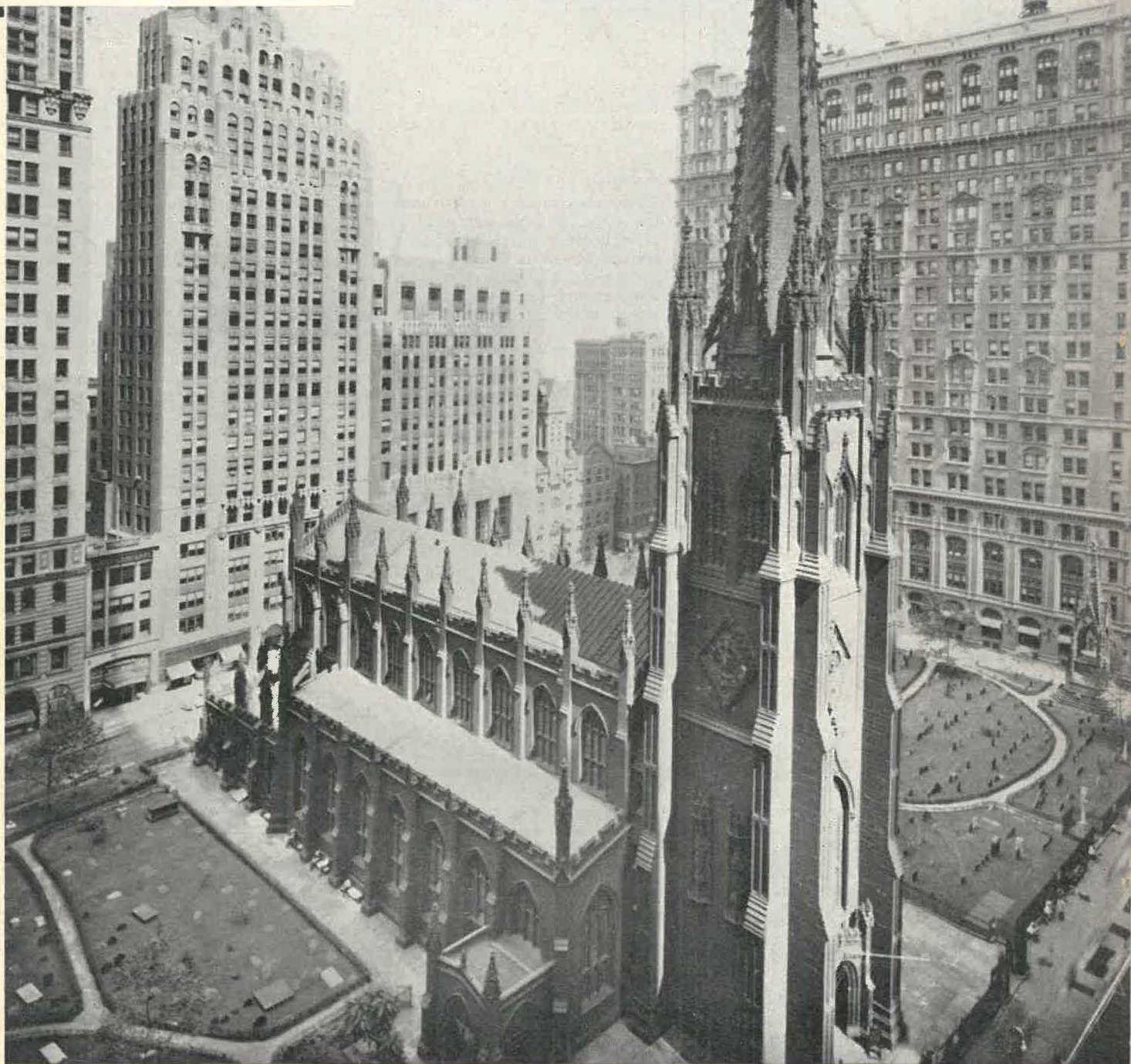


The Living Church

October 3, 1954

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READING Genesis with the children has brought your columnist sharply up against the whole problem of biblical authority and inspiration. I am surprised anew at the bitterness of juvenile sophistication on the unscientific character of the Old Testament, and seem to get little help from the modern critical approach.

PERSONALLY, however, I have been impressed with the easy urbanity of the ancient compiler, who unconcernedly wove together stories that conflicted in many scientific and historical details. Chapter 1 has a dozen points of disagreement with Chapter 2, and I find it impossible to believe that this fact was unknown to the architect of Genesis.

"HERE YOU ARE," he seems to say: "Here are two different stories that have come down to us about the creation of the world and of man. Both of them drive home points about God and His relationship to us that are of very great importance. You, the reader, should have sense enough to pick out the important things and not become enmeshed in the details."

BUT THIS is by no means satisfactory to my children, who demand that their religious sources be definite, clear-cut, and inerrant. And out of this childlike demand grows the whole structure of supposed biblical inerrancy, or papal infallibility, or any other religious outlook which asserts that the task of religion is to supply answers without effort.

UNQUESTIONABLY, there are differences between the outlook of the modern reader and the ancient editor. He probably thought that the two accounts in Chapters 1 and 2 were both good hypotheses — whether God made the earth in one day or six; whether He made the animals and then man, or man and then the animals for man's delectation. Our modern concepts of evolution reject both, and although modern scientists agree among themselves no better than the ancients did, our generation has a general agreement against the ancients that the creation proceeded by a more or less continuous process of physical laws, with one species arising out of another over a long period of time.

PERHAPS the real difficulty is not that the science of Genesis is fallible, but that it is no longer respectable. How could anybody who thought *that* was scientific have anything important to say on any subject? A square (or as my generation used to say, a hick) on one subject is a square on all.

SO, in our pursuit of a better regard for the scriptures among our children (and among adults, too), we begin to detect not merely a problem of religious au-

thority but a problem of culture. Genesis is not merely wrong, but, what is worse, out of date. We reject it because of a shallow and childish sophistication that is able to appreciate only the products of its own time and kind, that can see beauty only in the currently popular style of art or dress, that can reverence truth only when it is introduced by the intellectual passwords of the moment.

CHILDREN have a certain traditional right to a scornful approach toward the older generation, to a lingo of their own and notions of dress and amusement that convince their elders that young people are going to the dogs. Nobody knows better than the children themselves, however, that such rights are limited, and merely represent a phase in the growth toward maturity. It is not the immaturity of youth that spoils our approach to the Bible, but rather a continuing immaturity of the adult world, a naive conviction that the ages before our own were ages of ignorance.

IN the Episcopal Church, we have found a way to use the Bible that seems to solve the problem. We have turned biblical knowledge itself into a science, and a science that is as frantically modern and up-to-date as any. For our time, biblical inspiration seems to mean, not the inspiration of the ancient writers, but the inspired reconstructions of the spiritual and temporal history of Israel, and of its ancient literature, by the modern critic.

IT IS not necessarily the critic's fault that his historical researches are mistaken for a discovery of the real message of the scriptures, although some critics seem to make the mistake themselves; it is rather our own inability to appreciate the sacred text until it has been decked out in modern clothing. The first two chapters of Genesis enunciate some of the grandest concepts of any age — that all things were created by God's word; that their goodness is built into their very nature; that the Sabbath rest is a triumphant climax to the work of creation; that man's divinely ordained condition is one of innocence and marital bliss. Such ideas as these need no critical commendation, and the fact that those whom God inspired to express them worked within the now outmoded scientific framework of their own age should not make their message any less authoritative.

PERHAPS the third chapter of Genesis gives the answer. When the man and the woman became embarrassed at themselves they made clothing out of fig leaves. That was the beginning of human efforts to improve on truth. And to this day, last year's fig leaves seem an inadequate covering for our spiritual nakedness.

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Departments

| | | | |
|-------------------------|----|-----------------------|----|
| BOOKS | 32 | LETTERS | 4 |
| CHANGES | 41 | PARISH LIFE | 36 |
| DEATHS | 38 | SORTS | 2 |
| DIOCESAN | 34 | TRINITY PARISH 14 | |
| EDITORIAL | 12 | U. S. A. | 8 |
| INTERNATIONAL | | | 31 |

Things to Come

| OCTOBER | | | | | | |
|---------|----|----|----|----|----|----|
| S | M | T | W | T | F | S |
| | | | | 1 | 2 | |
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| 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| 31 | | | | | | |

| NOVEMBER | | | | | | |
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| S | M | T | W | T | F | S |
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| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| 28 | 29 | 30 | | | | |

October

- 16th Sunday after Trinity.
- 17th Sunday after Trinity.
- Annual Meeting, National Council, Seabury House, Greenwich, Conn., to 14th.
- 18th Sunday after Trinity.
- St. Luke.
- Consecration of the Very Rev. Albert Rhett Stuart as Bishop of Georgia, St. Paul's Church, Augusta.
- 19th Sunday after Trinity.
- St. Simon and St. Jude.
- 20th Sunday after Trinity.

November

- All Saints'.
- 21st Sunday after Trinity.
- 22d Sunday after Trinity.
- NCC General Board, New York, N. Y.
- Sunday next before Advent.
- Thanksgiving Day.

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

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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.

Church Signs

What a joy it was, this past summer, to see everywhere throughout New Hampshire the uniform church signs put out by our National Council. Up there they've also taken the same design and made posters for the restaurants, hotels, and motels, giving the locations and hours of services. One of these saved me a special 20-mile trip.

(Rev.) LEONARD ELLINWOOD,
Assistant, Washington Cathedral,
Washington, D. C.

Open Communion

It is surprising, and may I say somewhat depressing, to find the editor of THE LIVING CHURCH saying [L. C., September 5th, p. 8] that Catholic Churchmen everywhere violate the rubric "which, by its wording, seems to forbid reservation of the Blessed Sacrament." You are referring, as your footnote on the same page shows, to the third General Rubric on page 84 of the Prayer Book, reading:

"And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same."

The history and interpretation of this rubric are given in Clarke & Harris, *Liturgy and Worship* (1933), pp. 589-599. From that account I need quote only the following:

"Reservation is thus, in the opinion certainly of some and probably of all those who actually drew up the new rubric of 1661, entirely consistent with the present Prayer Book. It was not, however, unnatural that after the practice had become almost obsolete, and the liturgical tradition had become obscured, another view of the meaning of the rubric should suggest itself to some" (pp. 593-594).

As Clarke & Harris show (p. 590), the rubrical provision applies only to the bread and wine consecrated for the communicants actually in Church, the number of whom, after the setting aside of sufficient bread and wine for the sick and absent, might have been overestimated. See also what is said on page 288 of the Liturgical Commission's *Prayer Book Studies: IV — The Eucharistic Liturgy* and the proposed rubric in the draft Liturgy at p. 336 of the same.

The editor's argument, from his erroneous premise, seems to be that, because the rubric quoted above is capable — aside from historical evidence — of an interpretation forbidding Reservation, therefore the rubric requiring Confirmation must be capable of an interpretation permitting communication of the unconformed: in the ecumenical service at Evanston, of those

The Living Church

who reject Confirmation and Apostolic Order.

A further surprise is afforded by the editor's seeming ignorance of the fact that Reservation is practiced by not a few leading liberal clergymen. I am not speaking now of Exposition or of Benediction, but of simple reservation of the Sacrament for pastoral purposes. Such reservation is a necessity, since in many instances it is impossible to undertake a special consecration. The Liberals in question do not make public the fact that they reserve: that might create a demand for opportunity to use the Reserved Sacrament devotionally; but they do reserve, though not always with proper safeguards. The fact is that no rubric of canonical force, and no canon, could constitutionally deprive a parish priest of the right to reserve, for deprivation would deny his obligation to communicate some who wish to receive.

Another conclusion open to question is that the Bishops' Statement of September 1952 limits "open Communion" to ecumenical gatherings. This conclusion is denied by liberal bishops and other liberal clergy. What we really need now is a declaration by the Bishops as to when traditional Holy Communion is lawful.

If I understand correctly the thought in the remainder of the editor's article, it embodies two ideas: one, that God blesses reception by persons who, although denying Apostolic Order, have been baptized, and "are also, by participation in the ecumenical movement, declaring their determination to listen to us and to explore with us the will of Christ for His Church;" the other, that interpretation of the rubric requiring Confirmation so as not to require it at ecumenical gatherings is somehow within the powers of the Bishops as charged generally with control of the administration of the rite. I will leave the appraisal of these ideas to the judgment of your readers.

SPENCER ERVIN.

Bala-Cynwyd P.O., Pa.

Editor's Comment:

We agree most heartily with Mr. Ervin's interpretation of the rubric on consumption of the Blessed Sacrament, and think with him that historical study is decisive on this point. It is significant that the English Prayer Book of 1928, adopted by the Church but defeated by Parliament, makes specific provision for reservation of the Blessed Sacrament without making any change in the wording of the rubric, which, as Mr. Ervin says, merely directs the priest to consume that which is consecrated in excess of the needs of communicants.

Historical grounds are, however, almost equally persuasive in relation to the rubric at the end of the Confirmation office. This rubric was not, historically, aimed against heretics or schismatics, although its wording makes it a useful device for those who seek some definite statement on the subject in post-Reformation Anglican formu-



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laries. Our point was that the entire case does not hang on the literal interpretation of this particular rubric.

Printer's Devil

It is the unhappy lot of a magazine editor to get letters from subscribers who are dissatisfied with his magazine. Therefore it seems most appropriate that I should let you know how deeply grateful I am to you for the very thorough coverage which you have given to the Anglican Congress and the World Council of Churches. The news coverage and the editorial comment have both made it possible (I am sure) for many of your readers to have a very real part in these two important events without actually having to be physically present. I believe that for this we ought to be grateful.

At the same time I cannot help but express my very deep sense of shock at a sentence in your editorial entitled "After the Congress," in the issue of August 29th, in which you state (and I quote): "The first purpose of government is to secure freedom to the government. . . ." As soon as I had read this, I instinctively turned to the telephone to call the FBI. Upon reflection, however, I came to the conclusion that neither you yourself, nor any member of your editorial staff is to be held responsible for such a totalitarian statement. I have rather come to the conclusion that you have a very devilish printer's devil.

(Rev.) R. B. GUTMANN,
Executive Director,
Neighborhood House.

Milwaukee, Wis.

Honolulu

I would like to raise my small voice in opposition to General Convention going to Honolulu for its 1955 meeting.

I am sure that every Churchman has the highest regard for Bishop Sherrill both as a man and as a leader of our Church, but it seems to me that he has been very badly advised on this matter.

Personally, I cannot think of one single good reason for going to Honolulu, but I can think of many reasons why we should not go there. I would like to mention just two such reasons. One is the time and the other is the money involved.

Those people who live in our eastern states and who object to flying will need one week's time for the trip in each direction. Two weeks for travel, plus two weeks at the convention, means that they will be absent from their homes and from their work for approximately one month. This could possibly be very inconvenient and also very expensive. Communication facilities are not too easy or convenient. I am sure that travel conditions will be more or less difficult.

Certainly one week of time and many inconveniences could be saved for each deputy by meeting in the states.

I estimate that the added cost in money will be in excess of \$250,000. This quarter of a million dollars would be Church money spent—for what?

Church organizations which waste money entrusted to their care will certainly

The Living Church

alienate support. Every mistake carries with it a penalty which must be paid. If this mistake is made the penalty will not be small. In my opinion it will react most unfavorably upon our Church for some time to come.

SCOTT B. APPLEBY,
President, Plas-Tex Corporation.
Washington, D. C.

There is a fallacy in Mrs. Borman's letter anent Honolulu [L. C., August 8th]. It is quite true California came to Boston in 1952 as Vermont went to San Francisco in 1949. Now, however, California must travel a similar distance to Honolulu while the Eastern diocesan deputies will be required to travel virtually half-way around the world. A wonderful vacation for those who can afford it.

In addition to the cost aspect, which Milwaukee may ignore but which is a real problem to Vermont, there is also a time element. Not every bishop or deputy will desire or be able (for physical reasons) to make the trip by air. This will involve train and boat trips.

The diocese of Albany, by its standing committee, is filing a formal protest against this decision of the Presiding Bishop [L. C., August 15th]. Vermont is doing the same.

(Rev.) JOHN W. NORRIS,
Rector, St. Michael's Church.
Brattleboro, Vt.

Big Liability

I am wondering if there is not some way that pressure could be brought to bear on the deputies at the next Triennial Convention of the Church to erase the word "Protestant" from the Prayer Book. It certainly is one big liability to the whole Church.

We also hear so much today about Church Unity. Why would it not be a good idea first to set our own house in order? Some of us are about as far apart as could be.

I. M. PRESTON.

Cedar Rapids, Ia.

Live Wire Secretary

Certainly we should have an Anglo-Catholic Directory which would include churches not only of America, but throughout the world. Especially does this appear necessary in view of the fact distances and racial barriers have been broken down considerably in this age of air travel.

I have before me "The Church Guide for Tourists" published by Mowbrays of London on the information of the secretary of the English Church Union, the second impression of which was that of 1948, showing 2967 churches in the British Isles where the Faith is taught and practiced.

This is of great assistance to Episcopalians visiting England, and a similar "guide" would be most useful in America.

Possibly the very "live wire" secretary of the American Church Union could contribute toward the publication of an Anglo-Catholic Guide for the Episcopal Church of America.

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Lae Territory, New Guinea.

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EPISCOPATE

First to Australia

The Most Rev. Henry Knox Sherrill, Presiding Bishop, has accepted an invitation to address the General Synod of the Church of England in Australia at its quinquennial meeting in October, 1955.

Bishop and Mrs. Sherrill will leave for Australia immediately after the close of the 1955 General Convention in Honolulu, next September, a spokesman for National Council said. He added that several other Church dignitaries will accompany Bishop Sherrill, but that the exact number has not yet been determined.

Bishop Sherrill's visit to Australia will be the first by a Presiding Bishop of the American Church.

The invitation to visit Australia was extended by the Most Rev. Howard W. K. Mowll, Archbishop of Sydney and Primate of Australia and Tasmania, while he was attending the Anglican Congress at Minneapolis in August.

[RNS]

Garnet Ring, Cross

September 29th was the day appointed for the consecration of the Rev. Joseph Summerville Minnis as Coadjutor of Colorado. He will succeed the Rt. Rev. Harold L. Bowen as Bishop of the diocese when the latter retires. Bishop Bowen is 68 years old; 72 is the required age of retirement for bishops.

There are 25,055 baptized members in the 67-year-old diocese. Fr. Minnis' previous congregation, at the Chapel of the Intercession, New York City, numbered 3,418.

An episcopal ring, set with a garnet and engraved with the seal of Colorado, was the gift chosen by the Intercession congregation for the new bishop. The body of the ring is carved with the vine of the Intercession.†

The Bishop-elect's episcopal cross comes from the rector, wardens, and vestrymen of Trinity Parish, of which the Chapel of the Intercession is a part [see page 25]. The center, arms, and staff of the cross are set with garnets. Its basic form is that of the ancient cross of St. Cuthbert. A fleur de lis at



FR. MINNIS' CROSS
From Trinity Parish.

the juncture of the arms and staff symbolizes the Holy Trinity.

Both the cross and ring were made by Louis F. Glasier of New York City. Mr. Glasier's entire work consists of the designing and fabrication of unusual church art.

Fr. Minnis was elected Coadjutor of Colorado last May 19th, while vicar of the Chapel of the Intercession, a cure he has held since 1943. Before that time he was rector of Christ Church, Joliet, Ill., and chaplain of the state penitentiary, 1932 to 1943. During his time in Illinois he was also dean of Southern Deanery, diocese of Chicago, 1938 to 1943, and a member of the Youth Commission, 1938 to 1943.

In addition to his duties at the Chapel of the Intercession, Fr. Minnis was assistant to the rector of Trinity Parish in New York City from 1951 to 1952, and a member of the Sailors' Snug Harbor in New York during the same year.

HOLY COMMUNION

One Method Only

Clergy in the diocese of New Mexico and Southwest Texas were notified recently by their diocesan, Bishop Stoney, of a change in method in the administra-

of the Holy Communion by intinction.

According to the *Cathedral Times*, the Bishop will approve only one method of administering the Holy Communion by intinction, that by which the worshiper receives the Bread and himself dips it in the Wine.† This method is to go into effect immediately at St. John's Cathedral, Albuquerque, N. M.

Those who wish to receive by intinction are asked to receive the Bread as usual, then take it and dip it lightly in the Wine when it is presented, and consume it at once.

DISASTERS

One Minute's Explanation

By R. C. MORIARTY

"It is a serious moment suddenly to see fire and smoke all around you when you have been peacefully flying over the countryside."

So said the Rev. Bartolome Alorda, rector of St. Paul's, El Centro, from his hospital bed at Newhall, Calif., the day after the crash of an Air Force C-46 September 20th. The plane was carrying 15 Southern California Civil Air Patrol chaplains to a state meeting of Civil Air Patrol at Sacramento, Calif.

"We were all new in the parachuting business," said Fr. Alorda. "None of us had ever jumped before, nor even had any technical knowledge of the workings of a chute. There was about one minute's time for an explanation of what to do.

"Everyone was quiet, there was no excitement, we just left the plane fast. I knew we had been flying above a railroad track, telephone poles and wires, and I had an uneasy feeling about the plane falling into the wires and exploding."

Fr. Alorda was the last out of the plane, except for the commander, and he landed on the railroad tracks but escaped the wires. His leg was badly gashed, however, his left face and eye bruised, and he suffered contusions all over his body.

