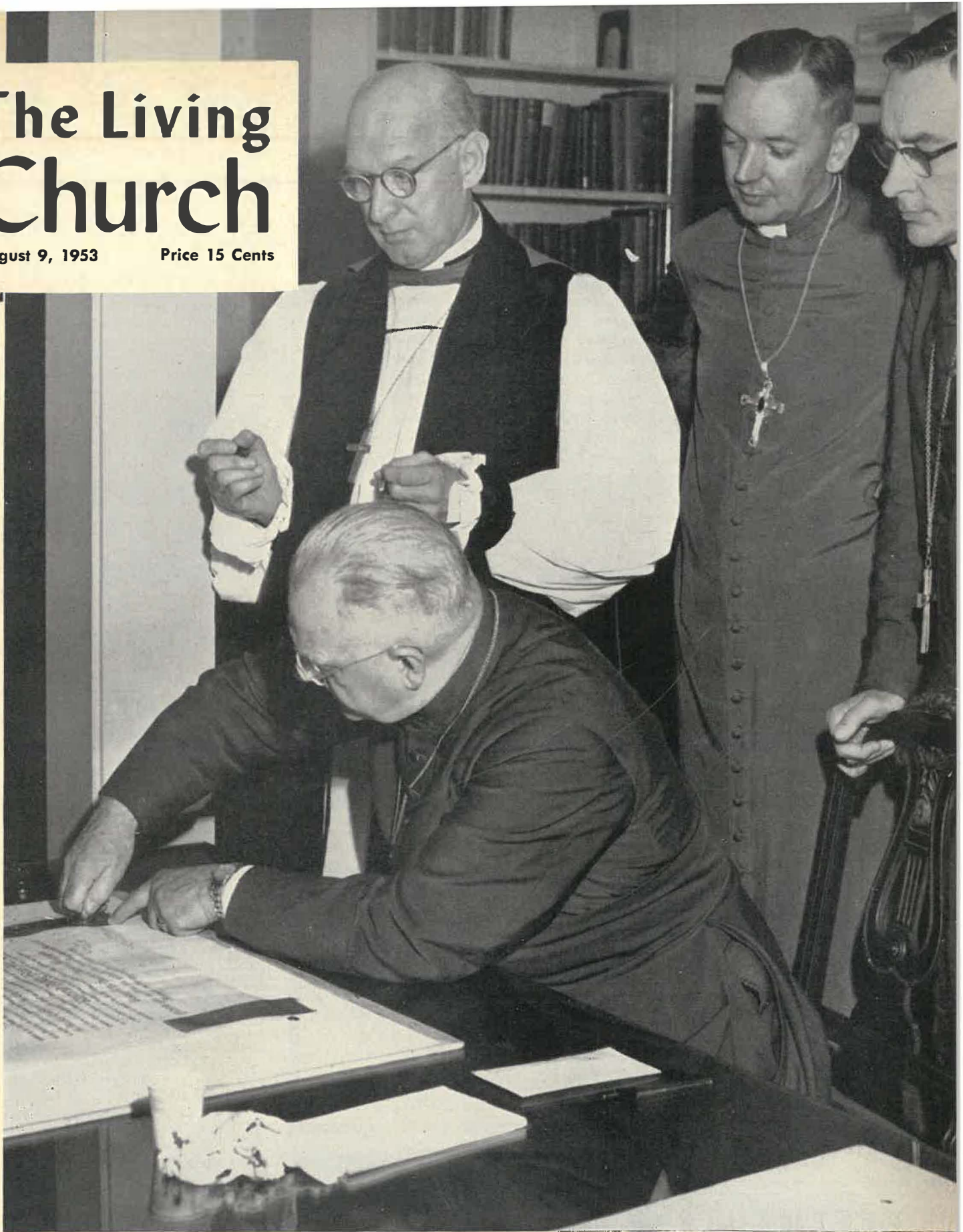


The Living Church

August 9, 1953

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TESTIMONY IN WRITING, for the consecration of a bishop
[see page 6].

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

P. 9: **Murder on the Highway**

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"In," In or Out

IN your reprint of the suggested new order for the Holy Communion [L.C., July 5th] is a typographical error which I trust is not in the pamphlet issued by the Liturgical Commission.

The Nicene Creed is made to say: "And I believe in One Holy Catholic and Apostolic Church." The word "in" does not belong there. "I believe One Holy Catholic and Apostolic Church" is the way it reads. The difference is that we believe "in" one God, but we believe one Church; meaning that we believe what the Church teaches, but we believe "into" God. In Latin "in" with the accusative has the sense of "into." By faith we believe into God becoming members of Christ and partakers of his divine sonship.

In the Latin form of the Creed the word "in" is omitted; "et unam sanctam" it runs.

In the Aramaic the form of belief is the same as that for the Trinity; "u-ba-khda edtha qadishta ua-shlikayta qatholiqi" — "and in one Church holy and apostolic, Catholic."

However, in the West the "in" does not belong.

(Rev.) IRWIN ST. JOHN TUCKER,
Pastor, St. Stephen's Church.
Chicago, Ill.

Editor's Comment:

As the Liturgical Commission's comments show, the insertion of "in" was no accident. Moreover, faith "in" the Church is found in the original Greek of the Creed, and we think that a proper rendering of the Latin version would regard "ecclesiam" as governed by "in" because (1) it would be bad grammar to use "et" as a conjunction between two grammatically unequal parts of the sentence; (2) "I believe the Church" would be expressed in Latin by "credo ecclesiae," not "credo ecclesiam."

Christian Colleges

THANK YOU for the Barrett article [L.C., May 17th] and the Bell article [L.C., June 28th] on Church colleges. Fr. Bell's article, I believe, points up the probable—and lamentable—truth that Episcopalians are not yet converted to Christ and His Church, and totally unaware of "our bounden duty."

(Rev.) H. L. FOLAND,
Rector, All Saints' Church.
Nevada, Mo.

IHAVE read Dr. B. I. Bell's article [L. C., June 28th] and am more surprised by his quote from Thomas Van B. Barrett than Dr. Bell's more illogical conclusion.

Although Dr. Bell presents a convincing case for the Church college, he concludes (as I understand him): do not support the four that remain, for Barrett says they do not measure up to the ideal (i.e., Bishop Brent's philosophy of the ideal Christian college).

I will not attempt to argue the case for Trinity, Hobart and Kenyon—I hope each

will argue its own—but I want to suggest that Sewanee has more nearly attempted to reach Bishop Brent's ideal than any Protestant liberal arts college of top-rate standing I know in America.

Such steps within the last few years prove this continuing effort, I feel. A department of religion was set up in the college, offering 17 courses over a four-year period and enabling undergraduates to major in the field. This was an expansion of the courses in Bible and philosophy long required for the bachelor's degree in arts or science.

Compulsory chapel, long-time requirement in the college, has been continued with absences allowed within reasonable limits. Compulsory services were daily Morning Prayer and Sunday Morning Prayer and sermon. Daily celebrations of Holy Communion have been immemorially offered in one or more of the eight chapels on or adjacent to the campus; since the second world war, daily celebrations have been provided in All Saints Chapel (the main college chapel). Not only has our department of religion been staffed by ordained clergymen, but for over 25 years the head of the department of philosophy has been a theologically trained scholar. There has traditionally been a close association between faculty and students of the college and the theological school.

The University of the South, composed of the three separate and distinct schools, each with its own faculty and dean, seminary, college, and academy, is owned outright and controlled by 22 dioceses, the conventions of which elect clergy and lay trustees of the University.

CHARLES E. THOMAS,
The University of the South,
Sewanee, Tenn.

Editor's Comment:

It is difficult, if not impossible, to defend oneself from a charge of being not religious enough. For our part, we think the present four Church colleges will suffice until a more religious one comes along.

TWO comments on your issue of May 17th.

First, Trinity, too, was one of the 50 distinguished colleges and universities found by the Ford Foundation to be leading in the "production of bright young men" who win fellowships and other advanced study honors. Trinity was also on the list of 15 institutions with top production of scholars in the humanities, and missed listing among those leading in production of science scholars only because of statistical handling of our outstanding medical students. We are particularly proud of these records having been achieved in an area where competition for the many regional fellowships and awards is the stiffest in the nation.

Second, congratulations on the forthright stand of the Rev. Thomas van B. Barrett in his article "Let's Stop Starting Colleges and Begin to Support Those We Now Have." In regard to the fact that three of our colleges are independently controlled, here is an interesting comment by Bishop Gray of Connecticut made at

the Inauguration of Albert C. Jacobs as 14th President of Trinity College:

"It is a source of surprise to many people that Trinity College, which was founded by the Episcopal diocese of Connecticut one and one quarter centuries ago, has never been directly controlled by that Church. In fact, the charter of the College specifies that one-third of the trustees shall not be Episcopalians and that no religious test shall be required of students or faculty.

"The reason for this is clear: The Episcopal Church has an unshakable faith in man as well as in God. We are concerned only that the truth shall prevail 'come whence it may, cost what it will.' In forming this college, the Episcopal Church registered its protest against any theory that truth can survive only by coercion or that freedom of opinion and inquiry can ever lead to the destruction of religion.

"The passage of the years has vindicated the Church's confidence. From my own knowledge of the situation here, I think I can say that the religious life of the College today is securely grounded and we look forward to its maintenance and growth under the leadership of a man who has demonstrated his faith both in God and in man."

