

# The Living Church

August 30, 1953

Price 15 Cents



LAYMEN REOPEN CHAPEL OF GOOD SHEPHERD, Lockport, N. Y. [see page 5].

MR D C TURNBULL JR  
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NOV 27-53 REN # LCS

**The Problem of Rome: p. 8.**



THIRTY FIRST U. S. INFANTRY

The Upper Room  
1908 Grand Avenue  
Nashville 4, Tennessee

Gentlemen:

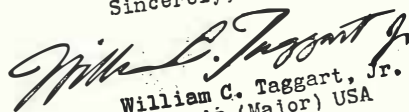
Often as I pause to examine the lifeless bodies of our men killed in action I have found The Upper Room in their pockets—a silent testimony of their faith in God and that they cared enough to keep it with them to read. Often our men have been seen carrying their copy of The Upper Room in a little pocket located on the left upper front of their flak or protective vests. And I assure you it is inspiring to see that booklet on a soldier up in battle for it means that though the pocket was small yet his Upper Room was of such value to him that he had to carry it.

Many times in visiting bunkers I have seen men reading The Upper Room. One day immediately following our loss of Old Baldy, I visited a small forward out-post in front of Baldy. Our men had just returned from a daylight reconnaissance mission on that hill. They had received intense enemy fire, but God had protected our men. However, I was told that there was one Sergeant who had been "bounced" around by the percussion force of an enemy shell. The fellows said he was in a bad shape emotionally and was very nervous.

Finding where he was, I went in to see him. He was in a little cave-like hole. And when I went in I found him reading his New Testament and beside him lay his Upper Room. Seeing that, I was confident he'd make it fine. And he did. He has recovered completely.

Yes, your service for the Master has brought real spiritual blessings to the fighting men of Korea in my Regiment. And thanks for letting me tell you about it.

Sincerely,



William C. Taggart, Jr.  
Chaplain (Major) USA  
Regimental Chaplain



If you and your church feel a responsibility for your boys in the service, here's something you can do: Send each one, regularly, a copy of The Upper Room.

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# The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE

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## Sorts & Conditions

YEARS AGO, the problem of the plain man's philosophy of life was: "How can I be happy?" Apparently the problem has been solved, for it no longer seems to be uppermost in people's thinking.

PHILOSOPHY for the plain man today seems to concern itself with such questions as "How can I be mature?" "How can I be well integrated?" "How can I find peace of mind?" Perhaps the generation of today grew cynical watching its parents trying to be happy and decided to demand something better of life. Perhaps, on the other hand, in these days when the national safety requires us to draft the nation's youth into military service, those who remain at home would be ashamed to admit that they are pursuing happiness at such a cost.

THE SACRIFICES being made for us have removed from our minds the idea that each individual has a right to seek his own happiness in an individualistic way. The whole moral context of American life has changed, as we live daily with the fact that our peace and safety depend on the discomfort and danger of others.

FOREVER out of date because it is the same for all times and places, Christianity now pursues the grim-visaged men and women of today with an untimely offer of happiness. There are two words in the Greek testament translated as "blessed." One of them means, "well spoken of," and it is used only of God, the Messiah, the Blessed Virgin, and the people approved at the last judgment. The other just means "happy," and it is the word used in the beatitudes and altogether in some 49 places in the New Testament to describe the condition of those who believe in God and do His will.

THOUGHTFUL people today do not want to be happy at someone else's expense. But the whole point of the Christian Faith is that it offers happiness at God's expense. And the kind of offer it makes is for the soldier on the battlefield just as much as for the civilian surrounded by material comforts at home, for the sick and starving, for the poor and the oppressed, the hungry and the homeless.

"I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land."

SO SANG William Blake, epitomizing the determination of the Christian to wage war against sin and poverty and oppression in all times and places. Christian happiness does not consist of enjoying comfort at the cost of others' sorrow but of tackling the weight of the world's troubles as a soldier in the army of Christ. "Happy are the poor . . . those who mourn . . . the meek . . . those who hunger and thirst for righteousness . . . the merciful . . . the peacemakers . . . the persecuted" — for God is on their side.

HAPPINESS is not the result of material well-being, nor a reward for our deserving, but God's free gift to all who will work with Him for the redemption of the world. Peter Day.

# The Living Church

Established 1878

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and the Thought of the Episcopal Church.

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



### A Bird's-Eye View of Your Course

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#### Things to Come

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#### August

30. 13th Sunday after Trinity.

#### September

- 6. 14th Sunday after Trinity.
- 7. Labor Day.
- 10. National Youth Commission and Executive Committee, National Canterbury Association, Seabury House, Greenwich, Conn., to 16th.
- 13. 15th Sunday after Trinity.
- 15. Bishop Clingman retires as diocesan of Kentucky.
- 16. Ember Day.
- 18. Ember Day.
- 19. Ember Day.
- 20. 16th Sunday after Trinity.  
Bishop Dandridge retires as diocesan of Tennessee.
- 21. St. Matthew.
- 27. 17th Sunday after Trinity.
- 29. St. Michael and All Angels.

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.

August 30, 1953

THE teacher who asks, "What did we learn last Sunday?" is quite likely the one who doesn't know what they are to study next Sunday — until he looks in his book next Saturday night. There is a common frame of mind among many teachers that there must be a separate and assigned story or passage to be presented to the children on each Sunday; that this has been all worked out by the editors and will be found, ready to serve, each Sunday's portion following the last.

This is the "lesson heresy" which has dulled much of our teaching. It is based on the idea that the teacher's sole duty is to impart each week the knowledge of a set portion of the whole pile of Christian lore (Bible story, historical event, biographical sketch, or whatever), the Lesson for the day.

Such teaching, we now realize, can scarcely reach the child's inner life, nor help him take his place in the life of the Church. This older frame of mind — in both teachers and editors — might be compared to the dispensing of a sausage: The complete course, neatly encased in its textbook, must exactly last out the year, so that the last nubbin is handed out on the final Sunday. "A slice of bologna every Sunday!"

Children must be taught something, of course. Just to have "a happy time of self-expression" is absurd. The most extreme progressive teacher would scarcely support this. But if our teachers would only look upon the year with their pupils as a single experience — fluid, unbroken, continuous — much more might be accomplished to change lives.

Now is the time, before you meet your new pupils or start on your new text, to take an overall view of your course. In brief, here are some of the things you might well do to prepare:

**Know your text.** The writer had a clear idea not only of what was to be taught, but of the main activities. Try to catch these first, before you branch out on your own ways. You need not read the entire book. But try to get the feel of it — its main outline and aims. Read several scattered lessons through closely, comparing teacher's and pupils' books. Examine the contents to know the general divisions and topics, or the experiences to be developed.

**List your main objectives.** If your book does not do this, clarify your mind by making a list, or writing a few sentences on the opening page of your notebook. What stories are most important? What ideas must be lodged, what devotional attitudes created?

**Plan your first two lessons.** What you do and say or start on these opening Sundays may decide the whole tone and morale of your class for the year. For younger children to "tell what they did during the summer" may be a good opener, but for older classes to have no other plan for the first session than to "get acquainted and know each other" is to set a pattern of vagueness that may last. Nor is it enough to promise some "interesting stories this year." Give them a sample!

**Plan some projects.** This does not mean merely to design some standard handwork, and to have the materials all ready. It means that you think out several suitable group activities which will be the expression of some teaching purpose. Thus, your course may call for a study of worship. You decide to start the unit by raising the problem, "What do we find in church?" Thinking this through, you determine to steer the planning toward the making of a model or floor-plan of the church, with visits to find out. Your book will give some suggestions, but you and your children must carry them through.

**List the memory work.** The weekly short verses in the book may have to be slighted, but there will be two or three important items which must be learned. Resolve to start these early, to have every pupil actually learn them, for life.

**Make your calendar.** On a sheet of paper list the dates of the 40 or more Sundays from September until June. You will need to work toward the dates of Advent, Lent, Easter, Whitsunday. Keep this sheet at hand, and note coming events on it. Right now you might fit your early plans into the Sundays until Christmas.

**Anticipate discipline.** Make up your mind what kind of conduct you expect, and resolve to insist on it every moment of the opening Sundays. You may decide to have the class work out its own rules for self-discipline.

However you prepare, do it early. The success of your year depends on it.



THIRTEENTH SUNDAY AFTER TRINITY<sup>†</sup>

## NEWS FRONTS

**Sherrills Leave for Alaska  
and Far East**

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church, and Mrs. Sherrill, were to leave Wednesday, August 26th, at 9 AM from Idlewild Airport, for a five-week trip to the Far East. Stopping first in Alaska for several days, they will fly from there to Tokyo the first of September.

