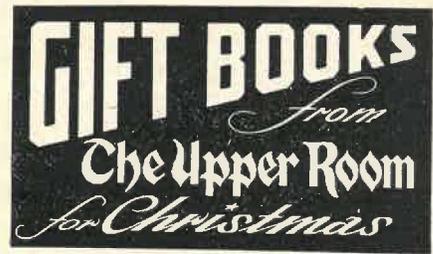
575th Medical Squadron.

Selfridge AFB, Mich.

**Clergy and Communism**

IN YOUR EDITORIAL in the September 17th issue upon priests of this Church and ministers of others who have been cited in Washington as being Communists or Communist sympathizers, you say: "We think these men, and others like them, are wrong in their political opinions."

I have never seen nor even heard of any of the gentlemen mentioned by name in your editorial, and know nothing about the extent to which any has been associated with the Communist Party. I am not writing about them, but about your reference to any thinking, writing, or speaking of a Communistic nature as "political opinions." This is sugar-coating, which I am sure you did not intend. Communism in these United States is not political opinion, it is treason. A man may be a Democrat or Republican and hold political opinions characteristic thereof and still be



**Pocket Books in Gift Boxes**

**A Pocket Prayer Book**  
**A Pocket Book of Power**

These two popular vest pocket books in a box are ideal as a gift for young and old. (Books may also be purchased separately, 50 cents each.) Gift Box, Pocket Books of Prayer and Power, \$1.



**A Pocket Prayer Book, Deluxe Edition**

Lovely white binding, with gold stamping and gold edges, makes this deluxe edition of the ever popular Pocket Prayer Book especially desirable as a gift. 75 cents each.

**A Pocket Book of Hope**

**Bishop Ralph S. Cushman**

Scripture, quotations, verses, and prayers, with more than a score of newer poems by Bishop Cushman. Bound in green imitation leather with gold stamping. 50 cents each.



**Children's Prayers**

**Lucy Gray Kendall**

A lovely book of poems of prayer and praise that the children will love. Delightfully illustrated. 50 cents each.



**THE UPPER ROOM BOOK OF Christmas Carols**

Nineteen of the best loved carols, together with the account of the nativity from the New Testament and worship services for Christmas Eve and Christmas Day. 15 cents each. 10 copies, \$1.00. 100 or more, 7 cents each.



**Prayers of the Early Church**

**Edited by J. Manning Potts**

A collection of prayers from the early centuries of the Christian church, valuable for prayer cells and groups, and for devotions at group meetings. Pocket size, 50c each.



**The Very Thought of Thee**

Selections from the writings of Bernard of Clairvaux, Jeremy Taylor, Evelyn Underhill—who represent the search for deeper faith in the 11th century, in the 17th century, and in modern times. 35 cents each.



**Prayer Time**

**Compiled by Edward D. Staples**

A book of devotions for families with young children. More than 200 meditations by skilled writers for children.

50 cents each.

Write for book catalogue. For Christmas giving, order the above books NOW from

**The Upper Room**

*The world's most widely used devotional guide*

1908 Grand Avenue, Nashville, Tenn.



## PRIVATE COMMUNION SET

9 Pieces of Sterling Silver  
in Leather Case \$137.50

This set has a sterling cross and two candlesticks and the cruets are all sterling silver. The chalice is 3" high and the case measures 6¼"x5½"x10½" and has a compartment for linens.

**LOUIS F. GLASIER**

Church Craftsman

143 East 54th Street New York 22

## Clergy Vestments

### AND ACCESSORIES

**QUALITY** founded on  
**PERFECTION**

You want perfect tailoring in your next clergy vestment or accessory. We are experienced in meeting your most exacting requirements. Our finer materials assure vestments of high quality.



WRITE FOR CATALOG AND CLOTH SWATCHES  
CHOIR VESTMENTS & ACCESSORIES



Embroidered Frontals • Superfrontals  
Markers • Dossals • Fair Linens

**J. THEODORE LUTHERBERTSON INC.**

2013 SANSOM ST. • PHILADELPHIA 3, PENNSYLVANIA

### DON'T PLAY WITH FIRE

At Last a Safety Candle  
No Flame — No Drippings  
Wedding Ceremony, Candle Light and Easter Service, For Choirs, Processions, Glee Clubs, Plays, Pageants, etc. — With Batteries, Pipe Lighted Prism Cut Plastic Flame, \$15.00 Per Dozen. Sample Mailed, \$2.00.

**LOUIS J. LINDNER**

153-LC West 33d St. N. Y. C. 1

### VESTMENTS

Cassocks • Surplices • Stoles  
All Clergy and Choir Apparel by

**WIPPELL of ENGLAND**

CATALOG AVAILABLE

American Representative **GEORGE L. PAYNE**  
15 PRINCE ST. PATERSON 7, N. J.

### LESLIE H. NOBBS

Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture  
536 MADISON AVE. NEW YORK CITY

a good American, but he cannot be a Communist, in whole or in part, and remain a loyal citizen. Communism does not tolerate divided loyalties. Communism, looking as it does to a day when the United States will be prostrated beneath the heel of Russia, wants, and almost always gets, only those who will forsake Christ and country to follow Moscow. It is not interested in people with opinions, but only in people fanatically dedicated to the overthrow of the present free world.

Because as a nation we were too decent to flatten Russia when we alone had the atom bomb and could have made the western world and ourselves safe, we must now sit tensely wondering if and when the entire Eastern seaboard will turn into one grand flaming Pearl Harbor; while with hearts dedicated to the ideology of the white savages of the Kremlin, our domestic Communists live and move and have their being in our midst, playing now the role of parrot and again the role of rodent, but working always against the United States for what unprincipled and anti-Christ Russia wants to make of the world, and of ourselves.

At the close of your editorial you appear to suggest that perhaps the men and women being called before the Congressional committee have committed no statutory wrong, and that we have no right to investigate them. Isn't it enough to know that American Communists are working against both God and their fellow citizens? Isn't it sufficient that Communism in the United States, far from being mere political opinion, conspires against the national safety? May not Congress investigate the source and nature of this very grave peril lest someone rise up to ask: "What laws have they broken, these Communists, as yet, that you dare poke about in search of their nests?"

The absence of effective security measures, the laxness of American laws, the one-time indifference of government in high places to all the burrowing and tunneling that was going on, have made it possible for Russia to steal the secret of the atom bomb from the United States. Living, as we have been, beneath the quickly ensuing sword of Damocles, how big a tear must we shed over the rigors our Russian-hearted citizens must undergo during a Congressional investigation—how deep a sob are we expected to emit for those who would hide behind American liberties in order to destroy them?

LEONARD L. EYSTER.

Bala-Cynwyd, Pa.

THE LIVING CHURCH's recent editorial on the Matthews' article [L. C., August 16th], Communism and the Clergy, was nothing but a tale of sound and fury signifying nothing.

Marxists are in our midst (e.g., the "Episcopal delegation" to last year's Communist May Day parade in New York), and we'd better get them out! With Marx's own definition of religion as "the opiate of the people," obviously nobody can be both a Marxist and a Christian. To repeat an earlier proposal of mine: Excommunicate every Red layman; excommunicate and depose every Red clergyman.

How? By a stiff national Canon to banish this *ipso facto* heresy.

Oh, the remedy is too tough, is it? Well, the Reds are tough too. . . . And if we don't clean our own house, you can bet the U. S. Congress will. And then we will be humiliated before the entire nation because of just the relatively few Marxists we harbor. . . .

ROBERT W. SHOEMAKER.

Troy, N. Y.

### Munich Church

IN THE LIVING CHURCH ANNUAL of 1952 under Convocation of American Churches in Europe there is listed for the city of Munich the Church of the Ascension (destroyed).

As I am on duty in Munich, I would appreciate anyone having knowledge of this church and its activities, location, ministers, and friends writing to me. We have an active Episcopal congregation here, using one of our Army chapels, and if it were possible to locate our former property, there might be a chance of rebuilding this former Church of the Ascension. I would be particularly interested in knowing the street address, as well as any information as to whether the property was owned, leased, or rented.

According to the *Annual*, there has also been an American library, the McCracken Memorial Library, here in Munich.

My address: Chaplain Division, Hq. Munich District, APO 407, c/o PM, New York, N. Y. (Rev.) ERIC I. EASTMAN,  
Chaplain (Maj.).

Munich.

### The Greek Liturgy

THE Rev. Bayard H. Jones [L.C., July 26th] states that when the Greek celebrant of the Liturgy is without a deacon, he does the Ektenia [Litany] himself and omits the secret prayer. . . . What actually happens is this: when the priest is serving without a deacon, he intones the Ektenia, standing at the Holy Table; and he reads his prayer after the Commendation ("Calling to remembrance . . . let us commend . . ."). To allow time for this prayer, the choir prolongs the response, "To thee, O Lord."

(Rev.) PHILIP W. GIFFIN,

(Rev.) ROBERT D. BROPHY.

Buffalo, N. Y.

### Standing or Kneeling

IN RESPONSE to Fr. Larned's [L. C., September 20th] letter regarding standing or kneeling while saying Mass—I am a member of the American Church Union and president of the Los Angeles branch of the Catholic Clerical Union.

I also believe that the Book of Common Prayer is a Catholic document; however, I do not feel any more lawless, nor in contempt or violation of the Book of Common Prayer because I stand at the Confession and at the Prayer of Humble Access, than I do when I see my people all sitting during the sermon. As far as rubrics go, is Fr. Larned aware that the congregation is directed to stand from the Gospel until the General Confession?

(Rev.) JAMES JORDAN

Rector, St. Mary of the Angels Church.  
Hollywood, Calif.

TWENTY-FIRST SUNDAY AFTER TRINITY†

## FINANCE

## Good Returns on Expectations

Each year payments received by the National Council for the General Program of the Church come closer to the amount needed to meet the monthly requirements, according to a recent report of Mr. H. M. Addinsell, treasurer of the National Council.

As of September 30th the amount received was 99.51% of the minimum eight-twelfths of the 1953 payments ordinarily expected by that date (one month is allowed for collection and transmittal of receipts).

Provinces which were "ahead of themselves" in their payment of funds included Provinces III and IV and the foreign dioceses and districts.

## NATIONAL COUNCIL

## Business Highlights

*The following report, received in telegraph form from our correspondent, Miss Elizabeth McCracken, hits the early highlights of the fall National Council meeting which, as we prepare to go to press, is still in session. A full account will appear in the November 1st issue.*

The Promotion Department reported unusually large orders for the nationwide Every Member Canvass material and credited the National Council's effort to distribute material earlier this year as being a prime factor.

Forth magazine is to conduct a survey to see how their readers regard the magazine and to study their suggestions for improvement.

The Rev. Dr. Charles W. Sydnor, Jr. reported that the four new curriculum courses have completed their first experimental run and started the second run. Three runs will be ready in the spring of 1954 and five more in 1956.

Seabury Press reported that total sales for the past three months exceeded those of the first full calendar year. Sales for July, 1953, are seven times larger than those for July, 1952; August sales are four times larger than those of August, 1952. Sales for the Seabury Press, started two and a half years ago, have been over a million dollars; however,



DR. BROOKS  
*A Prayer Book for Sing Sing*

the Press is still operating at a loss. Increased sales will decrease the deficit, and when the whole curriculum is ready, the Press expects to meet all expenses and have a surplus. Eight books have been published this year, four of them imported. Seventy styles of the Prayer Book and Hymnal have been printed. The new Annotated Constitution and Canons is ready for 1954.

Bishop Donegan of New York gave a detailed report for the National Council's Committee on Recruiting for the Ministry. More than 18,000 questionnaires were distributed and brought in a 10% return. As a result the committee asked the Presiding Bishop to appoint a full time secretary for the work; however further action was tabled until the February National Council meeting when the budget is made up.

Building grants were made to Spokane, Arizona, Eastern Oregon and Idaho. The automobile fund is to receive \$25,000. Grants were also made to Honolulu, Okinawa, Panama, the Canal Zone, Haiti, and Puerto Rico. Four large grants were made to the Philippines for building including redesignated money and money derived from the sale of old buildings. Construction of a new St. Luke's Hospital and cathedral was authorized.

## EVANGELISM

## Distribution of Free Copies of the Bible and Prayer Book

To a convict in Sing Sing, went one Bible, one Prayer Book; to the Ruyukyus Army Hospital in Okinawa, 100 Prayer Books; to the Seoul City Command, 101 Prayer Books; to Hope Farm in the diocese of New York, 200 Prayer Books — these are typical listings in the report of the last year's missionary activities of the Bible and Common Prayer Book Society of the Episcopal Church. Gifts of Bibles totaled 2,456 and of Prayer Books, 11,211.