ROBERT M. BISHOP,
Director of Public Relations,
Trinity College.

Hartford, Conn.

"Out of the Mouths of Babes . . ."

YOUR comment in "Sorts and Conditions" [L. C., July 5th] regarding the overworked word *man* recalls a true story. It happened within the past month while I was instructing a confirmation class.

A 12-year-old boy, Buddy, asked: "Mr. Williams, may I ask you something?"

I paused, and the boy continued: "There are men and women and boys and girls in the world; but you are all the time talking about *man*!"

(Rev.) PAUL F. WILLIAMS,
Rector, St. Michael's Parish,
St. Michaels, Md.

Resurrection Service at Midnight

IT WAS most gratifying to read that certain Episcopal churches had ventured to celebrate the Resurrection of Our Lord at an Easter Eve Midnight Mass, [L. C., April 5th]. In so doing, these Churches have, in their own particular ways, joined the Eastern Orthodox Churches in observing Christ's Resurrection in the most proper ceremony. It is the only way that a Christian truly experiences the actual Resurrection of Christ. . . .

MILTON KALLOS,
Seminarian,
Greek Orthodox Seminary,
Brookline, Mass.

Credit in Press

I HEARTILY agree with the comments of Lt. Col. Ellis D. Blake [L. C., June 28].

A recent issue of the *Brooklyn Eagle* [carried articles] concerning a large Episcopal Hospital, St. Giles for Crippled Children, and the Church of the Epiphany.

In neither instance is the fact mentioned that these are Episcopal supported. . . .

Where credit is due to our clergy and institutions, let's see that they get it.

MIRIAM J. STEWART,
Brooklyn, N. Y.

The Mercury Article

CHRISTIANS are supposed to be interested in truth. Mr. J. B. Matthews stated that "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." This is a far cry from the sense of the telegrams from the three prominent ministers to President Eisenhower, as well as in his reply, and also in the first sentence in your article [L.C., July 19th], for in all five cases the sentence has been turned around and "Protestant Clergymen" has become the subject. This rearrangement of the sentence seems terribly dishonest to me.

I hope Dean Pike's comment on Mr. Matthews' competence was based on this distorted, erroneous, and dishonest meaning of the turned-about sentence.

Because 3% of the Protestant clergymen may have supported the Communist apparatus, albeit many of them unwittingly as in the "phony" peace moves in 1951, it doesn't mean that they are all Communists and the sentence in question doesn't say that they are.

Why shouldn't our clergy and THE LIVING CHURCH be certain of their ground and honest in dealing with a printed article so as to win the respect and confidence of the millions outside of Christ's Church?

HOWARD P. PUTNAM,
Red Hook, N. Y.

The Living Church Development Program

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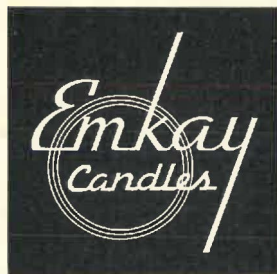
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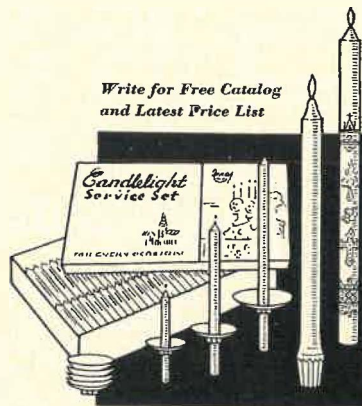
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ONE of the greatest of New Testament scholars was a priest of the Episcopal Church, the Rev. Dr. Burton Scott Easton (1877-1950), professor of New Testament successively at Nashotah House (1905-1911), Western Theological Seminary (1911-1919) and General Theological Seminary (1919-1948).

An interesting article on Dr. Easton appears in the July number of the *Anglican Theological Review*.* The article is by the editor of the *Review*, the Rev. Dr. Frederick C. Grant, professor of New Testament at Union Theological Seminary and a former pupil and collaborator of Dr. Easton's.

Appended to Dr. Grant's article is a list, compiled by the Rev. Dr. J. Howard W. Rhys, of the published writings of Dr. Easton, including the more important articles and book reviews in religious periodicals. Omitted from this list are Dr. Easton's contributions, in the form of short articles, to *An Encyclopedia of Religion*, edited by Vergilius Ferm.†

The same issue of the *Anglican Theological Review* also contains an article, "Authority and Liberty in the New Testament," which was probably Dr. Easton's last literary work.

A proposed memorial volume to Dr. Easton is being edited by Dr. Grant and Dr. Rhys.

Books Received

THE CAMBRIDGE ECONOMIC HISTORY OF EUROPE. Planned by the late Sir John Clapham and the late Eileen Power. Volume II: Trade and Industry in the Middle Ages. Edited by M. Postan and E. E. Rich. Cambridge University Press. Pp. xv, 604. \$9. [Volume I is entitled "The Agrarian Life of the Middle Ages."]

SOVIET OPPOSITION TO STALIN. A Case Study in World War II. By George Fischer. Harvard University Press. Pp. viii, 230. \$4.

VERDICT IN KOREA. By Robert T. Oliver. Bald Eagle Press, State College, Pa. Pp. 207. \$4.

THE CATHOLIC WAY. By Theodore Maynard. Appleton-Century Crofts. Pp. xv, 302. \$3.50. ["Since this is a book by a layman for laymen, the only Sacrament that will not be discussed is that of Holy Orders." Carries imprimatur of Cardinal Spellman.]

*Available at 600 Haven St., Evanston, Ill. \$1 a number, \$3.50 a year.

†Philosophical Library, 1945. Pp. xix, 844. \$10.

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August

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16. 11th Sunday after Trinity.
23. 12th Sunday after Trinity.
24. St. Bartholomew.
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.

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.
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August 9, 1953

SORTS AND CONDITIONS

WHAT DOES this have to do with building the Kingdom of God? That was where this column ended last week in a discussion of the Christian response to the claims of partisanship, both ecclesiastical and political.

ONE of the biggest mistakes it is possible to make is to think that God's kingdom is a strictly spiritual or ecclesiastical matter. Our universal human sickness of sin has its seat in our souls, and that is why the Church concentrates so hard on our spiritual condition. But God is not concerned only with our souls. He is concerned with physical health, good food, pleasant surroundings, adequate clothing, beauty and power and achievement and social relationships.

FROM START to finish, the New Testament is the record of a Messiah whose interest in people's physical needs was parallel to His interest in their spiritual needs. He solemnly told His disciples that their inheritance in His kingdom would be based on their record of feeding the hungry, clothing the naked, tending the sick, visiting the prisoner; for "inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

SO, when we inquire about the relevance of something to the Kingdom of God, the question is not "Does this activity belong in the picture?" as if God were interested in a certain limited area of human striving; but rather, "How important a place does this have in the total picture?"—that vast canvas extending from a world beyond galaxies and suns down to the child sobbing in a Korean hut and further down to the unimaginably small electron circulating about the tiny hydrogen nucleus. And God Himself tells us that in all this cosmic panorama the child is the focal point.

ARCHIMEDES, the ancient Greek mathematician, once said, "Give me a place to stand, and I will move the world." You and I can move not only the world but the whole universe a fraction of an inch toward heaven by giving one of Christ's little ones a cup of cold water in His name. For that is the work of building the Kingdom of God.

THE DEVIL'S share in partisanship is closely related to the functioning of several thousand little muscles scattered about the human frame. Each tiny arrector pili is attached to a single human hair, and when our emotions are aroused in a certain way the arrectors make our flesh begin to creep and our hair begin to bristle up. Horror (from Latin, *horreo*, bristle) is an infectious emotion, tending to overpower common sense and human kindness, and is accordingly a potent factor in mob psychology.

WE ARE not so far removed from primitive man as we think we are, and our concept of the horrible frequently includes the idea that evil is "catching," that touching the unclean makes us unclean ourselves. Communism is

horrible—there is no doubt of that—and a Communist is a man who has a horrible political philosophy. But Communism does not have a mystic power to infect with its malignancy the non-Communist whose name appeared on the same letterhead with a Communist seven or eight years ago.

AMONG primitive tribes, the whole of life is ruled by "taboo," by the dread of the infectious character of evil, of misfortune, of death. Taboo is also associated with holiness, with that which may not be touched or looked upon because of its spiritual power. In His work of driving the devils out of mankind, Christ waged constant warfare upon the numerous taboos operative in the Judaism of His time. In the parable of the good Samaritan, He condemned the priest who passed the injured man by because of the blood taboo. Christ ignored other taboos when He sat down and ate with publicans and sinners. He broke the Sabbath taboo by doing works of healing on that day of compulsory rest. He defended His disciples when they did not wash their hands before eating, in violation of another taboo.

AND HE denied once and for all the whole basic principle of taboo when He declared: "There is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him"—i.e., the evil thoughts that proceed out of a man's heart.

THE TABOO of the Holy was turned clear around by Christ. God is our heavenly Father who is eager to give good gifts to His children, not a terrible ambiguous force like electricity that helps or slays impartially. So Jesus taught and so He demonstrated in His works of healing.

