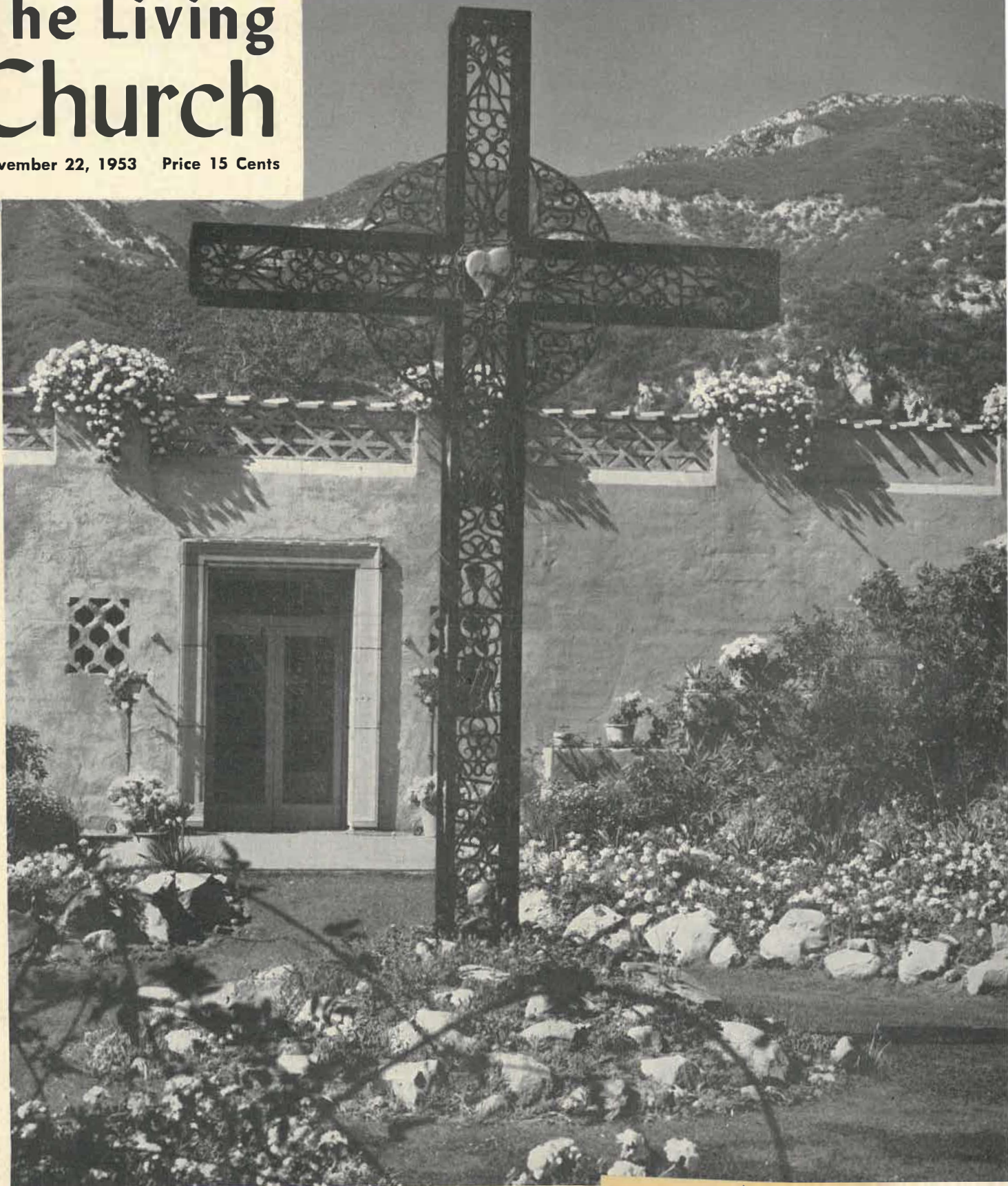


# The Living Church

November 22, 1953 Price 15 Cents



**MOUNT CALVARY, Santa Barbara, Calif.:** Between mountains and sea [see page 15].

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**Victims of Neglect: P. 16.**



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## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

### Experts and the Curriculum

IN the excellent coverage of the October meeting of the National Council [L. C., November 1st], we notice that an appropriation of \$35,000 was requested in order, or "if, the curriculum is to be understood when it is ready."

We who teach in Church schools are experts at interpreting Methodist, Presbyterian, and all other material that we use. We will have no trouble understanding the new curriculum, if we ever get it. It seems such a paradox that the Episcopal Church with its great heritage is so far behind in providing its Church schools with a curriculum. . . .

LANTHE CAMPBELL,  
(Mrs. Robert B.)

Hickory, N. C.

### Generous Bank

IN NOMINATE for top place in the list of generous banks [see also L. C., November 1st] the Farmers and Merchants Bank of Foley, Ala. Foley is the third largest town in this county and has a population of less than 1300; the bank has a capital and surplus of \$212,000. Not only does it make no service charge for accounts of churches or ministers, a considerable item where one congregation has three accounts, but for a considerable number of years, the bank has sent a Christmas check to each of the 30 churches in its business territory. Each has never been less than \$25 to my knowledge and last year they were \$50 each.

Need I add that all persons connected with the bank, from the president down, are active workers in their respective churches?

(Rev.) JOSEPH D. C. WILSON,  
St. Paul's Church.

Foley, Ala.

### Creation Day

THE Rev. Charles A. Homan [L. C., November 1st] is entirely right that we ought to have a Creation Day, and I propose the First Sunday in Advent [November 29th. this year] for such a commemoration.

Our present lectionary gives the creation story (Genesis 1—2:3) on Trinity Sunday. The right theme, however, for that Sunday is not creation but regeneration. Trinity Sunday is properly the Octave of Whitsunday. On Whitsunday we celebrate the coming of the Holy Spirit; the teaching of the Gospel for Trinity Sunday is that we must be regenerated by the Spirit; and this is followed, in the Epistle for the First Sunday after Trinity, by the definition of regeneration ("... love is of God; and every one that loveth is born of God, and knoweth God").

The English and Canadian lectionaries put Genesis 1 and 2 on Septuagesima Sunday. This has one good point in its

The Living Church



favor: we get the children into trouble, and then get them out on Easter (Exodus 14).

Nevertheless, beginning with creation on Septuagesima Sunday is open to serious objections. It does not allow for as many selections as are required to tell, between that time and Easter, the story from creation to the resurrection; and parts of these (e.g., the Nativity) would hardly be suitable in that period.

If, on the other hand, we began with creation on the first Sunday of Advent, the call of Abraham (Genesis 12) would come in Epiphany, instead of on Quinquagesima (as in English lectionary) and could be more closely connected in thought with the birth of Christ — "to perform the oath which he swore to our forefather Abraham."

(Rev.) C. B. WILMER.

Tampa, Fla.

**Catholicity**

WE have just read your editorial "75 Years of Service" [L. C., November 1st] which states that THE LIVING CHURCH is "identified in editorial policy with the Catholic movement."

The Book of Common Prayer is "of The Protestant Episcopal Church in the United States of America." In the recent coronation service the Queen of England promised to support "the Protestant Reformed Religion established by law."

Deacons and priests are given authority to execute their office in the "Church of God." Bishops promise conformity to "the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."

True catholicity embraces all who through baptism have been made "members of Christ, the children of God, and inheritors of the Kingdom of Heaven."

WM. RELF PAIGE.

Dallas, Texas.

**Editor's Comment:**

We agree with our correspondent right down the line. All that we ask is that he, in turn, agree with the preface to the Ordinal, the rubrics regarding Confirmation, and the other regulations in the Prayer Book, Constitution, and Canons as to the duties, powers, responsibilities and privileges of those who in baptism have been made members of Christ.

**Exchange**

MANY thanks to THE LIVING CHURCH.

My son and I have just returned from a month's holiday in England. We were the guests of Fr. Graham Lesser and Mrs. Lesser in the Shenfield Rectory, Essex. I doubt if anyone could have had a more inspiring and spiritual vacation than we did, nor have a better opportunity of learning and studying the Church of England.

**FIRST MEETING**

Again I say, thank you, to THE LIVING CHURCH magazine, as all this wonderful experience came about through our ex-

November 22, 1953

changing of THE LIVING CHURCH magazine for the Church of England papers. We had never met until our disembarking at Southampton. Mrs. R. C. HOYT. Shellington, Pa.

**Editor's Comment:**

We shall be happy to put overseas readers in touch with subscribers who would like to send their magazines overseas in exchange for a foreign Church periodical. Write to exchange editor, THE LIVING CHURCH, 407 East Michigan Street, Milwaukee 2, Wis.

**Eucharistic Vestments**

LAST WINTER I spent in one of the liveliest of the West Indian Islands and was happy in having a church right next to my hotel. The priest in charge was curate under the vicar of one of the large parishes, and the little church seemed flourishing.

The first Mass of Christmas was at four, and though I went early I found every seat taken and the nave full of standing people. The verger brought me a chair from somebody's verandah, which I had him take away as taking up too much room, and then he got me a chair from somebody's dining room and put it up in front under the lectern. I heard later there were people kneeling on the steps and ground outside.

I went to church here happily and had no idea of any trouble. Then one Sunday evening a stranger called me on the telephone and asked if I would go to Evening Prayer that night and later sign a petition to the bishop. I explained that I was not a member of the parish, but the voice at the other end of the telephone said the meeting was of the whole congregation, that the curate had been told by his vicar to discontinue the use of eucharistic vestments, and having refused, had been asked to resign.

That evening the church was jammed and after the service the curate went directly home—he told me later he felt there must be something afoot but had no idea what it was. The rest of us went to an open field where there was a little table with two candles in hurricane lamps, and on the uneven ground a crowd of people milling around in the dark of the tropical night.

A voice read us the petition and then asked, "Who took care of your souls before the Rev. -- came?" and Negro voices came out of the darkness from all sides of the fields answering, "Nobody done it!"

"Who is going to visit you when you are sick, and give you Communion if the Rev. -- goes?" the voice continued, and the answer came, "There ain't going to be nobody."

Some weeks later a friend of mine passed two workmen on the street in earnest conversation and overheard one of them say, "Jesus, He wore a robe." A letter recently received from the island tells me the trouble has not yet been settled. Will you please pray for these simple people, and for their faithful priest?

MARY GUNTHER DAY.

Philadelphia.

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## QUESTION BOX

Conducted by the REV. CANON MARSHALL M. DAY

• *How did the Psalter come to be arranged in the order in which we find the psalms in both the King James Version of the Bible and the Prayer Book?*

The psalms are in the order in which we find them in all editions of the standard Hebrew Bible. There is no way to account for the order of the contents. Certain psalm collections which have been incorporated in the present book are found approximately together. These are indicated in the Bible by the titles preceding the psalms, but these titles are dropped in the Prayer Book. The division into five "books," which is found in the Hebrew text of the Psalter, has no relation to these early collections.

• *I cannot find any directions about how the Prayer Book punctuation of the psalms originated or how the punctuation is to be treated when reading the psalms. Also, where does the \* in the Prayer Book come from, and what does it mean? It is, I believe, in the old office books, but does it mean something by way of direction for choral reading?*

The asterisk in the psalms and canticles in the Prayer Book of 1928 replaced the somewhat misleading colon used at this point in earlier Prayer Books.

It is inserted to mark the division between the two halves of the chant. The inflection at the end of the mediation is sung on the syllables immediately preceding this colon, and the reciting note for the ending is taken up after it. The punctuation marks are primarily inserted to indicate where a pause may be made for breathing, and secondarily, to clarify the meaning of the words. They were also changed and simplified in 1928, and, if they are observed in choral reading, they help to keep the readers together and to bring out the natural rhythm.

In antiphonal reading each side should read the entire verse, pausing at the colon for the slow readers to catch up, before beginning the second half. Having the response begin at the asterisk obscures the metrical form of these old Hebrew poems.

The unusual capitalization in some of the prayers is an indication of the same sort of thing. In those prayers that are directed to be said by the officiant and the people, capital letters serve as signals to the officiant to pause for the people to catch up to him before starting the clause or phrase beginning with the capitalized word.

When amen is printed in italics it is a response and should be said by the congregation. When amen is printed in Roman type it is a part of the prayer and is said by whoever says the prayer. For example, in the Confirmation Serv-

ice, the amen at the end of the prayer, "Defend, O Lord," is said by the bishop alone, but the people (and not the bishop) say the amen after the preceding prayer. It is unfortunate that in permitting the corporate recitation of the general thanksgiving the 1928 revisers did not insert in it the capitals designating the position of the rhythmical breaks.

• *Does the Church have anything to say on how long it takes for a soul to go through Purgatory? There is a society within the Church which prays especially for the dead, some of whom have been dead for over 50 years. This seems to be taking a rather dim view of God's mercy, but perhaps, in spite of our Lord's promise to the dying thief on the cross, there is some reason for perpetual intercession for the dead. If so, what is it?*

I think your difficulty comes from two misunderstandings. One is the assumption that time, as we know it, exists in the world beyond the grave. The other is that prayer for the dead is intended to deliver them from an intermediate state which is a kind of jail to which men are assigned until they have suffered as much misery as is needed to vindicate God's justice.

As a matter of fact, our Church teaches very little about this state beyond implying that it exists. The definition of the Church as the Communion of Saints means that all members of the Church, living and dead, share in one continuous spiritual life and therefore may and do unite in all the activities of that life—adoration, thanksgiving, intercession, etc. Hence, they can and do pray for each other and join spiritually in each other's activities.

So, praying for a person who has been dead for 50 or more years is a perfectly legitimate activity without implying any judgment about that person's present state. In the case of the penitent thief our Lord was not teaching the doctrine of the state of souls after death but giving absolution to a particular penitent. On the arrival of his soul in Paradise he must have received whatever disciplines or training he needed to fit him for that life. This, under eternal conditions, would take place without reference to time at all, but the cross was hardly the place, and the crucified man was hardly in the mental state for any explanation of the exact process by which the absolution was applied.