Distribution was made in 38 dioceses, seven missionary districts of the United States, six missionary districts overseas, and in five foreign countries. About 900 Bibles and 725 Prayer Books were distributed through the American Church Institute for Negroes; 177 Bibles and about 700 Prayer Books went to groups served by New York's City Mission Society. The Armed Forces Division of the National Council called for 1,518 Prayer Books and 50 Bibles in 1952.

In sending out the report, the Rev. Dr. Roelif H. Brooks, president of the Society, said:

"The letters of appreciation for gifts of Bibles and the Books of Common Prayer made during the past year, received from our bishops, missionary clergy, and chaplains have been most heart-warming. It is with pardonable pride that the officers and managers of the Bible and Common Prayer Book Society of the Episcopal Church feel they are engaged in a real missionary endeavor. . . .

"To donate the Bibles and Prayer Books your society is dependent upon the entire Church, and so I urge and solicit your financial support. . . . In proportion as you give the distribution of books is either increased or diminished. The need is great."

Officers of the society include the Presiding Bishop as honorary chairman; the Rev. Drs. Arthur H. Judge and Nathan A. Seagle, honorary vice-presidents; the Very Rev. Dr. Lawrence Rose, vice-president; Mr. Edwin S. Gorham, Jr., secretary-treasurer; and Mr. John H. Eydeler, assistant treasurer.

**TUNING IN:** ¶In Prayer Book usage the date of this issue is the 21st Sunday after Trinity, but the feast of Christ the King, instituted by the Roman Church in 1925, is also observed in many Episcopal Church parishes and does emphasize a

truth much needed at all times. In Protestant bodies the same Sunday (last in October) is kept as Reformation Sunday, and, as a commemoration of the English Reformation, is not incongruous with the Catholic character of Anglicanism.

**WOMAN'S AUXILIARY****Disarmament Urged**

At its regular meeting at Seabury House, Greenwich, Conn., October 9th to 12th, the National Executive Board of the Woman's Auxiliary elected, as president, Mrs. Sumner Walters of the Missionary District of San Joaquin; passed a resolution calling upon women to press for practical Congressional legislation relative to disarmament, and made grants from the United Thank Offering amounting to almost \$20,000.

Mrs. Walters, the new president, is the wife of Bishop Walters of San Joaquin, and the mother of the Rev. Sumner Walters, Jr., recently appointed rector of St. Mark's Church, Hood River, Ore.

Other officers elected are: Mrs. Percy B. Strassburger, Montclair, N. J., vice chairman; and Mrs. C. G. Perry, secretary.

The women focused special attention on the problem of disarmament; particularly on Senate Concurrent Resolution No. 32, [a disarmament plan now before the Senate Foreign Relations Committee]. This was an attempt to follow up the action taken by the General Convention last year.

Among the grants made from the United Thank Offering was \$7,500 toward the building of a \$54,000 parish house and student center at St. James' Church, Pullman, Wash. Also granted was \$7,500 for assistance in the repair of San Juan Mission Hospital, Farmington, N. M., and one unusual grant made for the purchase of sleeping bags for two women Church workers in the Philippines.

The meeting closed Monday with reports from Board members who had attended the meeting of United Churchwomen at Atlantic City the week before.

**HOSPITALS****St. Luke's, New York, to Open Nine-Story Wing**

The nine-story wing that is being completed at St. Luke's Hospital, Church institution of the diocese of New York, should be ready for equipment and use in the summer of 1954. It is possible that certain sections will be ready a little earlier. First signs of building activity began in June, 1951, and the cornerstone of the wing was laid in November, 1952.

St. Luke's is located in Morningside Heights, adjacent to the Cathedral of St. John the Divine. More than 250,000

people live and work within the service area of St. Luke's, which has served the community for more than a hundred years.

**CLINICS**

The first floor and part of the second floor of the new building will be given over to out-patient clinics, formerly located in the Travers Pavilion. Under the terms of an agreement with Columbia University, health services of the university will be housed on part of the new second floor, and the university infirmary on the ninth. Special public services of the hospital will consist of new in-patient or bed accommodations for orthopedics, urology, and pediatrics.

When the eighth floor is equipped and given over to psychiatric service, St. Luke's will truly be a general hospital. Recent consolidation of the Woman's Hospital with St. Luke's has given



ST. LUKE'S, NEW YORK CITY  
*Diocesan institution grows.*

the diocesan institution an excellent division of obstetrics and gynecology.

**FUNDS NEEDED**

Before the doors of the addition are opened to patients, St. Luke's will have spent more than seven million dollars. About three million dollars of this amount still remains to be raised.

Much of the endowment income of the hospital is "restricted"; this means that money so restricted can be used only for the type of expenditure for which it was designated by its donor. The amount of unrestricted funds still fails to provide an income equal to operating losses, and the hospital incurs an annual deficit of substantial proportions.

**WORLD RELIEF****Needs of the Orthodox**

Although the most acute relief needs in Europe today exist in the Orthodox Churches and in Orthodox refugee communities, the vast majority of relief goes, quite naturally, from Protestant Churches to Protestant Churches.

This statement was made by Dr. Robert C. Mackie, director of Department of Inter-Church Aid and Service to Refugees of the World Council of Churches, in his report to his department's recent annual meeting. Dr. Mackie said:

"One or two non-Orthodox Churches are exceptionally generous to their Orthodox brethren, but it would be much healthier if this genuinely ecumenical burden were carried by more shoulders."

The Episcopal Church is known to

take a major role in aid to Orthodox countries; the recent earthquake disaster in Greece, for example, was somewhat alleviated by aid from the Episcopal Church [L. C., August 23d].

Dr. Mackie's report showed that Church groups of all faiths in the United States and elsewhere sent three times as much relief to Europe this year as the year before. This was due, he said, to the heartening response of people to appeals and to the availability of government surplus stocks in the United States.

**IMMIGRATION**

At the same meeting, Mr. Roland Elliott, director of Church World Service's immigration department, said that

**TUNING IN:** St. Luke, the "beloved physician," is a logical patron of hospitals. It was thought that his Gospel reflected medical terminology. This is only apparently so. Actually, our medical vocabulary is overloaded with ordinary Greek

words. Thus, of the terms in column 2 (orthopedics, urology, pediatrics, psychiatric, obstetrics, gynecology), all but Latin "obstetrics" are from Greek words of everyday speech. Even "clinic" is from Greek for "bed."

he had been assured by officials charged with administering the new United States immigration program that voluntary agencies such as the World Council of Churches, would have an indispensable role in the execution of the program. [RNS]

## MINISTRY

### Navy Commander Drops in Rank to Become a Chaplain

In order to become a priest and a Navy chaplain, the Rev. Herman MacGolgriek Kennickell gave up his rank as Commander in the U. S. Navy and dropped down to be a Lieutenant junior grade. He was ordained recently by Bishop Dun of Washington at St. John's Church, across from the White House.

The new chaplain, who is 32 years old and the father of three young children, saw service on a minesweeper at Okinawa and Iwo Jima and as inspector-instructor and officer in charge of several training centers in North and South Carolina.

In 1951 he enrolled at the Virginia Theological Seminary. By going to school summers at Union Theological Seminary, he managed to cover three years' work in two.

## PROVINCES

### "Episcopal Hour" Continues

Continuance of "The Episcopal Hour," a popular radio program sponsored by the Province of Sewanee's department of promotion, was assured when the delegates to the 25th Synod, meeting in Christ Church, Lexington, Ky., October 6th and 7th, voted continued financial support and to employ a full time executive secretary to handle radio details.

Also affecting the Radio Center, a non-profit, interchurch corporation located in Atlanta, Ga., was the delegates' decision to ask the dioceses of the province to contribute \$25,000 toward an organ to be dedicated to the late Bishops Walker and Walthour, pioneers of Episcopal Hour on the air.

Newly-elected officers are: president, Bishop Carruthers of South Carolina; vice president, Bishop Moody of Lexington; provincial council: Bishop Barth of Tennessee; Bishop Louttit of South Florida; the Rev. Donald G. L. Henning; the Rev. James W. Kennedy; the Rev. C. Alfred Cole; Dr. Richard Stone, and Messrs. Ralph Bishop and Prime Osborn.

The Woman's Auxiliary elected as

president Mrs. B. Duvall Chambers, Columbia, S. C., to succeed Mrs. E. G. Peoples, Oxford, N. C., in 1954, and Mrs. Richard S. Ordway, New Orleans, La., secretary.

## ANGLICAN CONGRESS

### Delegates Will Need Funds

Foreign delegates to the Anglican Congress will, many of them, need financial assistance for expenses incurred in traveling and attending the great meeting of bishops, priests, and laymen from



RNS

CHAPLAIN KENNICHELL\*  
Commander becomes Lieutenant.

all over the world. Some of them will come from poverty-stricken countries or from countries that restrict by law the amount of money which can be taken outside their borders.

The Rev. Dr. John Heuss, rector of Trinity Church, New York, has accordingly been appointed chairman of a national committee to raise \$100,000 for this purpose. It was suggested that a special offering be taken in every parish and mission of the United States.

The Anglican Congress will meet August 4th to 11th in Minneapolis. The last such congress was held in London in 1908.

## POLISH CATHOLICS

### Organ Dedication

The Episcopal Church was represented both by clergy and laity at the Polish National Catholic Church of the Holy Name,<sup>†</sup> Milwaukee, Wis., on October 11th, when a newly-installed organ was dedicated by the Rt. Rev. Francis Bonc-

\*\*Being sworn into Navy Chaplain Corps by Rear Adm. Edward B. Harp, Naval Chief of Chaplains.

zak, retired pastor of the Church. Walking in procession with the present pastor, the Rev. W. A. Slowakiewicz, and visiting Polish National Catholic clergy, were the Rev. Canon A. A. Mueller and the Rev. Canon E. H. Creviston, of All Saints' Cathedral, Milwaukee, the Rev. E. C. Colcord, chaplain of St. John's Home, Milwaukee, and the Rev. Francis C. Lightbourn, assistant editor of THE LIVING CHURCH. Canon Creviston brought greetings from Bishop Hallock of Milwaukee.

Participating in the recital that followed the dedication were Mrs. James Barr, organist of All Saints' Cathedral, Milwaukee, and Richard Crane, of All Saints'.

The service was concluded with Benediction of the Blessed Sacrament.<sup>†</sup>

## MOVIES

### Award Given "In Fertile Soil"

The Film Council of America has announced that the 7th International Edinburgh Film Festival has bestowed a "highly esteemed distinction" award upon the National Council's recently released missionary film on Town and Country work, "In Fertile Soil."

The film tells of the failures and opportunities of the Church in rural America. It is a 16mm sound film in color and runs 28 minutes.

"In Fertile Soil" was one of the 17 documentary films shown at the Festival and one of the two religious films exhibited, the other being "Martin Luther."

## UNITY

### Pilgrimage to Rome

Among the 37 persons participating in the Unity Pilgrimage to Rome last summer were 18 Anglicans, 12 Eastern Orthodox, one Swedish Lutheran, and six Roman Catholics.

While much of the preparatory work for the Pilgrimage (the third of its kind) was done by members living in Europe, Miss Barbara Simonds of the Cornerstone Library, New York, carried responsibility for organizing the program in Rome. Each of the 10 days was devoted to a period of three centuries of Church history and had its own theme for prayer, study, and visits to appropriate historic churches and places. On the first day, the theme was the Apostolic Church, Greek Orthodox liturgy being celebrated at St. Paul's American Church, of which the Rev.

**TUNING IN:** <sup>†</sup>The Holy Name is the name Jesus, which God assumed at His Incarnation. Christians treat it with the utmost reverence, by uttering it reverently (often with a bow of the head) and by refraining from bestowing it upon others,

though in some parts of the world this is customary. <sup>‡</sup>In Polish Benediction (at least as performed on this occasion) the monstration is held for a prolonged period, to the ringing of bells, before the actual blessing of the people.

Hillis Duggins is rector, and visits paid to sites familiar to Peter and Paul with special prayers in the Mamertine Prison.

Cited as a striking example of a valid approach to the problem of unity, the Pilgrimage provided means for Roman Catholics, Eastern Orthodox, Lutherans, and Anglicans to share their burdens, faith, and prayers with one another in the common experience of reliving for 10 days the most vital developments in the expanding life of the Church.

## ORTHODOX

### For a Bishop, An Enkolpion

A rare honor was bestowed upon Bishop Scaife of Western New York when the Ecumenical Patriarch<sup>1</sup> presented him with an enkolpion—a medallion framing a sacred picture and worn by a bishop on his breast. The one presented to Bishop Scaife is of carved mother of pearl.

The presentation was made by the Rt. Rev. Ezekiel (Tsoukalas), Bishop of Boston and Titular Bishop of Nazianos. In making the presentation, Bishop Ezekiel said: "His Holiness, the Patriarch, wished to convey his best wishes and blessings."

