

# The Living Church

October 24, 1954

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**BISHOP & MITE:** A diocese survived [p. 9].

**STATEMENT ON HONOLULU**

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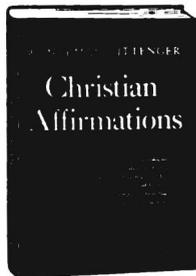
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# Christian AFFIRMATIONS

BY W. NORMAN PITTENGER

Dr. Pittenger has written, over the years, eighteen books, and in CHRISTIAN AFFIRMATIONS the author is concerned about men and women of today: what they are doing, what they are thinking, and where they are going. Why Do We Have Creeds? What About Salvation? What Happens After Death? Christian Worship: these are among the topics discussed.



The material in this book comes from three sources: Addresses at Trinity Church, N. Y., Addresses at the University of North Carolina and an Address to the clergy, Diocese of Connecticut. Publication Date, November 15.

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## LETTERS

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

### Re-Confirmed Directive

I am indeed grateful to you for sending me the tear sheet from THE LIVING CHURCH of October 3d. I appreciate the notice but I think it was a little confusing. I did not change my method of intinction but merely re-confirmed one of some years past. Some of the clergy had not followed that directive and quite a number had come into the diocese since it was issued. In consequence, we had a great variety of methods in use.

The things that I emphasized in my circular letter [on the directive] were (1) that the regular method of administering the Holy Communion was obligatory on all, but that intinction is purely optional and (2) that I object to the other two methods because in the first case the Wine is invariably on the palm of the hands of the recipient and in the other case the celebrant invariably gets saliva on his fingers from the lips of the recipient.

There are objections to the method we use, but I think they are less than the others.

(Rt. Rev.) JAMES M. STONEY,  
Bishop of New Mexico and  
Southwest Texas.

Albuquerque, N. M.

### Development or Obliteration?

It is remarkable in our country that thousands who profess and call themselves Christians do not believe that racial segregation is essentially or necessarily un-Christian, while other thousands have practically come to the point of view that there is no argument about it.

It is more than remarkable; it is serious, because it means profound disagreement and separation among many sincere Christians of both races. In the words of the World Council, segregation is said to be "abhorrent to God." Notwithstanding the Council's fine purpose of unity, I for one am thankful that its utterances are not ecumenical in the proper ecclesiastical sense of that word. Segregation may or may not be un-Christian, according to the principles of its observance. In this it is like any human relationship (e.g., that of man and wife, which may or may not be Christian).

One must readily confess there has been not a little un-Christian segregation in all parts of this country. To deal with this is a pressing task of the Church. But segregation is far from being necessarily un-Christian. Indeed, there has of late been great confusion of thought concerning the bearing of Holy Scripture on the subject:

(1) The extremist, who tells us that segregation is essentially and necessarily a sin, seems often to have in mind that great contention which, humanly speaking, almost split the early Church, namely, the Judaistic controversy. We need not go into details: the question was, must a Gentile first become a Jew before he can become a Christian? The great Jerusalem council decided, once and for all, in the negative.

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...et, they must have direct access to Christ by faith.

There is a great deal about this controversy in the Bible, especially in Acts and in St. Paul's Epistles, and men today often read into it this question of racial segregation. It has no direct bearing upon it. No Christian today would question that men, whether colored or white, have equal access to Christ as their Divine Redeemer.

(2) Again our Lord lays down very clearly the controlling principle of human relationships; "A new commandment I give unto you, That ye love one another; as I have loved you that you also love one another."

The word translated in our Bibles as "charity," or more consistently in the revised versions as "love," defines our duty to our fellow man whatever his color. It is the great word of Christianity, *agape*, which is, as some one has defined it, "the giving of self for the good of others." This is the kind of love that can be and is commanded. This love is our supreme duty in life as Christians; no racial barrier of any sort should stop it, nor need stop it.

Segregation is not necessarily in conflict with love so conceived. The ideal "neighbor" was of a different race. Far be it from me to claim that *agape* is exercised interracially as it should be anywhere in our country; but this is due to man's fallen nature, not to segregation as a fact. *Agape* indeed involves mutual self-respect, mutual protection of human rights and freedom, none of which is necessarily inconsistent with racial segregation. It knows nothing of "second class citizenship."

(3) On the other hand there is virtue rather than sin in the maintenance of the integrity of every race as it has come to be in the providence of God. Do we not read in Acts (17:26, Revised Standard Version) that God has "made from one every nation of man to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation?" These words seem clearly to indicate a divine purpose for every race. The plain implication is a racial separation, not inconsistent with love, but rather the appointment of God. It is a wonderful thought, in keeping with divine revelation, that in the "increasing purpose" of God through the ages there is a part to be played by each separate race through the maintenance of its own integrity, especially with its accomplished self-realization. The unity of all men in the Body of Christ, their personal equal value in the sight of God, is not denied by such a conception, but rather assumed.

May we not, as has been suggested, look forward, e.g., to the day when the subtle mind of the East Indian, as such, will be put to work on Christian revelation and contribute to a deeper and better understanding of it? What effect would the Indian's amalgamation with different races have upon this characteristic value? Indeed, it may well be that, when we plan to facilitate and expedite the amalgamation of the Negro race with other races, we are verily frustrating a great purpose of God. Where segregation is un-Christian, this is due to man's fallen nature, not to segregation itself.

When the Supreme Court of the United States, departing from its proper constitutional function of interpreting the law of the land, ventures into the field of some fancied results of educational psychology without any reference to the principles of human conduct and man's ultimate destiny as given us in revealed religion, it may haply be found fighting against God. A steadily increasing recognition of the rights and privileges of the Negro race is now, by all indications, receiving a severe blow by those in authority in both Church and state. An assumption of wisdom beyond God's word is rather a thing which must be "abhorrent to God."

I believe that this view of segregation would be pleasing to the Negro race as a whole, even if not to those misguided leaders whose motives are questionable; also to the best Christian-minded white people where the problems are acute, but perhaps not to those leaders of the nation whose motive to appease atheistic Communism abroad seems more important than the happiness and well-being of a large portion of our own land which would be insured by strict adherence to principle.

Who does best for the Negro race at home or abroad? He who seeks its highest development, though the way be long and hard, or he who plans for its obliteration?  
(Rt. Rev.) ALBERT S. THOMAS,  
Retired Bishop of South Carolina.  
Wadmalaw Island, S. C.

**Editor's Comment:**

While we appreciate the sincerity of Bishop Thomas in this thoughtful letter, it seems to us that his plea for racial purity has little connection with his ostensible subject of segregation. Nonsegregated races, such as the Chinese and the American Indian, seem to maintain their racial purity quite as successfully as, if not more successfully than, the Negro under segregation.\*

As was pointed out at the Assembly of the World Council of Churches, the reason why scriptural references are so indecisive on the subject is simply that no one believed in racial segregation in biblical times. National and religious segregation was often advocated with some emphasis on maintaining the purity and integrity of the national stock (although protests against it, such as the Book of Ruth, were not lacking); but the concept that broad racial groupings had anything to do with the subject did not become important until modern times.

Direct biblical warnings against intermarriage (which are numerous) are so obviously grounded on the maintenance of national and religious loyalties that they are seldom quoted in favor of discrimination on grounds of race against those who are one with us in nationality and religion.

\*According to a recent estimate (*Time*, October 4, 1954), 78% of American Negroes have some European ancestry, and the average ancestry of the American Negro is about one-third European, two-thirds African.



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## Quest for an Archangel

“A CHURCH seeking a pastor . . . frequently moves in very mysterious ways. . . . Often the members do not start with a job analysis to determine what capacities are needed in a leader for their situation. They set out in a vague search for an archangel, a combination of St. Francis of Assisi, Henry Ward Beecher, and Henry Ford.”

This is one of many observations — pithy, pungent, and seasoned with satire — in *Like a Mighty Army*, which is a “representative” selection of the “Letters of Simeon Stylites” that have appeared for the last five and a half years in the *Christian Century*. Of this column Dr. Halford E. Luccock, professor emeritus of preaching at Yale Divinity School, is now revealed as the author.

All that makes up life itself is grist for Dr. Luccock’s mill. In each letter he takes some facet of experience, some catch phrase, some cliché that is being

**LIKE A MIGHTY ARMY.** Selected Letters of Simeon Stylites. By Halford E. Luccock. Oxford University Press. Pp. ix, 182. \$2.50.

bandied about unthinkingly, some tendency of contemporary civilization, analyzes it, holds it up to the light, and draws a clinching conclusion.

Dr. Luccock is a Methodist, but that should not deter Episcopalians from the book. They will find little, if anything, that offends — unless it be the offense of the Gospel. And there is much that they may well ponder, even as they chuckle — whether it be the “collapsible speech that will come unrolled in the sight and hearing of any audience,” or the preacher “always busy baby-sitting with his reputation,” or the American multiplication of shrines, concerning which Simeon says:

“Where there is no real high altar of reverence, a lot of jerry-built side-show altars spring up. They meet a need for veneration, so probably every sport will have its shrine, and every activity, including the Hardy Pioneers of Needlework and the Twelve Apostles of Croquet.”

**ELIZABETH GRAY VINING** was tutor during the American occupation of Japan to Crown Prince

**THE WORLD IN TUNE.** By Elizabeth Gray Vining. Harpers. Pp. 124. \$1.75.

Akihito. From this experience her *Windows for the Crown Prince* was derived (Lippincott, 1952).

Mrs. Vining’s most recent book, *The*



DR. LUCCOCK  
“Jerry-built side-show altars.”

*World in Tune*, is a collection of brief essays, of a devotional nature, each taking its point of departure from a well-known poem, prose selection, or prayer (as, for example, the Prayer Book Collect for Purity). Mrs. Vining combines a Quaker devotion with a rare appreciation of Catholic forms.

Two minor errors: prayers for the dead “went out” with the Prayer Book of 1552, not with that of 1549 (p. 99). And the “Roman abbot Augustine”

went to England in 597, not in 570 (p. 103).

## In Brief

**THE DAYS OF CHRIST’S COMING.** The Picture painted by Fritz Wegner. The Story told by Dorothy L. Sayer. Seabury Press. Paper, 75 cents.

**DAVID THE SHEPHERD BOY.** The Story told by Elizabeth Goudge. The Picture painted by B. Biro. Seabury Press. Paper, 75 cents.

**ENID BLYTON’S CHRISTMAS STORY.** Illustrated by Fritz Wegner. Seabury Press. Paper, 75 cents.

**A CHRISTMAS CAROL.** Adapted from Charles Dickens by R. J. Crankshank. The Picture painted by Fritz Wegner. Seabury Press. Paper, 75 cents.

All of these attractive booklets, richly colored, are of same page size (11 1/2 x 7 3/4”) and contain three pages of text followed by one picture-page. Latter has a numbered window to be opened on every one of a several days before Christmas indicated also by numbers at corresponding parts of the text.

The first, with text by Dorothy Sayer is theological to the core (“When God the eternal Son of God the eternal Father willed to be born as man . . . there was great joy and wonder in heaven . . . and would make a fine Advent-through-Christmas-season book for any child [see p. 12].

Elizabeth Goudge’s story, *David the Shepherd Boy* (not King David, but one of the shepherds of the Nativity scene) is also good but somewhat lighter on the theological significance, though sound as far as it goes.

The other two are considerably stepped down religiously, although one of them has come to be regarded as a literary classic.

## Proven Preaching

A Review by the Rev. GEORGE W. BERSCH

**GO PREACH.** Edited by Theodore O. Wedel, and George W. R. MacCray. Foreword by the Rt. Rev. Henry Knox Sherrill. Seabury Press. Pp. xiii, 242. \$3.50.

**T**HE Presiding Bishop’s Committee for Laymen’s Work began, in 1944, to provide layreaders with sermons suitable for their congregations. The service has proven so valuable that today more than 2,500 laymen receive the monthly mailings, each containing sermons for four or five Sundays.

This volume, attractively printed, is representative of the sermons thus distributed and used during the last 10 years. It is divided into two sections, “For the Christian Year” and “On Great Themes.” Names of Church leaders recognized everywhere

will be found listed as contributors.

The coeditors ask that the importance and effectiveness of good sermons, well read by competent layreaders, be not discounted as a means of conveying the Christian message. Say they: “Not every sermon fresh from an ordained minister’s study is inspired”; and, “the layreader may convey a grace no less effective than that which the pulpit has in its keeping under ordained sponsorship. . . . The congregation may profit from the privilege of receiving instruction from a variety of trusted interpreters.”

Because these sermons are examples of proven preaching — tested not in single pulpits, but in many throughout the Church — they deserve attention from the layreaders for whom they were written and from the clergy, who could also profit by them.

# The Living Church

Established 1878

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

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The deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late important news, however, received in this office up to the Friday morning nine days before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

## Departments

BOOKS . . . . .	4	EPISCOPATE . . . . .	9
CHANGES . . . . .	23	INTERNATIONAL . . . . .	11
DEATHS . . . . .	19	LETTERS . . . . .	2
DIOCESAN . . . . .	15	SORTS . . . . .	5
EDITORIAL . . . . .	12	U. S. A. . . . .	6
EDITORIAL . . . . .			19

## Things to Come

OCTOBER							NOVEMBER						
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3	4	5	6	7	8	9	7	8	9	10	11	12	13
10	11	12	13	14	15	16	14	15	16	17	18	19	20
17	18	19	20	21	22	23	21	22	23	24	25	26	27
24	25	26	27	28	29	30	28	29	30				
31													

### October

- 24. 19th Sunday after Trinity. Religious Television Workshop, Broadcasting and Film Commission, NCC, Syracuse, N. Y., to 29th.
- 28. St. Simon and St. Jude.
- 31. 20th Sunday after Trinity.

### November

- 1. All Saints'.
- 7. 21st Sunday after Trinity. Every Member Canvass (to December 5th).
- 9. Tennessee election of a suffragan.
- 14. 22d Sunday after Trinity.
- 17. NCC General Board, New York, N. Y.
- 21. Sunday next before Advent.
- 25. Thanksgiving Day.
- 28. 1st Sunday in Advent. NCC General Assembly, Boston, Mass., to December 3d.
- 30. St. Andrew.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. 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.

