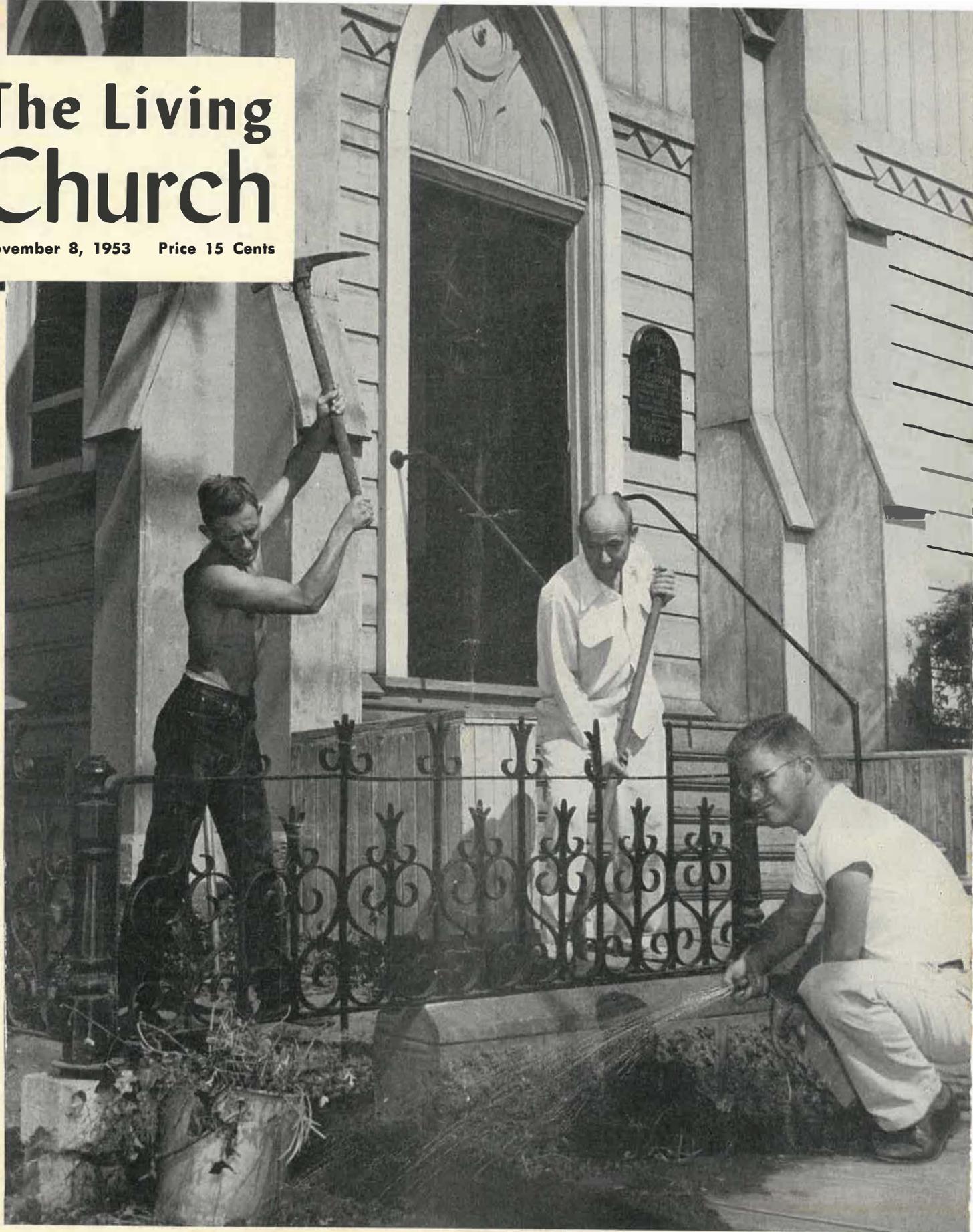


# The Living Church

November 8, 1953 Price 15 Cents



**"WE HAVE CLEANSED ALL THE HOUSE OF THE LORD":**  
Seminary students help repair church [see page 20].

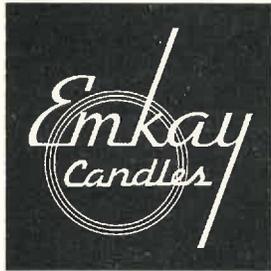
**Blood Has One Color:** P. 12.

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



## Program Plans and Candle Sets for Candlelight Services

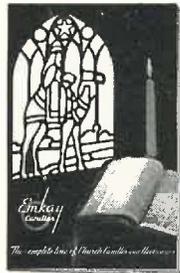
Emkay's Program Planning Department, serving and drawing on experience of churches everywhere, is at your service. Printed sermons and program plans are available for Christmas, Easter, Mortgage-burning and most other occasions—all without charge. And economical Emkay Candlelight Service Sets assure a smoothly run service. Each set is complete . . . includes Pastor's Candle, Usher's Candles, Congregational Candles, Drip Protectors and sample folders giving step-by-step detail of Candlelight Services. Write for prices and complete information.



A Division of  
**MUENCH-KREUZER  
Candle Co., Inc.**  
SYRACUSE 1, N. Y.

New York Chicago  
New Orleans  
Los Angeles San Francisco

Flame-tested Church Candles for Every Need



### COMPLETE CATALOG!

Send now for your copy of Emkay's latest catalog—a handy reference book divided into easy-to-read, easy-to-locate sections that illustrate and describe Emkay's complete line of economical Church Candles and Accessories.



# 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. Lighthourn  
**MANAGING EDITOR:** Altee Welke  
**ASSOCIATE EDITORS:** Elizabeth McCracken  
Paul B. Anderson, Th.D., Paul Ruseh, L.H.D.  
**ADVERTISING MANAGER:** Edgar O. Dodge  
**CREDIT MANAGER:** Mary Mueller  
**CIRCULATION MANAGER:** Warren J. Debus

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

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

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.

## Departments

BOOKS . . . . .	16	EDUCATIONAL . . . . .	20
CHANGES . . . . .	22	INTERNATIONAL . . . . .	9
DEATHS . . . . .	20	LETTERS . . . . .	3
DIOCESAN . . . . .	17	SORTS . . . . .	5
EDITORIAL . . . . .	14	U. S. A . . . . .	6

## Things to Come

NOVEMBER 1953						
S	M	T	W	T	F	S
	1	2	3	4	5	6
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

- 23d Sunday after Trinity.
- TV Workshop, NCC, Syracuse, N. Y., to 13th.
- House of Bishops, Williamsburg, Va., to 13th.
- 24th Sunday after Trinity.
- Conference of Eastern college clergy and women workers, to 30th.
- NCC General Board, Washington, D. C., to 18th.
- Episcopal election, Southwestern Virginia.
- Sunday next before Advent.
- Thanksgiving Day.
- First Sunday after Advent.
- St. Andrew.

### December

- National Council meeting, Seabury House, to 3d.
- 2d Sunday in Advent.
- 3d Sunday in Advent.
- Ember Day.
- Ember Day.
- Ember Day.
- 4th Sunday in Advent.
- St. Thomas.

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.

The Living Church

## Only SMITH-GOODSPEED AMERICAN LANGUAGE BIBLES

- offer you:
- The only complete Bible, including the Apocrypha, in an American translation. \$4.00 at your bookstore.
  - 19 handsome editions to choose from.
  - Wide range of bindings and prices.

Write for free descriptive brochure  
**THE UNIVERSITY OF CHICAGO PRESS**  
5750 Ellis Avenue, Chicago 37, Ill.



## 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.

### Religion or Modernism

HOW grotesque can we get? After looking at the cover of the current number [L. C., October 25th] one wonders which is more important, the Christian Religion or modernism.

How much better it might have been for St. George's Church, St. Louis Park, Minn., if they had striven for a more deeply reverent portrayal of The Victorious Christ, than to decide on the sort of sanctuary decoration they have accepted. Perhaps had they done so, they might have thought differently than the sculptress who so lightly speaks of "warmed-over, three-dimensional DaVinci." DaVinci and his school have done far more to inspire men and help turn erring souls to God than this materialistic looking example of modernism can ever hope to do. It would seem to me that the creator of this fantastic bit has succeeded admirably in making the Eternal Son of God look suspiciously like a highly satisfied chairman of a Board of Directors, reading his quarterly report of progress and profits to a meeting of the stockholders.

There is much that is lovely in modernistic art, I have seen many examples of it that are captivating and soul-stirring, but in this creation I can see nothing but personal gratitude for the fact that I do not have to look at it week after week. Our whole modern life is grotesque enough without having it expressed in a decoration that is to adorn the Altar of God. The art in our Churches should help to express the power, the glory, the majesty, the humility and the humanity of God rather than the eccentricities of a modern fad.

(Rev.) ARTHUR MCKAY ACKERSON,  
Rector, All Saints' Church.

Atlantic City, N. J.

### Beneficiary: Parish Church

THE issue of September 27th carried a story which labeled as "new" a plan by the Episcopal Church Foundation which used life insurance as its primary basis. It was stated that "... for the first time . . ." many Churchmen would be able to make a substantial gift.

Perhaps, in the interests of accuracy, it could be said that such a plan is new to many Episcopalians, but Mr. Given's proposal contains nothing that is "new" or "first," or that has not been available to Churchmen for many years. Experienced life insurance agents are well-acquainted with such plans, and quite a few agents have tried selling such policies, though the response has not been as great as the merits of the idea would justify.

From the tone of the article many parish priests may be under the impression that such a plan is only available with the Episcopal Church Foundation as the beneficiary. All parish priests, particularly those in the small, neglected, rural challenges that have little attention from the Foundation should be aware that anyone

## Thanksgiving Folder and Offering Envelope to Match



Please  
order  
supply  
early

Folder No. 5270L, Size 8½x11" flat

100	.....\$ 1.75
250	..... 4.00
500	..... 7.00
1000	..... 12.00

Offering Envelope No. 270

100	.....\$ .85
250	..... 2.00
500	..... 3.50
1000	..... 6.00

Postage Additional

29 E. Madison St.  
Chicago 2

**Morehouse-Gorham**

261 Golden Gate Ave.  
San Francisco 2

14 E. 41st St., New York 17

## THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

### THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; The Armed Forces Prayer Book; Prayer Book Studies; Book of Offices; Stowe's Clerical Directory.

### THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programming and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

### THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE

NEW YORK 5, N. Y.

who can secure a policy, can just as well make the parish church the irrevocable beneficiary, and deduct premiums as charitable contributions in income tax reports.

Inasmuch as a male communicant can secure a \$1,000 ordinary life policy for well less than \$30 per year, it is within the financial ability of even small parishes and missions to build a substantial capital fund which most life insurance companies will arrange to pay in lump sum immediately or at a stated time, or in lieu thereof to pay interest or monthly installments of principal and interest.

(Rev.) CHARLES I. KRATZ, JR.,  
Rector, St. John's Church.  
Frostburg, Md.

**Appropriation, not Authorization**

BISHOP BENTLEY has asked me to correct the statement that appeared as the last sentence in Miss McCracken's "highlights" [L. C., October 25th].

"Construction of a new St. Luke's hospital and cathedral was authorized."

The National Council did not authorize construction. It did appropriate funds toward the eventual building of a new St. Luke's Hospital and cathedral. Authority to commence construction will not be given until the building fund is complete and proposed plans properly approved.

I would appreciate it if you would get this point across so that there will be no misunderstanding. Thank you very much.

DOUGLAS A. BUSHY,  
Public Relations,  
National Council.

New York City.

**Proposed Communion Service**

THE LIVING CHURCH's printing of the proposed new Communion [July 5th] is a real service.

The new Confession appears to be unwarrantably streamlined. I refer to the omission of the words "bewail" and "wickedness," and the phrases "provoking most justly," etc., and "the remembrance of them is intolerable." To this particular sinner they seem so very expressive. . . .

And, I cannot imagine any liturgist composing a more concise resume of all that is "comfortable" in these days when comfort and hope are of the essence [than the "comfortable words"].

EDMUND COLLINS.

Allentown, Penna.

**The Living Church Development Program**

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

Previously acknowledged	\$12,227.80
Mrs. H. W. M., New York	15.00
\$10 each from: C. L. M., Washington; H. G. Coronado; Mrs. R. P. K., Merrick	30.00
R. W. S., Troy	5.00
R. M. B., Philadelphia	2.00
W. R. H., Troy	1.50
Anonymous, Newburgh	1.00
	<hr/>
	\$12,282.30

THE Liturgical Commission has done a commendable job in its revision of the Communion Service [L. C., July 5th]. This is a divine liturgy unsurpassed in beauty, order, accuracy, and comprehensiveness.

Of especial interest to me is the improvement in rubrics and text, which obviates some present anomalies. The following are noteworthy examples:

(1) The rubric indicating that the people are to be seated for the Epistle is a welcome addition. If it is faithfully observed, the present incongruous practice of kneeling through the Epistle—usually at Low Mass—will stop.

(2) The revisers have evidently recognized the widespread peculiarity of disregarding the rubric, and treating the opening words of the Absolution as if they were in the vocative case, which they are not, as parsing will readily show. The change to "the Almighty God," etc., helps to stress the hortative element, and leaves no doubt that the *entire* Absolution—being a form of benediction—is intended to be given facing the people.

(3) The rubrical amendment that will permit Reservation pleases me greatly, for I believe that a bone of contention will thereby be removed. In this connection, I must say from my own experience that in churches where the Blessed Sacrament is kept on the altar there is more warmth and reverence than is found elsewhere. . . .

FREDERICK L. BROENING.

Baltimore.

I SHOULD like to ask the opinion of the Church's scholars, as well as of the Liturgical Commission, if it is necessary or wise to draw the distinction between the Sacrifice of our Lord as "propitiatory" and that of the Church in the Liturgy as "eucharistic," as is done in *The Eucharistic Liturgy*, Part IV of *Prayer Book Studies*, pp. 41-42 [L. C., July 5th].

I believe I see what danger the writer is seeking to avoid (a danger that even the best Roman scholars are trying to stay away from). Nevertheless, such are the ambiguities of languages, I fear an equal and opposite danger: the obscuring of the complete union of the Church with her Head as the totus Christus.

I should like to ask, therefore, if the following remarks are not also true.

By the grace of God, all that Christ is we are in Him; or, to put it another way, all that we are, as Church, we are in Him. Christ is our All; and whatever we offer we are offering Him, He is our Praise, our Thanksgiving, our Penitence, our Intercession, in short, our Sacrifice.

Therefore when the Church offers herself she is only offering Christ in Her; and she necessarily offers all that He is or ever was, the same yesterday, today, and forever.

If Christ is a sweet smelling savour to God, so are we and so in our sacrifice in the Liturgy, and I do not see how we can limit this work of Christ in us.

