

The Living Church

November 21, 1954 Price 20 Cents



CHRIST CHURCH, DETROIT: Kitchen Memorial [p. 18].

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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.

Religion in the Army

Regarding your editorial and article on moral conditions overseas, [L. C., October 31st]:

(1) When I was inducted, the parish I attended did nothing. To me, going into a new type of life, the parish priest said, "good luck and goodbye" on Sunday, and that was that. If the Church does not do something to make men departing for service feel that it cares for them, this indifference is liable to be reciprocated.

(2) I know of only one parish that tried to keep up with its servicemen. The rest of us were left by ourselves. Where was the Christian love (*agape*) that is supposed to bind us all? My priest did write—after I wrote him.

(3) While stationed in Paris, France, for 13 months, I attended three Episcopal churches: British embassy chapel; St. George's [Church of England]; and the U.S. pro-cathedral. Not one of these made the least attempt to reach Episcopalians. At my outfit, which was 400 men strong when I left last May, I can understand the reticence of the English clergy. But what about the American pro-cathedral?

(4) We laymen are supposed to be devout, pious, and practitioners of good morals. The Church is supposed to be the divine institution by which we are led to God. We obey the Church as an agent of

God. But if the Church abandons us in time of need, are we laymen not liable to have some of our respect for the Church's moral teachings diminished? At least the "shack rat" has his girl whom he can depend upon.

FREDERIC E. MANSFIELD, JR.,
Layman.

Boston, Mass.

Our young Churchmen can learn to pray, to practice the presence of God both individually and corporately. For more than 70 years our Episcopal Church has had a brotherhood of laymen and boys pledged to the rule of daily prayer and service, week by week, to bring others closer to Christ through His Church. . . .

As many readers of THE LIVING CHURCH know, and all Episcopalians should appreciate with their clergy, the Brotherhood of St. Andrew offers the best means of parish and school training for young men and boys. It can teach them sound habits of prayer and of service. It inspires them to become concerned Christians and to carry on as such after they have left home.

My first service experience with the Brotherhood was its filling our need in Texas when our Infantry Division had been warned, secretly, it might be moved quickly overseas. We had no Episcopalians

among our dozen chaplains. Our Third Army chaplain, now the Rev. C. Luther D. Miller, predicted we might expect an occasional visit from an army, or missionary priest, in the American country where we then had access on secret reconnaissance. Such a prospect called for some organization of Episcopalians within the Division to let Churchmen informed—thus not to miss opportunity of receiving Holy Communion when available. So we organized a Division Chapter of the Brotherhood.

We sought Churchmen in every regiment, separate battalion, or company. We had a score or more members who would bring their fellow soldiers to early service in the post chapel where Chaplain Miller would celebrate or provide a celebrant.

We did not get far in the larger half-Brotherhood work—bringing unchurched men to our Lord. That is a regret I shall always remember and try to overcome in the future. We are doing this in our military service chapters today where we welcome any baptized Christian who will subscribe to and follow the Brotherhood's rules of prayer and service. . . .

We have also chapters working among the inmates of the Army's Disciplinary Barracks. . . .

Stories for Young Churchmen

STORIES FOR YOUNG CHURCHMEN by Marion Parsons, Rev. Massey Shepherd, Jr., and others. Prepared especially for boys and girls in the 9 to 13 age bracket. It is intended both to entertain them and to help them know more about life in the Christian household of faith.

Here you can read of Pavlos, the boy goat-herder in far-off Turkey, who saved his flock from jackals in the very nick of time; of Mei-Li, the Chinese lady-doctor, and what she did for the patients when enemy planes bombed her hospital; of Anton, the Bavarian woodcarver, and the wonderful altar-piece he made; of the four chaplains who went down with the torpedoed troopship Dorchester; of old Benjamin Franklin and the chart that wasn't quite perfect; and of Genevieve, the nurse who helped defend Paris against Attila the Hun.

A note to boys and girls of Confirmation age:

"WHETHER this book comes to you as a Christmas or birthday gift from a relative or a friend, or through your Church School, or in some other way, we hope it will become a true companion, and that you will enjoy every story in it, not once but many times."

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We try to encourage not only the service explains of all denominations in their daily work but their commanders as well. . . .

We believe that, with our million young men entering the military service each year, we should expect their commanders to set a worthy example of spiritual as well as moral, intellectual, and physical leadership. Doubtless the godless will raise the cry of "Church and State!" But do we want godless men in command of our young men and women during their character developing years? . . . But is it fair to expect one to be faithful if he has no faith? And if a fellow soldier is faithless isn't he a weak element? Can we expect him to carry on in sudden danger or after prolonged strain? The least we concerned Christians can do is to pray for him—pray that his heart be opened to God and that we may be not unworthy witnesses for him. . . .

(Lt. Gen.) JOHN C. H. LEE,
U. S. A. Retired,
Vice President,

Brotherhood of St. Andrew.

York, Pa.

Name of Church

These words are as applicable today as when they were spoken more than 40 years ago, in a sermon in Trinity Church, New York . . . by the rector, Dr. Manning, later bishop of that diocese:

"I do not believe in changing the Church's name. The Church ought to retain the name which has been hers through all the centuries. And just because I do not believe in changing the Church's name, I do believe that we ought to correct our present legal title and make it agree with the true name of the Church which stands in the Creed.

"This cumbersome and ugly legal title ought to be changed because it is a modern innovation, because it misrepresents the Church and misleads people as to her true character. . . . Why should anyone today want to fight for the word Protestant? . . . Who would ever think today of calling himself a 'Protestant Episcopalian'? . . . This change is taking place. It will be officially enacted sooner or later. Progress may be resisted for a time, but not permanently. . . ."

(Rev.) W. D. F. HUGHES.

Newport, R. I.

Elizabeth McCracken

Your editorial mention of Miss Elizabeth McCracken [L. C., September 26th] reminds me for the umpteenth time to write you a letter of appreciation for the reporting that this lady has done over the years.

I cannot tell you how long I have been reading THE LIVING CHURCH, but it has been many years, and I have thoroughly enjoyed Miss McCracken's writing. Especially when the National Council has a meeting do I revel in her crisp, pungent, word-for-word extracts from the discussions of that body. I always look for them, and greatly value them. It is good to know that she will continue on the staff. . . .

JOHN G. BRAGAW,

Hartford Fire Insurance Co.

Washington, D. C.

Integration

It may seem presumptuous to some for a clergyman to correct a Bishop of the Church but when that Bishop is guilty of muddled thinking and of using a *non sequitor* argument someone should, in charity, point out his errors.

Bishop Thomas in his letter [L. C., October 24] is guilty of using the illogical arguments relied upon by the majority of the opponents of integration. He equates racial integration with racial amalgamation. His reasoning is that if two races are placed in proximity to one another racial intermixture is certain to take place. That does not necessarily follow.

Critics of integration in education claim that if a Negro boy is placed next to a white girl in a high school classroom he will start by dating her and end by marrying her. So far as social intermingling is concerned, people have always exercised the privilege of choosing their own friends and I imagine that they will continue to do so using whatever criteria they may believe to be the proper standard.

Integration has long been practiced in many northern high schools—in many where it has been completely accepted without race riots and without the birth of mulatto children.

Opponents of segregation—whether it be the official segregation practiced in the South or of the unofficial segregation practiced in certain areas of the North—do not plot the obliteration of the Negro people. Rather, their desire is that of our Blessed Lord and of the principles of true democracy—that all men are created equal. This can be realized only if all men have an opportunity to exercise whatever abilities they may possess.

May God grant that the Bishops and clergy of the Church use clear and accurate thinking rather than illogical arguments and mere appeal to emotions.

(Rev.) JAMES H. DAVIS,

Vicar, Church of the Redeemer.

Ansted, W. Va.

A Great Christian

May I use the columns of your magazine to pay tribute to the memory of my friend Richard Morley, late Superior of the Canadian Province, SSJE [L. C., November 7th]. A noble and saintly life has been added to the long list that started with Brébeuf and the other early witnesses to Christ in Canada. Fr. Morley belongs to a very rare species—the Quixotic hero. He made himself a fool for Christ's sake, first in renouncing a promising legal career in London, then in associating himself with a wild-eyed venture, the founding of a religious society in the woods of Canada, and finally, in sticking with it, and dying, one might say, in the saddle of his Rosinante, his beloved boat, in which he used to visit his missions after the ice had broken up.

Frequently he did not have much more than the forest itself to preach to. I well remember chauffeuring him in a borrowed car, of uncertain age and dependability, on a winter's day, with temperature at an even zero, to Stanleydale, about 30 miles



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from Bracebridge. The drifts on either side of the road were often higher than the car; one lane only had been opened. . . . More properly it was what used to be Stanleydale, as the one remaining family put it. . . . The region had been lumbered over, and one by one the settlers gave up, leaving this one family. On winter nights the wolves would howl about the place. Yet Fr. Morley found Stanleydale worthy of a monthly visit—a foolish waste of effort it would probably seem in the eyes of present-day Church strategists.

Not only did Fr. Morley watch the region lose its population and industry (except for the tourist trade), but within the Society itself he saw postulants and novices come and usually go, its membership barely holding its own. A road map of Muskoka is revealing: instead of the usual network the pattern is more like a tree, the side roads branching off and stopping, coming to a dead end, with nothing beyond but the woods. Even so Fr. Morley's life, in worldly eyes, might seem to have branched off, come to a dead end in the woods, with no great following, no impressive figures to report to diocesan conventions. . . .

Ruskin said that the beauty of perseverance is the greatest of all beauties, and so Richard Morley was beautiful. In appearance he could have been the model for a Swiss woodcarver's monk, for he looked like what he was—a religious. He had an endless repertory of outrageously corny, old-fashioned jokes: I wish that someone who remembers them might put together a Richard Morley joke book. . . .