All souls in Paradise or Purgatory (which Anglicans tend to use as interchangeable terms) are saved souls, their salvation having been won, as was the thief's, in and under the conditions of earthly life.



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

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BOOKS . . . . .	17	EDUCATIONAL . . .	19
CHANGES . . . . .	22	INTERNATIONAL . . .	11
DEATHS . . . . .	22	LETTERS . . . . .	2
DIOCESAN . . . . .	18	Q-Box . . . . .	4
EDITORIAL . . . . .	14	U. S. A. . . . .	6

## Things to Come

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					

DECEMBER 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

22. Sunday next before Advent.
26. Thanksgiving Day.
29. First Sunday in Advent.
30. St. Andrew.

### December

1. National Council meeting, Seabury House, to 3d.
6. 2d Sunday in Advent.
13. 3d Sunday in Advent.
16. Ember Day.
18. Ember Day. ....
19. Ember Day.
20. 4th Sunday in Advent.
21. St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.

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.

November 22, 1953

# SORTS AND CONDITIONS

THE SIMPLIFIED Bundle Plan which we have hopefully named "the Every Parish Plan" is making steady progress. Under this plan, at a cost of only 50 cts. per week (billed monthly or quarterly), every parish can have a bundle of five copies of THE LIVING CHURCH available at the church door every Sunday. In its first few months of operation, the plan has led to a 50% increase in the number of parishes covered. As more and more parishes undertake the responsibility of strengthening the Church press, we are confident that our name for the plan will become a reality rather than a hope.

IF YOUR PARISH does not have a weekly LIVING CHURCH bundle, ask us—or, better yet, your rector—about it. Perhaps he is looking for a lay volunteer to take charge of the bundle.

WHY DOES a man do what he does? Your columnist got into religious journalism 18 years ago (remember 1935 and the Depression?) as a temporary stop-gap until he could get a job on a newspaper which was going to provide him with the background for writing the great American novel. Temporary things have a way of becoming permanent, however, and it is beginning to appear that the great American novel will have to be written by someone else.

THE YOUNG MAN of 18 years ago was fiercely determined to be a layman. He did not think, and he does not think today, that there is anything more religious about a Church job than a newspaper job or any other kind of productive work. He did not want to practice his religion in a little world protected by ecclesiastical walls and hedges, but in the big world where strong winds blew, where men dealt with triumph and disaster, where the Church's steam-pipes and furnaces and cloth and glass and brass and bread and wine were made.

THE CHURCH does not have to be a little world, but it becomes one all too easily. And a Church magazine is especially liable to the temptation of dealing in little terms with its little world.

THE GREAT Dr. Charles Clayton Morrison of the great Christian Century once said that he used to have a nightmare in which he was drowning off the Chicago shore of Lake Michigan while the staff of the Century stood on the bank watching him. Just before he went down for the third time, he would send forth a despairing cry, "Keep it religious, boys, keep it religious!"

BEING INTERDENOMINATIONAL, the Century is undoubtedly less in danger of ecclesiasticism than we. If I were in the fix of Dr. Morrison in his dream, my cry would have to be, "Keep it human!"

YOUNG MEN in general probably feel bigger than their jobs. When they get older, they often realize that

the job may be bigger than they are.

WHY DOES a man do what he does? Partly, of course, because it happens that way. But also because he has faith that the work of his hands means something to his fellowmen and to God. I had not been in the service of THE LIVING CHURCH more than a few weeks when it began to dawn on me that the magazine was really quite as important as the great American novel; that it was involved, and consciously involved, in the big world where men did things that mattered. This was, of course, in considerable measure the result of the character of its then editor, who during World War II chose to serve THE LIVING CHURCH and its readers by going where bullets were flying. But it was also something that the magazine itself seemed to have, almost independently of those who served on its staff.

BASICALLY, a magazine is what its readers choose to have it be. The readers of THE LIVING CHURCH, in particular, are not people who regard the Church as a closed and quiet world, a place of escape from reality. Though, in the nature of the case, the reporting of Church news involves the risk of becoming drowned in ecclesiastical details, we know that the cry of "Keep it human" represents the fundamental condition of THE LIVING CHURCH's existence. We are not an instrument of Church government but an instrument of Church life, and the great majority of our readers are people whose Church life is lived on the firing line of secular society.

ANOTHER THING that dawned only gradually on the young man fresh from college in the 1930's was the size and scope of the big world. The Church militant, that ecclesiastical realm which always seems so greatly in danger of becoming the Church hesitant, is the point of contact between two worlds; and the bigger one is not the world of ships and shoes and sealing wax, of human affairs. The kingdom of man is only a small, rebellious province of the Kingdom of God.

MAN'S WORLD is not a world in itself at all. One species on one planet in one solar system in one galaxy does not even add up to a large slice of the material universe, and the non-material universe of spiritual beings who give God praise extends unimaginably far beyond.

THE CHURCH is the spearhead of the drive of cosmic righteousness, love, joy, and peace into this small murky realm of human struggle and fear. The layman who works in secular employment is on the firing line. And we whose job it is to keep up his line of communication are really not so far from the battle with sin, Satan, and death as to be overcome by boredom!

LIFE is where the people are; and where the people are, there is the Church.

Peter Day.



SUNDAY NEXT BEFORE ADVENT

## EPISCOPATE

## Bishop Elected Bishop

*A telegraphed report from Miss Elizabeth McCracken summarized early events of the five-day meeting of the House of Bishops in Williamsburg, Va.*

The Rt. Rev. Dr. Russell Sturgis Hubbard, Suffragan Bishop of Michigan, was elected Bishop of Spokane during the recent meeting of the House of Bishops. He has accepted the election.

In a statement on the subject of receiving Holy Communion at ecumenical gatherings the Bishops recommended the reading, as a whole, of the statement adopted on the subject by the 1952 General Convention.

In a statement on the participation of ministers of other Communions at Episcopal Church ordinations, the Bishops said that their opinion was that the unity of the Church will best be served by confining the invitation to join in the laying on of hands to Episcopal Church clergy and clergy in full Communion with the Episcopal Church.

A resolution on a joint Episcopal and Presbyterian congregation in Indian Hill, Ohio, was tabled.

The only solution to small clergy pensions, the Bishops said, is supplementary grants from each diocese when needed.

Other news of the meeting included announcement that half of the \$100,000 needed had already been pledged for the expenses of Anglican delegates coming from overseas to the Anglican Congress [L. C., September 27th]. Delegates from all Anglican provinces are expected to attend the congress.

In response to a request for the feeling of the House of Bishops on the question of the compulsory retirement of the clergy, the large majority of the bishops said that they, the clergy, should be compelled to retire at 72, but should be allowed to supply previous cures or work elsewhere with diocesan consent on a year to year basis, with pension at eventual retirement.

It was announced that the great campaign to raise capital funds for the Church will begin January 15th and end April 15th. It will be mapped to meet the needs of the seminaries, overseas needs, and needs at home.

Discussing their procedure under the present marriage canon, the Bishops differentiated between restoration of communicant status of divorced persons

and, on the other hand, marriage in or by the Church of divorced persons. No canonical change was suggested during the discussion.

The Bishops were urged to use the facilities of the Joint Committee on the Problems of Alcoholism and to report development of their diocesan program to that Committee.

The first session of the House was called to order by the Presiding Bishop on the afternoon of November 9th in the Sir Christopher Wren Building on the campus of the College of William and Mary.

## The Senior

Bishop Quin of Texas, senior active Bishop of the Episcopal Church, was honored recently upon his 35th anniversary as a bishop of Texas. For the first 10 years of this period he served



DEAN RICHARDSON, BISHOP QUIN  
*Telegrams, letters, and flowers.*

as Coadjutor under the late Rt. Rev. George Herbert Kinsolving, Bishop of Texas.

At the request of Bishop Quin, there were no gifts and no addresses at the luncheon which followed the commemorative service of the Holy Communion. But Churchpeople from all over the diocese were present at the service and sent telegrams, letters, and flowers.

The same Collect, Gospel, and Epistle were read by the Bishop as were used at his consecration. Assisting him were the Very Rev. J. Milton Richard-

son, dean of Christ Church Cathedral, Houston, where the service took place, and the Rev. Joseph A. Johnson.

As a young man living in Louisville, the present Bishop was admitted to the bar, but never practiced law. He was a newspaper reporter for a brief period before studying for the ministry. The Bishop said that he had had only two ministerial calls: one for Grace Church, Paducah, Ky., which he served for about six years; the other was for Trinity Church, Houston, from which he was elected to the episcopate. Bishop Quin recently celebrated his 70th birthday.

## CHRISTMAS

*People in the Christmas gift and card business do not hold a monopoly on the commercialization of Christmas. Customers help. And when the customers speak up for restoration of the true meaning of the season, businessmen are happy to cooperate. On the other hand, when the businessmen start thinking hard about what Christmas does mean anyway, the customers — usually — cooperate, too. Side by side on these pages are two stories to illustrate these points and, perhaps, to give some other businessmen and some other customers an idea or two.*

## Smothered by Snow Men

The first Christmas cards were published, records show, in 1842, but it was not until 20 years later that religious designs appeared. Even then they were accepted with slow-burning enthusiasm.

On card counters and on mantles, rows of snow men, poinsettias, and adorable puppy dogs smothered the fact that Christmas commemorated the birth of Christ.

Several years ago the National Council of Churches (Anglican, Orthodox, Protestant) decided to do something about the paradox. The NCC formally requested the National Association of Greeting Card Publishers to make available a greater variety of Christian Christmas cards.

The publishers — Hallmark, Norcross, Gibson, Rustcraft and others — cooperated. Now, one out of every five Christmas cards has a religious motif. The demand for them has doubled since World War II.

Holy Land scenes are especially popular in this year's Christmas cards. The





NATIVITY PLAY ANGEL\*  
Glad tidings for Santa Monica.

Magi" travel roads lighted by the Star of Bethlehem. Adoring angels guard the Infant Jesus. And many cards feature full-color reproductions of famous religious paintings from the Renaissance era, by such notable artists as Raphael, Michelangelo, and Murillo.

In 1875, Marcus Ward & Co., of Belfast, Ireland, began publishing Nativity scenes, but their use was not widespread. But in 1880 an American publisher, Louis Prang, held a nationwide art contest for the best Christmas card designs which started a short-lived trend toward reverent themes.

The contest winner was Rosina Emmett, whose painting centered around an all-girl choir singing Christmas hymns, as an angel listened. To improve Christmas card standards, and attract national interest in this new holiday custom, Prang held similar contests for several years, and the prize-winners were exhibited in many large cities.

Gradually, the number of religious designs increased. Biblical quotations frequently took the place of Christmas card verses. New graphic arts processes gave designers the freedom to create a wider range of attractive, appropriate illustrations.

During both World Wars I and II, the public demand for religious greetings increased greatly, then dropped down with the coming of peace. It was partly because of this trend that several years ago the National Council of Churches made Christmas cards the subject of a campaign.

Both publishers and Church leaders are cooperating in a movement to en-

courage the sending of Christmas cards that truly express the religious significance of Christmas.

Dr. Jesse M. Bader, executive director of the Joint Department of Evangelism, of the NCC, is conducting the campaign which will be continued from year to year. Dr. Bader says, "What we're after is the observance of Christmas in a more Christian way."

During the next few weeks, congregations in many of the NCC's member Churches will be urged to select reverent Christmas greetings.

Dr. Bader says:

"We need to recover the meaning of Christmas as found in the story of the birth of Christ, as given in the New Testament. . . . Everything else is secondary. Everything we give and do at Christmas is an expression of this re-discovery."

### No Rudolph

By the Rev.

CLIFFORD E. BARRY NOBES, S.T.D.\*

When a window of a downtown department store in Santa Monica, Calif., was unveiled, the store's general manager and its window dresser were in the street crowd to pick up comments. The

\*Rector, St. Augustine By-the-Sea, Santa Monica, Calif.

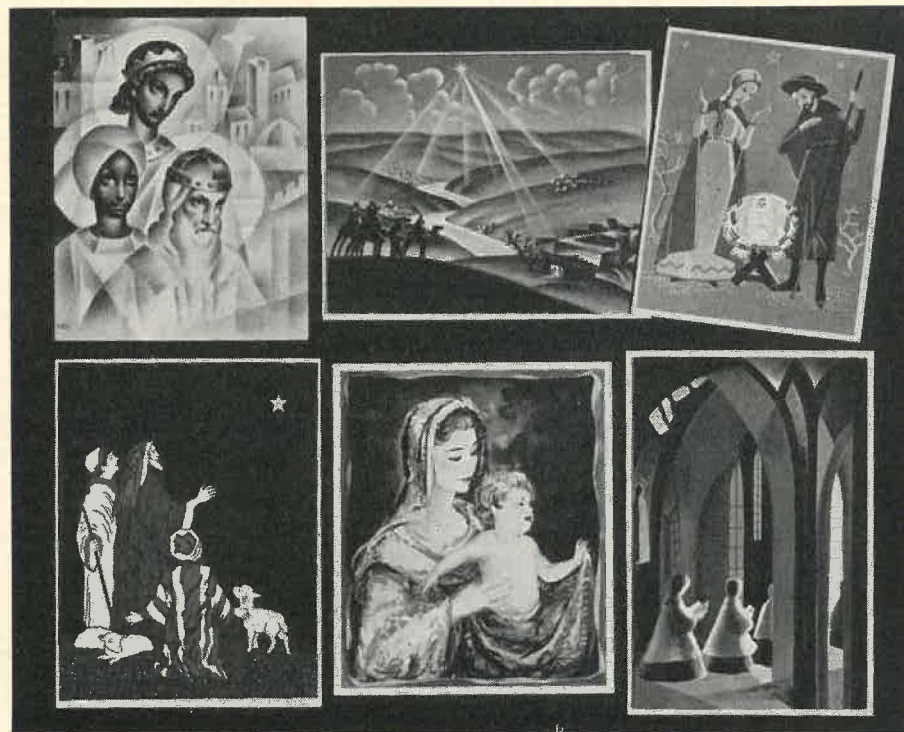
"oh's" and "ah's" indicated that they had successfully fashioned a beautiful Christmas window—a tableau of the Bethlehem manger scene.