Bishop Sherrill will be met in Tokyo by his personal representative to the Church in Japan, Dr. Francis B. Sayre, and the Rt. Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Holy Catholic Church in Japan, who have arranged his tour. Visits will be made to bishops, missionaries, and chaplains in Okinawa, Honolulu, and Manila.

The purpose of the trip is to give Bishop Sherrill opportunity to look into the problems facing the Church in the Far East today. He is scheduled to return to the United States the evening of October 4th.

**Canon Green Elected Dean**

Newly elected dean of the Cathedral of the Incarnation, Garden City, in the diocese of Long Island is the Rev. Canon James Green, 52. He succeeds the Very Rev. Hubert S. Wood, who died April 2, 1953. Canon Green, now canon precentor and pastor of the Cathedral of St. John the Divine, New York City, is expected to assume his new office about October 15th. He is married, and has three children.

**Bishop Campbell to Africa**

August 27th was the date set by Bishop Campbell, coadjutor of West Virginia, for his departure to South Africa, where he will participate in a missionary program to reach non-Church people.

**Dr. Long Injured**

The Rev. Charles H. Long, D.D., secretary of the diocese of Pennsylvania and assistant secretary of the General Convention, is recovering from a fall from a ladder which he suffered while painting his summer cottage at Cape



U.S. Navy

**Capt. John D. Zimmerman**, Navy chaplain, officer in charge of the Chaplain Indoctrination Unit, swears in his son, John D., Jr., as a reserve seaman recruit at the Naval Reserve Unit at Newport, R. I. It was reported to be the first time a father administered the oath to his son at the unit. About 20 men are sworn in there each month.

May Point, N. J. It was determined at the Tomlin Memorial Hospital, Cape May Courthouse, that Dr. Long had fractured his right wrist and cracked a vertebrae in his back. Although Dr. Long has been discharged from the hospital his injuries will prevent him from carrying out his normal activities for a period of six weeks.

## STATISTICS

**New Highs in Membership**

The Episcopal Church ranks seventh in membership in American Churches, according to the *1953 Yearbook of American Churches*, which will be published on September 14th by the National Council of Churches.

Total membership of the Episcopal Church, reported by the NCC, is 2,482,887.\* First on the list of the 18

\*The data in the *Yearbook* is for continental United States only — the 48 states and the District of Columbia. Many religious bodies, including the Episcopal Church, count members outside continental United States in their total membership. *Episcopal Church Annual* accordingly reports 2,715,825 members — with overseas missions counted in.

Churches reporting 1,000,000 members or more is the Roman Catholic Church with 30,253,427. Then come the Methodists with 9,180,428, and after them in third, fourth, fifth, and sixth places, the Southern Baptist Convention, the Jewish Congregations, the National Baptist Convention, U.S.A., Inc., and the National Baptist Convention of America.

Total Church membership in the U.S., excluding territories, has reached an all-time high of 92,277,129, the NCC reports.

Last year's gain was an unprecedented 3,604,124 or 4.1%.

Church membership gains for the year were two and a half times population gains — and twice as high as gains recorded for any single previous year.

A new high for the number of local churches was reached: 285,277, as compared to 284,592 for 1951. Number of parishes and money in Episcopal Church increased from 7851 to 7954.

A new high for the number of clergymen having charges is reported: 183,899, as against 181,123 for 1951. Episcopal Church clergy increased from 6805 to 6958.

Sunday School enrollments swelled to a total of 32,638,879 — a one-year gain of nearly two million, or a record-breaking 6.4%. Percentage of increase for Church school pupils in the Episcopal Church was even higher — 7.72%, or a gain of 41,931 (543,167 in 1951, 585,098 in 1952).

Protestant [the NCC includes the Episcopal Church in this designation] and Roman Catholic Church membership gains were virtually the same as they have been for years past: 3.9% Protestant, and 3.5% Roman Catholic. The per cent of increase in the Episcopal Church, according to the *Episcopal Church Annual*, was 2.74.

Protestants [counting in the Episcopal Church] make up the largest single religious group in the country, with a total membership of 54,229,913, according to the report. Roman Catholics make up the second largest religious group. Then come the Jewish congregations with 5,000,000; Eastern Orthodox with 2,353,783; Old Catholic and Polish National Catholic, 366,956; and Buddhist, 73,000.

**TUNING IN** (Background information for new L.C. readers): †Gospel for the Thirteenth Sunday after Trinity contains the story of the Good Samaritan, told by our Lord to illustrate the second half of the Summary of the Law ("Thou shalt love

the Lord thy God . . . and thy neighbor as thyself") which is thus read twice in the Holy Communion on this Sunday — once at the beginning, and later in the Gospel. The Epistle contrasts the principle of law with the principle of faith.\*



## EPISCOPATE

### Bishop Conkling in Florida

The Rt. Rev. Wallace E. Conkling, retired bishop of Chicago, has taken up residence in Vero Beach, Fla. His street address is 2055 DeLeon Avenue.

## YOUNG PEOPLE

### Watermelon Festival

By SUZETTE STUART

The annual Watermelon Festival of St. Augustine's Chapel, and St. Christopher's Chapel, known together as the Lower East Side Mission of Trinity Church, New York, was blessed with favorable weather — a threatening hurricane blew out to sea the day before — and the all-day event was carried out successfully on August 15th.

The festival began at 10:30 AM with a street procession of clergy, acolytes,<sup>¶</sup> crucifers, thurifer,<sup>¶</sup> members of the two chapel congregations and clergy from Christ Church, Newark, N. J.; Grace Church, Jersey City, N. J.; St. Margaret's Church, Bronx, N. Y.; and St. Peter's Church, Chelsea, N. Y. The Rev. Canon Bernard C. Newman, vicar of Trinity Church, and the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, also attended.

Music by the Henry Lincoln Johnson brass band provided the procession with a spirited rhythm which made the 10 blocks from St. Christopher's, the starting point, to St. Augustine's, seem short. At the latter chapel, the Rev. C. Kilmer Myers, vicar, officiated at the benediction of the Blessed Sacrament, with a dozen priests kneeling in the richly lighted sanctuary and a neighborhood crowd of the curious silently watching from the open street door.

An informal box lunch followed in the big parish hall in the basement of St. Augustine's Chapel, and here the little boys and girls remained for an afternoon of sports and movies. Their day was climaxed with cold, juicy slices of the watermelons which were stored during the day under ice and heavy tarpaulin at St. Christopher's. The Rev. Edward Chandler, priest-in-charge of St. Christopher's, assisted by the Rev. W. R. Wendt, did the carving.

The afternoon program of sports for the older boys and girls, many of them in the sports uniforms of their teams, was held in East River Park a few blocks away, to which they were shepherded by a specially detailed traffic policeman. And at 6 o'clock they came back for their watermelon feast.



FR. CHANDLER, FR. WENDT, WATERMELONS, AND FRIENDS  
*A hurricane threatened.*

Streaks of red paint on the faces of some small fry and Indian feather head bands on others were special devices of their own doing, for the festival.

The young people concluded the day with a dance in the gymnasium of St. Christopher's Chapel.

## LAITY

### Men Do Their Share

It is often said that men do not do their share of the Church's work. One exception to this complaint is the Laymen's Missionary League of the diocese of Western New York, organized in 1885 [see cover cut].

League members have given their spare time to conducting Church services in charitable institutions, jails, hospitals, and churches temporarily without clergymen.

Members have been instrumental in the organization of churches in 14 cities and towns in Western New York.

Besides organizing the congregations, the League members carried on much of the early pastoral work. The laymen prepared candidates for baptisms and confirmations, visited the sick, assisted the needy and conducted many services of worship.

The Rt. Rev. Lauriston L. Scaife, bishop of the diocese, said in tribute:

"I and the diocese depend tremendously upon the work of the men associated with Laymen's Missionary League for the con-

tinuation of services in many of our mission churches. They have rendered a notable service in organizing and developing the work of the Episcopal Church in communities where it would have been otherwise most difficult to establish work due to a shortage of ordained clergymen."

Originally the League included in its membership doctors, nurses, organists, Church school teachers, and layreaders. Although the members now consist entirely of licensed layreaders, there is a move toward again including Church school teachers and organists for the work of organizing new missions.

The latest project undertaken by the League was the reopening and renovation of the Chapel of the Good Shepherd on the outskirts of Lockport. Since repainting, reroofing, and cleaning the chapel, the League members have been conducting a service at 4 PM each Sunday. The chapel and parish will be used for devotional purposes, retreats, and as a training school for layreaders.