Emerson wrote Thoreau off as the captain of a huckleberry party, and such, to unobservant eyes, Fr. Morley might well seem to have been at the head of his tiny community. But the Holy Spirit cannot be counted nor measured. And if purity of heart is to will one thing, then Richard Morley was the living embodiment of that truth. For he willed one thing, and one thing only: the propagation of the knowledge and love of God in Canada. He was a great Christian, whose life should be carefully documented, and published for others to read—perhaps on his own printing press. The Church in Canada and his beloved Society will some day find that where he sowed many will reap: the very woods themselves will rise up and call him blessed.

(Rev.) WADE SAFFORD,
Department of Missions,
Diocese of Washington.

Washington, D. C.

Ferment and Strain

The Congresses and the World Council meeting have come and gone and one wonders just what impression is left upon the average Churchman, even the average citizen.

The statements of the World Council of Churches will probably strike the average citizen, or even Churchman, as they have before; statements by well-meaning people who are not very sure of their own ground and who are still looking for reasons to believe in Jesus Christ.

In spite of glowing words about fraternization and brotherhood, which the average citizen and Churchman hears on

all sides, including the Communist main impression will probably be that "the Churches" are still wondering what to believe and how to get together on it. The news reports may or may not be favorable to "ecumenicists," but they appear as the same confusion and the same platitudes that the common man in the street identifies with "the Churches."

From all reports, the Anglican Congress seems to have been given over to the same general remarks about comprehensiveness. I suspect that the average Churchman doesn't really know what this means, so that to the average citizen it is incomprehensible.

I suspect that what it means to many people is that the Episcopal Church is not very sure whether it is catholic or protestant (saying it is both may be true in the 17th century sense, but this is not the 19th century), not very sure whether salvation is uniquely via sacramental means or through promotions and rallies, not very sure whether it believes there is anything other than refined English and decorous taste to distinguish Anglicanism from general protestantism, in short, not very sure about anything. Yet people on the street are more and more wanting to be sure.

We have heard about the glories of comprehensiveness for years now, but what this seems to mean in actual practice is a tendency to be fuzzy about historic and traditional doctrines of the Church as Anglicanism has taught them over most of its history, and to shudder with fright whenever any forthright statement of incarnational, sacramental religion is made by an Anglican. One notes, for example, that whenever the discussions in the Congress accidentally found themselves using historic and traditional concepts and phrases there was a rush to microphones to reassure all and sundry as to just what was meant. . . .

I believe there is a very strong majority of bishops, priests, deacons, members of religious orders, and lay people who are growing increasingly alarmed at the acts of omission and commission on the part of highly placed persons in both America and England, and that those who believe in the Catholicity and integrity of Anglican life and faith are not a one sided minority battling over relatively minor points of ceremonial practice, but a large body of faithful and loyal Episcopalians who do not want this Church to become other than the one they were confirmed in, and, please God, other than the one identified with divine foundation. . . .

The Catholic Congress would have been deeply meaningful and significant in any case, but in the setting of ferment and strain that characterizes the Episcopal Church today, it was of tremendous importance. . . .

(Rev.) KENT L. HALEY,
Vicar, St. Peter's Church

Portland, Ore.

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EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lightbourn
MANAGING EDITOR: Alice Welke
MANUSCRIPT EDITOR: Jean Drysdale
ASSOCIATE EDITORS: Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Ruseh, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
EDIT MANAGER: Mary Mueller
FINANCE MANAGER: Warren J. Debus
COMMUNICATIONS MANAGER: C. W. Burkhardt
CIRCULATION MANAGER: Leon A. Saenger

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Things to Come

NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
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November

- Sunday next before Advent.
- Thanksgiving Day.
- General Board meeting, National Council of Churches, Boston.
- 1st Sunday in Advent.
- NCC General Assembly, Boston, Mass., to December 3d.
- St. Andrew.

December

- The Rev. Anson Phelps Stokes, Jr., to be consecrated Coadjutor of Massachusetts, Trinity Church, Boston.
- 2d Sunday in Advent.
- Annual Meeting, National Council, Seabury House, Greenwich, Conn., to 9th.
- 3d Sunday in Advent.
- 4th Sunday in Advent.
- St. Thomas
- Christmas Day.
- St. Stephen.
- St. John Evangelist.
- Holy Innocents.

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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November 21, 1954

SORTS AND CONDITIONS

"He shot an arrow into the air;
 It fell to earth — and I know where."

BEFORE falling to earth, the arrow that came sailing over the rooftop the other day grazed my shin, opening up a scratch an inch long. My wife treasures up these incredible injuries that occur every time I start to do a little work around the house as one of the mysteries of holy matrimony. I rather treasure this one myself — being wounded by a bow and arrow while operating a power lawnmower is an experience that must have happened to a select few since the dawn of history.

THE DELINQUENCY that dispatched the arrow in a well-populated suburb may have been juvenile or adult. Whoever did it had disappeared by the time I had calculated the trajectory and arranged a few well-chosen forceful words. However, on the principles set forth in last week's column, the flight of the arrow was a bit of divine providence, along with the Battle of Agincourt and Custer's Last Stand.

NOTHING very good or very bad, so far as I know, resulted from the arrow's flight. I went back to my lawnmowing, the unseen Bowman went his way, and the universe went on about its business. For whom, or for what, this long-range encounter occurred was not revealed, and if there is a mystery of providence involved in it, the mystery is in its apparent insignificance.

STILL, it is evident that God is not primarily a moralist. A great deal goes on in creation, in the working out of His will, that has little direct relation to right and wrong. Existence is a good in itself, so to speak, independently of any discernible pattern of rewarding the righteous and punishing the guilty; independently, in fact of any human values.

ONE of our chief moral discomforts is our stubborn belief that in each situation we are faced with only one right course of action and many wrong ones. There is no real reason to suppose that this is so. There may be more than one right answer to a moral problem, just as there is more than one right answer to a quadratic equation in algebra. There can even be an infinite number of right answers, as for example to the equation $X^0 = 1$. No doubt this is an algebraic expression of the condition of the finally redeemed!

GOODNESS, of course, is never absent from God's works. But a conflict between good and evil is not the only occasion for manifestation of His goodness; and, though the human race is a moral battleground for the Kingdom of Heaven, God's providence for man springs first and foremost from His own nature rather than from the demands of cosmic warfare.

SO, "He makes His sun rise on the evil and the good, and sends rain on the just and on the unjust"; "and not one [sparrow] will fall to the ground without your Father."

THE MORAL neutrality of much of God's providence is not the only serious problem posed by candid observation of the world He has made. The downward swings of the universal cycle have always been hard to understand. He who provides in one season takes away in another. Birth and growth are followed by struggle, decline, and death.

EVEN before the days of the Audubon Society, Christians were embarrassed about Christ's statement that God is concerned in the sparrow's fall. St. Luke, quoting from the same source as St. Matthew, modified it to: "And not one of them is forgotten before God." It is a more rugged, and more objective faith, however, that says with Job: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

STRUGGLE in nature is one of the main facts of nature. We mourn it in connection with the creatures toward which we feel a certain kinship, but as Chesterton pointed out we do not weep over the turnips and potatoes that we wrench from their earthy beds. In the affairs of mankind, at least, the struggle for existence makes sense: it is the very tissue and subject matter of the struggle for moral existence.

IT ISN'T that we would have no goodness without sin, any more than that the goodness of God Himself is dependent upon the existence of sin; but the moral freedom of mankind requires a field of operation, a process of growth and change in which man is free to make his personal contribution to the service of the highest good.

THE ANIMAL serves the good as he knows it, brings forth his kind, and, living by the law of natural selection, either does or does not conform to the criteria for the continuation of the species. It is we, not the animals, who worry about whether they are getting a square deal from the universe. And indeed, this is our uniquely human responsibility to them and to ourselves, the will to provide which makes us akin to God.

WE KNOW of universal sanctions and a highest good, and we are provided with a plastic environment in which it is possible for us to work toward those supreme ends. That we should find fault with our creator for leaving us something to create is one of the ironies of our fallen condition. Our very opportunities for joy are a cause for complaint. And the image of the divine in us becomes something that God must live up to as well as we!

PETER DAY

LAITY

Start Where You Are

A pamphlet entitled "Start Where You Are," by Julius King, has been published by the Presiding Bishop's Committee on Laymen's Work in connection with the Advent Corporate Communion for Men and Boys on November 28th.

Mr. King, a vestryman at St. Luke's Church, Jamestown, N. Y., is a public relations counsel for industrial companies. He has served as an instructor at Finger Lakes Conference, and has broadcast a series of address in Lent.

The pamphlet suggests four definite steps that a layman can take to achieve a satisfying, meaningful life. The first is going to church regularly, the second is learning to pray naturally and often. As a third step, the pamphlet points out that a layman should work for the Church and also as a representative of the Church in his daily life. The fourth point emphasizes the importance of giving, not only for the sake of the Church but also for the sake of the giver.

CATHOLIC CLUB

A Secret Ingredient

By PETER DAY

It is possible to count on the thumbs of one hand the number of local organizations in the Episcopal Church devoted to a particular Churchmanship emphasis which have been able to hold regular meetings year after year with an attendance of more than a corporal's guard.

The exception is the Catholic Club of Chicago, which normally brings together about 200 people nine times a year for an enthusiastic program of worship, education, and fellowship. Inquiries have come from all over the country and from overseas as well, requesting the recipe for a successful organization of Catholic-minded clergy and laypeople. But the success of the Catholic Club of Chicago has in the past been due to a secret ingredient that so far has defied imitation.

The name of the secret ingredient is Clifford Terry. A big, genial Chicago businessman (wholesale children's clothing), he has guided the fortunes of the Catholic Club for 13 years and has fi-

nally decided to turn over the reins of the club to younger leadership which, he hopes, will lead it to new achievements. By no means elderly himself, Mr. Terry will continue to be active in Church affairs as a vestryman of St. Luke's, Evanston, a member of the diocesan council, a council member of the American Church Union, and vice president of the National Guild of Churchmen. His main civic interest is membership in the Chicago Crime Commission.