The Rev. John E. Pallas, Pastor of the Hellenic Eastern Orthodox Church of the Annunciation in Buffalo, said:

"The enkolpion signifies the office of a Bishop and its presentation to anyone outside the Eastern Orthodox Communion is exceedingly rare. Bishop Scaife deserves such honor for his significant contribution of friendship and understanding fellowship."

Bishop Scaife's coördination of religious activity has been extensive while serving as Chairman of the Joint Commission on Ecumenical Relations of the Episcopal Church's National Council. He has helped Eastern Orthodoxy as Chairman of the Joint Commission on Assistance to the Eastern Orthodox Churches, and is known personally to many of the Orthodox clergy.

Fr. Pallas described the carving of the medallion as being representative of the Holy Trinity. He said:

"God the Father is symbolized by a seated figure holding the book of life and reigning with His upraised scepter over a symbol of the world suspended at His feet. The ascension of our Lord is shown by the figure of Jesus sitting in front of the cross on the right of the Father. At their feet may be seen heavenly clouds and over their heads the third person of the Trinity, the Holy Spirit, symbolized by the dove.

"The small medallion suspended from

the enkolpion has figures carved upon it representing Joseph and Mary kneeling at the feet of the baby Jesus.

"Surmounting the central portion of the enkolpion is a pearl-studded crown bearing a small jeweled cross. The crown symbolizes Christ as King and asserts his



BISHOP SCAIFE'S ENKOLPION<sup>1</sup>  
A rare presentation.

right to rule the hearts, minds, and lives of men all over the world."

The enkolpion received by Bishop Scaife will be worn on special occasions as a pectoral cross.

## WORLD COUNCIL

### Dr. Samuel McCrea Cavert to Head USA Staff

Dr. Samuel McCrea Cavert, a man long interested in the World Council of Churches, has been elected executive secretary of the United States Conference for the World Council. At a recent meeting in Geneva, he had previously been chosen executive secretary for the United States of the overall World Council body. Dr. Cavert's office will be at 156 Fifth Ave., New York, when he assumes his new duties in February. At that time he will retire as general secretary of the National Council of Churches of Christ in the USA, after 35 years of service, to that organization and to the previous Federal Council of Churches.

Born at Charlton, N. Y., in 1888, Dr. Cavert was ordained a Presbyterian minister after his graduation from Union College. He took an active part in the formation of the World Council in 1948 and has for many years been a moving force in the large interchurch programs of relief and reconstruction. [EPS]

## EPISCOPATE

### Acceptance Still Uncertain

After attending a two-day series of meetings with Church officials, held October 6th and 7th in Louisville, Ky., the Rev. C. Gresham Marmion, Jr., returned to Dallas, Texas. He had not yet decided whether he would accept his election as Bishop of Kentucky.

On October 2d Mr. Marmion, who is rector of the Church of the Incarnation, Dallas, was elected to succeed Bishop Clingman as the fifth bishop of the diocese. On the second ballot Mr. Marmion received 15 clerical and 45 lay votes, the number voting in each order, 27 and 64 respectively. Other candidates nominated were the Rev. Robert Magill, Lynchburg, Va., the Rev. George Alexander, Columbia, S. C., and the Rt. Rev. A. L. Banyard, D.D., Suffragan Bishop of New Jersey.

The announcement of his election was made as the delegates were eating lunch and Bishop Clingman, the presiding officer, appointed the Rev. William H. Langley, Jr., rector of St. Mark's Church, Louisville, and the Rev. Stephen Davenport, rector of St. Francis-in-the-Fields, Harrods Creek, Ky., to notify Mr. Marmion. When told of his appointment, Mr. Marmion said, "I feel very humble and will give the offer prayerful consideration."

### Bishop Clingman Honored

On October 1st, the clergy and laity of the diocese of Kentucky honored Bishop Clingman, who is retiring, and his wife, with a number of social affairs.

The day began with a celebration of Holy Communion in Christ Church Cathedral, Louisville, Ky., for the communicants of the diocese, and a reception in the parish house, which was attended by more than 300 people. In the evening over 650 people attended a testimonial dinner at the Seelbach Hotel. There were six bishops at the speakers' table.

Also attending the dinner was the Rev. Robert C. Clingman, rector of St. Mark's Church, Casper, Wyo., the son of Bishop and Mrs. Clingman.

The members of the diocese presented \$5,000 to Bishop Clingman and a scroll signed by the members of the diocese. Mrs. Clingman received a silver bowl with cover and engraved with the seal of the diocese.

The Clingmans have built a permanent home in Louisville.

**TUNING IN:** ¶The Ecumenical Patriarch is the spiritual head of the Eastern Orthodox throughout the world, occupying a position analagous to that which the Archbishop of Canterbury holds in relation to the Anglican Communion. ¶Enkolpion is

from Greek *en*, "in" or "on," and *kolpos*, "bosom." The latter word appears in St. John 1:18: "No one has ever seen God; the only Son, who is in the bosom (*eis ton kolpon*) of the Father, he has made him known" (Revised Standard Version).

## KOREA

### Bishop Chadwell Injured as Jeep Crashes Into Bridge

Serious injuries were suffered recently by the Rt. Rev. Arthur Chadwell, Assistant Bishop in Korea, when the army jeep in which he was riding crashed into a bridge.

The Bishop was hospitalized in Taegu and was soon reported to be making a good recovery. His injuries included a broken collarbone, fractured ribs, and head lacerations.

## CANADA

### New Bishop

The Electoral College of the Province of Rupert's Land, meeting October 8th in Winnipeg, elected the Ven. H. E. Hives Bishop of Keewatin.

Harry Ernest Hives, who accepted the appointment, succeeds Bishop Joseph Lofthouse, D.D., who recently retired. Archdeacon Hives graduated from the University of Saskatchewan in 1926, became deacon the same year and was ordained in 1927. Prior to his acceptance he served as archdeacon and commissary for Indian work in the diocese of Saskatoon, and made his home in Battleford, Saskatchewan.

The diocese of Keewatin, with its see city at Kenora, Ont., covers 255,000 square miles. The population is predominantly Indian. It has only three self-supporting parishes and 53 missions, and is staffed by 22 clergy and 45 lay readers, 40 of whom are native catechists.

## SOUTH AFRICA

### Compulsory Transfer of People

Disapproval of the government's intention to move 60,000 Africans from their present residence near Johannesburg to a more distant site was voiced at a recent conference in Johannesburg that was attended by more than a hundred representatives of trade unions and religious bodies, social welfare workers, students, and women.

The conference was told that failure to consult the people to be affected had spread a deep sense of insecurity among Africans throughout the Union and was provoking determined opposition, and that the problem of slum clearance, the reason given for the move, could be resolved in other ways.

Concern was also expressed over a bill

the Malan government has introduced into parliament. A few months ago the Supreme Court ruled that persons of color could not be forbidden access to public places under the government's apartheid policy unless amenities of equal quality were provided. The proposed bill would not compel authorities to provide equal amenities.

The Dutch Reformed Church has been officially silent in the controversy.

### Sung Mass at a Fishing Station

The head of the Cape Town mission to Africans tells a delightful story of African Christian practice. Visiting a fishing station, Fr. Savage came across a group of 24 Africans who had been brought up in the Universities Mission to Central Africa; they had come about 1,500 miles to find work. These men, who would be lucky to have a chance of hearing Mass once in two months, were singing the Mass most beautifully in Swahili.

## POLAND

### Archbishop Deposed

The Archbishop of Warsaw and primate of Poland, Stefan Cardinal Wyszynski, has been deposed by the Communist government of Poland and transferred to "a Polish monastery."

A decree of excommunication against Roman Catholics involved in the banishment of the cardinal from his see has been issued in Rome by the Sacred Consistorial Congregation.

Refugees who have come to Munich from Poland said that tremendous displays of popular enthusiasm had greeted the cardinal whenever he appeared in public.

Bishop Michal Klepacz of Lodz has been named by the Polish bishops to replace Cardinal Wyszynski. [RNS]

### Roman Catholic Bishop Given Prison Sentence

"Having pleaded guilty to espionage, hostile propaganda, and diversionary activities," Roman Catholic Bishop Czeslaw Kaczmarek of Kielce has been sentenced to 12 years in prison and three other prominent Roman Catholic clergymen have been given terms ranging from six to nine years.

Communist reports of the trial, announced by Warsaw radio, said that the defendants had been spying for the United States and for the Vatican. The

unusual violence of anti-Vatican statements suggested that one purpose of the trial was to pave the way for a forced separation of the Polish Church from the Holy See.

Bishop Kaczmarek, the first bishop arrested in postwar Poland, had been held more than two and a half years before being tried. [RNS]

## ENGLAND

### Plan Against "Oppression"

Three ways in which Englishmen can help "fight oppression in South Africa" were proposed in London, England, by Canon John Collins of St. Paul's Cathedral, London. He suggested:

(1) That people in Britain write to Dr. Geoffrey Fisher, Archbishop of Canterbury, asking him to support the movement against racial discrimination.

(2) That Dr. Fisher be urged to request that Anglican bishops in South Africa designate at least one church in each diocese at which no "color bar" will be permitted.

(3) That Dr. Fisher be asked to "guarantee the Church of the Province of South Africa against financial loss" in case its stand results in a boycott by the white population.

Canon Collins also proposed that the Church of England withdraw financial support from "any missionary society that is not committed, in action as well as word, to abolition of the color bar." [RNS]

### Coronation Has Helped Cause of Christianity

The coronation of Queen Elizabeth II and its widespread publicity have done much to revive England religiously, according to Dr. Hugh Gough, Bishop of Bartling.

The Anglican Bishop has been visiting the United States because he is a member of the committee sponsoring the London campaign of Evangelist Billy Graham, which is being planned for spring. The Bishop said:

"Many people who had never been to church in their lives, except for funerals and weddings, saw, via television and movies, a young woman dedicate herself to God. The ceremony made a deep impression upon many people who would normally be regarded as untouched by spiritual feeling."

The Bishop said that less than 10 per cent of the British attend church. [RNS]

**TUNING IN:** ¶In ancient times an archdeacon was a chief deacon, and still is, among the Eastern Orthodox. Among Anglicans he is always at least in priest's orders and may even, as in England, be a suffragan bishop. In any case he is the

right-hand man of the diocesan in the affairs of the diocese. While deacons and priests are styled "the Rev.," deans "the Very Rev.," bishops "the Rt. Rev.," and archbishops "the Most Rev.," archdeacons have the title "the Ven." (venerable).



Have mercy on all Christian souls

# HALLOWEEN...

## Christian Way

By Dorothy Roby Schneider

Children like to be frightened (provided they are not too frightened), and Halloween, with its ghosts and spooks, is the time to teach them the true meaning of the Communion of Saints. . . .

**I**F the following announcement were to appear in our town's weekly newspaper there would probably be a great many completely mystified people:

"On the eve of the Feast of All Saints at 8:00 PM the souls of the dead will gather at the Town Hall. They will proceed in company up Main Street, past the graveyard, to the athletic field, where refreshments will be provided for them by the faithful Christians of the town.

"It is suggested that suitable persons of reliable character, who are in a state of grace, be on hand to accompany the less stable souls in order to protect them from the attacks of the devil and such evil spirits, witches, and the like, who are expected to be roaming in great numbers, as is their custom on this night.

"The souls of the dead will later join the souls of the living for a celebration in the High School gymnasium."

Yet this is exactly what is being enacted in our Community Halloween Parade, and rather effectively, too. We are no city of dazzling lights with big bands playing, and the night is usually misty and cold. The townspeople cluster along the street, peering through the murky night, trying desperately to recognize a soul here and there. There are no cheers, no boisterousness, until later when the parade is over. An air of mute expectancy and half-serious solemnity prevails.

Most youngsters will be surprised to know that their Halloween costumes are a remnant of the ancient belief that

the souls of the dead return to their earthly homes on All Hallows'-Eve. Still, they behave for all the world like a gathering of lost souls. They huddle in little groups as if for comfort in numbers. There is not a sound of merriment, for who would give himself away by his voice? The only accompaniment to their marching is the discordant shuffle of feet belonging to very long legs and very short legs walking together.

Some of them noticeably speed up as they pass the cemetery, for everyone knows that's a dangerous place on Halloween. (What soul wants to be detained in the grave for all eternity?) The devil and his cohorts, the witches, goblins, black cats, and other evil creatures dart in and out among the souls who cringe in fear, for these clutches they must escape or be doomed. There are some sturdy souls who defy the evil spirits and send them running instead,



but the toddlers and the timid have a tight hold on mother or daddy's hand, for whole families parade together. The parents are on hand to protect the souls

who need them, just as the prayers of the faithful implore the mercy of God on the souls of the dead.

When the unmasking takes place the souls are pounced upon by their waiting friends and families, and the merry-making begins. All the souls of the town are united in one joyous whooping throng, just as there shall be joy which has no end when all souls are united in Christ in the kingdom of heaven.