Then one woman in the crowd whispered fiercely to her companion, "Now why do they spoil Christmas by mixing religion into it? What has religion got to do with Christmas anyway?"

Since 1951, when this incident occurred, some of the residents of Santa Monica have expressed a desire to suppress the blatant commercialism which has robbed this most sacred of Christian Feasts of its religious meaning. This year this beach resort and residential community of 77,000 people in Southern California has dedicated itself to paying homage to the original religious concept of Christmas.

Miracles of cooperation between Jew and Christian, between small retailers and large business firms, between movie-land and devoted amateur artists have combined to make this city unique in America in its wholehearted attempt to restore the religious significance of the Feast.

Perhaps the most picturesque part of the civic observance will be "Christmas Story Lane." Palisades Park, perching 200 feet above the blue Pacific, will be transformed into a stage. Ten life-sized, three-dimensional tableaux will be constructed. Each scene portrays an episode in the saga of the Birth of Christ. The



CHRISTMAS CARDS, 1953

For the birth of Christ; slow-burning enthusiasm.

\*Played by Marcia Handler. Entire cast of 57 is made up of professional actors and singers.

TUNING IN: ¶Though Christian tradition refers to the Magi as the Three Wise Men or The Three Kings, Holy Scripture says nothing as to their number, alluding to them simply in the plural: "behold, there came wise men from the east to

Jerusalem" (St. Matthew 2:1). Tradition, too, regarding them as three, has given them names: Gaspard, Melchior, and Balthazar. This usage is reflected in the familiar hymn, "We three kings of Orient are" (*The Hymnal 1940*, No. 51).



Santa Monica Bay Council of Churches, with the assistance of the Chamber of Commerce, is taking the responsibility for erecting the scenes.

The central tableau, made with life-sized mannequins, will depict the Manger Scene.<sup>1</sup> On the south side the scenes will be "The Annunciation," "Joseph's Dream," "Joseph and Mary Lighting the Menorah Candles and Receiving the Hanukah," (this is to be dressed by Jews of the community), "The Rest on the Road on the Trip to Bethlehem," and "No Room at the Inn." On the north side of "The Manger" will be "The Shepherds Hastening to Bethlehem," "The Angel Comes to the Shepherds," "The Wise Men Follow the Star," "The Flight into Egypt."

Each scene will be illuminated by the City Engineering Department, and will carry the legend of what it depicts. In order to insure accuracy in the dressing of the mannequins, the research facilities of Cecil B. DeMille and the Paramount Studios have been obtained.

But while this may be the most picturesque part of the display, certainly the most adventurous and hopeful (from a Christian point of view) is that the Retail Merchants Association, including 40% of all merchants in the city, have agreed to minimize the display of merchandise in their windows and to feature Christmas scenes in the theme of the Nativity.

The Chamber of Commerce carefully worked out a set of ideas for window displays appropriate to each type of business. So, for example, jewelers have been asked to use one of three themes, or to work out displays consistent with these central themes: a display of jewelry used in the time of Christ; the Wise Men bringing gifts, featuring the Gold, to the Christ Child; a manger scene against a velvet backdrop covered with scatter pins of stars and angels. Fur stores might depict a crèche scene of an Eskimo madonna and child. Markets are asked to display the fruits and produce of the Holy Land of 2,000 years ago. Where business men have flat windows but no displays, such as insurance offices and restaurants, the members intend to paint Nativity scenes on the windows.

Business men who are not members of the Retail Merchants Association are laying plans to fall into line with the plan of the Chamber of Commerce. It is entirely likely that the degree of participation by all merchants will be in the neighborhood of 80%.

Another departure from the usual will be in the decoration of the downtown business areas. Gone are the tinselly

garlands and festooned bells. Instead an intricate arrangement of wires strung at different levels will support miniature electric stars, so that from any place in the downtown area a glance upwards will give the impression that one is under a star-studded sky.

Last year Henry and Joan Wilcoxon, to whom goes most of the credit for the Santa Monica plan, with their company of 60 professional actors and singers produced the 13th century York Nativity



CENTRAL HOUSE  
Bishop's Blessing.

Play. They possess the only copy of this play extant in America. Six performances were given, and spectators were turned away each night from the Miles Playhouse. This year the same company is producing the Play again, for a series of 10 performances. Admission is free, but those who care to may donate a toy, which will later be distributed by the Santa Monica Marine Corps Reserve to needy children of the community.

That this community attempt to restore religion to Christmas is backed by the Churches of the community will be apparent on December 1st, the opening day of the Santa Monica Christmas season. For at 6 PM on that day, the church bells throughout the city will ring forth, the stars will be lighted, the merchants will unveil their windows, the flood lights will play on "Christmas Story Lane," and a procession of 600 robed choristers from all churches in the city will start from "The Manger," and following a robed crucifer, will proceed to the Miles Playhouse. There will be no Santa Claus, no brass bands, no Rudolph the Red Nosed Reindeer, but

only the choristers singing age-old Christmas hymns, and at the end of the procession will be a single float bearing the costumed Wilcoxon Players en route to the theatre for the first performance of the Nativity Play at which the angel of the Lord will proclaim the glad tidings to all Santa Monica.

## DEACONESSES

### A Place for Training

The annual retreat and meeting of the National Conference of Deaconesses, was held in St. Mark's Church, Evanston, Ill., from October 27th to 29th. The Rev. Dr. Walter C. Klein was the conductor of the retreat, which was attended by 23 deaconesses coming from 12 dioceses.

On the afternoon of the 29th, the deaconesses and their friends went to Sycamore, Ill., for the formal opening and blessing of the Central House for Deaconesses, by Bishop Street, Suffragan of Chicago. The Bishop with an attending presbyter and deacon, entered the memorial doorway, and proceeded from room to room with prayers appropriate to the function of each room. After the service and inspection of the House, all present were guests of Bishop Street at a buffet supper served in the conference dining room.

The Central House for Deaconesses occupies a building once a part of a boys' school, and now in use as a diocesan retreat and conference center known as the Bishop McLaren Foundation. Though occupying a part of the Foundation campus, the Central House has its own trustees and management, and has been newly renovated and equipped for its new use. Serving as the headquarters for the deaconesses, it will be a training center where candidates may obtain the specialized type of preparation needed for the office. The Rev. Dr. Royden K. Yerkes, chaplain of the Foundation, will serve as warden of the House and director of studies and spiritual counsel. Deaconess Ruth Johnson will be the deaconess in charge.

The Central House meets a need of many years standing. Leaders in the Church have long felt that provision should be made for the training of deaconess candidates in a deaconess center. There are three accepted candidates at the present time. One is beginning study in her home diocese while finishing secular work she had been contracted for; the other two are now in residence at Central House for supplemental training, one having been privately prepared in a Church center, and the other hav-

<sup>1</sup>TUNING IN: ¶Of the 10 scenes mentioned in this paragraph, all are scriptural but two: the Menorah Candles and Receiving the Hanukah, and the Rest on the Trip to Bethlehem. Of the scriptural ones, the Annunciation, No Room at the Inn, the

Manger Scene, the Shepherds Hastening to Bethlehem, and the Angel Coming to the Shepherds, are from St. Luke; Joseph's Dream, the Wise Men Following the Star, and the Flight into Egypt are from St. Matthew who thus supplements St. Luke.



ing been sent to England for training in a deaconess house there. Both of these candidates have passed their canonical examinations and will be set apart as deaconesses before the end of the year, making a total of four women who have been admitted to this office in 1953.

## ACOLYTES

### Missing

Emmanuel (Manley) Marvin Davis, Jr., 16, an acolyte, has been reported missing by the Rev. James L. Duncan, rector of St. Peter's Church, St. Petersburg, Fla.

Fr. Duncan is of the opinion that Manley, "a very good Churchman," will receive Communion as frequently as possible, and asks Churchpeople everywhere to be on the lookout for him.

When last seen the boy was wearing tan shoes, blue dungarees, and a dark blue, Navy issue, turtle neck sweater. He is 5' 11½" in height, weighs 140 pounds, has brown, curly hair, and blue eyes. He has two identifying scars: one on his forehead, and one on his right biceps.

Fr. Duncan asks that he be telephoned collect, St. Petersburg, 7-8133 or 7-3461, by anyone who sees Manley "in order that his parents' fears may be overcome." Fr. Duncan says that he would appreciate an opportunity to talk with Manley.

## MINISTRY

### A Distinctive Contribution

The Rev. Dr. Thomas A. Sparks, retired canon pastor of the Cathedral of St. John the Divine, New York City, died November 11th in New York after a short illness. He was 72 years old.

Canon Sparks, who retired last year, had been on the staff of the cathedral for 15 years.

Long a figure of prominence on the cathedral staff, Canon Sparks had preached many sermons there and was in charge of public relations. He had been a member of the diocesan social service commission, a trustee of the New York Training School for Deaconesses, chairman of the diocesan committee on church building, and provisional deputy of the provincial synod. He had been active in the diocesan board of religious education and was a trustee of the General Theological Seminary.

He leaves a sister, Miss Margaretta C. Sparks of Media, Pa.

Thomas Ayres Sparks was born September 11, 1881, in Maysville, Ky. He was educated at Columbia University from which he received the Master of Arts degree in 1913, and at the General Theological Seminary, which awarded him the degree of Doctor of Sacred

Theology in 1943. Before studying for the priesthood, he was headmaster of St. John's Military School, Salina, Kan.

He was ordained deacon and priest in 1913, and served as archdeacon of Salina from 1913-1917. In 1918 he became rector of St. Clement's Church, New York City, where he remained until 1930. He was rector of the Church of the Good Shepherd, Rosemont, Pa., from 1930-1932, and from 1932-1935



MANLEY DAVIS

*Last seen in dungarees and Navy sweater.*

was on the staff of Trinity, New York.

His interests ranged widely—from the program the Cathedral set up for the armed forces of all nations, to the establishment of Theological Education Sunday, and a retirement fund for deaconesses. He maintained a world-wide correspondence in his position as public relations director for the Cathedral.

At the convention of the diocese of New York in 1930, which elected the Rt. Rev. Charles K. Gilbert as Suffragan, Canon Sparks received the second highest vote.

The funeral service was to be held on November 13th in the Great Choir of the cathedral. Bishop Donegan of New York, who was in Williamsburg, Va., attending a meeting of the House of Bishops, was to be represented by Bishop Boynton, Suffragan. The Very Rev. James A. Pike, dean of the cathedral, was to read the burial office, and the Rev. Edward N. West, canon sacrist of the Cathedral, was to celebrate the requiem eucharist.

From Williamsburg came a tribute from Bishop Donegan, who referred to Canon Sparks as a "faithful, devoted servant of the Church who made a distinctive contribution to the life of the Cathedral of St. John the Divine as canon pastor and in the field of public relations."

## PUBLIC AFFAIRS

### If Disaster Strikes

The Rev. Dr. Charles W. Lowry, who resigned last June as rector of All Saints' Church, Chevy Chase, Md., in order to devote his time to writing and lecturing against Communism, has accepted a post related to civil defense preparations.

The Rev. Dr. Lowry has been appointed a special consultant of the Federal Civil Defense Administration. His work will be to help develop active participation in civil defense by local churches (not simply Episcopal churches, but presumably all churches that can be prevailed upon to prepare themselves for most effective relief in time of extreme national emergency.)

The Rev. Dr. Lowry said, "We know that if disaster strikes, our church groups will be among the first to bring relief to those who are suffering. Since it is obvious that our churches will be called upon to play a critical role, we think that they ought to be in on the planning." [RNS]

## PROVINCES

### Opportunities for Laymen

Every diocese and missionary district included in the Second Province was represented by bishops, deputies and members of the Woman's Auxiliary when the 31st Synod of the Province convened in Garden City, Long Island, N. Y., on October 20th, 1953. (The Second Province includes the dioceses of Western New York, Rochester, Central New York, Albany, New York, Long Island, Newark, and New Jersey, and the missionary districts of Puerto Rico, Haiti, and the Panama Canal Zone.) All the bishops of the Province attended the Synod with the exception of Bishops Higley, Gardner, Gooden, and Scaife.

The theme for the Synod was, "The Missionary and Evangelical Opportunities for the Laymen of the Church." At a joint session, Mr. William T. Kirk of the Presiding Bishop's Committee on Laymen's Work reviewed the objectives of that committee.

Mrs. Charles S. Reid, Woman's Auxiliary chairman of the Personnel and College Work Committee, and the Rev. Richard B. Stott, chaplain of Cornell University, spoke of the invaluable services of Miss Katherine Duffield. Miss Duffield travels 7,000 miles a year to visit 57 college campuses, where she undertakes to convert and influence non-Christians as well as to counsel and encourage Christian students, faculty, and other college personnel. She has participated in 41 college conferences during the past year, in addition to the annual



Provincial Faculty Conference and the annual Institute in Theology for Faculty Men and Women.

Elections by the Synod included Bishop Scaife of Western New York, as the National Council Representative from the Province.

In a statement issued at the close of the Synod on October 21st, Bishop DeWolfe said in part:

"Perhaps the most impressive witness made at the Synod is the evident conviction and dedication with which the laymen of the Province are devoting themselves to the deepening and extension of a 'growing relationship' with God in and through the Church."

### Bishop Heistand Elected President

At the opening session of a three day meeting of the Synod, Third Province, held in the diocese of Easton, N. J., October 20th to 22d, Bishop Heistand of Harrisburg was elected president to succeed Bishop Powell of Maryland.

Others elected are: the Rev. Thomas B. Smythe, Birdsboro, Pa., secretary; Mr. Arthur R. Wyatt, Baltimore, Md., treasurer, and Bishop Hart of Pennsylvania, representative on the National Council for a one year term. In addition 12 men and women were elected members of the Council.

Educational challenges to the Church were the center of attention on the 2d day. The Rev. John N. Peabody, Baltimore, pointed out that there are 170 colleges in the 13 dioceses of the Third Province. He declared that today's battle is for men's minds and souls and the colleges represent a great field and a challenge to the Church.