## IMMIGRATION

### New Bill Admits 217,000

A new refugee law to admit 217,000 refugees, escapees, and other non-quota immigrants to the United States was signed into law by President Eisenhower on August 7th. The President had proposed that the number be 240,000. Religious leaders, while disappointed that the figure had been cut by Congress, welcomed the new law even in its pres-

**TUNING IN:** ¶An acolyte (from Greek, "to follow") is one who follows. If the modern acolyte does not literally follow the clergy in procession, but rather leads the way for them (in accord with liturgical etiquette, which decrees that those

of lesser rank walk before), he is nevertheless still a follower, for he is expected to "follow" with a glad mind and heart the wishes of those under whom he serves. ¶The thurifer is the bearer of the censer, in which the incense is burned.



ent form and immediately set to work to do their part in making the most of the opportunities it offers. The law operates till December 31, 1956.

Voluntary agencies, including the Churches, basing their findings on past experience with thousands of displaced persons who have found new homes in the United States, said their task would include securing resettlement opportunities, reporting on the qualifications of refugees for employment, assisting in documentation and care before visas are issued, receiving and assisting refugees on arrival, and helping them integrate into American community life.

The changing refugee picture in the world is reflected by the definition of the term "escapee," contained in the bill:

"Escapee means any refugee who, because of persecution or fear, or persecution on account of race, religion or political opinion, fled from the Union of Soviet Socialist Republics or other Communist, Communist-dominated or Communist-occupied area of Europe including those parts of Germany under military occupation by the Union of Soviet Socialist Republics, and who cannot return thereto because of fear of persecution on account of race, religion or political opinion." [EPS]

## PEOPLE

### Top Racial Consultant Named

Newly named as top racial consultant for the federal housing program is Philip G. Sadler, a member of St. Matthew's Church, Wilmington, Del.

He will be director of racial relations in the Public Housing Administration and will serve as consultant to Charles Slusser, Director of Public Housing, in Washington.

Mr. Sadler, a graduate of Delaware State College and Temple University, has supervised and taken part in several housing programs in Wilmington, and has been active in other community projects.

He is married and has a daughter, 17, and a son, 14.

## INTERCHURCH

### Communion Sunday

The 14th observance of World Wide Communion will be held this year on October 4th.† Union Communion services are not planned as a part of the program for the day. Rather it is hoped that each member will receive Communion in his own church, and that all of them may be made conscious of their oneness in Christ.

**TUNING IN:** †October 4th is also the feast day of St. Francis of Assisi (1181/2-1226), perhaps of all medieval saints the one best loved by Protestants. His famous "hymn of Brother Sun" appears in translation as No. 307 of *The Hymnal 1940*.

## LIBERIA

### Aid Needed for Volunteers

To meet the needs of the greatly expanded program of the Liberian Mission of the Order of the Holy Cross at Bolahun, Liberia, new workers are needed this year.

A West Indian priest, the Rev. Ernest DeCoteau, is already at the Mission. A second doctor, who is also a priest, the Rev. Joseph Henry Smyth, is also to help Doctor W. D. Rogers-



DEAN FERRIS AND BISHOP GIBSON  
Between missions, a pirate.

Beasley at the mission hospital. Dr. Beasley has contracted sleeping sickness, but is recovering with treatment.

Sleeping sickness is reported to be the most difficult public health problem in the area of northwest Liberia at the present time. The doctor is the first of the foreign staff to have contracted it.

The need for more doctors at the hospital is indicated by the fact that last year there were 57,714 patient visits at the hospital, some 100 leper patients, 300 operations, and a well-baby clinic.

A technician, Miss Jeannette Davis, has been secured for the Mission laboratory. Miss Davis will also train more native staff for the laboratory work.

Miss Lucienne Sanchez, from the offices of the diocese of New York, will do secretarial work and teaching in the girls' school.

Two young men, who will help the Rev. L. A. Taylor, now in charge, have also agreed to go out. However, at this time funds for the support and trans-

portation of these two lay workers have not been found. As soon as the Rev. J. W. Parsell, O.H.C., Prior of the Mission, who is now at West Park, N. Y., receives sufficient gifts to enable him to send out these volunteers, the present needs will be filled.

## PANAMA

### Jamaica Suffragan Visits Districts

The suffragan bishop of Kingston, Jamaica, the Rt. Rev. Dr. Percival W. Gibson, recently visited the missionary district of the Panama Canal Zone.

During his week-long stay the Bishop gave a mission at Christ Church by-the-Sea, Colon, and also preached at practically all churches on the Isthmus. He finished up at the Cathedral of St. Luke, Andon, where the Very Rev. R. T. Ferris is dean, and at St. Paul's, Panama City.

In between preaching engagements the Bishop got in some sight-seeing. With Dean Ferris he viewed the ruins of Old Panama which was destroyed in 1673 by the Pirate Henry Morgan, who later became governor of Jamaica.

## FRANCE

### Evensong for UNESCO Delegates

In connection with the recent meeting of UNESCO in Paris, a service of choral Evensong for delegates was held in the American Pro-Cathedral Church of the Holy Trinity.

## EGYPT

### Unity Fellowship

The Annual Service of the Fellowship of Unity was held in the Greek Orthodox Cathedral of St. Nicholas, Cairo, recently. The Bishop of Babylon presided and preached the sermon. Anglican Bishop Johnston was present.

Prayers were said and Lessons<sup>¶</sup> read by priests and ministers of the Greek Orthodox, Armenian Apostolic,<sup>¶</sup> Coptic, Anglican, Episcopal (Arabic-Anglican), German Evangelical, Armenian Evangelical, and Dutch Reformed Churches. Greek and Coptic choirs sang.

## WORLD COUNCIL

### Anniversary

The World Council of Churches marked the fifth anniversary of its founding. Churches in many countries noted the event. [RNS]

¶Lessons here (as in the Prayer Book) means readings from Holy Scripture. ¶Armenian Apostolic Church is more fully described as Armenian Apostolic Orthodox, but is not one of the Eastern Orthodox bodies.



## By a Seminary Professor

THE Sewanee situation<sup>1</sup> has obviously stimulated the Church's thinking about scholars and seminaries, and the Sewanee trustees have clearly recognized the administrative difficulties involved, since they have asked for a committee to study precisely this question.

The problem, however, is not confined to Sewanee, and it deserves general consideration. This it receives in an important editorial in *THE LIVING CHURCH* of June 28th, which finds that, while scholars are often "eccentric, difficult to get along with," they are also underpaid, inadequately protected by tenure, and not given "effective voice in the policies of the seminary they serve."

The vocation of a scholar is different from that of a parish priest. Both are called to serve Christ and His Church, but in ways which are unlike. This dissimilarity often leads to mutual suspicion ("I haven't looked at a Greek New Testament since I left seminary") and open criticism, usually based on the belief that the professor does not know human problems while the parish priest is illiterate. What is needed here is mutual recognition on the part of those who serve God in different ways. In the American setting, with its traditional distrust of scholarship, the parish clergy will have to go the first mile.

At the same time, scholars in Episcopal Church seminaries are hampered in their efforts to present their insights in the meaning of Christianity by several considerations:

(1) The curriculum is largely governed by the requirements of canonical examinations, and these requirements are not open enough to allow for the continuing reexamination of the ends and means of theological education. Far more experimentation is needed than is actually carried on or can be carried on, at least under the present system. The world crisis may call for clergy who know less about the details of biblical criticism or of Church history and more about the complexities of the Church's relation to the life of today. And the seminary should be the point at which scholarship can be brought to bear on these problems.

(2) In order to achieve relevance scholarship needs time, not to mention encouragement. The heavy teaching loads, in addition to committee work, consultation with students, and other time-consuming duties, leave the seminary professor little time for research.

He needs time for two reasons: his



AN EARLY CHURCH SCHOLAR\*  
*Professors can be suspected of idleness.*

The Church needs its scholars,  
but it often overlooks

# What the Scholars Need

research must be accurate and thorough, and it must be thought through to achieve relevance. At times the professor must simply sit and think. Obviously he can be suspected of idleness, but if he ultimately brings forth fruits worthy of repentance this suspicion can be dismissed.

(3) The scholar lives in a community, the community of the seminary faculty, students, student wives, and children (his own and others). Taking part in the life of a community, especially one as closely integrated as most of our seminaries are, requires still more time, and in most seminary communities the scholar will have to choose between research and community life, or work out a delicate balance between the two. If he has an average seminary salary he will have to do much of the domestic work which a previous generation could entrust to others.