"The next thing I knew," Chaplain Alorda continued, "there was a crowd of people around me, including the Newhall sheriff who examined me to see if any bones were broken before sending me on to the hospital. I wondered why God had spared me, but decided there

TUNING IN: †The vine of the Intercession is a decorative grape vine used throughout the Chapel, not to be confused with the bronze vine holding together the stones in the Chapel altar. †Other methods of intinction: (1) priest's intincting

Host and placing on communicant's tongue; (2) placing of an intincted Host on palm of communicant's hand. Method approved by Bishop Stoney is considered by many to conform most nearly to Prayer Book rubric [p. 82].

must still be work for me to do here."

Three brush fires were touched off by the twin-engined transport as burning portions of it fell before the plane crashed at the Los Angeles Police Department rehabilitation center near Newhall. The largest fire, just south of the Sheriff's Honor Farm at Castaic, was started when one of the plane's engines burned through its motor mounts and plunged to the ground.

The huge plane crashed in the shop area of the police farm, and several men working nearby narrowly missed being hit. The police officer in charge and four inmates quickly put a two-and-one-half inch hose line on the burning plane in an effort to save anyone still aboard.

Just before the plane crashed it swept over Saugus Elementary School where 300 children stood in line awaiting busses to take them home. Miss Lillie Knighton, teacher in charge, said the children were not frightened, but they saw the motor fall and then the men parachute from the burning plane.

None of the 15 chaplains or three crewmen was seriously injured, although they landed in widely scattered sections of Bouquet Canyon's brush-covered slopes. Most of them were guided to the highway by helicopters. Seven of the parachutists were taken to Newhall Community Hospital for treatment. All but two were released a few hours later, Chaplain Alorda and Chaplain Delbert McLaughlin of Riverside, also suffering from shock and bruises.

Fr. Alorda, who will be hospitalized for at least a week, is the only Episcopal clergyman among the Southland Civil Air Patrol chaplains. He is Group Chaplain for the four Civil Air Patrol squadrons of CAP Desert Group No. 21, working closely with the squadron chaplain of each unit and aiding with various youth activities. At least 250 seniors and cadets are represented in the squadrons of El Centro, Brawley, Blythe, and Thermal which make up the group.

INTERCHURCH

Ethical Manifesto

By ELIZABETH MCCrackEN

In the first such manifesto ever to be issued by the National Council of Churches, 13 ethical principles, which should be applied in the economic order, were cited.

The document, 4,000 words long, was approved by the General Board at its recent two day meeting in New York with a vote of 77 to 4. It was presented by Charles P. Taft, chairman of the General Committee of the Department

of the Church and Economic Life of the National Council.

Mr. Taft said the document would go to the Churches and the councils of Churches holding membership in the NCC, but not to individuals.

Nearly all of the principles of the document have been advocated before — in Labor Day messages, in sermons by preachers touching economic matters, and in editorials in the Church press.

The objections to the manifesto were offered mainly by lay members of the NCC, who believed that the Council



BISHOP SHERRILL
Allergy for long documents.

should keep officially away from political subjects, which, they thought, the manifesto touches.¹

The action of the most general public interest was the vote for New York City as the site for the NCC headquarters [L. C., September 26th]. Bishop Sherrill made the motion, saying that it would be "tragic" not to choose New York.

Speakers for Chicago cited its geographical centrality, the fact that the Midwest is the center of Protestantism, and other advantages.

Those for New York pointed to the fact that the member Churches of the NCC, for the most part, have headquarters in New York, that many religious organizations are located there, and that communications of all kinds are plentiful. There were, they claimed, also other advantages.

Speaking toward the end of the three-hour debate on the site for the headquarters, Bishop Sherrill said:

"Evanston has made me allergic to long documents, which have been months

in preparation, consuming hours while one speaker moves a change of an adverb, another a different adjective, and others still other such editorial changes."

Another resolution before the General Board, providing for the bringing "under control of nuclear weapons," was presented by the Division of Christian Life and Work. There was considerable debate on the resolution, and it finally was referred back to the Department of International Justice and Good Will, of which Life and Work is a Division.

The Board adopted a resolution asking its constituent members to heed the call of President Eisenhower to pray for peace on a national day of prayer, September 22d.

Youngest Chairman

The first American and also the first under 30 years of age to be appointed chairman of the youth committees of the World Council of Churches and the World Council of Christian Education is Roderick S. French, 23, an Episcopalian.

Mr. French, of La Grande, Ore., is chairman of the United Christian Youth Movement, and a student at Union Theological Seminary, New York City. He has a long record of church and college achievement.

Jewish Anniversary

The National Council of Churches was among six national Church and synagogue organizations recognized recently by the Jewish Theological Seminary of America for distinguished service to religious brotherhood.

The citations were presented at a convocation in the Horace Mann Building of Columbia Teachers College, New York City, as part of the celebration of the 300th anniversary of Jewish settlement in the United States.

Dr. Louis Finkelstein, the chancellor of the seminary, presented the citations to Dr. Hermann N. Morse, first vice president of the NCC; Msgr. Frederick G. Hochwalt, director of the department of education of the National Catholic Welfare Conference; Dr. Samuel S. Hollender, chairman of the board of the Union of American Hebrew Congregations; Charles Rosengarten, president of the United Synagogue of America; and Mrs. Emanuel Siner, president of the National Women's League of the United Synagogue of America.

In marking the tercentenary, Dr. Lyman Bryson, professor emeritus of education at Teachers College, said:

"The importance of the coming of some

TUNING IN: ¶Those who do think that political subjects are the business of the NCC are convinced that the Church's concern should be with the whole of life. Some, at least, of those who hold this conviction base it, in turn, upon belief in the

Incarnation itself: just as God the Son took upon Himself our human nature, whole and entire, and ministered to men's bodies as well as their souls, so should His Church reach out to all that pertains to life.

30 Jewish families to Manhattan from Brazil 300 years ago lies not in their flight from persecution to a land where they were free, but in their arrival at a place where they could fight for freedom."

Equipment in Churches

More than 52,000 churches in the United States are equipped to show 16 mm. motion pictures, the Rev. S. Franklin Mack, director of the National Council of Churches' Broadcasting and Film Commission, told the 11th annual International Workshop in Audio-Visual Education, which met recently at Green Lake, Wis.

The workshop, sponsored by the NCC's Division of Christian Education, at Green Lake, Wis., was attended by some 300 persons representing 32 non-Roman Churches. It was under the general direction of the Rev. George B. Ammon of Philadelphia. [RNS]

Memorial Foundation Grant

The Philip Murray Memorial Foundation, created to honor the memory of the late president of the CIO and of the United Steelworkers of America, recently announced a grant of \$200,000 to the National Council of the Churches.

The Foundation announced that the entire sum will be used by the NCC "on behalf of the practical application of religious principles to the everyday world of economic life."

[RNS]

New Director

The Rev. R. Norris Wilson, associate minister and executive secretary of the Missions Council of the Congregational Christian Churches, has been named executive director of Church World Service, international relief agency of the National Council of Churches. He will succeed Dr. Wynn C. Fairfield who has headed the agency since it merged with the National Council three and a half years ago.

Food, Bedding, Cash

Food, clothing, bedding, and cash aid were started on their way to Algeria by Church World Service, relief arm of the National Council of Churches, within a few hours after receipt of news that hundreds of persons had been killed and thousands others made homeless by an earthquake there.

The earthquake struck early in the morning of September 9th, catching most of the population asleep. Although the tremor lasted but 12 seconds, heavy dam-

age was wrought over a 50-square mile area centering around Orleansville and extending to the Mediterranean port of Tenes, 24 miles to the north.

Unofficial estimates put the death toll at from 800 to 1,000. It was North Africa's worst earthquake in 40 years. [RNS]

Stake in Defense

The religious advisory committee of the Federal Civil Defense Administration was reactivated at a recent meeting in Washington.

The Rev. Charles W. Lowry, consultant to the FCDA, presided at the meeting. Dr. Lowry, author of *Communism and Christ*, resigned the pastorate of All Saints' Church, Chevy Chase, Md., last year to devote his full time to writing and lecturing on the Christian answer to Communism.

In an address opening the meeting, Federal CD Administrator Val Peterson told the reestablished committee that the Churches of America have "a tremendous stake" in civil defense.

"The Churches, as dynamic institutions interested in humanity, have a real interest in helping to inform the people and, in particular, in helping the people to help themselves in the event of an attack.

"We will have to ask you to use your facilities to take care of those in need of assistance, and you and your congregations will want to do everything you can to be good neighbors and proponents of your religious beliefs at the time of a catastrophe.

"Whether or not you preach about these things from the pulpit is secondary. You are influential leaders in your communities, and your personal discussions with others in the community will be an inspiration to them."

[RNS]

Second Liturgical Conference

By DONALD A. LOWRIE

About 60 theologians — Roman Catholic, Eastern Orthodox, Anglican, Old Catholic, and Protestant — attended the recent Second Liturgical Conference at St. Sergius Theological Academy in Paris. The largest number of representatives (24) was from the Roman Catholic Church.

Topics considered ranged from "The Christian Year" and "The Structure of Ancient Lectionaries," presented by the Rev. Allan McArthur of the Scottish Church, to "Ceremoniale Episcoporum" of the Roman Church, by Msgr. Leon Gromier, canon of St. Peter's Basilica, Rome.

The conference was conducted mainly

in French and English, with discussion periods.

A positive factor in the conference, as in other liturgical conferences, was its influence on rapprochement between the confessions. The formula of exposition and discussion of liturgical themes in the conference was excellent in that, while it avoided polemic and made no attempt to convince or proselytize, it widened acquaintance and increased Christian solidarity.

Participants of the conference were impressed by the high level and scholarship at St. Sergius and its modest, almost monastic, atmosphere. The premises were in good physical condition, due largely to a special grant from the American Episcopal Church's Fund for Overseas Relief and Church Coöperation.

MINISTRY

Academy Chaplain

The Rev. George M. Bean, rector of St. Mark's Church, Richmond, Va., has received the oath of office as chaplain of the United States Military Academy. Mr. Bean, summer-time resident of Mt. Pocono, Pa., was chaplain of Lehigh University, Bethlehem, Pa., before going to St. Mark's.

ORTHODOX

Union Prediction

Eventual union of all Eastern Orthodox Churches in this country in an American Orthodox Church was predicted by Metropolitan Antony Bashir of New York, head of the Syrian Orthodox Church in North America, Religious News Service reports.

Metropolitan Antony made the prediction at the recent ninth annual convention of his Church's North American Archdiocese in Toledo, Ohio, at which he presided.

In an interview, he declared that an American Orthodox Church, uniting all Americans of Eastern Orthodox faith, was inevitable because "we are one family, one in doctrine, one in dogma and one in faith."

"Use of English" is what will eventually unite us all," the metropolitan said, referring to the Greek, Russian, Ukrainian, Bulgarian, Romanian, Albanian, and other Orthodox Churches. He claimed a united American Orthodox Church would have 6,000,000 members and be one of the largest religious bodies in the United States.

Metropolitan Antony said that the use

TUNING IN: ¶The *Christian Year* is a product of gradual growth throughout the centuries. Its Anglican form, as given in the Prayer Book, is substantially the same as that used by the Roman Catholic Church. The Eastern Orthodox form

is notably different in certain particulars. For example, they keep All Saints' Day on what corresponds to our Trinity Sunday (Octave of Pentecost). ¶Use of English in the Liturgy is fully in accord with fundamental Eastern Orthodox principles.

of English was spreading because second- and third-generation Americans were starting to outnumber immigrants in Orthodox Church membership. He said the Syrian Orthodox Church had led all others in introducing English. Since he became head of the North American Archdiocese in 1936, he added, he had translated 19 books of Church history and doctrine, books of prayer and hymnals.

Establishment of an American Orthodox Church would involve a degree of separation of the American Eastern Orthodox Churches from their mother Churches in the Balkans and Middle East, he said. But he added that he did not think this a serious problem.

LAYMEN

Federal Judge

The Hon. W. Wallace Kent, a member of St. Luke's Church, Kalamazoo, Mich., has been commissioned a Federal Judge by President Eisenhower. Along with another federal judge, he will share jurisdiction over federal cases in 49 counties in the Western District of Michigan.

Judge Kent has been a communicant of St. Luke's for several years, and has served on its vestry.

Work for God, Fellowmen

Isaac W. Carpenter, Jr., who was recently named by President Eisenhower as Assistant Secretary of State, is a member of the Episcopal Church, and junior warden of Trinity Cathedral, Omaha, Neb.

Receiving the congratulations of his Bishop and fellow-vestrymen, Mr. Carpenter was assured of their "prayers and heartfelt wishes in this greater work for God and his fellowmen. We rejoice," they said, "in his continued counsel for the best interests of his home parish despite his added burdens. . . ."

MUSIC

"Cradle-to-Grave" Choirs

Organists should "complement the singing of the choirs and congregations, not drown them out," said Edward B. Gammons, director of music at Groton School, Mass., at a recent conference on Church music held in Cambridge, Mass., under the auspices of Harvard University's summer school.

Prof. Gammons, also chairman of the commission on music of the diocese of Massachusetts, criticized what he called

"cradle-to-grave" choirs, adding that there should be age limitations "at both ends."

"Congregations should be encouraged to sing in unison rather than attempt part-singing," he said. "And choirs can assist the congregations in learning new hymns if they refrain, at least at the outset, from singing in parts."

A critic of the inadequate music training given divinity students was the Rev. Peter Blynn, assistant at Boston's Church of the Advent.

"In many cases," he said, "the minister is not attuned to music. Under such circumstances, it is wise for him to delegate authority for the musical portion of the Church's service to a member of his staff or to the organist."

Other speakers at the conference included Robert Elmore, organist and choirmaster of Holy Trinity Church, Philadelphia, Pa. [RNS]

Anthem for Festival

The Church of the Ascension, New York City, has announced an anthem contest for its annual Ascension Day



Festival Service in 1955. An award of \$100 will be given for the winning composition.

Entries must be in the mail by February 15, 1955. Other information on the contest may be obtained from: Secretary, Anthem Contest, 12 West 11th St., New York 11, N. Y.

Setting for a Mass

St. Mark's Church, Philadelphia, Pa., has announced a competition for a prize of \$100 to be awarded for a four-part setting for mixed voices of a Mass, without creed, in English.¹

The competition closes December 31, 1954. Further information may be obtained from the choirmaster, Wesley A. Day, 1625 Locust St., Philadelphia 3, Pa.

PUBLIC AFFAIRS

Renewal of Pledge

The national chairmen of the Republican and Democratic parties have renewed their pledge to work against ra-

cial or religious bigotry in the 1954 political campaigns.

Leonard W. Hall, Republican chairman, and Stephen A. Mitchell, Democratic chief, appeared side by side at a recent press conference in Washington, D. C., sponsored by a new national organization called the Fair Campaign Practices Committee, Inc.

Among the religious leaders on the 15-member board of sponsors of the Committee (under the chairmanship of retired Supreme Court Justice Owen J. Roberts) are Presiding Bishop Sherrill and Charles P. Taft, prominent Church layman. [RNS]

EPF

Christian Love

"God hates the hate that hinders loving," said Prof. Herbert H. Farmer of Cambridge (England) in his address to the annual conference of the Episcopal Pacifist Fellowship at Seabury House, Greenwich, Conn., recently.

"Christian love grasps the other person in wholeness or totality of his being," said the Professor. He added:

"This love is manifested in its readiness to accept another person as an unrepeatable self; in its dissatisfaction with a merely functional relationship; its self-identification with the other person—rather than 'egoistic fantasy thinking'; and its desire that the other reach his best."

The Rev. Eric M. Tasman of South Orange, N. J., was re-elected president; and Miss Amy Lois Seasholes of Dobbs Ferry, N. Y., was elected secretary.

ACU

Extra Contributions

The Foundation for the Propagation of the Faith, a subsidiary of the American Church Union,¹ which serves as a channel for missionary contributions to specifically Catholic causes, reports its distributions during the period from January 20th to May 31st as:

Bishop Swift, for work in Puerto Rico, \$478.10; Bishop Viall, for work in Japan, \$473; Bishop Yashiro, to assist in establishing a new order of Sisters in Japan, \$30; to Bishop Voegeli, for work in Haiti, \$30; and to Bishop Cooper, for Korea, \$10.

Contributions to the foundation can be sent to its treasurer, through the American Church Union, Room 1303, 347 Madison Avenue, New York 17, N. Y. Such contributions are, of course, over and above official quotas.

TUNING IN: ¶Traditionally, a Mass without creed would be one intended for use on days for which the Creed is not prescribed. This would include, in historic Western usage, most weekdays. But when a 20th-century Anglican composer writes

such a Mass, he probably assumes that the Creed will either be said (rather than sung), or sung to a familiar melody, or monotoned. ¶The American Church Union is dedicated to emphasizing the Catholic heritage of Anglicanism.

Trinity, Past and Present

GR EATNESS in secular affairs is measured by various standards — size, power, wealth, historical accomplishments and associations. By any of these standards, the parish of Trinity Church in the city of New York is a great parish. But greatness in the Kingdom of God is measured by quite different standards; and the real significance of Trinity parish today lies not in what it has, but in what it is doing with what it has.

To place the current program of the parish in its proper setting, however, it is necessary to review briefly the things that have brought Trinity to its present-day position and have laid upon the parish special responsibilities for service to the thronging, beautiful, squalid, wealthy, impoverished, illiterate, cultured, stupendous metropolis that is New York City.

Today, Trinity is the biggest Episcopal Church parish in the nation. It has more communicants (nearly 5,000); more clergy (21); more church buildings (seven); more wealth; and more Sunday and weekday services than any other parish and some whole dioceses. The lay staff of the parish would add up to a fair-sized Sunday morning congregation at the ordinary parish church. At 74 Trinity Place, the 25-story building with seven floors given over to Trinity's parochial activities, there are 70 full-time workers, clerical and lay.

Trinity's history could — in fact, does — fill whole volumes.* It began in the 17th century when Mr. William Vesey, lay preacher, and his fellow-laymen of colonial New York decided that the local military chapel was inadequate for the needs of the growing little community on the southern tip of Manhattan Island. This decision resulted in the royal charter of 1697, and a hazardous voyage by Mr. Vesey to England to secure Holy Orders and become the first rector.

The present rector, the Rev. Dr. John Heuss, is only the 13th in a distinguished series of long ministries averaging about 20 years. Dr. Vesey's 48½-year rectorship was the longest. Next in length

(1862-1908) was that of the great Dr. Morgan Dix, who shaped the parish in its great threefold tradition of Catholic teaching, sound financial administration, and dedication to the service of the poor and underprivileged in lower Manhattan.

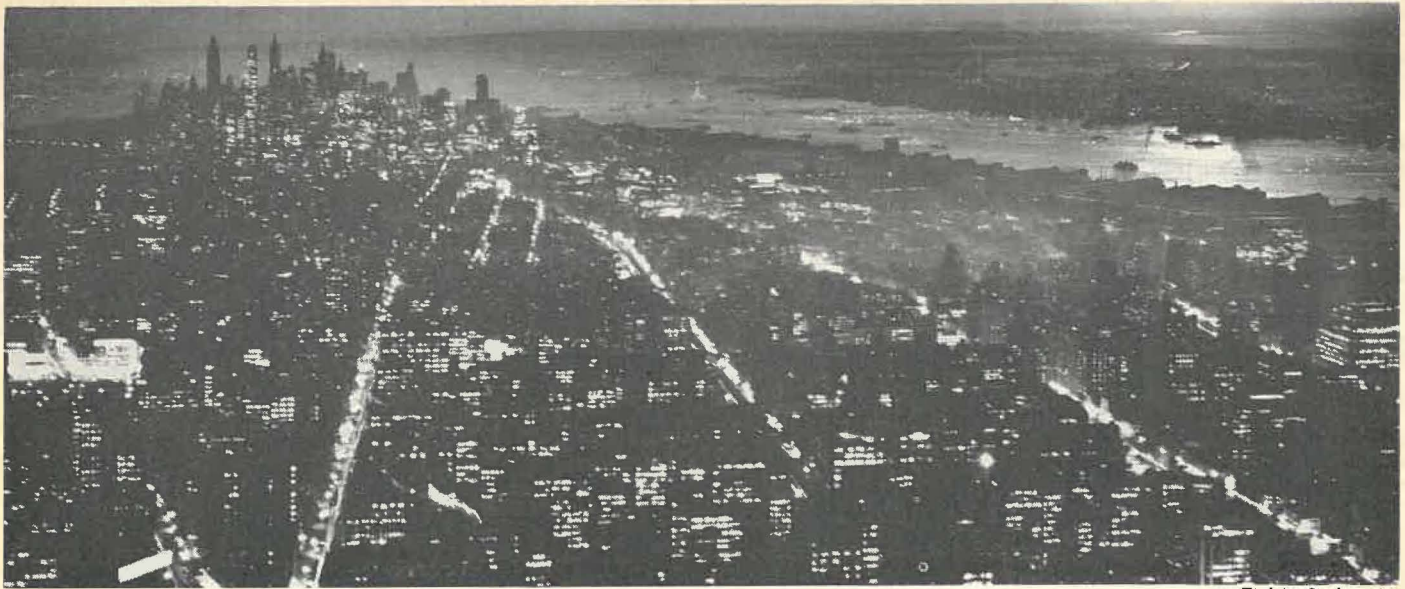
The foundation of Trinity's extraordinary financial strength was laid almost at the beginning of its history, when in 1705 the parish was endowed by Queen Anne with a farm just outside the city wall — the wall which later gave its name to Wall Street. The farm was a small one by today's standards — some 80 acres, perhaps, not all of them arable — but the portion of it that remains in Trinity's possession today is valuable New York real estate.