# SORTS AND CONDITIONS

"TERRIBLE as an army with banners." So the lover describes his beloved in the Song of Songs, which is Solomon's. The reader cannot always be sure who is speaking at a particular moment in the Song of Songs. But here it makes no difference. Love approaches with banners flying and weapons flashing, and the heart's citadel trembles.

IN ITS ONSET, love is a kind of warfare, a double conquest of soul and soul. I do not think that this warfare is a consequence of sin. On the contrary, it is as close as man ever gets to his primal innocence, a wondrous realm in which surrender is victory, conquest is self-giving, bondage is freedom. There is terror in it, and anxiety, and dread, an awareness of the breakdown of defenses and the death of one life in the process of being born into another.

WE ARE accustomed to thinking of warfare and struggle as, if not evil in themselves, at least a result of evil. The biblical writer's comparison of his beloved to the terrifying aspect of an invading army is, however, psychologically true. That is how the young lover feels. And it may be that behind this psychological truth lies an important spiritual truth. The world of things that are true and pure and lovely and of good report is usually thought of by the modern Christian as a placid world. If we admit it to ourselves, such a world probably strikes us as somewhat dull and uneventful. We just cannot imagine excitement without sin in the picture somewhere — either as the attraction for the sinner or as the opponent for the virtuous.

THE DEVIL'S most blasphemous lie is that life would be dull if there were no sin to give it variety and an area of struggle and achievement. The shrewd encounter of good with good, the wiles and stratagems of self-surrender, the trumpet blasts of conquering honesty, the unfolding of world upon world of truth and beauty — all these demanding destinies, "terrible as an army with banners," would be the things against which we would be measuring our manhood if our first parents had not succumbed to the idea of getting without giving.

WHAT KIND of love am I talking about? — all kinds. The love of a man for a woman. The love of a parent for a child. The love of a man for God. It is all so very much the same that the Song of Songs, originally written as a poem of human love, has been included in the Bible and understood by all Christian generations as an allegory of Christ and His Church.

REGARDING our sinful condition as what makes life interesting is something like regarding the calisthenics the football squad goes through to get into condition as more interesting than the game.

To be sure, we may consider flabby muscles with a mournful fascination and take pleasure in the process whereby they become toughened up; but the real joy of football comes in the clash of one good team with another after their preparatory work is over.

AS I WATCH the children grow, I realize that I cannot much longer make them characters in my column with impunity. Once they were discovering their fingers and toes and basking in the light of adult attention. Thirteen has a whole new set of discoveries to make, but most of them are nobody else's business. They involve who is how popular and why, and what to do about it. Then there are matters of ideals and ambitions and great personal decisions.

IT IS a golden age, to be sure, but how vulnerable! A sneer is a deadly wound, a disclosed secret is a calamity. For the first time we care deeply about what we cannot control — the actions and opinions of those outside the family circle.

THIS IS the budding of the capacity to love. There is a childlike kind of love, too, but it does not know the perilous adventure of self-giving, of conquest and surrender. Shakespeare's Juliet was a 13-year-old. And though our civilization wisely keeps its young folk in the nest a little longer, the teen-ager has begun to play for keeps.

THE GREAT WORLD has its strange terrors; stranger yet to be one of them yourself some day, "terrible as an army with banners." But the ambush most to be feared, and sought, the battle most sharply to be joined, and won, and lost, is that with Him who gives all that He has, which is everything, and is content with nothing less than all that you have, and are, and can become. And that is true at 13 and 39, and 130.

AGAINST all this is the Johannine statement that "perfect love casteth out fear," not to mention our Lord's teaching against anxiety in the Sermon on the Mount. But Christ does teach us to be concerned about some things at the same time that He tells us not to be concerned about what we eat and drink and wear — He tells us to lay up treasure in heaven, and to seek first the Kingdom of God and His righteousness. There is a "holy fear" comparable to the fear in love described by the writer of the Song of Songs, and somehow it is a vital part of the joy of life.

PERHAPS age has something to do with the subject. Love brings adventure to the young and adventurous, peace to the weary veteran of the processes of spiritual growth. At any rate, I am sure that Adam's sin was not that he was adventurous but that he chose the wrong adventure.

PETER DAY

## NATIONAL COUNCIL

### More Chaplains Needed

Telegraphed by  
ELIZABETH McCracken

A statement regarding Church reaction to the selection of Honolulu as the site for the 1955 General Convention was made to National Council at its October meeting by the Presiding Bishop [see page 14].

Another report of high importance was one by Bishop Louttit of South Florida, chairman of the Council's Armed Forces Division. He called attention to the need for more chaplains and for more help to chaplains in meeting the urgent needs of men in the armed forces.

Cash amounting to \$1,300,000 has been received in the Builders for Christ campaign so far, Council was told. It is expected that the total goal of \$4,150,000 will be reached.

Council approved plans for a Prayer Book in French, especially for use in Haiti.

Leon McCauley reported for Seabury Press that the first printing of 250 copies of the new *Annotated Constitution and Canons*<sup>1</sup> had been sold out, and that 32 orders over that number were in hand.

The Rev. Tollie Caution, assistant secretary of Council's Division of Domestic Missions, will give half of his time to the American Church Institute for Negroes.

## CPC

### Prohibitive Cost

Normally the Church Periodical Club holds its triennial meeting at the same time and place as General Convention. The Club has decided to hold its 1955 meeting, however, in Chicago. Reason: it was thought by the Club that the cost of meeting in Hawaii, General Convention site for that year, would be prohibitive.

The action was taken at the Club's recent semi-annual meeting at Seabury House, Greenwich, Conn. In other business of the meeting a report was made by Miss Vivian Novak, Long Island diocesan CPC director and chairman of



MRS. WEDEL  
Officer for 500 women.

the national Books Fund committee. She reported more than 200 requests have been granted in the past ten months, totaling about \$5,000, to clergy, missionaries and Church institutions in 25 countries. These grants include new books of almost every kind, and more than 300 subscriptions or renewals mainly for technical or educational magazines. The money comes from parishes, dioceses, and individuals.

The headquarters secretary, Miss Elinore Pollak-Ottendorff, also has received, from diocesan CPC directors, requests for more than 300 names of missionaries or members of missionary families to whom a book will be sent at Christmas time as a special CPC gift.

## WOMAN'S AUXILIARY

### Election for Triennial

Mrs. Theodore O. Wedel, Washington, D. C., has been elected presiding officer of the Triennial of the Woman's Auxiliary, to be held in Honolulu, September 4 to 15, 1955. Mrs. Wedel's election took place at the recent quarterly meeting of the National Executive Board of the WA in Greenwich, Conn. Also elected was Mrs. Percy V. Penny-

backer, Jr., of Austin, Texas, who will serve as assistant presiding officer.

Both Mrs. Wedel and Mrs. Pennybacker have been active in the national life of the Church, each having served as chairman of the National Executive Board of the Woman's Auxiliary. Both have also contributed to interchurch cooperation in the United States through membership in the board of United Church Women. This summer Mrs. Wedel and Mrs. Pennybacker participated in the Second Assembly of the World Council of Churches in Evanston, Ill. Mrs. Wedel, who has been actively engaged in the field of Christian education for many years, was a consultant to the Assembly, and Mrs. Pennybacker was one of the 14 official delegates from the Church.

As presiding officer, Mrs. Wedel will preside at sessions of the Triennial Meeting, at which 500 women will gather to guide the WA in its next three years of activity.

Her husband is the Rev. Canon Theodore O. Wedel, warden of the College of Preachers in Washington, D. C. As a resident of Washington, D. C., Mrs. Wedel has been prominent in capital affairs. She was a member of the Consumer Advisory Committee to the President's Council of Economic Advisors, a member of the Women's Joint Congressional Committee, a member of the Washington Board of Welfare, and vice chairman of the Citizen's Committee for the Washington International Center.

## Hardship in Philippines

Mrs. Robert R. Vance, Worthington, Ohio, is the new chairman of the National Executive Board of the Woman's Auxiliary to National Council. Mrs. Vance was elected at the board's recent quarterly meeting in Greenwich, Conn. She succeeds Mrs. Sumner Walters of Stockton, Calif., chairman for the past year. Also elected were Mrs. C. G. Perry, Gering, Neb., who becomes vice chairman; and Mrs. Lawrence Dorsey, Indianapolis, Ind., who succeeds Mrs. Perry as secretary.

In accepting the new office, Mrs. Vance expressed the desire to see women do more to help integrate the total work

**TUNING IN:** ¶The new *Annotated Constitution and Canons* is a new edition, edited by Jackson A. Dykman, of a monumental work by the late Rev. Edwin Augustine White. The original work brought the history of the canons down to 1922.

But many amendments have been made since that time, calling for an edition including a treatment of these. This work gives the entire history of every canon, tracing its successive revisions and interpreting its present significance.

of a parish. She added that she felt the Church was moving in this direction. In addition to her leadership in the WA, Mrs. Vance is one of two women members of Bishop and Chapter, the diocese of Southern Ohio's executive council.

Election of officers came in the midst of a regular meeting of the board lasting from October 8th to October 11th. The main business was taken up with preliminary planning for the Triennial of the Woman's Auxiliary, to be held in Honolulu, September 4 to 15, 1955 [see above].

United Thank Offering grants totaling more than \$75,000 were also made, including three for work in India, subject of nationwide missionary study for 1955.

Miss Constance Bolderston, principal of St. Stephen's High School, Manila, Philippine Islands, addressed the Board on the role her school of 1600 pupils, most of them Chinese, is playing in the total mission task of the Church in the Philippines.

One of the many Americans held in the Santo Thomas internment camp during the war, Miss Bolderston described some of the hardships the Philippine people are still facing as the result of Manila's destruction. She said Manila still lacked any public transportation system, and the disrupted state of drainage and sewage facilities causes the portion of the city in which St. Stephen's High School and St. Luke's Hospital<sup>1</sup> are located to be flooded during bad rain storms. She expressed great enthusiasm for the efforts the Church in the Philippines was exerting on behalf of its young people.

## LAITY

### Ecumenical Leader Dies

Mrs. Edwin Allen Stebbins of Rochester, N. Y., a leader in the Ecumenical Movement and a delegate from the Episcopal Church to the Second Assembly of the World Council of Churches last August, died in Rochester October 1st.

Her ecumenical career began in 1927 when she was named a member of the World Continuation Committee of the World Conference on Faith and Order. She was alternate delegate to the Second World Conference on Faith and Order, Edinburgh, 1937, and to the Third World Conference in Lund, 1952.

From 1937-1948 Mrs. Stebbins (Elizabeth Sibley) was a member of the joint executive committee for the conferences on Faith and Order and on Work and Life, and later in the period was on the committee which laid ground work



MRS. STEBBINS  
*End of a career.*

for the World Council of Churches.

In 1950 Mrs. Stebbins also was active in the National Council of Churches. She was a member of the Department of Worship and Fine Arts, a board member-at-large of the General Department of United Church Women, a member of the Committee on Business and Finance. She had been one of the constituting assembly for the National Council of Churches in Cleveland that year.

Mrs. Stebbins was for several years a member of the National Executive Board of the Woman's Auxiliary and was presiding officer of the Triennial Meetings in 1937, 1940, and 1943.

[RNS]

### Death of a Justice

Funeral services for Supreme Court Justice Robert H. Jackson (who died of a heart attack October 9th) were held October 12th in Washington Cathedral, Washington, D. C. He was 62 years old.

The Rev. Alfred St. J. Matthews, assisted by the Rev. Albert H. Lucas, archdeacon of the diocese of Maryland, conducted the service. Justices of the Supreme Court attended as honorary pallbearers. Bishop Dun of Washington pronounced the benediction at the funeral. Mr. Matthews is the rector of St. John's Church, McLean, Va., which was Justice Jackson's parish.

Justice Jackson's only son, William E., attended St. Alban's (National Cathedral School for Boys) in Washington, D. C.; and his only daughter, Mary Margaret, is the wife of G. Bowdoin

Craighill, Jr., son of the chancellor of the diocese of Washington.

William E. Jackson graduated with the highest scholastic honors of his class from St. Albans, at the time when Archdeacon Lucas was headmaster. Mr. Jackson is now with a New York law firm. Mary Margaret Craighill teaches Sunday school at St. John's, McLean.

Admitted to the New York bar in 1913, Justice Jackson began practicing law in Jamestown, N. Y. By the time he went to Washington at the age of 42, his abilities as a lawyer were widely recognized.

He became an associate justice in the Supreme Court in 1941. In 1945 President Truman selected him to serve as the chief U.S. prosecutor for the Nürnberg trials of Nazi war criminals (his son was with him during the trials in Germany).

### Member from Cabinet

Charles S. Thomas, Secretary of Navy, has been named a member-at-large of the Presiding Bishop's Committee on Laymen's Work.

Before assuming his cabinet post in May, 1954, Mr. Thomas had been assistant secretary of Navy during the first five months of the Eisenhower Administration and, later, assistant secretary of defense for supply and logistics.

## ARMED FORCES

### National Chaplain

The Rev. Canon Curtis W. V. Junker, director of Youth and Christian Education for the diocese of Dallas, has been elected national chaplain of the Naval Reserve Association.

For the past year Canon Junker has been national chaplain of the Reserve Officers Association, a position held by priests of the Church for the last three years. Canon Junker was a chaplain in the U.S. Naval Reserve 1944-1946.

### West Point Ministry

A change in the religious ministry at the U.S. Military Academy at West Point to bring it under the Army Chaplains Corps was advocated by the American Lutheran Church at its 13th biennial convention in Beatrice, Neb., Religious New Service reports.

An adopted resolution called upon Congress to repeal legislation passed in 1896 which stipulates that spiritual services at West Point are to be provided by the Episcopal Church.

Similar action, it was said, has been

**TUNING IN:** <sup>1</sup>St. Luke (the "beloved physician" of Colossians 4:14) is an obvious patron for a Church hospital, many of which in various parts of the country are dedicated to him. Other hospital dedications, however, are found: e.g., St. Mar-

garet's, All Saints', St. Barnabas', St. John's, St. Mary's, etc. St. Luke, whose feast day is October 18th (last Monday), is generally held to have been the author of the Gospel named after him, as well as of the Acts of the Apostles.



## ACU BANQUET\*

*"History is a tonic for drooping spirits."*

taken by other Protestant denominations, among them the Evangelical Lutheran Church, American Baptist Convention, and Presbyterian Church in the U.S.A.