But how does he come to teach in a seminary at all? This question leads us into the complex area of placement, displacement, and replacement. We may assume that in most cases he has studied at a Church seminary and that for some reason he has come to believe that he should teach. He may wish to follow

the example of some seminary professor, or he may simply conclude that he could do a better job. When he graduates he will normally be ordained and will then gain some experience of parish life before continuing his studies. He will not usually receive much encouragement from his bishop, who needs parish clergy and sees little reason for increasing the number of scholars, at least at the expense of his own diocese.

If he has enough vigor, physical as well as intellectual, he will struggle against financial and administrative obstacles and proceed to one of the major graduate schools of theology. When he finishes his work he will then face the problem of placement. His field may be crowded; his Churchmanship may be too high or too low; and he may not know the faculty or dean of some seminary where he might actually be useful. He has faced the problem of what to know; he now comes to the more important one, whom to know.

For seminary placement is very largely a question of personal contacts. It

*(Continued on page 13)*

\*St. Jerome, translator of the Vulgate Latin version of the Bible. From a 16th century German engraving. Courtesy, Museum of Fine Arts, Boston.

**TUNING IN:** ¶The Sewanee situation involved the resignation in 1952 of eight faculty members, including seven theological professors, of the University of the South, Sewanee, Tenn., in protest over the University's non-admission of Negroes to

its School of Theology. In June 1953 the trustees agreed that all applications to the School of Theology were to be considered without regard to race. For an "authorized account" see *The Living Church* of June 14th and August 2d.



## The Problem of Rome

**A**LUTHERAN synod recently gave much attention to the question whether the statement that the Roman Catholic Church is the Church of anti-Christ is an article of the Faith. As the debate progressed, it was plain that everybody present agreed that the statement was true, but the consensus was that this truth was not a necessary foundation-stone of Lutheranism.

By contrast, the Episcopal Church exhibits a variety of attitudes toward Rome. Few indeed are those who would, like the more extreme Lutheran groups, count the Roman Church as the foremost enemy of Christ. And their numbers are balanced by another few who follow papal peculiarities so slavishly that they seem to believe in Rome's authority rather than Anglicanism's.

As Dr. Kevin pointed out in his recent article in *THE LIVING CHURCH*, an attitude of extreme anti-Romanism is no necessary part of Anglican Evangelicalism. And it is equally true that an attitude of extreme pro-Romanism is no necessary part of Anglican Catholicism. Indeed, there is a sharply defined limit on the Catholic side; for the Episcopalian who believes that Rome is right and Anglicanism is wrong on the outstanding issues between the two Churches cannot logically regard himself as a Catholic. Rome condemns the idea that individuals who accept her claims should remain outside her fold working for "corporate reunion," and asserts that the only way to be a Catholic is by submission to the Roman Church.

A precise evaluation of the relationship of another Christian communion to God is a spiritually dangerous exercise. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." And when we scrutinize another Church, we are necessarily scrutinizing its relationship to God the Holy Ghost. Accordingly, it is not a love of controversy that draws us to a discussion of the problem of Rome, but the practical necessity of living in the same world with a Church that is not slow to define its attitude toward ours.

This necessity is pointed up by a letter from a Churchwoman asking the question: "Do some Catholic Churchmen ultimately want reunion with Rome?" We think our correspondent really means to ask a different question, but we shall answer first the question that she does ask.

Many Catholic Churchmen, including those who frame the policy of *THE LIVING CHURCH*, do indeed

ultimately want reunion with Rome. We think that, basically, Rome is Christian, not anti-Christian, and we look forward prayerfully to the day when all Christians will be one. On the other hand, some Catholic Churchmen are as virulently anti-Roman as some Evangelical Churchmen, regarding the Roman form of Christianity as so debased and perverted that it is basically just another missionary field.

Then there are some Catholic Churchmen whose point of view inclines toward the position we think our correspondent is inquiring about. Their position aims, not at "ultimate reunion," but at present-day submission to Rome, on the present Roman terms. We stated above that those who hold such a position cannot logically regard themselves as Catholics. In our opinion there are very few of them in the Episcopal Church, since such a position is not only disloyal to Anglican Catholicism but equally disloyal to Roman Catholicism, and there is little reason today for a person to belong to a Church under conditions of disloyalty. The commonest cause of this phenomenon is the fact that certain people of Protestant background stop for a while in the Episcopal Church on their way to the Roman. Thus our Church serves as a bridge Church occasionally in a way that most of us regard with irritation — to be walked on en route from Protestantism to Romanism.

Those Churchmen who consciously identify themselves with the Catholic movement in our Church do not enjoy being "used" in this way any more than the Church as a whole does. Our spiritual loyalty is not based on the idea that the Episcopal Church *contains* Catholics, but that it *is* Catholic. We believe that God has endowed the Episcopal Church with everything He desires His Church to have for the salvation of souls, the pursuit of righteousness, the apprehension of truth, and the capacity of loving God and man. When someone who shares our devotion to Catholic Faith and Catholic order goes elsewhere to find them, he does so because he agrees on one point, not with us, but with the anti-Catholic Evangelical — he believes that the Episcopal Church is strictly a Protestant denomination.

**T**HE problem of Rome in general goes back to the problem of the Reformation. We do not know why God chose to break His Church into fragments four hundred years ago, nor do we think that the Roman Catholic Church has found the answer to that question. The well known string of medieval superstitions and abuses furnishes a super-



ficial answer, and both Romanism and Anglicanism and Protestantism have, on the whole, made creditable efforts to purge the Church of these abuses. From the standpoint of historical perspective, however, we wonder whether there may not be 20th-century superstitions and abuses rife in all the Churches, abuses which we do not recognize because they are so usual and (apparently) inevitable. Medieval Christians, for example, would undoubtedly regard our 20th-century acquiescence in the techniques of total war as weighing heavily in the scales against the rack, the thumbscrew, the sale of indulgences, and concubinage among the clergy.

IT may be that the things for which God broke the Church were things which seemed good to everyone at the time and would have continued to seem good forever if He had not so catastrophically intervened. The steadily expanding control of the Church over government, over land and other forms of wealth, over human learning — the very power, prosperity, and prestige of the Church — might have grown to such proportions that the Church's mission of calling men to the adventure of loving God could not be carried out on the terms laid down by God as pleasing to Him. "For," says St. Paul,

"consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God" (I Corinthians 1:26-29, RSV).

Modern Roman Catholicism appears to those of us who are not Roman Catholics to be committed to the position that strength lies in the power of the Church rather than in the Church's humble dependence on God. Its claims concerning itself, maintained with great earnestness and vigor, often strike the outside observer as the precise opposite of the real situation. And, paradoxically enough, the Roman Church is spiritually strongest where it is materially weakest, and is falling into decay precisely where its external power is strongest.

The Roman Catholic Church claims that the papacy is the "center of unity." Yet one of the greatest breaches in Christendom was the breach between Rome and all the other ancient patriarchates. The breaches in Reformation times between Rome and Lutheranism, between Rome and Calvinism, between Rome and Anglicanism were of such proportions as to raise the question in reasonable men's minds as to how effective a center of unity could be that preserves its unity only by definition — *i.e.*, that which is left remains united with that which is left. New fissures in Roman unity have continued to occur, two recent ones being the Polish National Catholic Church and the Philippine Independent Church. The papacy has not over the centuries maintained the

unity of those who call upon the name of Christ, but only of those who call upon the name of the pope. Eastern Orthodoxy has its jurisdictional quarrels, but it does not continually spawn new Churches as Romanism does.

The concept of the papacy as the infallible teacher of faith and morals seems to the non-papal observer to be unsound from every point of view. Doctrine is true not because the pope says it is but because it is true. If what the pope says is true, it is infallibly true; if it is not true, it is not infallible, and is false. And neither more nor less can be said for any other human teacher. In the early days of the Church, the Patriarchs of Rome were admirably conservative in their adherence to the main line of Christian teaching, and their trend is generally in the same direction today, except for the distortions that arise from treating a part of Christendom as the whole. But popes can err, and have erred, and have disagreed with each other. And even the Roman Catholic, though he may be constrained to act as if the present pope is always right, can only be sure the pope is infallible if he knows for other reasons that the pope is speaking the truth.

Roman Catholics know that their infallible teacher of faith and morals has taught conflicting beliefs at different times, and have developed elaborate arguments to explain Honorius' vagaries on the two natures of Christ, Eugenius IV's unhistorical decree on the form and matter of ordination to the priesthood, etc. By common consent, the Roman Catholic Church is managing to forget about its ancient disapproval of paying interest on loans, its former insistence that the earth is the center of the universe, its biblical fundamentalism.