Approximately 300 lay and clerical delegates attended the sessions, most of which were held in Christ Church, Easton, where the rector is the Rev. Durrie B. Hardin.

### Nearing the Century of the Laity

Speaking on the theme, "The Apostolate of the Laity" at the Choral Evensong in Christ Church Cathedral, Eau Claire, Wis., October 13th to 15th, during the synod of Province V, Canon Theodore O. Wedel said:

"Many thoughtful Church leaders are predicting that the Churches of the world are moving into the century of the laity.

"The Liturgical Movement, in both catholicism and protestantism, is winning back for the laity their ancient rights in the Church's worship life. Our parish houses offer an opportunity for the Church to redeem itself as a community, the members sharing in one another's joys and sorrows and making love of neighbors a reality. And the layman, in his secular work is increasingly seeing his vocation as that of the Church's chief evangelist. He is the Church in the world.

"In the long history of the Church, it

## High-Ranking Ladies



RNS

Two lay women of the Episcopal Church are among the officers recently elected by the United Church Women, a general department of the National Council of Churches. They are Mrs. J. Birdsall Calkins of Arlington, Va., a vice president, and Mrs. Norvell E. Wicker, of Louisville, Ky., recording secretary. All the officers are pictured here. Seated, from left: Mrs. Calkins; Mrs. Charles S. Johnson, Nashville, Tenn., vice president; Mrs. James D. Wyker, Columbia, Mo., reelected president. Standing, from left: Mrs. Norman Vincent Peale, New York City, reelected treasurer; Mrs. Wicker; and Mrs. E. L. Hillman, Durham, N. C., corresponding secretary.

has repeatedly faced the danger of a schism between clergy and people. This schism is healing. Each order has its distinct calling. But together they are the Body of Christ. We may well recall that in the New Testament this word 'laity,' as used today to distinguish people from clergy, does not occur. The word originally meant the 'people' of God, the Body of Christ as undivided whole, carrier of the power of the Holy Spirit. The era of individualism in the Churches is, we may venture to prophesy, nearing its end. We are rediscovering the Church as the climactic and corporate miracle of the Gospel. I believe in stained glass windows and Gothic architecture, but only if they are of value in mission work."

At the final session of the Synod, resolutions were passed, which seek to strengthen the laymen's work within the Province. A resolution, requesting a study of ways and means of securing the training of additional women workers, was also passed.

A resolution was passed placing the Synod on record as urging the House of Bishops to see to it that any city entertaining General Convention provide freedom from racial discrimination in entertainment, housing, etc.

Bishop Page of Northern Michigan

was reelected president of the province for three years; Bishop Emrich of Michigan was elected vice president; the Very Rev. Edward J. Bubb, Quincy, Ill., was elected secretary; Mr. John A. Cooke, diocese of Western Michigan, treasurer; Mr. Howard T. Foulkes, diocese of Milwaukee, Chancellor.

## BEQUEST

### Roman Catholic Helps Episcopal Church

Mrs. Eva M. Reed, a faithful Roman Catholic and a member of St. Peter's Church, New Brunswick, N. J., has bequeathed in her will \$3,000 to Christ Episcopal Church, New Brunswick. Although the will does not say so, it is possible that Mrs. Reed, who died August 27th, intended the bequest to be made in the nature of a memorial to her late husband, Frank Reed, a communicant of Christ Church.

According to the Rev. Walter H. Stowe, rector of Christ Church, the money has not yet been received, but when it is, it will be added to the parish's endowment fund and her name entered as a donor in the parish records.



## PHILIPPINES

### Bishop Ogilby Marries

None of the usual wedding music was played during the ceremony at St. Luke's Pro-Cathedral, Manila, P. I., on the morning of November 4th when Miss Ruth Dale became the bride of Bishop Ogilby, suffragan of the Philippines. However, music formed a beautiful part of the marriage ceremony and nuptial mass.

The choir of St. Luke's Hospital Chapel and the Seminarians from St. Andrew's Theological Seminary sang the "Missa Marialis" and led the congregation in the familiar hymns.

During the singing of "Praise, my soul, The King Of Heaven," the bride was escorted down the aisle by the Rev. W. F. Fonger; her only attendant was Miss Constance Bolderston. Waiting at the chancel steps with the Bishop was the Rev. Wayland S. Mandell, proxy best man representing Bishop Wilner who is in the United States. The Rt. Rev. Norman S. Binsted performed the marriage service.

"Praise to the Lord, the Almighty," was sung during the preparation for the Mass which was celebrated by the Rev. Albert Masferré, chaplain of St. Luke's Hospital. "The King of Love My Shepherd Is" was sung as a gradual and "Come Down, O Love Divine" for the offertory. The newly married couple left the church to the singing of "Love Divine, All Loves Excelling."

Later in the morning a reception was held in the home of Bishop and Mrs. Binsted. After a short honeymoon in Hong Kong, Bishop and Mrs. Ogilby will make their home temporarily in Baguio. They expect to go on furlough early next year.

## ENGLAND

### Clinching Proof

Church authorities in London recently identified bones found in a tomb in the floor of Westminster Abbey's chapel of Edward the Confessor as those of Richard Courtenay, bishop of Norwich, who died in September, 1415.

A fossilized skull, some upper skeletal bones, and a set of teeth were found in a wooden coffin by an abbey official. According to the records, the floor of the chapel had not been dug up since it was first laid centuries ago.

Church historians said Henry V had commanded that the Bishop be buried in the chapel, although they never knew exactly where. The clinching proof was the discovery in the tomb of a bishop's crosier, the tall, hooked staff carried by a diocesan bishop.

### Eminent Theologian Dies

The Rev. Dr. Charles T. Dimont, chancellor of Salisbury Cathedral, Salisbury, England, and one of Britain's eminent theologians, died on November 6th at the age of 81. He had been principal of Salisbury Theological College for 24 years.

### Canon Donaldson Dies

Canon Frederick Lewis Donaldson, 93, retired sub-dean of Westminster Abbey, London, died October 8th.

A Socialist, Canon Donaldson, served in working class parishes for years and was a founding member of the Christian Social Union, a leading advocate of women's suffrage, an active member

### Infallible Fallacies

A booklet entitled *Infallible Fallacies*, by "some priests of the Anglican Communion," is an attempt in forceful non-technical language, to refute the claims of the Roman Catholic Church. It was published recently by SPCK and commended in an address by the Archbishop of Canterbury [L. C., November 1st].

The booklet will be handled in America by Morehouse-Gorham Co. (14 E. 41st St., New York 17, N. Y.), and will be available about November 25th. It will sell for 35 cents per single copy, but a special price of \$3.50 a dozen will be made on quantity sales.

of the Labor party and a close friend of the late Ramsay MacDonald, first Labor Prime Minister. In 1905 he led an orderly march of the unemployed from Leicester to London, which was credited with having an important influence on social legislation dating from 1906 to the outbreak of the first World War.

## JAPAN

### Conference on Rural Evangelism

The Nippon Seikokwai has become increasingly aware of the importance of rural evangelism, and, for the last 20 years, has placed an ever increasing emphasis on this part of the Church's work. Owing to a number of difficulties progress has been slow. However, the Japanese Church's Committee on Rural Evangelism has been reorganized, and committee members representing seven dioceses met recently in conference at Tarumi Christian Center, the rural

center established by Kobe diocese nearly two years ago.

Bishop Yashiro, the presiding bishop, gave the opening address, and this was followed by a lively discussion of various problems, methods of meeting them, and suggested programs. A member of the committee was asked to prepare a pamphlet in simple language on the subject of "God" which could be put into the hands of farmers. Another was asked to edit letters from the members of the committee in the various dioceses which would be circulated quarterly.

## SOUTH AFRICA

### Church Building Increases

A considerable amount of church building is going on at the present time in the diocese of Cape Town, South Africa. About 37,500 pounds has been given toward the required 50,000 pounds for the first portion of the plan to complete St. George's Cathedral, Cape Town, and the work is in progress. Churches will be built in seven other places.

## MELANESIA

### "But he was a leper . . ."

"You will not forget, will you, to pray for those seven men who were ordained, and him also who would have been ordained . . . but he was a leper."

So writes a correspondent in the *Southern Cross Log*, describing a service that took place at Siota back in Lent.

There were seven ordinands: the Rev. Eli Huri, the Rev. John Still Housanau, and the Rev. Alan Piva, for the priesthood; Harper Huhugo, Andrew Riripo, Nelson Gau, and Drummond Aama, for the diaconate. Missing from the service was the Rev. Victor Bwaniramo, who is undergoing treatment at the St. Francis' Leper Colony at Fauabu.

The deacon called Victor, "a great favorite with the American padres who visited," had been at work in the Santa Ana where there is much leprosy; then the archdeacon took him to San Cristival, where the new deacon did splendid work for a year or two. When he came to Siota to start his training for the priesthood he began to suspect that he had a spot of leprosy in his back. Now Victor is at the leper colony, where he has not forgotten that he is a deacon; he conducts services and preaches to his fellow patients.

Back at Siota his friends look forward to the day when the treatment Victor is receiving shall have done its work and he will be able to return and complete his training for the priesthood.



# BLOOD HAS ONE COLOR

## III.

### Conclusion

By the Rt. Rev. Wilburn C. Campbell

Bishop Coadjutor of West Virginia

**“How I wished some of my friends who do not believe in missions could have seen what African laymen are doing about the Gospel of Jesus Christ,” says Bishop Campbell.**

IT is not a true answer to the problem of South Africa to say that, if the African is given rights that are the inalienable privilege of a human being, civilization will be doomed in South Africa. It is true that the white man has brought a white man's civilization to South Africa. It is also probably true that such a civilization would be in jeopardy if an overwhelming percentage of non-whites should suddenly be given equal rights and vote.

Nevertheless, every human being should be given the goal of equal suffrage. All people of a nation should be given schooling and training and justice that will enable everyone to walk upright as a free child of God and a citizen. Anything less is to make second-class Christians and second-class citizens. Anything less will lead to bloodshed in a generation in which all human beings are demanding (and receiving) recognition as human beings with a sacred personality. Blood has one color.

Yet in South Africa — and too frequently in the United States — people in power insist that all humans are not equal. May I at this point plead with any reader who foolishly replies, “Do you want your daughter to marry a Negro?” My answer, as a parent, is, “No.” Marriage and the according of equal rights are not the same thing at all. If equal rights and opportunity lead to intermarrying, who is to say this is immoral or unChristian, however undesirable from a parent's viewpoint?

In South Africa the government, in desperation, has decided that the native African people shall be treated as a separate inferior nation. It would like to see all Africans removed to tribal reserves and never, no never, have anything to do with the white man's civilization — except that the white man would still have the privilege of drafting African workers to operate the gold and diamond mines and furnish an unlimited amount of virtual slave labor. The white

man wants his freedom *and* his slavery.

The Africans who have found their way to the white man's towns are forced to live in municipally-owned locations. A male can walk the white man's streets only if he carries a pass. He can be out after dark only if he has another special pass signed by his employer stating what time he must be back in his quarters. One of our Anglican African clergymen, just returned from finishing graduate study at Oxford, was jailed on his way to Bishop Reeves' garden party. His offense? He had no pass to allow him to move about. The Bishop forced his release from jail. (Incidentally, the Bishop was violating the law by having a garden party at which Europeans and non-Europeans were invited.)

#### SHANTY TOWNS

At the Cathedral in Pretoria I saw some Africans at the service where I was preaching. They came to the coffee (or tea) hour which was held later in the Cathedral House. This, too, was a violation, but the Church recognizes no such law. I could wish that all the European Anglicans could be listed as opposed to this law, but this would be inaccurate. The same sin is committed, too, in America. The Church leaders, though, are drawing all persons, regardless of race, into the fellowship of Christ's religion. They know full well that Christ's blood was shed for all.

I visited many African locations as well as one tribal reserve. With the one



Union of South Africa  
DR. VERWOERD  
*Equality is not for natives.*







RNS

AFRICANS  
An "inferior" nation.

notable exception, that of the city of Germiston, these locations filled me with indescribable loathing. I have many pictures showing the conditions. Never does Alan Patton, in *Cry, The Beloved Country*, exaggerate. If anything, the conditions I saw there were worse than those he describes. If one wants to know the true African story, he will find it in the recent book, *Blanket Boy*, by Peter Latham.

In Johannesburg there is a shortage of at least 50,000 homes for Africans. The result is shanty towns without water, light, heat, or sewerage. No schools for thousands of African children. And no other place where the African can live. Bishop Reeves has published a booklet entitled *No Place To Live*. I saw the places pictured in this publication. I talked to African leaders who could speak English. Never have I seen anything to equal the poverty and filth of many of the locations surrounding Johannesburg. There are 400,000 Africans living in these locations. Some are passable, none commendable.

#### BLEAK FUTURE

The Anglican Church is doing a noble job in ministering to Africans. In the diocese of Johannesburg there are over 100,000 African communicants. We have more schools than all other communions combined. The Dutch Re-

formed Church, as one would expect, is doing almost nothing. I visited two schools in particular run by the Community of the Resurrection, a monastic order, and by the Sisters of the Holy Paraclete.<sup>1</sup> Through the courtesy of the Bob Ford Radio Studio I was able to make a tape recording of some of these students singing both in English and in Zulu. What a wonderful group they were. What a bleak future ahead when they graduate from a decent Christian school and then find doors closed in their face by brother white Christians—except doors for teachers or policemen.

I also met with the African candidates for the ministry and had a pleasant morning conference with them. What hope and message could they take back to their people? Certainly their message is the only one that is going to save South Africa from violence and futility.