In support of this viewpoint I offer the following quotation from "The Eucharistic Sacrifice" by Stephan Bedale, S.S.M., p. 301, *Theology* August, 1953. "The Eucharist is essentially the rite in which the Church reconciled to God, 'in Christ,'

identified herself with the whole 'intention' with which her High Priest 'offered,' and offers his manhood to God, in his own flesh, and her, as his Mystical Body."

Perhaps the source of our trouble is the mistake we all make of frequently thinking of our Lord's Sacrifice as something apart from Himself, a thing. As a matter of understanding, we grasp the meaning of "Sacrifice" and of the adjectives we use with it ("propitiatory" "eucharistic") from Him and not vice-versa.

(Rev.) RODDEY REID, JR.

Bristol, Va.

**Editor's Comment:**

The Church's identification with Christ, as beautifully stated by our correspondent, is the very point that seems in conflict with the idea of the Eucharist as propitiatory. There never was any need of propitiation between the Father and the Son, and to the extent that the Church can be identified with Christ there is no need of propitiation between the Church and God. However, sin continues to exist within the Church, and the Church therefore continues to need a "memorial" that includes a propitiatory note. In fact, that note remains in the Commission's proposed canon in the phrase, "that we may obtain remission of our sins and all other benefits of His passion," for the remission of our sins comes from no other source than Christ's propitiatory action.

The primary act of the Church to bring to men the propitiation Christ made for our sins is the Sacrament of Baptism, rather than the Holy Communion. The stubborn fact of continuing sinfulness among baptized Christians is the thing that obscures the logic of the Liturgy — as one might expect it would!

**"On Duty"**

ON the whole I agree with most of Mr. Robert Buchanan's letter "Communism and the Clergy," [L. C., Sept. 6th]; but I find the statement hard to take.

"It is such incomprehensible behavior that makes me consider the Roman Church more and more. At least they know what they stand for and fight for it."

The last part of that statement may be true; but I would like to ask Mr. Buchanan if he believes that any member of one of His Majesty's ships should desert it

**ACU CYCLE OF PRAYER**

**November**

8. St. David's, Glenview, Ill.
9. Our Saviour, Atlanta, Ga.
10. St. Barnabas' Brotherhood, Gibsonia, Pa.
11. Cathedral of St. John, Quincy, Ill.  
Epiphany, New Haven, Conn.  
St. Patrick's, Dallas, Tex.  
St. Saviour's, Maspeth, N. Y.
12. St. John's, Brandon, Ore.
13. St. Matthias', Athens, Tex.  
Holy Cross Monastery, West Park, N. Y.
14. St. Peter's, Westchester, N. Y.  
Trinity, Rock Island, Ill.

if it is sinking or he thinks it may be sinking? Does he believe that Papal claims are true? He might find the discipline under Roman obedience more to his liking, but the "free will offering" so precious in the Anglican Communion would be changed into an offering of necessity. And I believe he would find what Fr. Dunphy said at the Catholic Congress at Buffalo in 1930 hard to take. . . .

"The Romish doctrines of Purgatory, of the Treasury of Merits, of Salvation, as earned by external works, and of Indulgences, with the thousands of plenaries and tens of thousands of quarantines, and all the rest of the mad mathematics of a system which tends to import into the sanctuary of Christ the mechanism and atmosphere of the Stock Exchange, and to substitute the wage-slavery of hirelings for the glorious liberty of the sons of God."

I hope Mr. Buchanan will consider the great gains that the Catholic life has made in our Communion during the past years.

All captains as far as I know and most all of the owners of His Majesty's ships have not deserted, but rather have remained faithfully "on duty."

(Mrs.) I. R. DAVIS,  
(KATHERINE R.)

Spring House, Pa.

#### "Pastoral Psychology"

I HAVE more than two dozen copies of the magazine "Pastoral Psychology," all late issues (within the last years). I will be happy to mail these to anyone who can make use of them.

(Rev.) LEE A. HANES,  
Holy Trinity Church.

Hillsdale, N. J.

#### THE LIVING CHURCH RELIEF FUND

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

##### Korean Children

Previously acknowledged	\$1,833.26
Anonymous	125.00
E. R. V.	25.00
Olga L. Kieb (CARE)	10.00
In His Name	5.00
Mrs. Lucy Webb	2.50
	\$2,000.76

##### Save the Children Federation

Previously acknowledged	\$1,741.65
Jennette Schroeder	10.00
Mrs. John P. Speck	5.00
	\$1,756.65

##### Southern Cross, Melanesia

Previously acknowledged	\$1,093.65
Rev. Walter E. Bentley	10.00
	\$1,103.65

##### Okinawa Discretionary Fund

Previously acknowledged	\$ 90.00
Mary F. Ogden	10.00
	\$ 100.00

##### Bishop Cooper and Korea

Previously acknowledged	\$ 853.03
Mrs. Lucy Webb	2.50
	\$ 855.53

LAST WEEK this department brushed lightly against the subject of **innocence**. Perhaps there are few more convincing evidences of the twisted condition of human nature than the fact that most of us are a little **ashamed** to be thought innocent. We would rather be regarded as knaves than as fools, and the assumption is that **innocence** and **inexperience** and **foolishness** automatically go together.

**THE DIFFICULTY**, I suppose, arises from the fact that innocence is associated with infancy, or with a sheltered life. We expect those who have found out what evil is to be tarnished by contact with it. And it is true that we are all sinners, that we have all lost the **primal innocence** which was intended to be the natural condition of mankind.

**YET** each of us can lay claim to some **remainder** of innocence, some portion of the silvery brightness with which our souls were originally endowed that they might hold the **image and likeness of God**. And, political considerations entirely aside, one of the qualities of President Eisenhower that makes him a man after men's hearts is a certain innocence of aspect. One feels that here is a man who, more than the general run, walks a straight path according to the dictates of conscience.

**CHILDREN** tend to feel the same way about their parents. The innocence that fond mothers and fathers attribute to their children is as nothing compared with the innocence that the children in turn attribute to them. In fact, one of the problems of the teen-ager is to keep the unsophisticated oldsters from **disillusionment**. Perhaps the most delicate problem of sex education is the conviction of both parent and child that the other does not know and ought not to know anything about misbehavior in this realm.

**BETWEEN** parent and child there may often be a good deal of **spurious** innocence, an effort to enjoy an unearned reputation for virtue. Yet, as in Max Beerbohm's story of the **Happy Hypocrite**, there may be a more genuine moral thrust in this family hypocrisy than the cynic would allow. We are at our most natural in our family life. If lips that are often sullied with swearwords use cleaner speech in front of the children (or the parents); if we are more scrupulous about truth in parent-child relationships; and if we guard our words and acts in other ways, perhaps we are being **more truly ourselves** in our family relationships than we are when we act differently in front of our contemporaries.

**IN THE UPSHOT** we are better men and women because of our family life, as was Max Beerbohm's wicked man who wore a mask of virtue in order to win a virtuous woman. When the mask was pulled off his face, the wicked face had been replaced by one that looked exactly like the virtuous mask—only it could smile, as the mask could not.

**WHAT ABOUT** innocence and expe-

rience? If they are mutually opposed, the inference is that **to sin is to live**, that to do something involves doing something wrong, that **doing right really means doing nothing**. No doubt this negative idea of virtue has a certain justification in view of our universal moral frailty. Yet it is really the opposite of the truth.

**GOODNESS** and **life** are basically the same thing. **Sin** and **death** are two sides of the same coin. That which increases and enriches life is good; that which diminishes or impoverishes life is bad. This is the foundation stone of every system of morals, and not least of the moral teachings of Jesus Christ, who came that we might **have life** and have it more abundantly.

**LIVING**, and enjoying life, are the quintessence of virtue. **Experience** and **achievement**, far from being the enemies of innocence, are the things that ought to be the inheritance of the innocent. A clear eye, an unsullied mind, a fearless spirit are even more practical aids to richness of living than an undamaged physique. This fact ought to be obvious. Perhaps the thing that keeps it from being obvious is that we all **approach life timidly** and teach our children to approach it timidly, introducing the principle of **littleness**, of choosing death rather than life, right from the start. You can't be innocent and timid at the same time.

**SOMETIMES** the question is raised whether an **innocent person** can be a **compassionate person**. If we have not done wrong, how can we sympathize with those who have? Modern psychology throws a good deal of light on the censoriousness of strait-laced people: Usually those who make harsh moral judgments are **secretly attracted to the very thing they are condemning**.

**INNOCENCE** hates sin, but **loves sinners**. So it was with Christ. He made even greater moral demands upon men than the scribes and pharisees, and yet found no difficulty in accepting the sinner where he was and lifting him up; while the pharisees, who had reduced virtue to a formula, had nothing but condemnation for those who failed to meet their specifications.

**INNOCENCE** in the strict sense may be behind us, a lost starting point which we shall not touch again in our climb to virtue. And yet, "what might have been" has a dynamic relationship to **what can be**. Christ accepts us over and over again for a **fresh moral start**. Every day we have a new opportunity to choose life, and the extension of life to others. Through Christ's life in us we are empowered to see that experience does not mean sin, that virtue does not mean monotony, that vigor and daring belong to the service of God. St. Augustine said that **hilarity** should be one of the hallmarks of a Christian. And it is the glory of the unspoiled, the innocent, that they can be **hilarious without hurt, compassionate without condoning evil, vibrantly alive without avidly thirsting after some new thrill**.  
Peter Day.

TWENTY-THIRD SUNDAY AFTER TRINITY (OCTAVE OF ALL SAINTS')

## EPISCOPATE

## Bishop Burrill Accepts

Bishop Burrill, suffragan of Dallas, has accepted his election as Bishop of Chicago [L. C., November 1st] subject to consents of the bishops and standing committees. He said that he made his decision after long and prayerful consideration.

## Bishop Keeler Reports

"Churchmen in the States may well be proud both of the buildings and the leadership in the American churches in Europe," writes Bishop Keeler of Minnesota in the November *Minnesota Missionary*.

Bishop Keeler was in Europe for the summer, representing the Presiding Bishop at a conference of German Evangelical Churches in Hamburg and at the International Old Catholic Congress in Munich.

"An important part of my summer's work was the visitation of the American Churches in Europe. . . . They comprise churches and institutions in France, Germany, Italy, and Switzerland. I visited them all, with the exception of St. James' Church, Florence, which was closed for the summer.

"The Pro-Cathedral of the Holy Trinity in Paris is a very popular church. It attracts Americans quite generally whether or not they are communicants of the Episcopal Church. It is situated on Avenue George V in one of the principal residential areas of Paris. The church is most devotional in its architecture and an American Churchman certainly feels at home from the moment he sees the flag flying in front of the Cathedral, until he hears the 'Amen' of the recessional hymn. . . .

## SPIRITUAL CENTER

"St. Paul's Church, Rome, is another important spiritual center for Americans in Europe. . . . It was closed during the war and suffered many losses in both communicant and financial strength. It has made a splendid recovery and Churchmen will find here a Church home very devotional and inspirational in character. . . .

"I was in Nice twice this summer, once on tour and once officially as the guest of the rector of the Church of the Holy Spirit. This parish has a problem in that the American colony has practically disappeared. Two blocks away is the Church of the Holy Trinity — The English [Church of England] parish in the city. Neither Englishmen nor Americans any



BISHOP KEELER  
*Inspects Honor Guard.*

longer go in any number to the French Riviera. Englishmen who formerly spent winters there have been practically taxed out of existence, and no longer can keep up their English homes, let alone maintain one in sunny France. What really should happen is the union of these two parishes and congregations. They both have splendid plants and it will take some ecclesiastical statesmanship to know how to proceed with the possible uniting of the two. Our rector, the Rev. Mr. Shreve, is president of the USO, an organization which supplies recreational opportunities and fellowship for the men of the U.S. Navy, since many a naval vessel finds a home base near Nice. Furthermore he has started a Sunday School, to which the children of Navy personnel are especially attracted. . . .

"In Geneva we have Emmanuel Church and the rector is the Rev. Thomas L. Cox. Here I spent three wonderful days, preaching in the Church on August 19th. This parish has a close association with the World Council of Churches, since many people connected with the Council worship in Emmanuel, as well as in the Church of England parish. . . . It greatly needs a rectory; and one could wish that it might have as attractive a one as those in Paris, Rome, Florence, and Nice. . . .

"I found three active institutions which have a connection with our American congregations. One is the American Students and Artists Center, which is splendidly housed on the Boulevard Raspail in Paris. It is under the direction of the Rev. Dr. Beekman, formerly dean of the Pro-Cathedral, and Mr. Harold Barton. It is an institution which affords many educational

and recreational opportunities for American students and artists, of which there are so many in the city of Paris. This institution was founded by Holy Trinity Cathedral and while it now has its own active board of trustees, nevertheless Trinity Cathedral was its real sponsor and has been through the years a generous backer.

"In our parish house in Geneva there is a fine English library much patronized by people of the English and American colony.

"In Nice a splendid memorial library is housed in the parish house of the English Church, but the librarian is a member of our vestry in Nice. Both of these libraries are very modern and up to date, and are generally used by the English speaking and reading public.

"Another most unusual opportunity, and one that I shall always value, was my association with the chaplains who are caring for the men in the camps of the American Army of Occupation in Western Germany." [Bishop Keeler, visited in Frankfurt, Heidelberg, Augsburg, Nurnberg, and Munich, where he held many services and confirmations].

Speaking of the morale of the men in the Army of Occupation, he said, "I want to say very definitely that I saw no evidence of low morale. The men seemed interested and responsive, not only to my visit but to the efforts which the chaplains are making. The chaplains tell me that services are well attended. Ever so many German civilians referred with enthusiasm and gratitude to the presence of the American Army. I

would say that the relationship between our Army representatives and the civilian population of Germany is excellent."

"In these visits among the military I had the opportunity of speaking at the graduation exercises of the Seventh Army NCO Academy. They paid me the compliment of an opportunity to inspect an Honor Guard, which is normally only given to General Officers. . . .

"A never-to-be-forgotten experience of this summer was my stay at Lambeth Palace as the guest of His Grace, the Archbishop of Canterbury. . . . The Archbishop and Mrs. Fisher were very gracious hosts, and I found it an interesting experience to be staying in this historic spot. Lambeth has been the home of the Archbishops of Canterbury for the last 600 years, and of course every part of the building is filled with history and anecdote. I was really stirred to find myself standing on the spot in the Chapel upon which Archbishop Laud was kneeling when arrested by the officers of Parliament and taken to the Tower. The Chapel was completely ruined by German bombs during the war. It has been rebuilt by the War Damage Commission of England, but it remains yet to be refurnished in a way befitting this historic spot. Lambeth Palace is huge, and its grounds extensive; and the upkeep of it all has been a serious drain upon the purses of recent Archbishops. It has recently been taken over by the Commissioners of the Church of England, who are now financially responsible for much of its upkeep. They have developed and furnished a hostel in which American Churchmen may find accommodations when visiting London. An attractive apartment is now provided for the use of the Archbishop's family. The extensive gardens seemed especially beautiful this summer. Never have I seen such roses and delphinium as one could see not only at Lambeth, but in ever so many English gardens. Of course there are no lawns anywhere such as the velvet green of English lawns, and the English ivy climbing the walls of the old homes is never forgotten."