HORROR has its rightful place in our God-given arsenal of emotions, for there are things from which we ought to draw away promptly with instinctive repugnance. When God controls our horrors, the things we shrink from in the moral realm are the things which breed in our own hearts to defile us—our sins. When the devil controls our horrors, we shrink away from our fellowman because he is deformed, or ill, or guilty of a crime, or a misbeliever, forgetting that what God wants us to hate is not the sinner but the sin.

THE KINGDOM of God is engaged in an aggressive warfare of love against the fears and horrors and taboos that make well-intentioned folk do beastly things. The inquisition, the Salem witch-trials, and the religious wars are examples of the things sincere people do when evil deflects the drive for righteousness into bloody channels.

IT IS the feebleness of our own faith that lays us open to fanaticism. For if we really trusted in Christ and in the power of His resurrection, we would know that the weapons of love are adequate for the warfare to which He calls us.
Peter Day

NEWS FRONTS

**Bishop Sherrill Appointed
To U.S. Information Agency**

Presiding Bishop Sherrill has been named a member of a four-man committee to help the new United States Information Agency show other nations the moral and spiritual side of the United States. He was appointed by Dr. Robert L. Johnson.

Old Catholic Congress

Bishop Scaife of Western New York has been authorized by Presiding Bishop Sherrill to attend the 16th International Old Catholic Congress in Munich, Germany.

Bishop Scaife will sail on the Queen Mary on August 26th for the congress which will be in session the first five days of September.

A source close to Bishop Scaife observed that he was "well qualified" for this assignment because he has tirelessly served the cause of unity and better understanding among all Churches. He is vice president of the Buffalo Council of Churches. He has toured Greece, Turkey, Yugoslavia and other countries outside the "iron curtain," seeking to understand the problems of the Eastern Orthodox Communion.

Taft Funeral

A private funeral service, to be attended only by the Taft family and their friends in private life, was to have been held for the late Senator Robert A. Taft at the Indian Hill Church, Cincinnati, Ohio, on August 4th, according to the *New York Times*.

Senator Taft, who died July 31st, was a member of the Episcopal Church.

Heads Laymen's Work

The appointment of the Rev. Howard V. Harper, D.D., of Detroit, Mich., as executive director of the Presiding Bishop's Committee on Laymen's Work has been announced by Presiding Bishop Sherrill.

At present, Dr. Harper is chairman of the department of promotion and secretary of the standing committee of the diocese of Michigan. He will also serve

as executive secretary of the new division of missionary information and stewardship of the National Council authorized by the last General Convention.

Born in Kenton, Ohio, Dr. Harper attended local schools and later Kenyon College, from which he received the Ph.B. degree in 1927; Bexley Hall Seminary, B.D., 1930; honorary D.D. Kenyon, 1953. He was ordained deacon in 1930 and priest in 1931.

Dr. Harper will take up his duties at National Council headquarters in New York on September 15th. He succeeds the Very Rev. Clarence H. Haden, Jr., now dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.

Thanks for Truce

Messages expressing gratification over the truce in Korea and pledging support of member Churches to the rebuilding of that devastated land were sent to President Eisenhower and to the National Christian Council of Korea by the National Council of Churches in the U. S. A.

In a telegram to the President, Dr. Samuel McCrea Cavert, general secretary, voiced the National Council's hope that "forthcoming negotiations will establish the conditions of a just and durable peace in Korea."

His cable to the Rev. Ho-Choon Yu, general secretary of the Korean Protestant group, pointed out that "the people of our churches have steadily supported the objectives of a united and independent Korea" and said the armistice agreement had "reinforced our purpose in this respect."

"We shall follow with prayerful interest the negotiations in the forthcoming peace conference in the hope that this objective may be fully realized," Dr. Cavert told the Korean body. "We pledge our full support of measures looking toward the reconstruction and rehabilitation of your country." [RNS]

FINANCE

Good Showing

Seventy-four dioceses and missionary districts have paid or overpaid to the

National Church their share of the expectation due, as of June 30th, according to H. M. Addinsell, National Council treasurer.

The percentage of payments this year compares favorably with that of 1952, (1952—45.18% of expectations paid; 1953—45.50%) and more than \$200,000 has been received over that of last year.

EPISCOPATE

Western Michigan Consecration

Recovered from an attack of heat exhaustion which briefly hospitalized him on the day of his consecration, Bishop McNeil of Western Michigan, in a statement, said that he admired so much the great work done by his predecessor, Bishop Whittemore, that his greatest hope is that he may carry on Bishop Whittemore's program and enlarge it wherever that may be possible.

The historic 105 year old Cathedral Church of St. Mark was the scene of the consecration of the Rev. Dudley Barr McNeil; the day, July 25th. The congregation, many of whom had come from Northern Michigan where Bishop McNeil had served as rector of St. James' parish at Sault Ste. Marie since 1949, filled the Cathedral to capacity. The service was broadcast by radio and television station WOOD with the Rev. Canon Glynn A. Thomas, rector of St. Paul's, Kinderhook, N. Y., serving as narrator. A record of the service was made to be telecast at a later date.

The terrific heat wave which had prevailed in Michigan for several days had subsided, and the temperature was a comfortable 70 when the procession moved from the cathedral house to the cathedral. (Later in the day, the temperature rose to over 90, a 40 degree rise from the early morning.)

After the service, a luncheon for almost 500 persons was held in the Pantlind Hotel. Dr. Carey served as toastmaster and the speakers were the Presiding Bishop, Bishops Emrich and Whittemore. A reception to several hundred followed the luncheon.

The Presiding Bishop was the consecrator and the celebrant of the Holy Communion. Co-consecrators were Bish-

TUNING IN: ¶July 25th is St. James' Day. English Prayer Book requires that consecration of a bishop "be performed upon some Sunday or holy day." Though this is not mandatory in the American Church, an effort is usually made to conform

to it in practice. ¶Work of the Episcopal Church in state of Michigan was organized, with formation of diocese of Michigan, in 1832. Diocese of Western Michigan was established in 1874, Northern Michigan (then called Marquette), in 1895.

op Whittemore, recently retired Bishop of Western Michigan, and Bishop Bowen of Colorado.*

The procession included G. Mennon Williams, governor of Michigan, Paul G. Goebel, mayor of Grand Rapids, and James Robertson, mayor of Sault Ste. Marie. Among representatives of the Church were Dom Patrick and Dom Benedict from St. Gregory's Benedictine priory, Three Rivers, Mich.

Bishop McNeil was elected unanimously at the 79th convention of the Diocese of Western Michigan held in the Cathedral in March. He will be

*The attending presbyters were the Rev. Messrs. Walter W. McNeil, Jr., rector of Christ Church, Seattle, Wash. and brother of Bishop McNeil, and William A. Simms, rector of St. Thomas' Church, Battle Creek. Bishop Gordon Smith of Iowa, read the Epistle, and Bishop Burroughs of Ohio, the Gospel. Bishop Emrich of Michigan was the Litanist, and Bishop Page of Northern Michigan preached the sermon. Bishop McNeil was presented by Bishop Ziegler, retired missionary Bishop of Wyoming and Bishop Street, Suffragan of Chicago.

The testimonials were read by the Rev. Don M. Gury, secretary of the Convention of the diocese of Western Michigan, Commodore Theodore A. Dahlburg, senior warden of St. James' Church, Sault Ste. Marie, Marshall M. Uhl, acting for the chancellor of Western Michigan, and Bishop Hallock of Milwaukee. The Rev. J. William Robertson, president of the Standing Committee of Northern Michigan, was chaplain to the Presiding Bishop, the Rev. Donald V. Carey, president of the Standing Committee of the Diocese, was Master of Ceremonies and was assisted by the Rev. Canon William W. Reed and the Rev. George A. Stams. The Rev. James Donald Skinner of Muskegon was the registrar.



BISHOP MCNEIL
With his wife and older son.

the fourth Bishop of the Diocese which celebrated its Diamond Jubilee in 1950. He has been preceded by the Rt. Rev. George deNormandie Gillespie who served from 1875 to 1909, the Rt. Rev. John Newton McCormick, 1909 to 1938, and Bishop Whittemore who served as coadjutor from 1936-1938 and became diocesan in 1938, serving until his retirement in June, 1953. In a statement Bishop McNeil said that he admired so much the great work done by Bishop Whittemore and that his greatest hope is that he may carry on Bishop Whittemore's program and enlarge it wherever that may be possible.

Bishop McNeil gives credit for his entering the ministry to the Brotherhood of St. Andrew and to Bishop Ziegler who came to be rector of the Church of the Redeemer in Elgin when the Bishop was 12 years old and his father was senior warden. After his father's death, his uncle Howard McNeil, who attended the consecration, became senior warden.

Later when Bishop Ziegler was archdeacon of Chicago, Bishop McNeil was ordained there and given his first parish assignment at Libertyville. When Bishop Ziegler went to Wyoming to become missionary Bishop, the two McNeil brothers went with him to work under his supervision in the churches and missions in that area. Bishop Ziegler also solemnized the marriage of Bishop and Mrs. McNeil.

Bishop and Mrs. McNeil have two

children—both boys. One is 17 and the other celebrated his sixth birthday on the day his father was consecrated.

At his consecration, Bishop McNeil wore the vestments which had been presented to him by the parishioners of St. James' Church in Sault Ste. Marie and the Cathedral parish in Laramie, Wyo., where he had served as dean. The pectoral cross and episcopal ring were presented by his parish in Northern Michigan.