Yet what can they tell their people when the Minister of Native Affairs, Dr. Verwoerd, said (according to the *Star* of September 15, 1953) that, when he had control of Native education he would reform it so that Natives would be "taught from childhood" to realize that equality with Europeans was not for them. . . . Native education would be taken out of the hands of people who instilled false expectations into the Bantu. People who believed in equality were, in his opinion, not desirable teachers for Natives. The "people" he mentions are the Christian people in general and our Anglican Church in particular. The handwriting is on the wall for all our mission schools. The government is now planning to withdraw all funds which have helped salaries in Christian schools and will create its own government schools. To quote Dr. Verwoerd directly:

"When my department controls Native education, it will know for what class of higher education a Native is fitted and whether he will have a chance in life to use his knowledge, instead of his choosing his own path."

It was my privilege to preach in three African churches. The congregations filled the churches to overflowing; people stood outside in droves. In one church the overflow blocked the city street. Processions were held in two churches and we had to elbow our way down the aisle single file. After the procession the congregation took over the aisle and sat on the floor. At Christ the King, in Sophiatown, at least fifty little boys crowded in the chancel and sat on the floor all around me. Once in a while one little barefooted fellow would timidly reach out his hand and touch my vestment to see if I was alive and real.

When I preached, it was with the help

of two interpreters. I would say a sentence and then each of the interpreters would take a turn and then back to me. I was hard put to remember where I had left off. I was told the amusing story of one white preacher who began, "We meet tonight on a common platform." The interpreter was unable to find the appropriate words and finally came out with, "The Father says we meet tonight on second-rate planks." But the congregation knew they were all standing on a cement floor.

The congregation sang in six different dialects. Fortunately, everyone sang the same hymn tune and we all came out together at the end. I was told that the words were different in each dialect. In St. Cyprian's, Johannesburg, there is an organ, but the other churches had no music but that of the human voice. What wonderful singing! The harmony was spontaneous and impromptu. When I looked at the sea of faces before me as I preached, I knew that the future of South Africa depends on them and the effectiveness of our Church's message and ministry to them. We dare not let Russia or the non-Christian tribal leaders win them. If so, the European civilization will be swept away and the last state of the African will be worse than the first.

My trips to the gold mines and the compounds gave me still another insight into the economy and problems of South Africa. The compounds are located within the mining area. Here the African miner is housed, clothed, fed, and entertained. These Africans are recruited from the tribal reserves and shipped in by train and bus. They sign up for varying lengths of time. Most of the Africans sign up many times because as miners they can earn cash with which to purchase cattle on the reserve. Cattle on the reserve is wealth.

The compounds are the finest that can be built to house slave labor. I called the Africans "POW's"—Prisoners of Work. They are fed scientifically, their health is carefully guarded—and so are their physical movements. Recreation is provided within the compound and they can only leave the compound on a pass. They are treated just as you would treat a valuable race horse. That the African is happy is only incidental; he knows he is not treated as a white man and is considered a beast of burden. When I went down into one of the gold mines, an African miner started to put on my shoes for me. When I returned to the dressing room, he began to take my shoes and socks off. The sense of inferiority instilled in them penetrates my soul even now when I think of it. To be

(Continued on page 21)

<sup>1</sup>TUNING IN: The Paraclete is the Holy Spirit (Greek *paraklētos*, "he who is called to one's side"). The name is used in St. John 14:16 and 26, 15:26, and 16:7, where AV translates it "Comforter," RSV "Counselor." But probably

"Comforter," in older sense of "Strengthened," is best. In its one other occurrence in the New Testament (I John 2:1) the word is used of Christ and rendered "Advocate" by AV and RSV ("If any man sin, we have an advocate . . .").



## Living with Teen-Agers

JUVENILE delinquency has attained such stature as a national problem that our fellow-Churchman Senator Hendrickson of New Jersey is heading a senatorial investigation into the subject. Since LIVING CHURCH staff members elbow their way to work each day through the juveniles of one of the cities particularly chosen for investigation — Milwaukee — we are moved to make some preliminary comments.

One of the most startling pieces of juvenile misbehavior in our bedraggled city in recent months was the party for a half dozen teen-age girls that was crashed by 1,000 enthusiastic admirers. According to newspaper reports, rather less damage was done than would have resulted from the presence of 1,000 starlings (who also have a tendency to flock up in these parts in the fall), but adults for miles around were made very nervous. This is the first item in our bill of particulars against teen-agers: they exist, and when they gather in groups they make older people nervous.

Another piece of teen-age misconduct occurred after the principal of a local high school delivered a lecture to the students about the 3% who were giving the other 97% a bad name. At the football game the next day, a group of students hoisted banners with the slogan, "the 3 percenters." So the second item in our bill of particulars is this: Teen-agers sometimes act as if they think older people are funny.

We have other complaints — teen-agers have a tendency to stay out after dark, to laugh and scuffle in the streets, to imitate smoking and drinking habits of their elders, and generally to do what they want to do instead of what adults want them to do.

In fact, the types of teen-age conduct that upset adults are so many and various that one might revive and revise an old American proverb in these words: "The only good teen-ager is a dead teen-ager."

The types of teen-age misconduct to which we have been referring seem to us to have only a vague relationship to Christian morals. One Christian ought not to do things that make another Christian, even a middle-aged one, unhappy; but by the same token, older Christians ought to leave younger Christians a little room in which to stretch their wings without knocking social bric-a-brac off the mantle-piece.

There are types of teen-age unconventional con-

duct which represent only the normal phases of the transition from childhood to maturity. There are, however, other and uglier forms of conduct that have a different kind of motivation. Our city has seen its share of these things, too. A man and his son were pursued into their own house and beaten by a group of teen-age boys a short time ago. Others have been set upon in the streets for casual reasons or even, apparently, for no reason. Shading somewhere in between is the kind of conduct that results in wrecked streetcars after high school football games. Reckless driving also stands at this in-between level of criminal thoughtlessness rather than criminal intent.

An undercurrent of violence seems to run through American civilization today, and it is perhaps not surprising that it should break out in physical violence at the teen-age level. We do not think that a wholesale indictment of teen-agers is justified by the fact that some of them embark on ugly forms of misbehavior; nor do we think that the problem is solved by condemning parents. Indeed, the violent reaction of adults against juvenile misbehavior is in itself a part of the pattern of violence of which we speak. The real "adult delinquent" may be not so much the parent whose child has gone wrong as the adult who feels that teen-agers in general are a menace. Violence begets violence, hostility begets hostility, and if the adult world is hostile to the teen-ager, the teen-ager is likely to be hostile in return.

THE teen-age boys of today carry the brunt of a weight that hangs over the country as a whole. They are about to be called into military service, perhaps into actual combat in a struggle from which all the old ardor and enthusiasm have been removed. The task of American arms is not conquest, but defense; and the preparations for this task are carried out not with joy, but rather with dread.

Americans live with fear today, and they are not used to it. Though as a nation we pay lip service to Christian moral standards, most of us have been dedicating our lives to another system of morality based on the idea of "success." Many observers today tell us that the younger generation no longer believes in "success"; if it has any common goal, the word for it appears to be "security." Oddly enough, however, most forms of juvenile delinquency represent the opposite of a search for security. They are rather a deliberate effort to grapple with adventure



and danger, to slough off the safe ways of living that grown-ups approve.

But neither success nor security has much meaning in the universe that is seen by teen-age eyes today. American prisoners of war in Korea had a word for the minority among them who sought personal success and security in the North Korean camps. They were contemptuously called "progressives."

Men remain men no matter what their conscious philosophy of life may be. And being men, they cannot escape the necessity of establishing absolute imperatives of moral conduct, of shaping their lives around some unchallengeable good. The moral relativism implied in such definitions of value as "success" and "security" does not and cannot really implant relativism in the human soul. It appears that the curious result of an attempt to live without absolutes is to drive the belief in absolutes down from the rational level to the unconscious level. We may not know what unchallengeable good we are defending, nor even how best to defend it, but we spring to its defense with instinctive violence when we feel that it is in danger.

Aggressive teen-age behavior is not too dissimilar from the behavior of men in general. The civilization in which the teen-ager finds himself, whether in the home or in the school or in society at large, is

### The Cover

"If the greatest of Church architects had sat down to design the ideal monastery and retreat house, he might have given us the blueprints of Mount Calvary," wrote a member of the Order of the Holy Cross in 1947 in announcing acquisition of a new monastery in Santa Barbara, Calif.

Situated between the mountains and the sea, the building was started in 1929 by a private owner who spent \$265,000 for material and labor and then stopped building. If the house had been completed according to its original design, the resulting structure would have been far too luxurious for a monastery; but for the most part there were in 1947 no interior walls, no ceilings or floors. A legacy made possible purchase of the property by the Order at the disproportionately low price of \$50,000, and friends of the Order have sent contributions for completion of the work.

The cover picture shows the patio of Mount Calvary.

obviously not consciously shaped about eternal values. It is even more obviously designed to keep him and his friends in subjection, even though he may realize that he needs the protection and instruction and love that wall him in. His own teen-age circle provides him with a standard of conduct that may be sharply different from that of the adult world. And if all good is only relative good, the standards of the adult world will have meaning only when he is with adults, and will be replaced by the standards of the teen-age group when he is with his contemporaries.

Everybody, young and old, lives in a world of

violence today. The juvenile delinquent is not the source of the violence into our lives, nor is he necessarily the most ominous practitioner of violence. The main advantage of dealing with him is that, like the Jews of Hitler's Germany, he is a convenient scapegoat for the condemnation of sins in which we are all involved.

"You can't have much guts without God." This statement is made in a violent book that has recently been published, Quentin Reynolds' biography of a British secret agent in France during World War II, entitled *The Man Who Wouldn't Talk*. The speaker, an experienced officer, was remarking on the fact that men of criminal type did not make good agents, and that the best agents were religious men.

THE man, or the teen-ager, who knows what he believes to be good and knows it consciously has an advantage over other men. Not only can he endure horrible tortures and suffering with fortitude for the sake of the cause to which he is dedicated; he can also govern his own actions rationally because he knows his objective. He does not merely "react"; he thinks, and then acts. And he does not have to make a hundred false starts in order to find the right direction toward his goal.

The problem of irresponsibility, irrationality, and inadequate standards is, in our opinion, fundamentally a religious problem. As such, it is a problem with which the Church ought to be dealing at the parish level. We wish we were wise enough to say how it should be dealt with. In our opinion there is a great gulf fixed between "youth" and young people, and most of the Church's organized work is with "youth"—that sterile and insulated segment of the younger generation that dwells in the realm of middle-aged ideas. The teen-ager's real area of grappling with his problems is among his contemporaries and, to a limited extent, in the bosom of his family. Rare is the adult who can enter into the teen-age world without trying to dominate it, without imposing upon it the inherent falsities of a Christianity reshaped to contribute to worldly success.

We suspect that the most important way in which the parish can influence the teen-ager is by leaving him alone; and then gathering together the adults to talk about the real issues of Christianity in their own daily lives. What difference does it make in business, in housekeeping, in entertainment, in politics, in farming, that the person who is doing these things is a Christian? What is the relationship between our Christian Faith and our daily work? We sincerely believe that, in a parish that is making a resolute effort to tackle such questions as these, the teen-agers will be stimulated to ask and answer for themselves the question, "What difference does it make that I am a Christian?" And as a matter of simple honesty, ought we not ask these questions of ourselves before we ask them of our children?



*In addition to his parochial duties, Fr. Tredrea, the author of this article, has for many years worked in the veterans' hospitals for the Chicago city missions staff. The article is reprinted, with permission, from the diocese of Chicago's Advance, July-August 1953.*

**A**LL over the country there are signs in hospitals, nursing homes, sanatoria, and homes for the aged reading: "Visiting hours 2 to 4 PM Tuesdays, Thursdays, and Sundays."

On these longed-for days the wheelchair patients, the ambulatory, and the aged wait anxiously for visitors. As the cars and busses roll on the grounds, the patients follow each one with hungry, expectant eyes. Some are jubilant; others quietly retire to their rooms with tears in their eyes. Others have been forgotten for so long that they never bother to keep the vigil, and bitterness has supplanted loneliness.

Until you have seen men crying in despondency, you have never plumbed the depths of human misery. The lamentation of our modern age is written on these lonely faces. Is there no one who cares? "Is it nothing to you, all ye that pass by?"

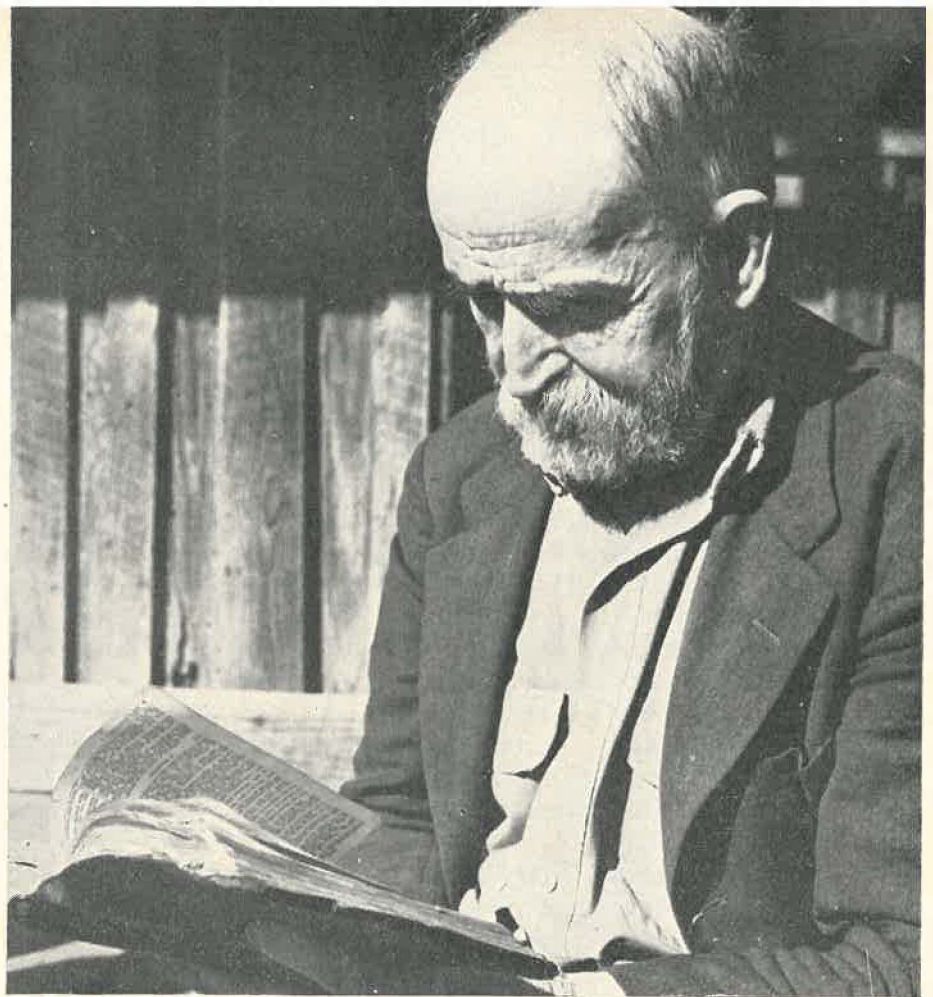
We are greatly concerned about our Church schools, children, young people, couples' groups, men's organizations, the woman's auxiliary, and circles. But how great is our concern for the maimed, the blind, the tubercular, the paralyzed, the amputees, the paraplegic, the neuropsychiatric, and the aged endeavoring to win the fight against physical infirmity without fellowship? All too often a notation is made on the hospital record: "Patient despondent." Competent persons, acquainted with the patient, will diagnose the case as loneliness time and again.