## ACU

## Theology of Officials

The American Church Union has adopted a statement embodying plans for the future in terms of goals, stepped up teaching, and evangelism. The statement was adopted at the ACU's annual council meeting, held at the House of the Redeemer, New York City.

More than 200 persons attended the annual ACU banquet, traditionally held at the time of the council meeting.

Spencer Ervin, ACU president, speaking briefly at the banquet, pointed to the conflict between the official theology of the Church, and the theology of officials of the Church.

Mr. Ervin spoke of an attack being made by some officials of the Church upon the Church's faith and doctrine.

In supporting his contention that the official theology of the Church is Catholic he quoted the Archbishop of Canterbury: "We have no faith of our own, only the Catholic faith of the ages."

The main speakers of the evening were Bishop Strong of New Guinea and Bishop Brady, Coadjutor of Fond du Lac. They were introduced by Mr. Ervin.

Bishop Strong has headed the missionary diocese of New Guinea for 18 years. While admitting that there were things in the Church that could make one worry, he called to mind the words: "History is a tonic for drooping spirits," and reminded his hearers of the deplorable state of the Church at the end of the 18th century, when celebrations of the Holy Communion were rare in many parishes. The fact that the Church has survived at all from those times he called

wonderful, and proof that the Church truly has the spirit of Catholicism in it. The signs of the revival in the Anglican Communion can be seen everywhere, and were most vividly seen in the two great Congresses held in the United States this past summer; the Catholic Congress and the Anglican Congress. There could be no doubt, the Bishop said, that the Catholic Revival had borne some fruit in every nook and cranny of the Church, and no matter how "low" the churchmanship, some at least of the signs of the Catholic Revival could be discerned. Bishop Strong went on to tell of his own personal spiritual pilgrimage, and of some of the fruits of the work in New Guinea which were made evident during the recent war, when the lives of many American and British fighting men were saved by Christian natives.

Bishop Brady, Coadjutor of Fond du lac, spoke of the three phases of the Catholic Revival. The first, he said, was the establishment of the Faith. The second was the establishment of Worship. The third and present phase was the establishment of what the Faith implies, namely the discipline of the Catholic religion. The Church has been widely influenced by the revival of Catholic Faith and Worship, but the practice of Catholic discipline is not yet widespread, he said. It is the task, he believes, of loyal Churchmen to advance the practice of that discipline.

The American Church Union could help in that task in three quite specific ways, the Bishop suggested: It could be come the initiator of a great revival of religion in the Church, that is, getting people saying their prayers, grace at meals, devotions to the Blessed Sacrament. To this end it should publish simple devotional pamphlets, and distribute them by the million. It should

\*Left to right: Fr. duBois; Bishop Campbell; Bishop Strong; Spencer Ervin; Bishop Brady; and the Rev. H. R. T. Brandreth, rector of St. George's Church, Paris.

have a rule of life for all its members be they bishops, priests, or lay men and women. In the second place, the Union should be a bond of union between Catholics everywhere. It must actively support efforts to establish Catholic Faith and practice, wherever the efforts are made. In the third place, the ACU should become a security for Catholic scholarship. It should do this by financing men through seminary. If, Bishop Brady said, another group is willing to finance men who are willing to sell their souls, the ACU should make it possible for men to go to seminary without selling their souls. It should also be made possible for priests to engage in scholarship, and thus encourage a great increase in the number of publications dealing with the Catholic faith.

At the council meeting Spencer Ervin was reelected president. Vice presidents elected were: Bishop Campbell, O.H.C., Fr. Kroll, Superior, O.H.C., Fr. Williams, Superior S.S.J.E., Fr. Joseph, Superior O.S.F., the Hon. William R. Castle of Washington, and Mrs. Frederick D. Sharpe of Dennysville, Me. Also elected were 15 members at large and chairmen of committees.

## PRAYER BOOK

## Largest Distribution

The largest distribution made in many years of the Holy Bible and the Book of Common Prayer has been reported by the Bible and Common Prayer Book Society of the Episcopal Church for the period from October, 1953 to September 30, 1954.

Two hundred and nineteen requests, amounting to 2,396 Bibles and 11,054 Prayer Books, were fulfilled. Some of the requests included the chapel of Sing Sing Prison, Ossining, N. Y.; 41st Artillery Group, Ft. Sill, Okla.; U.S. Navy Ship, "James O'Hara," San Francisco.

## MASSACHUSETTS

### Offering for India

The Rev. Anson Phelps Stokes, Jr., Coadjutor-elect of the diocese of Massachusetts, will be consecrated December 12th at Trinity Church, Boston, at 10:30 a.m.

The Most Rev. Henry Knox Sherrill, Presiding Bishop will be consecrator. Bishop Nash of Massachusetts will be one of the co-consecrators.<sup>1</sup>

The offering at the consecration service will go to the Rev. Philip B. Parmar, Bishop-elect of Bhagalpur, India, or his discretionary fund. Mr. Parmar will be consecrated as the second bishop of the diocese of Bhagalpur, December 12th, in St. Paul's Cathedral, Calcutta, India. He was a recent delegate to the Anglican Congress in Minneapolis, representing the Church of India, Pakistan, Burma, and Ceylon.

## DELAWARE

### Spiritual Strength

Bishop McKinstry has informed the standing committee of his diocese that he has submitted his resignation as Bishop of Delaware to Bishop Sherrill. The resignation is to take effect December 31st, subject to the consents of the rest of the Church's bishops. The decision of the Bishop, who is 60, was made under the urgings of his physicians and after consulting with the Presiding Bishop.

The news of the Bishop's resignation was reported by a secular newspaper on October 8th. It is reported that Bishop McKinstry regretted that the news broke before there was time to notify his brother bishops.

Succeeding Bishop McKinstry will be the Rt. Rev. J. Brooke Mosley, coadjutor of Delaware. Formerly dean of the Wilmington Cathedral, Bishop Mosley was elected coadjutor on June 29, 1953. It was upon warning of physicians that he must have assistance that Bishop McKinstry asked the diocesan convention in May, 1953, for the election of a bishop coadjutor. Convention unanimously approved the request.

Upon receiving notice of Bishop McKinstry's wish to resign, Delaware's standing committee sent a letter to all diocesan clergy which said:

"Although the final approval for this action rests with the House of Bishops, we, as Churchmen of Delaware, must begin now to make our adjustment to the resignation of one who has been our chief



BISHOPS MCKINSTRY AND MOSLEY\*  
*Delaware's Bishops.*

pastor and shepherd for many years [since 1939]. To his leadership under God we are indebted for more than we can adequately express. Bishop McKinstry has set the business of the diocese upon sound and stable foundations, his vision having carried it forward into many new fields of service. He has quickened the interest and devotion of the laymen. His spiritual strength has sustained him beyond the limits of physical endurance and its legacy will abide with us far into the future.

"We are fortunate indeed, that his successor, the Rt. Rev. J. Brooke Mosley, has already been chosen and will assume full responsibility immediately upon the effective date of this resignation. We ask that Episcopalians and, indeed, all other communions, join in prayers of thanksgiving for the ministry of Bishop McKinstry and in supplication for the divine guidance upon Bishop Mosley and the diocese."

## NORTHERN INDIANA

### Three Passions

*By the Rev. W. C. R. SHERIDAN*

A small but sturdy diocese is Northern Indiana, where the memory of years of discouragement is still fresh.

That discouragement has been wiped away by zealous laypeople, young clergy, and a bishop who, by the description of one of his priests, "is one of the most exemplary priests I have ever known."

October 25th is the 10th anniversary of the consecration of the Rt. Rev. Reginald Mallett as Bishop of Northern Indiana. A mass of thanksgiving will be held at St. James' Church, South Bend, that day. In the afternoon, in the same city, several hundred people will crowd into the episcopal residence to greet the

\*On June 29, 1953.

bishop and his wife. A money gift will be presented to Bishop Mallett by diocesan clergy. Laypeople are sending everything from flowers to homemade jam for the occasion.

A resolution of gratitude for Bishop Mallett's episcopate was enthusiastically received by the 56th annual diocesan council, which met at St. John's Church, Elkhart, on October 7th.\*

There is wide-spread respect and affection for the chief pastor in Northern Indiana. In a diocese where, it is said, there are uncommonly hard working priests, Bishop Mallett works hardest.

The Bishop as a person is completely approachable. Along with his self-effacement (the diocesan council has found it difficult to be allowed to raise his salary), the Bishop is immovable on matters of principle.

Bishop Mallett is deeply evangelical about the Catholic Faith in its fullness — as the Episcopal Church has received the same — but he loathes preoccupation with ceremonial for its own sake. He does not take himself seriously, but he takes his episcopal office with absolute seriousness. Running through his personal and official life is a strong sense of humor.

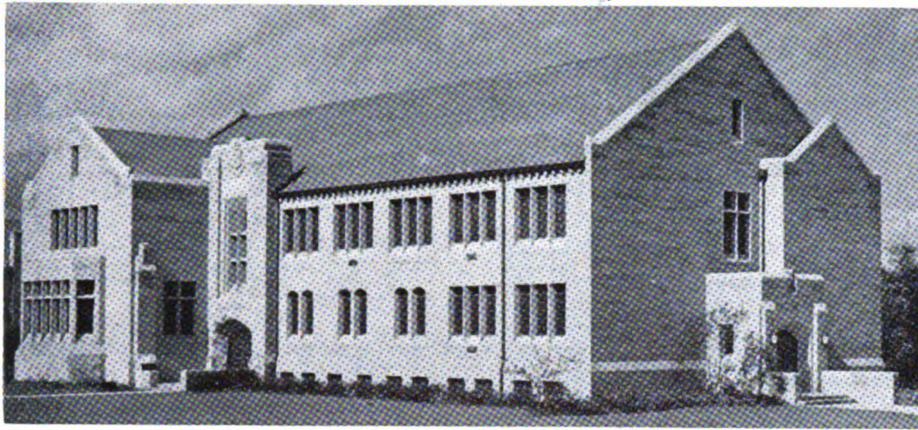
Bishop Mallett was consecrated in South Bend in 1944 (he had been the rector of Grace and St. Peter's Parish, Baltimore, for the previous decade). At the time, Northern Indiana was a discouraged diocese. The effects of the depression had not worn off. World War II had created a serious clergy shortage; there were parishes which had not had resident priests for one to three years. The illness and consequent death, in 1944, of the devout and much loved Bishop, Campbell Gray, had hit the diocese at a tragic time. That year there were 13 priests at work. There were some Churchmen who believed the only solution was to merge Northern Indiana with the diocese of Indianapolis. But Northern Indiana survived, and now the diocese and its bishop look back, over 10 years, with thanksgiving and forward with hope.

Bishop Mallett, as the chief pastor,

\*Elections at the council were: Standing committee: clergy, L. S. Olsen, G. B. Wood, W. C. R. Sheridan, D. J. Reid, R. J. Murphy. Diocesan secretary, Rev. H. L. Varian. New members of Bishop and Council: clergy, R. F. Royster, W. P. Barnds, R. J. Murphy; lay, B. B. Boulton, Rupert Esser, K. L. Kintner. New examining chaplain: Rev. W. P. Barnds. General Convention deputies: clerical, L. S. Olsen, G. B. Wood, R. J. Murphy, H. G. Kappes; lay, C. M. Boynton, B. B. Boulton, Franklin Miles, Fritz Alexander. Convention alternates: clerical, W. P. Barnds, W. C. R. Sheridan, W. L. Wells, Richard Cooper; lay, Paul King, Kenneth Kintner, Archie Riggs, M. J. Latta.

**TUNING IN:** ¶In what has been claimed invariable Anglican practice at least three bishops officiate at the consecration of a bishop. When there are more than three, three of them are still regarded as consecrator and co-consecrators (two). This

goes back to an ancient and almost universal custom in the Holy Catholic Church, signifying that it is the Church which consecrates. But consecration by one bishop alone, which has taken place in emergency, is held valid.



HOWE'S NEW ACADEMIC BUILDING  
*The sacraments are the center of a million dollar campus.*

has three "major passions": (1) the family life of the diocese, (2) the support of missions, and (3) meeting the National Council's quota.

The family life of the diocese is strengthened by the strong sense of personal hospitality which the Bishop and Mrs. Mallett both have. There is an annual luncheon at the episcopal residence for all the clergy and their wives, in honor of the new priests. Bi-monthly instructions for the new clergy at the bishop's house include over night hospitality. The whole diocese is invited, congregation by congregation, to the summer chapel at Lake Wawasee for Sunday worship, swimming, and a pot luck lunch. Open house is occasionally held at the episcopal residence in South Bend, especially on the Bishop's consecration anniversaries — five years ago nearly 700 people came from as far away as 100 miles to wish the bishop well.

There are few "traditionally Episcopal" families, and no large reservoir of the faithful. There are virtually no parish endowments. However, everyone (except Roman Catholics) in all of this part of Indiana is looked upon as a potential convert. In every parish and mission a substantial proportion of the Churchpeople were converted within the last ten years. They represent every nationality and every economic group. They have fired up the diocese by zeal for their new Faith and by love for the riches of sacramental life. More than 3700 people have received Confirmation in these 10 years.

Northern Indiana is still a small diocese (some 9,000 baptized souls). Yet, new missions have been started, or old ones given new life, on the average of one a year. In the small towns a mission often begins with a new congregation buying a house. The house becomes the combined church, priest's apartment, and parish house. With the aid of the

diocese, local Churchpeople then start paying off the remaining mortgage.

Establishing new missions in Northern Indiana takes determination and sacrifice. Except in the big cities near Chicago, such as Hammond and Gary, "Hoosierland" is still the land of the Fundamentalist, the W.C.T.U., and the Bible Belt. Winona Lake, the largest gathering place for this kind of religion in the United States, is in the middle of Northern Indiana. And the bigotry and evil of the defunct Klu Klux Klan still lives on. Anti-Catholicism is not dead, and in more than one place Episcopal Church priests have been spit on. Yet, the Church grows steadily. Every parish church and mission has recently finished, or is in the midst of finishing, a major program of physical repair. Two new churches have been built: St. Andrew's, Kokomo, and Holy Trinity, South Bend.

The latter is, so far as is known, the only Hungarian-American congregation in the Episcopal Church. Under the leadership of the Rev. H. G. Kappes, this mission has two new buildings of brick functional design. They are valued at \$100,000.