Bishop Page chose the text, "This is the victory that overcometh the world, even our faith," from the fourth verse of the fifth chapter of the first Epistle of St. John, for his sermon. He said:

"In days when hearts faint and fail, when doubts as to the worth-whileness of the future assail, when wrong seems to ride in the saddle, let this service of taking a man into the Apostolic Succession inspire you. Recall that the early Church knew and experienced the reality of the powers of evil and sin and death in ways which even we today scarcely comprehend."

ARMED FORCES

Dean Pike's Trip Delayed

The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York, has announced that his scheduled mission to Korea has been "indefinitely delayed" by the Defense Department.

He said the delay was caused by the

The Cover



Signing letters of consecration which testify that the Rt. Rev. Dudley McNeil was consecrated bishop [see story page six] are Bishop Bowen, seated, and Bishops Mallett and Hallock. Bishop McNeil is at extreme right.

TUNING IN: Diamond jubilee (75th anniversary) is an extension of what was originally a 50 years' observance (Leviticus 25). As man rested every Sabbath day, so was the land to rest every seventh year. Then, after seven such sabbatical

years (49 in all), the 50th was to be proclaimed as a jubilee ("time of shouting"), during which the land was to lie fallow and to revert to original ownership and slaves were to be set free. How far these provisions were carried out is uncertain.

heavy burden expected to be imposed upon Far East Command authorities as a result of the truce in Korea.

Dean Pike was to have left August 3d, at the invitation of Defense Secretary Charles E. Wilson, to conduct a series of retreats for chaplains in the Far East Command. [RNS]

BSA

Survey Discussed at Meeting

A two-day meeting was held in Washington, D.C., by the National Junior Division committee of the Brotherhood of St. Andrew in the United States. The committee, headed by Mr. Morton O. Nace, general secretary for youth and laymen's work in the diocese of Connecticut, called the meeting to revise completely chapter materials, handbook, leaders' guide, and chapter program. The initial work has been completed and submitted to the membership of the entire division for approval prior to being released in the fall.

The division members have for the past two years been planning and surveying the entire field of junior chapter work. Recently a questionnaire and survey with present chapters was completed and results of this survey were a major part of the discussions.

PEOPLE

Heart Group Aide Named

Newly appointed program consultant of the American Heart Association is Julie Perrin, widow of the noted newspaper editor, Dwight S. Perrin.

Mrs. Perrin will assist affiliated agencies in 11 Pacific Coast and Rocky Mountain states. Her headquarters will be in San Francisco.

A national board member of the American Social Hygiene Association since 1947, she has also been a member of the national board of the Episcopal Service for Youth since 1946. She has been identified with health agencies for many years.

INTERCHURCH

Stronger Religious Ties Noted

Stronger religious ties were reported by the Commission on Religious Organizations of the National Conference of Christians and Jews, New York City. The organization's 14th annual report said that there has been less overt conflict between religions in the nation in the last year and more cooperation among religious leaders and institutions.

TUNING IN: ¶Brotherhood of St. Andrew is a devotional and missionary society for men and boys of the Episcopal Church. It follows a program based on worship, study, and service. Organized in 1883, it is international in scope. Any group of

OKINAWA

The New Mission

"The growth of the new mission in Okinawa is something the whole Church can be proud of," says Bishop Kennedy of Honolulu. The Bishop attributes the progress of the mission, opened in 1951, to the Rev. Frs. Norman Godfrey and William Heffner.

After his trip last spring to Okinawa, which is under his jurisdiction, Bishop Kennedy said, "Norman Godfrey has been a great missionary. He has never



YOUNG OKINAWANS*
Anglicanism was accepted by vote.

spared himself. The team of Godfrey and Heffner has accomplished far more than anyone could ever have anticipated or hoped for."

Fr. Godfrey leaves Okinawa next fall. After that the responsibility for the mission will fall to Fr. Heffner. Of him Bishop Kennedy says, "I have great confidence in him and know his devotion to the people and their devotion to him."

When Fr. Godfrey leaves Okinawa in the fall he will go first to Honolulu—to his family. He has been separated from them for three years because it was not possible for them to come to Okinawa to live. Recently the Army sent his GI son to him and Fr. Godfrey says he has been "a great help."

One of the newest developments in the Okinawa mission field is a new church, which Fr. Godfrey designed, on Izena Shima. The island, which is a long hard trip from Fr. Godfrey's head-

*Watching the painting of one of the mission's buildings.

quarters, now has its own priest who has a celebration of the Holy Communion every day and then teaches Christianity and English in the island's five villages, all of which have accepted the Anglican Church by vote.

Other new churches have been built or are being built at the mission. It is Fr. Godfrey's hope that one new chapel, to be called the House of Prayer, will be finished in time to be blessed by Presiding Bishop Sherrill during his visit next fall. A bridge has been put up to the island on which lepers live so the missionaries can get to it "dry shod." On Trinity Sunday Bishop Yashiro, Presiding Bishop of Japan, ordained an Okinawan for work in the mission field. Six seminarians were expected to come from the Central Theological College in Tokyo to do evangelistic work during the three-month summer vacation.

One of the members of the Shimaburo congregation, now called All Saints' Church, is the blind man, Nakamura-San, whom Norman Vincent Peale wrote about in his book, *Victorious Living*. The book tells how the man met U. S. troops entering Shimakuboro during the battle of Okinawa and inspired them with his Christian witness. Fr. Godfrey writes:

"We discovered Nakamura-San's eyes operable this spring and our American Episcopalians brought sight to the man with God's help. It was a miracle to see it happen within the Body of Christ's Church."

IRAN

Second Priest Ordered Out

The Rev. Ralph Norman Sharp has been ordered by police to leave Iran. He was accused of "espionage and anti-government activities."

Fr. Sharp, 55, a representative of the Church Missionary Society, has been doing missionary work at Shiraz for the last 25 years.

Last May, Iranian authorities ordered the expulsion of the Rt. Rev. William Jameson Thompson, Bishop in Iran, who had served 39 years in the country. No charges against the bishop were disclosed by the government. [RNS]

ENGLAND

Royal Award to Archbishop

Dr. Fisher, Archbishop of Canterbury, who crowned Queen Elizabeth II on June 2d, was invested with the Grand Cross of the Royal Victorian Order at Buckingham Palace.

Churchmen who will subscribe to its rules may, with the consent of their pastor, organize a chapter and apply for a charter. For handbooks, programs, and further information, address the Brotherhood of St. Andrew, 701 W. Market St., York, Penna.

Murder on the Highway

HOW to stay alive on the highway is becoming one of the most serious problems of present-day America. Some idea of the proportions of the problem may be gained from the fact that the number of deaths from automobile accidents in one year exceeds the total number of American deaths in the three years of the Korean war.

In 1951, some 37,500 people were killed in automobile accidents on American highways. While Korean casualty lists are not complete, the three-year total of fatalities will probably be somewhere between 25,000 and 30,000.

Most traffic deaths are preventable. Though the law may be lenient in defining what constitutes culpable negligence, Christian conscience must regard the practices which result in this ghastly total of deaths as a violation of the sixth commandment—"Thou shalt do no murder."

Churchmen are taking steps to bring home this dangerous situation in a number of ways. The slogan, "Drive carefully—you may hit an Episcopalian," is being taken up in various parts of the country. The most recent use of it we have seen was on the calling card of a young Churchman, Rex Blasinghame, of Detroit. A pamphlet entitled *How to Stay Alive on the Highway** is available for free distribution to Churches and other groups from the Justrite Manufacturing Company, 2061 N. Southport Avenue, Chicago 14, Ill. Giving attention especially to the hazards of fast driving on superhighways, the pamphlet lists 15 points that anyone who drives over 50 miles an hour must know in order to stay alive.

We wonder if any YPF groups have given serious attention to the reasons why young people drive dangerously. Does the young man who risks his own life and that of others understand himself? Is he actually inviting death because he is afraid of 'growing up'? Does he want to have the conscience of an infant in the body of a man?

The clergy themselves are as a group constant users of the roads in both city and countryside. We do not know how their safety record compares with that of the public generally, but our guess is that they stay out of trouble fairly well. Nevertheless they too have a personal stake in focusing public attention on the most extensive form of mass slaughter currently being practiced.

We hope that many churches will avail themselves of the pamphlet offered by the Justrite Com-

pany and will in other ways awaken the consciences of their members to the problem of highway safety.

Royalty and Promises

IN RECENT weeks, American newspapers have been treating their readers to lengthy accounts of the supposed romance between an English princess and a divorced man. We have not the slightest intention of prying into the details of the subject and without knowledge of those details would consider it quite beyond our competence to approve or condemn such a union on theological or canonical grounds.

Nevertheless, we venture to express the hope that St. Paul's warning, "Take care lest this liberty of yours somehow become a stumbling-block to the weak," will be kept in mind by prominent personages even in affairs of the heart. In these stern times, devotion to duty, service to the nation, must be placed by millions of plain people above the demands of family ties. There is a higher motive for conduct than the love of a man and a woman, and the British royal family have won their place in the hearts of all the world by their unassuming adherence to that higher standard.

Our civilization is built up on kept promises. We like to think that royalty honors the marriage vow even when the world is willing to grant relief from it.