These lonely people who watch and wait are also an integral part of God's Holy Church, and according to the numerous scriptural accounts they were given the utmost consideration by our loving Lord and Saviour. St. James, in his ever-practical epistle (1:27), has stated it well: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction. . . ."

Our Prayer Book pleads that God will "defend and provide for . . . all who are desolate and oppressed." These souls, too, must be fed from the wells of salvation before they die, for souls shrivel and die faster in the dread disease of melancholia than in the most excruciating physical pain. Man, by nature, is gregarious; he wants fellowship, . . . he fears and dreads loneliness.

How often we who visit in the hospitals hear something like this:

"I have a son (or daughter, brother, sister) living a few miles away. They



RNS

## Victims of Neglect

. . . the maimed, the blind, the tubercular, the paralyzed, who night after night cry themselves to sleep, like frightened children . . .

By the Rev. John H. Tredrea

Rector, The Church of the Holy Communion, Maywood, Ill.

never visit me. I know they are busy. They have their lives to live, but I'd like to see them occasionally. Maybe I'm being a little selfish. I shouldn't expect them to travel 50 miles to see me. They may come in once or twice a year, but it is generally when they are passing by. I wish they could make my visit the main one once and their social engagements secondary. When they sign my death certificate it will read, 'Died of loneliness.'"

Psychosomatic?

No, a victim of neglect, procrastination, and lovelessness.

On a Thanksgiving morning I administered the Sacrament of Holy Communion in the paraplegic ward in one of our veterans' hospitals. The atmosphere, usually cheerful and inspiring, was different that morning. It was charged with a sullenness, a brooding that was

all too apparent. I asked a nurse about the change. This was her reply:

"Most of these men will be sullen until after New Year's Day. Very few will have visitors today, and there will be almost no visitors until after New Year's Day. People just do not visit hospitals during these next six weeks. Some of the men will receive Christmas gifts, but beyond that, no personal efforts will be made by their own kind to make the men happy."

I found it difficult to sing "Come ye thankful people come. . . ."

This neglect is not confined to our wounded soldiers, who served and deserve to be served. It is the story of countless others who night after night cry themselves to sleep as frightened

(Continued on page 20)

The Living Church



## Bibles: Complete and Incomplete

**T**EA for two was scheduled to be held at Seabury Press Bookstore, New York City, on November 19th; but in this case the "two" concerned were two books, and their authors, in whose honor the autograph party was planned.

The books, published that day, were *Do You Want Inward Power?* by John Heuss, rector of Trinity Parish, New York, and *Christ in the Haunted Wood*, by W. Norman Pittenger, professor of apologetics at the General Theological Seminary.

Dr. Heuss's book is made up of sermons preached at historic Trinity Church, mother church of Trinity Parish and its "chapels." The theme of Dr. Pittenger's book is the Christian answer to man's life in today's "haunted" world. Both of these will be reviewed in a later issue of *THE LIVING CHURCH*.

**A**BOUT the turn of the century a young man who had done much graduate study in Latin, Greek, and Hebrew, and was on the road to a promising academic career in the newly established University of Chicago, was told by his oculist that in three months he would lose his sight.

He was referred by the head of his department to another oculist who said that he must stop all work for three months, not even reading the newspaper, follow the oculist's directions and for the future do no work or reading by artificial light.

The young man was Edgar J. Goodspeed, today still going strong in his 83d year, with some fifty books to his credit, including his famed translation of the New Testament; the source of the story is his recently published autobiography, *As I Remember* (Harpers. Pp. 315. \$3.50).

Dr. Goodspeed ranks with the top-ranking New Testament specialists of the world. Yet the book throws light not only upon the materials and methods of New Testament scholarship, but also upon a versatile, charming, and thoroughly human personality, whose interests included such outdoor activities as fishing, canoeing, and golf. (He was actually, for a time, president of a golf club.)

The climactic chapter (at least to this editor as he read the book at one sitting)

is that in which Dr. Goodspeed describes his translating of the New Testament into modern speech. This owed its inception to a colleague's dryly remarking that, if Goodspeed was so dissatisfied with current translations, the logical thing for him to do would be to make his own. So he did.

Such adverse reaction as the Revised Standard Version evoked in some quarters a year or so ago was as nothing compared with the furor stirred up by the Goodspeed New Testament, which appeared in the summer of 1923. The work was at once pitted against the King James Version by editors and other members of the American public who, by the nature of their comments, revealed not only an abysmal ignorance of their own pet version and the circumstances of its production, but evidently assumed that it had been handed down by the apostles! To the charge that he had shortened the Lord's Prayer,<sup>¶</sup> Goodspeed replied by reminding his critics that publishers of the King James Version had long since shortened the Bible — by omitting the Apocrypha.

The Goodspeed New Testament was enlarged in 1931 by the inclusion of a similar version of the Old Testament, made by Goodspeed's colleague, J. M. Powis Smith, and published under the title, *The Bible: An American Translation*. Then, in 1938, appeared *The Apocrypha: An American Translation*, by Edgar J. Goodspeed, upon whom, in the course of working upon this, it came as something of a shock that his was the first translation into English of the entire Apocrypha made directly from the Greek. Finally, in 1939, the three volumes were brought out as one — *The Complete Bible: An American Translation* (with J. M. Powis Smith).

Dr. Goodspeed's books seem to have had a way of originating in the casual suggestion of some friend or associate or student. His one detective novel, *The Curse in the Colophon*<sup>¶</sup> (1935) — now out of print, while his *Homeric Vocabularies* (1906) is still available — was the result of a casual suggestion by his wife, Elfleda, whom he married in 1901 and who, until her death a few years ago, was his constant companion and source of encouragement.

Dr. Goodspeed's autobiography, in its delightful blend of erudition and enter-

ment, of the critical<sup>¶</sup> and the casual, and with its thrusts of humor, should be of equal interest to the scholar and the general reader.

**A** BOOK that should help Church people and prospective Church members to understand better the Liturgy is *This Our Sacrifice*, by L. E. Horsfield and H. Riley (American edition. Morehouse-Gorham. Pp. 103. \$1.75).

This is largely a picture book, consisting of nearly fifty halftones of the different parts of the Eucharist, with text of the rite below and explanatory notes — historical, liturgical, devotional — on facing pages.

Thus the book is intended both for study purposes and as a practical guide to a said celebration, commonly called "low Mass." It will find its chief use in parishes where the full Western ceremonial, so called, is followed; in others it will require more or less adaptation.

The explanatory notes are generally sound and helpful. This editor can detect but one error: the authors say (p. 53) that "probably the original Prefaces were all 'proper' ones, with the idea of a 'common' Preface gradually developing out of their use." Actually, it is the other way around: the "common" Preface was the original form, with the "proper" ones a later development; and to this day the Byzantine Liturgy lacks any proper prefaces.

But this is a minor matter in an otherwise useful and attractive book. The halftones indicate excellent photography.

### Books Received

**CHRIST IN THE HAUNTED WOOD.** By W. Norman Pittenger. Seabury Press. Pp. viii, 180. \$2.75.

**PEACE WITH GOD.** By Billy Graham. Doubleday. Pp. 222. \$2.50.

**SEX ETHICS AND THE KINSEY REPORTS.** By Seward Hiltner. Association Press. Pp. xi, 238. \$3.

**A TREASURY OF EARLY CHRISTIANITY.** Edited with an introduction by Anne Fremantle. Viking Press. Pp. xiv, 625. \$6.

**CHRISTIANITY, DIPLOMACY, AND WAR.** By Herbert Butterfield. Abingdon-Cokesbury. Pp. 125. \$1.75.

**ST. AUGUSTINE: CONFESSIONS.** Translated by Vernon J. Bourke. The Fathers of the Church, Volume 21. New York: Fathers of the Church, Inc. Pp. xxii, 481. \$4.50.

**HORNBILL HILL.** A Mission Station in Nyasaland. By Thomas H. Hicks. Central Africa House Press, 35 Great Peter St., London, S.W.I. Pp. 48. Paper, 2/-.

**TUNING IN:** ¶Goodspeed's alleged shortening of Lord's Prayer is his omission of "For thine is the kingdom," etc., wanting in the best Greek manuscripts. ¶A colophon is a note added to the end of a book or manuscript, telling of the

circumstances of its production, etc. ¶Critical is here used in its neutral sense of judging, making a decision: thus a translator of the New Testament must decide which of two or more manuscript readings is the more reliable.



**COLORADO** — Three liturgical vestments and a tabernacle tent, valued at approximately \$700, have been reported stolen from St. Andrew's Church, Denver, by the Rev. Gordon L. Graser.

Fr. Graser, who discovered the theft on November 9th, reported that the door to the sacristy had been forced open. No understandable motive for taking the unusual items has been found.

The tabernacle tent is of cloth of gold; one tapisserie cope<sup>¶</sup> has a red velvet cowl, another is black with a pale green trim, and the third, violet, with a gold trim. In the event that the articles turn up through Church channels, Fr. Graser may be reached at St. Andrew's Church, 2015 Glenarm Place, Denver, Colo.

**MICHIGAN** — In the presence of two nuns of the Sisterhood of St. John the Divine, Toronto, and most of the 30 Michigan associates of that order, two Churchwomen were recently admitted as new associates. They are Mrs. Paul Nastoff of Allen Park, Mich., and Mrs. Donald Hatch of Wyandotte, Mich. The service took place at new [L. C.,



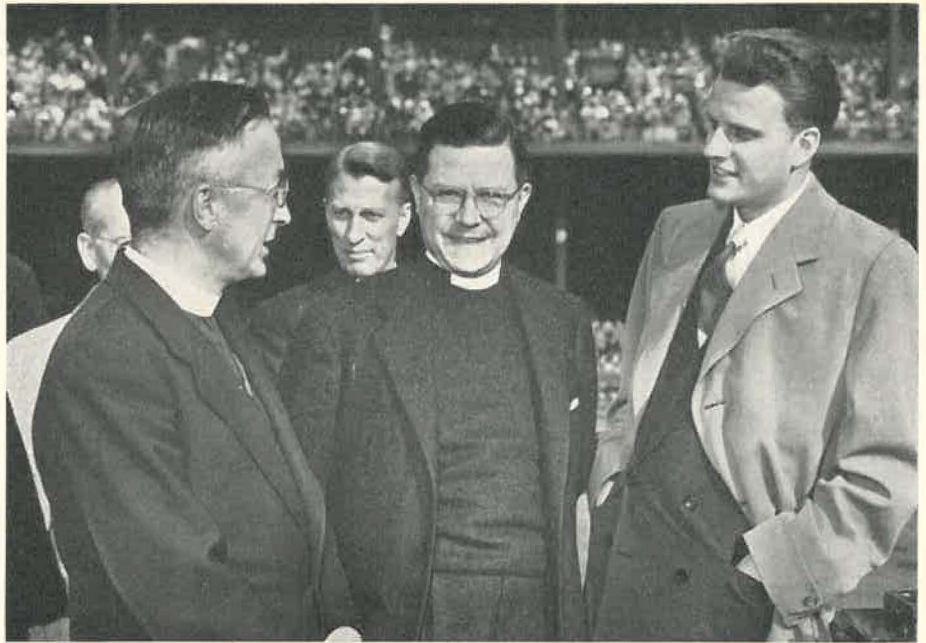
NEW ASSOCIATES\*  
Along with meditation, probation.

July 5th] St. Luke's Church, Allen Park. The Rev. Carl Sayers is in charge of the mission.

Associates' rules require a daily 15-minute period of meditation and at least 15 minutes of spiritual reading, aside from reading of Holy Scripture (exceptions are Sundays and Christmas). Support of the principles of the religious life, promotion of the revival of the religious life, and assisting the sisterhood

\*Mmes. Hatch and Nastoff with Srs. Lois and Nora and Fr. Sayers.

**TUNING IN:** ¶A tabernacle is a box-like receptacle in the middle of the altar, in which the reserved Sacrament is kept. Some tabernacles are square, often with a silk veil hanging in front of the door; others are cylindrical, with a round



The Detroit News

BISHOP EMRICH, DEAN PIKE, BILLY GRAHAM  
An altar call filled the infield.

by prayer, alms, and works are other rules. Associates are accepted by the order only after a period of probation.

Bishop Emrich of Michigan has given permission for visitations of sisters of the order in the diocese.

**MICHIGAN**—Coming from all walks of life, 45,000 people heard the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, and Evangelist Billy Graham in Briggs Stadium (home ground of the Detroit Tigers) on October 25th.

The occasion was the annual Reformation service sponsored by the Detroit Council of Churches, and the final session of the month-long Billy Graham crusade.