Fourteen parish churches have been enlarged or beautified and 13 new rectories, or homes for assistant priests, have been purchased.

A diocesan summer center worth more than \$100,000 has been given to the diocese. The center consists of a chapel, a summer residence for the bishop, a vacation cottage for priests and their families. The new episcopal residence in South Bend is valued at \$50,000.

A famous diocesan institution is Howe Military School, at Howe, Ind. It is almost unique among military schools in that it is a practicing Church school. Two priests serve as chaplains. The sacraments<sup>1</sup> are always available. St. James' Chapel stands at the center of



HOLY TRINITY, SOUTH BEND\*  
*Hungarian-Americans build new church.*

campus life. Howe school is about halfway in a \$1,200,000 building program. Already completed are: a new academic building, swimming pool, and \$500,000 worth of barracks.

Culver Military Academy at Culver, Ind., is in the diocese but does not belong to it. Annually, approximately one out of five of its cadets are Episcopalians. There is an Episcopal Church chaplaincy to the school, which the Culver authorities support and encourage. The chaplaincy is supplied by St. Thomas' Church, Plymouth. [For news about how St. Thomas' Church helped in the flood emergency, see p. 18.]

Among the stories of growth in church life in the diocese, St. John's Parish, Elkhart, could serve as an "Horatio Alger." When the Rev. Leslie Skerrn Olsen came to be its rector a little more than 10 years ago, St. John's was barely going with 200 communicants. It now has approximately 1000 communicants, an assistant priest, a \$200,000 chapel and parish house. Fr. Olsen is the first member of the National Council from the diocese.

Many parishes are active centers for work with Alcoholics Anonymous and almost every priest works with the A.A.'s.

One of the fruits of Bishop Mallett's passion for missions has been the amazing growth of the Children's Lenten Mite Box Offering. In 1944 it was around \$1800. In 1954 1900 Church school children gave \$4808.32. The dio-

\*When Bishop Mallett laid the corner stone.

**TUNING IN:** ¶The sacraments include, in the Episcopal Church, the two that are "generally necessary to salvation" (i.e., necessary for all believers when they can be had). These are Baptism and Holy Communion. They are sometimes called

the "major sacraments" or "sacraments of the Gospel" (because their institution is recorded in the Gospels). The Episcopal Church also provides for the other five sacraments: Confirmation, Matrimony, Penance, Unction, Holy Orders.

..., by a wide margin, leads the whole church per capita in the annual children's Lenten self-denial offering. The Bishop's determination to meet the National Council's quota each year shared by most of his priests and laypeople. In 1944 the offering was around \$500. In 1954 the diocese will have paid its full share of \$21,000. There is one year when Northern Indiana gave 75% of its total mission income to meet the assigned amount. The Reconstruction and Advance Fund was supported generously (more than \$30,000) and it is expected that the diocesan members of the Builders for Christ fund will be given.

There are 26 clergy in the diocese. Every parish and mission has a priest here there is provision for one. The clergy are a strong, young group; their average age is 39. Fourteen native sons are studying for the priesthood.

Each summer approximately 250 Church boys and girls attend two diocesan camps and conferences at Winimac and Howe Military School. They are considered to be among the best taught and most thoroughly altar-centered young people's groups in the Church.

Twelve parishes and missions are cooperating with Indiana University on a program of adult education known nationally as the Indiana Plan. This is led by Churchman, Dr. Paul Bergevin, of the Indiana University faculty and he is assisted by another Episcopalian, Prof. Dwight Morris.

The mission property of the diocese (a survey has just been finished) is conservatively valued at \$486,000, with only 10% of that amount owed. The parishes themselves have this year completed fund drives of \$922,000. This sum is being used for new parish houses and enlarged church buildings.

The Family Eucharist, growing in popularity throughout the diocese, means a strong sacramental religion for the future.

The future looks bright for Northern Indiana. After ten important years, Bishop Mallett told his diocese (in a pastoral address during the 56th annual diocesan council, at St. John's Church, Elkhart, on October 7th):

"In my first address given you in 1944, I summarized the philosophy by which I intended to live and do my work as your Bishop. I am glad to say that I still live by it and can repeat it with determination and vigor: with no personal ambitions and with no personal desires, I am willing to give myself to my work, 'to spend and be spent,' to do God's will."

**TUNING IN:** Bishop Gardner is the sixth bishop of a diocese that was the scene of Church life in colonial times, with many historic church buildings still in use. Its early history is described in a recent publication of the Church Historical Society

October 24, 1954

TEXAS

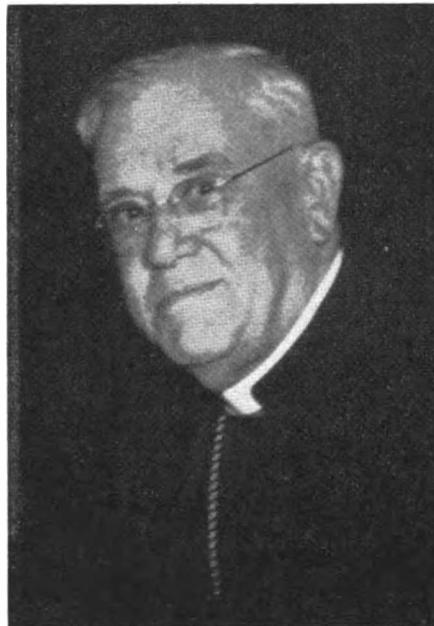
Neck Operation

Bishop Quin of Texas is reported recovering satisfactorily after a neck operation October 7th. He is a patient at the new Episcopal Church hospital, St. Luke's, located in the Medical Center at Houston [see page 16]. The Bishop is expected back in his office the first part of November.

NEW JERSEY

Surgery

Bishop Gardner of New Jersey underwent surgery for a serious abdominal ailment at Mercer Hospital, Trenton, N. J., on October 13th. His condition



BISHOP GARDNER  
Outlook favorable.

shortly after the operation was encouraging and his physician reported the outlook for complete recovery was favorable. The surgery was the culmination of two years of ill health.

LONG ISLAND

Brief Illness

The recent illness of Bishop DeWolfe of Long Island was brief and not serious, according to word from the diocese. Reported to be suffering from a virus infection on October 11th, the Bishop was able to conduct a quiet day for diocesan laymen on the 12th. He made a parochial visitation on the 13th, and kept out of town engagements on the 14th.

(The Anglican Church in New Jersey, by Nelson R. Burr. \$10) which will be reviewed in a future issue of The Living Church. Organized as a diocese in 1785, New Jersey was without a bishop until the consecration of John Croes in 1815.

INTERNATIONAL

ENGLAND

Translation

The Queen has approved the translation of the Rt. Rev. Benjamin Pollard from the suffragan see of Lancaster (diocese of Blackburn in the province of York), which he has served since 1936, to the bishopric of Sodor and Man, according to the London Church Times.

CANADA

Crowded Arena

It is the feeling of Churchpeople in the diocese of British Columbia that the recent visit of the Archbishop of Canterbury, Dr. Fisher, to that diocese is a memorable event in its history.

Commenting on the visit, the Most Rev. Harold E. Sexton, Archbishop of British Columbia, said that it was memorable not only because the Archbishop of Canterbury "is the first citizen of the United Kingdom, ranking next to the Royal House, but because the recognition of his primacy holds together the various churches which comprise the far-flung Anglican Communion."

The visit was part of a tour, by Dr. Fisher, of Western Canada during which he addressed meetings and preached in see cities.

While in British Columbia he took part in a service in Christ Church Cathedral, Victoria, which was followed in the evening by a service of witness in the city's memorial arena. More than 8,000 crowded the arena for the service.

During his visit Dr. Fisher dedicated the Northwest tower of Christ Church Cathedral, together with the memorial window in the porch of the tower, known as the Winnington-Ingram tower.

WORLD COUNCIL

Lectures in Switzerland

The Rev. Canon Theodore Wedel, warden of Washington Cathedral's College of Preachers for the last 15 years, has been invited to lecture this winter at the Ecumenical Institute, Bossey, Switzerland. His subject will be "Communicating the Gospel." [For news about Mrs. Wedel, see page 6.]

The Institute was founded in 1946 under auspices of the World Council of Churches. Dr. Wedel is a past chairman of the Commission on Evangelism of the World Council's study department.

## Rehearsal for Advent

**A**DVENT is just about a month away. The first Sunday in Advent falls this year on November 28th.\*

Advent is provided, in both the Prayer Book and Hymnal, with a liturgical richness which, if fully utilized, could make the season one of joyous expectation. But unfortunately Advent suffers a neglect that prevents it from fulfilling its true function. The reason is not far to seek: when Advent comes Christmas is not far behind. Indeed, it is very much upon us; and this obscures the significance of Advent in its own right.

We do, it is true, hold our men's corporate communions on the first Sunday in Advent; and this wholesome observance seems now to be all but universal in the Episcopal Church. General church attendance, too, may be even a little "up" in Advent. And we do sing Advent hymns — at least the more familiar ones. But how many congregations learn any of the new hymns that *The Hymnal 1940* provides for Advent? And how many Churchpeople are conscious, while the world around them is shouting "Christmas," that they are living in Advent?

Advent has a flavor all its own. It is a bitter sweet flavor, deriving from its dual character. In Advent we look backward and forward. We look back to the past aeons of history when God, through the ups and downs of the Old Testament, was preparing a special people for Himself — a people of whom the Messiah, the Christ, should be born. We look back to John the Forerunner as he heralds the immediate approach of that event — "The voice of one crying in the wilderness, Prepare ye the way of the Lord."

But Advent also looks forward — toward the consummation of history, toward Christ's coming in power and great glory to judge both the quick and the dead, and toward the ushering in of God's eternal kingdom.

It is this double reference — to the future and to the past — that gives to the season of Advent its own nuance. And there is an immediate relevance also: we do not, in Advent, merely look to the past with the detached eyes of historians; we identify ourselves, the new Israel, with the Israel of old, as it awaited its Redeemer; for we await our Redeemer, who, once among us in the flesh, now continues to come to us in His Eucharistic action and presence.

"Bethlehem" means "house of bread"; and our Bethlehem, as Christians, is the altar of God, where we meet Him who is the Living Bread. It is here that we properly celebrate His birth.

There is thus about Advent an expectancy that is spoiled if we begin Christmas in Advent and keep not Advent as Advent.

Churchpeople cannot avoid altogether being caught up in the swirl of pre-Christmas celebration of Christmas that has of late become more and more a feature of our secularist society. And of course practical plans for Christmas have to be made in advance.

**B**UT it is precisely for these reasons, if for no others, that Episcopalians should take positive steps to accent the character of Advent. And now — a month in advance — is the time to think about these. Here are a few suggestions:

(1) In the home. Church families can observe the ceremony of the Advent candle or wreath. Four or five candles (depending on whether the observance is begun the Sunday next before Advent or the first Sunday of Advent) are set in a wreath or in a candlestick. One candle is lighted each week, to the reading of an appropriate passage of Scripture and perhaps to the accompaniment of the Advent Collect.

Now is the time to look for such a candlestick.

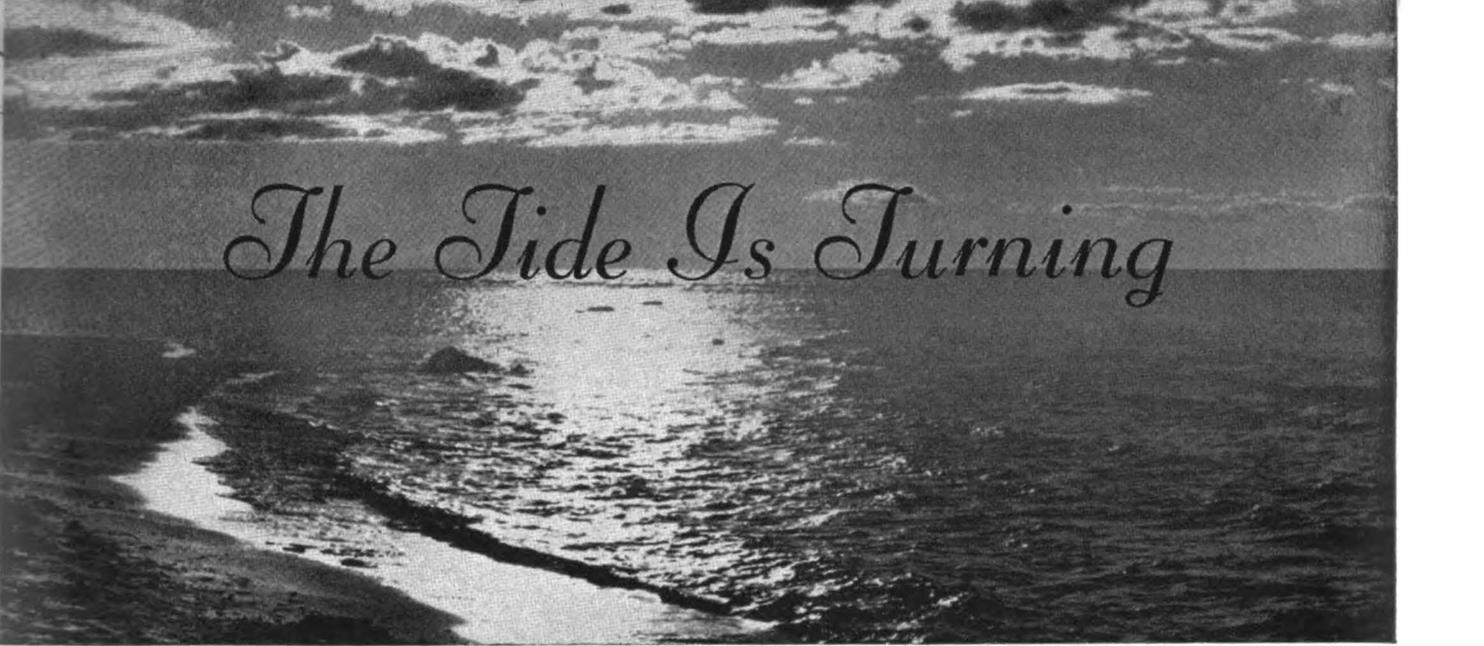
Each child might be given an Advent House. This is a cut-out of a house with a number of closed windows, one of which is opened on each of the days of Advent, revealing a surprise picture. The last picture, to be opened at Christmas, shows the Nativity. This is an excellent device for keeping in children's minds the significance of the season; but Churchpeople should see to it that it is a real Advent House, and not one of the bogus ones on the market with Christmas pushed back to the middle of December. (A suitable one — with text by Dorothy Sayers — is "reviewed" on p. 4; now is the time to order it.)