In the course of carrying on its past benevolences, the parish gave away no less than two-thirds of its original patrimony to help in the establishment of churches, hospitals, schools, colleges, and other institutions. Columbia University, the General Theological Seminary, Trinity School, St. George's Church, St. Mark's-in-the-Bouwerie, Grace Church — these are only a few of the more than 1,400 created or assisted by Trinity over the years. Such depletions of capital as the giving of 33 building lots to the infant St. George's in 1811 were discontinued in the mid-19th century.

Until the death of Bishop John Henry Hobart in 1830, the rector of Trinity parish and the Bishop of New York were the same person. From the time that it had a rector who did not have "the care of all the churches" the parish seemed to husband its resources more wisely.

Trinity's leadership in the Catholic movement also has deep historical roots. John Henry Hobart, with his watchword of "Evangelical Truth and Apostolic Order," was a leader in an American phase of the movement that antedated the English phase by many years. John Keble preached his famous Oxford sermon on "national apostasy" in 1833, long after Trinity had become a center for deeper reverence, stronger sacramental emphasis, Eucharistic worship, and Christian social action. Today, Trinity is still in the forefront of the Catholic movement, interpreting its task not in terms of elaboration of ritual and devotional trinkets but in terms of redemptive living. The present rector, Dr. Heuss, has added a third phrase to Bishop Hobart's slogan: "Evangelical Truth, Apostolic Order, and Ecumenical Concern," underlining the truth that the reunion of Christendom

*The definitive history of the parish is *History of Trinity Parish in the City of New York* by Dr. Morgan Dix (5 volumes), published by Columbia University Press, New York. Volume 6 is in course of preparation by Dr. Stephen F. Bayne. Also available is *Quarter of a Millennium — Trinity Church in the City of New York 1697-1947*, by Dr. E. Clowes Chorley (Church Historical Society, Philadelphia, 1947). Important earlier works include *Historical Sketch of Trinity Church* by Dr. William Berrian, (Stanford and Swords, Ltd., New York, 1847) and *A History of the Choir and Music of Trinity Church* by A. E. Messiter (Edwin S. Gorham, New York, 1906).



LOWER MANHATTAN AT NIGHT

Erving Galloway

Trinity's capacities for redemptive action have grown with the city.

is today one of the major spheres of Catholic action.

During the Great Depression of the 1930's Trinity Parish was faced with a financial crisis. Most of the land owned by the parish was leased out on a ground-rent basis to companies which had incurred heavy mortgages to put up buildings. The parish was faced with the choice of taking over the debts and the buildings or losing the land, and for a time it had to carry a heavy debt which crippled its work and imperiled its solvency. The debt has been worked down to a comfortable sum, and Trinity is now the sole owner of a number of commercial buildings of a very fine type.

With the demolition of a group of flats around St. Luke's Chapel in Greenwich Village, Trinity is entirely out of the residential housing business as a direct landlord, although there are still some residential properties on ground leased by the parish to other corporations.

The dangers of too great concentration on one type of holdings were brought forcefully to the attention of the parish by its Depression experience, and one of the important objectives of the coming years is to create a portfolio of securities adequate to carry the parish through a future real estate crisis.

The desperate holding measure of the '30's has resulted in vastly increased strength in the present. But the program set before the parish for the future by its rector and vestry is fully commensurate with its increased strength.

Rich in history of its own, studded with mementos of the broader history of Church, city, and nation, Trinity parish appeared a few years ago to be entering upon a comfortable old age. It could, if it chose, have contented itself with the narrower horizons of senility and administered its vast inheritance for the achievement of maximum comfort and ease. Instead, the parish finds itself advancing on a whole series of strategic frontiers and calling upon

its people to give as sacrificially as if Trinity were a struggling mission that could barely afford a full-time vicar. A parish-wide Every Member Canvaß has never been held at Trinity before, but one is being held this fall — partly because regular and conscientious giving to the Church is a spiritual necessity for the individual; but also because Trinity needs the money.

Trinity needs the money because, in the philosophy of the parish leadership, the stewardship obligations of a parish are not measured by the quotas and assessments imposed upon it but its total capacities for redemptive action. What those capacities are, and what Trinity is doing to meet them, is a long story, but a thrilling one.

It includes a ministry to urban masses that takes into account their material and social needs as well as their spiritual ones; a retreat and conference center for the parish, and for outside groups as well, to serve as a spiritual powerhouse for Christian community; a pastoral college, giving mature priests the opportunity for graduate study in a vast urban laboratory; a ministry to servicemen and their families that might raise the sights of the entire military chaplaincy; a "skyscraper parish house" in a downtown office building; a counseling ministry closing the dangerous gap between psychotherapy and the Church's techniques for spiritual health; a vital weekday religious program for the millions who work in the city but live mostly in commuting areas; an up-to-date day school for Greenwich Village children; parochial ministries alert to the needs of changing neighborhoods; the use of radio, television, outdoor displays, civic celebrations, music, and leisure time activities as avenues for the Gospel. But the story begins with the mother church itself — Old Trinity, set about with ancient tombstones, standing boldly as a witness to God at the head of the street whose name is often used as a synonym for the service of mammon.

OLD TRINITY

Country Congregation

The skyscrapers of New York's financial district rise like canyon walls from tiny crooked streets that bear forever the stamp of their origin in village footpaths. All week long, crowds surge through these narrow ways, opening and closing around taxicabs, trucks, and an occasional temerarious passenger car. Five different branches of the roaring New York subways pour forth their streams of passengers within two blocks of Trinity Churchyard. Restaurants, shops, and drugstores in small quarters at the foot of the towering office buildings do a thriving business. Fortunes are made and lost on the big board of the New York Stock Exchange, one block down Wall Street from Trinity, and at the American Stock Exchange (formerly the Curb Exchange), whose windows look down on Trinity's steeple. Insurance companies, brokers' offices, exclusive clubs, tower over scattered historical landmarks such as the Sub-treasury building and Fraunce's Tavern, and over the hurrying crowds that overflow the narrow sidewalks.

On Sunday morning, the transformation is almost beyond belief. The solitary pedestrian's footsteps ring hollowly against the canyon walls. Nobody lives in this southernmost tip of the island, and not even a drugstore or newspaper stand is open.

Trinity Church on a Sunday is like a rural church. The 8 o'clock service, held in the side-chapel, is attended by about 25 devout Churchpeople, some of whom must rise at 5 o'clock or earlier to make the trip from their homes in New Jersey or Staten Island or some other distant suburb. The worshipful atmosphere of all early services everywhere is enhanced by the neighborly feeling of a country congregation whose members must come a long way to see each other. After the service, everybody goes to breakfast at the parish hall — through the churchyard, down a flight of steps and across the street. There wouldn't be another place to eat within half a mile.

The Vicar of Trinity

"*Agape*" (Christian love) was the name given by the early Christians to their Communion breakfasts. Canon Bernard C. Newman, vicar of Trinity Church, and his wife are the focal point of Trinity's modern expression of the ancient idea. All the concerns of all the parishioners are their concerns, too. They remember who has been sick, whose daughter won a prize, whose son is graduating from high school, and all the

other little things that are big things indeed where *agape* prevails.

Pastors of Congregations

In the Trinity system, each vicar is the pastor of the congregation or chapel under his charge, under the general supervision of the rector. The vicar is normally the preacher on Sunday mornings and major Feast days. He, or a curate working as his assistant, visits every member of the congregation at least once a year. He runs the Sunday school, oversees the work of organists, choirmasters, vergers, and other workers. Expenditures for the normal operation of his chapel are made under a budget adopted by the vestry. Within that budget, his fiscal independence is greater than that of the average parish priest.

Each vicar reports regularly to the rector and, through the rector, to the

vestry. The vicars meet together once a month with the rector to discuss the problems and opportunities of the parish. The vicars' meeting is one of the central agencies of parish planning.

At Trinity itself, the rector, the Rev. John Heuss, has closer pastoral contact with the members of the congregation than he can have with the members of the chapels. Fr. Heuss usually conducts one of the Sunday services at old Trinity and preaches one of the sermons. Mrs. Heuss and the children make the mother church their church home and play a warm and friendly part in the life of the congregation.

Family Eucharist

About 9 o'clock on Sunday the silence of Wall Street is broken by the sounds of gathering children. The 9 o'clock service is a lively affair, with the bursting

Trinity Parish

The Parish of Trinity Church in the City of New York consists of the mother church — Old Trinity — and six chapels, with various related institutions, all under the administration of one rector and vestry. The missionary quota of the parish, which is always paid in full, amounts to more than \$100,000 a year for the work of the Church in the diocese and the world.

When the Rev. Dr. John Heuss became rector in 1952, a thorough review and evaluation of Trinity's work was begun. New programs were instituted, old ones were strengthened, physical facilities were improved, long range objectives were mapped out. This special section describes the resulting parish program as seen in action by LIVING CHURCH reporters.

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| THE MOTHER CHURCH — A rural atmosphere on Sundays, crowds on weekdays | p. 14 |
| ADMINISTRATION BUILDING—Newly remodeled headquarters for a vast Church enterprise | p. 16 |
| THE EPISCOPAL CENTER — A Connecticut farmhouse becomes a source of spiritual power | p. 19 |
| TWO SUMMER CAMPS — Camp Schlueter and Trinity Seaside Home.. | p. 20 |
| LOWER EAST SIDE — Trinity Mission House undergoes a rebirth as St. Augustine's and St. Christopher's chapels work out the meaning of the Christian faith with the people of a low-income neighborhood | p. 20 |
| ST. PAUL'S CHAPEL — The church where Washington worshipped brings the gospel to present-day men and women | p. 22 |
| ST. LUKE'S CHAPEL — Christian worship, Christian education for the people of Greenwich Village | p. 23 |
| INTERCESSION CHAPEL — A new vicar replaces a Bishop-elect at Trinity's largest chapel | p. 25 |
| ST. CORNELIUS' CHAPEL — Children are the key to a thriving ministry to the headquarters of the U.S. First Army | p. 26 |
| COUNSELING—Skilled help is given to people with personal problems.. | p. 27 |
| PASTORAL COLLEGE — Post-graduate training becomes available for mature clergy in a "vast urban laboratory." | p. 29 |
| TRINITY'S MUSIC — A great tradition is upheld today | p. 18 |
| TRINITY OUTDOORS — Churchyards become eloquent spokesmen for the gospel | p. 28 |
| EVERY MEMBER CANVASS — Christian stewardship is the keynote for the first parishwide canvass in Trinity's history | p. 29 |



TRINITY PARISH
*A mother church, six chapels, and long range objectives.**

vitality typical of the family Eucharist. The children are a majority of the congregation, Negroes and Orientals mixing with children of many white nationalities. The service is a Sung Mass with incense, and the normal attendance is about 60. It is followed by breakfast and Sunday school classes. This new service, begun a year ago, is the first Sunday school to be held in Trinity Church in 50 years.

The 9 o'clock congregation continues the pastoral ministry of old Trinity Mission House at 211 Fulton Street, six blocks north of the mother church. Neighborhood changes have dictated the abandonment of this location, but various aspects of its work, as subsequent references will show, will be preserved in various other locations. Old Trinity has gained the best part of all — the children of a nearby downtown neighborhood and their tradition of whole-souled Catholic worship.

11 O'clock Service

Several hundred people attend the 11 o'clock service, which still retains the flavor of the rural church. Everybody seems to know everybody, and even the visitors from other cities are drawn into the spirit of the parish as they meet and talk with the clergy at the rear of the church. Hearing aids are available for the deaf. The church's full complement of rector, vicar, four curates, one sexton, and two vergers is on hand for this service. The music is rendered by Trinity's famous choir of men and boys, under the direction of Dr. George Mead, organist and choirmaster. It is always a Communion service, Morning Prayer having been said at 10:30 in the church.

On Sundays, the Trinity of today is not far removed in spirit from the Trinity of the city's early days — the rally-

ing center for a small community, indeed the active agent in creating that community. Now, as then, many of the members travel an hour or more to meet together and praise God. The quiet streets still show their origin as quiet village lanes. Broadway looks broad again minus the traffic and the crowds. The tall buildings, empty and meaningless, seem more like geographical features than haunts of man. And those who meet together are friends simply because their common cause is the cause of Jesus Christ.

Evensong at 3:30, with choir and sermon, rounds out the day. As in other city parishes, Evening Prayer at Trinity is rather thinly attended. On a number of occasions throughout the year special

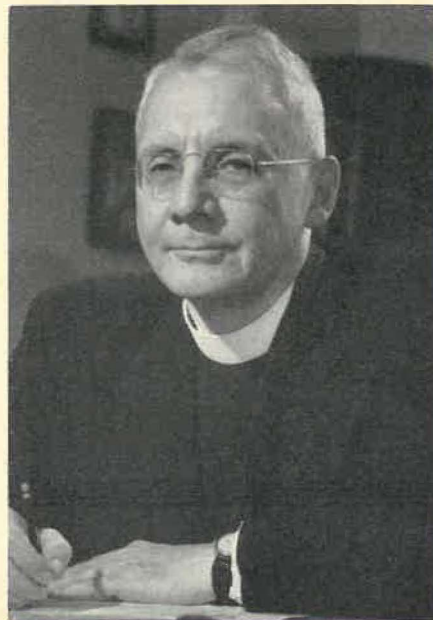
groups in New York are invited to attend, such as the British societies, Church school teachers, and members of the Trinity chapels.

The British Harvest Festival Service, attended by members of a number of British societies, is scheduled this year for October 3d at 3 P.M. Offerings at these services, which have been held at Trinity for 32 years, have been devoted to various reconstruction funds for English churches, including the Westminster Abbey Fund.

Weekday Life

Old Trinity on Monday enters upon an entirely different role. On an ordinary weekday as many as 1,200 people come into the church. Morning Prayer at 7:45 begins the daily round of worship. Holy Communion is celebrated every day at 8 o'clock and every day except Saturday at 12 noon. Tuesdays, Wednesdays, Thursdays, and Fridays, there is a sermon at 12:30. On Fridays the sermon is broadcast over WQXR with music by the radio choir of the church under the direction of Dr. Mead. Evening Prayer is said at 5:05, after downtown office doors close, Mondays through Fridays.

Before, during, and after services, people move constantly and quietly in and out, following the necessities of their



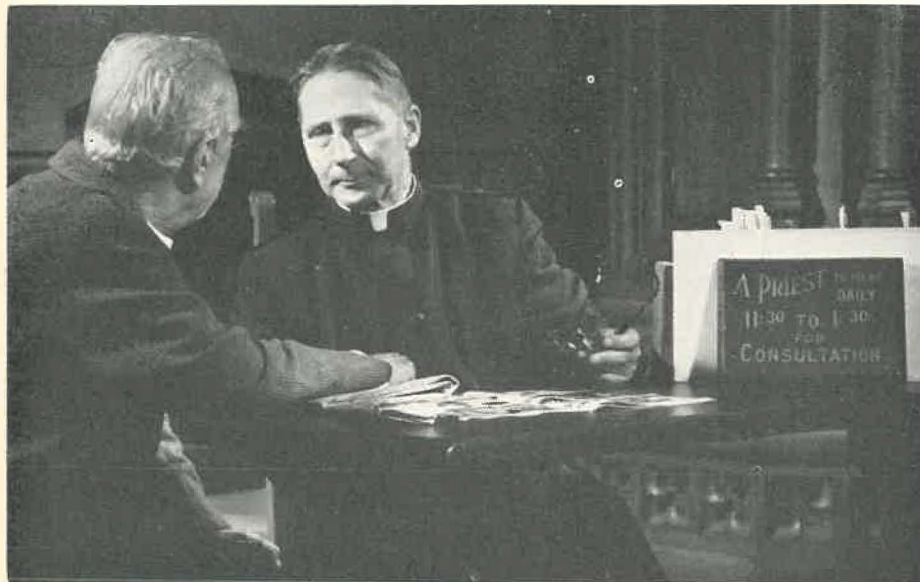
CANON NEWMAN
Modern expression for an ancient idea.

*One day of the year when congregations of the parish worship together at the mother church is Trinity Sunday, the titular festival. This procession through Trinity churchyard took place on Trinity Sunday, June 13, 1954. Acolytes, choirs, and clergy of the church and six chapels participated. The three clergy in front of the parish banner are, from left, the Rev. William A. Wendt, priest-in-charge of St. Christopher's Chapel; the Rev. Canon Bernard O. Newman, vicar of Trinity Church; and the Rev. Joseph S. Minnis, vicar of the Chapel of the Intercession. [Fr. Minnis' consecration as coadjutor of Colorado was scheduled for September 29th. See p. 8].

schedule. A business executive may drop in for a moment to pray. In front of him may be the man who shines his shoes or sells him his daily newspaper. Beside him may be the woman who scrubs his office floor. Visiting preachers must steel themselves to the fact that the congregation listening to the last part of the sermon may be 20% different from the congregation who heard the opening text.

Priest at the Desk

At the rear of the church is a desk and at the desk from 11:30 to 1:30 six days a week is a priest. He is there to answer questions, to listen to problems,



TRINITY PRIEST "ON THE DESK"*
The voice of the church to the wayfarer.

to be the voice of the church to the wayfarer. The priest may be asked which subway train goes to Grand Central; at what hour the next service will be; what the flags in the church stand for (various parishes and dioceses with which Trinity has historical associations—a chart is available in the church); whether the literature on the tables at the rear is for sale or free (some of each); why one should not commit suicide; what an unmarried mother-to-be ought to do; or how a man can believe in God.

The priest on duty at the desk must answer all questions with equal interest and sympathy. The most casual and trivial question may be the opening gambit of a soul in desperate need, and the tone of the priest's answer will determine whether the real question ever gets asked. Sometimes a man or woman will come back day after day before he can bring himself to tell the priest on duty at the desk what is really on his mind. All the clergy of the mother church take their turns "on the desk." When the need is for extensive counseling, however, those who seek Trinity's aid may turn to the Rev. Benjamin R. Priest, whose

counseling service is described on page 27.

Civic Ministry

A Catholic parish in New York City suffers no embarrassment at the term, "Protestant." For over two centuries, Trinity has been the focal point for Protestant laypeople of many different Communion who desired to worship together on special occasions. St. George's Society, an association of non-Roman business and professional men, comes to an annual service at the mother church. Old Trinity is spiritual headquarters for the marine and aviation department of

are those which fall on working days. Ash Wednesday, Maundy Thursday, and Good Friday services find the church overflowing. At the Good Friday three-hour service as many as 5,000 people come and go. They sit in the chancel, at the altar rail, or at any other spot they can find.

Ascension Day is the feast of the dedication of the mother church, and as such is the day when its members make a special effort to be together in their own parish church. It is the only day of the year on which seats are reserved. The church is filled at 11 o'clock, and at noon the people from nearby office buildings come and find standing room if they can. The choir is augmented by an orchestra under the direction of Dr. Mead.

Patronal Festival

Of comparable magnificence as an act of thanksgiving to God is the patronal festival of the entire parish, Trinity Sunday. The rector, the vicars, and all the parish clergy join in this service. A procession winds its way about the ancient churchyard, and the parish gives expression to the unity which binds together seven churches like the seven lamps lit before the throne of God.

Sightseers come to old Trinity daily. But the church they see is much too busy with today's problems to be thinking about its past.

Until recently, the doors of the church were closed at 6 P.M. As an experiment, the church was kept open for a while until 10 P.M., and in spite of the fact that most offices and shops were closed, from 75 to 100 people dropped in to pray every evening.

The late closing hour has become a regular policy.

ADMINISTRATION

74 Trinity Place

Trinity Church fronts on Broadway, standing across the head of Wall Street. Rector Street runs downhill westward from Broadway, intersecting Trinity Place at the southwest corner of the old churchyard. The names of the streets, echoed by various shops along them, are a reminder of the church's deep impress upon the life of the city. (Many lower Manhattan streets are named after early rectors and vestrymen—Vesey, Barclay, Livingston, Delancy, Jay, and others.) Across Trinity Place from the church, interior remodeling is being completed upon a unique parish house—74 Trinity Place,* the nerve center of a vast spiritual enterprise.

*The building appears, at left, on this week's cover. It is directly across the street from the church, and between Horn and Hardart and the former Curb Exchange, now the American Stock Exchange.

the city, for various patriotic organizations, for societies of teachers and accountants. Employees of IBM went to Trinity to celebrate the 80th birthday of their chairman, T. J. Watson. A requiem is held every four months for deceased members of the New York Stock Exchange. Individuals who have worked in the financial district and felt the influence of Trinity, even though they had never made themselves known to the staff, sometimes leave a request that a requiem be held for them there.

The church is crowded to the doors on great public occasions, such as the 300th anniversary of the incorporation of the city, the day before the presidential election, the death of King George, the coronation of Queen Elizabeth. High civic, diplomatic, and consular dignitaries usually take part in these services.

Great Church Days

Trinity is always filled to its 800 seating capacity on Easter and Christmas, but some of the church's greatest days

*Taking his turn is the Rev. Charles T. Bridgeman, one of the curates.

Trinity's skyscraper administration building would probably not be considered a skyscraper by a Manhattanite, to whom buildings of 25 stories are nothing extraordinary. Nevertheless, it is tall enough to command a view of the East River beyond the church spire and the Hudson in the opposite direction. In recent months, the building has been undergoing extensive remodeling to engineer it to Trinity's present-day needs. When completed, it will house some of the activities of old Trinity Mission House (211 Fulton Street) and the rest of the Mission House activities will be transferred to Trinity's East Side center.