Organized 30 years ago, the Catholic Club of Chicago was for many years virtually a parochial society of the Church of the Ascension, famed for its forthright and pioneering Catholicity under the long rectorship of the Rev. William Brewster Stoskopf. Fr. Stoskopf was one of the grand old men of that generation which could remember the days when "ritualism" had barely achieved a position of hard-won toleration in the Church. The Catholics of that day were men who loved the Episcopal Church and stayed in it, not because it treated them well, but because after prayerful thought they had concluded that it was more Catholic than the Church of Rome.

Some Roman externals seemed attrac-



MR. TERRY
1 oz. education = 1 lb. propaganda

tive and useful to the Ritualists. When the question came down to issues of Church authority, conformity to the norms of the primitive Church, sound doctrine, and fundamental principles of life and worship, the Club which claimed their life and loyalty to the Episcopal Church—whether it made life comfortable for them or not.

Until Fr. Stoskopf's death in 1916 he conducted a valued feature of a Catholic Club meeting that reflected the club's early association with his par—the Question Box, a brief question-answer period on Church teachings and current Church issues. Roman and Protestant errors were succinctly and partially disposed of, and the Anglican position shown to be that of the divided Church of the ages, in answer a model of brevity and scholarship.

Colorful and forceful personality preceded Clifford Terry to the presidency of the Catholic Club—among them Victor Cronk and the late Alexander Greene. Mr. Cronk continued to be active in the club's affairs.

But, as of today, the club carries the flavor of Clifford Terry and his outlook on life in a unique measure. Fifty years ago, a rector might whisper to a carefully chosen layman that there was to be a meeting of the club in such a parish as if he were announcing the gathering of a subversive society in some cellar. Clifford Terry just doesn't feel like a conspirator or a man on the outs with the world. As far as he is concerned he and the Catholic Club love everybody and everybody loves him and the Catholic Club. The Catholic Club manages to stifle the urge to pass resolutions excoriating Protestant-minded Churchmen for their misdoings. Speakers discuss controversial subjects in an informative and educational manner on the assumption that an ounce of education is worth a pound of propaganda.

Parishes of Evangelical background in the Chicago area now vie with out-and-out Catholic parishes for the privilege of being host to club meetings. There is something stimulating to any parish about playing host to a group of 200 or 300 laypeople who have gathered to consider the implications of their Church life on an informal and unofficial basis.

Nowadays, the meetings of the Catholic Club are announced in newspapers

TUNING IN: ¶The Sunday Next Before Advent, as it is called in the Prayer Book (p. 225), is always observed as the last Sunday of the Trinity season, even though one or more of the numbered Sundays immediately preceding it have to be

dropped. Some regard the Sunday Next Before Advent as properly belonging to the Advent Season. In any case it is a solemn reminder that Advent is near. It is one of the few days on which an Old Testament lesson supplants the Epistle.



There are 287 days left before General Convention, to be held in Honolulu from September 4th to 16th next year. Because it takes hundreds upon hundreds of man hours to arrange for Convention, committees in Hawaii have been at work for some time. Pictured here, with their bishop, are chairmen of those committees. Seated, from left: Mrs. George Goss, Woman's Auxiliary; Arthur G. Smith, General Chairman; Bishop Kennedy of Honolulu; the Rev. Paul R. Savanack, Religious Services. Standing, from left: the Rev. Richard U. Smith, Publicity; the Rev. Wai On Shim, Finance; the Rev. John J. Morrett, Hospitality; the Rev. Lawrence Ozaki, Equipment; Joseph Reed, Hotels; the Rev. Frederick A. McDonald, Meeting Places; William Thaanum, Music; the Rev. Robert H. Challinor, Public Services; the Rev. James Nakamura, Pages.

and Church periodicals as well as parish weeklies and pulpit announcements. The club draws visitors from neighboring states to hear speakers from all over the country as well as distinguished overseas Churchmen.

The two biggest meetings of the year are those at St. Luke's, Evanston, and St. Thomas', Chicago. As many as five hundred attend the service in the church which follows the program in the parish hall. Every meeting is multi-racial, and the meeting at St. Thomas', with a predominantly Negro constituency, is a reminder that the Church knows no racial boundaries.

The service is always Benediction of the Blessed Sacrament, because, according to Mr. Terry, "the Catholic Club of Chicago is not just another Church club. It is a specialized organization made up of people from many parishes varying greatly in Churchmanship, and the club seeks through this service to stress the fact that the tie that binds them together is the conviction that they need the Catholic religion, its round of penitence, prayer, and Communion."

Asked to comment on the program in general, Mr. Terry says:

"Speakers do not address the club on topics of the day but are informed that what we want to hear from them is something about the Catholic religion in action. We usually get it. Today, the 'spike' or

the extremist is just about non-existent so far as the Catholic Club of Chicago is concerned. A great respect for the beliefs of others has greatly increased the club's membership and attracted professional people and people from all walks of life to its meetings. A blending of Evangelism with strict Catholic discipline has done much, in my opinion, to make the club the powerful influence it now is and to bring in, quite regularly, requests from all over the country, as well as one from London, England, for knowledge of its structure in order that another small handful of devout Churchmen may organize a similar club in their city."

The club's mailing list is composed of close to a thousand Episcopalians from Maine to California. Men and women attend the meetings in about equal numbers, but from the start until now it has been strictly a men's organization, comprising priests and laymen. Women are admitted to associate membership.

"Although the Catholic Club is not a recognized diocesan organization," says Mr. Terry, "it is my fervent hope that it some day will be. No Bishop of Chicago has ever been embarrassed by the club by 'thought, word, or deed,' and likely never will be."

Mr. Terry pays tribute to the earlier leadership of such men as Messrs. Greene and Cronk, and comments about his successor: "Rolland J. Heidenfelder is an energetic young man who promises

not only to maintain the high standards of the club but to attract young men and women to the club's roster. It has been 13 wonderful years for me, but how I shall welcome the opportunity to find a place on the other side of that speaker's table!"

NATIONAL COUNCIL An Acquaintance Program

The Public Relations Department of National Council has begun a program of conferences designed to acquaint the people of the several dioceses with the work of National Council. The first of these conferences was held recently at Seabury House for the dioceses of New York, Maine, and West Texas.

Future conferences will be held for three, four, or five dioceses at a time. The bishops are invited to these meetings, and are asked to bring a certain number of priests, laymen, and lay women.

NCC University Christian Mission

Dr. John O. Nelson, professor of Christian vocation and field work director at Yale University Divinity School, has been elected chairman of the University Christian Mission — the Nation-

al Council of Churches' campus evangelical program. Elected at a recent meeting of the Mission's 36-member national committee, Dr. Nelson succeeds Dr. Arthur L. Kinsolving, rector of St. James' Church, New York City, chairman since 1945.

MINISTRY

First Clergyman

The Rev. Arthur J. Ehlenberger, vicar of Christ Chapel, Midland Park, N. Y., has become the first clergyman in the 60 year history of the borough to be a member of the borough council. He was elected to serve the unexpired term of a member who moved to Cuba. He will serve for the remainder of the year, and will run to serve in the term next year.

MUSIC

Harmonizing in Hymnody

By the Rev. R. A. ISAAC

"Let us now praise famous men . . . such as found out musical tunes."
(Ecclesiasticus 44: 1f)

During the current academic year Cornell University will be host to a distinguished English musician and Churchman, Dr. Ralph Vaughan Williams.

Dr. Vaughan Williams is universally known for his orchestral works which have earned for him the designation "England's greatest 20th-century composer." It is for his contribution to English Church music, and especially for his work in the field of hymnody, that he is best known to Anglicans generally.

As musical editor of *The English Hymnal*, 1906, and also of the revision of 1933, Dr. Vaughan Williams incorporated ideas gathered from previous collections and added much in the way of folksong. This hymnal made full provision for the liturgical services of the Church, including the translated text of the ancient Eucharistic Propers. The late Canon Winfred Douglas, speaking before the creation of *The Hymnal*, 1940, called *The English Hymnal* the "completest and most practical of Anglican hymnals."

A vast number of hymn tunes have been harmonized, adapted, or provided with descants by Dr. Vaughn Williams. The tunes have been drawn from many sources including English Folksong, German Carols, Gregorian and Sarum Plainsong, French and Norwegian Melodies. Most of these were arranged for one or other of the hymnals for which he was musical editor. *The Hymnal 1940* has incorporated 13 of these arrangements.

Vaughan Williams is probably best

known and most loved by Anglicans for his original hymn tunes, four of which appear in *The Hymnal 1940*. Of these the most famous is the tune *Sine Nomine* set to the words "For all the saints" (No. 126). This triumphant, majestic tune was composed for this great hymn to appear first in *The English Hymnal*, 1906.

This is the third time that this eminent composer, who recently celebrated his 82d birthday, has visited the United States of America. His first visit was in 1922, and on the 7th of June in that year he conducted his *Pastoral* symphony at the Norfolk (Connecticut) Music Festival. In 1932 he returned to give a series of lectures at Bryn Mawr College which were subsequently published under the title *National Music*.

HEALTH

Whole Being

Protestant, Catholic, and Jewish clergymen agreed during a recent mental health panel in New York that religion and medicine must cooperate to treat the individual as "a whole being, spiritually and physically."

Some 200 students from 14 seminaries and medical schools attended the session as guests of Columbia University's College of Physicians and Surgeons.

Principal speakers at the panel included the Very Rev. James A. Pike of the Cathedral of St. John the Divine, New York City. [RNS]

ACU

Expansion

The Rev. Charles Graf, rector of St. John's Church in the Village, New York City, has been named chairman of a committee of the American Church Union to make plans for a permanent ACU Headquarters.

Expansion plans will require additions to the permanent ACU staff during the next few months and this will require larger office space.

SAFETY

Morals in Traffic

The Rev. Robert F. Royster, rector of St. Paul's Church, La Porte, Ind., is a member of President Eisenhower's Action Committee for Traffic Safety. The committee is sponsoring "S-D Day" or "Safe Driving Day," December 15th.

S-D Day will be a day to demonstrate that traffic accidents can be reduced materially when all motorists and pedestrians do their part.