(2) In the Church. The clergy, we think, might take one or more Sundays at the end of the Trinity season to remind their congregations that Advent is coming, to summarize its purpose, and to explain how it should be observed. If one Sunday seems sufficient, then we have an obvious provision already made: the Sunday next before Advent — sometimes (from the opening words of its Collect) called "Stir up" Sunday.

And what about Advent music? One hears much at the beginning of Advent about rehearsing Christmas music. But we have yet to hear of a choir beginning weeks in advance to rehearse Advent music. But perhaps we shall. . . .

Advent is the season of preparation. "Now it is high time to awake out of sleep" is its clarion call. And now, in late Trinity it is high time to rehearse for Advent.

\*The first Sunday in Advent is always the Sunday nearest to the feast of St. Andrew, November 30th.



# The Tide Is Turning

**Most people can summon courage in an emergency. Most people can hang on bravely for a time. But to be patient over dreary stretches of apparent defeat is another thing.**

By Mira Chamberlain

**T**HROUGHOUT the Bible are scattered allusions to water in both its literal and mystical meaning. In Genesis 1:2 we read that "the Spirit of God moved upon the face of the waters." The Psalmist sings of being led "beside the still waters," where peace was restored to his soul (Psalm 23:2). Proverbs 20:5 tells us that "counsel in the heart of man is like deep water."

Water is emphasized in the Gospels: cold water, by implication, for the refreshment of those who hunger and thirst after righteousness; the raging sea which obeyed Christ's command to be still; the apocalyptic invitation to "take the water of life freely" (Revelation 22:17). Water is the great healing element, the panacea for disturbances of body and soul. We read that untold eons ago, at the beginning of all things, there existed only mighty waters of the fathomless, unbounded sea.

To those of us who love it, the ocean's ceaseless rhythm, its pull and release in tidal inflow and outflow, its ever-mutable grandeur, its underlying power, are symbolic of life. We have only to close our eyes to hear the rhythmic roll of the water, to see the changing color, the rippling swell, hear the heaving,

thudding breakers and feel the powerful surge underneath that restless surface.

To see the mighty waters glowing, serene under the glory of the rising sun is to realize Spirit commanding them to be still and rest. They are miraculously transformed into stillness; a tremendous, vibrant, pulsating tranquillity, supporting the feet of God who walks there.

To stand alone on the deck of a ship at sunrise in mid-ocean, surrounded by sky and water, no living thing in sight, is to stand literally alone with God, who still moves upon the face of the waters. Alone, and yet supremely surrounded and upheld by Spirit, seeing the sun rise above the horizon, lifting and splashing its lavish crimson splendor over what really appears to be all creation, is to commune definitely and personally with our Maker.

Somehow water in its purity and power symbolizes life. As clear fresh water quenches thirst and refreshes, so does the sea invigorate the human body and stimulate and satisfy the human soul — "good news from a far country" (Proverbs 25:25), the water of life. Lulled to sleep at night by the thundering roll of breakers, one rests supported and guarded within everlasting arms.

Are not our own personal experiences analogous to the tidal ebb and flow of the sea? Just as the tide often comes in as a series of waves which do not re-

cede to the former level, and then again rises rapidly without distinct waves, so do our own affairs rise and fall, shrink and expand, succeed and fail; sometimes gradually, sometimes rapidly.

As the rise and fall of the tide are not perceptible in mid-ocean but easily seen where there are shores upon which they may be measured, so are the ebb and flow in our individual experience not discernible continuously. Shores are comparable to certain definite periods of time which enable us to check our spiritual growth.

During high tide in our personal affairs we are flying high. We bask in abundance of what we call the good things of life. At low tide we may feel depleted, bereft.

We need patience. Most of us can summon courage in an emergency. Most of us can hang on bravely for a time. Yet we find it humanly so difficult to remain alertly patient over dreary stretches of apparent defeat. Humanly difficult: with God all things are not only possible but certain. We have only to wait in patience; to trust, to have faith in the inevitable upturn in our affairs, in the steadfast irrevocable rhythm of the pulse-beat of life. The turn of the tide. Balance.

Rhythmic pulsation is universal, evidenced in the systole and diastole of the

*(Continued on page 21)*

# General Convention in Honolulu

By the Most Rev. Henry Knox Sherrill

Presiding Bishop of the Episcopal Church

Statement made to the opening session of National Council, October 13th

SINCE the last meeting of the National Council, I decided that it was not wise at this time to hold the next General Convention in Houston [L. C., June 20th], and I accepted the invitation of the missionary district of Honolulu to meet next September in Honolulu [L. C., June 27th]. I was aware that this decision would meet a mixed response, and I asked only that whatever might be said or written about this question would bear in mind the welfare of the Church. That was an overly optimistic hope. I have received a considerable correspondence, some approving, others disapproving. Of the latter many have been sincere letters of splendid spirit, others can best be described as throwing pop bottles at the umpire when the game is over. I have tried my best in a summer in which I have been greatly pressed, through the meetings of the Anglican Congress and the World Council, to reply to all these letters.

Now for the first time, I believe, in the history of our Church, the various standing committees of dioceses seem to be engaged in a referendum in regard to a decision of a Presiding Bishop. The resolutions of standing committees opposing the change have not made one constructive suggestion. These actions are available to members of the Council and I believe the above statement will be found accurate. In addition I have been surprised by the form of some of them. Although apparently directed to me, in the majority of cases, without any previous communication with me, these statements have come as mimeographed copies not even addressed to me. In a number of instances the statement is made that the Bishop or Bishops of the dioceses concur. These communications have been circulated throughout the Church and in the press. This is a strange and new way for correspondence between friends. Some of these resolutions refer to the "seemingly unrepresentative way in which it was reached." I do not know what this really means. For a long time, I must confess that I

did not realize that I had any responsibility in this matter. But the article of the Constitution is crystal clear. The responsibility is solely that of the Presiding Bishop, the article in the Constitution [Article I, Section 7<sup>1</sup>] having been adopted by General Convention. I could in no way evade this responsibility, difficult as it has been. As long as I am Presiding Bishop I must use the best judgment I have.

These negative resolutions entirely ignore the practicability of the situation. To hold the Convention elsewhere than Honolulu is now an impossibility even were it desirable, which I do not believe it to be. It costs thousands of dollars to hold a Convention in any of our large cities, and halls are engaged years in advance. However I am most concerned about Bishop Kennedy and the people of Hawaii. They had no part in the Houston decision in any way. They gave a generous and cordial invitation to the Church. Now they receive these resolutions which cannot but help hurt morale and enthusiasm.

With this background I proceed to discuss both Houston and Honolulu. As I have said it was with some dismay that I came to realize my responsibility. In my judgment conditions had changed greatly since 1952. I will not discuss here that hopes expressed at Boston had not been able to be realized. At no point have I entered into personalities except to express my sincere affection and high regard for Bishop Quin. Many of the other Churches in the South have changed their opinions radically since 1952. I did not, and do not feel that as a matter not only of right but of strategy we could bring up the rear. I express no judgment on any diocese. I realize the problems and the difficulties, and they are not my responsibility, but I do have a responsibility for a worldwide Church which must consider world relationships.

For these reasons among others on May 28th I telephoned Bishop Quin telling him of my difficulties and asking him to consider withdrawing his invita-

tion. This he felt unable to do. I then told him that he must be prepared to have me decide to change the location. After a long and painful weekend I wrote him on June first of my decision. On the evening of June seventh he telephoned me that under these conditions the [General Convention] committee from the diocese of Texas would not come to New York. On June eighth the Committee on Arrangements met and I made the announcement. I should like to say that this is largely a question of timing. Some years ago Bishop Quin's proposals would have marked an advance. Some years from now such a Convention would be easily possible. I do not believe the time is now and in this many realistic Southerners agree.

Now about Honolulu. There have been a number of letters in the Church press and elsewhere describing the Hawaiian Islands as a sort of millionaire-paradise. Of course tourists go there as they do to New York, Washington, Florida, California, and to many other places. But to let it go at that is manifestly unfair and untrue. The Islands are made up of a hard-working population. Honolulu is a great modern city but there are mission stations comparable to those in many of our overseas areas. The district has made thrilling progress under Bishop Kennedy's leadership. To hold the Convention there will be a great impetus toward the formation of a self-supporting diocese. Being until recently an eastern, largely seaboard Church, we have looked more toward Europe than the Pacific areas. But in the world of tomorrow Asia is of the utmost significance.

I visualize a Convention which will center its attention upon this strategic field, with the presence, of course, of our own Bishops in this area but with the addition of the primates of Japan, New Zealand, and Australia. It will be a great experience for our people, who suffer too much from understandable provincialism, to view the world and our Church from a different standpoint. I know this from personal experience. Most of my correspondents refer to the Builders for Christ campaign. I believe with all my heart that this Convention may well mark a turning point in our missionary education and effort.

The matter of expense has justifiably troubled many. In this connection I should like to point out several facts. There is an item of \$25,000 in the General Convention budget for the expenses of the General Convention. This will more than take care of the expenses in Honolulu as against very much larger sums in all preceding Conventions. This

(Continued on page 20)

**TUNING IN:** [Article I, Section 7 reads: "The General Convention shall meet in every third year on the Wednesday after the first Sunday in October, unless a different day be appointed by the preceding Convention, and at the place designated by

such Convention; but if there shall appear to the Presiding Bishop of the Church sufficient cause for changing the place so appointed, he may appoint another place for such meeting. Special meetings may be provided for by Canon."

## SOUTHERN OHIO

### Full Support

The standing committee of the diocese of Southern Ohio has commended the Presiding Bishop for his choice of Honolulu as the site for the 1955 General Convention, and pledged him its full support.

Reasons listed by the standing committee for its commendation include: the belief that the Convention will greatly stimulate the missionary interest and enthusiasm of the Church, resulting in a large increase in the support of the missionary cause in years to come; and the estimate that arrangements for entertainment being made in Honolulu will bring the cost of attending to approximately the same as was spent by deputies for the 1949 Convention in San Francisco.

The committee further stated the belief that it would have been impossible for the Presiding Bishop to find a city in the continental United States "which could have provided hotel and other accommodations to entertain General Convention with only a year's notice."

## DELAWARE

### Additions, Alterations

A \$355,000 expansion program was recently completed at the Cathedral Church of St. John, Wilmington, Del. The building program was the first extensive work to be done at the Cathedral since the construction of the Chapter House and St. Mary's Chapel, both dedicated in 1921.

The additions — west porch and cloister, children's chapel, nursery, kitchen, war-memorial window, and font cover—along with alterations to the great hall, church school classrooms, common room, bishop coadjutor's office, and choir room, were dedicated by Bishop Mosley, Coadjutor of Delaware.

Other clergy in the service included Bishop McKinstry of Delaware; the Most Rev. Thomas Hannay, Primus of Scotland; and the Very Rev. Thomas M. W. Yerxa, dean and rector of the Cathedral.

### If God Is Not . . .

Upholding the ruling of the Supreme Court outlawing segregation in public schools has been the Church in Delaware, a state where some of the strongest opposition to the carrying out of the ruling arose in the town of Milford.

Milford is located in the southernmost county of the state, Sussex, where the people have adhered more rigidly to customs and social practices of the past

than have the people in the northern parts of the state.

Although Delaware state authorities accepted the Supreme Court ruling without delay, state officials ruled that any school wishing immediate integration should submit their proposals to the state for final approval. The Milford school board decided for immediate integration. However, it neglected to inform either



HOUSE OF FELLOWSHIP  
*Otherwise unnoticed.*

the State Board of Education or the community.

When the schools opened in Milford a boycott arose among the students and parents leading to the closing of one of the schools. School board members resigned, the school was reopened, and Negro students were escorted to classes under police guidance.

A new school board was appointed and names of the Negroes were removed from the rolls. Meantime, the Negroes involved were ordered to return to all-Negro schools, which necessitated their traveling 20 miles to school.

During all of the Milford events, the Church in Delaware has, through the media of the press and the pulpit, raised its voice in protest and indignation. Unanimously, the clergy of the Church in Sussex County released a statement declaring, "If God is not the God of the Negro, neither is He the God of the white. If He is not the God of all, He is not the God of any."

The most recent action of the Church in the matter was the issuing of a pastoral letter, unanimously approved by

\*The Very Rev. Richard W. Rowland, dean of St. Mark's Cathedral, welcomes Mrs. Marjorie Thompson to church.

the annual fall conference of the clergy of the diocese, to be read in all churches of the diocese on October 10th.

The letter, speaking in the names of the Bishops, priests and deacons of the diocese, appealed for "revised attitudes" which will conform to the Supreme Court decision.

It deplored "hysterical fear" and urged "loyalty to the Christian principle of the brotherhood of all of us under God."

"We hold that no attitude that keeps men in permanent separation is acceptable to God," the letter said. "We support the early integration of our public school population, in keeping with the coming directive of the Supreme Court."

"We uphold communities and individuals in our state and Nation who have been able to make the first courageous beginnings, and we urge sympathetic understanding for other communities in which the problems of adjustment are more complicated."

"We adhere, as directed in Holy Scripture, to submission and loyalty to the civil law and to constituted civil authority. We hold that violators of law must be brought under the discipline of the state, and that all members of this Church stand under the Judgment of God and the discipline of the Church."

## UTAH

### Silver Cross Welcome

Visitors and newcomers to St. Mark's Cathedral, Salt Lake City, Utah, nowadays are wearing small silver crosses so that the hand of fellowship can be readily extended.

Near the entrance to the church is a board where the crosses are displayed, and the invitation given to wear them. Members of the church make a special effort to greet those wearing the crosses at the coffee hour after the morning services.

More than 400 crosses have been used since they were introduced this year. Many have gone to all parts of the country on the coats of tourists. Others have resulted in the procurement of names and addresses of newcomers to the community who might otherwise have gone unnoticed.

Vestryman Clyde R. Thompson designed the crosses, which have a simple pin on the back. Since the average visitor or newcomer deposits more than the 12 cents cost of a cross in the loose offering, the crosses have caused no financial difficulties.