Bishop Wilson Memorial

E AU CLAIRE is the Church's smallest diocese both in number of baptized persons and in number of communicants. Yet Eau Claire's first bishop, Frank E. Wilson, was in his lifetime one of the half-dozen most influential bishops of the Church.

The diocese of Eau Claire is currently campaigning for an educational and social building at the cathedral as a memorial to Bishop Wilson. Readers of *THE LIVING CHURCH*, remembering his service to the Church in general and to *THE LIVING CHURCH* family in particular, will wish to join in this effort.

For a number of years, Bishop Wilson conducted the "Question Box" as a regular feature in *THE LIVING CHURCH*, answering readers' questions with the same sound scholarship, practical insight, and simple language that has made his "Outline Series" a standard guide to Church teachings for the laity. He was also the primary author of many *LIVING CHURCH* editorials and a consultant on others.

Bishop Wilson's untimely death in 1944 at the age of 58 was the result of his unsparing giving of himself in the service of the whole Church. It is fitting in turn that the Bishop Wilson Memorial reflect the appreciation of the whole Church for his life and service. Contributions should be sent direct to Christ Church Cathedral, Eau Claire, Wis.

*By Maurice Zolotov, reprinted from *Cosmopolitan Magazine*.

As history moves forward, men and movements change. Popes have condemned "Socialism" and have also condemned "Americanism." But now that Socialism and Americanism have given birth to a new infant called "the Union for Democratic Socialism" a distinguished Jesuit editor sees in the new movement no essential conflict with the teachings of his Church. Although Socialism is politically negligible in the United States, it is an important part of the political scene in Britain and on the Continent. Fr. Masse's article is reprinted by permission from America, a Roman Catholic weekly review.

ON MARCH 21ST, in New York City, there was born in modest but honest circumstances a new reform infant called the "Union for Democratic Socialism." The mother was socialism, as it developed in Europe during the nineteenth century. The father was something that can only be called the U. S. environment, especially as changed and developed under Franklin Roosevelt's New Deal. Prominent among those presiding at the birth was Norman Thomas, who, if Senator Taft is rightfully dubbed Mr. Republican, certainly merits the title of Mr. Socialist.

Since in the months to come the public may be hearing a good deal about this lusty infant, and since the birth itself marks an important phase in the world evolution of socialism, it is worth our while to take a closer look at it.

The decision to launch a new Socialist organization, which was considered at an earlier meeting (January 3, 1953), was the culmination of a series of disillusionments. The old-line Socialists, labor leaders, and liberals who gathered in New York began by recognizing that 19th century Socialist formulas had not worked out as Karl Marx and other Socialist thinkers had predicted. More specifically, they were impressed by the failure of collectivism to bring about Utopia, or anything remotely resembling it. As the "Statement of Aims" adopted at the March 21st meeting puts it:

"The march of history in tumultuous years has created new problems for democratic socialism. These call for new answers. Communism and fascism have taught us that collectivism may be the collectivism of an intolerable slave state. The abolition or severe limitation of private ownership under the profit system has by no means brought with it guarantees of freedom, peace, and plenty for the peoples of the earth."

As a consequence of this failure, Socialists have a duty to reexamine their principles and restate their program. To discharge this task is the reason for setting up the Union for Democratic Socialism. Its purpose is to seek answers, in an earnest, open-minded way, to the

Socialism, *New Style*

By the Rev. Benjamin L. Masse, S.J.

great evils of our age—the persistence of poverty, the prevalence of injustice, the overhanging threat of war.

Although the Union for Democratic Socialism will not be bound by old formulas, it will pursue its investigations "in the light of certain basic convictions." These are set forth in the "Statement of Aims" and are four in number:

(1) The good society, a fellowship of free men and nations, cannot be achieved "as a by-product of individual pursuit of private profit." The "conscious coöperation of men and nations" is essential.

(2) "Without a high degree of planning for the conquest of war, poverty, and all forms of tyranny," this necessary coöperation is unattainable.

(3) The state must play "a very great part" in this planning, but it must be a state under democratic control—a state that is the servant of men, not their master.

(4) The problem of ownership is crucial, but it is not to be answered by "dogmatic absolutes" (that is, by socialism's historic insistence on public ownership of the means of production). Democratic Socialists recognize "a diversity of forms of ownership, including public, coöperative, and private ownership." They believe, however, that certain kinds of property—natural resources and monopolies—should be publicly owned, but under public ownership they include coöperatives as well as state agencies.

Such then, are the convictions which will guide the Union for Democratic Socialism in restating Socialist ideals and drafting reform programs in terms relevant to American life.

Since the doctrinal break with the Socialist past was so pronounced, a question was raised at the meetings about the propriety of retaining the name "Socialist." After considerable discussion, those present decided to keep the Socialist label but to present it solely in terms of the "Statement of Aims."

It should be noted, finally, that the Union for Democratic Socialism is neither a political party nor a Trojan Horse set up to seize control of any existing political party. Its efforts in the political field will be restricted to "encouraging, and wherever possible aiding, genuine liberal and labor forces in their attempts to carry on effective political action." Its members may have varying political affiliations. The only test for membership in UDS is support of the organization's objectives as set forth in the "Statement of Aims."

In view of this dramatic change in

the character of U. S. socialism, the question may arise whether Catholics are permitted to work with UDS.

Since the socialism of UDS appears to be no longer "truly socialism"—the phrase is from Pius XI in *Quadragesimo Anno*—there would seem to be no reason why Catholics may not collaborate with the new organization despite its name, which is, in fact, a misnomer. Certainly, the USD "Statement of Aims" is no more socialistic than is the new economic program adopted by the French Confederation of Christian Workers. . . . Nor is it any more socialistic than the program of the British Labor party, in which many Catholics actively participate. Referring to the socialism of the British Labor party on May 24th, *Osservatore Della Domenica*, Vatican Sunday newspaper, said:

"Socialists who do not profess atheistic materialism and do not fight against religion, freedom, and private and public morality, as for example the English Socialist party of Laborites, are not condemned by the Church."

Though some members of UDS may be materialists, atheists, secularists, and what not, the organization itself, as described in its "Statement of Aims," has no philosophy of life, or of society, be-



yond a dedication to freedom, justice, and democracy. It appears to have, therefore, nothing in common with real socialism, which is not merely a program of economic and social reform but a complete, and materialistic, philosophy of life as well.

As UDS develops, it may adopt programs exaggerating the role of the state in economic affairs and unduly subordinating private property to public ownership. In that event, of course, those who accept Catholic social principles will have nothing to do with it.

Christian Cells

By the Rev. LEONARD ELLINWOOD*

THE Anglican Communion has its origins in an Established Church where the local rector is specifically charged with the care of a parish which has, at least until recent times, been regarded as synonymous with the entire, secular community. As the American branch of this Communion, do we always, laity as well as clergy, feel that same responsibility for service to the community as a whole.

Many of our finest priests are fully conscious of this larger concept of the parish, particularly where they are the sole Episcopal Church clergyman in a medium-sized community. If a person is in trouble, he is always welcomed. In hospital visitation, disaster relief, personal prayers, and even notes of sympathy to those who, though total strangers, have fallen into trouble, Christ's ministry is devotedly maintained.

But modern society is no longer organized solely in small compact village communities. Instead, we have the life of the large city where there is little or no neighborliness in residential living, or conditions where men's working hours are spent in a highly organized office or industrial community, and their leisure hours in a suburban area with hardly any community life.

To cope with these conditions, a new concept of vocation is needed. Several years ago, this writer felt impelled to seek Holy Orders, not as an escape from his secular means of livelihood, but with the belief that thereby he would be of greater service in his Church-related activities. In this respect, he has been richly blessed. At the same time, he has also — and this was not premeditated — come to feel a strong sense of parochial responsibility toward the 2000 employees of the government agency for which he works.

While it has been neither spectacular nor on a large scale, nevertheless this phase of his ministry has been singularly blessed in several notable instances, for which he sincerely offers thanks to God. For example, it was gratifying recently to have a candidate return from the confirmation class to which he had been directed with the comment that the rector had talked on this larger concept of parochial responsibility.

Several good books have been written in recent years on the French Liturgical

(Continued on page 13)

*Dr. Ellinwood, who is in deacon's orders, is subject cataloguer in the Library of Congress, Washington, D. C.

MICHIGAN—A four-page leaflet entitled *How to Use Your Money*, which sets forth the relationship of tithing to basic doctrines of the Church, has just been published by the diocese of Michigan.

The leaflet consists of excerpts from an address by the Rev. Canon Howard Harper of Wayne University, Detroit, Mich., in which he develops further the idea that the effect of tithing on a giver is of far more importance than its effect on a parish budget. The concept of



FR. GARD
Young mission in the Ozarks.

tithing as a means of bringing about a closer relationship between man and God has been basic in the Michigan plan, now in the fourth year of a seven-year program.

The leaflet is available upon request to the Department of Promotion, 63 East Hancock Avenue, Detroit 1, Mich.

CONNECTICUT—To meet an emergency caused by the illness of the clergyman who was to have officiated, Bishop Budlong, retired, of Connecticut, is taking charge of the services at St. Andrews-by-the-Sea, Rye Beach, N. H., as of August 1st.

MAINE — The Ven. Herbert S. Craig, archdeacon of Maine, was honored on June 15th at the Cathedral Church of St. Luke on the occasion of the 25th anniversary of his ordination to the priesthood.