### THE BARRIERS LOWERED

Now perhaps this interpretation of the performance is more melodrama than drama, and one must be a liturgical



loon to read all this into an ordinary Halloween celebration in a little New England village. That this writer's family apparently qualifies for this distinction was demonstrated one day when we were all out burning off some fields behind the house. Some friends came to call, and could not see us because we were behind the hill, but saw smoke billowing and were a little perturbed. One of their children blithely reassured them, however. "Oh, don't worry," said Jennifer, "probably Mrs. Schneider is just burning a few martyrs."

There are limits, of course, to the application of liturgical imagination, but Halloween is one time when the barriers are lowered and everyone may be

as fantastic as he likes. This is attested by the continued popularity of celebrations on the Eve of All Saints by masses of people who have found out how refreshing it is to make themselves look ridiculous. When we know just what it is we're celebrating the occasion becomes more rejuvenating than ever.

It all began long before Christianity when men were reaching out with primitive expressions toward God; and many of the customs which have persisted until today are rooted in pagan superstition. The traditional bonfires (our family usually has to forego this one because



the woods are too dry) were a part of the ancient celebrations in honor of the sun god in Britain. They were held early in November at the time of the harvest, and the Druids lighted the fires to drive away the souls of the dead who were thought to be roaming abroad at this time.

The roasting of apples and nuts was begun with the ancient Romans, who, in this same month, held a festival for Pomona, goddess of fruits and gardens. The Church, as it has done in other instances, allowed the people to keep their festivals and gave them new meaning, transferring these particular celebrations into the Feast of All Saints. Pagan though these customs may have been in origin, they are fraught with Christian meaning. Halloween is the epitome of the way children like to learn meanings—through drama, fantasy, and fun.

According to Breton tradition the poor returning souls are always cold and hungry. Our little costumed souls don't admit to being cold for fear mother will really make them wear that winter coat on top of the costume—a sweater underneath is bad enough. Nevertheless they are cold, and so hungry they beg for treats. This is what remains of the "souling" custom of England and Wales when the peasants went to the homes of the wealthy begging for a "soul cake" in return for which they prayed for the souls of the giver and those of his household. Before the door they chanted, "A soul cake, a soul cake, have mercy on all Christian souls, for a soul cake." Then we may imagine that having received a cake they went on their way praying.

This writer's family eat and give away soul cakes at our house on Halloween although we have found no definite recipe for them. It is sometimes described as a shortbread, a rich crumb-

ly cooky, and sometimes as a bun with currants on top. Our children prefer the buns and we make them very tiny like pastries. One cannot pray for too many souls, but one can conceivably become too filled with soul cakes.

#### A MYSTERY-FILLED TREK

It is not at all beyond the realm of possibility that groups of children in any neighborhood today, in return for their treats, should walk on to the next house chanting together "Our Father, who art in heaven. . . ." We have done it in a small way, but here is one holiday where the city child is envied by the country one, for our neighbors are too scattered over the countryside for the children to walk in the night to many houses. Even our nearest neighbors live too far for going alone, much to our children's annoyance and their mother's and father's delight.

I, for one, would hate to miss that mystery-filled trek down the road with the rustle of leaves underfoot and the wonderful musty smell of fall in the air. A mist floats over the hollows and a fox obliges us by screaming with his most terrifying voice. One night we met a deer, a big buck. He graciously allowed us to admire him while we, and time and the night, hung suspended for a long instant. Then he gave us a flash of his white tail as he jumped over a stone wall and disappeared. So it's quite an adventure, even though at most there are only three neighbors at whose doors the children may beg. We have found our neighbors a little startled at first, but then very pleased, to hear, "We'll pray for your soul and the souls of your family."

#### IN ALL DIRECTIONS

Of course, prayers for the souls of the dead are not at all limited to the night of the Eve of All Saints. Evening prayers at our house would not be complete without, "God bless all the souls of the dead." Sometimes the children pray by name for our family and friends, those of our own parish whom they know, or the soldiers of Korea and all wars, those killed today in the airplane crash they just saw on the TV news. As in all prayer, grace flows in all directions, and as we remember the dead in our prayers



our souls grow in closer union with theirs.

What with communities everywhere providing a Halloween program for children the family party, which was a regular event at our house when I was a child, has fallen into disuse. Community programs are family affairs, too, and have a value on a wider scale. How-

ever, there is not the possibility of the revival of a liturgical Halloween in a community group as there is in the home, and to have fun at home is the



best fun of all. Costumes depicting the saints may go unrecognized in most town gatherings, but can there be anything more appropriate than children portraying their patron saints?

Our family's patron saints are St. John the Baptist with a removable pumpkin head, and St. William of Bourges, in his nightshirt, wearing an Archbishop's mitre, with a suitcase in each hand. And what fun to guess others—a lovely princess carrying a basket of roses or bread, a powerful creature with wings and a sword, two brothers dressed in red with surgical instruments and phials and jars attending to the ills of the guests, a farmer with a leek in his hat, a golden robed woman with a harp.\* They satisfy all the whims of children—whether romantic, sentimental, comic, or even gruesome—for many are headless.

Chestnuts in the fire (acorns will do), will answer any question of the future, not only whom one will marry, which does not really interest children at all. If the nut burns evenly the answer is "yes." If it splutters and pops the answer is "no." Of course, the children always say it isn't true if it comes out wrong, and always think it wonderful if it comes out right. So they can't lose either way.

Child psychology to the contrary, children adore to be frightened, and Halloween is the proof. Of course, not too frightened, and they like it to end well, but nothing is quite so delicious as a prickle creeping up the back of the neck in the middle of a ghost story. Have you ever told stories to any group of children without their begging for a ghost story? "The Devil and Daniel Webster" is not exactly what one would think of as a ghost story or a child's story, but it has been a tremendous success with our children and is full of enough humor to add to their Halloween fun and enough Christian morality to give us something to think about.

As a result of the story Beau once added an embellishment to his devil's

(Continued on page 20)

\*St. Elizabeth of Hungary, St. Michael, Sts. Cosmas and Damian, St. David of Wales, St. Cecilia.

## A Parish at Prayer

**A**LL SAINTS' CHURCH, SYRACUSE, N. Y., in addition to its annual patronal festival, is at this time keeping a special anniversary, a rather unusual sort of anniversary — the fifth anniversary of the daily recitation of Morning and Evening Prayer in the church by rotating teams of lay-readers.

This is an adaptation under modern conditions of the original provision of the Prayer Book, according to which "Daily Morning Prayer" and "Daily Evening Prayer" are meant not only to serve as the Divine Office, the *opus Dei*, of the clergy, but also to enlist the participation of the laity, and that on weekdays as well as on Sundays.

The classic statement of this intention is found in the English Prayer Book of 1661, still the official liturgy of the Church of England:

"And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

"And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him."

It may be argued that the removal of these directions from the American Prayer Book makes the regular recitation of the Daily Offices no longer of formal obligation for Churchmen in this country. Yet the American Church has never abandoned the daily lectionary, and it may even be maintained that the painstaking revision of this in recent years, completed in 1943, presupposes that Daily Morning and Evening Prayer (for which the lectionary is intended) will be read somewhere, by some — presumably at any rate by the clergy.

The daily recitation of Morning and Evening Prayer is the Church's appointed method of nourishing its children with the pure word of God. By this discipline its ministers at least are enabled to do their minimal stint of Bible reading. Even if they follow the current "expurgated" lectionary and abbreviated alternative psalter, the amount of Scripture covered in a year is not inconsiderable.

Moreover, this reading of the word of God is, in the Divine Office, raised to the level of prayer, encased as it is in a framework of prayers and songs of praise. God's inspired word is enshrined in a setting of the uniquely inspired words of men, from the author of the *Te Deum* to Thomas Cranmer. Indeed, we think it no exaggeration to say that the reading of the Divine Office is the highest form of

vocal prayer — outside of the Eucharist, which of course passes beyond prayer, being essentially action accompanied by words.

**U**NDoubtedly the ideal way to read the Divine Office is in the church and with a congregation, if it be only "two or three" of the faithful. American Churchmen may be thankful that, in spite of the removal of the formal legislation that required the "curate" to say the Office in the "parish church" and to "cause a bell to be tolled" beckoning the people to the same, there are places in our Church where the ideal is recognized and Morning and Evening Prayer are every day of the year read in the church, not infrequently with a congregation.

All Saints', Syracuse, N. Y., is one such parish. It has attempted to meet the problem in a way which, if not wholly unique, is at least unusual: some twenty-four licensed layreaders, two at a time, take turns reciting Morning and Evening Prayer in the church. At the same hours the people in the parish are encouraged to join their own private prayers to the intercessions that are being offered publicly on behalf of all. Thus, in modern form, the intention of the Prayer Book regarding the Daily Offices has at All Saints' become a reality, to the spiritual good, it is claimed by those best qualified to judge, of the entire parish.

Whether this is the best method of restoring the daily reading of Morning and Evening Prayer in the church is a question on which Churchpeople will differ. To some, it will seem like too great an invasion of the clerical office by the laity, whose normal place, it might be held, is rather to attend the services when read by the clergy. And, one asks, just what does the clergyman do in such a program: does he attend, as a congregation, while the layreaders conduct the service, or does he purposely absent himself and read his office privately, on the theory that this is a lay undertaking that will best carry itself by its own momentum?

To such an extent did these questions keep obtruding themselves to this editor that he wrote to Fr. Cole, the rector of All Saints', and asked him for more information. Fr. Cole replied:

"At All Saints' all our services . . . are the Church's prayer to God. We are a parish rather marked by the Liturgical Movement, so we are accustomed to the idea that the whole congregation is involved. We are a one-priest parish, with the usual enormous pastoral load of an established urban congregation [of some seven hundred communicants], and so, quite literally, the rector cannot be present regularly at the appointed hour every day.

"Of course this is a familiar situation, often leading to the omitting of the public Daily Offices from the parish schedule. My predecessor, Fr. Spicer, began five years ago depending on the help of layreaders to offer the Church's daily prayer on a schedule which could be announced to the people.

"This has continued to be the practice at All Saints'. Our service book will show signatures morning and evening every day since, with possibly ten scattered blanks. Our Brotherhood of St. Andrew and our Daughters of the King, through a telephone set-up, are often called on to assist in intercessions for someone in grave need, in spiritual union with the parish prayers at 7:30 AM and 5:30 PM. We are therefore able to say confidently to people in long continued illness or other trouble that the parish will pray for them at 7:30 and 5:30 every day. . . .

"Sometimes the rector is with the men in church saying the prayers. Sometimes he is standing by a hospital bed at the hour, adding his prayers to the parish's intercession. The layreaders do carry the responsibility and the rector counts on them to do so, saying his own Offices and prayers at another time if his pastoral schedule makes that necessary, as it often does. Whether he is there, or whether one layreader alone is there, the schedule of daily prayer goes on.

"Every Prayer Book Holy Day the Eucharist is offered immediately after Morning Prayer, and of course the rector lays aside other duties to keep this appointment. On these occasions the layreaders on duty assist by reading the Office with the rector and in reading the Epistle and making the day's intercessions."

We do not know the ultimate answer — if ultimate answer there be — either for parishes generally or for any particular parish; but certainly the arrangement as thus described presents a touching picture of an entire parish at prayer. We congratulate the successive rectors of All Saints', the layreaders, and

the parish itself on a program that other parishes may wish, either in whole or in part, to adopt; and, if we may look ahead just a little, we might say that Advent, which is just a month away, would be a good time to begin such a practice. [See page 16 for more about the All Saints' layreaders' plan.]

### *The Tract Case*

THE problem of the tract case is a real one for small and struggling congregations. Often the pastor and his parishioners may wish to make religious literature available, at small cost, at the Church door, but may feel that the initial expense is just one more load that the budget will not bear.

To meet such contingencies, the Board of Directors of THE CHURCH LITERATURE FOUNDATION (which publishes THE LIVING CHURCH) recently voted a small sum of money to assist hard-pressed parishes and missions in the purchase of tracts and similar material to be made available by the parish to its people.

THE CHURCH LITERATURE FOUNDATION exists to further the production and dissemination of printed matter on the Church's doctrine, discipline, and worship as provided for in the Book of Common Prayer. It is in accord with this broad policy that it publishes THE LIVING CHURCH.

Clergy and others wishing assistance in the purchase of material for the tract case should communicate with THE CHURCH LITERATURE FOUNDATION, 407 E. Michigan St., Milwaukee 2, Wis.

### **Christ and the Fishermen**

"Christ and the Fishermen," a painting by the late Mr. Frank Vincent Du Mond, is now on display in the New York store of the Morehouse-Gorham Co., publishers and dealers in books, vestments, and other religious articles.

The painting, which is attracting the attention of Churchpeople and artists alike, is being offered for sale for \$5,000. It dates from the earlier period of the American artist, who in 1890 won the gold medal at the Paris Salon for his first large painting, "The Holy Family," which portrays the youthful Jesus asking the blessing at his parents' table in the carpenter's shop. This painting is now the property of St. Paul's Church, Norwalk, Conn.