In an article written by Fr. Royster on the day he says:

"Many who are concerned with carnage on our highways are beginning to see that behind the fundamental causes of traffic accidents lie real issues. For too long people have been concerned with traffic laws and have been unconcerned with the problems which gave rise to the laws. . . . When careless, reckless, thoughtless, selfish driving begins to be known as sin, we will all be safer."

ORTHODOX

New Dioceses

Plans for the establishment of two new dioceses, in Washington, D. C. and Detroit, Mich., were approved by the Greek Orthodox Archdiocese North and South America at its 11th biennial archdiocesan ecclesiastical congress in Savannah, Ga.

The 300 clergy and lay delegates from 348 congregations in the U. S. and Canada also launched a \$2,000,000 campaign for rebuilding of the ecumenical patriarchate headquarters in Istanbul, Turkey. More than \$40,000 was contributed by delegates.

Other actions taken by the congress included:

Approval for the establishment of a home in Athens, Greece, for American Greek Orthodox students studying in Greece.

A pledge of support to government efforts in combating juvenile delinquency. Condemnation of "Godless Communism" as an "abhorrent social and political system."

Approval of greatly increased emphasis on young people's work.

Expression of hope that Holy Cross Theological Seminary at Brookline, Mass. would shortly be expanded so that it would become the first full Greek Orthodox University in the United States.

In other adopted resolutions the Congress voted to consolidate various archdiocesan publishing functions in a central office and to provide financial support for an archdiocesan daily and weekly newspaper and other periodicals; to set up a special department of Greek Orthodox Charities to which wealthy members of the community will be urged to contribute; and to organize educational and cultural pilgrimages to Greece, Istanbul, and the Holy Land each year for Greek Orthodox young people.

Establishment in the various Greek Orthodox communities of additional parochial, as well as day and afternoon private schools, at which training in the Greek language would be featured also was recommended.

Thirty-eight new Greek Orthodox churches have been built in the United States in the last two years, Archbishop Michael, head of the Greek Orthodox

diocese of North and South America, reported to the Congress. Membership has grown to approximately 1,000,000, he added. [There are slightly over 2 million members of the Episcopal Church in the U.S.]

He reported that the Greek-American organization AHEPA was undertaking the construction of a half-million dollar orphanage on the Church's property at St. Basil's Academy, Garrison, N. Y.

In an earlier address, the Archbishop, one of six presidents of the World Council of Churches, said that the United Nations was "the great hope for a peaceful world." However, he expressed doubt about the possibility of peaceful co-existence of Communism and democracy, saying that such peace requires "sincerity on both sides."

At a luncheon meeting, Andrew J. Vance, Washington, D. C., attorney and

national chairman of Greek Orthodox Youth of America (GOYA), stressed the important part played by youth in the history of Christianity. GOYA represents a "religious renaissance" among American youth, Mr. Vance said, and shows signs of spreading its influence overseas. The vitality of the organization refutes the oft-circulated description of Orthodoxy as a "dead faith," he added.

[RNS]

E P I S C O P A T E



Nashville Tennessee

BISHOP BARTH (LEFT) AND BISHOP-ELECT VANDER HORST
Convention adhered to tradition.

TENNESSEE Election

The Rev. John Vander Horst, rector since March, 1951, of St. Paul's Church, Chattanooga, Tenn., was elected suffragan Bishop of Tennessee on the third ballot, at the special convention meeting in Christ Church, Nashville, November 9th. Again the convention adhered to the diocesan tradition of electing a bishop from its own clergy list, but not native to the diocese. Mr. Vander Horst has accepted the election subject to the canonical consents.

Tennessee votes without "nominations." Twenty-two names were on the combined first ballot, only 14 being on both clerical and lay lists. Mr. Vander Horst, the Rev. W. Fred Gates, Jr., and the Rev. William S. Lea, in that order, led by a wide margin throughout

[see box]. On motion of Mr. Lea the election was made unanimous.

The bishop-elect was born in Orange, N. J., January 10, 1912, and educated at Gilman School, Baltimore; Princeton; St. Stephen's House, Oxford, England; and Virginia Theological Seminary. Ordained deacon in 1938 and priest in 1939 by Bishop Helfenstein of Maryland, he served St. John's, Ellicott City, Md.; St. Paul's, Macon, Ga.; and Memorial Church of the Good Shepherd, Philadelphia, before coming to Chattanooga. He is at present chairman of the department of publicity and program of the Bishop and Council, and a member of the convention committee to promote study of the ecumenical movement throughout the diocese.

Tennessee's diocesan, Bishop Barth, was elected coadjutor in 1948 while rector of Calvary Church, Memphis.

WEST VIRGINIA

This Is Your Life

Bishop Strider of West Virginia has submitted his resignation to the Presiding Bishop to take effect on his 68th birthday, April 9, 1955. On November 1st, the 31st anniversary of Bishop Strider's consecration, a festival service was held in his honor at St. Matthew's Church, Wheeling, W. Va. The Presiding Bishop was the preacher.

St. Matthew's was the church where Bishop Strider was consecrated in 1923, after having served as its rector since 1915. Bishops Goodwin of Virginia, Scaife of Western New York, and Campbell, Coadjutor of West Virginia, joined the Presiding Bishop, a number of other clergymen, and the church's congregation in paying tribute to the retiring Bishop.

After the service a reception was held, and Bishop Strider was presented with an album containing a pictorial record of his life and ministry, entitled "This is your life in pictures."

Tennessee Balloting

Ballot	First		Second		Third	
	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.
John Vander Horst.....	18	34	31	60	52	95
W. Fred Gates, Jr.....	11	24	12	18	9	14
William S. Lea.....	11	22	10	26	6	13
Raymond T. Ferris.....	7	4	6	4	2	0
George B. S. Hale.....	3	7	3	7	0	0
Donald Henning.....	3	4	2	0	1	0
W. M. Pennepacker.....	3	3	1	1	0	0
William E. Sanders.....	3	3	3	2	1	0
James W. Emerson.....	2	5	2	3	0	0
George A. Fox.....	1	6	0	2	0	2
W. T. Holt, Jr.....	1	4	0	3	0	0
J. L. Plumley.....	1	4	0	3	0	0
Eric S. Greenwood.....	3	0	1	0	0	0
Armand T. Eyer.....	0	3	0	0	0	0
Thorne Sparkman.....	1	1	1	0	1	0
Elnathan Tartt.....	1	1	0	0	0	0
E. Dargan Butt.....	1	0	0	0	0	0
David B. Collins.....	1	0	0	0	0	0
P. R. Williams.....	1	0	0	0	0	0
G. M. Alexander.....	0	1	0	1	0	0
Robert M. Shaw.....	0	1	0	0	0	0
John H. Sivley.....	0	1	0	0	0	0

Total votes cast..... 72 128 72 130 72 128
Necessary to choice... 48 86 48 87 48 86

IRAN

Bishop Returns

Dr. William Jameson Thompson, Anglican Bishop in Iran, has been permitted by the Iranian government to return to the country, according to press reports received by Religious News Service from Teheran.

Bishop Thompson was expelled from Iran in May, 1953, by order of the Mossadegh government then in power. No reason for the expulsion order was given. At the time, the Bishop, now 70, had served 39 years in Iran to which he went before World War I as a teacher.

The Teheran reports said the Iranian Embassy in London had granted the Bishop a visa to return to his home at Isfahan, ancient capital of Persia about 200 miles south of Teheran. The reports added he would stay in London until mid-November in an effort to get visas for other British missionaries to help him reorganize his work in Iran.

WORLD RELIEF

Flood Help

Church World Service stepped in immediately to help victims of the flash flood in Salerno, Italy, recently. The flood, which struck a 10-mile area, killed more than 400 and left at least 5000 homeless. Besides \$2500 which was sent to cover the most urgent needs, clothing from American Churches is being distributed.

Feed Him

The Fellowship of Reconciliation, a religious pacifist group, is sponsoring a campaign to make American food surpluses available to victims of the floods which occurred last summer in China. Among those sponsoring the campaign is Bishop Lawrence of Western Massachusetts.

The slogan of the Fellowship's campaign is "If thine enemy hunger, feed him." It is proposed that no political conditions be attached to the offer. Help from the International Red Cross has been refused by the Chinese.

The aid proposed would be furnished by the United States government directly, under the law authorizing the President to furnish food from surplus stock to needy populations "without regard to the friendliness of their government."

TUNING IN: ¶Word Coptic is a corruption of Greek *Aigyptos*, which meant the River Nile, then came to mean Egypt itself. ¶Rome, Alexandria, and Antioch are the three oldest patriarchates. Jerusalem and Constantinople

EGYPT

The Kidnapping

Unrest in the Coptic Church of Egypt, manifested by the kidnapping of its Patriarch last summer, continues. Chief long-standing complaints of the laity, according to a reliable source in Egypt, spring from two situations: extensive distribution of the Church's income to monasteries, from which all Copt bishops are chosen, and lack of spiritual and intellectual leadership among the bishops.

The kidnapping (the Patriarch was returned shortly afterwards) has under-



Patriarch Anba Yusab II
A taxi ride to a monastery.

lined differences existing between the bishops and the Patriarch and the discontent among the laity.

On Sunday, July 25th, members of a Coptic youth organization entered the Cairo house of the 75-year-old Patriarch, Anba Yusab II. They took him by taxi to St. George's Monastery in Old Cairo. About 50 others occupied the Patriarchate, where they stayed for 36 hours. The police, who had during this time refrained from action, gained entrance to the Patriarch's palace by means of a battering ram placed against the front door. The young men were later loaded on lorries and taken away. Afterwards the Patriarch returned.

the Council of Chalcedon making Constantinople rank next to Rome. The papacy refused to give second place to Constantinople, and not until after the schism of 1054 did it accord such rank to the Latin patriarchate of Constantinople.

Those responsible for the kidnapping belonged to the Coptic Nation which had been banned four months previously, presumably on political grounds. The affair coincided with the second anniversary of the revolution, perhaps gain sympathy from foreigners present in the capital for the celebrations. Crowds gathered outside the patriarchate during the siege were noticeably sympathetic toward the aims of the young men within.