John Heuss

On the top floor of 74 Trinity Place are the offices of the rector, Fr. Heuss, and his personal secretarial staff, headed by Miss Katie Lea Stuart. The quiet elegance of wood paneling and rich carpeting, the comfort of modern air-conditioning, give a deceptively relaxed air to the central leadership post of an enterprise that must be measured not only in terms of millions of dollars but the care of some 6500 souls.

The responsibilities of the rector of Trinity parish, moreover, extend far beyond the area of his immediate executive direction. By tradition or by virtue of his office, he is a trustee of Columbia University; president of the board of the New York Episcopal Public School (the legal name of the enterprise that conducts Trinity School and Trinity School, Pawling, N. Y.); a trustee of Sailor's Snug Harbor; and president of Trinity Church Association, a benevolent corporation of Trinity parishioners.

In addition, Dr. Heuss is a member, director, or trustee of: the General Theological Seminary; the New York Protestant Episcopal City Mission Society; Seamen's Church Institute; Leake and Watts Children's Home; the American Church Building Fund Commission; the Church Literature Foundation; the Bible and Common Prayer Book Society; South Kent School, Conn.; the New York Altar Guild; the Library of St. Bede; the Society for the Promotion of Religion and Learning; St. Luke's Home; St. Vladimir's Orthodox Theological Seminary; St. James Lessons, Inc.; the Cathedral of St. John the Divine; the standing committee of the diocese of New York; and the National Council of Churches.

He was a deputy to the 1952 General Convention and was New York's clerical delegate to the 1954 Anglican Congress. The task of wisely and effectively exercising the influence of Trinity is almost as important as the task of directing its pastoral ministry.

Fr. Heuss first came to national prominence as rector of St. Matthew's Church,



FR. HEUSS
Lost sheep are found.

Evanston, Ill., where he built up a parish of less than 400 communicants into one of more than 1100 communicants, presenting the full Catholic Faith and practice of the Church as vital resources for daily living. The secret of any great priest's success is that he leads men instead of driving them; that he delegates responsibility instead of clutching it to his bosom; and that he goes out to find the lost sheep instead of expecting the lost sheep to find themselves. This is Dr. Heuss's secret, and it has stood him in good stead in every post to which he has been called.

The task of rebuilding the national Church's educational system was laid on the shoulders of John Heuss in 1947. There had been a Department of Christian Education in the National Council from the very start, but its morale had suffered from many years of declining Church school attendance (resulting from a declining birthrate) and from the exacerbation of party strife in the Church during the 1940's. How could the Church put out a series of Sunday school courses that would meet the new upsurge in the birthrate and satisfy the needs of the Catholic, the Evangelical, and the Liberal?

When Dr. Heuss took over as director of the National Council's Department of Christian Education, it was plain that the task of educating parents was more urgent than the education of children; and that an even more urgent need was to convince the Church that it had a central, unassailable, positive body of doctrine, powerful unto salvation, which all schools of thought and Churchmanship could believe and teach.

Under Dr. Heuss's editorship, this need was met by the Church's Teaching

Series — a succession of books on the Holy Scriptures, Church history, the Faith of the Church, and the Church's worship, with others still in preparation. The books were drafted by one or two individuals, but the drafting was only the beginning of the writing process. Each page, each paragraph, each word was gone over by individuals and groups representing the most diverse theological and ecclesiastical backgrounds. Faced with the salutary exercise of stating the things on which the Church agrees rather than concentrating on fringe areas of disagreement; conceiving the Church's faith in terms of saving truth rather than in terms of legislative controversy; and impelled by the trust of the men at the top in the process of full and free discussion, those who worked with the Department of Christian Education discovered anew their unity in the Gospel. They learned also that there was a Gospel prior to the Gospel, a fundamental fact behind any verbal statement, of propositions believed; and that prior fact was the reality of the Christian Community, the Fellowship of the Holy Spirit, the fulfilled promise of the Risen Lord that "where two or three are gathered together in my name, there am I in the midst of them."

This central fact of Christian community was the experience above all that the revitalized Department of Christian Education set itself to share and teach. And, though Dr. Heuss resigned the directorship of the Department upon becoming rector of Trinity Church, he is still engaged in a fundamentally similar task of Christian education: the task of extending and deepening the life of the Community of the Redeemed, and welding its individual members into the Redeemed Community.

That, plus many administrative details, is what is done on the 25th floor of the office building at 74 Trinity Place.

The Vestry

Fittingly, the 25th floor also contains the vestry room, designed by Hobart Upjohn in Gothic style reminiscent of a small English chapter house. The 22 seats around the wall are inscribed with the names of the 22 laymen who share with the rector the responsibility for guiding the affairs of the parish. The rector, the two wardens, and the 20 vestrymen continue to operate under the ancient charter of 1697, as amended from time to time by the state of New York. Their respective powers and duties, as provided in the original charter, are modeled on those of the parish of St. Mary le Bow in the city of London. Seats are provided at the right and left of the rector for the comptroller of the parish and the assistant to the clerk of the vestry, who are not vestrymen but

are full-time officers of the corporation.

The "ordinances" or by-laws of the corporation, a 38-page document, prescribe that there shall be eight permanent vestry committees: the standing committee (an executive committee, exercising the vestry's powers between vestry meetings), the real estate committee, the investment committee, the budget committee, the legal committee, the cemetery and churchyards committee, the committee on parochial policy, the pension committee, and the committee on the fabric of the church and its chapels. Most of these committees do not merely advise the vestry but exercise consider-

able authority of their own over the various affairs under their charge. The vestry meets monthly except in July, August, and September, and through its committee system is free to concern itself with major policy matters rather than administrative details.

Also on the 25th floor is a small private study for the rector, with ample desk space for spreading out reference books and papers, and a direct connection with his secretary's transcribing machine. Fr. Heuss collects the material for his sermons for the year ahead at his summer home in Chatham, Mass., but he writes each sermon out in full the

week before it is preached. In addition, he is often called upon for speeches, sermons, articles, and other writing assignments throughout the year.

The Clergy of the Mother Church

On the 24th floor of the building are the offices of the clergy of Trinity Church. These offices have been completely rearranged and remodeled with beautiful oak woodwork. A reception area and general office is provided for the secretarial staff, and each priest has a private office: Canon Bernard C. Newman, vicar; and the Rev. Frs. Charles T. Bridgeman, Benjamin R. Priest, Ernest



TRINITY'S RADIO CHOIR*
Even in the summer, a large congregation.

Acme

Trinity's Music

By SUZETTE STUART

The history of Trinity Church music covers the history of Church music throughout the country.

This statement in *A History of the Choir and Music of Trinity Church*, by Dr. Arthur Henry Messiter, organist and choirmaster of Trinity Church, 1866-1897, is still true today.

For nearly a century Trinity was the only Anglican church in New York City. In the early days of the parish there were no trained organists or singers available, no psalters or hymnals unless imported from abroad. There was a monotonous lack of variety in service music.

Against these odds successive rectors and organists of the parish struggled toward increasingly higher musical standards until Trinity became an inspiration to younger churches everywhere.

Trinity Church had the first church organ made in this country, the work of John Clemm of Philadelphia, completed in 1741. (It has had several successors.) John Clemm, Jr., was Trinity's first organist. Until then the con-

gregation had been singing the metrical Psalms without any instrumental support.

William Tuckey, whose works are sung to this day, was prominent in that early period as "musical director" of the parish. At the dedication of St. Paul's Chapel in 1766 it was Tuckey who directed "the band of Music, vocal and instrumental."

Among Trinity's milestones in the history of American Church music are a full choral service on April 13, 1852, and a vested choir at a service attended by the Prince of Wales in 1860.

In Dr. Messiter's time another great "first" was the introduction of an orchestra at the festival service on Ascension Day, 1870. This became an annual feature of the Ascension Day service,

the occasion having significance yearly at Trinity as the anniversary of the consecration of the present church.

Dr. Messiter had the scholarly foresight to found a choir library at Trinity. Within 10 years he could point to a collection of 360 separate works. Dr. George Mead (Mus. Doc. from Columbia, his alma mater), the present organist and choirmaster, reports that today the choir library numbers fifteen hundred sets of choral music and a large number of orchestral parts.

Several of Dr. Mead's own compositions have been heard in public performances, and he admits to several more that only need the "time" to finish them. In addition to having one of the fullest schedules of services and organ recitals anywhere in the city, he is director of two large amateur choral groups outside the parish, the Downtown Glee Club (men) and the Golden Hill Chorus (women).

Dr. Mead directs the special radio mixed choir at the Friday noonday service sponsored by Trinity Church and broadcast from the chancel over the WQXR network of the New York Times. These broadcasts reach a large listening congregation and attract a

(Continued on page 39)

*Dr. Mead is at the left of the top row. Robert Arnold, assistant organist and choirmaster, is at right end of second row from top. Clergy in front row, from left: Dr. Heuss, Bishop Hines, Coadjutor of Texas, who was guest preacher the day the picture was taken; the Rev. Canon Bernard C. Newman, vicar of Trinity; the Rev. Ernest N. Nicholson, curate.

K. Nicholson, and William W. Reed, curates.

The comfortable conference room on this floor, where staff meetings are held, is available for small meetings of all kinds.

The Comptroller

Elliott Bates, comptroller of Trinity parish, and his staff, occupy the 23d floor. As the chief fiscal officer of the large corporation that is Trinity parish, he holds a position of great financial trust in the business world. But since these finances are devoted to spiritual purposes, Mr. Bates must combine business acumen with a thorough knowledge of the Church's life and work. Whether the subject be the parish's investments, the letting of contracts for a million-dollar building program, coping with juvenile vandalism in a cemetery, or solving a minor problem of chapel repairs, Mr. Bates makes his part in the complexities of parochial administration seem easy.

The comptroller works with the rector under the supervision of the budget committee in preparing the annual budget of the parish and its seven churches. He works with the pension committee in carrying out a modern pension system. He prepares the parish's financial statements for the scrutiny of the standing committee. All matters concerning the parish's estate are referred to him before the vestry takes action on them. He reports to the committee on the fabric of the church and its chapels. And he is an *ex officio* member of the cemetery and churchyards committee and the real estate committee. All these responsibilities, and more besides, adding up to a strategic post of lay church leadership, are carried by Elliott Bates without ruffling his calm disposition or souring his geniality.

Real Estate Office

The next floor below, the 22d, houses the real estate committee of Trinity Parish, under the administration of Desmond Crawford, director of real estate of the Corporation of Trinity Church. Mr. Crawford's department handles all the operating matters of Trinity's extensive real estate holdings, keeping the buildings in repair, collecting rents, supplying maintenance personnel, and turning over the net income to the comptroller's office. Most of Trinity's income is derived from this department, which operates under the general supervision of the vestry's real estate committee.

The Clerk

On the 21st floor are the offices of Albert Stickney, clerk (pronounced "clark" by ancient usage) of the vestry, and his staff. Here are located the parish's

records dating back to 1697 (except that the originals of rare and valuable documents have been placed elsewhere for safekeeping). Old baptismal records are constantly in demand for needs of individuals. Parochial statistics are compiled here, the minutes of the vestry and its committees are kept, legal opinions are filed. This department, under the efficient direction of Mr. Howard Praker and Miss Helene Owene, combines some of the aspects of the secretary's office of a business corporation with the specialized services of a parish church. Mr. Stickney is an *ex officio* member of the standing committee and of the committee on committees, which annually nominates vestrymen to the parish's other committees. Mr. Praker also sits with the vestry and its committees and keeps their minutes.

Also on the 21st floor is the office of Ellsworth Wallace, director of the every member canvass, who is devoting his full time to the massive organizational task of preparing for the first parish-wide canvass in Trinity's history. Mr. Wallace came to his post from a position as a personnel and industrial relations officer in private industry. He is also a lecturer on industrial engineering on the faculty of Columbia University.

Here also is the well-appointed library, starting out with 2,000 volumes, but with room ultimately for 25,000 volumes, with an adjoining office for Miss Dorothea Norton, librarian. Each of the clergy of the mother church is expected to spend an hour a day in the library.

Each floor is well supplied with modern conveniences, and on the 21st the women's lounge contains a built-in kitchenette for the preparation of mid-day meals. Under the supervision of Thomas M. Bell, architect, the remodeling project combines churchly dignity with up-to-date efficiency.

Parochial Activities

From the 20th floor down to the third, the space is rented to various commercial enterprises. The second floor, however, is occupied by Trinity with facilities designed especially for the organizations and activities of the mother church.

Still under construction when the reporter last saw them, these rooms are now nearing completion. The second floor will contain a dining room and kitchen with a capacity of 220. There will be classrooms and meeting rooms, with movable partitions to make the most of the space.

The basement has for many years been open to the public as "Trinity Parish Hall." It has recently been decorated with large photomural scenes of Trinity and its chapels. Here meets the Tuesday Evening Group, a study session managed

by a committee of parishioners who invite distinguished outside speakers to give lectures, winding up the season with a series of talks by the vicar. There are two Woman's Auxiliary branches, a daytime branch and an evening branch, in the New York pattern. There is an altar guild which meets once a year to plan the program of altar maintenance, but the work of preparing the altar and keeping its appointments in condition is divided between the vergers and the Sisters of St. Margaret. The sisters live at Trinity Mission House. Eventually, they will follow St. Christopher's Chapel to the Lower East Side, and quarters will be provided for them in the building to be constructed there.

During the day, Trinity parish hall is open to the general public, and many workers in the financial district drop in for a few minutes of quiet relaxation.

Blending the secular and sacred in a living unity, Trinity's administration building is a fitting headquarters for a mighty enterprise in Christian community. The staff gathers daily in the rector's office for noon prayers. Each worker is provided with cheerful and comfortable working space. The spirit of the place is not hierarchical, but informally functional. Lines of authority are clear, in the interests of getting the job done, but the staff is a team, and the team is a happy one.

EPISCOPAL CENTER

The Redeemed Community

Trinity parish in the future will have another spiritual rallying point of comparable significance to that of the mother church itself. This rallying point is the Episcopal Center, West Cornwall, Conn., consisting of Camp Schlueter and Trinity Farm.

The center, as its name indicates, is an outgrowth of the work of St. Luke's Chapel of Trinity parish, of which the Rev. Edward H. Schlueter was vicar for many years. It was dedicated to its new role on June 19th by Bishop Gray of Connecticut, in whose jurisdiction it is located.

The Gospel behind the Gospel, the redemptive life of the redeemed community, is the thing to which the Episcopal Center is designed to bear witness. In discussing the subject with the meeting of Trinity vicars, Fr. Heuss said:

"The Episcopal Center will be available for retreats, quiet days, conferences, and similar meetings, and for a rest home, as it has been in the past. But it has a deeper and bigger purpose.

"Its first object is to deepen people's awareness of themselves as Christians. As in the parish life conferences under the Department of Christian Education, it will aim to make people see themselves as part

in the house will be provided for in the nearby Leland Burgess Cottage.

Camping Facilities

Also on the old farm is Camp Schlueter, originally a camping ground for the boys and girls of St. Luke's Chapel. Formerly, after St. Luke's Camping period was over, boys from the other chapels had an opportunity to camp there. Under present plans, the camp will be operated as a facility of the whole parish, and will be for boys only. The girls will go to another camp connected with Trinity parish — Trinity Seaside Home, at Great River, L. I., operated by the Sisters of St. Margaret.

The seaside home, maintained by Trinity Church Association, was originally an outgrowth of the settlement program of Trinity Mission House. Like Camp Schlueter, it is a facility begun to meet the needs of one aspect of Trinity's program but later expanded to fill a need for the whole parish. The unique value of the Trinity system is in no small measure its flexibility in organizing resources to meet the needs of the greatest number in a changing world.

LOWER EAST SIDE

The Altar at the Heart

To the eye of the great American middle class, New York's Lower East Side, the turgid bottom of America's melting pot, is one of the most hopeless places in the world in which to attempt to establish the Community of the Redeemed. Approached from midtown along the Bowery, the city's avenue of despair where sodden creatures who still are men shuffle along or sleep in doorways, this area of teeming poverty seems to be a place that God forgot.

Whoever is poorest in New York lives on the Lower East Side. Once upon a time it was Jews, fresh from European ghettos, who created a ghetto-like world for themselves along Henry Street and its immediate neighborhood. From there, the Jewish population of New York has spread throughout the city and its commuting area, making the city the metropolis of Judaism.

There are still many Jewish families on the Lower East Side. But now they have been joined by Negroes and Puerto Ricans and Latin Americans. It is estimated that 450,000 Puerto Ricans have immigrated to the U.S. mainland in recent years, and that 300,000 of them have stayed in New York. There are both Negro and Puerto Rican members in most of Trinity's chapels, but those in greatest need of help live in the neighborhood served by St. Augustine's and St. Christopher's—the two chapels which presently occupy positions about six



EPISCOPAL CENTER, WEST CORNWALL
The reality of Christian Community . . .

of a unique fellowship, the Community of the Redeemed.

"Every conference is to be related to that particular object. Individual meetings of parishioners or other groups will have their special tasks and techniques to discuss and work out, but only within the framework of that deeper purpose.

"Our task is to 'make people religious' — better than average Church members, better than average sacramentarians, and living a deeper life in the Spirit; to go beyond the superficial; to quicken our entire devotion; to be dedicated to do something about this Faith we profess."

The Stephenses

The task of making this high ideal a living reality rests on the shoulders of Mr. and Mrs. Dexter M. Stephens, who are well known in the Church through their Educational Center at Plainfield, N. H. With their three teen-age daughters, the Stephenses will be hosts to the groups that come to the Episcopal Center, and will provide them with the informal setting of a Christian home. The existing facilities provide sleeping accommodations for 27, and at some time in the future may be increased to provide for 35. This would be the maximum for the kind of gathering that could retain the family atmosphere of guests in the home of Mr. and Mrs. Stephens.

Before going to Plainfield, the Stephenses were active in the diocese of Missouri, where they were communicants of St. Michael's and St. George's parish, St. Louis. Sincere, unassuming, and friendly in personality, they have been a major resource for the National Council's revitalized Department of Christian Education, and have traveled with its leadership training teams, as these have toured the country.

The facilities of the center will be made available to the diocese of Connec-



MR. AND MRS. STEPHENS
. . . in a family atmosphere.

ticut and to the Christian education department of the diocese of New York on certain weekends; Trinity and its organizations have first call on the other weekends. Entire classes from St. Luke's School will spend a week at the center from time to time. Families from St. Cornelius' Chapel, center for Trinity's work among servicemen at Governors Island, will also visit the center. Church school teachers, men's and women's organizations, choirs, young people's groups, study groups—all will come with their individual purposes, but all will be brought to the Episcopal Center with its primary object in mind — experiencing the reality of the Christian Community, the fellowship of the Holy Ghost.

The grounds of the Episcopal Center include three-quarters of a mile of frontage along the Housatonic River. The Stephenses will live in the big farm house and guests who cannot be accommodated

blocks apart on Henry Street, a mile north and east from the financial district and the mother church.

The Lower East Side Mission of Trinity parish, headed by the Rev. C. Kilmer Myers of Jersey City renown, will ultimately combine St. Augustine's, St. Christopher's, and some of the activities of Trinity Mission House in one enterprise to be housed in a single plant that will offer the ministrations of the Church with social group work facilities. The clergy team working from the two churches includes, at St. Augustine's, Fr. Myers, the Rev. E. L. Payne, and the Rev. William G. Love; at St. Christopher's, the Rev. William A. Wendt, priest in charge, and the Rev. Robert L. Williams. Lay members of the staff include social group workers and sisters.

In addition, young people working under the National Council's summer program come to live in this grim neighborhood each summer and to work with the clubs and activities in the parish program.

The heart of the mission program is the altar. But the road to the altar is usually the activities of club groups in a social settlement program. St. Augustine's and St. Christopher's probably have a larger proportion of their communicants in church every Sunday morning than any of the other chapels of Trinity parish. St. Christopher's is probably unique among parishes in that 76% of its total membership are pledgers to the Church.

An Evening With a Club

An evening with one of the rougher groups of big boys is something of an experience. Several of these boys had been in serious trouble with the police



FR. WENDT
In a grim neighborhood . . .

in times past, and two of their members had just been sent to prison for a robbery. The club meeting proceeded with much cuffing about and changing of places, for these boys found it hard to sit still very long.

Fr. Myers asked, "What about the [Anonymous] Club?" This was a similar group belonging to a nearby settlement, with whom the boys had been conducting a long-standing feud. "What about asking them to be a brother club?"

For several minutes, the discussion was deafening. "Why should we ask them to be a brother club? They'll think we're afraid of them. They're always starting something. . . ."

Said the president of the club, conscious of his leadership responsibility: "I don't think that more than two or three of those fellows in the [Anonymous] club want to fight."

"You're just scared of them, that's all. You're afraid to fight," shouted a member.

"Who says I'm afraid to fight?" "I do!" "I'm not afraid of anything you aren't afraid of." "You're afraid of the [Anonymous]." "You think I'm afraid to fight?" "I'll say you're afraid to fight." "Do you want to fight right now?" "Come on outside if you aren't afraid to fight."

The debaters headed for the door. "Go down the street a way," said Fr. Myers, speaking for the first time since he had introduced the subject. "I don't want any fighting around the church."

The other boys crowded around the window and the doorway to see what would happen. "They ain't really fighting at all." "He just made one little pass at him." "They're just standing there talking." "They ain't fighting."

The president and his challenger returned, and the discussion continued. Somebody said, "I wouldn't be so much against their being our brother club if they asked us. But I don't want them to think we're yellow." This seemed to sum it up, and the discussion turned to a money-raising project for their club jackets.