AT ALL SAINTS', SYRACUSE\*  
*Morning Prayer immediately followed by the Eucharist* ♦♦♦♦

# The Daily Offices

*and how rotating teams of laymen can read them, to the spiritual good of the entire parish*

By W. Dexter Wilson

ALL SAINTS' DAY this year, November 1st (which will fall upon a Sunday), will be a double anniversary at All Saints' Church, Syracuse, N. Y.: it will be the parish's patronal festival and it will also mark five years of the reading of the Daily Offices of Morning and Evening Prayer in the Church by rotating teams of layreaders.

The practice, indicated by the Prayer Book, which titles these Offices "daily" services and provides them with a selection of Psalms and Scripture lessons for every day in the year, was begun at All Saints' when the Rev. William J. Spicer was rector. Fr. Spicer, single-handed as the rector of an urban parish of some seven hundred communicants, wanted to be able to offer the Church's daily prayers on a schedule that could be announced to the people.

Now, after five years, it is the feeling of the parish that the spiritual life has been immensely deepened and strengthened. The layreaders have become better and more loyal Churchmen, valuing the time of prayer and quiet which their weekly program provides. And, because the hours are unvaried and dependable, parishioners have become accustomed, wherever they may be, to unite their own private prayers with the intercessions offered in the Church. The men, too, have often been useful as trained and licensed layreaders when

some emergency has prevented a clergyman from conducting a scheduled service at All Saints' or elsewhere.

As for the corporate effect of the practice upon the parish, one example may be cited: in the five years of the practice the parish has had two vacancies in the rectorship. Fr. Spicer resigned to become rector, in 1950, of Trinity Church, Oshkosh, Wis. He was succeeded by the Rev. Frank L. Titus, who resigned in 1952 to take the rectorship of Holy Cross, Miami. During both these vacancies prayers were said morning and evening for God's guidance in choosing a successor. The Bishop warned that, with the clergy shortage, the parish might be several months without a rector. Actually the parish has not been without a regular priest for one day. The layreaders and the people generally believe this is the answer to corporate prayer.

Other parishes wishing to adopt the practice might like to know how All Saints' did it. The plan is simplicity itself. First, the rector explained to the vestry and congregation the provision in the Prayer Book for the Daily Offices of Morning and Evening Prayer and asked for volunteers. To begin the practice, 12 men will be sufficient, but 24 are better.

\*Center: the Rev. William H. Cole, rector of All Saints'; and, at left and right, Leonard Kenyon and Tom Irvine.

At All Saints' the first 24 men were secured in 1948 by the simple expedient of a brief explanation to each of them individually, as they were met in the guild hall or even on the street.

The layreaders agree to serve as long as they are in the parish and, if they transfer elsewhere, to provide a replacement acceptable to the rector. No notices are sent. Teams of two men are assigned to one service a week, which becomes their regular duty. Thus each team (and therefore each man) serves once a week, and the entire number of men covers the week itself, with a few extra men for emergencies. If one man is sick or out of town, he merely tells his partner, who reads the service alone or asks a member of another team to help him out.

The only paper work is the list of special prayers, intercessions, and thanksgivings for sickness, recovery, birthdays, wedding anniversaries, the departed, etc., made out by the parish secretary. These prayers are said at the rubrical place—after the Third Collect (pp. 17, 31) or, when the Eucharist follows immediately after Morning Prayer, before the Prayer for the Church.

Of course the attendance is small. The layreaders represent the entire parish in praying the Divine Office. Thus the parish as a whole, whether or not any member beyond the layreaders be in the church, knows that this act of praise goes up to God every day of every week. The value of the Church's way of worship is more clearly understood when it is used in its completeness, as the sanctification of time which begins each week with the Parish Eucharist.

It does something to the people to know that the regular appointed worship is going on. Many stories could be told of the benefit to individuals who, on a family anniversary or in time of trouble, drop into the church at the appointed hour of Morning or Evening Prayer, or who come simply to be there at the offering up of the daily worship.

**SOUTH FLORIDA** — The appointment of seven deans in the diocese of South Florida as a medium for facilitating Church expansion has been authorized by a new diocesan canon adopted after two years of study, according to Bishop Louttit, diocesan.

The seven deaneries are expected to provide a strong medium for the extension of the Church in the rapidly growing South Florida diocese and will include both the clerical and lay representation in the respective deaneries.

Bishop Louttit named:

The Very Rev. Osborne R. Littleford, Orlando, dean of the Orlando deanery; the Very Rev. Charles H. Bascomb, Titusville, Daytona deanery; the Very Rev. Tage Teisen, D.D., Palm Beach, Palm Beach deanery; the Very Rev. G. Irvine Hiller, S.T.D., Miami, Miami deanery; the Very Rev. Russell S. Carleton, Bartow, of the Lakeland deanery; the Very Rev. Charles E. Wood, Tampa, Tampa deanery, and the Very Rev. William F. Moses, Sarasota, Sarasota deanery.

**VIRGINIA** — Fire did serious damage last year to the parish hall of historic Truro Church in Fairfax, Va. This fall the parish dedicates a new hall that will better accommodate a membership that has tripled itself in the past five years. The new \$73,000 building is constructed along the lines of a colonial glebe house.

**RHODE ISLAND** — For its "clear and reverent" radio broadcast of the consecration of the Rev. Dr. John S. Higgins as Bishop Coadjutor of Rhode Island, the diocese of Rhode Island recently received a First Award citation from the religious broadcasting workshop of the National Council of Churches. The Rev. Dana Forrest Kennedy produced and narrated the broadcast.

**ALBANY**—Twenty-one broadcasting stations are now using the Cathedral Hour, a radio program promoted and produced by the diocese of Albany.

Recordings for the 15-minute program that reaches 200,000 listeners are made in the Cathedral of All Saints, Albany. Newly improved equipment helps to carry over the cathedral atmosphere in a very realistic manner. The typical program includes a six-minute talk by the Rev. Glyn Thomas and organ music.

Two other clergymen are on the broadcast staff. They are the Rev. Reynold D. MacKeown, announcer; and the Rev. Canon Ivan H. Ball, technician.

A control and mixing panel makes it possible to record radio programs from stations in the area and to pick up events going on in various parts of the



REV. I. H. BALL  
*Priest at the control panel.*

cathedral. Another device makes triplicate copies. Recorded programs can be rebroadcast through the cathedral's own public address system.

**WESTERN NEW YORK** — Refurbishing and repair of St. Paul's Cathedral, Buffalo, which began in June, has produced gratifying results.

Outside work included repointing of stonework, painting, and washing; this was made possible by a gift from the Weed Foundation and from some non-members of St. Paul's. Interior work included painting, plastering, repair of mosaic stonework, and replating and lacquering of brass appointments.

New cushions and lighting fixtures and rebuilding of the chimes brought



*Buffalo Courier Express*  
ST. PAUL'S, BUFFALO  
*Cathedral gets washed, repointed, painted.*

the estimated cost of the program up to between \$90,000 and \$100,000. The campaign to raise the money for the repairs was carried on under the direction of the Very Rev. Dr. Philip F. McNairy, dean, and Canons M. M. Haddad and L. D. Hallett.

The landmark is 102 years old. The interior of the cathedral was completely destroyed in a disastrous explosion that took place early on Ascension Day, 1888. No major repair work has been done since 1889.

**WYOMING**—Fire ravaged the schoolhouse at St. Michael's Mission at Ethete, September 16th, and completely destroyed the 8-room school building. Flames leaped 200 feet in the air, threatening nearby buildings, as they enveloped the two-story structure, destroying a building worth over \$100,000 at today's costs. The brownstone building was built about 1920.

The fire was discovered at 4:30 PM shortly after school had been dismissed for the day. Some 103 Arapahoe Indian children attend the school. The school is continuing with the children meeting in the gym, Church, and in the homes of the staff at Ethete.

The fire seems to have started in the kitchen from a gas leak. Besides the loss of school and janitorial supplies, the loss included a complete modern kitchen, recreational equipment, library, dispensary, sewing machines, and trophies.

Public schools in the area have loaned books for the students; many of the citizens have contributed to a fund to start the rebuilding program. Radio station KOVE, Lander, Wyo., has been most helpful in spear-heading a drive to raise funds.

Ethete is of national interest in that the Children's 1950-51 Birthday Thank Offering went there to help repair the buildings. St. Martin's Hall had been improved from some of these funds. The Rev. C. E. Wilson is the rector and warden at Ethete.

**MASSACHUSETTS** — The Very Rev. Edwin J. van Etten preached for the last time as dean of St. Paul's Cathedral, Boston, Mass., on September 6th before going to Amherst, in western Massachusetts, to act as interim minister of Grace Church until October. On October 4th, Dr. van Etten was to begin three months' service as locum tenens of All Saints' Church, Brookline, Mass.

His successor, the Rev. Charles Henry Buck, Jr., Ph.D., preached his first sermon as youngest dean (age 38) in the cathedral's history, on September 13th.

Dean van Etten came to St. Paul's Cathedral in 1940 after 22 years of notable ministry in Pittsburgh.

MINNESOTA

Nothing Warmed Over

"Sometimes church assignments mean coping with committees who think they want modern sculpture and then turn out to be hidebound conservatives looking for warmed-over three-dimensional Da Vinci," said the sculptress who found St. George's Church, St. Louis Park, Minn., an exception in that the rector and vestry do appreciate modern art [see cover].

Miss Evelyn Raymond, who has won national art awards, prepared two crosses for St. George's Church recently as part of its redecorating and expansion

Makes Sense

*The Diocesan Bulletin*, official publication of the Diocese of West Missouri, recently published a short article about a sign someone had seen posted in front of a church. The sign read: "Don't send your children to church!" And the second line read: "Take them with you."

project. One cross of polished brass is a Christus Victor standing 12 feet high on the gray-purple wall behind the altar. Rising above the altar rail is a small crucifix in dark, almost black brass. Thus, from any pew in the church, worshipers can see beyond the crucifix the glory of the risen Christ.

The parish has purchased the entire block on which the church stands and has remodeled a large house next to the church into a church school building. The Rev. Roger C. Schmuck is rector.

CALIFORNIA

Cement Cross, Texture Tile Add Beauty to Design

A low-slung roof of gray texture tile and a towering 52-foot cross of natural gray cement are features of modern architecture that have been incorporated into the design of the new St. Paul's Church, Walnut Creek, Calif. Radiant heat and a cooling system will add year-round comfort. The altar will be of stone.

ANNIVERSARIES

Rector for 25 Years

Honored recently for his contributions not only to the Church but to the city of his adoption, the Rev. Edmund H. Gibson is entering his 25th year of service to Trinity Church, Galveston, Tex.

TRAINING SCHOOLS

St. Margaret's Opens

St. Margaret's House, Church training school for women, Berkeley, Calif., opened its fall term on September 15th with 14 students enrolled from the dioceses of Upper South Carolina, Los Angeles, Vermont, Olympia, Florida, Fond



ST. MARGARET'S HOUSE  
Copper cross for west wall.

du Lac, California, Maine, Texas, Nevada, Tokyo, and Mexico. A three-day orientation preceded classes.

On the morning of September 12th, Holy Communion was celebrated in the nearly completed chapel—built with funds voted from the United Thank Offering at the 1952 Triennial meeting of the Woman's Auxiliary. The building housing the school includes a chapel and sacristy which features a large copper cross located on the west wall. The chapel, to be completed during the month of October, will be consecrated in the spring.

Miss Agnes Hickson is Acting Dean while Dean Katharine Grammer is on sabbatical leave.

SEMINARIES

Nashotah Trustees Report Resolution on Dean Nutter

A memorial resolution was unanimously adopted by members of the board of trustees of Nashotah House at their regular fall meeting:

Resolved, That the officers and members of the board of trustees of Nashotah House do hereby record, in the minutes of this corporation their very deep and sincere appreciation of the many accomplishments of the Very Rev. Edward John

Masterson Nutter, D.D., D.C.L., during his deanship of the House, 1925 to 1947.

During his long incumbency as dean, some 248 young men studied at Nashotah and then went forth to serve God in His Church. They owe much both to the example as well as the precepts of their beloved dean.

Dean Nutter was a most able administrator, conducting the affairs of the House in a truly business-like and efficient way. At the same time, as professor of pastoral theology and homiletics, he brought to his teaching both a rich and varied experience from his life as a successful parish priest and also exceptional ability as a preacher. In the later capacity he was known throughout the Church as one of its greatest and ablest.

This House has profited greatly through his many years as dean, and the Church throughout the land will for many years benefit through the labors of those men who received their training and inspiration at his hands.

The resolution ended with a prayer that having been granted entrance into the larger life, Dean Nutter might be received more and more into God's joyful service.