### Bishop Mosley Consecrated

John Brooke Mosley was consecrated sixth bishop of the diocese of Delaware and its first coadjutor on October 28th, in the Cathedral Church of St. John, Wilmington, Del.

At the age of 38, Bishop Mosley becomes one of the youngest bishops in the House of Bishops; the second youngest bishop in the history of the diocese (the youngest having been the first bishop, Alfred Lee, who had just passed his 34th birthday when elected); and the first priest to be elected while serving in the diocese. Bishop Mosley was 37 when elected at a special convention held on June 29th in Immanuel Church, Wilmington.

**TUNING IN:** ¶The consecration of a bishop is significant, not only that there may be hands to administer confirmation and a head and heart to shepherd clergy and people, but that there may be also a chief priest to confer Holy Orders and



*Willard Stewart, Inc.*

BISHOP MOSLEY  
*Almost, no college.*

At the consecration the consecrator was Presiding Bishop Sherrill. Co-consecrators were Bishops McKinstry of Delaware and Hobson of Southern Ohio.

Presentors were Bishops Swift of Puerto Rico, and Lichtenberger of Missouri. The preacher was Bishop Emrich of Michigan. The epistle was read by Bishop Armstrong, Suffragan of Pennsylvania, and the gospel was read by Bishop Miller of Easton. The litanist was Bishop Powell of Maryland. The testimonials of consent were read by Bishop Warnecke, Coadjutor of Bethlehem. Attending presbyters were the Very Rev. Charles H. Buck, Jr., dean of St. Paul's Cathedral, Boston, and the Rev. Elsom Eldridge, rector of the Church of the Good Shepherd, Nashua, N. H. Chaplain to the Presiding Bishop was the Rev. Charles R. Leech, canon precentor of the Cathedral Church and the Rev. Ralph M. Carmichael, canon of the Cathedral Church, was marshal of the procession. Registrar was the Rev. John Henry Fitzgerald, secretary of the House of Bishops.

Testimonials were read by: the Rev. Joseph S. Hinks, rector of Christ Church, Milford, Del., and diocesan secretary; Federal Judge Richard S. Rodney, diocesan chancellor; the Rev. Dr. William C. Munds, rector of Christ Church, Greenville, Del.; and the Rev. Donald W. Mayberry, rector of Trinity Church, Wilmington, and standing committee president.

In addition to the ten bishops participating in the consecration, five bishops also were in the procession:

Bishops Sterrett of Bethlehem; Littell, retired, of Honolulu; Goodwin of Virginia; Stark, Suffragan of Newark; Y Tsu, missionary of China.

In all, slightly over 500 persons were present in the church during the consecration and 200 others were in the auditorium of the parish house where they heard the service by radio.

Before his consecration, Bishop Mosley had served since November, 1948, as dean of the Cathedral Church of St. John. Two other clergymen who served at St. John's have been elected to the episcopate: Leighton Coleman (1888-1907), second bishop of Delaware, and Bishop Hatch, Suffragan of Connecticut.

Bishop Mosley's pectoral cross and chain were presented to him by the Clericus of Delaware while the episcopal ring was the gift of all the women of the parish.

His chimere and scarf were presented to the Bishop by all present and past vestrymen who have served under him while he was dean of the Cathedral Church of St. John, and the other vestments were from the congregation.

The Bible, presented during the consecration, was a gift from the Young People's Fellowship of the Cathedral Church of St. John.

After the consecration, approximately 500 persons attended a luncheon in the Hotel DuPont, Wilmington, where the Presiding Bishop was the speaker.

Bishop Mosley was graduated from Temple University in Philadelphia in 1937, and, while at the University, worked in the library, both in the bindery and at the desk, plus an early morning shift as watchman in university buildings. During summers, he canvassed business men around Willow Grove, Pa., where the Mosley family lived. One of the men he called on was George A. Wall, whose daughter, Betty Mary, later became Mrs. Mosley.

When he finished high school in 1932, because of the depression and family illness, it looked as though his college plans would have to be dropped. He got sales work at Wanamaker's in Philadelphia and worked intermittently for a year at \$12 a week. Then, from May to September, he worked as a laborer at a cemetery.

After graduating from Temple, he went to Episcopal Theological Seminary, graduating in 1940. He was ordained deacon in 1940 and assigned as an assistant at St. Barnabas' Church, Cincinnati, Ohio. This mission was located near the freight yards, among industries and tenements. In 1942, the

represent the diocese to the Church and the Church to the diocese. ¶Immanuel (Greek spelling, "Emmanuel") means "in Hebrew, "God with us," and is a frequent title of our Lord; Isaiah 7:14 and St. Matthew 1:23.

young priest took full charge of St. Barnabas' Church, and served in this capacity until 1944 when he left to become director of the Department of Social Relations of the diocese of Washington. He had previously studied social work and psychiatry.

As dean at the Cathedral Church in Wilmington, he ministered to the needs of a rapidly growing congregation and oversaw the spending of \$490,000 on repairs and additions to the church.

Bishop Mosley likes good music, enjoys photography, and has an excellent collection of color slides. He plays golf occasionally. He has an excellent public relations personality and the bearing one expects of a bishop. He is equally at ease preaching a sermon or presenting an after-dinner talk or impromptu remarks.

Bishop and Mrs. Mosley have three children, two girls and a boy.

### Bishop Kinsolving Consecrated

Ivy covered St. John's Cathedral, Albuquerque, N. M., on October 27th, was the scene of the consecration of the Rev. Charles J. Kinsolving, III, as bishop coadjutor of New Mexico and Southwest Texas. He will eventually succeed Bishop Stoney, who was the consecrator, as the sixth bishop of the diocese.

Bishop Kinsolving, a native of New York state, came to Santa Fe 16 years ago as rector of the Church of the Holy Faith, a position he held before his election as bishop on June 2d. He is the son of Charles James Kinsolving, Jr. and Edith Minturn Lewis Kinsolving. He took his preparatory training at Terrill Preparatory School in Dallas, Texas, and then attended the Massachusetts Institute of Technology and the University of the South, receiving from the latter, the B.A. degree in 1925 and the B.D. degree in 1930. He is a Kappa Sigma and a Phi Beta Kappa.<sup>1</sup>

Ordained deacon in June, 1928, and priest in January, 1929, Bishop Kinsolving served as curate of St. Matthew's Cathedral, Dallas, 1928-1929, and as priest in charge of churches in Greenville, Denton, and Commerce, Texas, 1929-1936. In 1932 he married Mary Virginia Robinson.

Active in Church work, he served as chairman of the Student Work Committee, diocese of Dallas, for eight years; chairman of the Department of Christian Education, 1937-1938, and at present, is chairman of the Department of Social Relations and a member of the Board of Examining Chaplains. Also active in community affairs, he has served as head of the Fair Employment

Practices Commission for the state of New Mexico, and chairman of Santa Fe's Juvenile Affairs Committee. While associated with the latter, he was concerned with establishing summer playgrounds and an activities program for teen-agers.

Co-consecrators of the new bishop were Bishops Kinsolving of Arizona and Fenner of Kansas. The preacher was Bishop Jones of West Texas, and presenters were Bishops Quin of Texas and Hunter of Wyoming. The presbyters attending Bishop Kinsolving were the Rev. Messrs. R. H. Channon, Carlsbad, N. M., and Lawrence Cantrel, Gallup, N. M. The Epistle was read by Bishop Quin and the Gospel, by Bishop Quarterman of North Texas. The Litany<sup>1</sup> was said by the Rev. R. R. Calvin, Clovis, N. M.

On the evening preceding the consecration, a reception was held in his honor at St. Michael and All Angels' Mission, Albuquerque, and the bishop was presented his Pectoral Cross, a gift of the clergy of the diocese. On the morning

Originally the area was a part of the northwest diocese, and thereafter was included in a number of different groupings of missionary districts until 1892 when New Mexico, then a territory, was constituted as a separate missionary jurisdiction. In 1895 Southwest Texas was added, so that the diocese now includes the state of New Mexico and a number of Texas counties.

The total population of the diocese is 923,904 (as of 1950), slightly larger than the population of Cleveland. There are 12,393 baptized Church members widely scattered over some 153,394 square miles.

Bishop Kinsolving is starting his new duties with a full schedule, and has planned a field trip that is expected to cover more than 8,000 miles.

### PUBLIC AFFAIRS

#### Church As Usual

California's new Governor, Goodwin Knight, a vestryman of the Church of Our Saviour, Los Angeles, attended



MISS KNIGHT, THE GOVERNOR, FR. DONNELL, MRS. EATON  
The congregation said special prayers.

of the consecration Holy Communion was celebrated in all the churches in Albuquerque. The consecration itself was attended by a record breaking congregation and was televised by KOB-TV.

New Mexico and Southwest Texas became a diocese on September 11, 1952.

service as usual, Sunday, October 4th, the day before his inauguration to his new office. Lt. Governor since 1946, Governor Knight succeeded his chief, Earl Warren, upon the latter's appointment as Chief Justice of the United States Supreme Court.

Special prayers for the new governor

**TUNING IN:** ¶The Greek letters Phi Beta Kappa stand for *philosophia biou kybernētēs* — which, being interpreted, means, "philosophy, the guide of life." ¶The litany generally used on such occasions is the shorter Litany for Ordinations

(Prayer Book, p. 560). Also in the Prayer Book are what is generally called "the" Litany (p.54) and the Litany for the Dying (p. 317). In addition, the Liturgical Commission proposes another litany (see page 14 of this issue).

were said during the service by his rector, the Rev. John C. Donnell, who commended him as a man of deep integrity, keen intellect and "warm heart."

The governor was accompanied to church by his two daughters, Miss Carolyn, a student at the University of Southern California, and Mrs. Robert Eaton. The Knights have long been parishioners of the Church of Our Saviour and both daughters were baptized by Mr. Donnell.

### Clergyman's Integrity Defended

A statement condemning the House Un-American Activities Committee for releasing testimony branding a Cambridge clergyman as pro-Communist "without proof" was read from the pulpits of 35 churches of various Communions in Cambridge, Mass.

Drawn up by the Cambridge Ministers' Association, the statement proclaimed confidence in the integrity of the accused, the Rev. Kenneth deP. Hughes, a priest of the Episcopal Church, and rector of St. Bartholomew's Church.

Mr. Hughes has been accused of "suspected" Communist Party membership in testimony given the House Committee by Herbert A. Philbrick, former undercover agent for the F.B.I. in the Boston area.

The Cambridge ministers "note with concern" that the House Committee's publication of the testimony against Mr. Hughes "is not supported by legal evidence which would stand in a United States court of law" and that he was given no opportunity to defend himself.

[RNS]

## ACU

### Congress Theme Announced

The Congress Committee of the American Church Union<sup>1</sup> has announced the theme of the 1954 Catholic Congress, Chicago, August 1st-3d, as "The Meaning of Reunion."

The Rev. Canon Albert J. duBois, Congress chairman, emphasized that the scheduling of the Congress is no innovation, but is in accord with established precedent of more than a generation of holding great Catholic Congresses before meetings of Lambeth in London. He said, "The Anglican Congress in Minneapolis, August 4th to 13th, will be a great occasion for witnessing to the strength and solidarity of the Anglican Communion."

The Chicago Congress will stress the relationship between this worldwide family and other parts of Christendom.

**TUNING IN:** ¶The American Church Union is an unofficial organization of the Episcopal Church, which emphasizes the historic continuity of the Anglican Communion (of which the Episcopal Church is a part) with the undivided Church of

## JAPAN

### Dr. Sayre Returns to U.S.

Dr. Francis Sayre has completed his mission in Japan as the Presiding Bishop's personal representative there and is returning to the United States this winter by way of Europe. He plans to make a nation-wide speaking tour.

### Floods Handicap KEEP

By FREDERICK SONTAG

Serious damage to KEEP, the Kiyosato Education Experiment Project in Japan concerned with rural training [L. C., July 19th], has been done by the heavy summer and fall floods, according to Col. Paul Rusch, founder and director of the project.

Colonel Rusch, who recently returned to this country to report on his work, said in a Chicago interview that over \$3,000 flood and typhoon damage must be repaired. Even more serious, is the loss of St. Andrew's House in Tokyo. A new headquarters is badly needed, and it is believed that lay work may suffer unless a new house, a set of offices and a meeting place can be found. Temporary office space in St. Luke's Hospital, Tokyo, is now being utilized.

New KEEP farm buildings are under construction, but the completion of a new barn has been delayed by the rains. A decent road up to KEEP is an absolute necessity, Colonel Rusch said.

Hundreds of people have visited KEEP this summer to learn new agricultural and civic work, including Communists who know that KEEP is the answer to Japan's food problems. "Communists," said Colonel Rusch, "want misery which they can exploit and KEEP's answer to Japan's needs scares the Reds."

The Japanese government has declared the project a National Educational Center and is making plans to give it a "Foundation" status. At the request of a Japanese bishop, KEEP will take over NEEP, the proposed Niikapon Educational Experiment Center.

## ENGLAND

### Recruits for the Arctic

To recruit priests for his diocese, which includes almost three million square miles of territory, the Rt. Rev. Donald Ben Marsh, Anglican Bishop of the Arctic,<sup>1</sup> is now visiting England. He plans to visit at least a hundred cities of the United Kingdom.

The Bishop said that his diocese need-

ed eight men who "do not expect to live on ice cream and popcorn."

## SOUTH AFRICA

### Apartheid Condemned

Prime Minister Daniel F. Malan's apartheid (racial segregation) policy was roundly condemned in a statement issued in Johannesburg by the Anglican Bishops of South Africa.

The bishops said they believed it "morally wrong to follow a policy which has as its goal to keep any particular racial group in a permanent position of inferiority." They declared that "racial discrimination in this country is directed to this end." [RNS]

### Bishop Reeves Denounces Government

The South African government's western areas scheme is "perilously near to legalized robbery," Dr. Richard Ambrose Reeves, bishop of Johannesburg, told the synod of the diocese of Johannesburg on October 25th.

"Has the State the right summarily to deprive citizens of their property rights?" he asked. [The western areas plan aims at removing 60,000 non-whites to a segregated area and means that the natives will lose freehold rights to the property they now inhabit.]

"If it is once admitted that those who live in the western areas are humans, then the same rights must be conceded them which belong to all people," the bishop said.

He also denounced pending legislation on African education, charging that the government apparently intended to take over all mission schools.

When thousands of Negroes have no education, it would be more logical for the State to encourage the Churches' efforts to educate them, said Bishop Reeves.