Each club member wears a jacket with the club's name emblazoned on the back. Some of the clubs are the Starlights, the Noble Counts, the Ambassadors (who serve as the acolytes at St. Augustine's), the Valiant Knights, the Centaurians, the Black Diamonds, the Flying Aces. Each club chooses its own name, and many and heroic are the projects undertaken to finance the jackets. Following the line of natural associations, the clubs tend to be all-Negro, all-Spanish American, etc. National groups represented include some Russians and Ukrainians, many plain Americans.

The church building of St. Augustine's dates back to 1824 when it was

consecrated as All Saints' Church. Old slave galleries still remain at the rear of the chapel, and the story is told that Boss Tweed, hiding out from an indictment during some long-ago reform effort, attended his mother's funeral by hiding in the slave gallery.

Other things are being done for the people of the Lower East Side. The several social settlements have a long history of unselfish service. About 30% of the inhabitants of the area live in housing projects that are a considerable step upward from the crowded tenements in which the other 70% must live.

Narcotics

But sometimes these workers feel that, like a man walking in sand, they slip a step backward with every two steps forward. The two boys sentenced for robbery are one example. Another boy was spoken to by the vicar: "I want to see you in my office in a little while." "What I wanted to see him about," he explained later, "is that the police tell me he is pushing marijuana cigarettes." The boy was a nice-looking youngster.

Narcotics are an ever-present problem on the Lower East Side. In church on Sunday morning, a pamphlet was passed out telling parents the signs to watch for:

- "Are his school grades suddenly falling?"
- "Are his clothes and personal belongings rapidly disappearing?"
- "Is he rapidly losing weight?"
- "Does he suffer from nausea after eating?"
- "Does he spend an unusual amount of time locked in his own room or in the bathroom?"
- "Does he have a glassy stare — 'fish eyes'?"



FR. MYERS
. . . a road to the altar.

"Does he have strange looking and odd smelling cigarettes?"

"Does he have marks on his arms or legs that could be caused by injections?"

"As few as 15 days' consecutive use of drugs may be enough to create in him an uncontrollable craving," the pamphlet says. "His only hope of breaking the habit is to be treated in a hospital. . . ."

"At first the seller gives the narcotic drug free as 'bait'. . . . The needed drug suddenly becomes expensive. As the habit is developed, the cost is \$3 to \$50 a day, or more. This means that the user must get more and more money to buy the drug. His need very likely will force him into crime."

The Sunday service at the two chapels is Holy Communion with the heightened congregational participation identified with the liturgical movement. At the offertory, the bread box is passed around with a ciborium into which those intending to receive place a wafer from the breadbox. The congregation joins in the Prayer of Humble Access and the Thanksgiving.

Fr. Myer's sermon uses illustrations drawn from the practicalities of living. "If you complain to the landlord about people throwing garbage in the halls," he says, "consider first whether you are one of the people who leave garbage in the halls."

Making ends-meet is an ever-present problem for the people of St. Augustine's. Some individuals who hold good jobs and perhaps live in better neighborhoods come to church here because they share Christ's passion for alleviating the lot of the downtrodden.

At announcement time, the Liturgical Movement is surpassed. After giving his announcements, the vicar says: "Does anybody else have any announcements to make?" The Liturgy at St. Augustine's is indeed the parish get-together, the point of communion, of communication, for the Christian community.

St. Christopher's

St. Christopher's, several blocks down Henry Street from St. Augustine's, contains a gymnasium and clubrooms in addition to the small chapel which is its spiritual center. The chapel was too small for the Palm Sunday and Easter congregations of 300, and the services had to be moved to the gymnasium.

Normal Sunday attendance is about 130 people, and there are 100 in the Sunday school. Three years ago there were two communicants; now there are 70. A service in Spanish at 12 o'clock is attended by about 60.

At St. Christopher's there is a day nursery. The parish council is struggling to keep it open, paying 75% of the \$6,000 total expense. In its eight months of existence the day nursery has attained an enrollment of 21 children with two

teachers. As at St. Augustine's, there are clubs for children, teen-agers, and adults, including a branch of the Girls' Friendly Society. The Sisters of St. Margaret have one sister assigned regularly to work at St. Christopher's.

St. Christopher's preserves the name of the chapel in old Trinity Mission House. Trinity Church Association (the corporate body of the Mission House), which has a substantial endowment of its own, will ultimately be an important source of financial support for the combined East Side Mission, and the sisters will reside on the Lower East Side as for many years they have resided at the Mission House.

The Church in the Lower East Side Mission is deadly serious about the business of being a Christian. The high church attendance, the remarkable proportion of pledgers, the active participation of the worshipers in the service are ample proof, if proof were needed, that the clubs and activities are not conveniences for what foreign missionaries have called "rice Christians." On the contrary, the social group work is the first step from the altar as well as the first step to the altar. The Christian community not only prays together but plays together. And the process of play, of shared activity, is a learning process. When some of the clubs first began, their members could not carry on a meeting for three minutes, so difficult was the effort of sitting still and listening to someone else's ideas, so hard to achieve was the technique of arriving at a common mind.

The spectacular failures represented by resurgent crime, dope addiction, and juvenile delinquency are, perhaps, in God's eyes not utterly different from the less spectacular failures of the suburban parish — the bickering in the guild, the gossiping over the neatly kept back fence, the envy, malice, hatred, and uncharitableness that are to be found wherever sinners gather. The task of the East Side Mission is not primarily a civilizing task but a Christianizing one. And Christianizing is difficult, a matter of two steps forward and one step back, wherever it is attempted.

ST. PAUL'S CHAPEL

Live Monument

Perhaps it is at old St. Paul's Chapel, which opened its doors for its first service in 1766, that the visitor to Trinity parish is most readily disposed to look back into the part that the parish has played in early American history.

St. Paul's, which is located only a few blocks up Broadway from the mother church, Trinity, is the oldest public building and the only remaining Colonial church on Manhattan Island. But

the worn stone building, with its little churchyard, is far from appearing musty or forbidding.

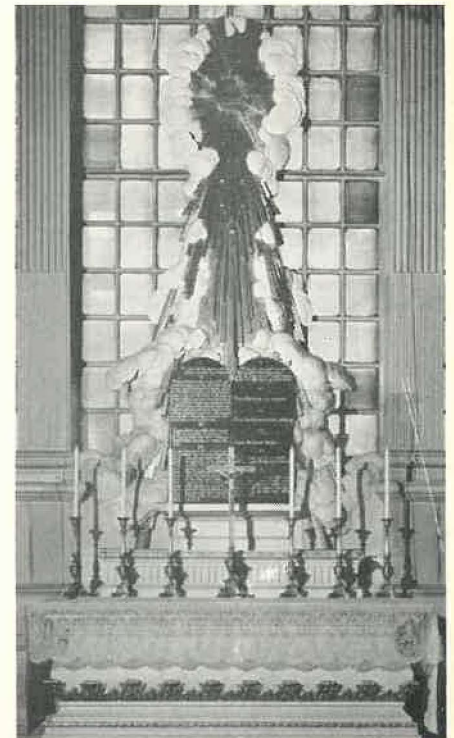
On a bright afternoon, several bootblacks do a thriving business just outside the chapel fence. A number of tourists view the weather-worn tombstones in the churchyard. An old man who hires himself out as a walking billboard for a bookstore settles on one of the benches and surreptitiously stretches his toes inside his stocking feet while emptying his shoes of whatever bothersome objects he finds therein.

Early in the morning 15 or 20 people come in for the 8 o'clock weekday service, although only a few of them are likely to be members of St. Paul's. Others come to the noonday celebration of the Holy Communion and for the service of Evening Prayer at 3 P.M.

At noon light-hearted office girls from nearby skyscrapers come into the churchyard. Some of them go into the church to hear the organ recital at 12:30 or to say a prayer. (On Mondays, Thursdays, Fridays, and holy days and all during Lent business people come out for the noonday services of Holy Communion.)

Historical and patriotic groups hold occasional meetings and services in the churchyard or in the church itself: such groups as the Sons of the Revolution, a Masonic Lodge, St. George's Society, the Huguenot Society. Each July Army veterans lay a wreath at the monument of Dr. William James MacNeven, Irish physician, and "father of American chemistry."

Persons interested in the architecture



ST. PAUL'S CHAPEL
A madonna in the clouds.



FR. HUNSICKER
A call from the office buildings.

of St. Paul's find that the original structure, made of Manhattan mica-schist with quoins of brownstone, is intact and in good condition as the result of refurbishing and restoration. The building, which has no basement, is an artistic example of Georgian-Classic Revival style, having hand-wrought woodwork, carving, and door hinges. The architect was Thomas McBean. Most of the ornamentation was by Pierre L'Enfant, the pious Frenchman who laid out the city of Washington in such wise that no foreign invader could ever find his way through it. Some people see the silhouette of a madonna in the clouds surrounding the Tables of the Law in the reredos he designed.

Fourteen cut-glass chandeliers, hand-made in Waterford, Ireland, more than 150 years ago, hang majestically in the nave and galleries. The organ case of the west gallery is hand carved of mahogany and is equally old.

Center of interest for thousands of schoolchildren annually is George Washington's pew on the north aisle of the church with "G. W." carved on the end.

The present vicar of St. Paul's is the Rev. Robert C. Hunsicker, who has served the chapel for about nine years. During the early part of this period St. Paul's operated as a chapel of ease without regular parish life. Now the chapel has about 120 communicants who do not hold church membership elsewhere, although it serves many more persons on weekdays as they come into the downtown area on business.

When St. Paul's was built, it was on the outskirts of town. The rapid growth of the metropolis has since changed the neighborhood many times. For a time St. Paul's was the church of

Newspaper Row, when the large metropolitan papers were printed in the neighborhood. Now this section of Manhattan is wholly given over to business, and the large public school that is nearby is not needed.

The area has excellent subway connections and the parishioners of St. Paul's come from the residential sections, Brooklyn, the Bronx, Queens, parts of New Jersey. All receive regular parish calls as often as is possible.

St. Paul's Chapel has a Tuesday Night Guild, an altar guild, and a monthly Woman's Auxiliary meeting; each attracts about 20 women. Facilities of Trinity Parish House are sometimes used for meetings. The chapel is currently attempting to reach out to the unchurched in the office buildings who notice when the clock at the church is two minutes ahead or call the church to ask why the bells are ringing. This fall the chapel will reemphasize the fact that it is looking for new members among this group, that its facilities are available to these friends of the parish.

One of the drawbacks of being a historical monument is that fire regulations prevent cooking in the building. Even



FR. WOLCOTT*
A chaplain for the hospital.

coffee served after services must be brought in already cooked.

The "desk system" that is in effect at Trinity Church is used at St. Paul's as well. One of the clergy is on duty at the desk from 11:30 to 1:30 daily and from 2 to 4 PM on Friday and Saturday. In addition a clergyman is always in the church for counseling.

St. Paul's Chapel maintains a chaplaincy service to all persons at the new

*With a physician at Beekman.

Beekman Downtown Hospital. The curates, the Rev. Leonard C. Wolcott and the Rev. Donald Gausby, call on patients at the hospital at least once a week. Some of the patients are people of the parish; others are visitors or seamen. The work involves getting in touch with relatives or pastors, performing baptisms, securing burial places. A service was held at St. Paul's recently in recognition of the work the chapel is doing at Beekman, and some of the trustees of the hospital were in attendance.

In its hospital visiting, St. Paul's represents the Protestant Council of New York. Regular visits to nearby private nursing homes and a ministry to nearby business schools are planned. One of the chapel's priests also visits Ellis Island one day a week for pastoral counseling.

ST. LUKE'S CHAPEL

The Village Parish

Manhattan's efficient pattern of sweeping avenues intersected by a tidy sequence of numbered streets slips into chaos below 14th Street. Typical is West 4th which begins in its proper place and then veers off to intersect 10th, 11th, 12th, and finally 13th Street. These streets in turn do not come one after the other, but have several other streets between them, not to mention lanes and alleys that may be distinguished addresses.

Trinity's major holdings of loft buildings are in the area between Canal and Houston Streets near the entrance and exit of the Holland Tunnel and great railroad and trucking terminals. Just uptown lies Greenwich Village, once a down-at-the-heels section made famous as the haunt of poverty-stricken artists and writers. Trees and vines and grass still grow in Greenwich Village and in one of those odd reversals that occasionally strike city neighborhoods, it is becoming one of the best and most expensive residential sections of New York.

The Church

Here, St. Luke's Chapel serves a neighborhood that includes not only teachers, writers, and professional people, but also persons who are poor and uneducated. Helping the parents of this neighborhood to educate their children, rather than relieving them of their responsibility, has been the point of departure for the work that is being done by St. Luke's School. To the nearly 500 persons who are communicants of St. Luke's Chapel, this church is the family parish of the village. St. Luke's provides care which parents could not find elsewhere, for the New York public school system leaves much to be desired.

St. Luke's is a prayed-in church; and

the hours of seven to nine in the morning are as likely as not to find 10 or 12 people dropping in before their daily stint of work for private prayer. Daily services are held; and Sunday finds a good attendance at early services. Total Sunday attendance averages about 225 (about 90 of this number attend the 11 o'clock service).

St. Luke's was the first church in Greenwich Village and had its beginning in 1820. In the sanctuary before the main altar can be seen the family burial vaults of early parishioners, with their dates: 1830, 1844, etc. A tablet on the side wall of the nave is in memory of Mrs. Catherine Ritter, at whose home the first congregation gathered.

The School

The old buildings of the block, which were constructed of Dutch brick, are now being torn down, many of them, to make room for the \$750,000 school building project of St. Luke's Chapel that will not only provide new quarters for the school, but will also ultimately house a pastoral college for urban priests.

Of the 144 pupils who are currently enrolled in the eight grades and kindergarten and nursery of St. Luke's School, 60% are of Episcopal background. The other 40% come from families that are Protestant, Roman Catholic, Jewish, or have no religious background.

All are impressed before the enrollment of their child in the school with the fact that he will receive a thorough grounding in the faith; here is no "fine religious atmosphere," but a real intention to relate the whole of the child's life and that of his family to God.

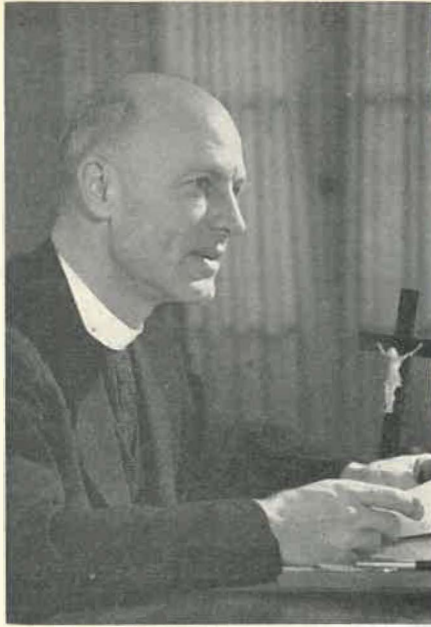
Integration

So that all parents may know what their children are being exposed to in the school, inquirers' classes are held. Planned for the coming year is a School for Parents, an eight-week series that will offer a course by a well-known educator who will relate the bringing up of children to the Church's work.

St. Luke's is steadily integrating the work of the chapel and the school. Though the school has its own budget, and operates through the financial oversight of Trinity parish (getting a little more than one-tenth of its support from Trinity parish), it is filling such a real need that grateful parents have made the school almost self-supporting.

There are 35 paid individuals on the staff of St. Luke's, including two curates, the Rev. Wilbur C. Leach and the Rev. Peter C. Moore. Six full-time lay people serve on the chapel staff alone; and there are at the school 11 full-time teachers, a playground director, and a drama teacher.

The Sisters of St. John the Baptist



FR. WEED
From a new school or a fallen log . . .

have a convent branch that is part of the block of buildings around St. Luke's. The sisters do altar work at the chapel, work with older people, and conduct classes in religion for the school. All of the pupils are taught the Creed and learn to say their prayers.

The mothers of many of the pupils are employed outside the home. Some of them work from choice, rather than from dire necessity.

The policy of the school is to supplement rather than to replace the home in the education of the young, while providing wholesome educational and spiritual care.

Mothers may make arrangements for the care of older children until 5:30 PM



ST. LUKE'S PUPILS
Superb teaching for the village family.

during the school year, but are encouraged by St. Luke's program to be with their children during the summer vacation. St. Luke's ends its regular school term at the end of May, and extends its services during the month of June with a special Bible school and recreational program.

St. Luke's took up its educational work in 1945 with the help of Trinity parish after a lapse of many years since its previous effort to conduct a school, which at that time admitted only boys.

Attendance has grown through the years, and the lower classes now have waiting lists. Enrollment is limited to 18 per class, in accordance with better pedagogical principles. Parents are asked to pay for their children's tuition, even if their payment is necessarily small.

Trinity's top leadership agrees that, though the Rev. Paul C. Weed, Jr., vicar of St. Luke's Chapel and the school, could do a superb job of educating from one end of a fallen log, he should have a plant equal to the task at hand. But Fr. Weed's principal interest seems to be in the people involved — pupils, parents, and teachers.

The new school building is scaled to accommodate 10 classes (eight grades and kindergarten and nursery) of 24 pupils each, but Fr. Weed is trying to hold the line at 18. What effect the new structure will have on future enrollment is uncertain, but it seems likely that an attractive new plant will add extra appeal to the sound program offered by St. Luke's.

Demolition of old properties in the block owned by the Church was begun some time ago, but was slowed up by the reluctance of tenants to leave their comparatively low-cost housing. The process was completed in June, and St. Luke's should be in its new school a year from now.

St. Luke's has come a long way from the days of John Leake, who left a bequest with the provision that its income be used to buy bread for the poor. The church still does this on a very small scale; the balance of the sum is used for the breakfasts that follow the Sunday morning services.

MANHATTAN

Below 14th Street

On Manhattan Island there are 51 parishes and missions, several of them with one or more chapels. Many of these were founded by Trinity and were in due course set free to live lives of their own. As the years have gone by, the older part of the city has continued to be Trinity's area of primary responsibility, although Trinity's largest chapel is at the other end of Manhattan Island

The Living Church

[see next article]. Many of the other churches of the city, however, owe their start to Trinity Parish.

Below 14th Street, the only Episcopal churches not in the Trinity system are St. John's-in-the-Village on West 11th; St. Mark's in the Bowverie (founded as a separate corporation in 1799 with gifts and an endowment from Trinity) on 10th Street and 2d Avenue; Grace Church, on Broadway near 11th Street, founded as a Trinity chapel in 1808; and the Mission of San Salvatore on 359 Broome Street, not far from Trinity's East Side Mission.

The great St. George's Church on East 16th Street was Trinity's first chapel, opened in 1752. Christ Church began in 1793 on Ann Street, not far from St. Paul's Chapel. It, too, received real estate grants and financial assistance from Trinity. By a succession of moves it has arrived at its present location at Broadway and 71st Street.

Today, everything below 10th Street, with the exception of San Salvatore's Mission, belongs to the Trinity system. Various Trinity chapels northward on Manhattan have been closed — Trinity Chapel (1855-1943) on West 25th Street has become the Serbian Orthodox Cathedral of St. Sava; St. Chrysostom's on Seventh Avenue and West 39th Street (1879-1924) has been closed and merged with St. Clement's Church, on West 46th Street. One other former Trinity Chapel, St. John's (1807-1909), was within the downtown area which the parish continues to serve.



FR. SPEARS
New vicar.

independent parish, founded in 1846. By mutual agreement, it became a chapel of Trinity in 1908, a step which was due in some measure to the great mutual esteem between the then rector of Trinity, the Rev. William Thomas Manning, and the Rev. Milo H. Gates, rector and then vicar of the Intercession. After Dr. Manning became Bishop of New York, Dr. Gates became dean of the cathedral.

In 1913 work was begun on the present buildings of the Intercession on ground that was part of Trinity Church

Cemetery. The church, one of the most beautiful in the city, is an American expression of East Anglian Gothic. The simplicity of its structural features gives it an almost classical feeling, until the eye begins to seek out the rich, but subdued ornamentation that is to be found everywhere. Polychromed beams and ceilings, carving in stone and wood, the rich pavement — all lead up to a high altar that incorporates stones from the Holy Land, from England, and from other sacred and historic sites in the leaves and blossoms of a bronze vine. Here again, in spite of the richness of detail and spiritual association, the overall effect is one of unity and simplicity.

The architect, Bertram Grosvenor Goodhue, is buried in the church. The arch containing his tomb is adorned with carvings of some of his great buildings—among them, St. Bartholomew's and St. Thomas' Churches, New York, and the chapel at West Point.

The vicarage and parish hall are in keeping with the beauty of the church, making the Intercession one of the best-housed churches in the country. The monuments of John James Audubon and Clement Moore nearby in the cemetery help to underline the beauty of the location.

The Neighborhood

The neighborhood around the Intercession is given over primarily to apartment houses, with New York's characteristic sudden changes between wealth and poverty. The overflow of Harlem

INTERCESSION

3000 Members

Trinity's most extraordinary chapel is located far northward on Manhattan Island at Broadway and 155th Street, some 20 miles up New York's clogged main artery from the mother church. The Chapel of the Intercession is remarkable in that its seating capacity is well over 1,400 in contrast to the mother church's 800; and its membership is 3,418 in comparison with the 1,140 of the mother church.

New vicar of the Intercession is the Rev. Robert R. Spears, Jr., who comes to his task from the rectorship of the large St. Peter's Parish, Auburn, N. Y. He replaces the Rev. Dr. Joseph S. Minnis, recently elected Bishop Coadjutor of Colorado.

(Trinity rectors and vicars have often been elected to the episcopate and have not infrequently declined, preferring to stay with the parish. The Rev. Bernard C. Newman, vicar of the mother church, received the second highest number of votes in the Western Michigan election of last year.