Government authorities have throughout seemed anxious that the Church should itself settle the matters which occasioned the kidnapping. Up to November the 37 men under arrest had not been brought up for trial.

A consistory held on October 6th, encouraged by the government authorities and attended by all the Bishops except one, and at which the Patriarch declined to be present (since he had not mentioned it), had the desired results. The Patriarch subsequently pardoned his kidnappers; his personal valet, who exercised great influence over him, resigned from his post; and a committee of the Bishops was appointed to assist him in the exercise of his duties.

The Copts as a distinct Christian body originated shortly after the Council of Chalcedon (451 A.D.), when a majority of the Egyptians owning allegiance to the Patriarch of Alexandria broke away, throwing off the Greek yoke. For many centuries after the Arab invasion of 638 A.D. the Egyptian people were cut off from the outer world and the Coptic Church became decadent.

There are now in Egypt strong stirrings and signs of discontent, among the younger generation in particular. The liturgical books are still in the Coptic language and are not understood by many priests who read and recite them.

New Church

Churchpeople of Menouf, Egypt, a town of 40,000 population located approximately 40 miles from Cairo, recently saw consecrated a new church. St. Mark's. New buildings of the Harpur Memorial Hospital in the same town were also dedicated. The consecration and dedication were performed by the Anglican Bishop in Egypt, the Rt. Rev. F. F. Johnston. Menouf is a strong Moslem center.

Among those attending the ceremonies were three Coptic priests (one of them representing the Bishop of Menoufia), a Lutheran pastor, and Ingeeli minister and Anglican clergy from Cairo.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

A Sense of Affirmation

SYLVIA SHAW JUDSON'S *The Quiet Eye*, subtitled "A Way of Looking at Pictures," has a way of making one want to pick it up at odd moments and use among its 30 or more reproductions, each with an appropriate quotation on the page facing.

The pictures are of all varieties—the classical, some modern; some in color, some in halftone; some religious,

THE QUIET EYE. Selections and Introduction by Sylvia Shaw Judson. Regenery. Pages unnumbered. \$5.

and some secular. The brief quotations are likewise varied: prose and verse are both represented, the Bible and other ancient writings, as well as modern writers.

Mrs. Judson is a Quaker by religion and a sculptor by profession. The pictures in *The Quiet Eye* have been selected, she says, "because they communicate a sense of affirmation, of wonder, of trust."

An intriguing book that would make a fine gift.

THE HOLY CROSS MAGAZINE, published by the Order of the Holy Cross, West Park, N. Y., "for over 65 years, without a break," contains in its November 1954 issue an interesting article on the profession, as a religious, of James Otis Sargent Huntington (1854-

1935), founder of the OHC. (Single copies 25 cents; \$3 a year.)

The article ("Profession Portrait"), by Robert W. Adamson of Seabury Press, Greenwich, Conn., is a documented account of the circumstances surrounding Fr. Huntington's entry into the monastic life in the 1880's and of the comments and criticisms that this evoked. It discusses, for example, the reaction to Fr. Huntington's venture of his devout but evangelically-minded father, Bishop Huntington of Central New York, and also the type of people with whom Fr. Huntington worked on New York's East Side.

In Brief

HOUSES VIRGINIANS HAVE LOVED. By Agnes Rothery. Rinehart. Pp. xx, 319. \$7.95.

A copiously illustrated account of about 100 of the less known old houses of Virginia. Though churches are "regretfully" omitted, there are a few allusions to Anglicanism, including the Rev. John Hindman, whose effects at his death (1748) "consisted of his divinity books, his vestments and wigs, his jockey coat and cap, and 23 race horses."

PREACHING IN A SCIENTIFIC AGE. By A. C. Craig. Scribners. Pp. 119. \$2.50.

A book brought out earlier this year in

England and reviewed in *THE LIVING CHURCH* of April 11th ("recommended to the clergy," who will find it "stimulating, provocative, and seasoned with a racy humor").

GUIDE TO COMMUNITY ACTION. A Sourcebook for Citizen Volunteers. By Mark S. Matthews. Harpers. Pp. xiii, 434. \$4.

"Specific suggestions for community programs of sports and recreation, safety, health, welfare, religion, education, brotherhood, international relations, vocational guidance, the arts, conservation, government, and many other areas of activity whose effectiveness depends upon citizen action."

GROUP ACTIVITIES FOR CHURCH WOMEN. By Jane Kirk. Illustrated. Harpers. Pp. x, 245. \$3.

A wide variety of activities for Church women's groups: "Let's Get Those Bibles Open"; "What Makes Church News?"; "Plan Your Picnic Wisely"; "Home Talent Show"; "Celebrate Easter With a Pageant"; "Beautify Your Church Grounds"; etc., etc.

Every group should find something of interest among the 46 suggestions given here.

LUTHERAN CYCLOPEDIA. Erwin L. Lueker, Editor in Chief. Concordia Publishing House. Pp. xii, 1160. \$7.50.

"... written under the auspices of the General Literature Board of the Lutheran Church—Missouri Synod. . . . This board considered policy, read the manuscript, and made suggestions to the editor."

Consists of thumbnail-length biographies and articles on a great variety of religious subjects. Would appear to be authoritative on matters pertaining to type of Lutheranism represented.

WINDOWS OF HEAVEN. By Glenn Clark. Twelve Weeks of daily meditations, with photographic commentary by Lucien Aigner. Harpers. Pp. 188. \$3.95.

Good photographs, which may lead some persons to meditate. But the meditations provided are quite inadequate.

SARABAND FOR A SAINT. By Gordon Langley Hall. Foreword by the Very Rev. James A. Pike. Exposition Press. Pp. 40. \$3.

The appearance in book form of an interracial morality play given in St. Martin's Church, New York City, September 28, 1952.

Books Received

OTHERWORLDLINESS AND THE NEW TESTAMENT. By Amos N. Wilder. Harpers. Pp. 124.

THE CREATIVE ENCOUNTER. By Howard Thurman. Harpers. Pp. 153. \$2.

THE ROOT OF THE MATTER. A study in the connections between religion, psychology, and education. By Margaret Isherwood. With a Foreword by Gerald Heard. Harpers. Pp. 238. \$3.

THE STORY OF THOMAS MORE. By John Farrow. Sheed and Ward. Pp. 242. \$3.50.

FEAR, THE ACCUSER. By Dan Gillmor. Abelard-Schuman. Pp. 308. \$3. [An inquiry into Congressional Investigating Committees.]

Emmaus

NOW it was eventide, and in the skies
The crimson banner of the setting sun
Seemed stained with blood; to tear-dimmed
anxious eyes

There was no beauty in the night begun.

They walked the lonely road with weary pace
And talked of Him in whispering, bated breath,
Now He was gone, and with Him light and grace;
All loveliness had vanished with His death.

A stranger joined them and they did not know
That He was close beside them all the way;
The day was fading fast, and in the glow
Of dimming light, they asked that He would stay.

"Come tarry now with us awhile," they said,
"The shadows lengthen and the night comes fast;"
He entered in, and when He blessed the bread
They saw Him, and they knew their Lord at last.

KAY WISSINGER.

The Prayer

The Collect for "Stir Up" Sunday, though it comes to us out of the ancient past, has a dramatically modern ring and character.

By the Rev. Marion Matics

Rector of Trinity Church, Cliffside Park, N. J.

THE famous collect for the Sunday Next Before Advent prompts the familiar nickname of "Stir Up Sunday": "Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded. . . ." It hails the coming of the Church's new year, and in the spirit characteristic of our religion, without even a backward glance at the liturgical year concluded, petitions God that we may press forward with ever greater dedication.

Although the prayer is ancient, going back at least to the seventh century, it has a dramatically modern ring and character. To ask God to stir up our wills, to invigorate our volitional nature to the end that it may parallel the divine will, must be for a modern Christian a vastly more profound petition than it was to the ancient worthy who wrote the prayer so long ago. Truth, indeed, is eternal, but human understanding of the truth changes from age to age; and clearly is this evident on Stir Up Sunday.

Science has provided a thrilling new understanding of human nature in the last hundred years, and in this instance at least, far from depreciating the Church's vision of eternal truth, has fortified that vision and given it greater depth of meaning. We see now that the will is no mere fragment of human personality, but that, on the contrary, man's volitional nature is central to his behavior and to his happiness. Man's will is vital, primary, and powerful; always in need of properly being stirred up and wisely directed; for even without conscious knowledge, it may drive one to the achievement of great goodness, or literally, it may destroy him.

Man is seen to be a sort of an iceberg creature, with only a relatively small portion floating above the waters of consciousness, while all of the rest of him—the major portion of his complex personality, is sunk deep in the darkness of subconscious existence. What happens to his subconscious part can affect his conscious part, and indeed his whole self without his ever being aware of why or how it happens. In particular, his essentially volitional nature has a fabulous memory, so that what happened years ago, as in childhood, festering in the subconscious, can blackmail him for the rest of his life.

When we pray the words of the ancient stir up collect, we are asking God to make healthy and whole and clean and strong and rightly directed, our entire conscious and subconscious self. We are saying to Him, in effect: take these powerful drives of which we are but vaguely aware—the vital forces demanding security and response, the hidden urges pertaining to hunger and sexual gratification, the frustrated anger and rage and resentment which we have stored up since babyhood—and discipline this seething and wilful confusion. Make these power drives harmonious with one another, so that we shall not be torn and divided within ourselves; and make them useful, so that all of the great energy of our volitional nature will be directed into suitable channels of activity, and that we may assist in the building of the Kingdom.

It is quite a prayer to pray, Stir up. O Lord, our wills, for when we pray that prayer we place our entire selves in the hands of God, and we ask for much more than we know. In this respect, it is decidedly a prayer of faith.

We journey blind to a destination
which cannot be described.