He declared that the government's reason for removing native education from the missions was that the type of education given in such schools did not fit into the ideology of apartheid, which he said would be the future pattern of African education.

Bishop Reeves also criticized use of the Suppression of Communism Act which, he said, was being applied to weaken the trade union movement.

"It places more power in the hands of the Minister of Justice than any human being ought to have over his fellows," the bishop said. [RNS]

the earliest Christian times. ¶Geographical extent, as well as historic continuity, is illustrated in the mention on this page, in parallel columns, of Anglican work in places as far apart as the Arctic and South Africa.

*The address published below was delivered at the Conference on the Churches and World Order [National Council of Churches], meeting in Cleveland, Ohio, during the last week in October.*

**T**HE very membership in a community of faith which reaches around the world constrains us to recognize our membership in the world-wide community of mankind, not only as a biological fact but as a reality of faith. As we look out toward our brothers in Christ—be they many or few, in many continents and among many nations—we see that they, like ourselves, are inescapably involved in the conflicts of national power, of race, of dominion which torment our world. The special ties which bind us to them require of us a concern for all that burdens and distorts their lives and our relations with them and the wider human communities of which they are part.

While we would think and speak as Christians, first of all, we cannot and would not divorce ourselves from our citizenship in a particular nation. Like our Christian brethren in Western Europe or behind the Iron Curtain, in Asia or South Africa, we are greatly conditioned in what we can see and what we can do by the place where we stand. We have particular responsibilities and limitations as citizens of our own nation.

Central in the faith which unites the whole Christian community is the conviction that the God who is revealed in Christ is the Lord of history, the Ruler of men and nations. We are all called to be the servants of His righteous and reconciling will. And if it be the Church's task to challenge in the name of God the pride and the pretensions of men and nations, it is likewise the Church's humbling task to manifest in its own life a brotherly community in and beyond the world community.

The Christian faith provides the guiding principle of responsibility to God. . . . We stand always under God's judgment and in the light of that judgment can come to our own judgments and decisions concerning international relations only with humility and contrition. We rightly look to our faith for pure and peaceable wisdom. In the sure hope that, at the last God will fully manifest the sovereignty of His love in Christ we find the sole final security which can enable men to walk in quietness and in confidence amid the darkness and insecurities of our time. We did not need even the hydrogen bomb to teach us that human historical existence is basically insecure.

We walk by faith, in ultimate hope

and by the power of God's life in Christ. But faith and hope and love do not provide us with clear-cut blue prints or easy answers for the tragic problems of the world's disorder. They need to be implemented with conscientious and continuing study of existing conditions and historical trends if we are to gain concrete guidance for a responsible foreign policy. Christians look out on the same world scene that confronts other men. We must look at it with all the intelligence and objectivity and technical assistance we can find.

When we look at the world situation within which our country is compelled to shape its foreign policy, two massive and disturbing realities stand out. One is the revolutionary upheaval among multitudes of people in major areas of the world. The other is the conflict between the Soviet world and the free

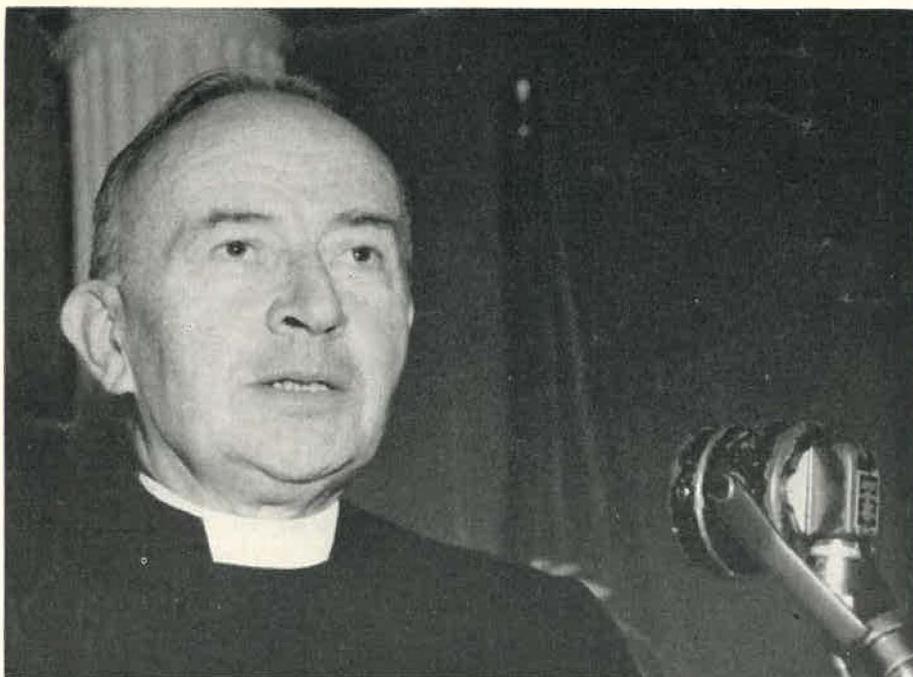
world. . . . They are distinct yet inter-related.

We are confronted by a revolutionary upheaval among the peoples in the less technically developed areas of the world. The main focus of this ferment is in Asia, but it is a powerful force in the Middle East and in Africa. Many forces combine to produce the violent eruptions which are breaking the patterns of human societies in these areas; passionate nationalism, a revolt against hunger and misery, deep resentment against the racial arrogance and the discriminatory practices of the dominant peoples of the West. Constructive and peaceful adjustments between the long-dominant Western societies and the peoples of these disturbed lands are made more difficult by all-too-human factors on both sides. Inexperience, fanatical nationalism, and stubborn suspicions on the part of peo-

# The Christian Faith and International Responsibility

By the Rt. Rev. Angus Dun

Bishop of Washington



BISHOP DUN

*Faith, hope, and love need to be implemented.*

RNS

ples in the technically under-developed areas; complacency, fear, attachment to privilege, and reaction on the part of many among the more technically advanced nations combine to trouble relationships.

As Christians in a technically advanced society we have a special obligation to recognize both the creative and the destructive possibilities in this widespread ferment.

Along with this revolutionary upheaval in such large areas of the world the other major issue confronting the United States is the conflict between an aggressive Soviet Communism and the non-Soviet world with its contradictions and uncertainties. We see our nation called to serve two major objectives in meeting this threatening situation. One is to resist the extension of Soviet totalitarianism and the threat of Soviet aggression, and to further the conditions of justice and freedom throughout the world. The other is to avoid a third World War. To adhere to these two objectives together requires sustained commitment and sustained restraint that will test our moral fibre to the very breaking point.

Even as we seek by every means to resist the extension of Soviet totalitarianism our Christian commitment requires us to insist upon continuing exploration of the possibilities and limitations of coexistence between the Soviet and the free societies.

The minimal basis for coexistence is

land are called to help our nation measure up to its responsibility and to avoid both the temptation to use that power recklessly or to evade the burdens it brings.

Just because the dangers of the misuse of such power are great, Americans should welcome the checks and balances placed upon us by international coöperation. As has often been pointed out, to be powerful is not to be loved or trusted. And the powerful can readily be insensitive to the feelings of weaker friends and partners. As a people we must learn to accept other nations not only as partners in the pursuit of security, justice, and freedom, but also as instruments of restraint and judgment on our national action.

This applies particularly to the role of our country in the United Nations and in the other associations to which we are party. Our Christian recognition of the self-centeredness and finitude of men should guard us against expecting more from these associations than they can offer, even while our faith keeps us sensitive to the rightful claims of our neighbors. . . .

The difficult issues presented by the structure of the United Nations, the problem of the veto, the disturbing differences regarding membership will sorely test our capacity as a nation to rise above internal partisanship, to discern and discuss the issues on their merits, to work understandingly with nations whose policies and interests differ from

## To be powerful is not to be loved or trusted.

the recognition on both sides that peace is better than armed conflict when war means mutual annihilation. Coexistence with the Soviet power system does not mean moral acquiescence in its tyrannous cruelty, nor indifference to the fate of peoples living under its rule. On the other hand, coexistence in a form which could conceivably result in any significant reduction of the present tensions quite certainly would bar this country from directly inciting revolts within the Soviet dominion. . . .

There is a tendency in some quarters to see every revolutionary movement in the world and every evidence of resentment or hostility toward us as the direct result of Soviet machinations. In other quarters there is a tendency to see Communism as simply the result of economic deprivations and social injustices. Both of these we believe are dangerous oversimplifications. . . .

The power of the United States — our wealth, our productive capacity, our political influence, our military strength — has increased so rapidly in recent years that it is hard for our sense of responsibility to keep pace with it. As Christians we believe this power is a trust from God. The Churches of our

own and withal to remain steadfast in loyalty to our charter obligations.

Within the United States there are powerful factors supporting our continued coöperation with other nations, and likewise powerful forces which would lead to withdrawal and more exclusively Nationalist policies. On the positive side it has been widely recognized that even an enlightened self-interest requires responsiveness to the world's needs. American skill and wealth have done much to help rebuild war-ravaged economies and a beginning has been made in the upbuilding of technically less developed areas. But on the negative side there are steady pressures for restrictive tariff policies and discriminatory immigration provisions, and dangerous suggestions that we can buy or compel coöperation by the use of our economic power. Christian faith does not provide any technical judgment as to the economic soundness or effects of particular programs. It does remind us that we are placed in an order of material and moral interdependence by God and that we go against the grain of His order when we turn our backs on the world community or are tempted to use other people instead of serving them.

In the face of the critical decisions constantly facing our country and the moral perplexities involved nothing is more important than the internal health and strength of America. An informed, courageous, and free-minded public opinion provides the essential support of our policy-makers. And it is a major factor in the meaning of the United States for other peoples. There is a serious danger that in an anxious quest for security in a dangerous world, our people shall fail to distinguish between a legitimate security from espionage and subversion and a bogus security from dissent. The political demagoguery which in the name of "Americanism" seeks to exploit fear, foment suspicion, by-pass due process of law, and stifle differences of opinion is the most grievous type of un-Americanism. Only by guarding our freedom — including the freedom of dissent from the majority — can America have an informed and courageous public opinion. And only by guarding it can our nation offer leadership to peoples struggling for freedom.

Another source of America's strength in world affairs is the variety and increasing harmony of racial and national groups within our borders. We are making progress in the area of racial and cultural relations. But the progress moves too slowly to satisfy either the demands of conscience or the needs of world freedom. Every evidence at home of unjust discrimination because of race weakens the influence of America for justice and peace abroad. And our churches can make no effective witness here save as we press patiently forward toward making every house of God a place where men of every race and tongue may enter freely to make their peace with God and overcome their estrangement from one another.

The task of the churches is to leave the public opinion and the common life of our nation by a living testimony to the moral law with which God undergirds His world. Nations cannot be expected to reach the level of radical self-sacrifice, but a nation that considers only its own self-interest will surely conceive it too narrowly. As Christians we are called to remind the nation that "he who loseth his life shall find it." The service of the whole human community is not a violation of our national self-interest, but rather is essential to our national well-being. Our national interest must be defined in terms broad enough to include the rights and needs and hurts and hungers of other nations and peoples, including those we now count as hostile. Christians, as members of a world-wide brotherhood, are in a special way the guardians and bearer of this witness.

As members of that brotherhood in Christ let us turn to our task with humility and open minds and ready wills.

# BLOOD HAS ONE COLOR . . .

the question is whether the blood will be given or taken, says this perceptive American bishop who has just returned from South Africa. There, the Anglican Church, both loved and persecuted, towers like a beacon in a foggy dilemma of racial tension.



BISHOP CAMPBELL  
*On a lunch hour, courage from on high.*

By the Rt. Rev. Wilburn C. Campbell

Bishop Coadjutor of West Virginia

## I.

**B**LOOD has one color — red. As events of history are now taking shape, blood is surely going to be shed. The question is: will it be shed freely in love, or will it be shed violently in hate?

I have travelled over 30,000 miles to know for a certainty that which I have always believed by faith: in the freely shed Blood and broken Body of our Lord Jesus Christ lies mankind's redemption, his hope of glory, and the means of grace. Jesus the Christ willingly gave His Blood that mankind might be saved.

"Washed in the Blood of the Lamb" is no idle phrase. It is everlastingly true. If those who follow in His train are unwilling to give of their blood, of their time, and talent, and treasure — then the forces of evil will take blood, in the vain but desperate hope that mankind will be free if not saved. In other words, the issue facing the world today is whether blood will be given or taken.

Many people of the so-called "white"

race do not believe this. They feel in all Christian sincerity that there are different races of people with different levels of equality and rights. They do not believe the words to which they assent in prayer: "O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth . . ."¶ (Prayer Book, p. 38).

Like the ostrich of South Africa, such people keep their heads buried in the sand — the sand of the "white man's supremacy." They seek to ignore the obvious fact that most of the peoples of the world are non-white and are increasingly sullen and hostile to the continued abuse and superior airs of the white man. Time was when the white man had greater ability to wage war, to produce superior weapons, and to subjugate other races. Time was, and maybe time is, but time will not always be. Yes, the time will come when the white man will present to his foes the same kind of target the ostrich presents to his enemy when his head is buried and other parts of his anatomy stick up.

The issue is most dramatically portrayed in the life of the people of the

Union of South Africa. There are two striking differences between the Union of South Africa and the United States: the non-white population in South Africa outnumbers the white by almost six to one. Let us who could cast a stone at those in South Africa first consider what our attitude would be if there were approximately two and one-half million white, or "Europeans," living in the nation alongside twelve million non-whites, especially if nearly ten million of these were illiterate, or semi-illiterate, unlearned in the complexities of the white man's civilization and bewildered by the white man's system of law and justice.

The other striking difference is that while apartheid (the doctrine of racial segregation) is officially sanctioned by law in South Africa, it is officially condemned by the United States Government. We in America know, and most of us admit our sin, that our treatment of racial minorities is immoral and un-Christian. The Nationalist Government in South Africa, and the majority of white people, believe that apartheid is right and Christian. Remember, though, that we talk about racial minorities. In South Africa,¶ the white person constitutes the minority — and a small one at that.

Within a matter of days after my

TUNING IN ¶The prayer, "O God, who hast made of one blood . . ." was written by George Edward Lynch Cotton, Bishop of Calcutta, India, 1858-1866. In form, a mosaic of Scriptural quotations (Acts 17:26, Ephesians 2:17, Isaiah

57:19, Acts 17:27, Joel 2:28, Acts 2:17), in the best liturgical tradition, it has found its way into a number of Anglican liturgies. ¶For a vivid picture of Anglican Church life in South Africa see Alan Paton's *Cry, the Beloved Country*.

arrival in Johannesburg this racial tension and uncertain future engulfed me like a smothering smoke seeping from a smoldering fire. Fear, expressed or sensed, seemed to lay hold of many hearts. I do not know whether such a condition exists all over South Africa, for my visit was limited to the area surrounding Johannesburg, known as the Southern Transvaal. I did take a quick trip to Durban where I spent a day with the Bishop of Natal. I also spent a week-end with the Bishop of Pretoria and was with the Archbishop of the Province of South Africa for two days upon the occasion of the launching of the Crusade Week in Johannesburg. Everything these leaders of the Church said only bore out the impressions formed by my experiences and contacts in the diocese of Johannesburg.