Upon the request from the home parishes of visitors, St. Mark's has supplied other parishes and missions with the

crosses. If such demands continue to increase, plans will be made to supply duplicates of the display board on which the crosses are mounted.

If a profit should be realized from the distribution of a large number of crosses to other churches, the proceeds will go to further new work in the district of Utah. However, St. Mark's instituted the idea with the single motive of making visitors and newcomers feel welcome and wanted.

## INDIANAPOLIS

### Cathedral Church

Christ Church on the Circle, Indianapolis, has been set aside as the cathedral church of the diocese of Indiana. Dedication services were conducted in the 117-year old church October 10th with the Very Rev. James A. Pike, dean of New York Cathedral, as preacher.

Under preparation for becoming a cathedral for the last three years, Christ Church on the Circle has always believed it had a mission beyond the boundaries of its own members because of its location in the center of the state. Peoples of all faiths, races, and creeds stop there for meditation, prayer, reflection, or quietness during their busy and varied lives.

The Very Rev. John P. Craine, rector of Christ Church on the Circle, has been instituted dean of the cathedral, and Bishop Kirchhoffer of Indiana has his new throne in the cathedral.

## NEVADA

### Candles and Dentifrice

*By the Rev. W. B. SPOFFORD, JR.*

The Disciples of Christ and the Episcopal Church in Nevada are combining in a joint effort to give boys and girls from broken or unhappy homes a chance to grow into emotionally secure and effective adults. The effort is known as the Nevada Ranch School, which for the present is located at Camp Galilee, Lake Tahoe.

The school is the result of the vision of two men; the Rev. Charles J. Dohn, a Disciples of Christ minister who left a thriving church in Reno to serve as director of the school; and Bishop Lewis of Nevada, who serves as chairman of the board. For three years these men have been concerned about the lack of facilities in Nevada to care adequately for children from "blighted" social situations. Now through their efforts the Nevada Ranch School has opened its doors to 14 boys and one girl.

The defined purpose of the school is "to offer opportunity socially, educationally, and morally to disturbed boys and



BISHOP LEWIS  
*Better opportunities in a family.*

girls for whom no therapy has been found either in their schools, communities, or homes."

It is the further purpose of the school "to help direct their lives toward good citizenship and high spiritual ideals. [The school] will offer regular academic training in a religious environment. [The school] will seek to develop character through the study of the Bible and devotions, literature, and the practice of human relationships. Skills will be developed through work experiences in many varied fields of vocation. Recreational opportunities of a wholesome nature will be provided. The ranch school is not a penal institution. Pupils come voluntarily and are admitted irrespective of nationality, race or religious affiliation."

The school is coeducational because, as Bishop Lewis has said, God placed people in the world that way and children have better opportunities for well-adjusted lives when they are a part of a family.

At the present time, the ranch school board is attempting to fix up an 80-acre ranch in the fertile Smith Valley south of Carson City, but because the buildings are not adequate, for the present the school is functioning at Camp Galilee through the winter of 1955. While there, the students, under the direction of trained teachers and shop-men, are "winterizing" the district's camp.

Financially, the ranch school is a venture in faith.

The director, Mr. Dohn, says that the effort is based on "(1) faith in God who so loved the world that He gave his only begotten son; (2) faith in mankind since we believe that bad people can be made good, that disturbed and

maladjusted people can be reeducated; that the people at large can be depended upon to support any program that offers help to children; (3) faith in ourselves that under God we can help solve many of our most vexing problems in our nation, the problem of the spiral of delinquency."

As of the first of October, \$170,000 has been subscribed and an estimated \$9,000 worth of material goods have been given toward the school's operation.

Children are accepted at the school completely on the basis of need, being referred by ministers, social workers, district attorneys, or service clubs. The standard fee is \$25 per month but the families which cannot afford the fee are not denied the school's services.

As an auxiliary to the school, the ranch school foundation has been formed, with the purpose of raising money. Currently, three money-making projects are being put into operation. One project is the selling of Christmas candles, which have been designed by professional artists in Virginia City, Nev. The motto for this venture is "Light a candle and brighten a life."

Another project arose when an anonymous donor gave the foundation the patent and plant to produce a marketable dentifrice to be sold in the name of the ranch school. The third project came from another donor who gave the foundation the patent for a new medicine, currently being clinically tested at the medical schools of the Universities of California and Pennsylvania. When the tests are completed, it is hoped that it will bring a steady income into the school.

In the plans, which are being developed by a board representative of both the Disciples and Episcopal Churches as well as the Nevada Council of Churches and interested legal and social work agencies, are the erection of four 24 student cottages in which pupils will be given the opportunity to live in a family setting with skilled and trained house-parents. Each of these cottages will cost \$38,000. The over-all plan also calls for the erection of a chapel at the Smith Valley ranch, around which the life of the school will circulate.

## TEXAS

### \$5,000,000 Hospital

A seven-story, \$5,000,000 episcopal hospital has been dedicated by the diocese of Texas for the Medical Center, Houston, Texas. Started 10 years ago through the efforts of Bishop Quin, St. Luke's Hospital was formally dedicated October 5th.

The dedication address was given by Dr. Frank R. Bradley, president of the American Hospital Association, who de-

ibed the voluntary hospital and told its development.

Each parish in the diocese conducted and raising drives for the hospital, that even the smallest contributors ayed a part in its construction. The ggest single gift came from Mr. and rs. Hugh Roy Cullen who gave the st \$1,000,000.

Bishop Quin, at present a patient in e surgical ward of the new hospital, id the cornerstone.

A group of Churchwomen who have rmed a voluntary auxiliary will assist e hospital's staff of nurses and doctors.

### School of Religion

A school of religion is being conducted a Houston, Texas, under the sponsori- p of the Episcopal Adult Education ellowship with the coöperation of all piscopal Churches of the city.

Entitled the 1954 Houston School of eligion, it will give courses in a series f two hours each on Monday nights. hey began October 4th and will last rough November 8th. The first session as well attended.

The teaching staff of the school is mprised of clergymen from Houston, ith the exception of one. They are the Rev. John N. McCormick, St. Tim- thy's; the Rev. Haskin V. Little, St. Andrew's; the Rev. John McKee, St. Thomas, Wharton, Texas; the Rev. skardon D'Aubert, Church of the Good Shepherd; the Rev. Bruce W. Ravenel, St. Matthew's; and the Rev. Arthur H. Lord, Holy Cross.

The sessions are entitled: the Epistle of Unity; the Faith of the Church; Eucharistic Worship; the Development of the Prayer Life; Man's Need and God's Action; and Chapters in Church History.

### NEBRASKA

#### New Status

The new Bishop Clarkson Memorial Hospital, Omaha, Neb., was dedicated recently. Bishop Brinker of Nebraska and Robert H. Storz, chairman of the building committee, laid the cornerstone.

The dedication was another milestone in the history of the hospital, believed to be the first one in Nebraska. Clarkson Hospital was founded in 1869, and named after Robert Harper Clarkson, first Bishop of Nebraska.

The new \$4,500,000 general hospital, sponsored by the diocese of Nebraska, will be a part of the Medical Center being established in the vicinity of the University of Nebraska College of Medicine. It will have 285 beds and a staff of 700 employees in addition to its medical personnel.

Speaking of the hospital at the dedi-

cation service, Hal G. Perrin, hospital administrator and prominent Nebraska Churchman, said:

"Bishop Brinker's great spirit, his prayers, his wisdom and leadership have done much to bring Clarkson to its new status . . . Mr. Storz has used his creative imagination, his courage and vision, his great love of people, his dynamic energy, and his other resources including money and almost unlimited time, at great personal sacrifice, to make this whole project possible."

Mr. Storz said of the hospital, "Our hope is that it will be a completely functional building to get sick people well."

Buildings totaling \$11,000,000 have been committed to the Medical Center, including the new Clarkson project, which is being built on the hospital's own property. A campaign for \$1,000,000 directed to the community and Episcopals of Nebraska has yielded \$1,089,-000 to date.

The hospital will have a chapel seat-

Hill, Meshanticut Parkway, Cranston, was delayed by the hurricanes but will be completed soon. While construction was in progress the last six months, services were held in the chapel of the Rhode Island Industrial School for Boys.

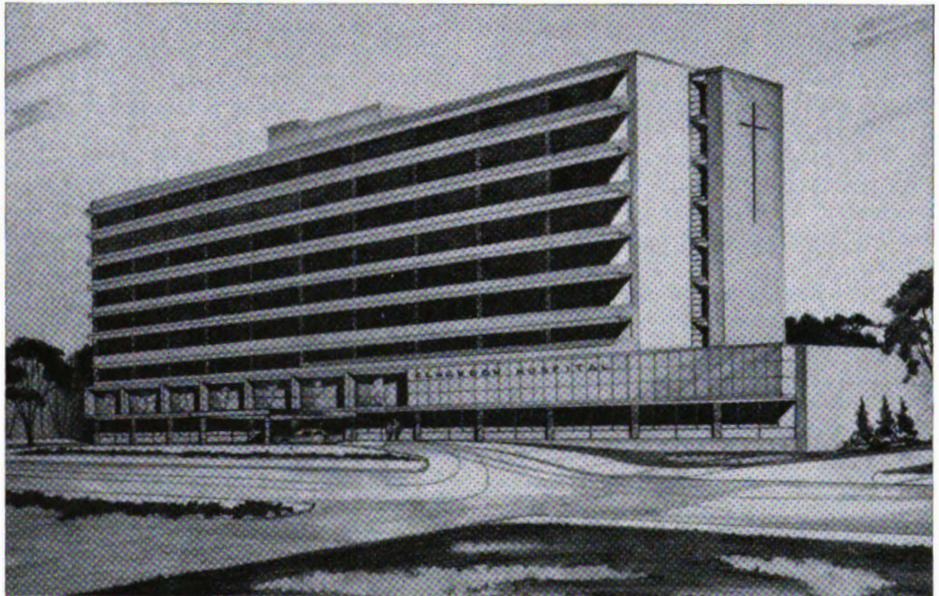
The mission church of the Holy Spirit, Shannock, will come out of the cellar the end of this year. A new church of wood construction is rising on the site of the old basement church.

Church of the Ascension, Cranston, is in the midst of a capital funds drive to erect a new edifice about a mile away from the present church which the parish has outgrown.

### NEW YORK

#### Five Answers

The Rev. Frederick Myers Morris, former dean of St. Mark's Cathedral, Minneapolis, has been instituted rector



CLARKSON HOSPITAL  
New building for Nebraska's first.

ing 60, plus space for wheel chair patients. The Rev. Andrew M. Heederik is chaplain.

### RHODE ISLAND

#### Peak Year

Church construction is at a peak in the diocese of Rhode Island this year. One church has been completed, another is nearing completion, a third is under construction and a fourth will begin this year.

St. Michael and All Angels' Mission, Rumford, was dedicated by Bishops Bennett and Higgins September 26th. It will become a parish the first of next year.

Construction of St. David's-On-the-

of St. Thomas' Church, New York City. Bishop Donegan of New York was institutor at the service, held in St. Thomas' October 10th.

Dr. Morris succeeds the Rev. Roelif H. Brooks, who read the letter of institution. More than 1200 people attended the ceremony at which Bishop Donegan preached a sermon referring to St. Thomas', which adjoins Rockefeller Center, one of the busiest sections of New York.

The Bishop pointed to the "terrifying challenge" which faces a church "which is conspicuously in the center of our metropolis."

Bishop Donegan warned, "We cannot take refuge in the beauty and loveliness captured within these sacred walls and ignore the crime and juvenile delin-

quency which is mounting in a rising tide round us."

With respect to these problems, the Bishop suggested five things: it was fundamental to ground family life in religious conviction and practice; only a fixation on evil could result from sex-filled and horror-filled literature; the Church can fill the minds of young people with devotion to what is good; the Church can keep a watchful vigilance on civic corruption; the Church can hold before all men the fact that they are made in God's image, and that God the redeemer offers them forgiveness for past evils.

### Precedent in Historic Church

A precedent was recently established in the Chapel of the Intercession, Trinity Parish, New York, when its new vicar, the Rev. Robert Rae Spears, Jr., was inducted.

Heretofore there has been no special service for the induction of a new vicar. This time a new office, prepared by the Rev. Edward N. West, canon of the New York Cathedral, was used. The office "for the collating and inducting of a vicar in Trinity Church or any of its several chapels," includes, according to historic usage, the acts of presenting, examining, collating, and inducting. It has the approval of the Bishop of New York.

The office refers to the 17-century Royal Charter of Trinity Parish, which requires that its clergy be in communion with the Church of England as by law established. This provision of Trinity's charter has not been changed, and the office makes reference to the fact that as a priest of the Church, the new vicar meets the requirement.

At the induction service, Fr. Spears was presented by Dr. Stephen F. Bayne, senior warden of Trinity Parish and father of Bishop Bayne of Olympia. The Rev. John Heuss, rector of Trinity Parish, officiated at the service and preached the sermon.

Fr. Spears, previously rector of St. Peter's Church, Auburn, N. Y., succeeds the Rt. Rev. Joseph S. Minnis, who was consecrated Bishop Coadjutor of Colorado September 29th [L. C., October 10th].

### First Oversubscription

More than \$400,000 in pledges toward the Builders for Christ campaign has been received by the diocese of New York, which means that for the first time in the diocese's history a quota assigned it by the national Church has been oversubscribed.

Announcement of the campaign results was made at the recent 25th annual clergy conference of the diocese, which

was attended by several hundred clergy.

Other business of the conference included the opening address by Bishop Donegan of New York in which he stressed the vital importance of the preaching ministry. Guest of the conference was the Rt. Rev. Hiyanirindu Lakdasa Jacob de Mel, Bishop of Kurunagala in the Church of India, Pakistan, Burma, and Ceylon.

### EAU CLAIRE

#### Nice Pagans

The first letter in a series of Every Member Canvass letters has been issued to members of Christ Church Cathedral, Eau Claire, Wis. It asks them to support their Church like true Christians rather than "nice pagans," a name coined by Bishop Bayne of Olympia at the recent synod of the Fifth Province.

Support especially is needed, points out the letter, when members are asked to do something for their church — such as take a Sunday School class, work on the Every Member Canvass, serve at a church supper, usher on Sunday morning, or make the annual pledge to the church.