NEW YORK — A trumpet stop of 62 silver trumpets, the only stop of its kind in the world, according to Joseph S. Whiteford, vice president of the Aeolian-Skinner Organ Company, has been installed in the organ of the Cathedral of St. John the Divine, New York City, and was dedicated at Morning Prayer on Easter Day by Bishop Donegan of New York.

The 62 trumpets, constituting the

stop, are located in the narthex of the Cathedral, just inside the great bronze doors, and are a part of the general process of the re-building and processing of the cathedral organ by Aeolian-Skinner.

"When the instrument is completed," according to Mr. Whiteford, "it will contain approximately 8,000 pipes, ranging in size from 32 feet long and big enough for a man to crawl through, to tiny pipes no larger than a lead pencil."

WESTERN MISSOURI — A popular area for vacationers, the Branson-Hollister section of the Ozark Mountains of Missouri has a new mission. Bishop Welles of West Missouri has named this newest mission in his diocese "Shepherd of the Hills."

A congregation gathered in spring under the leadership of Amos Jenkins, a layman appointed by Bishop Welles, and rented space on Hollister's main street, which is distinguished by its Old English stone architecture. The Rev. Arthur M. Gard, who also serves St. John's, Neosho, and St. Stephen's, Monett, 93 miles away, began coming to conduct services during the summer. Churchpeople and others who were interested pitched in to furnish the church. After six weeks, attendance on Sundays had risen to almost 40.

ALBANY—The chapter of All Saints' Cathedral, Albany, N. Y., has elected as dean the Rev. Allen Webster Brown, rector of Christ Church, Hudson, N. Y.

Fr. Brown was born at La Fargeville, N. Y., in 1908, educated at Syracuse University, and served for a short time in the Methodist ministry. He prepared for the priesthood at Philadelphia Divinity School, from which he holds the degree of S.T.M.

He was ordained by Bishop Oldham of Albany in 1934, and his entire ministry has been spent in this diocese. For the past 11 years he has been rector of Christ Church, Hudson. He is secretary of the Standing Committee of the diocese, and has been four times a deputy to General Convention. The change takes place on September 15th.

ALASKA — That five per cent of their annual income will go to the Church and five per cent to charity was agreed upon by the clergy of the district of Alaska at their third annual conference, Ketchikan.

Other resolutions adopted included: establishment of the District Advance Fund to be used for Church expansion; assurance of clergy cooperation with the National Council in its forthcoming survey of the district.

Among visitors to the meetings was the Rev. C. Alfred Cole, bishop-elect of Upper South Carolina.



*Pfc. Hector A. Cafferata Jr.,
USMCR
Medal of Honor*



IT WAS DURING the Chosin reservoir fighting. Against F Company's hill position, Reds were attacking in regimental strength. The last of Private Cafferata's fire team-mates had just become a casualty, leaving a gap in the defense line. If the enemy could exploit it, they could smash the entire perimeter.

Exposing himself to devastating fire, Private Cafferata maneuvered along the line. Alone, he killed fifteen Chinese and routed the rest. Then, wounded and in intense pain, he held till reinforcements plugged the hole.

"If we really want to protect ourselves from the Commies," says Private Cafferata, now retired because of wounds, "we've got to go all out. And one thing all of us at home can do—*should do*—is invest in our country's Bonds. Sure, Bonds are our personal savings for a rainy day. But they're more—they're muscle behind our G.I.s' bayonets, too!"

★ ★ ★

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PARISH LIFE

DALLAS

Women Help Make Payments

The women of Epiphany Church, Commerce, Texas, in the diocese of Dallas, raise money to make payments on their church through a birthday calendar. Local merchants buy all available advertising space in the calendar. Parish members, local citizens, and friends of the parish around the world buy calendars and pay to have their names listed in them. The 1953 issue carries names of people in England, Germany, Peru, Japan, Korea, North Africa, Nassau, Greenland, Hawaii, Puerto Rico, and 21 of the United States.

CENTRAL NEW YORK

Heaven Offered as Pay

A "Help Wanted" ad in the bulletin of All Saints' Church, Johnson City, N. Y., attracted attention recently. It read:

Singers, 6—Especially bass; no experience necessary, rehearse Wednesday.

Teachers, 2—Must love children; attractive personality.

Lay readers, 2—Men only; good reading voice; must love word of God.

Altar guild workers, 4—Women only; reverence desirable; to care for Lord's things.

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Apply to rector's employment agency for all above jobs. Pay same for all jobs, but can be collected only from treasures laid up in heaven.

CHICAGO

Presents Class on Anniversary

In observance of the 25th anniversary of his ordination, the Rev. Samuel J. Martin, rector of St. Edmund's Church, Chicago, presented a class of 110 persons to Bishop Conkling [now retired] of Chicago for confirmation. The class brings to 1,469 the number of candidates Fr. Martin has prepared and presented in St. Edmund's during the past 25 years.

NEW YORK

After the Whirlwind

Weary of paying annual charges on a 28-year-old \$23,500 mortgage, parishioners of Christ Church, Bronxville, N. Y., conducted a whirlwind, 10-day campaign for funds. On May 22d, two days before the 20th anniversary of the Rev. Harold F. Hohly as rector, parishioners counted up what they had collected. Total: \$28,694.

DEATHS

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

Malcolm Shipley, Priest

Shortly after celebrating the 50th anniversary of his ordination to the priesthood, the Rev. Malcolm Augustus Shipley, retired priest of the diocese of Newark, died suddenly at his home in Port Murray, N. J., on June 24th. He was 80 years old.

Born in Philadelphia, he received the B.A. from Haverford College in 1899 and the S.T.B. from Philadelphia Divinity School in 1902. He was ordained deacon in 1902, and ordained priest in 1903. He was married to Christine B. Moyer in 1903.

After serving as curate of Holy Trinity Church, Philadelphia, he became priest-in-charge of Christ Church, Berwick, Pa., then rector of Zion Church, Philadelphia, and later rector of St. Peter's, Hazleton, Pa. For the last 32 years of his ministry, he was rector of Trinity Church, Hoboken, N. J., and for many years, until his retirement in 1944, he was archdeacon of Jersey City, heading the most active archdeaconry in the diocese. For the past six months of his retirement, he had been assisting in the work of St. Peter's, Washington, N. J.

Mary Steiger, Deaconess

One of the founders of the Neighborhood Settlement House, a Los Angeles, Calif., Church-sponsored Community Chest agency for work with children in backward areas in Los Angeles, died June 13th, in her 101st year. She was Deaconess Mary L. Steiger.

The deaconess started the first Girls' Friendly Society in the diocese of Los Angeles in 1906 and, up to the age of 95, was active in visiting patients at the Los Angeles County Farm.

Edward J. Barber

A widely-known shipping official, Edward J. Barber of Ridgefield, Conn., died after a brief illness at the age of 66. Mr. Barber was chairman of the board of the Barber Steamship Lines, Inc., one of the largest shipping agencies in the world. His death occurred June 13th.

He attended St. John's Military Academy, Manlius, N. Y. Later, he joined the shipping company, which was founded by his father.

The former president of the Maritime Association of the Port of New York, he was awarded a scroll from the association in 1946. He was a director of Seamen's Church Institute.

Surviving him in addition to his wife, Ethel, are two sons, three daughters, and four sisters.

Minister

(Continued from page 11)

Movement of the past two decades (e.g. Claire Bishop's *France Alive*, Maisie Ward's *France — Pagan? The Mission of Abbé Godin*). At the heart of the movement are the priest-workmen, young priests who, outside the older Roman Catholic parochial organization, work with their hands in a factory and live in the midst of their fellow workers, making their homes intimate centers where their fellow workers can gather for talk, counseling, or a midweekly Mass of an evening.

Here is a concept of vocation which at first glance seems revolutionary, as indeed it is. But we have had an industrial revolution which has today transformed our entire secular society. Some few beginnings have been made in this country in the direction of industrial chaplaincies, patterned on the military and institutional chaplaincies.

But this is not enough — Christ needs devoted servants, clergy and laity, men and women, who, like our "Bishop's Key-men" in a regular parish, will witness for Him in their office or shop and will build Christian "cells" around that witness.

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CHANGES

Appointments Accepted

The Rev. Frank Cole, formerly curate of Grace Church, Manchester, N. H., is now vicar of St. Luke's Church, Woodsville, N. H., and the Church of the Epiphany, Lisbon. Address: Maple St., Woodsville.

The Rev. John W. Ellison, formerly chaplain to Episcopal students at the University of Arizona, serving St. Paul's Memorial Church, Tucson, and acting also as chaplain of St. Luke's-in-the-Desert Hospital, Tucson, will on September 1st become rector of the Church of the Epiphany, Winchester, Mass.

The Rev. Robert L. Jacoby, formerly assistant of the Church of St. Mary the Virgin, New York, will be registrar and instructor in liturgies at Nashotah House.

The Very Rev. Dr. H. Boardman Jones, who has been dean of All Saints' Cathedral, Albany, will on September 15th become rector of Christ Church, Hudson, N. Y.

The Rev. Ronald Lane Latimer, formerly in charge of St. George's Church, Helmetta, N. J., is now rector of Christ Church, Milville, N. J., and vicar of Christ Mission, South Vineland.

The Rev. John S. Martin, formerly vicar of St. James' Mission, Tanana, Alaska, is now rector of St. John's Church, Hermiston, Ore. Address: 1135 E. Seventh St.