PAPAL infallibility raises more problems than it solves in the realm of serious pursuit of truth. When Roman Catholic scholars fight for truths that are not currently popular with the papal court, they emphasize that their opinions are "permitted" deviations from the papal line. But to those of us outside the Roman Church there is something indecent about the idea that any truth is "permitted" in the Church.

The strongest argument for the necessity of papal infallibility is the babel of tongues presented by modern Christianity. If Christians outside Rome cannot agree with each other, considerable plausibility is given to the idea that some such instrument as the papacy is required to impose order on the confusion. The point that seems to be neglected here is that the papacy itself is the source of the confusion. A dictatorial presiding officer who attempts to impose his will on an assembly thereby can prevent the assembly from arriving at a common mind, and this is precisely what has happened to western Christianity. But then the presiding officer cannot properly point



to the confusion his dictatorial attitude has created as the justification for his dictatorship.

Until the papacy retreats from its excessive and unscriptural claims, confusion will continue to reign in the Church of Christ, and the papacy will be only one of many conflicting voices claiming authority to speak in Christ's name.

Yet, as we observed before, we hope ardently for ultimate reunion with Rome. In our opinion, the Roman problem is the key problem of Christian unity, not only because the Roman is the most numerous Christian communion but because the papacy has within itself the potentiality of becoming many of the things which Roman Catholics now claim that it is.

The papacy ought to be the center of unity, the instrumentality by which Anglicans and Lutherans and Presbyterians and Methodists and Orthodox and Old Catholics can make their special contributions to the life of the Church within terms of reference that include the contributions of the Churches of Spain and Italy and Poland and Austria and Eire and Latin America.

The papacy ought to be, as it once was, the see to which Christians all over the world look for a wisely conservative standard of faith, worship, and morals.

We are not sure that the papacy ought to be the

center of ecclesiastical power and discipline. In fact, we suspect that until there is a pope who reigns but does not rule, the lessons of the Reformation will remain unlearned. The medieval papacy had too much of the spirit of the tower of Babel, too much of the underlying idea, "Let us make God unnecessary." And the Roman ideal today still seems to create conditions under which all the functions of God in the world are performed by men — the function of providence, the function of judgment, the function of being the source of truth, and even the function of exciting faith. For the honest Roman Catholic teacher must admit that the foundation stone of the Roman system is not faith in Christ but faith in the pope, who infallibly tells us that we must believe in Christ also.

God has scattered the Church as He scattered the builders of the Tower of Babel. And no doubt the head of the Babel project remained convinced forever that the reason for its failure was that his co-workers refused to regard his voice as the voice of God. Yet, from Christ's prayer for the unity of the Church we know that God wills His Church to be one, and that therefore some day He will make it one. What the role of the papacy will be in the united Church of the future we do not know, but we are quite sure that it will not be the role it has in the Roman Church of today.

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## B O O K S

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The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

### A Radically Christian Novel

*Reviewed by the Rev. CHAD WALSH*

UNTIL Alan Paton wrote *Cry, the Beloved Country*, South Africa was a literary terra incognita so far as most literate Americans were concerned. And no tremendous promotional campaign called the book to public attention. Its towering greatness was discovered by a few critics and individual readers here and there who then spread the word; it landed on the best seller list by sheer merit and brought South Africa, the tragic land of Dr. Malan, into the awareness of thousands.

Mr. Paton's second novel, *Too Late the Phalarope*, has the qualities that made his first book suggest the shattering and redeeming insights of a Dostoevski. There is the same majestically simple and rhythmic style, redolent of the Bible and folk speech. There is the same profound and loving insight into the human heart; the ability to see evil and, beyond evil, the atoning and renewing power of love (Scribners. Pp. 276. \$3.50).

The plot is a simple one. A young

police lieutenant, idolized by whites and blacks alike, breaks the strictest tabu of all. Driven by a marriage full of blank spaces, he has an intermittent relationship with a native girl, thereby violating social custom, the law, and the perverted religious sanctions of his community. It is the tale of the downfall of a family, with a final hint of the redemption and new life that repentance and love can bring. The story is told through the eyes of the hero's Aunt Sophie, who, being blessed with compassion and love, can see each character in all his tangled mesh of good and evil.

Which is the greater novel — this one or *Cry, the Beloved Country*? No sooner is the question asked than it seems meaningless. Both are about as great as they come, and will loom like high mountains when the literary history of this period is written. Perhaps *Cry* has the vaster scope, a saga-like quality. But *Too Late* is more expertly constructed, and reveals that Mr. Paton's peculiar insights yield equally miraculous results when applied to a

sophisticated and complex setting.

This is a radically Christian novel. Of recent novelists, writing in English, only the late Charles Williams could rival Mr. Paton in Christian insight. By comparison, such writers as Graham Greene and Evelyn Waugh have a slightly clanky ring. The Book-of-the-Month Club has chosen *Too Late the Phalarope* for August. This should give a good start to a book which our great-grandchildren will read as one of the indubitable literary and Christian classics of the mid-20th century.

DR. FLOYD VAN KEUREN is a retired priest of the Episcopal Church, best known, perhaps, for his book, *Outfitting for Spiritual Marriage* (1935). His fourth book — just published — is entitled *The Game of Living\** (Scribners. Pp. 148. \$2.50).

Dr. Van Keuren believes that life is like a game, and that it can always be fun when played according to the rules. The 12 chapters ring the changes on this theme, covering such matters as sleeplessness, worry, and fatigue; how to make bores interesting; the meaning

*(Continued on page 14)*

\*Other books by Dr. Van Keuren: *The Open Door* (1942), and *Christian Marriage* (1947).



**EAST CAROLINA** — The gift of a beautiful home to the diocese of East Carolina has been accepted by Bishop Wright of East Carolina.

The house, located in Wilmington, N. C., was given by Mrs. Lucile Murchison Marvin and her cousin, Dr. David R. Murchison, in memory of Mrs. Marvin's parents, Lucy Wright Murchison Giles and David Reid Murchison.

In response to the offer, Bishop Wright called a special meeting of the executive council and the trustees of the diocese. At this time, title to the home was received and suitable resolutions of thanks were adopted and sent to the donors.

In making known the gift, the Bishop said that the offices of the diocese will be moved to the home from the Southern Building, where they have been for the past 50 years. The Bishop, treasurer, and executive secretary will have offices in the new home.

**CHICAGO** — A bishop's pence can has solved the case of a missing automobile.

For many years Church families in the diocese of Chicago, participating in the Bishop's Pence program, have been dropping their small coins in the Pence can on their dinner tables to accompany their mealtime grace. Throughout these years the Bishop's Pence has answered the prayers of many a small mission in the diocese by supplying the funds for a needed new furnace, a new roof and, often, a new building.

Recently, the Rev. William A. Wagner, Jr., rector of St. George's Church, Chicago, discovered that his car had been stolen, just before he and his family were to start on their vacation.

Just as the Wagners were reconciled to a vacation at home, one of St. George's parishioners called to say that his neighbor had noticed an abandoned car in front of her house. After several days she looked in the glove compartment where she found a Prayer Book, two flashlights, and an empty Pence can bearing the name of the parishioner. She called the parishioner, the car was returned, and the case was closed.

**SOUTH FLORIDA** — To assist in the cost of erection of a new oratory at the Monastery of the Good Shepherd, Order of St. Augustine, Orange City, Fla., many parishes in the diocese of South Florida contributed toward a fund for that purpose. Fr. David, prior of the Order, was recently presented with a gift of \$1000 by the Rev. Bruce Powell, treasurer of the Central Deanery Clericus which spearheaded the drive. To seat the members of the Order "in choir" and to accommodate the increasing num-

ber of visitors, particularly at Benediction on Sundays, an enlarged oratory became a necessity. New cells for visiting priests and lay people on retreat have been completed also since the establishment of the Order at its new monastery.

**NEW YORK** — A grant of \$50,000 has been made by the New York Foundation to help finance preparation of plans for the presentation and restoration of Colonial Richmondtown on Staten Island, New York.

Among the buildings that will be restored is St. Andrew's Church, which dates from 1709.

The project will give New Yorkers a chance to visit a Colonial town, similar to Williamsburg, Va., in their own "backyard."

**WESTERN NEW YORK** — An altar service book was presented recently to St. Martin-in-the-Field Church on Grand Island, N. Y., by the Grand Island Playhouse Company.