The letter asks members if they humbly resolve to make a pledge that reflects gratitude to Him who gives us all we have, or if they merely make a pledge equal to last year's.

### WESTERN MASS.

#### Halloween's Religious Origin

Halloween is to be a day of prayer for the children of the diocese of Western Massachusetts, it has been announced by Bishop Lawrence.

Children have been requested, through a letter from the Bishop read to them by pastors in each parish and mission, to observe Halloween in the ancient tradition of the Church as the vigil of the feast of All Saints. Prayers are to be offered for all Christian souls, the living as well as the dead, including a special intercession for peace.

Practical arrangements for the observance of the day have been planned by the children's division of the department of Christian education of the diocese under the direction of the chairman of the division, the Rev. Richard Gurley, vicar, All Saints' Chapel, Whalom, Mass. Time schedules are being prepared by children in the parishes, dividing the hours of prayer into short periods, with each child responsible for praying at a stated time. Thus prayers will be continuous in the churches throughout the day.

In accordance with Bishop Lawrence's letter, children have been instructed in the historic religious origin of Halloween

and have learned how their familiar Halloween customs are related to the Christian meaning of the eve of All Saints.

Bishop Lawrence has emphasized his message the need for their prayer-peace, with special reference to awareness of needs of fellow Christians all over the world, as evidenced at recent Anglican Congress and the Second Assembly of the World Council of Churches.

### MARYLAND

#### Mass Meeting

A recent mass meeting of 3,000 in Lyric Theatre, Baltimore, Md., heard addresses by Bishop Powell of Maryland; the Most Rev. Arabindo Mukerjee, Bishop of Calcutta and Metropolitan of India, Pakistan, Burma, Ceylon; and the Rt. Rev. Hiyanirindu Lakdasa Jacob de Mel, Bishop of Kurunagala.

A massed choir of 500 voices from parishes of the city sang the hymns and led the worship. The Archdeacon, Ven. Albert H. Lucas, read the lesson. The service was arranged by the Commission on Publicity and broadcast on station WBAL.

### NORTHERN INDIANA

#### Row Boat Collection

Rector and members of St. Thomas Church, Plymouth, Ind., are helping their community recover from the recent flood which washed out one-third of the city's population of 7,500. The city has been declared a national disaster area by the Red Cross.

The church is in the northern part of the city which is dry but almost completely cut off from the southern part. The Rev. W. C. R. Sheridan, rector, is driving 27 miles of detours to make calls on people living seven blocks from the church. The parish house is being utilized as a dormitory for women and girls.

Parishioners joined forces to help the clerk of the vestry move food, rescued from his new super market before its walls collapsed, into a food agency owned by another Churchman. Fr. Sheridan himself did a lot of the unloading of the canned goods.

The janitor of St. Thomas' has become a keeper of stray animals and homeless pets. At last count he had dogs, cats, rabbits, and pet chickens. All the animals were collected by a row boat.

Out of 400 citizens who had to evacuate their property, only one parish family was affected. One of the city's most prominent business streets, near Water, was abandoned.

**UNIVERSITIES**

**New Tower and Dormitory**

Additions of a stone tower for All Saints' Chapel and a new stone dormitory have been announced by the University of the South.

Construction on the tower, a gift of Mrs. Robert Payne Shapard and her son, Robert Jr., of Griffin, Ga., is scheduled to begin immediately. To be named the Shapard tower, it will be a major step toward completion of the chapel.

The new dormitory will be in memory of Sewanee alumnus Alexander Sessums Cleveland of Houston, Texas. It is the gift of Mrs. A. S. Cleveland.

**COLLEGES**

**10 Cents Per Member**

The National Canterbury Association, an organization for Episcopal Church college students, has elected new officers. They are David O'Hara, chairman, Stanford University; James Oliver, treasurer, University of Colorado; Dorothy Logan, corresponding secretary, University of Oklahoma; and Inga Shipstead, recording secretary, University of Oregon.

Chosen at the recent annual meeting of the 20-man executive committee of the association, held in London, Ohio, the officers will serve a nationwide network of Canterbury Clubs that reaches into more than 200 college campuses.

A 1954-55 budget of \$6,954 was planned at the annual meeting. Funds are to be raised by asking for a 10 cent donation from each Churchman enrolled in college. A special Lenten study and offering project in 1955 will be delegated for the work of the Episcopal Church chaplain at the University of Hokkido, Japan.

**SECONDARY**

**Academy Appointment**

James Monroe Taylor, II, has been named headmaster of the Hawaii Episcopal Academy, Kamuela, Hawaii. He succeeds Paul M. Simpson, who has returned to Iolani School, Honolulu, as principal of the Upper and Lower Schools. Mr. Taylor has been a master and assistant headmaster at the Choate School, Wallingford, Conn.

**Change in Schools**

The Rev. William N. Penfield, formerly rector and headmaster of St. Bernard's School, Gladstone, N. J., is now a member of the faculty of Kent School, Kent, Conn.

**Edmund J. Cleveland, Priest**

The Rev. Edmund Janes Cleveland, retired in 1945, died September 18th in Baker Veterans Administration Center near Charles Town, W. Va. He served as a captain chaplain with the Second Division of the American Expeditionary Forces in World War I. He had been in the hospital since November.

Before retirement, Mr. Cleveland was rector of the Church of the Ascension, Fall River, Mass., 1922 to 1945. During that time he wrote, *Philus, the Stable Boy of Bethlehem*, 1927.

Some of the churches he served before entering World War I include St. Paul's, Peabody, Mass.; St. John's, West Hoboken, N. J.; and St. Philip's, St. Louis, Mo.

Surviving is his wife, Margaret T. Hedden Cleveland of Charles Town, W. Va.

**Randall W. Conklin, Priest**

The Rev. Randall William Conklin, rector emeritus of Trinity Church, Asbury Park, N. J., died September 27th. He was 70 years old.

Mr. Conklin had been rector of Trinity Church for 28 years before his retirement three years ago, when he moved to Lake Mohawk, N. J. He previously had served as vicar of St. Alban's and St. George's Missions, Newark, N. J., 1916 to 1921; and St. Stephen's Parish, Riverside, N. J., and Trinity Parish, Fairview, N. J., 1921 to 1924.

Surviving are his wife, Harriet Tee-lin Conklin; two sons, the Rev. Randall J. Conklin, rector of St. John's Church, Maple Shade, N. J., and Walter W. Conklin, Cortland, N. Y.; two daughters, Mrs. Ruth A. Hummel, Laurelton, N. J., and Mrs. Harriet McBeth, Brockenhurst, England; a brother; two sisters; and eight grandchildren.

**P. Malcom Ferne, Priest**

The Rev. P. Malcolm Ferne, rector of St. Luke's Church, Seaford, Del., died October 6th at the age of 56 at the Church Home Hospital, Baltimore, Md.

Dr. Ferne, rector of St. Luke's since 1945, was born in Sherwood Forest, England. During World War I, he was commissioned as a flight lieutenant in the Air Service (Royal Navy) as a pilot.

He resigned his commission in 1920 and came to the United States in 1921, becoming an American citizen soon afterwards.

Before coming to Delaware, he served 12 years as rector of St. James' Church, Baltimore, Md. From 1931 to 1933, he

was rector of St. Matthew's Church, Sparrows Point, Md.

Surviving is his wife, Eileen Evans Ferne, Seaford, Del.

**Joseph Manuel, Priest**

The Rev. Joseph Manuel, retired since 1941, died September 26th at the Vart-Hahn Nursing Home, Philadelphia, Pa. He was 90 years old.

Mr. Manuel served as minister in charge of Hospital Missions, rector of St. Barnabas' Church, and chaplain of the Episcopal Hospital, Philadelphia, Pa., from 1927 to 1941.

**Ida Mason Brown**

Ida Mason Brown, widow of the late William Cabell Brown, who was Bishop of Virginia from 1919 to 1927, died September 24th at her home in Richmond, Va.

She is survived by two sons, Robert L. Brown and John Dorsey Brown, of Richmond; two daughters, Miss Margaret Cabell Brown and Miss Kate Mason Brown, of Richmond; a sister, Miss Laura Lee Dorsey, Charlottesville, Va.; four grandchildren; and nine great grandchildren.

**Angela Ware Cross**

Angela Ware Cross, wife of the Rt. Rev. Edward M. Cross, retired Bishop of Spokane, died September 16th at her home in Spokane, Wash.

During the early years of his episcopate she was active in both district and national Church affairs, serving as a member-at-large of the National Executive Board of the Woman's Auxiliary.

Surviving, in addition to Bishop Cross are two daughters, Mrs. William M. Ford, Jr., and Mrs. Arthur Sullivan.

**Mary Ryley**

Mary Ryley, wife of the Rev. Charles John Sheffield Ryley, rector of Trinity Church, Meade Parish, Upperville, Va., was fatally injured August 14th in a two-car collision near Falls Church, Va. She died in an Arlington hospital four hours after the accident. Mr. Ryley was slightly injured, as was their daughter, Phyllis Ryley, 21.

**William B. Walton**

William B. Walton, active layman of Grace Church, Mount Airy, Philadelphia, Pa., and in the diocese of Pennsylvania, died September 22d. He was 78 years old.

Mr. Walton was Church school treasurer in Grace Church for 23 years. For the last 10 years he was a member of its vestry and accounting warden.

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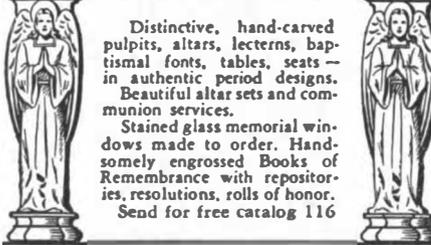
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## Honolulu

(Continued from page 14)

will be, therefore, the least expensive Convention for many years, for the Convention will meet at the Iolani School, with little expense for halls, etc. I would remind you that we have met in San Francisco and Boston, two coastal cities, without the slightest question. The differential is therefore the fare to Honolulu and return. As against this, and it is no small item, free rooms in the school, the University of Hawaii, and in private homes will be offered to some hundreds of deputies who desire them, with certain inexpensive cafeteria meals. If we take the comparatively small additional expense, therefore, as compared with a coast city, and consider this as a triennium (for many Eastern dioceses it is really two trienniums for their traveling expense to Boston was slight) it is not in my opinion too much to ask. The fact is we do what we want. I think

of the cost of the Anglican Convention literally hundreds of thousands of dollars, with delegates coming from every part of the world. I believe that it is worth every penny of it. I cannot see why we cannot spend much less, travel not nearly so far, for a great missionary Convention of our own Church.

So here is the situation. After the most careful consideration acting under the terms of the Constitution, I have made a decision. I have earnestly tried to serve what seems to me the best interests of the Church. I can honestly state I have no sectional or partisan interest. For years I have travelled throughout the world and have met with friends in every part of the Church. For reasons I have given above I believe the decision is wise and I have no alternative but to state that it must stand. I believe that the welfare of the Church will be served by a recognition of the fact and by a determination to make this Convention a missionary milestone in the life of our Church.

## An Audacious Experiment

*The story of the first non-Roman nun in Sweden.*

*By the Rev. GUNNAR ROSENDAL, Rector of St. Peter's, Osby*

ON the Day of Pentecost this year, after Matins and Lauds, Sister Marianne Nordström [see cut] took the vows for the religious life. In St. Peter's Church of Osby, about 25 persons, among them her mother, were present.

The whole ceremony was quite simple and of Benedictine origin. Six passages of the Holy Scripture and the Prologue of the Rule of St. Benedict were read by six assistant men. All present confessed their sins and received absolution. The sister renewed her vows of confirmation and assumed the new vow to follow the rule and constitutions of the Order of the Holy Ghost. The written document of profession was signed by the confessor (the present writer) and two witnesses. The sister got the ring and the black veil and the sevenfold blessing and the act was finished.

At the High Mass an hour later Sr. Marianne walked in the procession just before the celebrant with his deacon. Carrying her candle, given to her at the profession, she placed it on the altar. At the offertory she gave her written "act of profession" to the subdeacon, who gave it to the celebrant, by whom it was placed on the altar.

Such was the ceremony. The day was wonderful, bright, happy, glorious.

In Sweden the religious life is a question which is very actual and very diffuse as yet. Many seem to be called, few to be really elected. It is a very audacious experiment to found a reli-



gious community, but it must be done. There must be a chance for all these girls and women, who badly need to get their vocation tested.

Also men are asking for leaders of the religious life, but not to the same extent.

And then the venture took place. What if we should not succeed? What if nobody joins the first sister? Well, then, we will take the shame for the sake of God. Sr. Marianne gave the first of her three final vows for one year. After that year she is free, and she can lead a secular life. I do not for a moment think she will. And I do not for a moment doubt that she will find good members for her community.

*The Living Church*

# Tide

(Continued from page 13)

art: in the ebb and flow of tides; in  
net and sunrise; in the seasons; dusk  
d dawn. Rhythm is life, life is rhythm.  
ertain as day follows night the tide  
ll turn. Rhythm is established, infal-  
le; decreed since the beginning of  
ne. Balance. "The world is a wheel,  
d it will come round right." The  
orld is a wheel, constantly turning.

We face a period analogous to neap  
le when patience and tranquillity seem  
ry far away, beyond attainment.  
here would seem to be no such word  
stillness. Temporarily we are so sub-  
erged under the weight of nervous  
bellion, so charged with a sense of  
ataclysmic frustration that the com-  
and "peace, be still," seems sheer  
lockery—spinelessness. We try to force  
sues. In our desperate sense of out-  
age we shout that we are men, not pup-  
ets to be shoved about at the mercy  
f circumstance: we demand satisfac-  
on of our human desires. We are more  
han men. Did not Christ say that the  
Old Testament declared "Ye are gods"  
St. John 10:34)? The godhood we  
represent signifies control, wisdom, jus-  
ice, beauty, love, fulfillment.

Wisdom plus beauty; growth in pa-  
ience; fulfillment through faith. This  
s our heritage. Success, prosperity, are  
God's will for us. To realize true hap-  
iness His will, not ours, must be done.

"The universe is change; our life is  
what our thoughts make it." "Man is  
not the creature of circumstances. Cir-  
cumstances are the creatures of man."  
In our present racial state of develop-  
ment we must be prepared for changes  
in our circumstances. When hard times  
come, let us look upon them calmly, as  
temporary, as the ebb tides which will  
inevitably turn.