The Rev. J. William Murchison, formerly curate of Christ Church, Cranbrook, Bloomfield Hills, Mich., is now curate of St. Columba's Church, Detroit. Address: 1021 Manistique, Detroit 15.

The Rev. George L. Packard, formerly archdeacon of the diocese of New Mexico and Southwest Texas, serving as superintendent and chaplain of San Juan Mission and Hospital, Farmington, N. Mex., is now rector of Emmanuel Church, Somerville, Mass. Address: 158 Summer St., Somerville 43.

The Rev. Robert G. Preston, who was recently ordained priest by Bishop Hallock of Milwaukee, acting for the Bishop of Caribou, is now serving All Saints' Church, McBride, B. C., Canada.

The Rev. Ralph Smith, formerly rector of Christ Church, Wellsburg, W. Va., is now rector of St. Andrew's-on-the-Sound, Wrightsville Sound, N. C.

The Rev. Robert J. Snell, formerly rector of Trinity Church, Midland, Tex., will on August 15th become rector of Trinity Church, Lumberton, N. C.

Armed Forces

Chaplain (Lieut. Col., USAR) W. Hubert Bierck, formerly chief of the chaplains' branch at Valley Forge Army Hospital, Phoenixville, Pa., who was recently separated from the armed forces, is now full-time chaplain at the Church Home and Hospital, Broadway and Fairmount, Baltimore 31.

Chaplain (Capt.) John H. Stipe, who recently left his work at Christ Church, Washington, to become an Army chaplain, may now be addressed: Student Detachment, Chaplain School, Fort Slocum, New Rochelle, N. Y.

Resignations

The Rev. Alexander J. J. Gruetter, formerly rector of St. Andrew's Church, Toledo, Ohio, is now rector emeritus. Upon his retirement Canon Gruetter was given \$2,300 by his parish for a trip to his native Switzerland, to Greece, where his daughter is living and his son-in-law is vice-consul at Salonika, and to the Holy Land. His permanent address will remain 1929 Eileen Rd.,

ACU CYCLE OF PRAYER

August

9. St. Mark's, Waterville, Maine.
10. Srs. of Community of St. John the Evangelist, Brooklyn, N.Y.
St. Clare's Convent, Mt. Sinai, L.I., N.Y.
11. Holy Cross Monastery, West Park, N.Y.
12. St. Clare's House, Upper Red Hook, N.Y.
13. St. Mary's Hospital for Children, Inc., Bay-side, N.Y.
14. Zion Church, Colton, N.Y.
15. St. Mary of the Angels, Hollywood, Calif.
All Saints', Boston, Mass.

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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.

A SMALL CHURCH SCHOOL for girls needs a physical education teacher; also a dancing teacher for the session which begins this September. Address the Rev. W. G. Christian, Rector, All Saints' Episcopal Junior College, Vicksburg, Mississippi.

WANTED: STUART HALL, Staunton, Va. Applicants for two vacancies. (1) Teacher of Science, (Biology and Chemistry) (2) Librarian who can also teach several academic classes, preferably beginning Algebra. Conditions pleasant; salary adequate; college degree necessary; experience preferred. Reply to Headmistress.

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THE LIVING CHURCH

CHANGES

Toledo, since the vestry of St. Andrew's has placed the little house there at his disposal.

The Rev. Edwin Winfield Hughes, assistant rector of St. Mary's Church, Eugene, Ore., has retired. Address: 145 W. Thirty-Sixth St., Eugene.

Changes of Address

The Rt. Rev. Dr. Leland Stark, Bishop Coadjutor of Newark, may be addressed at 24 Rector St., Newark 2.

The Rev. Dr. Neal Dodd, rector emeritus of the Church of St. Mary of the Angels, Los Angeles, formerly addressed in Hollywood, may now be addressed at 2932 Ventura Dr., Santa Barbara, Calif.

The Rev. Donald Macdonald-Millar, retired priest of the diocese of New York, has moved from 12 E. Chesapeake Ave. to 2 W. Main St. in Crisfield, Md.

The Rev. Luther D. Miller, Jr., who recently became assistant rector of All Saints' Parish, Frederick, Md., may be addressed for all mail at 420 Sherman Ave.

The Rev. Albert C. Morris, who recently resigned as rector of St. James' Church, Greenville, Miss., because of ill health, may be addressed in Melbourne, Fla.

The Very Rev. Norvell E. Wicker, dean of Christ Church Cathedral, Louisville, sailed on July 16th for London, where he will exchange pulpits with the vicar of the Church of St. Mary Magdalene, London. After a visit to the continent, Dean Wicker and his family will return to Louisville at the end of September.

Ordinations

Priests

Michigan: The Rev. Irving V. Shepard was ordained priest on July 11th by Bishop Emrich of Michigan at St. James' Church, Dexter, Mich. Presenter, the Rev. Philip Schenk; preacher, the Bishop. To be rector of St. James'. Address: 3287 B St.

Deacons

Arkansas: William Bradley Trimble was ordained deacon on July 16th by Bishop Mitchell of Arkansas at St. Mary's Church, El Dorado, Ark. Presenter, the Rev. J. R. McLean; preacher, the Very Rev. C. P. Lewis. To be in charge of Emmanuel Mission, Lake Village, Ark.; St. Paul's, McGehee; and St. Clement's, Arkansas City. Address: 416 N. Lakeshore Dr., Lake Village.

California: Albert Theodore Eastman and Lorin Albert Paull, Jr. were ordained to the diaconate on July 15th at Grace Cathedral, San Francisco, by Bishop Shires, Suffragan Bishop of California. Presenters, respectively, the Rev. F. P. Foote, the Rev. Dr. Mark Riftenbark; preacher, the Rev. Richard Coombs.

The Rev. Mr. Eastman will be vicar of Trinity Mission, Gonzales, Calif.; address: Box 655. The Rev. Mr. Paull will be curate of St. Mark's Church, Palo Alto, Calif. (where he may be addressed at 600 Colorado Ave.), and vicar of St. Timothy's Mission, Mount View.

Easton: Willard G. Wilson, Jr. was ordained deacon on June 24th by Bishop Miller of Easton in Perryville, Md. Presenter, the Rev. L. M. Brewster; preacher, the Rev. Dr. R. M. McNair. Address: St. Paul's Church, Whitmarsh Parish, Trappe, Md.

Maryland: Robert Flottemesch was ordained deacon on July 17th by Bishop Powell of Maryland at Mount Calvary Church, Baltimore. Presenter, the Rev. H. N. Botts; preacher, the Rev. D. L. Garfield. To be curate of St. George's Church, Mount Savage, Md., and vicar of St. Philip's Cumberland.

North Dakota: Lawrence J. Rowe was ordained deacon on June 9th at the Chapel of the Holy Spirit, Gambier, Ohio, by Bishop Burroughs of Ohio, acting for the Bishop of North Dakota. Presenter, the Rev. E. A. Lucas; preacher, Bishop Crittenden of Erie.

George Stewart King was ordained deacon on June 18th at Gethsemane Cathedral, Fargo, N. Dak., by Bishop Emery of North Dakota. Presenter, the Rev. Dr. H. R. Harrington; preacher, Bishop Atwill, Retired Missionary Bishop of North Dakota. To be in charge of Christ Church, Mandan, N. Dak., and St. Matthew's, Linton. Address: Mandan.

Ohio: A large service of ordination was held on June 9th at the Chapel of the Holy Spirit, Gambier, Ohio, when Bishop Burroughs of Ohio ordained the following men for his diocese:

Robert C. Dean, presented by the Rev. Dr. D. M. Dowell; to be in charge of Good Shepherd Mission, Lyndhurst, Ohio.

Charles H. Evans, presented by the Rev. William Worman; to be assistant of St. Mark's Church, Cleveland. Address: 15305 Triskett Rd., Cleveland 11.

Forrest E. Goodfellow, presented by the Rev. W. C. McCracken; to serve St. Mark's Church, Miami and Lane Sts., Sidney, Ohio.

James S. Johnston, presented by the Rev. Dr. A. S. Gill; to be assistant of St. Paul's Church, W. Market and Kenilworth Dr., Akron 18.

William G. Knapp, presented by the Rev. J. K. Lee; to be assistant of St. John's Church, Youngstown, Ohio. Address: 323 Wick Ave., Youngstown 2.

Edwin G. Molnar, presented by the Rev. Dr. D. M. Dowell; to be assistant of the Church of the Ascension, Lakewood, Ohio. Address: 13216 Detroit Ave., Lakewood 7.

Herbert G. Myers, presented by the Rev. B. F. Bond; to serve Grace Church, Ravenna, Ohio. Address: 246 W. Cedar Ave.

James C. Soutar, presented by the Rev. Arthur Hargate; to be assistant of Trinity Church, Toledo. Address: 316 Adams St., Toledo 4.

David A. Stambaugh, presented by the Rev. W. C. McCracken; to serve Trinity Church, Tiffin and Union Sts., Fostoria, Ohio.

James L. P. Trautwein, presented by the Rev. A. J. J. Gruetter; to be in charge of St. John's Church, Bowling Green, Ohio, and St. John's, Napoleon.

Robert H. Wilkinson, presented by the Rev. Dr. Dowell; to be assistant of St. Mark's Church, Toledo. Address: 2272 Collingwood Blvd., Toledo 10.