The addresses of Dean Pike, who spoke first, and of Billy Graham, in no sense constituted a debate. Both men pointed out that Martin Luther's great contribution to the Reformation was a restoration of man's belief in salvation by faith alone. Dean Pike described the Reformation as "a time when, by the leadership of the Holy Ghost, prophetic voices underlined for their time great original Christian convictions which are the well-spring of our Christian life. We can never hear these convictions repeated often enough."

Mr. Graham told the people that "God is love, and the greatest expression of God is Jesus Christ upon the Cross. The Bible says we have separated ourselves from God by our iniquities. He offers us salvation, redemption, freedom." Mr. Graham issued an altar call which filled the baseball ground's infield.

Bishop Emrich of Michigan, as president of the Detroit Council of Churches, was chairman of the meeting and introduced the speakers. Also present on the speakers' rostrum were G. Mennen Williams, governor of Michigan and active layman at St. Paul's Church, Lansing, and Albert E. Cobo, Mayor of Detroit.

**NORTH CAROLINA** — One of the first churches to receive a construction grant from the Episcopal Church Foundation's Revolving Loan Fund, the Holy Trinity Church, Fayetteville, N. C., has, within two years, progressed from a hope of 30 people to reality for 160 parishioners. It has so grown in prominence that it will be host to the 1954 convention of East Carolina.

Although the parish did not receive full status until May, 1952, the church was organized as a self supporting mission and has acted as such since its inception.

The Foundation's grant and the parishioners' response to the Every Member Canvass, which in two years yielded \$24,000 in pledges, has made possible the church's rapid growth.

**CALIFORNIA** — The new St. Paul's Church, Salinas, Calif., was dedicated recently by Bishop Block of California. The dedication, attended by more than 800 persons, was held in the new, \$240,000 building which has been under construction for a year. Of contemporary design, the building is the third one to be occupied by the parish in 74 years of its existence.

top, in which case the veil enclosing them is fittingly spoken of as a tabernacle tent. ¶A cope is a cape-like vestment of silk or similar material, worn by bishops, priests, deacons, and sometimes even by laymen, especially in procession.



## SEMINARIES

### New Chairman of the Board

The Board of Trustees of Seabury-Western Theological Seminary recently elected Bishop Keeler of Minnesota chairman of the board replacing Bishop Conkling, retired, of Chicago.

Bishop Keeler becomes chairman as the result of an amendment of the by-laws providing for rotation of the office every two years between the bishops of Chicago and Minnesota. The board also voted to make the bishop coadjutor of Chicago, if any, an ex-officio member, and invited the diocese of Chicago to elect, at its next convention, a presbyter and a layman to represent the diocese on the board.

Five new members were also elected. They are: Bishop Smith of Iowa; Bishop Welles of West Missouri; the Rev. Cuthbert Pratt, rector of St. Chrysostom's Church, Chicago; and laymen, Henry P. Barber, and Thomas S. McKeown, of Chicago.

## COLLEGES

### Feature Story

A nationally recognized educator will be engaged by St. Paul's Polytechnic Institute, Lawrenceville, Va., to assist a faculty committee in surveying the program and objectives of the college, according to a feature story in the *Norfolk Journal and Guide*.

The article was illustrated with large pictures showing the homecoming queen, Miss Adell D. Wilson, and her court of honor; the college trustees; and the new athletic coach, L. N. Stallworth, and his assistants.

St. Paul's last spring removed all racial restrictions on student admissions and faculty membership. Earl H. McClenney is president of the Institute.

## ACU

### Student Chapter

During the coming year, the student chapter of the American Church Union at the University of North Carolina hopes to bring a number of well-known and gifted Churchmen to the campus to speak and lead discussions among the students.

The chapter is the first student ACU in the United States and was organized last spring for the purpose of personal witness among the unchurched of the campus and the deepening of the religious life of the nominal Christians there.

Dr. Urban T. Holmes, Jr., of the romance language department, is faculty

November 22, 1953

adviser; the Rev. Clarence Parker, a retired priest living in Chapel Hill, N. C., is chaplain to the group; Campbell L. Stubbs, II, a junior, is the newly elected chairman.

## PARISH SCHOOLS

### Help Pupils to Get Lost on Spiritual Pilgrimages

So many demands for help from the National Council are coming from parish and preparatory schools that the Department of Christian Education is exploring the question to see whether or not a new division should be added to the Department in order better to meet the needs of these schools.

This fact was brought out during the

Since World War II the number of parish schools has steadily increased; and there are now 150 owned and operated by parishes or religious orders in the Church. Many of the schools began as nurseries or kindergartens and have gradually added higher grades. The majority offer classes through the sixth grade, although some include junior high school.

### MAIN SPEAKER

The Rev. Dr. Reuel L. Howe, professor of pastoral theology at the Virginia Theological Seminary, was the main speaker of the conference. In the course of his address, Dr. Howe said:

"Our function as educators is not primarily to answer questions, but to help the children ask the right questions, to raise



PARISH SCHOOL CONFERENCE\*  
Does National Council need a new division?

third Conference of the Episcopal Parish School Association, held recently at the College of Preachers in Washington, when the Rev. Dr. David Hunter, chairman of the Department of Christian Education, and the Rev. Malcolm Strahan, consultant on preparatory and parish day schools, addressed the conference.

### 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	\$2,013.76
St. Agnes Group, St. Joseph's Church, Detroit	20.00
Anonymous	10.00
Mr. and Mrs. John G. King	10.00
M. V. T.	10.00
In memory of Ethel Schriver Cook	5.00
	\$2,068.76

#### Save the Children Federation

Previously acknowledged	\$1,756.65
Anonymous	8.00
Dr. and Mrs. John Dougherty	8.00
St. Mark's Prayer Group, Shreveport, La.	8.00
Muriel Halverson	8.00
	\$1,788.65

questions for which the Gospels have the answers. . . . We should help students make their own spiritual pilgrimages, to be found or to be lost, even to raise questions which will get them more lost, so that they will get the great answers of our pilgrimage."

Among the other speakers were the Rev. Clarence W. Brickman, the Rev. Kenneth W. Cary, Mr. E. Allison Grant, and the Rev. C. Boone Sadler. New president of the association is Mr. Grant.

## SECONDARY

### Where It Happened

St. Mary's Hall, Burlington, N. J., recently inaugurated a new course in American history in which the students study vital chapters in America's past at the very sites where the events took place.

The course, entitled "History Where It Happened," includes field trips to such places of interest as Washington Crossing Park, Levittown, and Independence Hall.

\*The Rev. Dr. Reuel L. Howe, standing at left, with other members of the Episcopal Parish School Association.



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**Victims**

(Continued from page 16)

children. It is an agonizing sight to see patients with incurable heartaches. Blood may be thicker than water; it also can be thin and cold.

Hospitals, nursing homes, and homes for the aged, generally strict in their regulations concerning visiting hours, especially in the early stages of illness, let rules and regulations go by the board when the patient is seriously ill. They know the mental therapy of honest visitation is a healing balm in itself, far more effective than all the medication in the world. And yet, as you stroll through the corridors of our large institutions, you will see man after man dying with no one near him, no one willing to keep the watch, no one willing to wipe the fevered brow, no one willing to offer the cup of cold water, or say a prayer.

When the widow comes home from having buried her partner of many years, she finds her house invaded by hovering friends and neighbors. All the widow wants is peace and tranquillity, but she is not allowed this in her grief. Instead she must endure a semi-jubilant get-together.

**IT IS NOT ENOUGH**

Soon the friends depart and the widow is left with five angel-food cakes, three devil's-food, six dozen sandwiches, nine pies, and quantities of coffee. For a day or two there remains a feeling that everyone cares.

But man cannot live by bread alone, and a few weeks later the widow wishes for a little friendship, or neighborly visit. The bell rings and she hurries to the door. It is a salesman from a monument company anxious to sell her a permanent marker for the grave.

In due time some member of the family may suggest that she enter a home for the aged. Like many of our ever-increasing number of older people she will recognize her problem and look forward to spending her remaining days in homes among persons who will take care of her. But her question, like theirs, is, "Will I be forgotten? Will I wander the grounds on visiting days waiting for my children to spend a few hours with me?"

The answer for many is, yes. They, too, will die of heartaches. Here, as well as in the case of long-time patients, too many of our aged are forgotten.

"Son, behold thy mother."

Thousands upon thousands of souls are lying in hospitals, nursing homes, and havens for the aged all over the country, shamefully deserted by their own kin. Indignant chaplains, doctors, deaconesses, nurses, Gray Ladies, Red Cross personnel and other workers will testify to the deplorable sin of man's inhumanity to his own father and mother,

to his own brother, sister, or child.

It is not enough to supply excellent buildings, equipped with the most modern instruments of healing, and to provide physicians, surgeons, nurses and therapists to give the lonely more abundant opportunities to rehabilitate themselves.

It is not enough, for if you do not give men love they die dejected, dispirited, despondent, disillusioned.

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**American Cancer Society**





# Blood Has One Color

(Continued from page 13)

sure, the white man will sacrifice his life in a mine disaster for an African, and he has affection for some — but basically the African is a labor commodity, a POW.

In one compound I was moved deeply by the sign over the door of one of the rooms which housed 20 African miners. (This room is about 20 by 20 and is standard for most compounds.) The sign read, in Portuguese, "Anglican Church House."

The Bishop of Johannesburg and I went into the room. It was lunch time and four African workers were seated at a small table between the double-deck cots. Before them were spread two copies of the Bible, a Prayer Book, a Catechism, and a book containing instructions in the service of the Holy Eucharist. Despite the language difficulty of Portuguese and African tribal dialects, we learned that the two older men were communicants of the Anglican Church and that they had just finished reading Morning Prayer and were instructing the other two men in the catechism and the Holy Communion.

What white Christian business man takes time out to read his Bible and say Morning Prayer? How often do our white Christians teach others during lunch time? Then people vainly talk about the African preferring to retain his old tribal religion of witchcraft. How I wished some of my friends who do not believe in missions could have been with me and seen what African laymen, without benefit of clergy, are doing about the Gospel of Jesus Christ, the Saviour of *all* mankind.

To the credit of some of the industrialists, may I say that many of them recognize the evil of the present compound system and are seeking some way to alleviate it. I had lunch on two occasions with leaders of Anglo-American and the Johannesburg Consolidated Limited which practically controls the gold and diamond industry. They told me changes are being made in the new mines in the Orange Free State, but I was not able to visit there. Many more changes would be made if the government would allow them. I found myself wondering whether the industrialists are not secretly glad that the government takes such a position with regard to the labor supply.

This may be a harsh judgment, yet I felt that a kind of "brain washing" or "spiritual washing" takes place in the minds and souls of Europeans who are long in South Africa. It seems as though an invisible virus attacks the sensibilities of their soul and makes them unaware of the sin being committed against the helpless African. Certainly the Europeans I met in South Africa are most

gracious and pleasant people. They are Christians. They were enthusiastic about the Crusade Week. They are lovable. But they have come to accept and expect the African to wait on them hand and foot and are content to pay infinitesimally small salaries. The poorest white family has no difficulty in hiring servants and few were the homes I visited that did not have four or five.

## "DOING" LONDON

One touch of home should not be overlooked. Mr. M. O. Parsons, Jr., the American Consul-General, met my plane when I landed and during my entire visit opened many doors to me and entertained me at a reception in the Consulate where I was privileged to meet many of the mayors of the Reef towns as well as leading industrialists and newspapermen. As coincidence would have it, Mr. Parsons was from Rye, New York, and is a communicant of Christ Church. I said that I have a friend and former doubles tennis partner living in Rye. Mr. Parsons asked me his name. When I replied, "Bill Crow," he wouldn't believe it. His wife was Bill Crow's sister! I also met a Mrs. Johnson in Pretoria. She is the daughter of Professor Urban of Berkeley Divinity School and the cousin of Joe Urban, a classmate of mine at General. Even in South Africa it is a small world.

I returned home on a BOAC Comet jet by the way of London. In London I was privileged to put up at Lambeth Palace in the part that is known as the Lambeth Hostel. The Archbishop of Canterbury was in residence and I was invited to have dinner with him and Mrs. Fisher the evening I arrived. We naturally talked into the evening about South Africa. The next day I had lunch with the Archbishop and Bishop Keeler of Minnesota.

The American embassy in London graciously placed a car and a driver at my disposal so that I could visit and say a prayer at the Chapel of Brookwood Cemetery where our own World War I dead are buried. While "doing" London, I said a prayer at St. Paul's Cathedral and examined the handsome illuminated Book of Remembrance containing the names of 28,000 Americans who gave their lives in World War II. My brother's name was there and I felt again the sacrifice they made that we might live.

As I left London for America, my thoughts were on South Africa, the two World Wars, Korea, and the United States. Much blood has been shed that we in America might live. Our Lord gave His blood that we might live more abundantly.

Truly blood has but one color. Will we give our blood as Christians for all brothers in Christ, or must it be taken from us because we are unprofitable servants?



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# DEATHS

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

## William Brewster, Priest

The Rev. William Brewster, 45, headmaster of St. Stephen's School, Austin, Tex., died after a long illness in Boston on November 3d.

Fr. Brewster was born in Salt Lake City, Utah, the son of Benjamin Brewster, one time Bishop of Maine, and Stella Yates Brewster, and a nephew of the late Chauncey B. Brewster, one time Bishop of Connecticut.

He received the degree of Bachelor of Arts from Yale University in 1928, the Bachelor of Divinity degree from the Episcopal Theological School in 1937, and the Master of Arts degree in Education from the University of Texas in 1950. Before serving as headmaster of St. Stephen's School, he was

headmaster of St. Mark's School, Southborough, Mass., 1942 to 1948.

Fr. Brewster is survived by his wife, Elizabeth Bosley Brewster, four sons, two daughters, two sisters, and a brother.

## Oliver H. Cleveland, Priest

The Rev. Oliver H. Cleveland, retired priest of the missionary district of Spokane, died October 23d at his home in Bellingham, Wash.