RNS

le Will

ince the end cannot be seen. Like the heroine in T. S. Eliot's great religious drama, *The Cocktail Party*, we journey blind to a destination which cannot be described, and which we cannot know until we reach it. In the truest sense of the phrase, we are asking for nothing less than self-realization, suspecting all along that the true and eternal self will turn out to be one whom our present and temporal self may not like at all. Once again, and most subtly, the Church teaches that one must die to live.

When our wills are properly directed, then our affections follow suit, as do all of our attitudes and actions. Even our body, our physical health, is affected, because of the intimate relationship between the voluntary and the involuntary nervous systems. Psychosomatic medicine, which studies the connection between the mind and the body, almost daily is bringing forth amazing discoveries, hitherto never suspected, showing in terms of scientific demonstration what the Church always has known, that there is an intimacy between the two areas, the tangible and the intangible parts of man, which cannot be severed. Man is not made up of parts at all, but he is a whole, and the key to healthy wholeness of body and soul is proper disposition of the will.

Dr. Flanders Dunbar of Columbia University estimates that only from 10% to 20% of all accidents, for example, occur without the involvement of psychological factors. We go around the world, it seems, looking for accidents to happen to us, or for illnesses which we might develop, or for unpleasant personality traits which we can acquire, simply to escape from personal problems, or to relieve subconscious pressures — frustrations, tensions, inner conflicts, suppressed anger, and the like. We literally can will ourselves into an accident, or sickness, or insanity; and, as Thomas Mann's novels clearly dramatize, we can will our destruction and our death: and we can do all of this by the power of our volitional nature without consciously realizing what terrible things we are doing to ourselves and to others.

The case of Elizabeth Barrett Browning is a classic example. Here was an intelligent, sensitive, and exceptionally talented woman who unwittingly made of herself a chronic invalid until the age of 40. Her illness was real and organic, in her time fashionably called

consumption; but quite obviously, although subconsciously, she had brought it upon herself as a way of acquiring status and attracting attention in a difficult family situation. By her illness she escaped much of the abuse of her problem father and she individualized herself in a large family. Most important of all, in the emotional distress contingent upon her physical debility she found relief from her subconscious frustrations.

Then suddenly, out of the blue, marriage to Robert Browning and removal to a new and wholesome atmosphere, a rediscovery of health, affection, and security: and virtually instantaneous recovery at the age of 40. The year after her marriage found her mountain climbing in the company of her husband, and two years later her friends marvelled that she should be the mother of a normal and healthy child. In her particular case there was a dramatically happy ending, but, none the less, the wasted sickbed years did not return; and there are thousands of recorded cases showing the same relationship of sick body and sick soul, versus healthy body and healthy soul, which do not have happy endings.

As an example of the latter, we could not do better than to study the fictitious case history which is *The Magic Mountain*, a novel that some have considered to represent the disintegration of European society. As with Elizabeth Barrett Browning, the illness is organic, but patently it is self-induced, and in the end, the death-wish, stimulated by aimless escape from reality, claims its victim.

If we do treat this stimulating novel as an allegory of modern Europe, or for that matter the whole world, picturing society as a great sanatorium filled with both the genuinely diseased and the psychosomatically ill, another profound emphasis of the Church is found to be repeated in terms of 20th-century science: the almost inevitable connection between

the spiritual vitality of the individual and the group. It is theoretically possible, perhaps, to attain to sainthood in a vacuum, but most unlikely: salvation, not only in theory but in fact, is obtained through the medium of the redeemed and the redeeming fellowship, which to us is the Mystical Body.

Indeed, the problem of the sick will plagues the nations of men, as it does the individual; and the illnesses of the individual contaminate the group, just as the restless, frustrated, godless fever heat of the sick social body stimulates and nourishes the individual's despair. War, after all, is the supreme example of psychosomatic disease: it is real enough, it is organic; but it is caused by the sickness of the collective will.

Today, as ever, the Church views a world beset with the terrible problem of human freedom. The formidable and yet glorious destiny of man, which illuminates our few years of animal existence and makes of them a glittering pageant of lasting significance, presses hard. There are today no easy answers, if ever there were, and the Church in her wisdom falls back to an ageless prayer.

For both the nations and for the individuals who comprise them, the Church prays as it has across centuries: Stir up, O Lord, our wills, so that not only with our lips, but with our entire being we may seek and find healthy, wholesome, useful, and constructive out-going lives; not concerned with our own petty problems, real or imaginary, or those problems which we bring upon ourselves; so that we may be saved from ourselves by our concern for others and by our reverence to God.

Truly this is our greatest need: that the Lord quicken our lethargic wills, and those forces, conscious and subconscious, which constitute the will, so that we really do bring forth the fruit of good works, and may by Him be plentifully rewarded.

Transformation

TAKE a pen to your tall "I,"
Strike it through, nor grieve the loss;
Look upon its altered shape
From a stick into a cross.

Take your egocentric heart
Up a Hill, and keep a tryst;
Leave it there forever lost,
Forever found, within the ChrIst.

A. E. JOHNSON.

Accepting Our Ancestors

IT IS probably a safe generalization to say that the necessity of the historic episcopate in a united Christian Church is recognized by Christians of virtually all the traditions associated in the ecumenical movement, including those who do not now have it. Presbyterians, Congregationalists, Lutherans, etc., do not of course mean by this that they think the historic episcopate is the only possible way of securing a valid ministry and an "apostolic succession" in doctrine, discipline, and worship. But they recognize it as the way which has the greatest measure of acceptance by the largest number of Christians.

To the Anglican Catholic, such an acceptance of the episcopate as the most serviceable of several possible forms of Church government seems to evade the real core of differences between Catholics and Protestants on the ministry. The Catholic thinks of the episcopate primarily in its relationship to the sacramental and liturgical aspects of the Church's life, and only secondarily in its relationship to Church government. Indeed, he sees the issue between Catholic and Protestant as centered primarily not on the episcopate at all but upon the priesthood. Roman Catholic theology sometimes emphasizes this concept to the point of defining the episcopate as only the completion of the priesthood. The unique function of the priest is to celebrate the Holy Mysteries; to offer the people of the Church to God and God to the people of the Church through, and in union with, Christ, who is both priest and victim. And this is, in the Catholic tradition, the supreme work of the Church.

Advancing knowledge of the Eucharistic life and thought of the early Church has considerably illuminated and purified the Church's ideas about what really happens in the Holy Communion, and in doing so has softened somewhat the rigid lines of division between Catholic and Protestant on such questions as the Eucharistic sacrifice, the role of the laity, the nature of priesthood itself. But there are still two major streams of thinking about the Christian ministry, and the separation between the two streams is actually greatest not in the realm of Church government but in the realm of sacramental life and worship.

And in this realm, it is worth remembering that non-recognition is a two-way matter. If the Catholic denies the priestly validity of non-episcopal ministries, it is equally true that the Protestant denies the validity of the whole Catholic concept of a sacrificing priesthood. Each side has something to say about the grace of God that the other side has not as yet been willing to heed.

However, there is more meaning to the phrase "historic episcopate," than has so far been made clear. It is commonly used to distinguish between two kinds of bishops who exist at the present time — one kind tracing their succession through a line of bishops going back to the beginnings of the Church, the other kind of post-Reformation origin, commissioned in the first place by men who were not bishops. As much or as little can be made of the difference between the two kinds of bishops as one's basic ideas of the nature of the Church and the ministry demand. And in unity negotiations it is sometimes said that acceptance of the historic episcopate does not necessarily require the acceptance of any particular theory of the episcopate.

BE that as it may, the acceptance of the historic episcopate involves one thing of supreme significance in dealing with the whole problem of the divisions of Christendom: it involves accepting our ecclesiastical ancestors. It involves accepting history.

At root, both the extremes of interpretation of the historic episcopate fail to do justice to the adjective, "historic." The concept of transmission of episcopal authority merely as a quasi-magical pipeline, an "empowering" for valid sacramental ministrations and individual governmental powers is in some ways as deficient of true Church historical sense as the idea that an absence of such succession makes no difference.

The episcopate is "historic" because it embodies Christian history. A single bishop today, even a whole house of bishops, is not a law unto himself or unto itself. These chief officers and transmitters of the Christian tradition derive their authority from their faithfulness to the ongoing life of the Church through the early centuries, the dark ages, the middle ages, and modern times. Our bishops are not merely those who live today but the bishops of past ages, Augustine and Ambrose and Gregory the Great. The ancient councils of bishops which formulated the Creed still speak with authority among us. The acceptance of the historic episcopate is not merely the acceptance of a form of government, but the acceptance of an agelong fellowship of "approved men"* who were chosen to be witnesses to the nature and

*Though biblical in spirit, the phrase comes from a non-biblical Christian writing of the end of the apostolic age — the Epistle of St. Clement of Rome to the Corinthians, c. A.D. 96. "Our Apostles also knew, through our Lord Jesus Christ, that there would be contention over the bishop's office. So, for this cause, having received complete foreknowledge, they appointed the above-mentioned men, and afterwards gave them a permanent character, so that, as they died, other approved men should succeed to their ministry." (Translation by Francis Glimm, S.T.L., in *The Fathers of the Church*, published by Christian Heritage, Inc. Dom Gregory Dix translates the passage somewhat differently in *The Apostolic Ministry*.)

meaning of the Christian Gospel, the proper development of the life of the Church, the right interpretation of the Scriptures; the requirements of Christian morals.

In its beginnings, Protestantism was an appeal to the Scriptures and Christian conscience against distortions and corruptions in Church life that were tolerated and even defended by popes and bishops. The result was that the leaders of the continental Reformation tended to regard Christian history as a process of decay rather than of growth, and Church tradition as unholy rather than holy.

To accept the historic episcopate, however, is in general to accept the tradition which makes the episcopate historic. It is to make a judgment about the Reformation — not a judgment that the Reformation was unnecessary but that in the Reformation something was lost that must now be recovered. It involves restoring the concept of the Holy Tradition along with the Holy Scriptures and the present-day operation of the Holy Spirit as a major witness to God and His will for man.