In presenting the gift, Nathaniel A. Barrell, co-sponsor of the Playhouse said:

"Both the Playhouse and the church were organized on Grand Island in 1948. We knew the difficulty of organizing and the hard work required to create a suitable theater. When we saw St. Martin's congregation building their church with their own hands next to us, we understood the great effort they were making. We, as neighbors, decided to show our appreciation of their work and our friendliness by presenting our gift to them."

**EASTON** — Plans for the restoration of two 17th century churches in Dorchester County have been announced by former U.S. Senator George L. Radcliffe of Baltimore, Md., a native of the county and president of the Maryland Historical Society.

The two churches to be restored at a cost of \$100,000 are Old Trinity Church, six miles below Cambridge (Md.) and the small Chapel of Ease at Taylor's Island, 10 miles below Cambridge. Old Trinity is reputed to be the oldest Episcopal Church in the United States and the third oldest of any communion.

**DELAWARE** — Is Miss Emma Cannon the oldest living person in Delaware? The answer may never be known since her exact age is in doubt. Miss Cannon, a guest at the Layton Home for Aged Colored Persons in Wilmington, Del., says she was born "maybe 102 or 103 years ago" — but others believe she is closer to 111 years of age. "Miss Emma" joined the Episcopal Church many years ago and believes her religion may have something to do with her long life.

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## DEATHS

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

### Frederick Houghton, Priest

The Rev. Dr. Frederick P. Houghton, executive secretary of the diocese of Pennsylvania from 1937 to 1941, died August 15th in the Naval Hospital, Philadelphia, Pa., at the age of 67.

Dr. Houghton, who resided in Doylestown, served as an Army chaplain in both World Wars. A graduate of the General Theological Seminary in 1916, he began his active ministry in Scranton.

Surviving are his wife, Catherine; two sons; and a brother.

### George Nobes, Priest

The Rev. George K. Nobes, 50, rector of All Saints' Church, Cannington, Ontario, died at the rectory on July 31st. A graduate of Western Ontario University and Huron College, he served in the dioceses of Huron, Qu'Appelle, and Toronto.

Fr. Nobes is survived by his wife, Grace, and three sons.

### Olive Jones

A nationally known educator, Miss Olive M. Jones of Beverly Hills, Calif., died August 10th after a brief illness. She was 81 years old.

Miss Jones had been a teacher and principal in New York schools for 32 years. She was first director of Calvary House of Calvary Church in New York.

She was the author of several books and many magazine articles on educational, social, and religious problems.

### Frances Larned

The wife of Bishop Larned died August 14th at Staten Island Hospital, New York. She was Frances Elizabeth Virginia Jenkins Larned, Dongan Hills, S. I., N. Y. Bishop Larned retired July 1st as bishop-in-charge of American Episcopal churches in Europe. Surviving, besides her husband, are two daughters, a son, and a brother.

### William Shaw

At the age of 71, William B. Shaw, of Pelham, N. Y., a retired tobacco merchant of Puerto Rico and this country, died July 27th in New Rochelle Hospital, New Rochelle, N. Y.

Born in North Carolina, Mr. Shaw formerly was a member of the Pelham Board of Education for 17 years and has been a vestryman of the Church of the Redeemer in Pelham.

He leaves his wife, Mrs. Louise Turner Shaw; two daughters; and a sister.

## SORRY!

Believing that the time is not ripe for general distribution of the Proposed Communion service prepared by the Standing Liturgical Commission except as a part of Prayer Book Studies No. 4, the Church Hymnal Corporation has withdrawn permission previously granted to THE LIVING CHURCH to issue the service as a reprint.

We regret that we must disappoint those who have already ordered copies, but are happy to cooperate with the Commission and the publisher.

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## Scholars

(Continued from page 7)

seems plain that some kind of joint seminary placement service ought to be established. It might well consider also the question of encouragement and financial aid to students regarded as prospective teachers. This is a problem which individual schools cannot adequately handle. And if they encourage their own students too much they become inbred and excessively traditional. A combined operation could take care of this difficulty.

After a scholar has taught in a seminary for a number of years he is often in a difficult position. The library is often inadequate; he feels the lack of the stimulus he responded to in graduate school; perhaps he has not quite finished his dissertation. At this point it ought to be possible for his seminary to give him a leave of absence so that he can be refreshed and provide more capable teaching and research. But because there are so many seminaries, so inadequately financed and staffed, he often cannot be allowed to get away.

A uniform system of leaves of absence, operated by all the seminaries, and providing for the interchange of personnel, could improve this situation. Our seminaries would be far more lively (or alive) if there were provision for frequent exchanges of personnel. For example, professors at General might well exchange for a year with Cambridge, or Nashotah with Virginia. Such an exchange would also improve understanding between different kinds of churchmanship. Variety is the spice of life.

On the other hand, sometimes seminaries are faced with the problem of unsuitable personnel. Here all sorts of considerations enter in — personalities ("eccentricities"), capabilities, contributions or the reverse to the life of the

school and the Church. At times theological questions are involved, but more often they are secondary factors.

It seems clear that the administrative officer of a school (usually the dean) ought to be able to handle such a problem, and that an ironclad system of tenure cannot provide a real solution. If the dean has the confidence of his faculty he can work with it and try to revive the spark of relevant scholarship for which the faculty member was originally chosen. Exclusion from the community, while it should not be outside the dean's power, must be employed sparingly if at all, and it should probably be subject to review by the faculty.

### THIN SLICES OF CAKE

When we face the question of replacement, several factors enter in. A new man can be taken from another seminary ("passing the buck"), from the parish ministry, or from the group of newly graduated scholars. How is the dean to make the best decision? He must consider the balance of age groups in his faculty, since all must not retire at once; he should consider a balance of temperaments and Churchmanships so that his seminary will not be excessively Anglo-Catholic or Evangelical or even "eccentric."

Once more he is limited by his own acquaintances and those of his friends. He needs the services of a placement agency, to which prospective scholars could write, by which their qualifications could be examined — an agency which would know the situations of the various schools and would make recommendations based on sound understanding of the Church's needs. Of course the dean and faculty could reject these recommendations, but after the system had been in operation for a time they would not be likely to do so.

What our seminaries and our scholars need is a more adequately integrated system, providing for a reasonable method of placement, a stimulating method of exchange, and perhaps some equalization of faculty salaries. Of course the slices of a small cake are likely to be thin, but the cake should be enlarged by the giving of the Church as a whole, not by appeals from or for individual seminaries.

Under such a system part, at least, of the difficulties with the Church's scholars might well disappear. The seminaries, in other words, ought to be an integrated part of the Church's work of Christian education. It may be objected that such a scheme would lead to greater centralization of authority, but there would always remain some checks and balances, and if a centralized authority is necessary in order to alter a rather chaotic situation created by isolated individual units, such an authority ought to be created.

## SCHOOLS

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THE REGISTRAR

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### COLLEGES

#### CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

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

Carleton College  
Northfield Minnesota



# 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 Robbins, 1755 Broadway, New York City.

## LINENS AND VESTMENTS

**CHURCH GOODS.** Handbook for Altar Guilds 52¢. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, 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.

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## POSITIONS OFFERED

**NEEDED IMMEDIATELY:** Teachers for high school history, math, and music, and elementary subjects. Indian girls' school. St. Mary's School, Springfield, South Dakota.

**NURSE, Boy's Home.** Live in. Private room and bath. Liberal vacation. Please send name, age, professional qualifications, experience and salary wanted. R.N. preferred. Reply Box L-909, The Living Church, Milwaukee 2, Wis.

**A MATURE WOMAN** as houseparent in Boys' Home, Chicago area. Please write giving name, age, qualifications and experience. Box L-910, The Living Church, Milwaukee 2, Wis.

**RECTOR** to fill the vacancy at Grace Church, Ishpeming, Diocese of Northern Michigan. Address inquiries to Secretary of Vestry.

**WANTED**—Physical education teacher. Small Church school for girls in the South. All sports and swimming. Reply Box M-902, The Living Church, Milwaukee 2, Wis.

## POSITIONS WANTED

**PRIEST, 50, good health, married, three daughters** of college age, wants Parish or Associate Rectory in college town for sake of girls' schooling. At present finishing 3 year missionary assignment which precluded family life. Available November 1st. It will cost 25 cents to correspond with me. Box 47, Naha Central Post Office, Naha, Okinawa.

**PRIEST, experienced, Catholic, unmarried, wishes** Parish or Curacy, preferably New York area, mid September. Reply Box M-908, The Living Church, Milwaukee 2, Wis.