Bishop Crittenden of Erie preached at the service.

Olympia: James William Bertolina was ordained

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PRIEST, Catholic, now in New York City, wishes parish or other work. Reply Box T-904, The Living Church, Milwaukee 2, Wis.

RETREATS

CLERGY RETREAT. Adelynrood, So. Byfield, Mass., Sept. 8-11, Auspices Brotherhood of the Way of the Cross. Conductor, the Rev. Fr. Joseph, O.S.F., Charges \$11.50. Apply to Rev. Sherrill B. Smith, Superior, F.V.C., 7 Pearl St., Mystic, Conn.

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deacon on June 29th at St. Mark's Cathedral, Seattle, Wash., by Bishop Bayne of Olympia. Presenter, the Very Rev. Dr. J. C. Leffler; preacher, the Rev. N. L. Carroll. To be in charge of St. Andrew's Mission, Tacoma, Wash.

Pennsylvania: Ordained to the diaconate on June 13th by Bishop Armstrong, Suffragan Bishop of Pennsylvania, at the Church of the Resurrection, Philadelphia:

Huibert DeMeester, presented by the Rev. Arthur Murray; to be vicar of Christ Church, Edgington, Pa.

Donald Lester Farrow, presented by the Rev. Dr. Thorne Sparkman; to be curate of St. Thomas' Church, Whitmarsh, Pa.

Daniel Bush Stevick, presented by the Rev. Vernon Matthews; to do supply work in the diocese for the time being. Address: 100 Fourth Ave., Broomall, Pa.

Harold Allen Young, presented by the Rev. V. S. Bird, acting for the Rev. Jesse Anderson; to be curate of St. Cyprian's Church, Detroit, working at St. Augustine's Chapel. Address: 2042 Indiantale Ave. The candidate is the son of the Rev. Dr. Edgar C. Young, who was the preacher at the service. (Formerly a professor at the Bishop Payne Divinity School, the Rev. Dr. Young has for the last four years been a member of the faculty of the Divinity School in Philadelphia; he is now professor of Old Testament language and literature.)

South Carolina: Gordon Hossley Mann was ordained deacon on June 19th by Bishop Carruthers of South Carolina at St. Philip's Church, Charleston, S. C. Presenter, the Rev. M. E. Travers; preacher, the Rev. Dr. H. D. Bull. To be in charge of Christ Church, Denmark, S. C., and St. Alban's, Blackville; to be chaplain of Voorhees Industrial School, Denmark. Address: Denmark, S. C.

Hallie De Lesslin Warren, Jr. was ordained deacon on June 25th by Bishop Carruthers of

South Carolina at the Church of the Ascension, Hagood, S. C. Presenter, the Rev. George Harris; preacher, the Rev. George Alexander. To be in charge of St. Alban's Church, Kingstree, S. C., and St. Stephen's, St. Stephen, S. C. Address: Kingstree.

Kenneth Donald was ordained deacon on June 26th by Bishop Carruthers of South Carolina at the Church of the Redeemer, Orangeburg, S. C. Presenter, the Rev. T. S. Tisdale; preacher, the Bishop. To be in charge of St. Matthew's Church, Fort Motte, S. C.

Malcolm Hersey Prouty was ordained deacon on June 29th at the Church of the Holy Communion, Charleston, S. C., by Bishop Carruthers of South Carolina. Presenter and preacher, the Rev. W. L. Hargrave. To be in charge of Holy Trinity Church, Grahamville, S. C., and Cross, Bluffton. Address: Ridgeland, S. C.

William States Belser was ordained deacon on July 1st at the Church of the Holy Comforter, Sumter, S. C., by Bishop Carruthers of South Carolina. Presenter, the Rev. F. V. Fortune; preacher, the Rev. J. K. Morris. To be in charge of St. Matthias' Church, Summerton, S. C.; St. Mark's, Pinewood; and Epiphany, Eutawville. Address: Summerton.

South Florida: John Calvin Worrell was ordained deacon on June 28th at St. Andrew's Church, Lake Worth, Fla., by Bishop Bram of South Florida. Presenter, the Rev. M. A. Frazell; preacher, the Rev. E. H. Manning.

Sidney Lanier was ordained deacon on July 5th at All Saints' Church, Winter Park, Fla., by Bishop Bram, Suffragan Bishop of South Florida. Presenter, the Rev. G. P. Reeves; preacher, the Rev. J. L. Duncan. To be assistant of St. Peter's Church, St. Petersburg, Fla.

Tennessee: Emry George Petering and Granville Cecil Woods, Jr. were ordained to the diaconate on July 2d at St. Paul's Church, Chattanooga, Tenn., by Bishop Dandridge of Tennessee.

Presenters, respectively, the Rev. J. T. Urban, the Rev. John Vander Horst; preacher, the Rev. Dr. R. H. Wilmer.

The Rev. Mr. Petering will continue in his secular work and serve as deacon of St. Paul's. Address: 305 W. Seventh St., Chattanooga.

The Rev. Mr. Woods will be resident minister of St. Mary's Church, Dyersburg, Tenn., with care of Holy Innocents', Trenton, Tenn. Address: 108 King Ave., Dyersburg.

Marriages

The Rev. Dr. Evan R. Williams and Miss Chloean Owens of Eugene, Ore., were married recently at St. Mary's Church, Eugene.

Degrees Conferred

The Rev. John R. Anschutz, rector of Christ Church, Georgetown, Washington, recently received the honorary degree of doctor of divinity from his alma mater, Drury College, Springfield, Mo.

The Rev. George B. Myers, professor emeritus of the School of Theology of the University of the South, was recently awarded the degree of doctor of divinity from Sewanee.

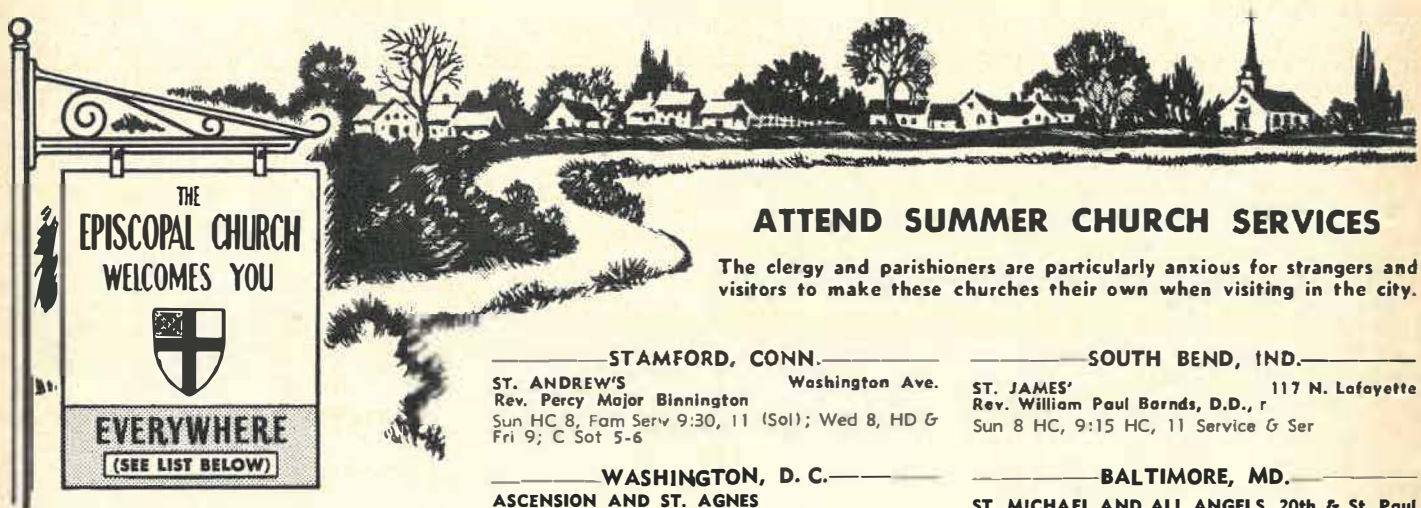
Living Church Correspondents

The Rev. Edwin A. Garrett, III is the new correspondent for the diocese of Pennsylvania. Address: 1008 Oak Lane Ave., Philadelphia 26.

The Rev. Thomas J. McElligott is now correspondent for the district of North Dakota, where he is canon missionary. Address: 204 Ninth St., S., Fargo, N. Dak.

Mr. Charles Perry is correspondent for Japan. Address: St. Paul's University, Ikebukuro, Tokyo.

Mrs. Neva Schellenger is now correspondent for the diocese of East Carolina. Address: The Diocesan House, Wilmington, N. C.



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OAKLAND, CALIF.

ST. PETER'S Broadway at Lawton Ave.
Rev. Dr. L. D. Canon Gottschall
Sun Masses 8, 11; Wed Healing Service & Address;
C by appt

SAN FRANCISCO, CALIF.

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.

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

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; YPF, Young People's Fellowship.



(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.
Very 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, but not more than one church in ten uses this roadside sign today.

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.

NEW YORK, N. Y.

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

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

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. 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. Roelif H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30 HC, Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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, Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu, (9 Family Ev & Com Breakfast), 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.
Rev. Francis Campbell Gray, r
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

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15), 11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as anno). C Fri 12, Sat 12 & 7