In this uneasy situation and dark time, the Anglican Church towers like a beacon light. We have a faithful Church in this fearful nation. I hold in the greatest respect the brave and courageous Bishop of Johannesburg, the Rt. Rev. Ambrose Reeves. He it was who conceived the three years' missionary evangelistic campaign which culminated in the Crusade Week and brought about my trip to South Africa. I was his house guest during most of my stay. It was my privilege to travel over his diocese with him, to visit mine compounds, to inspect native locations, and to meet with labor leaders, industrialists, and the mayors of most of the Southern Transvaal cities, towns, and "dorps."\* [For more news of Bishop Reeves, see page 9.]

Bishop Reeves — or "Ambrose Johannesburg" as Anglican bishops traditionally sign their names — is a spiritual dynamo. His tremendous energy and vitality kept me in a state of exhaustion. It has been some time since I met a man so vigorous and active as to make me seem quiet and phlegmatic. In Bishop Reeves I met such a person. I admired his spiritual discipline and the discipline of his clergy. People from all walks of life sought his counsel and advice. He entertained and counseled the leaders of the free (but persecuted) labor unions. Leaders of industry trust him and also hold him in respect and some little fear. As one industrialist told me while riding on the plane approaching Johannesburg for the first time, "The bishop is a little man and looks almost frail, but what a fighter! He trusts in God and fears no man. He'll be lucky if the South African government doesn't take away his visa."

In my stay I learned that this is true. When a real suspicion arose that the Nationalist Government newspapers were quietly keeping news of the Anglican Church and of the bishop out of the papers, Bishop Reeves went right to the office of one of the editor-owners and

asked for a showdown on the freedom of the press. He won his point and I observed first hand with what respect and attention he is received by the leading newspapers. I cannot say he is loved by the Afrikaan press. The radio tried to censor one of his frank broadcasts but the Bishop successfully defended his facts and his rights. Indeed, he was once called before the City Council and put on the spot for his statements. When the inquisition was over, the Bishop's spiritual stature was heightened and respect for him was even more profound. I saw this when the Lord Mayor of Johannesburg honored me and the other members of the Crusade team with a reception held in his Johannesburg City Hall office.

Nevertheless, Bishop Reeves must move with caution. One night the Bishop's House was deliberately set on fire. Fortunately the family escaped. Then the Bishop's House was fired upon. It was necessary for the diocese to place private guards about the Bishop's House for a year. The culprits have never been apprehended, but it is almost certain that they were not native Africans because the Bishop and the Anglican Church clergy are trusted friends of the Africans.

#### MAIL BOXES PLACARDED

I was also much impressed by the whole diocesan organization — especially with regard to the evangelistic campaign which I mentioned above. Laity and clergy alike have thrown themselves into this three year program with great earnestness. Fifteen hundred "Bishop's Messengers" were recruited to make personal visitations. Press and radio were used extensively. A team of missionaries from England and Scotland were brought in to supplement some of the specially qualified diocesan clergy. Brigadier C. M. Hoffe, Chairman of the Promotion Committee, raised sufficient funds to pay the expenses of the visiting missionaries and to finance the publicity. What publicity, too! The city of Johannesburg and the Reef towns of the Transvaal were literally covered with polychrome posters announcing the Crusade Week.

One of the most effective weapons was the Chain of Prayer which began on the opening night of the Crusade and continued for three weeks, day and night. Men and women took turns in the various parishes. Without ceasing, prayers were offered to God that His Holy Spirit would bless the Crusade Week and strengthen the work of the Church.

God did bless the Crusade Week. I believe I can speak for all the missionaries when I say that we felt a sense of divine commission impelling us to do better than we felt able to do.

The mission was launched by the Rev. Captain E. W. Carlisle, general

secretary of the Church Army, and the Rev. G. Gower-Jones of Blackpool, England, and myself from the City Hall steps in Johannesburg at lunch hour. When an Episcopal Church bishop clad in a cassock will stand on the steps of a city hall and harangue the luncheon passers-by, you know that it takes courage from on high. There was nothing "stuffy" or smacking of traditional "dignity" about this Crusade. It was hard hitting and it brought the Church to the market places and to people who normally pass by the Church on the other side. It was remarkable, too, the crowds that stopped to listen on the two lunch-time appearances we made. I had only one heckler and a quick sentence spoken in love silenced him.

When the Crusade officially was launched inside the City Hall of Johannesburg, the place was packed. It takes a lot of doing to pack such a huge city hall with people interested in a message from the Anglican Church. Fifty-five per cent of all white people in South Africa are Dutch Reformed. Seventeen per cent are Anglican. Other communions have lower percentages, running down to five per cent for Roman Catholics. Most Afrikaans, descendants of the Boers, are suspicious of the Anglican Church. Many are hostile, for they blame the Anglican Church and her ministry to the native Africans for most of the racial tensions and unrest. Of course, the Boer War did not endear the Anglican Church to the Afrikaans, either. Just the same all sorts and conditions of people were present — except the African who was barred by law.

#### ADVANCE MAN

After that opening service in Johannesburg, I spoke in 10 other city or town halls, five each week. While I was speaking along the west reef one week, the team of missionaries held a week's mission in all the European parishes in Johannesburg. The next week as I covered the east reef, the missionaries moved into all the parishes along the west reef. Then the following week they concluded the Crusade in the parishes situated in the east reef. In a way, I was the "advance man." I spoke in the halls; the missionaries took over in the parishes.

Many people have asked me about the Rev. Michael Scott, who has received so much publicity as the champion of the Africans. Michael Scott is a priest of the Anglican Church. He is completely discredited by the leaders of the Anglican Church. The Archbishop of the Province, the Bishops of Pretoria, Natal, and Johannesburg, and finally the Archbishop of Canterbury all told me personally that Michael Scott is doing more harm than good for the cause of the African. The Bishop of Johannesburg, because of repeated acts of irresponsibility, has withdrawn Michael Scott's li-

(Continued on page 23)

\*Villages.

## Intercession: Global and Cosmic

ONE of this editor's ambitions is to own a really fine globe map of the world. Another, is to own an attractive private oratory or chapel. A third, is to put the two together: to keep the globe map in the oratory, incorporating it into the architectural scheme.

Just how this last is to be done he does not yet know. If and when the time comes, he will almost certainly need expert advice; and perhaps the idea will have to be abandoned anyway. When he first broached it to his wife, she gave him the look she might have given had he suggested covering the dining table with linoleum. Then, after a pause, she added: "well, a globe might suggest intercession. . . ."

This issue of *THE LIVING CHURCH* turns out definitely to be a global one, not so much from conscious planning as from the natural (or should we say, "unnatural"?) turn of human events. It contains the first installment of Bishop Campbell's vigorous presentation and searching analysis of the racial issue in South Africa. Included also, as another feature, is Bishop Dun's masterful address at the NCC Conference on the Churches and World Order, wherein he speaks of "the special ties which bind us" to our "brothers in Christ . . . in many continents and among many nations."

And into this picture, as if to supply the Church in its wrestle against "spiritual wickedness in high places" with a weapon of "prayer and supplication in the Spirit," steps the Liturgical Commission with its proposed revision of the Litany—a form of intercession global in scope and content if ever there was one.

This "most perfect and most affecting form of words," as the Commission's latest Prayer Book *Study* [p. 24, and see p. 16 of this issue] characterizes the Litany, the Commission proposes to integrate with the Eucharistic Office itself, as an alternative to the greater part of the Prayer for the Church. For, in the tentative revision of the Eucharistic rite [L. C., July 5th], "a litany" is allowed in place of the Prayer for the Church, which latter may then be shortened by the omission of "all but the first and last sentences."

Churchmen may have been wondering what these "litanies" (the plural is here implied by the indefinite article) will be like: in particular, whether they will include supplications for the departed, to replace such material omitted from the Prayer for the Church when this is abbreviated, in accordance with the rubric cited.

Those who have thus speculated will not be disappointed. The Commission has generously provided not one but two litanies—the Great Litany,

to call the revised Prayer Book Litany by its new name, and the Litany of St. John Chrysostom [see box]. Both of these contain ample commemoration of those who have entered into the larger life, of whom we think especially this All Saints'-tide and throughout November. In the Great Litany this commemoration takes the form of two terminal intercessions:

"That it may please thee to grant to all the faithful departed eternal life and peace,

*"We beseech thee to hear us, good Lord."*

"That it may please thee to grant that with all thy Saints we may attain to thy heavenly kingdom,

*"We beseech thee to hear us, good Lord."*

In the Litany of St. Chrysostom, which is an attempt to "restore the content of the original Great Litany of Constantinople," the commemoration of those who have gone before takes another form ("In the Communion of Saints, let us commend ourselves," etc.), which readers familiar with Eastern Orthodox worship will recognize as an Anglican echo and adaptation of the oft-recurring refrain of the Byzantine rite:

"Commemorating our most holy, pure, blessed, and glorified Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us commend ourselves and one another and our whole life to Christ our God."

Thus the Commission has given us two litanies that are not only global in sweep and outreach but cosmic as well.

NO longer (if these proposals are accepted) will it be possible, in saying the Litany, to "eliminate" all Bishops, Priests, and Deacons; for the word in our present text that falls prey to such mispronunciation (namely, "illuminate") has itself been eliminated, in favor of "enlighten."

But more important than such verbal changes is the Commission's reshuffling of the intercessions to provide a better "organizing plan" and the inclusion of two new suffrages especially relevant to 20th-century conditions:

"That it may please thee to bless all who serve in medicine or the law, all who minister in commerce, industry, or agriculture; and to guide with thy wisdom all who seek thy truth in art, science, or education,

*"We beseech thee to hear us, good Lord."*

"That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow upon all peoples the liberty to serve thee without fear,

*"We beseech thee to hear us, good Lord."*

On the whole, we think that the Liturgical Commission, in its treatment of the Litany as of the

Liturgy, has done a splendid job. Not only are the proposed forms themselves the fruit of consummate skill, but the introductory material has reduced a complex subject to crystal-like clarity and is itself a sheer fascination to read. One is coming to expect work of the highest order from our Commission: . . .

Not the least valuable of their proposals is the removal of the so-called "wartime intercessions"\* from the (Great) Litany proper to a section headed "The Supplication" and designated "for use after the Great Litany; or after the Third Collect of Morning or Evening Prayer; or before the Sermon at the Liturgy, especially on penitential days and in times of war or national anxiety."

**T**HE days in which we are living are surely "times of national anxiety." In the Great Litany, the Supplication, and the Litany of St. Chrysostom, our liturgical scholars have given us forms of prayer by which we may be able to "withstand in the evil day, and having done all, to stand."

For intercession is a weapon that may be wielded by any Christian — from bishop to choir boy. We hope that, under the rubric "Concerning the Service of the Church" (Prayer Book, p. vii), bishops will authorize these forms for experimental use in public worship.

But their private use needs no authorization; and for this the Supplication and the Litany of St. Chrysostom are eminently suitable, as Christians "keep alert with all perseverance, making supplication for all the saints" (Ephesians 6:18, RSV).

(Rev.) FRANCIS C. LIGHTBOURN.

### *Priest, Doctor, Professor*

**T**HE death of the Rev. Walter Freeman Whitman is a loss not only to the faculty and students of Nashotah House, but to the whole Church as well. For scholars are none too plentiful in a Church which does not go out of its way to encourage scholarship.

Yet Fr. Whitman was more than a scholar. He was above all a devoted priest, whose scholarship stemmed from his priesthood and was in turn nourished by it. Indeed, one could not but feel that the threefold title, "Priest, Doctor, and Professor," was especially applicable in his case as, at the Solemn Requiem in Nashotah House Chapel, the Oxford hood, with biretta on top of it, rested on the pall that covered the casket.

More particularly will Fr. Whitman be missed by *THE LIVING CHURCH* for which he was always a willing and competent reviewer of books in his chosen field of Church history. But here, as with anyone who has tried to love and serve our Lord, the Church Militant's loss is the Church Expectant's

gain; and, while we pray for the soul of Walter Freeman Whitman, we thank God for his life and example.

### **The Litany of Saint Chrysostom\***

*For use in place of the Great Litany; or in place of the Prayer for the Church in the Liturgy; or separately.*

With all our heart and with all our mind, let us pray to the Lord, saying: Lord, have mercy.

*Lord, have mercy.*

**F**OR the peace from above, for the loving-kindness of God, and for the salvation of our souls, let us pray to the Lord,

For the peace of the whole world, and for the welfare and unity of the holy Church of God, let us pray to the Lord,

*Lord, have mercy.*

For the President of the United States, and for all those in authority, let us pray to the Lord,

*Lord, have mercy.*

For our Bishop, and for all the clergy and people, let us pray to the Lord,

*Lord, have mercy.*

For this place, and for all the faithful who dwell here, let us pray to the Lord,

*Lord, have mercy.*

For all who bring forth fruit, and do good works of mercy, let us pray to the Lord,

*Lord, have mercy.*

For deliverance from all tribulation, hostility, danger, and privation, let us pray to the Lord,

*Lord, have mercy.*

For those who travel by land, by water, or by air, and for all prisoners and captives, let us pray to the Lord,

*Lord, have mercy.*

For the aged and infirm, for widows and orphans, and for all the sick and suffering, let us pray to the Lord,

*Lord, have mercy.*

For seasonable weather, and for an abundance of the fruits of the earth, let us pray to the Lord,

*Lord, have mercy.*

For all things good and profitable to our souls and bodies, let us pray to the Lord,

*Lord, have mercy.*

That the end of our lives may be Christian, without suffering and without reproach, let us pray to the Lord,

*Lord, have mercy.*

In the Communion of Saints, let us commend ourselves, and one another, and all our life, to Christ our God.

**O** THOU who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are agreed together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting; through thy mercy, O Christ, to whom with the Father and the Holy Ghost be all honour and glory, world without end. *Amen.*

\*Copyright Church Pension Fund. Reprinted by permission.

\*All that comes after the Lord's Prayer in our present Litany, to the prayer "We humbly beseech thee, O Father," etc.

## A 60-Mile Bookshelf

**I**N the first year since its historic publication on September 30, 1952, the Revised Standard Version of the Bible sold nearly 2,500,000 copies, according to the publishers, Thomas Nelson & Sons. Such a record sale is unequalled thus far by any other fiction or non-fiction, full-sized, hard-cover book. After 52 weeks, the RSV still remains on the nation's best-seller lists.