**WIDOWED CHURCHWOMAN** desires church institution position, prefers children. House-mother, Matron. Some nurse training. Reply Box D-911, 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.

# BOOKS

(Continued from page 10)

of faith; reasons for belief in a personal God; the nature and work of Christ.

Granted the need for simplification in a book so obviously slanted to the man in the street—who may not even be a man in a pew—one wonders if the author has not oversimplified. For example, to say that God is "personal" would have been just as intelligible as to say that He is "a person"—and better theology.

But there may be those whom this mixture of applied psychology, popularized science, and stepped-down spirituality will help to get their feet on the first rung of the ladder. The book is readable, seasoned with humor, and moves from the familiar to the less familiar.

## In Brief

**NOAH GIVES THANKS.** By Eric Crozier. Illustrated by Charles W. Stewart. Seabury Press. Pp. 39. Paper over board, \$1.25.

A touching story of the simple piety of three country folk—whose only literature was the Bible and the seed catalogue—and its acceptance by God. The charming black and white illustrations make the book an attractive, though inexpensive, gift. Originally published in England.

## Books Received

**THE COUNCIL OF CHALCEDON.** A Historical and Doctrinal Survey. By R. V. Sellers. SPCK.\* Pp. xviii, 361. 37/6.

**A THEOLOGY OF SALVATION.** A commentary on Isaiah 40-55. SPCK.\* Pp. x, 266. 25/-.

**SCIENCE AND RELIGION IN ELIZABETHAN ENGLAND.** By Paul H. Kocher. San Marino, Calif.: Huntington Library. Pp. xii, 340. \$6.

\*Agents in America: Macmillan.

## 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.

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	\$7,628.50

# CHANGES

## Appointments Accepted

The Rev. Donald H. Allen, formerly director of the department of Christian education of the diocese of Southern Virginia, will on September 15th become rector of Grace Church, Salem, Mass.

The Rev. Walter J. Crossman, formerly assistant of Grace Church, Tucson, Ariz., will on September 1st become rector of St. John's Church, Bisbee, Ariz. Address: Box 368, Bisbee.

The Rev. Arthur H. Lord, formerly assistant of the Church of the Good Shepherd, Houston, is now in charge of Holy Cross Church, Houston. Church: 710 Medina St., Houston 12; rectory: 7522 Linden St., Houston 17.

The Rev. James R. MacColl, III, formerly rector of Trinity Church, Newport, R. I., will on September 15th become rector of St. Thomas' Church, Whitmarsh, Pa.

The Rev. Junius Jeffries Martin, formerly rector of All Saints' Church, Brookline, Mass., will become rector of Christ Church, Frederica, St. Simon's Island, Ga., in the middle of October. The latter parish was founded in 1786 by the Society for the Propagation of the Gospel and included Charles and John Wesley among its first clergy.

The Rev. Norman S. Rice, formerly rector of St. Alban's Church, Cleveland, will on October 1st become assistant of St. Peter's Church, Essex Fells, N. J.

The Rev. Edwin S. Shirley, who has been serving in the diocese of South Florida, will become vicar of St. Simon's Church, Croom, Md., St. Mary's, Newmarket, and St. Philip's, Aquasco, on October 1st.

The Rev. Thomas J. C. Smyth, formerly rector of St. Mary's Church, High Point, N. C., is now rector of the Church of the Good Shepherd, Rocky Mount, N. C.

The Rev. W. Donald Taylor reports that the church he has been serving, St. Mary's, Aspen, Md., is now known as St. Mary's, Wheaton, Md. Address: 13322 Keating St., Rockville, Md.

The Rev. Stuart A. L. Thomas, formerly rector of the Church of the Atonement, Morton, Pa., will on October 1st become rector of All Saints' Church, Lower Dublin, Philadelphia. Address: All Saints' Rectory, Torresdale, Philadelphia 14.

The Rev. Francis W. Tyndall, formerly curate of Christ Church, New Haven, Conn., is now vicar of St. Mary's Church, Irving, Tex., and St. Lawrence's, Grapevine. Address: Box 765, Irving.

## Resignations

The Rev. John E. Stevenson, rector of St. Mark's Church, San Diego, Calif., has retired. Address: 414 Hawthorne, Ontario, Calif.

## Armed Forces

Chaplain (Major) Gordon Hutchins, formerly with the U. S. Army in Alaska, may now be addressed: Office of the Chaplain, Fort Dix, N. J.

# CLASSIFIED

## RETREATS

**HOLY CROSS RETREATS**—For Seminarists: September 7 (6 p.m.) to September 11, a.m. For Priests: September 14, (6 p.m.) to September 18, a.m. Address, Guest Master, O.H.C., West Park, N. Y. Also, at House of Redeemer, New York City—For Seminarists: September 14 (6 p.m.) to September 18, a.m. Address, Guestmistress, C.S.M.

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THE LIVING CHURCH



## CHANGES

Chaplain (Capt.) Paul G. Linaweaver, U.S. Navy, formerly addressed at Falls Church, Va., and at the U.S. Naval Gun Factory in Washington, may now be addressed: District Chaplain, HQ Fourteenth Naval District, Navy 128, c/o FPO, San Francisco.

### Changes of Address

The Rt. Rev. Dr. Wallace E. Conkling, who recently announced his resignation as Bishop of Chicago, may now be addressed at 2055 DeLeon Ave., Vero Beach, Fla.

The Rev. Dr. Edward Francis Barrow, retired priest, formerly addressed at 242 Macon St., Brooklyn, is visiting his native Barbados, B. W. I. Until further notice, he may be addressed at Barbareese House, Barbareese Hill, St. Michael, Barbados, B. W. I.

The Rev. C. B. Blakeslee, retired priest of the diocese of Central New York, formerly addressed in Waterloo, N. Y., has for reasons of health moved to Arizona. Address: 1007 Adelaide Dr., Tucson.

The Rev. Henry H. Chapman, who has been serving St. Peter's-by-the-Sea, Sitka, Alaska, has returned to Sitka and may be addressed there at Box 497. He had recently been addressed in Asheville, N. C.

The Rev. Jackson H. Harris, retired priest of the diocese of Georgia, formerly addressed at Lakeland, Fla., and at Ivanhoe Apts. in Orlando, Fla., may now be addressed: 219 N. Eola Dr., Orlando, Fla.

The Rev. Field Howard Hobbs, who was ordained deacon in June and is now assistant of Calvary Church, Summit, N. J., may be addressed at 552 Springfield Ave., Summit.

The Rev. Elmer M. Lofstrom, rector of St.

Stephen's Church, Longview, Wash., may now be addressed for all mail at 1418 Twenty-Second Ave., the new rectory.

The Rev. John S. McDuffie is back at St. Peter's Church, La Boca, C. Z., after spending his vacation acting as chaplain of the Boy Scout camp at El Volcan. Mailing address: Box R, Balboa, C. Z.

The Rev. Marshall V. Minister, rector of the Church of St. Charles the Martyr, Fort Morgan, Colo., announces a change of address from 311 E. Kiowa Ave. to Box 52 in Fort Morgan.

The Rev. Donald T. Oakes has returned on furlough from St. Paul's University, Tokyo, and should now be addressed: c/o V. W. Lashbrook, 3365 172d St., Flushing, N. Y.

The Rev. Ivan H. Partridge, who was ordained deacon in June and is assistant of St. Luke's Church, Montclair, N. J., may be addressed at 218 Gates Ave., Montclair.

The Ven. David B. Reed, archdeacon of Colombia, will return to his work on September 1st, after spending the month of August at Camden, S. C., and Tulsa, Okla.

The Rev. H. B. Thomas, retired priest of the diocese of California, has a new mailing address in Los Gatos, Calif.: 20531 Bear Creek Rd.

### Ordinations

#### Priests

Western North Carolina: The Rev. Howard M. Hickey was ordained priest on August 6th at St. George's Church, West Asheville, N. C., where he is in charge, by Bishop Henry of Western North Carolina. Presenter, the Rev. P. W. Lambert; preacher, the Rev. Dr. R. M. McNair. Address: 24 Vermont Ct.

### Deacons

Alabama: John Doyal Prince, Jr. was ordained deacon on June 9th by Bishop Carpenter of Alabama at the Church of the Advent, Birmingham, Ala. Presenter, the Rev. J. C. Turner; preacher, the Rev. J. T. Speaks. To serve Trinity Parish, 1900 Dauphin St., Mobile, Ala.