Berkeley Centennial

The Berkeley Divinity School opened its 100th academic year recently with a student body of 108, including 45 new students, representing 37 American dioceses and the Nippon Seikokwai.

For its increasing numbers the school has again acquired the building known as Prospect Hall, which was its dormitory from 1928 to 1940. Faculty stalls given in memory of alumni and friends have completed the seating arrangements in the chapel.

New members of the faculty are the Rev. Dr. F. Craighill Brown, professor of pastoral theology, and the Rev. Dr. Richard H. Wilmer, lecturer in the department of theology.

SECONDARY

New Film Available

St. Peter's School, Peekskill, N. Y., has released a 16mm sound film, in color, entitled "The King's Men." The film portrays the life of a boy from the time he arrives in Peekskill until he graduates, and pictures all phases of school life. Running approximately 17 minutes, the film is available free of charge. All that is asked is that the film be returned promptly and that it be insured.

Those interested should write to the Rev. Frank C. Leeming, St. Peter's School, Peekskill, N. Y. Staff members will be happy to speak at any film showing provided the distance is not too great.

# DEATHS

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

## Kenneth O. Crosby, Priest

The Rev. Kenneth O. Crosby, vicar of St. Katherine's, Owen, Wis., since 1945, died at Sacred Heart Hospital, Eau Claire, Wis., October 6th.

Born in Cleveland, May 25, 1886, Dr. Crosby was educated in the Cleveland and Chicago public schools. He received the B.A. degree from the University of Chicago in 1908 and the Th.D. from Western Theological Seminary in 1929.

In 1911 he was ordained priest, and from 1911 to 1912, served as assistant priest at the Cathedral of Peter and Paul, Chicago. In 1912 he became Superintendent of Lawrence Hall, Chicago Home for Boys, serving in this capacity until 1926, when he became chaplain and professor at St. Stephen's College. From 1934 to 1935, he was Superintendent of Howe School in Indiana. He returned to Chicago in 1935 as assistant priest at the Cathedral Shelter, remaining until 1938, when he became assistant priest on the City Mission staff, serving until 1945.

A widower, Dr. Crosby is survived by a son, John A. Crosby, and a daughter, Mrs. John G. Morris of Armonk, N. Y.

## John B. Day, Priest

The Rev. John Bagley Day, Canon of St. Luke's Cathedral, Orlando, Fla., from 1944 to 1953, died July 18th in Orlando. He was 87.

An architect most of his life, Canon Day was ordained deacon at the age of 63 and priest when he was 65 years of age. He was rector of St. Luke's Church, Tuckahoe, N. Y., and curate of St. John's Church, Yonkers, N. Y., 1938-1942.

Canon Day, a great uncle to Peter Day, editor of THE LIVING CHURCH, is survived by a daughter, Mrs. C. A. Simonds and three grandchildren.

## L. Irving Insley, Priest

The Rev. L. Irving Insley, 71, retired priest of the diocese of Louisiana, died on August 15th in the North Carolina Memorial Hospital, Chapel Hill, N. C. Mr. Insley retired in 1950 and made his home in Chapel Hill from 1951 until his death.

Born in Bivalve, Md., Mr. Insley received the B.A. degree from Western Maryland in 1904, attended Virginia Theological Seminary, and was ordained priest in 1909. His last charge was Grace Church, Lake Providence, La., of which he was rector from 1947-1950. The greater part of his ministry was spent in the diocese of Easton, and he also served in Texas and South Florida.

Mr. Insley is survived by five chil-

dren: Mrs. R. W. Linker, Chapel Hill, Mrs. Donald S. Dunbar, Montgomery, Ala., Thomas Irving Insley, Baltimore, Md., Frederick Roscoe Insley, Downey, Cal., and Richard W. Insley, St. Joseph, Mich.

## Joseph W. Watts, Priest

The Rev. Joseph Webster Watts, retired priest of the diocese of New Jersey, who lived in Bala, Pa., died in the Episcopal Hospital, Philadelphia, on January 22d, after an illness of nine weeks.

The Rev. Mr. Watts was born in Philadelphia in 1863 and educated in the public schools there and at Dickinson College, Drew University, and the Philadelphia Divinity School. He served churches in Pawhuska and Sulphur, Okla., Lansford and Scranton, Pa., and in New Jersey, where he was rector (and since 1931 rector emeritus) of Holy Trinity Church, Ocean City.

He is survived by a niece.

## Stanley G. Flagg

Stanley Griswold Flagg died in Bryn Mawr Hospital, Bryn Mawr, Pa., on September 14th. He was 67. Services were held on September 17th at the Church of the Redeemer, Bryn Mawr, with interment in Old St. David's Churchyard, Wayne, Pa.

Mr. Flagg, who was born in Philadelphia, was an alumnus of Yale University; he also attended Columbia University. He lived on the 50-acre estate, which in 1950 was deeded as a gift to the diocese of Pennsylvania for use as a conference center by the Flaggs.

Surviving Mr. Flagg are his wife, the former Dorothy King; two sons, S. G. Flagg, Jr. and David H. K. Flagg; and a daughter, Mrs. Dorothy Mary Biddle.

## Mrs. Louis T. Hill

Mrs. Louis Tyler Hill, 84, died on October 6th in Sparta, Wis. She was the oldest communicant of St. John's Parish, Sparta, having come to Sparta on her marriage in November 1901.

She was active in church work until her death, and well known in the dioceses of Milwaukee and Eau Claire, Wis. As secretary of the Church Periodical Club, she and her late husband were frequent hosts to visiting clergy.

## Lloyd W. Strayer

Lloyd W. Strayer, a trustee of the diocese of Erie, and a vestryman and senior warden of Trinity Church, New Castle, Pa., for over 25 years, died on September 23d, after a long illness. Mr. Strayer, a professional engineer, was active in many Church, fraternal, and civic organizations. His wife survives.



# 13%

of our

## Theological Students

Forty-seven of the 371 students entering twelve Episcopal Theological Seminaries this fall are graduates of our four distinguished small Colleges.

Although our Colleges prepared only 1 in 770 of graduates of American Colleges and Universities last June they provided 1 in 8 of the men entering study for our Ministry, or 96 times the contribution of other institutions. Such work deserves your support:

**Trinity College, Hartford, Conn.**  
**Hobart College, Geneva, N. Y.**  
**Kenyon College, Gambier, Ohio**  
**University of the South,**  
**Sewanee, Tennessee**

### Just Published!

## VOLUME 2

Leviticus • Numbers • Deuteronomy  
 Joshua • Judges • Ruth • Samuel

## THE INTERPRETER'S BIBLE

12 VOLUMES

The only commentary using the complete texts of both the Revised Standard and King James Versions of the Holy Bible.

Volume 2—1,192 PAGES  
 6 7/8 x 10 INCHES • \$8.75

### Previously Published

Volume 1—General and Old Testament Articles; Genesis, Exodus

Volume 7—New Testament Articles; Matthew, Mark

Volume 8—Luke, John

Volume 10—Corinthians, Galatians, Ephesians

Each 6 7/8 x 10 inches, \$8.75

If you do not have the complete prospectus of THE INTERPRETER'S BIBLE, the coupon below will bring you one without charge.



### MAIL TO YOUR BOOKSELLER

Please send me the prospectus of THE INTERPRETER'S BIBLE published by Abingdon-Cokesbury Press:

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ Zone \_\_\_\_\_  
 State \_\_\_\_\_

ABINGDON-COKESBURY PRESS

A New Edition . . . The Tenth or 1953 Edition of

## "A Dictionary of the Episcopal Church"

with an Addendum of Titles  
REVISED AND ENLARGED

With a Commendatory Foreword  
by the former Presiding Bishop of the  
Episcopal Church,  
the Rt. Rev. H. St. George Tucker, D.D.

THIS DICTIONARY will put new life in a parish, if placed in every home. It will make better-informed churchmen of the parishioners—more loyal to their Church and more faithful in their attendance. Even if you have a former edition, you should order one or more copies of this latest edition.

### PRICE LIST

Single copies and up to 5.....\$1.00 each  
6-11 copies.....85c each ( 6 for \$ 5.10)  
12-24 copies.....75c each ( 12 for \$ 9.00)  
25-49 copies.....70c each ( 25 for \$17.50)  
50-99 copies.....65c each ( 50 for \$32.50)  
100 or more  
copies .....60c each (100 for \$60.00)  
If the remittance is sent with the order,  
we pay the postage.

**TREFOIL PUBLISHING SOCIETY**  
BOX 50A, WAVERLY STATION,  
BALTIMORE 18, MD.

### Monroe FOLDING BANQUET TABLES



If you are on the board of your school or church, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Festival Banquet Table. Write for catalog & special discounts.

THE MONROE COMPANY 20 CHURCH ST. COLFAX 10 PA.

## GOWNS



•Pulpit and Choir•  
Headquarters for  
RELIGIOUS SUPPLIES



Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods



CATALOG ON REQUEST  
National CHURCH GOODS  
SUPPLY COMPANY  
821-23 ARCH STREET, PHILADELPHIA 7, PA.

## CONFRATERNITY OF THE BLESSED SACRAMENT

founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for Greater Honor to Our Lord present in the Blessed Sacrament of His Body and Blood

for further information address

The Rev. William R. Wetherell, Sec.-Gen.  
530 W. Fullerton Parkway, Chicago 14, Ill.

## ENGLISH CHURCH ART

Stained Glass • Embroideries  
Silver • Altars • Dossals  
WIPPELL of ENGLAND  
Special Designs Furnished

American Representative, GEORGE L. PAYNE  
15 PRINCE ST. PATERSON 7, N. J.

## Halloween

(Continued from page 13)

costume. He made a container for captured souls out of a cigar box. Since it was too late in the season to find any real moths he made the "souls" out of paper, colored them with crayons, and pinned them in the collection box, each one neatly labeled. We had a little difficulty, however, about the labels. He had named them for some notorious public characters and personal acquaintances who are still very much alive. He finally agreed to settle for some of the blackguards of history.

### BLACK VESPERS

The true stories of some of the customs and traditions of the night of All Hallow's Eve in the countries of Celtic descent like Ireland, Brittany, and Wales are more entrancing than any make-believe story children could wish for. In some localities the church bell was tolled on the hour all night long, and groups of men went to each house where someone had died during the past year asking the people of the family to say the De Profundis† with them. In fishing villages, if a member of a family had drowned during the previous year, the women—who were never allowed in the boats at any other time—were taken by the fishermen at night way out to sea where they all said the De Profundis and prayed for the souls lost at sea.

One of the best stories is that of Brittany, the stronghold of folklore, where the customs persist to this day. It is a solemn not a hilarious occasion, the Eve of All Saints, when the souls of the dead revisit their old homes. The villagers pray by the family graves during the day, then together they go to Black Vespers in the late afternoon. Night has come when they leave the Church, and in the dark they proceed to the graveyard, in the center of which is the charnel-house. This is a building in which the bodies of the dead are put when the graves are full. On this night the doors of the charnel-house are open, and some of the people go in and kneel among the bones while others place their lighted candles on each grave and kneel on the ground outside. They all sing a mournful hymn which appeals for prayers for the dead and ends with a plea as if the bones themselves were begging for prayers. Later in the evening, when the families have returned to their homes, after more prayers for the dead, they spread the table with pancakes, curds, and cider for the souls who will return in the night. They bank the fire and put chairs before it, for the poor souls are always cold.

A bell ringer goes through the village streets signaling everyone when it

†Psalm 130.

is time to go to bed, for the souls will be returning at midnight, and no one should be on the streets to encounter them. However, still later in the night the people are likely to be awakened by raps on the door by the "chanters of the dead," groups of men who go around the village singing entreaties for more prayers for the dead. The observation of the feast does not end at midnight, when the peasants are sure to hear sounds of a clink or a clatter to tell them that the souls have returned. Early in the morning of "Toussaint" the family goes to Mass, the living and dead together.

All this produces a satisfying spooky

STAINED GLASS

WOOD-  
WORK  
METALS  
MARBLE  
LIGHTING  
CHANGE

DECOR-  
ATION  
MOSAIC  
AND ALL  
CHURCH  
CRAFTS

THE JER. LAMB STUDIOS 18-57  
TENAFLY N.J.

## MONEYMAKERS

for Guilds and Bazaars

**Earn Money**  
FOR YOUR ORGANIZATION  
SELL

## Fancy Pecan Meats



Liberal commissions. Only new crop  
shipped. Shipments begin Nov. 1st.

Write now for details to:  
**SUWANNEE PECANS**

(A Non-Profit Episcopal Organization)  
P.O. Box 53, Greenville, Ala.