When looked at in material terms, these 2,500,000 bibles would fill a bookshelf 60 miles long. Their production took 138 freight cars of paper, 5,000 gallons of ink, 10 tons of type metal, 350 tons of binders board, 178¾ miles of cloth, 46,875,000 yards of thread, 12,500 pounds of glue and enough 23-karat gold leaf to pave a street 24 feet wide and 2½ miles long.

Following upon the RSV's wide acceptance, the publishers will bring out an attractively bound and illustrated RSV after the first of the year. This edition will contain full-colored pictures of dramatic Bible incidents and full-color reference maps of lands and places mentioned in Bible history.

In the spring of 1954, the publishers will offer a handsome series of pulpit or lectern RSV bibles. Also available will be a durable RSV pew Bible suitable for church gifts.

Special editions, interleaved and wide-margined, for student use will be on the market later in 1954.

Meanwhile, the RSV committee is busily engaged translating the Apocrypha. . . .

**S**IMON AND SCHUSTER a few years ago put out, in the Giant Golden Book series, an Old Testament for children. Now its companion volume has appeared: *The Golden Bible for Children: The New Testament*, edited and arranged by Elsa Jane Werner and illustrated by Alice and Martin Provensen (Pp. 96. \$2.95).

The bulk of the book consists of selections from the Gospels (Mark seems to be missing), which are highly harmonized. But there are samples also from Acts and the Pauline Epistles, with a taste of Revelation. The text follows pretty closely the Authorized Version, but is simplified for the 6-10 age-group, this editor would judge. Thus, "promise" replaces "covenant" in "This cup is the new promise in my blood."

But there is no theological watering down. Thus, "This is my body" stays

as is in the AV (which here faithfully translates the original), passages of a high Christology are included, there is much about the Second Coming and the end of the world, and even the Gadarene demoniac (banished from the Eucharistic lectionary of the American Prayer Book) appears.

In a footnote the publishers "express their appreciation to Dr. Samuel Terrien, Ph.D., of Union Theological Seminary, for his invaluable assistance in the preparation of this book." And there are evidences in the text (e.g., "days of their purification," "in my Father's house," etc.) which show that the findings of scholarship have been taken into consideration.

But there is one popular trap into which those who prepared the volume have fallen: they take the opening words of *Nunc Dimittis* as a command: "Lord, now you may let your servant go in peace."

This, however, is a minor matter—mentioned to give the reviewer something to growl about. On the whole the book is a splendid piece of work. It can be wholeheartedly recommended to the Church's children. And the color illustrations are terrific. This editor's copy goes to his godson.

### Books Received

**PRAYER BOOK STUDIES: V—THE LITANY.** The Standing Liturgical Commission. Church Pension Fund. Pp. v, 49. [For a review see p. 14 of this issue.] Paper, \$0.60.

**MY BOOK OF PERSONAL DEVOTIONS.** By Louisa Boyd Gile. Morehouse-Gorham. Pp. 96. \$1.75.

**PARENTS' PRAYERS.** For Use by Individuals or Groups. Selected or Written by

Muriel Streibert Curtis. Morehouse-Gorham. Pp. 80. Paper, \$1.

**HYMNS FOR CHILDREN AND GROWNUPS** to use together. Edited by Lee Hastings Bristol, Jr., and Harold W. Friedell. Farrar, Straus and Young. Bulk of pages unnumbered. \$3.75.

**STRENGTH FOR STRUGGLE.** Christian Social Witness in the Crucible of our Times. By William Howard Melish, Minister of the Church of the Holy Trinity, Brooklyn, N. Y. Preface by Joseph F. Fletcher. Pp. 248. New York: Bromwell Press. Pp. 248. \$2.75. [". . . the thrilling and authentic story of the way in which a preacher and a congregation, faced with an unwanted but unavoidable issue, courageously fought to maintain their freedom of Christian witness."]

**THE POLISH NATIONAL CATHOLIC CHURCH IN AMERICA AND POLAND.** By Theodore Andrews. SPCK.\* Pp. ix, 117. 12/6.

**INFALLIBLE FALLACIES.** An Anglican reply to Roman Catholic Arguments. By Some Priests of the Anglican Communion. SPCK.\* Pp. 32. Paper, 1/-.

**PRIEST AND PROPHET.** By S. C. Carpenter. SPCK.\* Pp. 15. Paper, 2/-.

**PARTNERS IN PRAYER.** A Family Book of Devotion. Edited by Charlotte Marvin Clough.† Doubleday. Pp. 256. \$2.95.

**BELIEF IN ACTION.** By K. N. Bell, sometime Fellow and Tutor of Balliol and vicar of Binley. With a memoir of the author by Austin Lane Poole. British Book Centre. Pp. xi, 84. \$2.

**PARISHES AND CLERGY OF THE ORTHODOX AND OTHER EASTERN CHURCHES IN NORTH AMERICA.** The Joint Commission on Assistance to the Eastern Orthodox Churches (Rt. Rev. Lauriston L. Scaife, Chairman), 1114 Delaware Avenue, Buffalo 9, N. Y. Pp. 50. Paper, 60 cents. [A revised edition.]

**FOR FATHERS ONLY.** By Earl S. Rudisill. Muhlenberg Press. Pp. 168. \$1.75.

\*Agents in America: Macmillan.

†Anglicans Austin Pardue, Samuel Shoemaker, and Charles F. Whiston are among contributors.

### OMNIPOTENCE

**T**HERE'S nothing God can't do,  
Except to be untrue.

— ST. CLEMENT OF ROME.\*

\*In his first epistle to the Corinthians, 27:2.

**WASHINGTON** — New rector of the Church of the Epiphany, Washington, D. C., after January 15th, will be the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., since 1944.

Mr. Kean will succeed the Rev. Leland W. F. Stark who has been elected coadjutor of Newark.

Active in both community and Church affairs, he has served as clerical deputy to the General Conventions of 1946, 1949, and 1952, and as deputy to two provincial synods. He has been a member of the diocesan council and chairman of the department of promotion for the past eight years.

In national Church affairs, Mr. Kean is a member of the Committee on the Constitution of the General Convention, and secretary of the Commission on Approaches to Unity, the body which carries on negotiations with other communions. He is president of the Episcopal Evangelical Fellowship, and is a member of the Divisions of Curriculum Development and Adult Education of the National Council's Department of Christian Education.

Mr. Kean is the author of four books: *Christianity and the Cultural Crisis*, *The Meaning of Existence*, *The Inward Cross*, and the most recent, *The Christian Gospel and the Parish Church*. He has contributed chapters to other books.

Born at West Point, N. Y., in 1910, Mr. Kean grew up in Providence, R. I., and graduated from Brown University. After five years as a newspaper man, he entered the General Theological Seminary, from which he was graduated in 1937. Mr. Kean began his ministry at St. George's<sup>¶</sup> Church, New York City, where he served three years before going to Springfield, Mass., to take charge of St. Barnabas<sup>¶</sup> Church, 1940-1944.

He was married in 1939 to Jane S. Kromer, of Washington. They have three children.

**ALASKA** — The first ordination in 63 years took place on October 18th at St. Thomas<sup>¶</sup> Mission, Pt. Hope, Alaska, when the Rev. Mr. Rowland J. Cox was ordained by Bishop Gordon of Alaska.

The long delay is explained by the location of the mission — Pt. Hope is located on a little sandspit jutting out in the Arctic Ocean; 167 miles north of the Arctic Circle; 175 miles off the coast of Siberia, and 650 miles northwest of Fairbanks, Alaska.

Bishop Gordon flew from Fairbanks to Pt. Hope in the district plane, "The

Blue Box" — a round trip of almost 1500 miles.

The sermon and other parts of the service were interpreted to the Eskimos by Mr. Roy Vincent, an Eskimo lay-reader, and all the choral parts of the service were sung by the Eskimo choir and congregation. Mr. Cox will continue as the priest in charge of St. Thomas' mission, and associated outstations, Point Lay, Kivaline, Noatak and Kotzebue.

**LOS ANGELES** — The Rev. W. A. Havermale, Church of the Messiah, Santa Ana, Calif., paints for a hobby. Fr. Havermale says that it all started when



RNS

FR. HAVERMALE AND DAUGHTER  
*Family solves phone problem.*

his family presented him with a complete painting outfit to keep him away from the telephone. "It's not easy to prolong a phone conversation while holding a dripping paint brush in one hand," the rector admits.

His subjects have a wide range and include many religious scenes.

**SOUTH FLORIDA** — St. Luke's Cathedral, Orlando, Fla., celebrated its 61st anniversary on St. Luke's<sup>¶</sup> Day with special day-long services which culminated with Evensong.

The Rt. Rev. Wallace E. Conkling, retired Bishop of Chicago, who now lives in Florida, celebrated the Holy Communion twice during the day.

Bishop Conkling blessed two windows in the clerestory and one in the nave. All were made by Willet and Co., Philadelphia, and were donated by Mr. and

Mrs. Frank O. Butler. Mr. Butler, who is 75, was confirmed within the last year. Also blessed was a new processional cross of solid brass, made by Whippel of England and the gift of the Byron King family.

**MILWAUKEE** — Highlighting the business session of the 106th annual diocesan council of the diocese of Milwaukee, was the approval of a record-making budget — \$54,342 of which is to be used for diocesan purposes and \$45,733 for the national Church's program. Also approved was the provision which provides for the services of a trained worker in the field of Christian education.

Bishop Hallock of Milwaukee, who presided at the meeting, reported a record number of confirmations and a substantial increase in the number of communicants and Sunday School pupils. St. Andrew's<sup>¶</sup> Church, Kenosha, a mission for three years, was given parish status, and St. Francis<sup>¶</sup> Church, Menomonee Falls, was admitted to the diocese as a new mission.

Other business included the appointment of the Very Rev. Malcolm De Pui Maynard and Mr. Peter Day, editor of THE LIVING CHURCH, as delegates to the 1954 World Anglican Congress to be held in Minneapolis, Minn.

In his opening address to the Council, Bishop Hallock declared that the Prayer Book rubric on the subject of Church music is to be obeyed, and songs such as "I Love You Truly" and "Beautiful Isle of Somewhere" are "just not acceptable at weddings or funerals."

**ATLANTA** — "We have heard the Acts of the Apostles brought up to date!" someone commented after hearing the account of how 12 layreaders from Trinity Church, Columbus, Ga., minister regularly to missions in Seal, Alabama, Manchester, Fort Benning, Warm Springs, Talbotton, and to St. Christopher's Negro congregation in Columbus.

The report was made before 125 laymen present at the week-end conference sponsored by the diocese of Atlanta at Camp Mikell in the north Georgia mountains.

Said one of the layreaders, Mr. John F. Fullmer:

"We recognized the need for the Gospel in our area and were well trained by our rector, the Rev. Colin Campbell. We continue to meet regularly for luncheon and practice every Thursday. We serve in

**TUNING IN:** ¶This is a saintly page, appropriate to November 8th as the Octave of All Saints': St. George and St. Barnabas (col. 1) are popular in the East, the latter especially in Cyprus, the scene of his labors; St. Thomas (col. 1) is the Apostle of

that name, commemorated December 21st; St. Luke (col. 2) is remembered as the author of our Third Gospel and the Acts of the Apostles; in col. 3: St. Andrew is the Apostle and brother of St. Peter; St. Francis is St. Francis of Assisi.

A NEW BOOK by the Bishop of South Carolina



THE RT. REV.  
THOMAS N. CARRUTHERS

# Sparks of Fire

And Other Thoughts About  
Things That Matter

*Brief talks on various practical aspects of Christian living.*

Things People Say, Questions They Ask, Questions That Should Be Asked, Things Believed, Handling Life's Problems, About Prayer, Secrets of Christian Living, Living our Faith are the topics about which Bishop Carruthers writes so convincingly. \$3.00

**MOREHOUSE-GORHAM CO.**

29 E. Madison Street  
Chicago 2

14 E. 41st STREET  
NEW YORK 17

261 Golden Gate Avenue  
San Francisco 2

## ALTAR HANGINGS for Sacred Service



### QUALITY combined with BEAUTY

Church symbolism on your altar hangings takes on new meaning and beauty in enriching embroideries by Cuthbertson. Precision workmanship, authentic designs, choice brocades, faithful color combinations distinguish each parament. Please supply sizes with your inquiry.

PULPIT ANTEPENDIA • FRONTALS • SUPERFRONTALS  
DOSSALS • STOLES • BIBLE MARKERS



Write for our latest catalog.  
Cloth swatches on request.

**J. THEODORE CUTHBERTSON INC.**  
2013 SANSOM ST. • PHILADELPHIA 3, PENNSYLVANIA

## STAINED GLASS



Bronze Tablets  
Brass Altar Ware  
Furnishings of  
Metal and Wood



SINCE 1889

## THE PAYNE-SPIERS

STUDIOS, INC.

48-54 EAST 13TH STREET, PATERSON 4, N. J.

### Clergy and Choir VESTMENTS

ALTAR HANGINGS and LINENS  
Chasubles - Albs - Amices - Copes  
All Embroidery Is Hand Done

## J. M. HALL, Inc.

14 WEST 40th ST., NEW YORK 18, N. Y.  
Tel. CHickering 4-8306

## MOWBRAYS

Church and Altar  
Ornaments

Embroidery and  
Needlework

Cassocks and Surplices

At favourable exchange rates

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

### CONFRATERNITY OF THE BLESSED SACRAMENT

founded 1862

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

for further information address

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

### HOME-STUDY FOR LONDON DEGREES

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

Director of Studies, Dept. OAE

Wolsley Hall, Hamilton, Can.

### VESTMENTS

Cassocks • Surplices • Stoles  
All Clergy and Choir Apparel by  
WIPPELL of ENGLAND  
CATALOG AVAILABLE

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

groups of two and after our practice sessions, the others offer constructive criticism. And we don't pull the punches!"

Mr. Fullmer said that a tape recorder is used regularly so that the men can hear and improve their diction and speaking voices.

Mr. Henry G. Sapp said that Zion Church in Talbotton has found a new life and is now active with 32 members. Contributions from all over the diocese have been used to restore their magnificent wooden church. Mr. H. Wayne Patterson told how the layreaders revitalized St. Christopher's Church in Columbus, Ga., and trained a member of that church to serve as layreader.

Speaking on money-raising, Mr. Grover C. Willis said:

"We have used the Macy slogan, 'Tell the guy!' . . . We recognized that the Every Member Canvass wasn't just a canvass to get money, but to encourage individual stewardship, giving back to God the proper portion of the time, talents, and treasure with which He has endowed us."

Closing the program, conference director Major C. L. Daughtry said that 72 layreaders stand ready in the diocese to act at the command of their bishop.

CONNECTICUT—A college division has been formed within the department of youth and laymen's work of the diocese of Connecticut in order to coördinate the activities of existing Canterbury Clubs and student Church groups and to build up work among Episcopal students.