It is, of course, easy to overstate the degree of infallibility to be assigned to any of the Church's sources of authority. The individual conscience is not infallible, nor is an individual pope. The Protestant world has learned at great cost that the Scriptures are not infallible at every point. And bishops, singly or collectively, are in the same case. A historic episcopate is not an infallible episcopate, and the worldly, political-minded bishops and popes of the middle ages must bear a large share of the blame for so radically obscuring the true significance of the historic episcopate that many Christians concluded that bishops were corrupters rather than witnesses of the Church's faith and life.

Yet, the bare recognition that the historic character of the episcopate is important introduces a significant fundamental fact into the ecumenical picture: what is the continuity which the bishop represents? Why is it important? Was there ever a time at which it was unimportant? To what kind of Church life does the historic episcopate bear witness? And what are its implications for the Church's life today?

Rewriting the Lord's Prayer

A PROPOSED change in so familiar a prayer as the *Our Father* is likely to stir up discussion not only in Church circles but in general conversation as well.

Lt. Gen. John C. H. Lee, vice president of the Brotherhood of St. Andrew, submitted to the recent synod of the Province of Washington a resolution that the petition, "Lead us not into temptation," in the Lord's Prayer, be changed to "let us not fall when tempted" [L. C., November 14th].

General Lee is a devout Churchman who shares with all of us the wish that our worship be sincere,

and its verbal expression in accord with the truth.

"Lead us not into temptation" has indeed been a stumbling block to many — in fact from the New Testament period itself (see St. James 1:12-15). Some cannot think that God leads any man into temptation. Others, like General Lee, have felt that temptation, in the sense of trial and testing, is a necessary discipline, and that Christians therefore should not pray to be spared the experience.

But the words, "Lead us not into temptation" are about as exact and literal a translation of the Greek (*kai mē eisenenkēs hēmās eis peirasmon* in both St. Matthew 6:13 and St. Luke 11:4) as one can get. The King James Version, the English revision of 1881, the American Standard Version, the Revised Standard Version, and Moffatt all translate "lead [or "bring"] us not into temptation." Goodspeed has "do not subject us to temptation" — which does not help the particular difficulty at all.

Our Lord not only gave us the Lord's Prayer, but He acted out this particular petition in His own Prayer in the Garden of Gethsemane on the night before he suffered. Indeed, E. F. Scott goes so far as to suggest that the prayer in Gethsemane should be regarded as *the* Lord's Prayer.*

On this occasion our Lord definitely prayed to God to be delivered from the ordeal of the Cross, adding, however, "nevertheless not what I will, but what thou wilt" (St. Mark 14:36). Then, reproaching Peter, James, and John for their inability to keep awake, He urged them to watch and pray, "lest ye enter into temptation" (*hina mē elthēte eis peirasmon*; St. Mark 14:38). The word used here for temptation is the same as that used in the Lord's Prayer, which can mean not only provocation to sin but trial or testing of any sort, like the Cross, like the persecution of Christians. Temptations for the present day Christian may be a little more enjoyable than the temptations of other ages.

Thus our Lord on a crucial occasion prayed to be spared — if it were possible — the temptation or trial of the Cross. He likewise urged His disciples to pray lest they enter into temptation. Surely there must be a sense in which it is right to pray for the removal of trial and tribulation, and at the same time to recognize the value of these when they do come. The Christian religion is one of many paradoxes.

We do not think that matters would be helped by changing "Lead us not into temptation" in such a way as to get over the paradox involved. The Lord's Prayer, as Dr. Scott observes, is a carefully constructed organic whole, with many facets of meaning. As such let us receive it — and pray it, as we endeavor to live by it.

*In *The Lord's Prayer*, Scribners, 1951. This book, by a veteran New Testament scholar, not only discusses the critical problems and background of the Prayer but contains penetrating insights into the nature of Christian prayer. Although he discusses "Lead us not into temptation," Dr. Scott nowhere suggests that the phrase be translated differently.



DELEGATES TO 1954 ANGLICAN CONGRESS
The rapid rise of the Church has gone unnoticed by many.

THE FUTURE OF THE ANGLICAN COMMUNION*

Let's not commit ecclesiastical suicide in the interest of ecumenicity

By the Rt. Rev. John Seville Higgins

Bishop Coadjutor of Rhode Island

THE Anglican Congress held in Minneapolis last August was a family gathering of a high order, and it is probably true that most of the 657 bishops, priests, and laypeople who were the official delegates came away amazed and gratified at the unsuspected greatness of their own worldwide Church.

During the days of the Congress the delegates realized the strength of their Church, they perceived its vitality, they rejoiced in its fellowship, and they saw something of its ultimate role in Christian reunion.

It was both inevitable and salutary that they should leave the Congress with the determined intention of seriously re-appraising their own Communion, the relationship of its various autonomous Churches to one another, and the rela-

tionship of the several Anglican Churches to the ecumenical movement of our time.

The Congress took note of the fact that many of the provinces of our Communion were members of the World Council of Churches, and expressed deep satisfaction that this was so. Also, in its Findings, the Congress said, "We recommend that the Churches of the Anglican Communion take every opportunity for the building and strengthening of worldwide fellowship within our Communion."

This typically Anglican dual directive raises a serious question: Which takes priority? We know that we must not stand aside from the ecumenical movement; indeed, the Anglican Church has not stood aside, but has made a great

contribution to this worldwide effort to bring a large part of divided Christendom together.

The ecumenical movement in its modern form is not yet 50 years old, but during that time, and in all of the great gatherings of Christians, from the Edinburgh Conference of 1910 to the recent meeting in Evanston this summer, our Church has given notable leadership.

We must not now, nor must we in the measurable future, abandon this great movement which looks toward nothing less than the reuniting of half of Christendom: Protestant, Anglican, and Orthodox. But we must face the fact that we cannot give primary allegiance to

*From a sermon preached in the Cathedral Church of St. Luke, Portland, Me., at the synod of the First Province (New England).

both the ecumenical movement and the Anglican Communion; we cannot give equal priority to both.

Let us look for a moment at the extent and variety of the Christian reunion movements over the last few decades. Some idea of their range and extent, involving millions of Christians, will be gathered from this summary: since the year 1907, 64 groups of Churches throughout the world have initiated negotiations, with the result that there have been 36 cases of organic union; 12 cases where intercommunion has been achieved; and 16 instances where groups of Churches are still in the process of negotiation.

The Anglican Church is involved in this latter group with Protestant Churches in India, Pakistan, Burma, and Ceylon; Iran, West Africa, the United States of America, Australia, Canada, and Scotland. In one instance, four dioceses in an Anglican province withdrew in 1947 to form part of a new Church, the Church of South India. The latter is not in communion with the Anglican Church.

The success of this particular reunion movement was achieved at the expense of four dioceses being separated from the Anglican Church. This same thing can happen in other negotiations toward reunion. For instance, if the Episcopal Church now had organic union with the Presbyterian Church, as was advocated by some of our leaders in 1946, the resultant Church would no longer be a part of the Anglican Communion.

If similar plans of reunion are pursued by our own and other Anglican Churches to successful conclusions, the result will be the elimination of one Anglican province after another. Certainly the pursuit of such plans will not result in "the building and strengthening of our world-wide fellowship," but will rather weaken it immeasurably even to the point of disintegration.

Many Anglicans have spent a great deal of prayer, time, and effort over the last few decades in giving priority to ecumenical relations, and they have spent far too little time concerning themselves with the welfare of their own great Church family. The rapid rise of the Anglican Church during the last century is indeed a remarkable ecclesiastical phenomenon, unnoticed by many Anglicans both at home and abroad.

In the year 1847 there were but 10 dioceses outside the British Isles, whereas today there are 263 dioceses outside the British Isles, and a total of 327 dioceses scattered all over the world, with some 40 million members who make up approximately 10% of non-Roman Christendom.

If we are to turn our attention to binding our own Communion closer together, we must pay heed to the above facts and work with the ecumenical

movement in the light of them. We must first determine that the primary task of Anglicans in this generation is to bind their own Communion closer together. We must then set out to educate our own people in the knowledge of our Church, its faith and practice, and in the unique contribution that it has to make to the United Church of the future.

Many American Episcopalians, including some very prominent laypeople, seem to be quite unaware that they are members of this great Communion; they think of themselves as members of one of the Protestant Churches in this country, and they think of their Episcopal Church as merely one of the Protestant Churches. This general ignorance is clearly the fault of our clergy, and especially of our bishops, and it calls for prompt measures.

The next General Convention might well appoint a new Joint Commission on Inter-Anglican Relations. This commission should disseminate pertinent information to all of our parishes and people and implement the findings of the Anglican Congress. The Joint Commission on Ecumenical Relations, our own National Council, and the Woman's Auxiliary have concerned themselves hardly at all with the worldwide Anglican Church, but they have had no hesitation in giving us a great deal of information over the years about the World Council of Churches and about the National Council of Churches.

The Anglican Church needs also more coördination of its total missionary strategy all over the world, and while it is true that a Joint Commission on Missionary Strategy was formed at the Lambeth Conference in 1948, it is also true that it did not hold a meeting until 1952! The problems of finance and geog-

raphy were given at Minneapolis as adequate reasons for this long delay, but finance and geography did not deter Anglicans in that same period from pursuing ecumenical relationships.

Time and money can and must be found if the binding together of the Anglican Church is to be our first and foremost care. Whatever some of our leaders might think, we shall need to give increasing thought and care to our total missionary strategy if the Anglican Church is to grow and perform its true mission. Minneapolis did see the promise of the first faint beginnings of a strategy, but we have waited over-long for it, a great deal remains to be done, and we have not over-much time to do it.

We need also a vision of the tremendous over-all size of the Anglican missionary effort; for Episcopalians, at least, tend to think that all of it is on the same relatively small scale as our own overseas missionary work. We have only 234,000 baptized members of our [American Episcopal] Church in all our overseas missionary fields, which involves the same number of Christians as there are in but one autonomous Anglican province, that of West Africa.