*"In the Heart of the Pecan Country"*

LIBERAL COMMISSIONS are avail-  
able to Church groups selling *The  
Living Church* — subscriptions or  
bundle plan. Write to Circulation  
Department, *The Living Church*, 407  
E. Michigan St., Milwaukee 2, Wis.

feeling when told to children in the dark of the night just for fun, and yet it gives a child a very positive picture of the meaning of the communion of saints. All the saints of the Church, living and dead, are always united in the Holy Eucharist, making together one complete offering. The Bretons, like children, simply have a flair for dramatization.

Just now I interrupted Bink, who is busy making a dinosaur out of clay, to ask him whether he would take his thoughts for a moment off the science of how the world began and answer a question for me. I asked him what he means most by the "communion of saints." He seems to have a definite idea on the subject, or perhaps just practical. He says, with characteristic brevity, "It means they all go right up to the altar to Communion with us every Sunday."

When I was a child, long before I understood what it meant, I always loved it when we came to the part of the Creed, "I believe in the communion of saints." The words themselves are beautiful. From the first, I thought that it had something to do with people in heaven being able to talk to each other, and I recall a mental picture of a whole colorful group of men, women, and children sitting on a hillside, with Mary in the center, all dressed in blue, so lovely and so holy. And the people were talking to her, and she was talking to them. Of course, this is what the communion of saints means, and a lot more.

Not only do the saints in heaven talk to each other, but to God, sometimes on our behalf. We confide in them, share our joys and pain with them. We honor them with feasts and celebrations. They strengthen and guide us by the examples of their earthly lives and the benefits of their prayers for us before the throne of God in heaven. We need not wait until we are in heaven to be in communion with them, for we are all saints of God in the making, the blessed company of all faithful people, united in the mystical body of His Son. It is in the Holy Eucharist that this union reaches its completion, and the Feast of All Saints is the time for children to learn it.

On Halloween night at our house, after our prayers for the souls of the dead, we go to bed thanking God that we are one with them in Christ, that we may gain strength from them in our life on earth, and be united with them in heaven. In the morning the presence of the saints is still strongly felt because we remember to talk about them on the way to Church. With them we worship at the Eucharist. They do go right up to the altar with us. Together, all saints, we offer ourselves to God, that together we may receive the Body and Blood of our Lord and be made one body with Him.

October 25, 1953

Any book mentioned in this magazine —

# BOOKS OF ALL PUBLISHERS

BRASSWARE

SILVERWARE

buy from your official house

## THE Seabury Press

GREENWICH • CONNECTICUT

### OSBORNE



CHALICES & CIBORIA

Send for book No. LC1C

CANDLESTICKS

Send for book No. LC2CK

ALTAR VASES

Send for Book No. LC3V

COMMUNION SETS • STAVES

READING DESKS • LAMPS

FLAGONS • CROSSES • ETC.

Send for book No. LC4G

MEMORIAL TABLETS

Send for book No. LC5M

117 GOWER STREET

LONDON • W. C. 1 • ENGLAND

The Anglican position of  
Apostolic faith to which Episcopal  
Church adheres presented

CATECHETICAL OUTLINE OF  
CONFIRMATION INSTRUCTIONS

CANON PFAFFKO  
FOURTH PRINTING

Fifty cents, book dealer or Pi Alpha House,  
Blue Ridge Summit, Penna.

Information obtainable Pi Alpha House regarding  
Fraternity and Tau Delta Alpha Sorority, first  
and only National Greek Letter Societies for  
church youth.



PEWS  
SPECIAL FURNITURE  
SVOBODA

CHURCH FURNITURE CO., INC.  
Dept. LC  
Kewaunee, Wisconsin

### KNEELING HASSOCKS

of resilient granulated cork,  
covered with desirable plastic  
leatherette. Pew and Com-  
munion cushions in various  
types of coverings. Inquiries  
welcomed.



Samuel Collins  
68-12 Yellowstone Blvd.  
Forest Hills, L. I., New York



Stained Glass Windows  
EXPERT CRAFTSMANSHIP  
FINEST MATERIALS  
A WINDOW FOR EVERY BUDGET  
PROMPT DELIVERIES

R. GEISSLER, INC.  
23-09 38th AVE., LONG ISLAND CITY 1, N. Y.

### MOWBRAYS

Church and Altar  
Ornaments

Embroidery and  
Needlework

Cassocks and Surplices

At favourable exchange rates

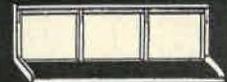
A. R. MOWBRAY & CO. LIMITED  
28 MARGARET ST., LONDON, W.1  
ENGLAND

### FOAM RUBBER CUSHIONS



PEW

COMMUNION  
KNEELER



Filled with foam  
rubber. Zippered  
removable cover  
in your choice of  
wide color range  
of ecclesiastical  
velour.

SAMPLES AND PRICES ON REQUEST  
BERNARD-SMITHLINE CO.

23-10 38th Ave. Long Island City, N. Y.

### HOME-STUDY FOR LONDON DEGREES

Wherever you are you can turn spare time to good  
account by taking a Wolsey Hall Postal Course for  
London Univ. Degrees, B.A., B.D., etc. No lecture  
attendance; only 3 exams. to pass at many U. S.  
centres. Tuition for many Theological exams. and  
in single subjects, e.g. English, History, Econom-  
ics, etc. 2000 Courses. Low fees, instalments.  
Prospectus (mention study interest) from:

Director of Studies, Dept. OAE

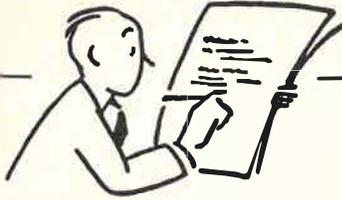
Wolsey Hall, Hamilton, Can.

### GENUINE CHIMES BELLS & CARILLONS

as installed in

The Bok Tower • St. Thomas Church, N. Y.  
Harkness Tower Yale • Harvard U.  
St. Paul's, London and Elsewhere by  
TAYLOR of ENGLAND

American Representative GEORGE L. PAYNE  
15 PRINCE ST. PATERSON 7, N. J.



## HOW MUCH SHOULD I GIVE?

### Reprint

Use of this editorial reprint in your Every Member Canvass will help your people to decide on their contributions. Emphasizing proportionate giving, this one-sheet reprint might well be put in every parishioner's home to set a definite standard of proportionate giving.

- 5 cents per single copy
- 3 cents each for 25 or more
- 2 cents each for 100 or more

**THE LIVING CHURCH**  
407 E. Michigan St.  
Milwaukee 2, Wis.

buy and use  
*Christmas Seals*  
Greetings  
1953  
  
fight tuberculosis

**STAINED GLASS**  
Bronze Tablets  
Brass Altar Ware  
Furnishings of  
Metal and Wood  
SINCE 1889  
**THE PAYNE-SPIERS**  
STUDIOS, INC.  
48-54 EAST 13TH STREET, PATERSON 4, N.J.

## CHANGES

### Appointments Accepted

The Rev. Richard Carl Adams, who formerly served St. James' Church, South Bend, Ind., is now tutor and assistant instructor at Seabury Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

The Rev. Edwin M. Fisher, formerly vicar of St. John's Church, Preemption, Ill.; Trinity, Geneseo; and Grace Church, Osco; is now rector of St. Mary's Church, North East, Md., and the Church of the Good Shepherd, Chesapeake City, Md. Address: St. Mary Ann's Parish, North East, Md.

The Rev. Stuart G. Fitch, formerly a student at the Church Divinity School of the Pacific, is now vicar of the Carbon County Missions in Utah, serving churches at Dragerton, Kenilworth, and Helper. Address: Box 762, Dragerton.

The Rev. John C. Fowler, formerly rector of St. John's Church, Bisbee, Ariz., is now assistant of the Church of St. Philip-in-the-Hills, Tucson, Ariz. Address: 2439 E. Third St., Tucson.

The Rev. Pomeroy H. Hartman, former canon missionary of the diocese of Lexington, is now rector of St. George's Church, Helmetta, N. J.

The Rev. William J. Hass, formerly rector of St. Luke's Church, Cleveland, will on November 8th become rector of St. Paul's Church, Mount Vernon, Ohio. Address: 117 E. Chestnut St.

The Rev. G. Edward Howlett, formerly assistant rector of St. Stephen's Church, Terre Haute, Ind., is now general missionary to Clark County, Nevada, locating new families in Pioche, Henderson, Caliente, Boulder City, and Las Vegas, Nev. Address: 212 Carson St., Las Vegas.

The Rev. Ralph E. Macy, vicar of St. Paul's Church, Altus, Okla., is now also vicar of St. Paul's, Clinton.

The Rev. Howard Carlton Olsen, formerly assistant of St. Martin's Church, Providence, R. I., is now rector of St. Barnabas' Church, Apponaug, R. I. Address: 59 Winslow Ave., Greenwood, Warwick, R. I.

The Rev. Richard O. Petersen, formerly rector of St. Paul's Church, Tecumseh, Mich., is now in charge of St. Rocco's Mission, Youngstown, Ohio. Address: 116 Calvin St.

The Rev. Robert G. Preston, who was recently ordained priest by Bishop Hallock of Milwaukee, acting for the Bishop of Caribou, is now in

charge of Upper Fraser Mission with headquarters at All Saints' Church, McBride, B. C. Address: Box 141, McBride.

The Rev. Dr. Shirley G. Sanchez, formerly rector of the Church of St. Luke the Beloved Physician, New York, is now in charge of the Church of the Redeemer, Oklahoma City, Okla. Address: 2501 N. E. Seventeenth St.

The Rev. Edward T. Small, formerly rector of St. Bartholomew's Church, Hartsville, S. C., is now rector of St. Paul's Church, Conway, S. C., in charge of St. Luke's, Andrews. Address: 805 Laurel St., Conway.

The Rev. Henry H. F. Wiesbauer, formerly in charge of the Church of the Epiphany, Dorchester, Mass., is now rector of St. Paul's Church, Hopkinton, Mass., and chaplain at Westboro State Hospital. The Rev. Mr. Wiesbauer is a graduate of the University of Buffalo School of Social Work; he also did post-graduate work at the Chicago School of Social Service Administration.

The Rev. Peyton Randolph Williams, rector of Christ Church, Nashville, Tenn., will on January 1st become rector of the Church of Christ and St. Luke, Norfolk, Va.

### Armed Forces

Chaplain Roger G. Dissell, formerly addressed at the U. S. Naval Air Station, Quonset, R. I., is now chaplain at the U. S. Naval Training Center, Bainbridge, Md.

## SCHOOLS

### FOR GIRLS

#### ST. JOHN BAPTIST

School for Girls  
Under Sisters of St. John Baptist

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

Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

## KEMPER HALL

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

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

For Catalog address: Box LC. KENOSHA, WIS.

### Saint Mary's School

Mount St. Gabriel  
Peekskill, New York

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

THE SISTER SUPERIOR

### COLLEGES

#### CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President  
Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions:

Carleton College  
Northfield Minnesota

### If . . .

The Church is important to you, it is important for you to support and make use of the Church institutions listed here:

**Church schools make good Churchmen!**

### THE LIVING CHURCH RELIEF FUND

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

#### Korean Children

Previously acknowledged	\$1,753.26
Mrs. Robert W. Polchow	25.00
Mrs. H. McK. Harrison	15.00
Auxiliary Guild, St. Mary's Church, Brooklyn	10.00
St. Peter's Church, Ellicott City, Md.	10.00
	\$1,813.26

#### Bishop Cooper and Korea

Previously acknowledged	\$ 825.03
Mrs. H. McK. Harrison	15.00
Eleanor McDonald	5.00
Sally L. Melberg	5.00
C. M. S.	3.00
	\$ 853.03

#### Southern Cross, Melanesia

Previously acknowledged	\$1,083.65
Communicant, St. Paul's Church, Washington, D. C.	10.00
	\$1,093.65

#### Save the Children Federation

Previously acknowledged	\$1,717.65
Mrs. Bertha V. Keefer	8.00
	\$1,725.65

Chaplain Lynde E. May of the U. S. Navy, formerly addressed at the marine base at Camp Lejeune, N. C., may now be addressed: USS Cabot, CVL-28, c/o FPO, New York.

**Resignations**

The Rev. Howard A. Simpson, Jr. has given up his work as vicar of St. Paul's Church, Clinton, Okla. He continues to be vicar of St. John's Church, Woodward, Okla., and the newer St. Stephen's, Guymon. Address: Woodward.

**Changes of Address**

The Rev. Albert S. Cooper, priest of the diocese of New York, formerly addressed in Kingston, N. Y., should now be addressed: Camden, Del.

The Rev. William D. Eddy, priest of the diocese of Virginia, formerly at Monoyama Boys' School, Osaka, Japan, should now be addressed at St. Paul's University, Rikkyo Daigaku, Ikebukuro, Toshima-ku, Tokyo.

The Rev. Dr. E. Ashley Gerhard, retired priest of the diocese of Chicago, who has been addressed in Jamestown, R. I., is currently addressed at 151 N. River Rd., Manchester, N. H.