The Intercession was originally an



THE INTERCESSION
Trinity's largest chapel.

comes northward toward this area, and Puerto Ricans live nearby. The Chapel of the Intercession responds to the needs of its neighborhood in a completely unselfconscious manner. It is not an "inter-racial project" but a church for all people, and many different races worship together without pronounced awareness of race. The white race predominates, but the choir, for example, includes Chinese, Puerto Rican, and Negro members.

Parish Organization

There are ordinarily four clergy and nine lay employees on the staff of the Intercession. Assistant priests at present are the Rev. Joseph L. Slagg and the Rev. Robert L. Evans. Every one of the 2,500 communicants is called on at least once a year by a systematic plan under which the parish is divided into three areas and red tabs are placed on the name cards of those who have not yet been called on. Sunday school enrollment is near 300. There are three Woman's Auxiliary branches—morning, afternoon, and evening—an altar guild, a cloister guild, a business and professional women's guild, a Girl Scout troop. A chapter of Alcoholics Anonymous meets in the parish house. There is a boys' basketball team which plays in a league with other churches. The Acolytes' Guild, consisting of older boys and men, has about 30 members.

One of the high points of parochial life is the annual two-day missionary fiesta. This year's fiesta, for the benefit of Arapahoe Indians at Ethete, Wyo., included an exhibit of Arapahoe clothing and artifacts, with decorations carrying out the Indian theme. Beadwork from the reservation was on sale with such homegrown products as a cookbook prepared by one of the Sunday school classes. (The recipe for skunk pie was the most talked-of feature.) Fashion shows for the grownups, movies for the youngsters, and dinners for both are included in the fiesta program.

Approximately 1,000 persons come to church and Sunday school each Sunday.

Crypt Chapel

The crypt chapel at the Intercession contains a columbarium (a place for urns containing the ashes of those who have been cremated), said to be the first in the United States.

In most respects, the Intercession is much the same as a parish church. However, the temporalities of the chapel are in the hands of the vestry of Trinity parish, and the vicar operates under a budget set by that vestry. An advisory board of men works with him on parochial planning, and there is a monthly laymen's corporate communion.

GOVERNORS ISLAND Work Among the Military

Governors Island, headquarters of the U.S. First Army, is one of the small islands in New York Bay. A short walk from Trinity is the Battery, the southern tip of Manhattan Island, and a short ferryboat ride from the Battery is this key military post on which resides a permanent population of about 2,500 servicemen, wives, and children. Each week-day 1,500 "invaders" from New York and its environs converge upon Governors Island—the civilians employed as office workers, clerks, maintenance personnel, etc.

Rowboat Ministry

Trinity was at work among the military many years before the national Church had an Army and Navy Commission. But the first Episcopal chapel on Governors Island goes back before Trinity was called in, to a ministry conducted by the Rev. Dr. John McVickar, professor of philosophy at Columbia College. There were even earlier beginnings under the New York Protestant Episco-

asked Trinity to accept responsibility for chaplaincy work on the island.

Thus began a historic relationship which has continued right up to the present.

The old wooden building, condemned in 1904, was replaced by the present stone Gothic chapel, paid for by Trinity parish, and consecrated by Bishop Greer in 1906. Until 1924, the chaplain was a civilian priest on the staff of Trinity parish. Since that time, beginning with Chaplain (Lt. Col.) Swan, the chaplain has been an army man, serving in a dual capacity as a part of the military establishment and an honorary vicar of Trinity parish.

Revival

Things are popping nowadays on Governors Island. The dignified old chapel is crammed to the doors for Sunday services. Every square inch of the basement that can be put to use has been requisitioned for parochial activities. The collection of old battle flags, the finest in the United States, trembles in the breeze of lusty young voices roaring out, "I sing a song of the saints of God."

Chaplain (Capt.) Harry G. Camp-



CHAPLAIN CAMPBELL AND CHAPEL CHILDREN
The formula is like the centurion's.

pal City Mission Society, but it was Dr. McVickar who navigated New York bay in a rowboat and asked for permission to erect a chapel—the first Chapel of St. Cornelius the Centurion—on land leased from the government.

This rowboat ministry continued for 18 years, with a frame building paid for by funds privately solicited by the philosophy professor (including money from Trinity Church). And when Dr. McVickar retired in 1862, it was not long—about six years—before the Army

bell, Jr., the present vicar of St. Cornelius', attributes the beginning of the revival to the work of Chaplain Eric I. Eastman, his predecessor. Some of the credit must also go to Albert Robinson, employed by Trinity for the past two years as lay assistant, organist, choir-master, and church school teacher beloved. But a large share of the credit must go to Chaplain Campbell himself.

The burgeoning work of the Chapel of St. Cornelius is built around the children. There are 75 of them in the choir.

They flock in for released-time classes based on the excellent Auviac church school courses supplied by the Army. On Mother's day, they invited their parents to church for an annual service of blessing of families.

Church attendance statistics a year ago were running double the experience of prior years. This year, they are double last year's again. Small services at 8 and 9 have an attendance of about 25 altogether, but the family service at 10:15 is regularly attended by 200 or more. There is no drop-off in the summer, because the Army does not go in for summer vacations. On Easter, the chaplain lost count of the attendance at 435. The Low Sunday count was 220.

In the basement of St. Cornelius, to the tune of an occasional "ouch" as a head comes in contact with a pipe, meets the 21-member chapter of the Brotherhood of St. Andrew. It is working on a publicity program to let Episcopalian servicemen know that their Church is active on the island and to remind them that they are supposed to do something about it. There is a branch of the Girls' Friendly Society, as well as two women's guilds.

Children are constantly dropping in at odd times to see the chaplain, or to sing hymns for their own pleasure, and God's.

Any parish, in Chaplain Campbell's opinion, should focus its ministry on the children, and through them, on their parents. In a well-established military post, where families are together, this is just as possible as it is in a civilian parish. This is the formula on which the ministry of the Chapel of St. Cornelius the Centurion (who feared God "with all his household") is based, and it is producing dividends.

COUNSELING

Psychology and God

Extension of the pastoral ministry to people with serious problems is offered at Trinity Church through the counseling service under the supervision of the Rev. Benjamin R. Priest.

The work of the past year has been carried forward on an exploratory basis. Clients have been sent to the office by rectors of several parishes; they have come from General Theological Seminary, from the waiting lists of the cathedral counseling service; some are referrals from the desks of Trinity parish chapels. All find that the counseling service offers hope of a God-centered approach to their problems.

The service that is offered by Trinity Church is, in itself, free of charge. The interviews given by Fr. Priest (who has had special training and has worked with the Council for Clinical

Training) serve as a screening process and help to determine the type of problem and the probable successful approach.

Sometimes the client's rector or vicar has a discretionary fund that can be used to pay for psychological testing or for an interview with the consulting psychoanalyst. Mrs. Marion Steel has been doing the psychological testing; and Trinity Church has been employing the part-time services of Dr. Gerald J. Taylor, psychiatric consultant. Dr. Taylor sees patients sent from Trinity Church and discusses problems with Fr. Priest.

In addition during the past months the Newark Youth Consultation Service has supplied part-time case workers.

Fr. Priest does no parish calling, but keeps his office open two nights a week for those who cannot come during the day. He sees 25 to 30 people a week, sometimes more. Including case workers' time and Fr. Priest's time, the counseling service has been working about 11½ hours each day. On Wednesday evenings at 5 Fr. Priest also conducts a lecture class on subjects chosen by the people attending.

Statistics covering the period from



FR. PRIEST

God-centered approach to problems.

December 1, 1953, through March 31, 1954, showed that during the period studied, 110 individual clients were served. Of these 33 were seen regularly, 28 occasionally and 49 only once. Thirty-five of the cases remained active at the end of this period; 23 were inactive, with the possibility of becoming active at any time; 52 were closed, with the possibility that a few of this number might have to be reopened.

Of the 35 active cases, 31 were either members of Trinity parish or had been

referred to the counseling service from within the parish.

The 110 clients had been given a total of 524 interviews averaging an hour each. For each hour of interviewing another hour was needed for dictating, research, consultation, or referral. This meant a total of 1,048 hours, not including meetings, speaking engagements, or other activities related to the work of the counseling service.

As of May, 1954, the office was not able to accept any new clients, except for a very occasional interview.

Financial Problems

Very often clients are disturbed by financial problems. It is not the purpose of the counseling service to give direct financial aid, but rather to explore with the client the emotional factors involved in his need and to determine his inner strengths and weaknesses. The counselors report:

"It is not sufficient to say that A.B.'s need for money to pay his rent and buy food for his family is due to his laziness, improvidence, or inability to hold a job because he cannot get along with the boss or with other people. The function of the counseling service is to attempt to find out what it is in A.B. that makes him behave as he does or fail to behave as he should. The concern is not so much with the solution of his surface problem as it is with the rehabilitation of A.B. himself.

"This approach to A.B., however, involves dynamics and requires the psychological skills and insights of specially trained workers, together, nearly always, with a time consuming process of interviews, investigations, exploration, and correlation of available resources, consultations, etc., which are beyond the scope of the average, already over-busy parish priest.

"Such an approach can, in the case of the Church, best be made by a team which consists of clinically trained priests working in collaboration with a psychiatric consultant, psychologist, and psychiatric social worker. This insures for the client a service which takes into consideration his total personality and deals with it in a Church setting, against the background of the Christian religion."

Screening

Because the office is neither a clinic nor a hospital, it is unable to serve persons who suffer from a very serious mental illness. One of the functions of the counseling service, however, is screening, or separating out the people it cannot help directly and referring them to agencies that offer such services.

The Trinity Church counselors are also in a position to determine whether or not specialized help is needed in the cases of people who seem not to need the help but actually do. Such a need is very often unrecognized by the persons who

should most definitely be getting it. Leading them to see their need is a time-consuming and delicate process.

Again, parents must sometimes be shown that they are expecting too much from their child or are preventing him from giving what he might be being over-protective.

Experience has shown that clients from the Lower East Side are most successfully treated in their own surroundings. The alternative is apt to be failure to make contact. Fr. Priest told of one lad who came to the wrong floor on the

wrong day and finally just "went home."

Future

Plans for the future envisage the employment of a full-time case worker by the church and, by arrangement with the Council for Clinical Training, the use of one priest who is an advanced student in the Clinical Training Program, and the services of the consulting psychiatrist made available for a half day each week at the church rather than at his office.

Looking forward to the time when the rector's Post-Graduate College for

Clergy is in operation: students taking clinical training could, after spending three-quarters of their training in hospitals and other institutions, continue their work under Fr. Priest.

Questions that must still be worked out include different financial ones: What should be the policy when a child has been removed from a bad home and needs scholarship aid? When a client needs psychological testing, psychotherapy, etc., and is unable to pay for these special services? How can the office keep abreast of the ever present need?

Trinity Outdoors

By SUZETTE STUART

Trinity churchyard and St. Paul's churchyard are rare and welcome spots of grass beside the city pavements. They are open to the public daily except for a 48-hour period around St. Paul's Day when their walks are closed to pedestrians in order to maintain Trinity's right of private thoroughfare. However, access from Broadway for services and private worship is never interrupted.

Trinity churchyard as a one-time public burying ground is older than the church. Its oldest surviving gravestone records the death of five-year old Richard Churcher in 1681, 16 years before the founding of the parish by royal charter.

Sailors from ships in port pause at the tomb of Captain James ("Don't give up the ship!") Lawrence near the Broadway gates. School children in groups visit the grave of Alexander Hamilton. Young and old visit the bronze plaque honoring Francis Lewis, signer of the Declaration of Independence.

A worn stone and its recent bronze duplicate, near the Broadway entrance, tell of Charity Johnson, "excellent wife of the Rev. Samuel Johnson, D.D., president of Kings College, whose remains are interred within the chancel here adjoining." Dr. Johnson, who was an assistant minister at Trinity Church, began holding classes in Trinity's small schoolhouse in 1754. This was the beginning of what was to become King's College, and still later, Columbia University.

Lovely St. Paul's churchyard attracts the casual stroller and the scholar. Certain times of the year very early bird watchers arrive with their binoculars. The old Gaelic inscriptions on two obelisks, flanking the Broadway steps, fascinate New Yorkers of Irish descent. The handsome memorial to Frederick Cooke of the Theater Royal recalls to theater folk the strange wanderings of his skull. Officers of the Revolution are buried in a tomb, victims of New York's yellow fever epidemics. Most



TRINITY CHURCHYARD
Welcome spots of grass beside city pavements.

famous of the period is General Richard Montgomery, buried beneath his imposing monument on the Broadway porch.

Outpacing the northward growth of New York, Trinity purchased 23 acres at what is now Broadway and 155th Street in 1842. Part of this land was established as Trinity Church Cemetery, a private burying-place, with locked gates. Burials in the two downtown churchyards, except in family vaults, had been discontinued by ordinance of the vestry in 1831. The present handsome buildings of the Chapel of the Intercession were built on grounds of Trinity Church Cemetery years later, and the view from the vicarage windows is like that of a beautiful private park, with winding roads, great trees, and many birds. These grounds are on part of the site of the Battle of Washington Heights of 1776.

The grave of Audubon, the great naturalist, is marked by a monument. His family estate was nearby. Bishops of the Episcopal Church are buried in Trinity Cemetery, as are Clement Clarke Moore, author of the beloved children's poem, "A Visit from St.

Nicholas," and Charles Dickens' son, Alfred, who died in a New York hotel. More than 21,000 burials have taken place there according to Mark L. Moffat, who is sexton and funeral director of Trinity Parish (the mother church and all its chapels).

Mr. Moffat, whose headquarters are at the mother church, has many responsibilities, but not being a loquacious man he sums them up this way: "A great many little things come up all day long!" There is the worried stranger who wants to be reassured that Trinity is an Episcopal church, before she says her prayers. There are the late comers at crowded services, who claim their right to a seat because once they worked in Wall Street. Mr. Moffat's clear blue eyes shine with humor as he recalls the odd ways of humanity. He has a responsible staff of vergers trained to keep a sense of values.

Churchyard Tableaux

Downtown, the ancient churchyard of the mother church, Trinity, is the setting for many special events, to bring

(Continued on page 40)



Lionel Crawford

AT ST. CHRISTOPHER'S
The church did not move away.

Work within its Department of Christian Social Relations to work on the many problems of ministering to the city. Diocese and parishes are making their own contributions to the subject. And Trinity Parish is working on a project, a pastoral college, that will make available not only the facilities and experience of the parish itself but the whole range of the "vast urban laboratory" that is New York as an area of post-graduate study and field work for the clergy.

The pastoral college will be located in the block of buildings about St. Luke's Chapel. It will be closely related to Fr. Priest's counseling work, Fr. Myers' East Side Mission, Fr. Otis Rice's clinical training program at St. Luke's Hospital, and many other existing facilities.

Beginnings on a small scale will come soon, and invitations will be extended to a few mature clergy with experience in the pastoral ministry.

Trinity has been building and remod-

eling at the rate of anything from a half million to a million dollars a year at 74 Trinity Place, at St. Luke's School, at Trinity Farm, and will continue through 1957 and 1958 at a similar pace in equipping its East Side Mission. However, the pastoral college will probably not require a large expenditure for plant for some time to come.

CANVASS Stewardship

As this issue goes to press, arrangements are being completed for the first parish-wide Every Member Canvass ever to be conducted by Trinity Parish. The primary objective of the canvass will be, not the support of the parish itself, but the support of the missionary, educational, and social work of the diocese and of the general Church. While every member canvasses are no novelty in the Church, the situation in Trinity Parish is in itself unique. The tre-

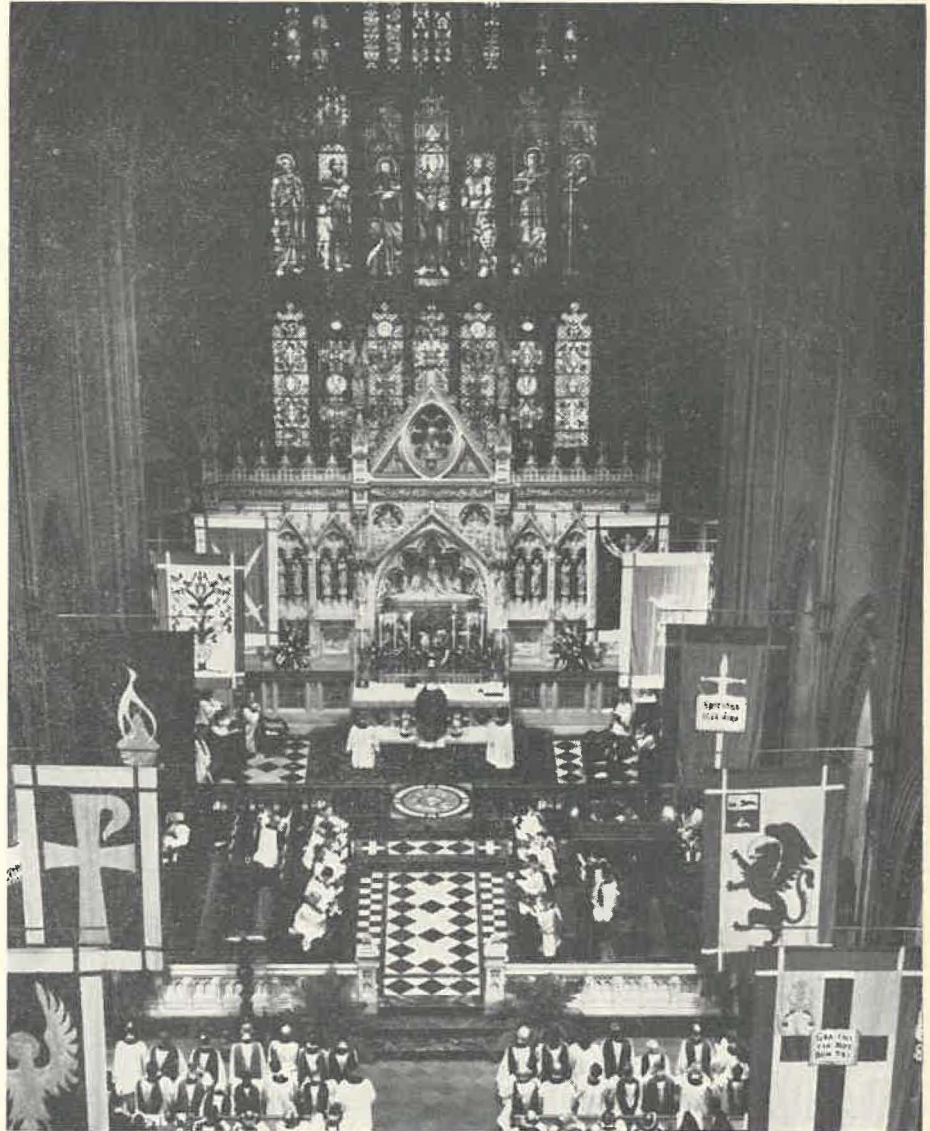
PASTORAL COLLEGE To Build the Urban Ministry

The modern American city tends to become a center of work and trade for people who live on its fringes. Every year, the fringe area of pleasant family living is pushed further out by the processes of urban blight, and more and more acute social ills begin to appear among the people who remain in the central city.

Sometimes redevelopment occurs. Modern transportation, making use of expressways and public transit, shortens the time spent in travel between work and home. Depreciated and crowded housing is replaced with attractive new apartments. But, in most cities, the great downtown parishes and the smaller churches in aging neighborhoods are unable to cope effectively with the changing scene. Again and again, the same story has been told in city after city: "The neighborhood changed, so the church moved away."

The Episcopal Church is making a determined effort to find ways of ministering to the modern American city. People who live in dilapidated housing in the central city need the Church as much as people in the suburbs. Those who live in expensive downtown apartment houses need the Church just as much and are even harder to reach. Business districts, where the breadwinner of the family spends much of his day, need to maintain an active weekday witness for the Christian faith. And answers must be found for the emotional, spiritual, and moral problems that result from urban complexity and tensions.

The national Church has established a Division of Urban-Industrial Church



DR. HEUSS IS INSTITUTED AT TRINITY
A total urban ministry includes a college for pastors.

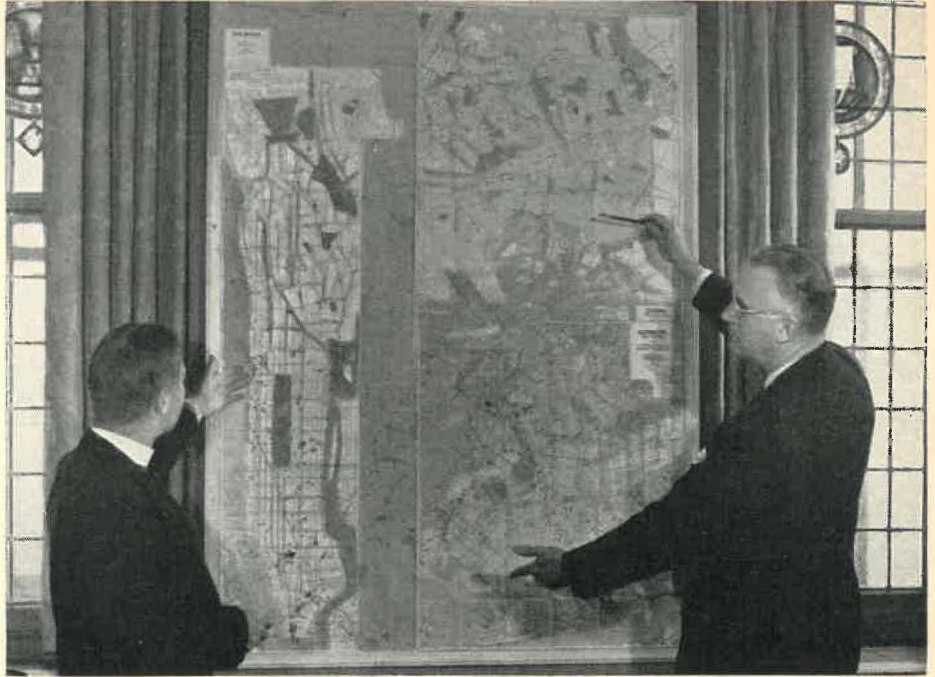
mendous scope of the activities being carried on in the mother church and in the several chapels, together with the wide differences in the social, economic and racial backgrounds of Trinity's total congregation, makes it so.