Fr. Cleveland was born in 1876 at the Lower Brule Agency, Dakota Territory, the son of William Joshua and Hannah Stitler Cleveland. Educated at Shattuck School, the University of Nebraska, and Western Theological Seminary, he was ordained deacon and priest in 1914 by Bishop Williams of Nebraska. His entire ministry of 35 years was spent in three churches: St. John's, Omaha, Nebr., St. Paul's, Mt. Vernon, Wash., and St. James', Cashmere, Wash. He retired in 1949.

He is survived by his wife, the former Sarah C. Joy.

## George Copeland, Priest

The Rev. George Copeland, D.D., rector emeritus of St. Peter's Church, Glenside, Pa., died at his home in Wyndmoor, Philadelphia, on November 3d after a long illness. He was 72.

Dr. Copeland graduated from Lafayette College in 1903 and from the Philadelphia Divinity School in 1908, and was ordained deacon in 1908 and priest in 1909. He was assistant at the Church of the Holy Trinity, Philadelphia, until his appointment as vicar of St. Ambrose's Church, Philadelphia, in 1910. In 1916 he became vicar of St. Peter's Church, Glenside, Pa., where he served until his retirement in 1950. In 1950 the Doctor of Divinity degree was conferred upon him by the Philadelphia Divinity School.

Dr. Copeland was editor of *Church News*, the magazine of the diocese of Pennsylvania, from 1926 until 1946 when he became associate editor.

He is survived by his wife, the former Jane Lockwood Copeland, and three sons, and two daughters.

## Arnold W. Carvel

Arnold W. Carvel, 91, father of Delaware's former governor, Elbert N. Carvel, died on October 21st. He had suffered a stroke on October 9th after an attack of pneumonia. He had been a member of Christ Church, Stevensville, Md.

He is survived by his wife, Clara Hopkins Carvel; his son, a daughter, a sister, and six grandchildren.

Former Gov. Carvel is an active layman in the diocese of Delaware.

# CHANGES

## Appointments Accepted

The Rev. Kenneth Allen, Jr., formerly assistant of St. Stephen's Church, Seattle, Wash., will become rector of the Church of the Holy Communion, Tacoma 3, Wash., on November 29th. Address: 1407 S. I St., Tacoma 3, Wash.

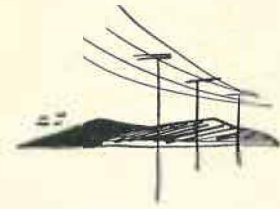
The Rev. Leighton P. Arsnault, formerly rector of Christ Church, Bowling Green, Ky., will on December 1st become rector of Christ Church, Mobile, Ala. Address: 115 S. Conception St., Mobile 15.

The Rev. Cornelius L. Callahan, formerly vicar of St. James' Church, Cashmere, Wash., is now vicar of Calvary Church, Roslyn, Wash.

The Rev. Don J. Curzon, formerly executive director of Lawrence Hall, Chicago, is now rector of Grace Church, Ludington, Mich. Address: Box 255 (302 N. Harrison).

The Rev. Nicholas M. Feringa, headmaster of the Watkinson School, Hartford, Conn., will become headmaster of St. Paul's School, Garden City, L. I., at the end of January.

The Rev. Harold G. Holt, formerly vicar of Trinity Mission, Waupun, Wis., and chaplain at the state penitentiary there, is now assistant to



the dean of the Cathedral of St. Paul, Fond du Lac, Wis., and chaplain at the Convent of the Holy Nativity. Address: 65 E. Division St.

The Rev. Frederick B. Jansen, formerly rector of St. James' Church, Somerville, Mass., will on December 23d become rector of the House of Prayer, Newark, N. J. Address: 407 Broad St.

The Rev. C. L. Kimbrough, Jr., formerly in charge of St. Andrew's Church, Bessemer City, N. C., and St. John's, High Shoals, is now vicar of St. Paul's Mission, Suamico, Wis.

The Rev. Mark M. McCullough, formerly in charge of Christ Church, Newark, N. J., is now vicar of Christ Church, Biddeford, Maine. Address: 18 Crescent St.

The Rev. J. Robert Orpen, Jr., formerly curate of the Church of the Transfiguration, New York, is now vicar of St. George's Mission, Williamsbridge, the Bronx, N. Y. Address: 661 E. 219th St., New York 67.

The Rev. J. E. Pike, formerly rector of Trinity Church on-the-Green, Branford, Conn., will on December 1st become rector of St. James' Church, Keene, N. H. During the seven years of his rectorship Trinity Parish has grown rapidly, and the early carpenter gothic church has been completely restored.

The Rev. W. L. Damian Pitcaithly, who has been in charge of the Church of St. Andrew-by-the-Sea, Belle Harbor, L. I., for more than 10 years, is now rector of St. George's Church, 27th Ave. and Fourteenth St., Astoria, L. I., N. Y.

The Rev. Robert W. Seaman, priest of the diocese of New Jersey, is again assisting at the Church of St. Stephen the Martyr, Baltimore.

The Rev. Ernest Sinfield, formerly headmaster of St. Paul's School, Garden City, L. I., has accepted appointment as rector of the Church of the Atonement, Morton, Pa.

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### COLLEGES

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## CHANGES

The Rev. Robert F. Sweetser, who has been rector of Grace Church, Hartford, Conn., will on February 1st become headmaster of Watkinson School, Hartford. New address: 180 Bloomfield Ave., Hartford 5.

The Rev. Donald R. Woodward, formerly rector of St. Peter's Church, Bennington, Vt., is now rector of St. Paul's Church, Burlington, Vt.

### Armed Forces

The Rev. Arnold A. Fenton has resigned as curate of Christ Church Cathedral, Springfield, Mass., to go on active duty as chaplain in the Navy. Address: c/o Diocese of Western Massachusetts, 37 Chestnut St., Springfield.

Chaplain (Capt.) Albert H. Frost, formerly addressed at 7822 SCU, Nurnberg District Headquarters, APO 696, c/o P.M., N. Y., N. Y., should now be addressed at 38th Ordnance Battalion, APO 46, c/o P.M., N. Y., N. Y. In his new assignment he will cover the Episcopal work at Seventh Army Headquarters and in the Stuttgart area.

### Resignations

The Rev. George H. Prendergast, formerly vicar of St. Paul's Church, Tombstone, Ariz., has resigned. Address: 1417 S. Winmore, Tucson, Ariz.

### Changes of Address

The Rev. J. Perry Austin, chaplain-director of Episcopal Community Service, Dallas, would like to have clarified information given recently [L. C., November 1st] in regard to his mailing address: Only his personal correspondence should be sent to 805 Cliffdale Ave., Dallas, Tex. All correspondence concerning church business and especially Episcopal Community Service and the department of Christian social relations should be sent to 5100 Ross Ave., Dallas 6.

The Rev. William L. Blaker, who is serving Christ Church, St. Helens, Ore., has had a change of postoffice box number from 974 to 65.

The Rev. Roy B. Flinchbaugh, who was ordained priest in May for the Bishop of Cariboo, Canada, and who has been addressed in Ashcroft, B. C., should now be addressed: c/o Order of the Holy Cross, West Park, N. Y.

The Rev. Ward E. Gongoll, vicar of St. George's Church, Englewood, Colo., formerly addressed at 3395 S. Bannock, may now be addressed at 3299 S. Logan.

The Rev. David McDonald, retired priest of the diocese of New York, formerly addressed at East Pepperell, Mass., should now be addressed at Pepperell, Mass.

Two priests who are brothers and are serving in the same city would like to list their correct mailing addresses:

The Rev. Alton H. Stivers, curate of the Church of the Ascension, Rochester, N. Y., should be addressed at 2 Riverside St., Rochester 13, N. Y.

The Rev. Donald A. Stivers, rector of All Saints' Church, Rochester, N. Y., should be addressed at 3351 St. Paul Blvd., Rochester 17.

The Rev. Hubert M. Walters, priest of the diocese of Colorado, should be addressed at 4628 Drexel Ave., New Orleans 22.

### Ordinations

#### Priests

Honolulu: The Rev. Norman Carroll Ault and the Rev. Edwin Lani Hanchett were ordained to the priesthood on September 19th by Bishop Kennedy of Honolulu at Holy Innocents' Church, Lahaina, Maui, T. H. Presenters, respectively, Canon Wai On Shim, the Ven. N. R. Alter; preacher, the Rev. P. R. Savanack.

The Rev. Mr. Ault, son of the late dean of St. Andrew's Cathedral, was born on Maui. He will be vicar of St. John's Mission, Waiakoa, Kula, Maui, T. H.

The Rev. Mr. Hanchett is the first person of Hawaiian ancestry to be ordained to the priesthood, in the first such service on the Island of Maui. He is of part-Hawaiian blood, the son of Dr. Alsoberry K. Hanchett and Mary McGuire Hanchett. The new priest will be vicar of Holy Innocents' Mission, Lahaina, Maui, T. H. Address: Box 2.

Long Island: The Rev. Stephen J. Dibble was ordained priest recently at the Church of the Ascension, Sierra Madre, Calif., by Bishop Bloy of Los Angeles, acting for the Bishop of Long Island. Presenter, the Rev. H. G. Smith, Jr.; preacher, the Rev. J. H. Jordan. To be assistant of the Church of the Ascension. Address: 91 E. Laurel Ave.

Texas: The Rev. Arthur Herbert Lord was ordained priest on October 30th by Bishop Quin of Texas at Holy Cross Church, Houston, where the new priest will be rector. Presenter, the Rev. Ralph Miller; preacher, the Rev. Skardon D'Aubert. Address: 7522 Linden St., Houston 12.

Utah: The Rev. Stuart Grunewald Fitch was ordained priest on November 1st by Bishop Watson of Utah at St. Mark's Cathedral, Salt Lake City, Utah. Presenter, the Very Rev. R. W. Rowland; preacher, the Ven. J. F. Hogben. To be vicar of Carbon County Missions. Address: Box 762, Dragerton, Utah.

#### Deacons

Lexington: William S. Spilman was ordained deacon on October 23d at St. John's Church, Versailles, Ky., by Bishop Moody of Lexington. Presenter, the Rev. William Gatling, Jr.; preacher, the Rev. Emmett Waits. To be in charge of St. Philip's Church, Harrodsburg, Ky.; the new deacon is still a senior in the Lexington seminary.

The Rev. Mr. Spilman is the first parishioner of St. John's Church to enter the ministry in the 106 years of its existence. Bishop Kruschke of Southwestern Brazil was present at the ordination and addressed members of the seminary after the luncheon held in honor of the new deacon.

Olympia: Robert Clyde Cummings was ordained deacon on October 28th by Bishop Bayne of Olympia at Christ Church, Seattle, Wash. Presenter, the Rev. W. W. McNeil, Jr.; preacher, Canon T. E. Jessett. To be assistant in Highlands and Northeast Mission, Seattle. Address: 17526 Forty-Seventh Pl. N.E., Seattle 55, Wash.

### Marriages

The Rev. F. Albert Frost, rector of St. John's Church, Camden, N. J., and Miss Phyllis V. Baldwin of East Orange, N. J., were married on June 20th by Bishop Gardner of New Jersey at St. John's Church.

### Diocesan Positions

The Rev. James L. Duncan, rector of St. Peter's Church, St. Petersburg, Fla., is now president of the standing committee of the diocese of South Florida.

The Rev. R. A. C. Simmonds, rector emeritus of St. Mark's Church, Portland, Ore., is now editor of the Oregon Churchman. Office: 1234 N.W. Twenty-Third Ave., Portland 10. Mr. Douglas W. Polivka recently resigned after five years as editor.

### Organists

Fred-Munro Ferguson of Westminster Choir College, Princeton, N. J., is now organist and choir-master of St. Paul's Church, East Orange, N. J.

## CLASSIFIED

### CHURCH FURNISHINGS

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

### FOR SALE

STOLE, new, reversible green and white, excellent material and workmanship, \$25. Reply Box H-930, The Living Church, Milwaukee 2, 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.

### POSITIONS OFFERED

DEPENDENT BOYS' SCHOOL in Western Virginia desires man who is anxious to assist in teaching boys "How to live." Must be willing to work, play, and counsel with boys ages 6 to 20. Administrative opportunity for right person. Reply Box B-927, The Living Church, Milwaukee 2, Wis.

CURATE NEEDED January 1st: \$4,740. for car allowance, housing, pension, and salary. Parish which grew from 233 to 1019 communicants in five years. Write details to the Rev. Wm. J. Heilman, Trinity Episcopal Church, 3401 Bellaire Dr. So., Ft. Worth, Texas.

### POSITIONS WANTED

RECTOR seeks change. Present rectorate over 10 years of successful parochial administration. Ten years experience of sustained Religious Radio Programs. Interested in single parish of upwards 300 plus communicants with potentialities and parochial desire for growth. Present salary \$3600. Reply Box U-929, The Living Church, Milwaukee 2, Wis.

PRIEST, 43 Married, 3 children, moderate Catholic, experienced, desires small midwest parish. Part chaplaincy, or associate for pastoral care and church school considered. Reply Box H-931, The Living Church, Milwaukee 2, Wis.

EXPERIENCED Organist-Choirmaster in East desires change of position. 15 years in present post with Boy choir of established reputation. Music Degree. Extensive European study in organ and English choir training. Excellent references. Churchman. Desires position affording opportunity of teaching in school or college. Reply Box B-932, The Living Church, Milwaukee 2, Wis.

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## CLASSIFIED

### BOOKS

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

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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.

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

OAKLAND, CALIF.

ST. PETER'S Broadway at Lawton Ave.  
Rev. Dr. L. D. Canon Gottschall  
Sun Masses 8, 11; Wed Healing Service & Addr 8;  
C 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  
Sun 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. P. E. Leatherbury, c;  
Rev. H. P. Starr  
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 7, 8, 9, 9:30 (Ser) 11 (with MP),  
Ev & Ser 4; Wkds: HC 7:30, (also 10 Wed) 8:30;  
5 Cho Mat & Ev ex Mon

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 Re-  
citals 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. Kiimer Myers, v  
292 HUNTING ST. (at Scammell)  
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

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.