Clergy and laymen interested in work at the several colleges and universities in the diocese attended the first regular meeting of their new division in the middle of September. Dr. Robert E. L. Strider, II, assistant professor of English at Connecticut College, New London, presided. The bishops of the diocese and the general secretary of the department of youth and laymen's work, Mr. Morton O. Nace, were among those present.

SOUTHWESTERN VIRGINIA—An unusual man is Steve Lloyd Mathis, III, a student at the Virginia Theological Seminary, Alexandria, Va. Deaf himself, Mr. Mathis ministers in sign language to deaf and hard of hearing congregations in Lynchburg, Roanoke, and Staunton, Va.

Last May Bishop Phillips of Southwestern Virginia confirmed a class of five at Roanoke and in June, a class of seven at Lynchburg; all prepared and presented by Mr. Mathis.

Mr. Mathis, 23 years old, is an alumnus of the Alabama School for the Deaf, and in 1951 he received the bachelor of arts degree from Gallaudet College, Washington, Summa cum Laude. He

was a Rhodes Scholarship Alternate in 1951, and at present, is a scholar-elect to Oxford with advanced standing after he completes his seminary course.

**NEBRASKA** — Alcoholism and its relation to the pastoral ministry was the subject of a recent one-day conference for the clergy sponsored by the department of Christian social relations of the diocese of Nebraska. Speakers included Dr. John Aita of Bishop Clarkson Hospital, the Rev. I. C. Johnson of St. John's Church, Detroit, and a representative of the Omaha Alcoholics Anonymous.

Plans for a new three and a half million dollar Bishop Clarkson Hospital for Omaha were announced in the course of the meeting.

**LONG ISLAND** — An early morning fire on October 15th partially destroyed the 60 year old parish house of the Church of the Redeemer, Merrick, Long Island, N. Y.

The fire, which started about 8:15 AM, was brought under control within an hour by the Merrick Volunteer Fire Department. Officers of the fire department said the blaze was probably due to a defective flue and estimated damage at about \$25,000.

**EAST OREGON** — Manifesting her lifelong devotion to the Church of the Redeemer, Pendleton, Ore., Mrs. C. S. Jackson, 91, of Portland, Ore., recently presented the church with 25 carillon bells, in memory of her sons, the late Francis Clopton Jackson, and the late Philip Ludwell Jackson.

The gift is the third substantial one given the church by Mrs. Jackson. The first being the mechanism for the organ, and the second, a memorial window in memory of her mother, Mary Boyd Clopton, and Frank Boyd Clopton, her brother.

The ceremonies were conducted by the rector, the Rev. Eric O. Robathan.

**UTAH**—Mrs. Henry Doscher is one of the three lay delegates elected to represent the district of Utah at the Provincial Synod.

Other delegates chosen during the recent three-day convocation of the district were the Very Rev. R. W. Rowland, the Ven. Joseph F. Hogben, Mr. S. G. Fitch, Dr. H. W. Marrs, and Mr. A. K. Lediard.

**NORTH DAKOTA**—Traveling great distances, 66 people came together on a Sunday in September for a corporate communion and family dinner at Christ Church, Mandan, N. D. Ten persons traveled 120 miles from St. Paul's Indian Church at Nishu; 16 came from the government project community of

Riverdale, 80 miles distant; six, the entire congregation, drove 45 miles from St. Matthew's, Linton.

Of interest was the fact that the Riverdale people are working at the Garrison Dam project, which is displacing Indians from their Missouri Valley homes. While many of the Indians have deserted the area, the Episcopal Church group is remaining. Homes and church have been moved to higher ground that will be the shore of the 200 mile Garrison Lake.

Celebrant and dinner speaker was traveling missionary Canon Thomas J. McElligott. The Rev. George S. King preached.

**NEW HAMPSHIRE** — In a pouring rain, Bishop Hall of New Hampshire, with a spade as his pastoral staff, led the congregation in the Apostles' Creed and broke ground for St. George's Chapel, Durham, N. H. The new building, long needed for work among college students at the state university, has been a project of the whole diocese for the past year.

**DELAWARE** — Cigars will be less in evidence in the diocese of Delaware, as the result of action taken recently by Bishop McKinstry of Delaware.

The first pledge in the building fund of St. Thomas' Church, Newark, Del., was made by Bishop McKinstry, who promised \$500 to be paid off at the rate of \$14 a month. The Bishop said he would realize that amount monthly in savings by halting the practice of giving cigars to his friends.

St. Thomas', under the chairmanship of Dr. Marc Olson, is endeavoring to raise \$75,000 for a new parish house to be located away from St. Thomas' Church, but opposite the campus of the University of Delaware. This building would fulfill the first part of a recommendation that was made after a diocesan survey; ultimately there should also be a church and rector's study on the new site near the college.

Bishop Barton of Eastern Oregon, who was conducting a preaching mission in Delaware, was also present at the opening of St. Thomas' campaign.

**MICHIGAN** — Since the story about the new tithing pamphlet published by the diocese of Michigan appeared in the Church press recently, the department of promotion has been literally swamped with requests for sample copies and with follow-up orders from dioceses in all parts of the country.

About 10,000 copies of the new piece entitled *How to Use Your Money* already have been ordered from outside Michigan. Each day's mail brings more requests, not only for this leaflet, but for others previously published.

over a million  
boys and girls  
are drawn

CLOSER TO GOD  
each week through

SUNDAY PIX



Reveals the glorious truths  
of the Bible in appealing  
picture-story form!

Juniors and Teen-agers of every denomination are taking new interest in their Sunday school lessons — because in SUNDAY PIX they actually see the eternal treasures of the Bible, vividly portrayed in rich, 4-color picture-strip stories. And while SUNDAY PIX captures child interest, its fresh visual approach also promotes a keener understanding of the scriptures, as inspiring thoughts and deeds of the great men of the Bible are brought sharply into focus through the magic of pictures. **SEE FOR YOURSELF!** Let us send you a free copy . . . you'll find Sunday Pix an invaluable aid to Bible teaching.

MAIL COUPON AT ONCE!

DAVID C. COOK PUBLISHING COMPANY

828-S11A N. Grove Ave., Elgin, Ill.  
Please send free sample copy of Sunday Pix to:

Name .....

Address .....

City .....

State .....

Please send me your FREE Catalog.

W. KNOTT & SON LTD.

ANNOUNCE  
THAT

THE ENGLISH MISSAL

For the Altar

Can Now Be Supplied  
with

THE AMERICAN CANON

and

Prayer for the Church

An increasing number of priests in the Episcopal Church are taking advantage of this fact. Write for full details and remember that present day exchange rates enable you to

BUY

CHEAPER IN ENGLAND

W. KNOTT & SON LTD.

8-16 Coronet Street, London, N. I.  
ENGLAND

**Stained Glass WINDOWS**

Exquisite stained glass windows designed and executed to suit the architecture of your church. Prices vary according to the size and intricacy of detail.

Imported, antique glass and expert craftsmanship assure unsurpassed beauty. Send for your copy of our brochure, "Stained Glass."

We can also meet all your needs in church furnishings, including engrossed Books of Remembrance.



**WHITTEMORE ASSOCIATES, INC.**  
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

**THE BISHOP WHITE PRAYER BOOK SOCIETY**  
affiliated with  
**THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY OF PENNSYLVANIA**

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer — Pew Size  
The Book of Common Prayer — In Braille  
The Church Hymnal — Melody Edition

Each request must be endorsed by the Bishop of the Diocese.

Apply The Rev. Allen Evans, D.D., S.T.D., Sec. 319 Lombard St., Phila. 47, Pennsylvania

The **FINEST FILMS** for the CHURCH

Write for descriptive folder

**Cathedral Films**

P. O. Box 589 HOLLYWOOD 28 • CALIF.



**Furniture + Woodwork**

PEWS + CHANCEL FURNITURE  
COMMUNION TABLES  
PULPITS + ALTARS

**R. GEISSLER, INC.**  
23-00 39th Ave., LONG ISLAND CITY 1, N. Y.



**RELIGIOUS BOOKS OF ALL PUBLISHERS**

**Morehouse-Gorham Co.**  
14 E. 41st St. New York 17, N. Y. 29 E. Madison St. Chicago 2, Ill.

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

**OSBORNE CHALICES**

Designers and Makers of the Finest

Illustrated Book No. LC53C available  
Bronze Memorial Tablets List—LC53M

**F. OSBORNE & CO. LTD.**  
117 GOWER ST. LONDON W.C. 1 ENGLAND



**VESTMENTS**

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen  
1837 Church Vestment Makers Over One Hundred Years 1953

**COX SONS & VINING, Inc.**  
131 East, 23rd Street, New York 10, N.Y.



**EDUCATIONAL**

**SEMINARIES**

**Anglican Conference Dates Set**

The eighth annual Anglican Seminary Conference of North America will be held at the Episcopal Theological Seminary of the Southwest, Austin, Texas, from the 28th to the 30th or 31st of December.

The theme of the conference is to be developed around the question: "What are the religious attitudes of intelligent laymen today?" Speakers will be the Rev. W. G. Pollard, nuclear physicist at Oak Ridge, Tenn., and the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo.

A reservations deadline has been set for December 5th. Correspondence may be addressed: c/o Anglican Seminary Conference Delegate, the Episcopal Theological Seminary of the Southwest, 2607 University Avenue, Austin, Texas. Women delegates will be accommodated.

**"Labor is Noble and Holy"**

The Society of the Celtic Cross, a student-faculty organization of the Church Divinity School of the Pacific, Berkeley, Calif., adopted Berkeley's 75 year old Church of the Good Shepherd as its first work project this year.

Seminary students gave a day's labor to clearing the Church grounds, preparing the soil for a lawn, and working on the bell tower. Additional jobs were readying the parish house, and church foundations for repair work.

Directing the workers was Bob Gardiner, Los Angeles, a student vicar of the Church.

**The Cover**



CDSP students, from left, Philip Schuyler, Robert Gardiner, James Levoy.

**DEATHS**

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

**Franklin J. Bohanan, Priest**

The Rev. Franklin J. Bohanan, 76, honorary canon of the Washington Cathedral and rector emeritus of St. Paul's, Rock Creek Parish, Washington, D. C., died October 5th at his home in Washington, D. C. Immediate cause of death was coronary thrombosis. In ill health for years, he resigned his pastorate in 1942.

A native of Maryland, Dr. Bohanan was graduated from St. John's College, Annapolis, and the General Theological Seminary. He was ordained to the diaconate and priesthood and after serving parishes in New York and Connecticut, was made dean of Trinity Cathedral, Easton, Md., in 1920. In 1926 he became rector of St. Paul's, Rock Creek, a small church which grew in size and importance under his leadership. A debt of \$66,000 was paid off and a \$123,000 parish house built. A mission started in Washington is now the Church of the Holy Comforter.

In addition to his pastoral work, Dr. Bohanan served six times as clerical deputy to the General Convention where he served on several commissions. He also was a member of the diocesan executive committee; chairman of the Department of Christian Education; chairman of the Department of Missions and president of the Standing Committee.

Besides his wife, the former Jennie Prialux Hulst, he is survived by two sisters.

**Marcos E. Carver, Priest**

Funeral services were held recently for the Rev. Marcos Ellsworth Carver, D.D., retired, at St. Matthew's church, National City, Calif., by Bishop Bloy of Los Angeles.

Born in Oswego County, N. Y., in 1863, Mr. Carver was founder and director of missions in the Amazon Valley of Brazil, 1887-1909. He was ordained priest in 1911 and served in that diocese until 1913, when he assumed the vicarship of St. Mark's, San Diego, Calif., where he served for four years. In 1917 he went to Hawaii where he was founder and priest-in-charge of missions on the Island of Kauai for eight years.

**Paul S. Olver, Priest**

The Rev. Paul Stevens Olver, 52, died suddenly in Seattle, Wash., October 16th, from a coronary thrombosis. At his death he was rector of St. Paul's parish, Seattle, and rector-elect of St. Elizabeth's, Glencoe, Ill.

Fr. Olver was born in Scranton, Pa., October 19th, 1901. He graduated from Scranton High School; then from Ham-

## DEATHS

ilton College (B.A. 1924), and the General Theological Seminary, and was also a Master of Arts of Syracuse University, a Chi Psi, and a member of Phi Beta Kappa. He was ordained priest in 1927 by Bishop Sterrett of Bethlehem.

After ordination, he served for three years as headmaster of Mohegan Lake School, then went to St. Thomas' Chapel, New York, as vicar from 1930-33. In the latter year he began a notable ministry as rector of Zion Church, Rome, N. Y., his home until 1947. After a year's duty at Cornell University as Chaplain to Churchmen there, he came to the diocese of Olympia in 1948.

### Walter F. Whitman, Priest

The Rev. Walter Freeman Whitman, S.T.D., D.C.L., a faculty member at Nashotah House for 29 years died October 19th at his home.

Fr. Whitman, a native of Cleveland, was born February 8, 1893. He was a graduate of Harvard and a Phi Beta Kappa. After completion of his undergraduate work in 1913, he graduated from Bexley Hall in 1917.

Fr. Whitman was ordained deacon in 1917 and priest in 1918. After his ordination, he served the associate mission at Shelby, Ohio, in 1917 and was curate at St. James' Church, Cleveland, in 1918.

After serving as professor of Ecclesiastical History and Canon Law at Bexley Hall from 1919 through 1922, Fr. Whitman studied at Oxford University, England, and in 1924 received the bachelor of letters degree.

Returning to the United States, he became assistant professor of Ecclesiastical History at Nashotah, holding that position until 1932.

In 1933, Fr. Whitman was awarded three honorary doctors degrees. Nashotah House conferred the Doctor of Canon Laws degree, Seabury-Western Theological Seminary, the degree of Doctor of Sacred Theology, and Kenyon College, a second S.T.D. degree.

The priest, doctor and confessor, in addition to his duties at Nashotah, served as chaplain-general to the Sisters of the Holy Nativity for 15 years, and until his death, served as a member of the standing committee of the diocese of Milwaukee.

He is survived by his wife, the former Katherine Keeler, a sister, Mrs. David Dennison, Hudson, Ohio, and several nieces and nephews.

### Helen A. Taylor

Helen Atwood Taylor, wife of the Rev. Eldridge Taylor, rector of All Saints' Church, Baltimore, Md., died October 1st, at Johns Hopkins Hospital.

Mrs. Taylor is survived by her husband and one son, Atwood H. Taylor.

November 8, 1953



*Clarin*

## Offers Churches A Real Boon— This Exclusive Double-Purpose Folding Kneeler Chair

Many uses: As a pew extender for emergency crowds . . . in the Sanctuary . . . as regular seating for dinners—lectures—entertainments.

The Clarin Kneeler Chair provides both seating and kneeling in one unit. Yet, since the built-in kneeler can be folded up into the frame, it can be used as an ordinary chair for seating only. Folds flat to 2" depth for fast, safe, non-wobbly stacking in minimum space. Choice of luxurious mohair or long-lived leatherette upholstery. Many beautiful color combinations in famous, long-lasting baked enamel finish. Supremely comfortable for both sitting and kneeling.