To cope effectively with these differences the rector, with Ellis Carson and Clifford Morehouse, two vestrymen who are acting as co-chairmen of the canvass, decided to place Ellsworth Wallace, a member of the mother church's congregation, in charge of organizing the canvass on a parish-wide basis as full-time director. This has resulted in a flexible but centrally controlled organization. Each of the chapels and the mother church has its own Canvass Committee with the chairmen reporting to Mr. Wallace. The general plan of operation is not designed to stereotype the techniques used, but to compare suggested procedures through strategy meetings with the various chairmen and to decide which is most appropriate for the particular congregation involved.

Another advantage of this method is that it enables the rector to build into the canvass the concept of Christian stewardship as the principal reason for having the every member canvass. This theme is communicated all along the line: in the general meetings preparatory to the actual Canvass, in all committee meetings, and in all material printed or selected as reading for potential canvassers. One of the important by-products of this parish-wide effort is the development of a closer and continuing fellowship among all members of the parish to a point where the every member canvass will be an important but incidental part of a larger pattern of united Christian fellowship.

All phases of the effort are carefully timed. For example, the official opening of the canvass will be marked by a letter from the rector to every member of the parish, inviting each individual's participation. The letter will include an invitation to attend a special Sunday service at the member's own particular chapel or church on "Loyalty Sunday." A schedule of dates has been prepared for this observance—a different one for each chapel and the mother church—and during the service there will be a break immediately after the rector's sermon, during which time each person present will be asked to complete his pledge card preparatory to placing it in the alms basin.

This high point will follow several weeks of preparation during which the vicars in the various chapels and mother church will have preached on the general theme of "Christian stewardship" and all parish members will have received special mailings on the subject of Church support—from the National



FR. BRIDGEMAN (TRINITY CURATE) AND MR. WALLACE
Plan of operation.

Council, from the diocesan offices, and, finally, from the Trinity Parish offices.

The last-mentioned item, the material from the Trinity parish offices, represents an unusual piece of promotional work. It is a 36-page "picture story" of all the major activities of the mother church and all six chapels. It is dramatically presented through fine photography (by Frank H. Bauer of New York) and with a foreword by the rector. This is being mailed to every parish member one week before "Loyalty Sunday," accompanied by a letter from the vicar of the chapel where the member worships. The letter which encloses a pledge card calls attention again to the approaching day of the special service and stresses the importance of bringing the pledge card to church for the ceremony already described.

During this same period, small discussion groups of volunteer workers will be meeting under trained leaders for the actual canvassing of members who, for any reason, have not been heard from by "Loyalty Sunday." The aim here is not merely to give volunteers a few names and addresses to "work on" but to give brief, intensive instruction to potential canvassers on the important aspects of modern church canvassing. The emphasis here will again be on stewardship, rather than upon any clever sales technique. The authorities handling the canvass feel that the inculcation of such a spirit now will not only materially assist in attaining the current objectives but will bear fruit in great abundance in subsequent years.

Actually, Trinity's rector, Dr. John Heuss, broke ground for the every mem-

ber canvass back in the early spring with two general meetings held at the Chapel of the Intercession, and discovered that there was a great deal of enthusiasm for such a venture. To sustain this high-level interest during the summer months, Mr. Wallace instituted the Trinity Parish Newsletter—designed to circulate information about the parish, but also to keep the attention of all parish members focused upon the canvass.

Immediately after the Labor Day weekend, various Canvass committees entered upon more intensive phases of preparation, followed by another general meeting on September 22d in the mother church in order to supply all canvassers with a "blue-print" of the entire canvass and the part for which each chapel would be responsible.

The rector begins his "Loyalty Sunday" visits on October 10th at St. Christopher's Chapel—which, as noted earlier, has already outstripped her sister chapels and even the mother church in this type of venture on her own. The campaign will roll on to St. Augustine's Chapel on October 17th, to St. Luke's on October 24th, to St. Paul's on November 7th, to the Chapel of the Intercession on November 14th, and to the mother church on November 21st.

By the beginning of December, the parishioners of Trinity parish will have recorded their personal sense of obligation to join with the rector, the clergy, the vestry, and their fellow-parishioners in establishing the Christian community, the fellowship of the Holy Ghost, not only on Manhattan Island, not only in the diocese of New York, but everywhere in the world.

ENGLAND

Big Property Sale

What may prove to be the biggest sale of urban property in London's history is expected when the Church of England puts on the market about one-fourth of its Paddington Estate.

The Church Commissioners announced in London, that up to 400 acres of the Estate will be offered at two public auctions — one next spring, the other about a year later. The property is expected to bring about 2,000,000 pounds sterling (\$5,600,000).

The Church has had an interest in the Estate, located in a residential area north of Buckingham Palace, since the time of Henry VIII. [RNS]

Deathwatch Beetle

Oak beams of Westminster Abbey, London, have been so deeply eaten by the deathwatch beetle that the roof might have fallen within two years if the damage had not been discovered. The condition was reported recently by Stephen Dykes Bower, Surveyor of the Fabric, who gave a press conference on the rehabilitation work on the church. Rehabilitation is estimated by Mr. Bower to take twenty years for completion.

Reportedly the deathwatch beetle gets its name from its habit of making an eerie tapping in the silence of old country houses. The main reason the beams were vulnerable to the beetle, said Mr. Bower, was that the oak wood was too young.

School of Church Music

Addington Palace, Croydon, Surrey, England, the new and permanent school of the Royal School of Church Music, was officially opened last summer by Her Majesty Queen Elizabeth the Queen Mother. The form of dedication was pronounced by the Archbishop of Canterbury, president of the school.

The school had its inception on St. Nicholas' Day (December 6th), 1927, in the Jerusalem Chamber of Westminster Abbey when Dr. Sydney H. Nicholson, then organist and Master of Choristers of the Abbey, suggested that action be taken "to secure the foundation of a school or college in London which will form a center of work in the interest of Church music."

Dr. Nicholson resigned from Westminster and devoted his entire time to

the work, becoming director and warden of the school. In 1938, while Dr. Nicholson was in the United States, he was knighted for the work he had done. In 1945 the school, by royal command, became the Royal School of Church Music.

New Appointments

The Queen of England recently approved, according to the *London Church Times*, the translation[¶] of the Bishop of Whitby, the Rt. Rev. Walter Hubert Baddeley, to the see of Blackburn, in place of the Rt. Rev. W. M. Askwith, who is now at Gloucester.

Another appointment recently announced is the nomination of the Ven. Clement George St. Michael Parker, Archdeacon of Aston, Vicar of King's Heath, Rural Dean of King's Norton and Honorary Canon of Birmingham Cathedral, for the newly-created suffragan see of Aston.

CANADA

Bishop of the North

The Most Rev. Robert J. Renison, Archbishop of Moosonee and Metropolitan of the Province of Ontario, has announced his retirement. He is 79.

Known as "the bishop of the North" for his years of missionary work among the Indians and Eskimos of Canada's north country and Hudson's Bay region, Archbishop Renison is an expert on the languages and customs of the Crees and Ojibways, many of whom still sing his translations of Christian hymns.

At various times he broke up his mission work to serve as rector of various churches, the last being St. Paul's, Toronto. His image is enshrined in a stained glass window of that church. From St. Paul's, Bishop Renison returned to the north to spend his remaining years among the Indians and Eskimos. [RNS]

Legion President

The Very Rev. J. O. Anderson, Dean of Ottawa, Canada, was unanimously elected president of the Canadian Legion, comprising 200,000 war veterans, at its annual convention in Toronto.

Dean Anderson, a chaplain in World War II, was awarded the Military Cross for gallantry in action during the European fighting. He succeeds Dr. C. B. Lumsden, a Baptist theological professor at Acadia University, Wolfville, Nova Scotia. [RNS]

AFRICA

Unhappy Business

A reliable source in South Africa sends this news about a group in that country calling itself the "Church of England":

The so-called "Church of England" in South Africa consists of a small number of congregations which refuse to accept the jurisdiction of the South African episcopate.[¶] A move was made to reconciliation, and a professor, an Evangelical Churchman working under the Church Missionary Society, visited the country, under the authority of the Archbishop of Canterbury, to explore the possibilities.

Apparently some of the clergy involved desired reconciliation. But the irreconcilables have prevailed, with the result that the incumbent of Christ Church, Hill Brow, Johannesburg, has left for England, and the Church wardens, organist, and members of the choir have all resigned in protest against the refusal of the vestry to sanction the proposed negotiations.

One congregation has on its own account accepted the oversight of the Bishop of Johannesburg, and its incumbent has been duly licensed.

At Cape Town the two parishes which were the original "Church of England" schism are in fellowship with the diocese, their rectors being duly licensed some time ago. One of them was a priest of the Province before accepting his late charge, and did much to bring his flock into closer fellowship. He is now rector of a Church which has always been in full communion with the Province.

The remaining Church of the original three, which is not a parish Church, continues irreconcilable, and it has three out-stations. They appear to have hardly any clergy, and the services are conducted for the most part by layreaders and nonconformist ministers. The clergy of all these churches are without ecclesiastical status. It seems difficult to get those clergy who think they are coming to Evangelical cures to realize this. Some of them have come from Australia, where the Erastian spirit continues to flourish, at least in Sydney.

All Churchpeople earnestly desire the end of this unhappy business, and provision is made in the constitution of the Province whereby the property of these Churches will be secured to them, and no attempt will be made to force upon them any ceremonial which they do not wish.

TUNING IN: ¶To indicate the moving of a bishop from one diocese to another, translation is a commonly used term in places where the appointment is in the hands of some authority external to the diocese. In America diocesan bishops are elected

by clergy and lay representatives of the diocese concerned. ¶The name Church of England distinguishes this group from the official Anglican body, "The Church of the Province of South Africa."

Admission

THE notes and notebooks without which the last four volumes of Arnold Toynbee's *A Study of History* could not have been written were in New York for safekeeping for seven pre-war and war years, from 1938 to 1945, in the care of the Council on Foreign Relations. This is admitted in the last volume of the set which Oxford University Press will publish on October 14th.

That the noted British historian correctly anticipated the coming of World War II is shown by the fact that the research material he had accumulated over a period of many years was sent to New York before Munich week in September 1938, a year before war actually broke out. Since the war Mr. Toynbee has used the notes to write Volumes VII-X, soon to be issued as a set. The first three volumes of *A Study of History* were published in 1934 and the next three in 1939.

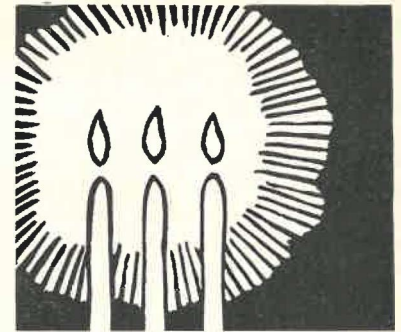
The story of the safekeeping of the

notes is one of many items in a section of "Acknowledgements and Thanks" which occupies 30 pages of Volume X.

NOT until the fall book number of THE LIVING CHURCH was about to go to press did this editor learn, by what would seem sheer accident, that Charlotte Yonge's *The Heir of Redclyffe* — reviewed at length in that issue — was still in print (Grand Rapids, Mich.: W. B. Eerdmans Publishing Co.).

Accordingly he wired Eerdmans for the price (\$3), which he was able to incorporate in a footnote to Mrs. Carnahan's article [L. C., September 26th]. Now, the review copy also requested has arrived. This turns out to be an abridged edition (309 pages, at that), made by Marian Schoolland, who "has removed all the elements which might seem tedious and foreign to the American reader."

The Preface to this edition admits



that "something is inevitably lost in the condensing of a book such as this, particularly the thoughtful, contemplative atmosphere of the past."

The abridgment does not by any means cut out all of the religious references. The print is good, and it would seem that it might well be used as an appetizer to the edition in Everyman's Library, now no longer purchasable except at second-hand.

THE HOLY BIBLE IN BRIEF, King James Text, edited and arranged by James Reeves [L. C., September 26th], is available also in pocket size, as a Mentor Book (New American Library. Pp. 320. Paper, 50 cents).

Music: A New Approach

A review by the Rev. LEONARD ELLINWOOD

EARLY MEDIEVAL MUSIC UP TO 1300. Edited by Dom Anselm Hughes. New Oxford History of Music, Vol. II. Oxford University Press. Pp. xviii, 434. \$8.75.

OVER 50 years ago history was made as well as written with the publication of the first volumes of *The Oxford History of Music*, which took an entirely new approach to musical research and to the presentation of its material. So much did this and other factors stimulate musical research that now, a half century later, the entire work is so obsolete as to require complete rewriting.

It is a great pleasure, therefore, to welcome the first of 11 projected volumes of *The New Oxford History of Music*. A distinguished editorial board has secured the collaboration of leading musicologists from many countries and, to judge by this first volume, have welded their scholarship together into a most readable narrative.

This first volume of the new series to appear, *Early Medieval Music*, (Vol. 2 of *NOHM*) is edited by Dom Anselm Hughes, OSB, of Nashdom Abbey, who covers "The birth of polyphony," "Music in the 12th century," "Music in fixed rhythm," "The motet and allied forms."

Egon Wellesz, formerly of Vienna and now at Oxford, writes on "Early Christian music" and "Music of the Eastern Churches"; Prof. Alfred J. Swan of Swarthmore College on "Russian chant." Prof. Jacques Handschin of Basle covers "Trope, sequence and conductus," W. L. Smoldon "Liturgical drama," and Prof. J. A. Westrup of Oxford "Medieval song." "Latin chant before and after St. Gregory" is described by Msgr. Higini Anglès, director of the Pontifical Institute of Sacred Music at Rome.

The entire volume is profusely illustrated with plates and musical examples. There is an excellent bibliography and index. This first volume, and indeed the entire series, is a prerequisite for any serious musician. It also contains a great deal of Church history and liturgics, written from the viewpoint of the musical service.

One of its best features is that each volume of the series will be accompanied by an album of long-playing records and a *Handbook* containing fully annotated scores of the music in modern notation. The present volume, *Early Medieval Music*, is matched by the RCA Victor album and handbook, *The History of Music in Sound*, No. 2 (LM-6015). This is priced at \$11.90.

Books Received

A TALE OF TWO BROTHERS. John and Charles Wesley. By Mabel Richmond Brailsford. Oxford University Press. Pp. 301. \$4.

AMERICA'S SPIRITUAL RECOVERY. By Edward L. R. Elson. Introduction by J. Edgar Hoover. Revell. Pp. 189. Paper, \$2.50.

JEREMIAH. Chronologically, arranged, translated, and interpreted. By Elmer A. Leslie. Abingdon. Pp. 349. \$4.75.

EDEN TWO-WAY. By Chad Walsh. Harpers. Pp. xi, 75. \$2.50.

BIOGRAPHICAL PREACHING FOR TODAY. The Pulpit Use of Bible Cases. By Andrew W. Blackwood. Abingdon. Pp. 224. \$3.

THE TEACHING MINISTRY OF THE CHURCH. An Examination of the Basic Principles of Christian Education. By James D. Smart. Westminster Press. Pp. 207. \$3.

THE AMERICAN CHRISTMAS. A Study in National Culture. By James H. Barnett. Macmillan. Pp. xi, 173. \$2.97.

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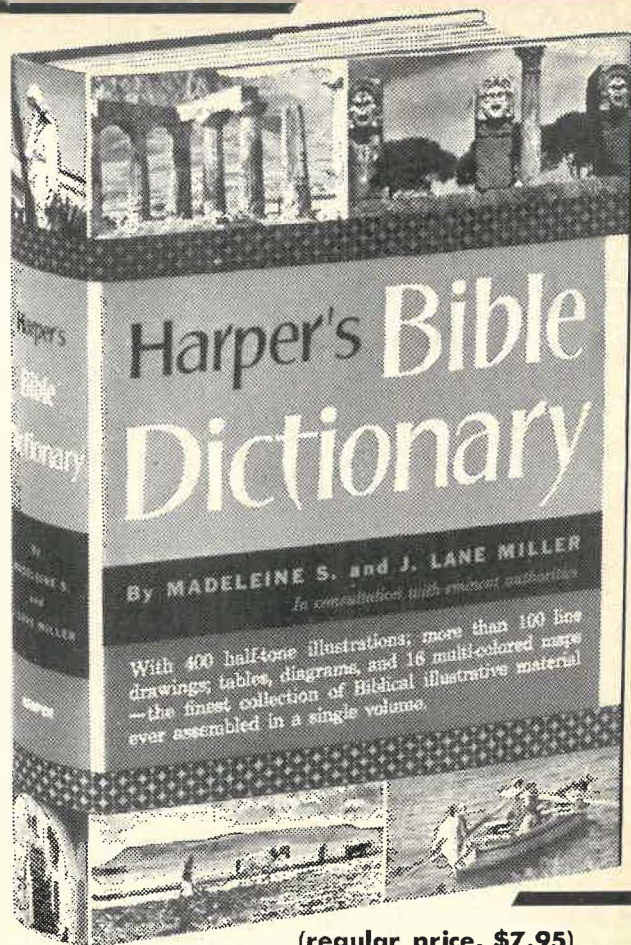
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HONOLULU

Contribution of \$6,000

The Missionary District of Honolulu has completed its Builders for Christ drive with all parishes and missions reporting. A total of \$6,000 is being contributed from the district, which had no mathematical share in the campaign. Goal of the campaign is \$4,150,000, to be used for Church work at home, overseas, and in seminaries.

NEW YORK

Newcomers Home

St. Catharine's Home in New York City, which provides low cost residence facilities in the city for working women between the ages of 21 and 40, has reopened after renovation and redecoration during the summer.

Located at 212 East 46th St., the home is especially for newcomers to the city during the time they are making adjustment to city life. Length of residence is limited to two years, and the rates range from \$5 to \$8 weekly with no meals served.

President of the board of trustees of the Home is the Rev. Thomas McCandless, rector emeritus of St. Michael's in New York. Fr. McCandless' son, the Rev. Hugh McCandless, rector of Epiphany Church, New York, and the Rev. James A. Paul, rector of Holy Trinity Church, New York, are also board members.

Application may be made to Miss Louise M. Coe, in care of St. Bartholomew's Church, 109 East 50th St., New York 22, N. Y.

LOS ANGELES

A Call to Action

Spire Films, a non-profit company founded in the audio-visual field for the purpose of furthering young people's work, is preparing a sound filmstrip on Japanese young people in order to help the House of Young Churchmen of Los Angeles raise money for a chapel in Sendai, Japan.

The filmstrip, entitled "A Call to Action," portrays the needs and living conditions of the Japanese, and tells how the diocese of Los Angeles can help.

The House of Young Churchmen of Los Angeles has been concentrating a good portion of its efforts toward building the chapel in Japan since the beginning of the year. The chapel is to be built in memory of the Rev. Robert Crane, chaplain of the 40th division in Korea, who was killed on the battlefield.

The filmstrip, which was scheduled

for release September 15th, is to be distributed free of charge to churches participating in the drive, and at a nominal cost to any other organization interested in the project.

The company of Spire Films has been planned by Jon P. Davidson who has



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been active in young people's work in the diocese of Los Angeles for several years.

VIRGINIA

Plantation Pilgrimage

An autumn pilgrimage to eight plantations which have helped support Westover Church, Westover, Va., since its inception, will be conducted October 15th and 16th.

Westover Church, one of the famous colonial churches of America, which is believed by many to date from the first settlement of 1613 in Charles City County, has been on its present site since 1737.

Among the eight plantations to be viewed are: Shirley, owned and operated by the same family since 1660; Berkeley, ancestral home of two presidents of the U. S., and a signer of the Declaration of Independence; Westover, built by Colonel William Byrd; Mount Stirling, built in 1848 by William Jerdone, descendant of the early Scotch merchants; and Sherwood Forest, home of John Tyler.

Diocese-Wide Retreat

The first diocese-wide retreat for members of the Woman's Auxiliary in Virginia was held on a summer weekend at the foot of Shrine Mont Mountain, Orkney Springs, Va. The retreat, according to the diocesan chairman of Virginia's Woman's Auxiliary, may be one of the few held by any diocesan branch of the W. A. The retreat leader was Dr. Charles Francis Whiston, professor of moral theology at the Church Divinity School of the Pacific.

MASSACHUSETTS

Support of Decision

The decision of Presiding Bishop Sherrill to remove the 1955 General Convention from Houston to Honolulu has received support from the standing committee and clergy of the diocese of Massachusetts.

A message of support was sent the Presiding Bishop after a recent meeting of the standing committee during which resolutions from the diocese of Virginia, Albany, Dallas, and Western North Carolina opposing the decision were read [clergy of Iowa, Bishop Jones of Louisiana, and the standing committee of South Florida also have opposed the decision].