"Large elements in order brought,  
And tracts of calm from tempest made,  
And world-wide fluctuation swayed.  
In vassal tides that followed thought."

"Vassal" tides, controlled by Spirit, the  
inner divine Intelligence which is ours  
to use. According to the quality and de-  
gree of our faith in this Intelligence will  
readjustment be smooth or rough, slow  
or rapid, apparent or imperceptible. Cir-  
cumstance will right itself. The wheel  
turns. The tide turns.

Perhaps the waters are dashing

## ACU CYCLE OF PRAYER

### October

24. Sisters of the Transfiguration, San Mateo, Calif.
25. St. James', Laconia, N. H.
26. St. Timothy's Church, Brookings, Ore.; St. Philip's Church, Palatine, Ill.
27. Church of the Ascension, Cranston, R. I.
28. St. Barnabas, Havana, Ill.; St. John's, North Haven, Conn.; St. Mark's Church, Paw Paw, Mich.
29. St. Barnabas Church, Denton, Texas.
30. St. John's Church, Springfield Gardens, N. Y.

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against us, beating us down. The storm rages. We fear the magnitude of huge breakers. We feel threatened with shipwreck. The violence of our emotions seems to pound us to pieces. We are no longer in control. Our connection with Spirit appears to be broken.

Our one great need is to be still and know that we are safe. "Many waters cannot quench love" (Song of Solomon 8:7). This is no time for panic. Rash decision, desperate action rarely help matters. They usually increase and prolong our problems. In spite of our instinct to do something — anything — at once, let us concentrate on God. Of ourselves we can do nothing. The Father within us doeth the works. We must have patience and a tranquil mind: a well-ordered, controlled mind. With God's help there is nothing to fear.

We are to remember that God has "placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it" (Jeremiah 5:22). The surging waters of circumstance are controlled by Spirit. God is taking care of us. In the name of God we command the waves of our rebellious hearts to be still. We declare them to be under the control of God the Spirit who controls the waves of the sea. We declare the power of love and justice and truth. We declare peace. We believe in justice. We trust in truth. And we are patient, knowing that even now the tide is turning. The word of God is all-powerful. The raging sea subsides. We rest. We trust. We know.

We learn to face high tide and low tide with equanimity, for we know that God is in control of the stars, of the seasons, of the tides, of us. All is well. We bless high tides in our personal lives because we know that all good comes

from God. We share that good with others, gladly and generously. We are low tides in our affairs because through them we learn to conquer fear. We learn the meaning of self-control. When we truly turn to the Spirit within, divine wisdom and guidance we find in contrast of the low tides less sharp. We view them as merely normal temporary periods of rest between the turns of the wheel which surely bring abundance. Gradually they fail to upset us. We are active, going about our work, doing what we find at hand to do, cheerfully and well. We trust and are serene and confident. One day we look back and find this to be true: "The years tell us much which the days never know."

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# CHANGES

## Appointments Accepted

The Rev. Ernest C. Biller, formerly rector of St. Peter's Church, La Brea, C. Z., is now in charge of Ascension Church, Springfield, S. Dak., and is plain and instructor on the faculty of St. Mary's School for Girls, Springfield. Address: Mary's School.

The Rev. Carl R. Bloom, formerly curate of St. Peter's Church, Hinsdale, Ill., is now in charge of St. Peter's Church, Galena, Ill.

The Rev. James Brice Clark, formerly vicar of St. Andrew's Church, Lewisburg, Pa., is now rector of St. Barnabas' Church, Omaha, Neb. Address: 129 N. Fortieth St., Omaha 3.

The Rev. Richard A. Clark, who formerly did special work in the diocese of Rochester, is now rector of St. John's Church, Wellsville, N. Y., and also serving St. Andrew's Mission, Andover. Address: 12 E. Genesee St.

The Rev. Ralph M. Davis, formerly assistant of St. Clement's Church, Philadelphia, is now assistant of the Church of Our Saviour, Chicago. Address: 532 Fullerton Pkwy., Chicago 14.

The Rev. Hugh Farrell, formerly vicar of the Church of the Ascension, Brooklyn, is now executive secretary of the Society of Our Saviour, New York. Address: Box 454, Hewitt.

The Rev. George Lemuel Granger, formerly rector of St. Matthias' Church, Clermont, Fla., is now in charge of the Church of the Good Shepherd, Maitland, Fla., and Christ Church, Longwood. Address: Box 146, Winter Park.

The Rev. Alfred J. Haines, formerly rector of St. Matthew's Church, Oakland, Md., is now rector of St. Thomas' Church, Falls City, Neb. Address: 210 E. Sixteenth St.

The Rev. Charles L. Hein, formerly rector of St. Paul's Church, Smithfield, N. C., is now rector of St. Grace Church, Elk Ridge, Md. Address: 5603 Main St.

The Rev. Steele W. Martin, formerly assistant of St. Margaret's Church, the Bronx, New York, is now rector of St. Mary's Church, East Providence, R. I. Address: 83 Warren Ave.

The Rev. Chandler H. McCarty, who formerly served Christ Church, Hyde Park, Boston, will after November 1st serve the Church of the Good Shepherd, Watertown, Mass.

The Rev. Edwin G. Molnar, formerly assistant of the Church of the Ascension, Lakewood, Cleveland, is now assistant of Calvary Church, Howard Ave. and South St., Utica, N. Y.

The Rev. Alex J. Newell, formerly curate of the Church of St. James the Apostle, Montreal, P. Q., is now curate of St. John's Church, Royal Oak, Mich.

The Rev. John W. Pyle, formerly chaplain for college work of the diocese of New York, is canon pastor of the Cathedral of St. John the Divine, New York.

The Rev. John Spear, who formerly served St.

Alban's Church, Brooklyn, is now in charge of St. Peter's Church, La Brea, C. Z. Address: St. Peter's Church, Box R, Balboa, C. Z.

## Changes of Address

In Las Vegas, Nev.: Change of address for Christ Church and all mail for the Rev. T. Malcolm Jones, from 212 Carson St. to 1419 Griffith, in Las Vegas. Change of address for St. Thomas' Church and all mail for the Rev. G. Edward Howlett, from 212 Carson St. to 1679 N. Bledsoe Lane, Meikle Manor, Las Vegas.

The Rev. George T. Corbett, assistant of St. Timothy's Church, Catonsville, Md., formerly addressed at 1101 Frederick Rd., may now be addressed at 308 Ingleside Ave., Catonsville 28.

The Rev. Benson Fisher, executive secretary for social research of the diocese of New York, has moved from 924 W. End Ave., New York 25, to 250 W. Post Rd., White Plains, N. Y. His office address remains: 1047 Amsterdam Ave., New York 25.

The Rev. F. Gray Garten, of the diocese of New York, formerly addressed at 126 Carthage Rd., Scarsdale, N. Y., may now be addressed at 3299 Cambridge Ave., New York 63.

The Rev. Scott N. Jones, curate of St. Matthew's Church, Evanston, Ill., is now also doing graduate work in theology at the University of Chicago.

The Ven. Henry P. Krusen, archdeacon of the diocese of Western New York, may be addressed at 100 Highland Ave., Buffalo 22. (please note zone)

The Rev. Dr. C. S. Long, of the diocese of Sacramento, formerly addressed in Saratoga, Calif., and at 72 Natalye Rd., Rinconada Heights, Los Gatos, Calif., may now be addressed at 15005 Natalye Rd., Los Gatos, Calif.

The Rev. T. Norman Mason, rector of the Church of the Redeemer, 145 W. Springfield Rd., Springfield, Pa., reports that the rectory address has changed from 65 S. Britton Rd. to 144 W. Springfield Rd.

The Rev. Frank E. Pulley, who has been chaplain at the U.S. Military Academy at West Point for seven years, is taking a sabbatical year (this period actually began on July 1st) and may now be addressed at 602 N. Main St., Louisville, N. C.

The Rev. Dr. William Way, who has been addressed at the Francis Marion Hotel in Charleston, S. C., may again be addressed at 2529 Oak St., Jacksonville, Fla.

## Ordinations

### Priests

**Rochester**—By Bishop Stark: The Rev. David H. Baker, on September 19th, at St. Luke's Church, Rochester, N. Y., where he is curate; presenter, the Rev. F. M. Winnie; preacher, the Rev. William Williams.

**Springfield**—By Bishop Clough: The Rev. William Leonard Lahey, Jr., on October 2d, at St. Paul's Cathedral, Springfield, Ill.; presenter, the Ven. F. S. Arvedson; preacher, the Rev. D. A. Filkins.

**Virginia**—By Bishop Gibson, Coadjutor: The Rev. Wilbur M. Sims, a former Baptist minister, who was ordained deacon in March. Ordination to priesthood took place on September 26th, at Aquia Church, Stafford, Va., which is included in Overwharton Parish, where the new priest will be rector. Presenter, the Ven. S. B. Chilton; preacher, the Rev. H. W. Baldwin, Jr.

## Marriages

The Rev. Wendell B. Tamburro, rector of Calvary Church, Brooklyn, and Miss Georgia Carolyn Webber, of West Groton, Mass., were married on July 10th.

## Corrections

Chaplain (CDR) Charles W. Nelson, USN (Ret.), formerly addressed at St. George's School, Newport, R. I., has moved to Andover, N. H., with his family and is recuperating from the first of two operations [L. C., October 8]. He is not, however, the Rev. Charles W. Nelson, retired priest of the diocese of New Jersey; the latter is another person of the same name.

# CLASSIFIED

## LINENS AND VESTMENTS

**LINEN FOR THE CHURCH:** Beautiful qualities imported by us from Ireland. Linen Tape, Transfers, Vestment Patterns, Plexiglas squares. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

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**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

## PICTURES

**RELIGIOUS Pictures, Rewards and Crosses.** St. Philip's Society, West Stockbridge, Mass.

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**WANTED:** Relief Housemother, who can give clerical help in school office. Church School for Girls in South. Reply Box M-148, The Living Church, Milwaukee 2, Wis.

**WANTED:** retired clergyman, single or widower, to assist with services and some parish duties in a growing parish for next several months. Mild climate. State remuneration required. Address Rev. Thomas H. Carson, P.O. Box 1125, Texarkana, Texas.

**WANTED:** An experienced horsewoman to take charge of riding in our small school for girls. Please write the Rev. W. G. Christian, Rector, All Saints' Episcopal Junior College, Vicksburg, Miss.

**MISSION WORKERS.** If you love the Lord and would volunteer to serve Him at an Indian Mission School. Consecrated men, women, youth a wonderful service opportunity. Stop listening to the sermons start living it. Small salary but all found. Write fully. Non smokers or prepared to stop. Reply Box E-154, The Living Church, Milwaukee 2, Wis.

## POSITIONS WANTED

**CANADIAN RECTOR,** 48, married, two children, will consider pastoral work in United States. Preferably Eastern States. For full particulars Reply Box A-156, The Living Church, Milwaukee 2, Wis.

**EXPERIENCED** middle-aged single Churchwoman desires position in Church sponsored school or home, as housemother. Twelve month program preferred with social security and retirement benefits. Salary desired \$135 a month plus maintenance. Address: Mabel J. Smith, St. James School, 23 Hudson St., Berlin, Conn.

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# CLASSIFIED

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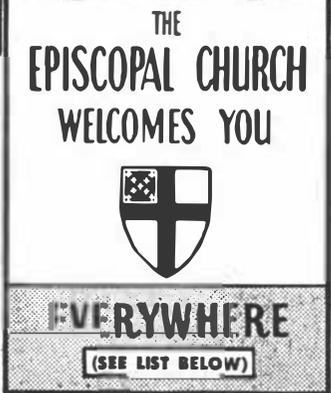
**ANTIQUe SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

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

**SAN FRANCISCO, CALIF.**

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

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

**DENVER, COLO.**

**ST. MARY'S** 2290 S. Clayton  
Rev. G. Lehman; Rev. J. Mote  
Sun Masses 9, 11:15 (low), Ev 8; Daily 7:30  
ex Wed; C Sat 7:45

**WASHINGTON, D. C.**

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.  
Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

**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 day 7 & 12  
Noon; C Sat 5-6

**FORT LAUDERDALE, FLA.**

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

**ORLANDO, FLA.**

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30  
& 5:45; Thurs 7:30; Ev B Sun 8; C Sat 5

**ATLANTA, GA.**

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other  
days 7:30; Ev B Sun 8; C Sat 5

**CHICAGO, ILL.**

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

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

**EVANSTON, ILL.**

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

**BALTIMORE, MD.**

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

**BOSTON, MASS.**

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (G Sch), 11 (MP & Sol), EP 6;  
Daily 7, Wed & HD 10, Thurs 6, EP 6; C Sat 5, 8

**DETROIT, MICH.**

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3, 7-8

**ST. LOUIS, MO.**

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Mohenschild, r  
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7, Wed  
10:30

**BUFFALO, N. Y.**

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Heddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues  
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;  
Daily 7, Thurs 10; C 7:30-8:30

**NEW YORK, N. Y.**

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th Amsterdam, New York City  
Sun HC 6, 7, 8, 9, 10, 11, Cho MP 10:30, Ev 4,  
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed & Cho  
HC 8:45 HD); MP 8:30, Ev 5. The daily offices  
are Cho ex Mon

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

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

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Larga, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

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

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

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., r  
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily  
8:30 HC, Thurs 11

**NEW YORK, N. Y. (Cont.)**

**THE PARISH OF TRINITY CHURCH**

Rev. John Heuss, D.D. r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC 8:  
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.  
292 Henry St. (at Scammel)  
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP 5  
Thurs, Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8:  
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

**CINCINNATI, OHIO**

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily  
ex Mon 10, C Sat 7:30 to 8:30

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust St. between 16th & 17th St.  
Sun HC 8, 9, 11, EP 4; Daily 7:45, 12, 5:30, Mon  
Wed, Fri 7, Thur, Sat 9:30; C Sat 4-5

**PITTSBURGH, PA.**

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Sun 1:  
& by appt

**SAN ANTONIO, TEXAS**

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

**MADISON, WIS.**

**ST. ANDREW'S** 1833 Regent Pl.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

**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, & 7

**KEY**—Light face type denotes AM, black face  
PM; add, 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, Instruc-  
tions; 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.