The Rev. Chester C. Hand, Jr., who is serving St. Paul's Church, Rahway, N. J., formerly addressed at 150 Elm Ave., should now be addressed for all mail at 985 Pierpont St.

The Rev. Hamilton Hess, now at Oxford University after a summer of travel in England and Germany, may be addressed for all mail at Flat D, 4 Fyfield Rd., Oxford, England.

The Rev. Stanleigh Jenkins, who is serving the Church of the Good Shepherd, Wilmington, N. C., should be addressed for all mail at 515 Queen St.

The Rev. John H. Philbrick, of the Farm and Community Center at Parkville, Mo., formerly addressed at Box 221, Route 4, Parkville, may now be addressed at Box 370, Route 3, Parkville.

The Rev. Harold S. Strickland, who is serving St. Luke's Church, Excelsior Springs, Mo., should be addressed for all mail: St. Luke's Church, Excelsior Springs, Mo.

The Rev. Donald C. Stuart, who recently resigned as director of Camp Schlueter, West Cornwall, Conn., will travel in Europe with Mrs. Stuart for the next six or eight months. Address: c/o Donald C. Stuart, Jr., Ravena, R.D. 1, N. Y.

**Ordinations**

**Priests**

Connecticut: The Rev. Jervis Sharp Zimmerman, chaplain at Norwich State Hospital and honorary curate of Christ Church, Norwich, Conn., was ordained priest on October 8th by Bishop Gray of Connecticut, assisted by Bishop Hatch, Suffragan Bishop of Connecticut, in All Saints' Chapel in the diocesan house in Hartford; presenter, the Rev. D. H. Loweth; preacher, the Rev. E. H. Cook.

Fond du Lac: The Rev. James Daniel Warner was ordained priest on October 3rd by Bishop

Sturtevant of Fond du Lac at St. John's Church, Wisconsin Rapids, Wis.; presenter, the Rev. J. M. Johnson; preacher, Bishop Brady, Coadjutor of Fond du Lac. To be vicar of St. James' Church, Mosinee, Wis.

Tennessee: The Rev. Sylvester Wesley Toal was ordained priest on October 2d at St. James' Church, Bolivar, Tenn., by Bishop Barth of Tennessee; presenter, the Rev. John Vander Horst; preacher, the Rev. G. A. Fox. To be in charge of St. James', Bolivar, and Immanuel, LaGrange. Address: 633 Neely St., Bolivar.

**Corrections**

The Rev. William A. Willcox, Jr., who has been serving the Church of the Holy Communion in Plaquemine, La., will in the diocese of Arkansas serve St. Mark's Church, Little Rock, rather than St. Philip's as previously announced. He will take up his new work on November 1st. Address: 11 Kavanaugh Pl.

**Depositions**

Harry Taylor Burke, presbyter, was deposed on September 26th by Bishop Binsted of the Philippines, acting in accordance with the provisions of Canon 60, Section 1, of the General Canons of 1932, with the consent and recommendation of the council of advice of the missionary district; renunciation of the ministry.

**Marriages**

The Rev. Donald Lee Jackson, vicar of Grace Church, Ottawa, Kans., and Miss Joyce Ernestine Anderson, parish secretary of Trinity Church, Tulsa, Okla., were married at Trinity Church on August 1st. Address: 315 W. Fifth St., Ottawa.

**Living Church Correspondents**

The Rev. Charles L. Henry, correspondent for the diocese of New Mexico and Southwest Texas may now be addressed: Route 1, Box 124 A, Anthony, N. Mex.

**The Living Church Development Program**

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication.

Previously acknowledged .....	\$11,164.80
Anonymous .....	250.00
\$100 each from: Mrs. J. G. DeF., Rye; R. C. R., Tunstall .....	200.00
Anonymous .....	20.00
\$10 each from: Mrs. A. E. C., Colorado Springs; B. M. K., Everett; Mrs. W. A. F., Elyria; M. L. E., Red Bank; Rev. J. A. D., Abingdon; Mrs. C. R. C., Toledo; R. G., Ardmore; Rev. & Mrs. A. F. W., Greenwich; J. A. W., Columbus; Rev. V. H., Yardville; R. G. G., Chicago; Mrs. B. V. K., Schenectady; A.K.H., Birmingham; E.B., Charleston; Maj. W. H. S., San Bernardino; R. C. S. D., Auburn .....	160.00
\$5 each from: Anonymous, Westport; Dr. F.A.Z., Union; Rt. Rev. A.S.T., Rockville; L. C. T., Syracuse; Mrs. W. E. M., New Castle; Mrs. W. B. McB., Corpus Christi; Mrs. A. M. M., Rye; Mrs. R. W. L., Cleveland; Col. L. L., Lakeland; Mrs. J.D., Waukegan; Dr. W.E.K., Mitchell; R.T.C., Mystic; A.M.B., Clarksville; A.M.S., Findlay; L.P., Key West; Mrs. R.W.O., St. Paul; Mrs. C. A. H., Olathe; Mrs. W. G., East Greenwich; G. F. F., Roselle; Mrs. J. B. G., Sioux Falls .....	100.00
\$3 each from: G.S. New York; N.J.L., Averill Park; M. G. K., Philadelphia; F. H., Towanda; P. K. E., Selfridge; C. R. T., Lawrenceburg	18.00
\$2 each from: C. A. R., Portland; Mrs. G.M.H., Denver; Mrs. T.C.D., Ludlow; Mrs. L. J. Ocean City; Mrs. K. A. McN., Portland; L.R.P., Boca Grande .....	12.00
\$1 each from: R. J. W., Elmhurst; C. R. O., Wollaston; M. G. R., Brooklyn; D. C. K., Hamilton; H. H. S., Victoria; F. W. P., Phoenixville; L. H., Coshocton; Mrs. B. L. B., Grand Rapids .....	8.00
	\$11,932.80

CLASSIFIED

FOR SALE

MASS SETS, STOLAS, handmade Girdles. New, and moderately priced. Repair work. Inquire: Vestment Service, 1131 Curtiss St., Downers Grove, Ill.

HOW TO FOLLOW THE SERVICE now reprinted: conservative churchmanship for Eucharist; space for local schedule; 5c in any number; stamps O.K. up to \$1.00. St. Andrew's, 1833 Regent, Madison 5, Wis.

LINENS AND VESTMENTS

CATHEDRAL STUDIO; Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed. Complete instruction and patterns \$7.50. Address Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church linens by the yard. Transfer patterns Plexiglass Pall Foundation — \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

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

LINENS BY THE YARD: Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

RECORDS

COMPLETE New Testament on Records (Authorized King James Version). Every word from Matthew through Revelation read with reverent beauty and clarity. Twenty-four double-faced records in simulated leather album; may be played on any LP (33 1/2 rpm) phonograph. \$5 deposit on C.O.D. orders; balance \$17.95 plus postage. Or remit \$22.95 with order; we pay postage. H. Royer Smith Co., 10th & Walnut Sts., Philadelphia 7, Pa.

POSITIONS OFFERED

WANTED: Associate priest for growing and varied parish in Pacific Northwest. Preferably single. Moderate churchman. Able to handle youth work. Good salary, pension fund. House and travel allowance offered. Reply Box P-919, The Living Church, Milwaukee 2, Wis.

HOMEMAKERS — experienced in directing teenage girls in cottage program of work and play. Located west of Philadelphia. Live-in positions. Reply Box S-922, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST — under 45 with good experience in urban field and youth work desires parish with possibilities of growth. Moderate churchman, excellent references. Reply Box M-921, The Living Church, Milwaukee 2, Wis.

RETIRED ARMY OFFICER, Churchman, 46, B.S. Degree, desires teaching or administrative position, with college or secondary school. Reply Box R-918, The Living Church, Milwaukee 2, Wis.

COMPETENT Organist and Choirmaster desires change of position. South preferred. Twenty-two years in present post. Churchman. Reply Box V-920, The Living Church, Milwaukee 2, Wis.

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; 7 1/2 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.

CLASSIFIED

BOOKS

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

CHURCH FURNISHINGS

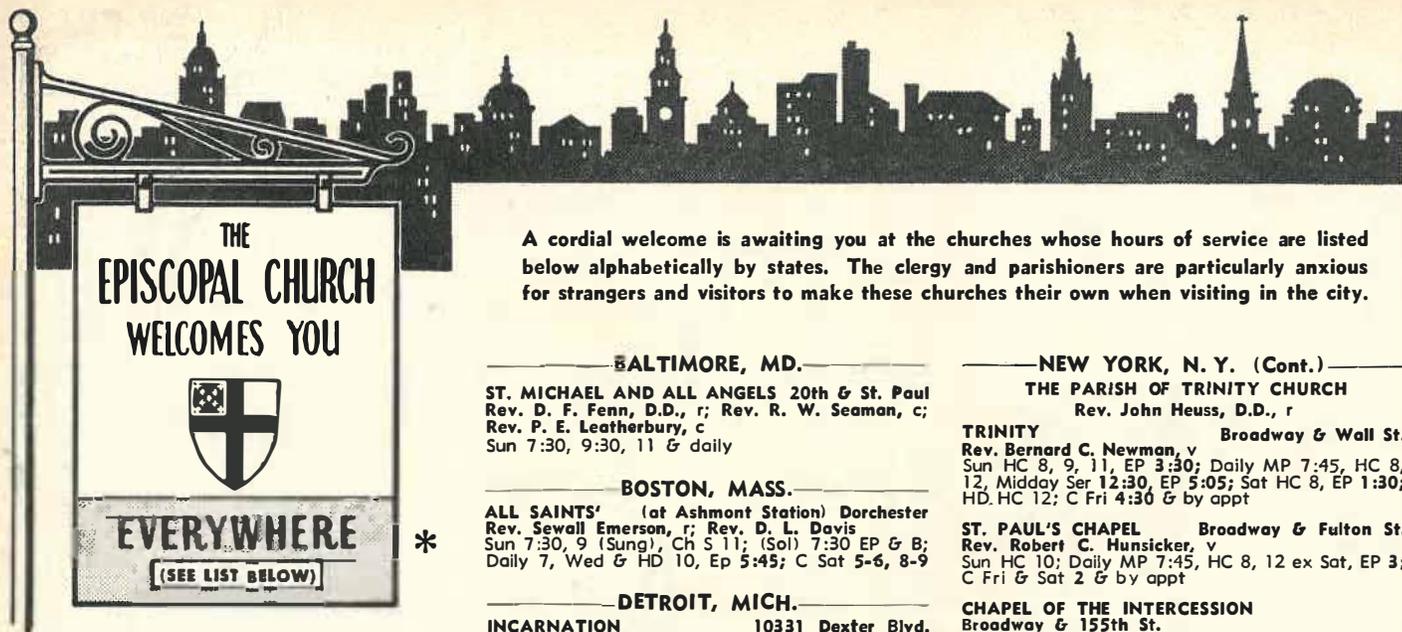
ANTIQUA SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

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



A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

ANNISTON, ALA.

ST. MICHAEL AND ALL ANGELS 18th & Cobb  
Rev. Earl Ray Hart, LL.D., r  
Sun 8 HC, 11 MP (1st Sun HC); HD & Wed 10 HC  
Open daily 8-5

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

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

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.  
Rev. Percy Major Binnington  
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &  
Fri 9; 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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

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

EVANSTON, ILL.

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

\* The sign used in this heading is a replica of one available from the National Council 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & 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

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; Rev. D. L. Davis  
Sun 7:30, 9 (Sung), Ch S 11; (Sol) 7:30 EP & B;  
Daily 7, Wed & HD 10, Ep 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.  
Rev. Clark L. Attridge, D.D.  
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &  
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

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, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;  
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last  
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)  
112th & Amsterdam  
Sun: HC 8, 9, 11 (with MP & Ser), Ev & Ser 5;  
Weekdays: MP 7:45, HC 8, EP 5. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst  
4th Ave. at 21st St.  
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun: HC 8 & 9:30, Morning Service & Ser 11;  
Thurs, and HD HC 12 Noon

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street  
Rev. Roelif H. Brooks, S.T.D., r  
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30  
HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH  
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;  
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.  
Rev. Paul C. Weed, Jr. v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.  
Rev. Edward Chandler, p-in-c  
Sun 8, 10, 8:30; Weekdays, 8, 5:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street  
Rev. Darwin Kirby, r; Rev. George F. French, Asst.  
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-  
fast); 9 Sch of Religion and Nursery, 11 Nursery;  
Daily Eu Mon & Thurs 10, Wed 7, Tues, Fri &  
Sat, 7:30, HD 7 & 10; Daily; MP 8:45, EP 5:30;  
C Sat 8-9 by appt

CINCINNATI, OHIO

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.  
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,  
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7  
& by appt

NEWPORT, R. I.

TRINITY Founded in 1698  
Rev. Peter Chase, p-in-c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues &  
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays as anno; C appt

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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.