Another message sent the Presiding Bishop from the Massachusetts standing committee and clergy congratulated him on his election as one of the six presidents of the World Council of Churches [L. C., September 5th].

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PARISH LIFE

"Asides of the Church"

A series entitled "asides of the Church" have been prepared by Mrs. Jane Shaffer of Tryon, N. C., for the purpose, says Mrs. Shaffer, of "adding to a child's understanding of the overall picture of the Church." The contents indicate it could also interest adults.

Endorsed by Bishop Henry of Western North Carolina, the series consist of 12 articles. The articles include information such as the various kinds of bishops, their jobs and seniority; origin of the Canticles; why the Gloria Patri is sung after some Canticles and not others; and why the Prayer Book version of the commandments is verbally different from the King James.

Until They Knit. . . .

Ministers one to another are members of St. Philip's Church, Durham, N. C., who are participating in a neighborhood plan of caring for each other in the name of the Church.

The Rev. Tom T. Edwards, rector of St. Philip's, has pin-pointed the Episcopal homes in Durham on a large map. He has divided the city into 17 neighborhoods to include the homes of the approximately 800 members of the parish.

In each neighborhood two or three couples serve as captains for a year. There is a total of 29 captains. It is their duty to keep their neighborhood informed.

For example, if any crisis or emergency arises in a neighborhood, if a sickness strikes or a death occurs, or if a new family moves in, or if someone in the neighborhood is received by confirmation, the neighborhood captains get in touch with the families in their area and tell them about it.

After the captains spread the word, the rest is up to other parishioners in the neighborhood. In explaining the plan Mr. Edwards told his congregation:

"There are two reasons why you should start thinking seriously about your lay ministry to each other. The first is that your soul's salvation depends on it. The second is that there is a lot of good you can do. I can't make a fellowship of the church. You and you alone can make this church the fellowship it ought to be, and you can do it by your ministry to one another. . . .

"I want to get to know everyone (meaning all 800 active members), but if I could devote one afternoon to each member, it would still take me more than two years to get around. This is barring emergencies and allowing no time for any other activities.

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“There is still much more that I am responsible for and that you would not care to have me neglect, like for instance the planning and conduct of services. Or the preparation and delivery of sermons, talks, and addresses. . . .

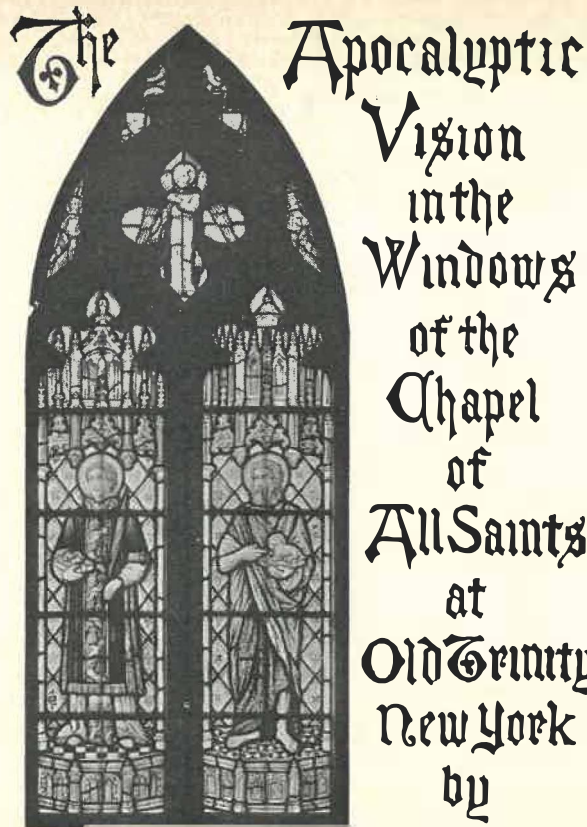
“I shall pass over the entire program of Christian education which it is the rector’s sole responsibility to organize, supervise, and carry out. I shall not mention the youth work either, which devolves upon the rector, nor the cooperation and assistance expected of him from other parish organizations like the Woman’s Auxiliary and Laymen’s League, Altar Guild, and Acolytes. I decline to speak of the manifold details of office administration, the correspondence, records, files, and the like without which no organization can tell what it is doing or where it is going. Then, too, there are certain civic responsibilities which ministers, of all people, must not shirk, not to mention diocesan offices and tasks which cannot be left to the other fellow forever. . . .

“The Bible says that your ministry, the ministry of the laymen to each other, is just as important and just as vital as the professional ministry. When Jesus said, ‘I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me’ — when He said this He was not talking to professionals. He was talking to laymen.

“And He didn’t say that these laymen could hire professionals to do their welcoming of strangers, visiting of the sick, clothing of the naked, feeding of the hungry, for them. Sometimes people say to me, ‘Have you been to see so-and-so,’ and I always restrain a mischievous impulse to counter with: ‘Have you?’”

Mr. Edwards suggests that eventually, perhaps, the plan could include neighborhood meetings or study groups in Lent, which would save the trouble of coming down to the parish house.

The vestry is 100% behind the plan, says Mr. Edwards, the neighborhood captains are 100% behind it, and now only time will tell the results.



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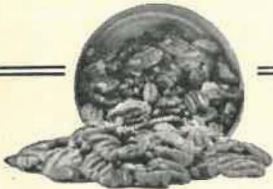
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DEATHS

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

Joseph LeVander Wright, Priest

The Rev. Joseph LeVander Wright, vicar of Ascension Church, Kansas City, Kans., died of a heart attack at the rectory, August 27th. He was 49 years old.

Before going to Ascension Church in 1949, Fr. Wright was priest in charge of St. Augustine's Church, Ferndale, and St. Clement Church, Inkster, Mich., for 10 years.

Surviving are his widow, Eva Lee Garrison Wright, and one daughter, Josephine.

Robert Edward Lasater

Robert Edward Lasater, a leader and generous donator of St. Paul's Church, Winston-Salem, N. C., died July 15th at the age of 86.

Mr. Lasater was chairman of the building committee of St. Paul's in 1928, when it was erected, and gave generously to its construction. He also gave to the Church-sponsored institutions, such as St. Mary's School, Raleigh, N. C., and the University of the South at Sewanee, Tenn.

In the fall of 1917, he was elected senior warden of the church and served as such until his death. When he died the vestry of St. Paul's passed a resolution in token of his long and devoted service to the church.

Gertrude Lindall Phelps

Gertrude Lindall Phelps, widow of the Rev. Arthur S. Phelps, and a member of St. Anne's Church, Annapolis, Md., died September 6th at the age of 87.

Mrs. Phelps served for many years as president of the Woman's Auxiliary of the diocese of New Jersey, and was on the first national executive board of the W. A. She was one of the founders of Windham House in New York. During the first World War she was instrumental in starting the Church Mission of Help, now the Episcopal Service for Youth, and was on its national board for many years.

Surviving are Dr. Winthrop M. Phelps, Baltimore, Md.; Charles E. Phelps, New York City; and Mrs. Mary Phelps Fawcett, Annapolis, Md.

Samuel Bartow Strang

Samuel Bartow Strang, chancellor of the diocese of Tennessee and former president of the Tennessee Bar Association, died in Chattanooga September 2d. He was 72 years old. He was deputy to all General Conventions since 1934, and had been diocesan chancellor. He was senior warden of St. Paul's, Chattanooga, for 28 years.

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Music

(Continued from page 18)

large congregation at the Church even in the summer months.

Dr. Mead has the charm of taking his work and responsibilities seriously, but not himself. He is recognized not only by the parish but by a widespread public as adding distinguished chapters to Trinity's already notable music history.

At the Chapels

Since the mid-19th-century Trinity's chapels have had their own organists. St. Paul's Chapel for a long time was the only available public place for special music events and was soon noted for its remarkably fine acoustics. The New York Choral Society, forerunner of the Philharmonic Society, gave its first great public performance there in 1824. It was a Grand Oratorio in honor of General Lafayette who was visiting in New York.

A nation-wide live broadcast of religious music over the CBS network originated from St. Paul's Chapel for six years on Sundays.

The weekly organ recitals of Joseph Elliott, organist at St. Paul's, are attracting an attentive noonday congregation.

The organ has been extensively remodeled and is now one of the best in the city. Special seasons and Feast Days are observed with programs of great works sung by a double quartet, with instrumental soloists. The Rev. Robert C. Hunsicker, the vicar, emphasizes the close relation of the Church with music and believes contemporary religious works should be encouraged.

"No compromise" in high standards is the music motto at St. Luke's Chapel, according to Clifford L. Clark, organist and choirmaster. St. Luke's choir is note for its fine plainsong and a cappella singing. Mr. Clark is also supervisor of music in St. Luke's School and finds children eight years old not too young to profit by a glee club of their own. He rehearses the junior choir of girls to sing at certain services, and a choir of professional singers to sing the Mass on Sundays.

At the Chapel of the Intercession singing as worship runs like a golden thread through the training of the children, starting with St. Prisca's Choir—children six to 12—who sing at the Church school service in the crypt Sunday mornings. St. Agatha's Choir of older girls sings at the family Eucharist, and boys in the six to 12 age group are selected to sing with the men in the professional choir. Clinton Reed, organist and choirmaster, with Charles Ennis, assistant organist and choirmaster, continues the long history of the chapel for finely rendered service music and special classical productions.

St. Augustine's Chapel and St. Christopher's Chapel, composing Trinity's Lower East Side Mission, share similar problems of music in their interracial congregations. At St. Augustines' a reed organ, placed in the back pews, is played



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by Andrew Donaldson, organist. Peter Eskild, a hospital chemist who loves singing, is choir director for the volunteer choir and song leader for the congregation. Hymns supply practically the range of the music. A spiritual is sung on rare occasions as the offertory.

At St. Christopher's the congregational singing of hymns is spirited, led by agile-fingered James Williams, a seminarian, at the piano. An unfamiliar hymn is sometimes practiced then and there in the service, and the congregation is delighted when it begins to go smoothly. A noon Sunday service in Spanish has been added at both chapels for the many Puerto Ricans to whom they minister.

In New York Harbor, St. Cornelius' Chapel at Fort Jay, Governors Island, has a resourceful organist and choirmaster, Albert F. Robinson, a civilian, who is assisted by Corporal Nelson Nordquist, deputy organist. Mr. Robinson gets the children together in various age groups for a rehearsal a week. There is no time to teach them to read at sight but he finds them "quick studies" in memorizing the music. The Cherub Choir, boys and girls six to seven years old, "really sounded lovely" last Easter morning, Corporal Nordquist recalled. There are the Girls' Choir and the Boys' Choir, then the high school age where "some" can read. Enriching the music are the tones of the organ recently installed at St. Cornelius' by Trinity Church.

Trinity's long-famous choir of men and boys has a special bond in the Choir Alumni Association. At its annual service

the rector presents the Delafield-Watson medals to the boys with the highest choir records during the year. Looking back in the parish history one finds the unpretentious origin of all these parish choirs; a brief resolution by the vestry in 1737 authorizing the employment of some one to train a group of boy singers.

Outdoors

(Continued from page 28)

the Church's eternal message to the casual visitor, to the hurried men and women of Wall Street.

On Good Friday, for instance, not within a great cathedral would one find a more solemn and impressive scene than takes place spontaneously outdoors in Trinity Churchyard. During the Three Hours loud speakers bring the service to changing groups who gather outdoors before the unique Good Friday representation. This is an eloquent arrangement of the crude wooden cross, the nails, the crown of thorns, the Cup of the Last Supper.

Another outdoor arrangement presents the Whitsunday message, "the birthday of the Christian Church." Eleven vigil lights indicate the Apostles; a golden dove symbolizes the Holy Spirit; four white columns with stairs and platform, the Upper Room; a carved oak column, the Church. Each display is the result of careful research by Margaretta H. Soyez, the artist. Messengers with packages, workingmen in shirt sleeves, office workers intent on hur-

ried shopping at the lunch hour pause to observe, often to kneel in a brief prayer.

The appealing tableau of the Trinity churchyard creche is another direct word to the passing public. The blessing of the creche and the stately Christmas tree on the opposite side of the tower takes place several days before Christmas.

Rogation Sunday offers an opportunity to this city congregation to observe the traditional custom of blessing the crops, which, in this case, are represented by trees and fragrant shrubs and flowers. Towering office buildings give no hint of the one-time meadows and dirt roads and the nearby wheat field which once rippled in the wind on the site of St. Paul's Chapel. St. Luke's congregation travels by bus to Trinity's farm in Connecticut and there finds real crops to bless. St. Augustine's Chapel on the Lower East Side preserves the tradition by a street procession and the blessing of thriving window boxes.

Again, in the brilliant spring sun, Trinity churchyard is the backdrop for a striking picture in living "technicolor" when Trinity Sunday brings together in a great procession the congregations of the mother church and her six chapels to join in the titular festival. There is a united festival service with Holy Communion in the church.

Thus old Trinity honors with modern vision, under her rector, the Christian hope of her ancient dead, and strives to fulfill the consecration prayer said within her walls, that "in this place . . . Thy holy Name may be worshiped in truth and purity through all generations."

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CHANGES

Appointments Accepted

The Rev. Clarence Thomas Abbott, Jr., formerly vicar of St. Anne's Chapel, Stockton, Calif., and chaplain of the College of the Pacific, will on October 5th become rector of Calvary Church, Seaside, Ore. Address: 505 N. Holladay Dr.

The Rev. Robert T. Becker, former rector of St. Paul's Church, Mount Vernon, Ohio, who has been studying at St. Andrew's University in Scotland during the past year, is now rector of Grace Church, Harvard Ave. at E. Ninety-First St., Cleveland 5.

The Rev. Martin Caldwell, curate of Christ's Church, Rye, N. Y., is now also instructor in religion at Rosemary Hall, a women's preparatory school in Greenwich, Conn.

The Rev. Palmer Campbell, formerly rector of

the Church of Our Saviour, Sandston, Va., is now assistant of Christ and St. Luke's Church, Norfolk, Va. Address: Olney Rd. and Stockley Gardens, Norfolk 7.

The Rev. Frank Jordan Coleman, who formerly served Christ Church, Bridgeport, Conn., is now rector of the Church of the Atonement, the Bronx, New York.

The Rev. Raymond Cunningham, Jr., formerly assistant of Grace Church, Manhattan, is now rector of Grace Church, Millbrook, N. Y.

The Rev. Ernest Davies, who formerly served St. Paul's Church, the Bronx, New York, is now in charge of Holyrood Church, 715 W. 179th St., Manhattan.

The Rev. John Rogers Davis, formerly curate of St. Luke's Church, Long Beach, Calif., is now associate minister of All Saints' Parish, Phoenix, Ariz. Address: 5712 N. Eighteenth Pl.

The Rev. Charles Clapp Demere, who was ordained deacon in June, is now rector of St. Ann's Church, Tifton, Ga.

During his senior year of study, the Rev. Mr. Demere was married to Miss Margaret Birney Crawford, who has done work among the Navajo Indians at Bluff, Utah.

The Rev. Thornton T. Denhardt, who has been serving St. Paul's Church, 114 Montecito Ave., Oakland 10, Calif., is now associate minister.

The Rev. Edgar Van W. Edwards, formerly vicar of St. Paul's Church, Manheim, Pa., is now vicar of Trinity Church, Renovo, Pa.

The Rev. James R. Harkins, formerly senior curate of Gethsemane Parish, Minneapolis, is now associate priest of St. Andrew's Church, 2015 Glenarm, Denver, Colo.

The Rev. Robert S. Hayden, who was recently ordained deacon, is now assistant of the Chapel of the Incarnation, 240 E. Thirty-First St., New York.

The Rev. James E. Imler, formerly assistant of St. Mark's Church, Frankford, Philadelphia, is now curate of Grace Church, Kings Highway East, Haddonfield, N. J.

The Rev. Dr. E. Burke Inlow, formerly rector of Grace Church, Martinez, Calif., is now rector of the Church of the Holy Sacrament, Upper Darby, Pa.

The Rev. Herbert C. Lazenby, formerly rector of Epiphany Church, Chehalis, Wash., is now rector of St. Luke's Church, Renton, Wash. He is The Living Church correspondent for the diocese of Olympia. Address: 99 Wells St.

The Rev. Dean Martin, formerly in charge of St. Helen's Church, Wadena, Minn., and churches at Staples and Eagle Bend, is now rector of St. Paul's Church, Grand Rapids, Mich. Address: 610 Turner Ave. N.W.

The Rev. John B. Pennell, formerly in charge of the Church of the Holy Spirit, Vashon, Wash., with address at Cove, Wash., is now warden of St. Andrew's Retreat House, Alderbrook, Wash. Address: Union, Wash.

The Rev. James Young Perry, Jr., who has been at work at Sky Valley Pioneer Camp, Zionia, near Hendersonville, N. C., will be rector of Grace Church in the Mountains, Waynesville, N. C.

The Rev. William A. Pottenger, Jr., formerly vicar of St. George's Church, Holbrook, Ariz., and the Church of Our Saviour, McNary, is now vicar of St. Augustine's Church, Tempe, Ariz., and chaplain to Episcopal Church students at the Arizona State College at Tempe. Address: 515 W. Thirteenth St.

The Rev. John Robson, formerly rector of St.

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CHANGES

James' Church, Fort Edward, N. Y., is now curate of Trinity Church, Gloversville.

The Rev. Thomas E. Vossler, formerly rector of Grace Church, Toledo, Ohio, and chaplain of Riverside Hospital, Toledo, is now rector of St. Alban's Church, Euclid Heights Blvd. at Edgehill Rd., Cleveland Heights 6, Ohio.

The Rev. Robert C. W. Ward, formerly chaplain of St. Peter's School, Peekskill, N. Y., is now in charge of St. John's Memorial Church, Ellenville, N. Y. Address: 40 Market St.

The Rev. Daniel J. Welty, who has been serving St. John's Church, Christiansted, St. Croix, V. I., is doing temporary supply work at the Church of the Mediator, 260 W. 231st St., the Bronx, New York.

The Rev. George Hamlin Ziegler, who has been serving churches at Newport, Ore., and at Toledo, Ore., is now archdeacon of the diocese of Oregon and vicar of St. Thomas' Church, Dallas, Ore., and St. Hilda's, Monmouth. Address: Dallas, Ore.

Ordinations

Priests

Southwestern Brazil—By Bishop Krischke: The Rev. Jaci Corrêa Maraschin, August 22d, at the Church of the Redemption, São Gabriel, R.G.S.; presenter, the Ven. Antonio Guedes; preacher, the Very Rev. Orlando Baptista; to study at GTS.

Deacons

Idaho—By Bishop Rhea: Kenneth William Whitney, on September 2d, at Trinity Church, Gooding; presenter, the Rev. F. B. Troy; preacher, the Rev. N. E. Stockwell; to serve Trinity Church and also the church at Wendell; address: Gooding, Idaho.

Changes of Address

The Rev. Langford Baldwin, who has been serving St. Barnabas' Church, Ardsley, N. Y., may now be addressed: King's College, Strand, London, W.C. 2.

The Rev. Robert Harvie Greenfield, who has been serving as director of the associate mission of Coos and Curry Counties in Oregon, will study for two years at Oxford University. Fr. Greenfield will live at Pusey House.

The Rev. George Macfarren, who is in charge of the Church of the Good Shepherd, Follansbee, W. Va., and St. John's, Colliers, formerly addressed at R.D. 3, Wellsburg, may now be addressed at 2719 Eldersville Rd., Follansbee.

The Rev. Robert M. Man, rector of the Church of the Ascension, Clearwater, Fla., formerly ad-

ressed at 615 Orange Ave., may now be addressed at 311 Magnolia Dr.

The Rev. John Shideler, who is serving St. Timothy's Church, Brookings, Ore., may be addressed at Box 1237. His middle initial is R., not L., as listed in his ordination notice.

The Rev. Don B. Walster, who has been vicar of St. John's Church, Toledo, Ore., and St. Luke's, Waldport, will study at Oxford University, England, for the coming year.

Armed Forces

Chaplain (Major) Gordon Hutchins, formerly addressed: Command and General Staff College, Fort Leavenworth, Kans., should now be addressed: 9 Bullard Ave., Fort Leavenworth, Kans.

Chaplain (CDR) Charles W. Nelson, USN (Ret.), retired priest of the diocese of New Jersey, formerly addressed in Newport, R. I., has moved to Andover, N. H., with his family. He is recuperating from the first of two operations. Address: Andover, N. H.

Marriages

The Rev. Floyd William Finch, Jr., who is in charge of St. Andrew's Church, Bessemer City, N. C., and its associated churches, and Miss Leona Iris Southerland of Honaker, Va., were married on September 4th.

Births

The Rev. Joseph P. Matthews and Mrs. Matthews, of St. Luke's Mission, Farmington, Maine, and All Saints', Skowhegan, announced the birth of a son, Joseph Peter Matthews, III, on September 5th.

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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 (& Sch), 11 (MP & Sol), C 8:30,
EP 5:45; Daily 7, Wed & HD 10, Thurs 6, EP 5:45;
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. Hohenschield, r
Sun HC 8, 9, 11 1 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 Haddad
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 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

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; Wkdys 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 Large, 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. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

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

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

ST. CHRISTOPHER'S CHAPEL 48 Henry 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 7
ex Mon 10, C Sat 7:30 to 8:30

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
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 10
& by appt

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Sun 8:30, 11 Student Center, Blvd. Raspail

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, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Large or small, they all need periodic attention. Trinity Church, pictured at the right, received our ministrations in 1944. Little St. John's, the Charlotte Church at Oakdale, Long Island, erected 1765, is now undergoing complete restoration, interior and exterior, under our care.

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