Write for:  
Beautiful, new  
Free Catalogue  
showing entire  
Clarin line  
including unique  
new folding  
tablet arm  
chair.

*Clarin*

Clarin Mfg. Company, Dept. 46,  
4640 W. Harrison St., Chicago 44, Ill.

ENGINEERED QUALITY MAKES THE BIG DIFFERENCE IN FOLDING CHAIRS

Any book mentioned in this magazine—

## BOOKS OF ALL PUBLISHERS

BRASSWARE

SILVERWARE

buy from your official house

THE *Seabury Press*

GREENWICH • CONNECTICUT

### ASHBY EPISCOPAL CHURCH CALENDARS and CHURCHMAN'S ORDO CALENDARS

The only Episcopal Calendars with Days and Seasons  
of the Church Year in the proper Liturgical colors.

Write for FREE circular or send  
50¢ for sample copy postpaid.

ASHBY COMPANY • BOX 418 • ERIE, PA.

### GENUINE CHIMES BELLS & CARILLONS

as installed in

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

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

### LESLIE H. NOBBS

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

## GOWNS

• Pulpit and Choir •

Headquarters for  
RELIGIOUS SUPPLIES

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

CATALOG ON REQUEST

*National* CHURCH GOODS  
SUPPLY COMPANY  
821-23 ARCH STREET, PHILADELPHIA 7, PA.

## MEMORIAL TABLETS

IN BRONZE and BRASS

Send for illustrated brochure No. LCIM  
RELIEF • INCISED • ENAMEL

F. OSBORNE & CO., LTD.

117 GOWER ST., LONDON W.C. 1 ENGLAND



**BIG PROFITS**

*Sell* reputable established

# VINTEX PRODUCTS

Top quality  
Money back guarantee  
FREE sample Dish Cloth

Thousands of organizations are piling up profits by selling VINTEX nationally known household helps—choice of 10 items. Write for full details and FREE sample TODAY!

Fill your treasury with VINTEX profits  
VINE ASSOCIATES, Beverly 4, N. J.

Serving organizations for over a quarter century

## Monroe FOLDING BANQUET TABLES



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

MONROE COMPANY 20 CHURCH ST. GOLFAX, IOWA

## STAINED GLASS

WOOD-  
WORK  
METALS  
MARBLES  
LIGHTING  
CHANCES



DECORATION  
MOSAIC  
AND ALL  
CHURCH  
CRAFTS

THE J. E. LAMB STUDIOS  
1857  
TENAFLY, N. J.

## DON'T PLAY WITH FIRE

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

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

## KNEELING HASSOCKS

of resilient granulated cork, covered with desirable plastic leatherette. Few and Communion cushions in various types of coverings. Inquiries welcomed.



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

## ENGLISH CHURCH ART

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

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

When Writing Advertisers  
Please Mention  
THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. Harold B. Boughey, formerly rector of the Church of the Holy Trinity, Baltimore, and for the past three months an assistant of St. Bartholomew's Church, Baltimore (with which Holy Trinity Church merged), is now rector of St. Francis' Church, Holden, Mass. Address: 70 Highland Ave., Holden.

The Rev. Sydney J. Browne, retired because of disability, is now in charge of St. Mark's Church, Venice, Fla. Address: Box 554.

The Rev. Norman Burgomaster, formerly rector of St. Luke's Church, Minneapolis, is now rector of Emmanuel Memorial Church, Champaign, Ill. Address: 104 N. State St.

The Rev. William J. Clague, who was recently ordained deacon, is now vicar of Holy Trinity Church, Pawling, N. Y., in charge of Christ Church, Patterson. He is also chaplain and lecturer in sacred studies at Trinity-Pawling School.

The Rev. Stephen W. Collins, Jr., who was recently ordained deacon, is now in charge of the Church of the Regeneration, Pine Plains, N. Y., and St. Thomas', Amenia Union. Address: Pine Plains.

The Rev. E. Roy Haddon, formerly rector of St. John's Church, Chapleau, Ont., is now rector of St. Thomas' Church, Fort William, Ont.

The Rev. James H. Hall, formerly curate of St. Agnes' Church, Miami, Fla., is now vicar of St. Matthew's Church, Delray Beach, Fla.; St. Cuthbert's, Boynton Beach; St. Mary's, Deerfield Beach; and St. John's, Lake Worth. Address: Box 1412, Delray Beach.

The Rev. John Keith Hammond, formerly rector of Christ Church, Sausalito, Calif., is now rector of St. John's Church, San Bernardino, Calif.

The Rev. Herbert F. Hanlon, SSJE, formerly on the staff of the Church of St. John the Evangelist, Boston, is now vicar of St. Francis' Church, 2514 W. Thorndale Ave., Chicago.

The Rev. Paul F. Heberger, formerly in charge of St. James' Church, Dalhart, Tex., and St. Paul's, Dumas, is now curate of St. Paul's Church-on-the-Plains, Lubbock, Tex. Address: Box 3086, Lubbock. Residence: 2113 Twenty-Fourth St.

The Rev. G. Burton Hodgson, formerly rector of St. Paul's Church, St. Clair, Mich., is now director of the department of Christian education of the diocese of Michigan. Residence: 776 Bates St., Birmingham, Mich.

The Rev. George Edward Hoffman, formerly vicar of St. Thomas' Church, Salem, Ill., is now rector of St. Andrew's Church, Paris, Ill. Address: 410 Ten Broeck St.

The Rev. Ralph E. Krohn, formerly vicar of St. Bartholomew's Church, Granite City, Ill., is now vicar of St. Gabriel's Mission, Wood River. He continues his work as rector of St. Andrew's Church, Edwardsville, Ill. Address: 406 Hillsboro St., Edwardsville.

The Ven. E. A. C. Smith, archdeacon of the diocese of Colorado with address in Denver, will be rector of the Church of the Ascension, Salida, Colo. Until spring he will be in Salida only on weekends.

The Rev. John William Zulch, who has been serving the church at Blackfoot, Idaho, is now rector of St. Andrew's Church, La Junta, Colo. Address: 809 San Juan Ave.

## Armed Forces

Chaplain (Capt.) John C. Francis, formerly addressed at the U. S. Army Hospital at Fort Bragg, N. C., may now be addressed at HQ and HQ Co., 77th Special Forces Group (Airborne), Fort Bragg, N. C.

## Resignations

The Rev. E. Clarendon Hyde has resigned as rector of Grace Church, Hulmeville, Pa., and as vicar of the Memorial Church of All Saints', Fallsington. He is now studying for a degree in library science at the University of Minnesota and doing supply work in the diocese of Minnesota. Address: 620 Fifteenth Ave., S. E., Minneapolis 14.

The Rev. C. Bertram Runnalls has retired from the active ministry after 40 years in the priesthood and 31 years as rector of Calvary Church, Syracuse, N. Y. He is now rector emeritus of Calvary Church. Address: 622 James St., Syracuse.

The Rev. John T. Williston has resigned as rector of St. Paul's Memorial Church, Oaks, Pa., and is for the present living at 1245 W. Early Ave., Chicago 40.

## Changes of Address

The Rev. Emmons P. Burrill, retired priest of the diocese of New York, formerly addressed in Van Nuys, Calif., should now be addressed at 14256 Valley Vista, Sherman Oaks, Calif.

The Rev. Wilbur L. Caswell, retired priest of the district of San Joaquin, who is now in charge of St. Mark's Church, Tracy, Calif., reports that he should be addressed as before at Box 357, Patterson, Calif.

The Rev. Rollin J. Fairbanks, assistant professor

# SCHOOLS

## FOR GIRLS

### ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

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

Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

## KEMPER HALL

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

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

For Catalog address: Box L.C. KENOSHA, WIS.

## Saint Mary's School

Mount St. Gabriel

Peekskill, New York

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

THE SISTER SUPERIOR

## STUART HALL

### Episcopal School for Girls

Virginia's oldest preparatory school for girls. Rich in cultural traditions of the South. Charming surroundings. Modern equipment. Grades 9-12. Fully accredited. Graduates in leading colleges. General course. Music, art. Gymnasium, wooded campus, indoor pool. Catalog.

Mrs. Wm. T. Hodges, Headmistress,  
Box L, Staunton, Va.

## COLLEGES

### CARLETON COLLEGE

Laurence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions:

Carleton College  
Northfield Minnesota

If . . .

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

**Church schools make good Churchmen!**

of pastoral theology and William Lawrence director of field work at the Episcopal Theological Seminary, has had a change in office address from 101 to 99 Brattle St., Cambridge 38, Mass.

The Rev. William P. Hill, retired priest of the diocese of Albany, has had a change of address from Cherry Valley, N. Y., to the Benjamin Franklin Hotel, Chestnut and Ninth, Philadelphia.

The Rev. Alexander N. Keedwell, retired priest of the diocese of Pennsylvania, has moved permanently to Florida and should be addressed at 938 Twenty-Seventh St. N., St. Petersburg, Fla.

The Rev. Frederick Q. Shafer, who recently became associate professor of Christian ethics and philosophy at Claremont Men's College, may be addressed at 210 E. Foothill Blvd., Claremont, Calif.

The Rev. H. R. White, retired priest of the diocese of Oregon, has moved in La Jolla, Calif., from the La Valencia Hotel to his permanent address: 7219 Fay Ave., La Jolla.

The Rev. Cornelius A. Wood, Jr., administrative assistant to the Bishop of Washington, has as his business address: 818 Dupont Circle Bldg., Washington 6. Personal mail should be sent to him at 3115 Chain Bridge Rd. N. W., Washington 16.

**Ordinations**

**Priests**

Springfield: The Rev. Daniel Lee Banner and the Rev. Robert June Center were ordained to the priesthood on September 29th by Bishop Clough of Springfield at St. Paul's Cathedral, Springfield. Presenters, respectively, the Very Rev. D. K. Montgomery, the Rev. F. S. Arvedson; preacher, the Rev. J. C. Gray.

The Rev. Mr. Banner will be vicar of St. Thomas' Church, Salem, Ill., and St. John's, Centralia. Address: Box 200, Centralia (116 N. Pine St.).

The Rev. Mr. Center will be vicar of the Church of St. John Baptist, Mount Carmel, Ill., and St. John's, Albion. Address: Mount Carmel.

**Deacons**

Central New York: Robert C. Ayers, who was ordained as a Lutheran in 1950 and confirmed in the Episcopal Church in June of 1952, was ordained deacon on September 29th by Bishop Peabody of Central New York. The ordination service took place (on the 15th anniversary of Bishop's Peabody's consecration) at Zion Church, Pierrepont Manor, N. Y., where the ordinand has been serving as layreader. Presenter, the Very Rev. Cecil Taylor; preacher, the Rev. R. J. Sudlow.

**Marriages**

Miss Anna Doake, who has been on the staff of the diocesan office of Western Massachusetts and has been correspondent for The Living Church for that diocese, was married recently to Mr. Dwight C. Fortune, a postulant for holy orders, who is at present in Special Services of

the Marine Corps. The Fortunes will soon move to Connecticut, where Mr. Fortune will continue studies.

**Laity**

Miss Sally P. Coleman, who recently received a degree in religious education from Keuka College, is now director of religious education at St. Stephen's Church, 350 Chilli Ave., Rochester, N. Y.

Miss Coleman's employment as first full-time director of religious education at St. Stephen's began as the parish held its recent \$47,500 building campaign. Construction will begin late in 1954 on an addition large enough for offices, a new sacristy, and sufficient classrooms to provide a room for each class in the church school.

**Blood Has One Color**

(Continued from page 13)

cense to serve as a general missionary in the diocese. To all intents and purposes he is inhibited from exercising his priesthood.

Many people have also asked me about Fr. Huddleston of the Community of the Resurrection. The Community of the Resurrection chiefly ministers to the Africans. I preached in Christ the King, Sophiatown, the largest of the community's churches, and visited schools run by them. Recently a letter from Fr. Huddleston prompted Canon Collins of St. Paul's Cathedral, London, to blast the Church of the Province of South Africa. Fr. Huddleston is a greatly beloved priest of the Church. He is a saintly leader and his work with our African brothers-in-Christ is heroic. While he personally is held in love and respect by his brother priests, it is only fair to say that all do not completely agree with his views or actions. The Church recognizes the dilemma and knows what the answer in time must be, but the reaching of that answer is not as easy as moving from one side of the street to the other.

The Church in the Province is working hard and praying earnestly to reach the Christian answer.

I know the seriousness of the message preached during the Crusade Week. With courage and conviction we preached Christ Crucified and salvation through the Blood of the Lamb. That crowds heard us is a matter of record. Whether these people are prepared to follow in His train and give their blood that a nation may be saved, remains to be seen.

In two subsequent articles I shall describe first hand incidents that wring a prayer from my heart that God will move South Africa to find the Christian answer to their dilemma — which is our dilemma also. There is an answer: revolution. That means the taking of blood. It is not the answer. Yet no matter what we believe about the races of man, blood has one color.

(To be continued)

CLASSIFIED

FOR RENT

BEAUTIFUL MOUNTAIN HOME, health resort area, available for couple, reasonable rental by month or year. Special rates to clergy. Write: Casa del Loma, Sulphur Springs, Ark.

FOR SALE

BIBLIOPHILE OPPORTUNITY: folio 2 vol. Holy Bible and Apocrypha; full leather; scores of full page Dore steel engravings; new condition; what offer? Rev. E. P. Sabin, 1833 Regent, Madison 5, Wis.

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

CHRISTMAS CARDS

RELIGIOUS Christmas Card Packets \$1.00 each. 12x12 Wilkinson Cards, 15x15 Mowbray Cards, 20x20 Brownie-Crestwick Style Cards. Order from: The Grace Dieu Press, Maryhill, Mount Sinai, L. I., N. Y.

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

WANTED: Assistant priest for growing parish in the Southwest. Able to work in Church School and with Youth groups. Good salary, residence. Reply Box P-925, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

UNIVERSITY WOMAN, well-traveled, adaptable, and experienced, wishes position as Companion, Social Secretary and Household Manager. References exchanged. Reply Box C-923, The Living Church, Milwaukee 2, Wis.

PRIEST — Prayer Book Churchman available for parish or institution work after December 1st. Location preferably in the East. Reply Box J-926, The Living Church, Milwaukee 2, Wis.

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

CLASSIFIED

BOOKS

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

CHURCH FURNISHINGS

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

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH



THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)



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.

—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 8, 9, 11 (with MP & Ser), Ev & Ser 5;  
Weekdays: MP 7:45, HC 8, EP 5. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ 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. Roeliff H. Brooks, S.T.D., r  
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30  
HC, Thurs 11; HD 12:10

—NEW YORK, N. Y. (Cont.)—

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

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

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

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

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

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

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

—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.

—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  
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt.

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