Puerto Rico: Dr. William Hunter Beckwith, professor of humanities and director of the division of general studies, Colegio de Agricultura y Artes Mecánicas, University of Puerto Rico, was ordained deacon on August 6th by Bishop Swift of Puerto Rico. The service took place at St. Andrew's Mission, Mayagüez, P. R., where the new deacon will serve as assistant while he continues his work on the university faculty. Presenter, Canon Julio Garrett; preacher, the Rev. Francisco Reus Froylán.

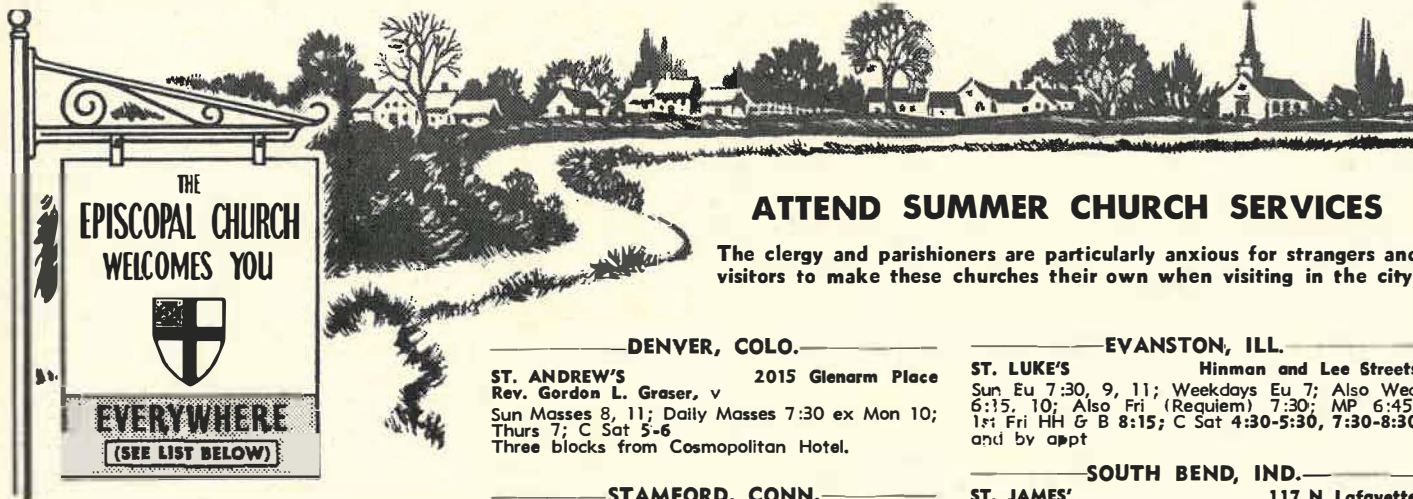
Dr. Beckwith received the degree of doctor of philosophy from the graduate school of New York University in 1936. He served as organist and choirmaster at Trinity Chapel and later at St. Stephen's Church, New York, from 1919 to 1948. In 1928 he was conductor of the Chautauqua Institute, with rank of assistant conductor of the New York Symphony. Dr. Beckwith went to Puerto Rico in 1948.

### Lay Workers

Mrs. E. L. McKinsey, formerly director of religious education of St. Stephen's Church, Goldsboro, N. C., will on September 1st begin similar work at All Saints' Church, Mobile, Ala.

### Living Church Correspondents

Mr. Francis James, GPO Box 7002, Sydney, N.S.W., Australia, is now correspondent for Australia.



## ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

### 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.

**ASCENSION AND ST. AGNES**  
1215 Massachusetts Ave., N.W.  
Rev. James Murchison Duncan  
Rev. John Jerome Phillips  
Sun Masses 7:30 & 10; Daily Masses 7, Thurs  
extra Mass at 9:30; C Sat 4-5 and by appt.  
Visit Washington's Historic Anglo-Catholic Parish.

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

### SOUTH BEND, IND.

**ST. JAMES'** 117 N. Lafayette  
Rev. William Paul Barnds, D.D., r  
Sun 8 HC, 9:15 HC, 11 Service & Ser

### BALTIMORE, MD.

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

### BOSTON, MASS.

**ALL SAINTS'** (Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; Rev. Donald L. Davis  
Sun 7:30, 9 (sung), 11; Daily 7; C Sat 5'

(Continued on page 16)

**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; YPC, 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

### BIRMINGHAM, ALA.

**ADVENT** 20th St. at 6th Ave., N.  
Rev. John C. Turner (Air Conditioned)  
Sun 7:30, 9:30, 11 & 6; Wed 7:30 & 11

### 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 McNaull, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri Sat & HD 9:30; 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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





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EVERYWHERE

(SEE LIST BELOW)

(Continued from page 15)

MARBLEHEAD, MASS.

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

DETROIT, MICH.

**ST. PAUL'S CATHEDRAL** 4800 Woodward Ave.  
Rev. John J. Weaver, dean  
Sun HC 8, 9:15; 11 MP, Ser; Wed 7:30 HC;  
Church open daily for prayer. Parking lot in rear.

**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. Hohenschild, r  
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

RIDGEWOOD, N. J.

**CHRIST CHURCH** Franklin Ave. at Cottage Pl.  
Rev. A. J. Miller, r  
Sun 8, 9:30 HC (MP on 1st), 11 (HC 1st, MP  
others); Fri & HD 9:30 HC; C by appt

SEA GIRT, N. J.

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

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); Daily 7; Thurs 10;  
C Sat 7:30-8:30

GREENWOOD LAKE, N. Y.

**GOOD SHEPHERD** Rev. Harry Brooks Malcolm, r  
Sun Mass 8, MP & Ser 11; HD Mass 9:30; C by  
appt  
In the heart of the beautiful Ramapo Mts.

\* 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 and not more than one church in ten uses this roadside sign today.

ATTEND SUMMER CHURCH SERVICES

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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 Rec-  
itals Fri 12:10; Church open daily for prayer

**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. Weatherly  
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. East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs  
4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**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

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 Music Broadcast CBS 9, HC 10; Daily MP  
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by  
oppt

**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

NIAGARA FALLS, N. Y.

**ST. PETER'S** Jefferson Ave. at Second St.  
Very Rev. Blake B. Hammond, r and dean of  
Niagara; Rev. Edward P. Miller, c  
Morning Services 8 & 11; Special Days 7:30 &  
10, as announced.

SCHENECTADY, N. Y.

**CHRIST CHURCH** Cor. State & Swan Sts.  
Rev. Ernest B. Pugh, r  
Sun 8 HC, 10:30 Mat or HC; HD announced

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

CINCINNATI, OHIO

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

PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.  
Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed,  
Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30;  
C Sat 4-5

PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with Ser 10:30; C by appt

NEWPORT, R. I.

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

MEMPHIS, TENN.

**GOOD SHEPHERD** Jackson & University  
Sun HC 9:30  
"The Catholic Parish of the Mid South"

FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Road  
Rev. James P. De Wolfe, Jr.  
Sun HC 8, 9:30, 11 (1st Sun only); Daily MP &  
HC 6:45 (ex Thurs 6:15); Tues 10; C Sat 5-6

SAN ANTONIO, TEXAS

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

SALT LAKE CITY, UTAH

**ST. MARK'S CATHEDRAL** 231 East First South  
Very Rev. Richard W. Rowland, dean  
Sun HC 8, MP 11 (ex Cho Eu 1st Sun) Weekday  
Eucharist Wed 7; Thurs & HD 10:30; C by appt

BELLOWS FALLS, VT.

**IMMANUEL**  
Rev. Robert S. Kerr, r  
Sun HC 8 & 10; Wed & HD 8; Fri 9

MADISON, WIS.

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

MONTREAL P. Q. CANADA

**ST. JOHN THE EVANGELIST**  
Ontario St. West at St. Urbain, Montreal  
Rev. H. L. Hertzler, r; Rev. B. D. Freeland  
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11,  
Ev 7; Daily: H Eu 7 (also 9:30 Wed & HD),  
Mat 7:45, Ev 5:30; C Sat 7:15 & by appt

VANCOUVER, CANADA

**ST. JAMES'** Gore Ave. & E Cordova  
Sun Masses: 8:30, 9:30, 11, Sol Ev 7:30; Daily:  
HC 7:30, Thurs 9:30; C Sat 5 & 7

VICTORIA, B. C., CANADA

**ST. BARNABAS** Belmont and Begbie  
Sun Masses 8, 11, Ev 7:30; Daily 7:30 ex Wed  
8 & Fri 9:30; C Sat 8:15