We need to initiate a program of cross-fertilization of personnel throughout the Anglican world, the type of strategy vividly portrayed by Bishop De Mel of Kurunagala, who pleaded at Minneapolis for the older Churches in the United States and in Canada particularly, to send missionaries to his own and other younger missionary Churches.

We need a common name, and may I suggest that the word "Anglican" with all of its obvious limitations is at least as good and serviceable a name as any. Such titles as "The Church of England in Australia and Tasmania," and Nippon Seikokwai (Holy Catholic Church of Japan), are interesting historically but confusing to most people. A Japanese member of Nippon Seikokwai who happens to be visiting Sydney may well be excused if he does not recognize his own Church by its local name: "The Church of England in Australia and Tasmania!"

We need to realize the treasure we have in this great Anglican Church of ours: international and interracial; liturgical and sacramental; authoritative without being authoritarian; and united without uniformity. This gives our Communion a certain uniqueness not possessed by any other Church in Christendom. Because this is so, we have certain unique responsibilities as a Christian Communion: we must not throw away our heritage and we need not feel it necessary to commit ecclesiastical suicide in the interests of ecumenicity.

If we will hold ourselves to the primary duty of binding our own Communion closer together, then our secondary duty will also be quite clear: to coöper-



Fabian Bachrach

BISHOP HIGGINS

We need a common name.

(Continued on page 23)

KANSAS

Ground Breaking Ceremony

Ground has been broken for a new \$275,000 church at St. Paul's parish, Kansas City, Kans. When completely furnished, equipped, and with other items included, the cost will be approximately \$325,000.

For the ground breaking ceremony, rector of St. Paul's, the Rev. George Loring Evans, wore a white cope given him by the Jamaican congregation of Christ Church-by-the-Sea, Colon, Republic of Panama, when he served as a Navy chaplain there.

UTAH

Encouraging Growth

The Presiding Bishop was unanimously commended for his choice of Honolulu as the next meeting place of General Convention in a resolution adopted by the annual convocation of the district of Utah meeting at St. Mark's Cathedral, October 31st and November 1st.

The annual reports showed an encouraging growth in the district during the past year, and a larger budget for the district was adopted which included a larger assumption of the Bishop's stipend and the payment of the clerical and lay deputies' expenses to the General Convention.

ELECTIONS. General Convention deputies: Very Rev. R. W. Rowland, Edward Poglajen; alternates: Rev. J. E. Macginnis, F. B. Harris. These deputies and alternates were also elected as delegates to the synod of the Province of the Pacific for its next meeting in Honolulu preceding the General Convention.

COLORADO

Vestryman Senator

Lt. Gov. Gordon Allott (rhymes with ballot), devoted and working Churchman, was a surprise victor in the recent election as U.S. Senator from Colorado. Mr. Allott, a Republican, defeated John Carroll, a congressman from 1946 to 1950, in a stunning upset.

Born in Pueblo (Colorado) 47 years ago, Mr. Allott was part of a strong Church family. His father was an usher, his mother and sister sang in the choir, his brother was an acolyte, and he himself was an acolyte and choir boy in old Holy Trinity, since merged with Ascension parish. Now residing in Lamar (in southeast Colorado), where he has been vestryman and lay reader in

St. Paul's, Mr. Allott is married and the father of two teen age sons.

He was elected to his first state office in 1950 when he won a smashing victory in his bid for lieutenant governor, and was reelected in 1952 by a powerful majority. As president of the state senate, he gained a reputation for objectivity and impartiality. His election gives Colorado two Republican senators for the first time in 25 years.

Mr. Allott was completely confident through the recent campaign in spite of his predicted defeat, and accepted his victory with dignity and humility, saying, "I devoutly pray to be the kind of senator everyone will be proud of."

TEXAS

Multiple Use

Construction is scheduled to begin in December on a Church-student center which will serve both the Canterbury Association of Lamar State College of Technology, Beaumont, Texas, and the congregation of the Church of the Advent, a mission in south Beaumont.

The \$50,000 air conditioned center will be open primarily to students dur-

which are functioning for the first time this year, and for Church school classes.

The Canterbury work at Lamar under the direction of the Rev. Leonard Denson who is vicar of the Church of the Advent, and instructor in the Bible Chair.

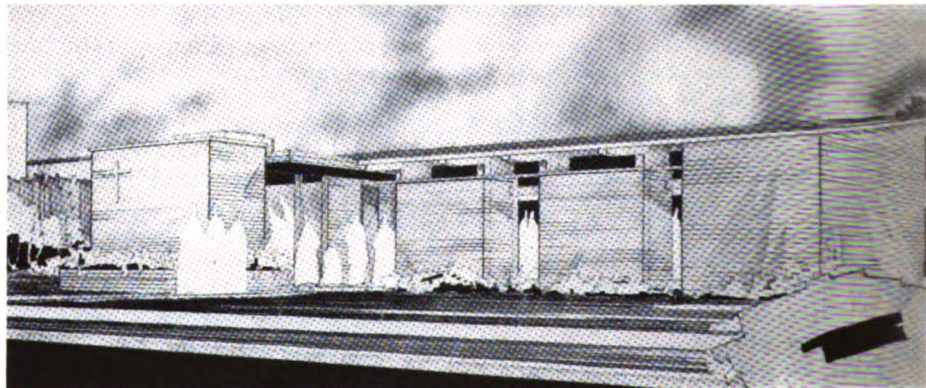
SPRINGFIELD

Largest Budget

The largest budget in its history, \$62,466, was passed at the recent synod of the diocese of Springfield in Christ Church, Springfield. The budget included a one-year grant of \$2,500 to St. Luke's Church, Springfield, which recently became a parish and needs financial aid.

This year's synod was the first one held in the fall by the diocese. The dates for the synod were changed last year from May to October. Speaker at the dinner was Bishop Burrill of Chicago who advocated preaching repentance to a world which does not consider itself sinful.

ELECTIONS. Standing Committee: clerical, D. K. Montgomery, F. S. Arvedson, F. Gray, Wm. E. Berger; lay, C. M. Hathaway, J. S. Warr, Walter Gates, W. R. Stowne. General Convention deputies: clerical, D. K.



*LAMAR CHURCH-STUDENT CENTER (architect's drawing)
Air conditioning and a sliding wall.*

ing the week, but will also house parish meetings and activities of the Church of the Advent. The nave of the church will function during the week for student recreation and study. (A sliding wall closes off the sanctuary.)

Sunday services will be open to the growing resident student population at Lamar, and weekday services will be held in the present chapel during school session. The seating capacity for services will be about 150.

One wing of the center will be used during the week for Bible Chair classes of the Lamar Canterbury Association,

Montgomery, F. S. Arvedson, F. C. Gray, O. D. Reed, Jr.; alternates, P. L. Miller, William Jacobs, W. L. Johnson, M. E. Berger; lay, Walter Gates, L. W. Shade, C. M. Hathaway, J. G. Warr; alternates, Carl Gross, Dr. Penrose Brown, A. R. Knight, and Harry Ferril.

Woman's Auxiliary delegates: Mrs. W. J. Lansdell, Mrs. Harry Faulkner, Mrs. Wandell, Mrs. George Curtiss, Mrs. Walter Harris.

MICHIGAN

Electric Kitchen

A modern electric kitchen costing \$11,000 was given to Christ Church, Detroit, Mich., by Frank D. Boynton, vestryman, in memory of his son, whose

TUNING IN: ¶Acolyte is from the Greek *akoloutheō*, "to follow." The verb occurs a number of times in the New Testament—as, for example, in our Lord's command to Levi, "Follow me" (St. Mark 2:14). Actually, an acolyte who serves

at the altar precedes the celebrant into the sanctuary; but he is expected to "follow" the progress of the service and the movements of the celebrant, as he waits upon the celebrant and leads the congregation in the spoken responses.

obby had been cooking. Mr. Boynton got the idea of giving the kitchen on Easter morning when he was invited by the rector, the Rev. William B. Sperry,* to join the choir for breakfast. At the time Mr. Boynton observed the inadequacy of the kitchen and resolved to do something about it.

NEW JERSEY

Evergreens Endowment

In memory of Mrs. Arthur S. Phelps, for many years an active Churchwoman in the diocese of New Jersey [L. C., October 3d], an endowment is being established for the Evergreens, the diocesan home for elderly people at Moorestown, N. J.

The late Bishop Gardner announced that the \$500 left to the Evergreens by Mrs. Phelps and the \$300 in gifts she made recently, would become the nucleus of the endowment.

Mrs. Phelps was the widow of the Rev. Arthur S. Phelps, who was at one time rector of St. Paul's, Bound Brook, N. J., and St. Stephen's, Plainfield, N. J.

NEW YORK

Ecumenical Cement

The Rev. Henry R. T. Brandreth, vicar of St. George's Church, Paris, recently addressed a regular monthly meeting of the Catholic Clerical Union at the Church of St. Mary the Virgin, New York City.

Fr. Brandreth is in charge of work which is under the Bishop of Fulham. His Church is an English continental chapel. He is therefore in unusually close contact with the ecumenical movement on the continent of Europe. The intimacy of his knowledge in this sphere is indicated by the fact that, on the one hand, he has shown from 400 to 500 individual Roman Catholic priests and Bishops (not groups of priests) around his church, and, on the other hand, has visited with the French Calvinist religious order near Cluny.

With respect to the former, Fr. Brandreth declared that he has never once seen a Roman Catholic priest or Bishop fail to genuflect before the Blessed Sacrament reserved in St. George's Church. With respect to the other, he reported that the French Protestant monks number about 40, have a rule derived from that of the Trappists, and that two or three of them have now taken life vows.

Fr. Brandreth, who is in the United States on a three months' speaking tour [L. C., October 10th], says that he

*See cover. Fr. Sperry is at left. Opposite him is Deaconess Ruth Colby (who is on staff of Christ Church). In rear are two parishioners, Mrs. Louis G. Olson (left) and Mrs. Joseph S. Stringham.

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thinks of the Anglican Church on the European continent as "an Ambassador; a sort of cement." He added that he wished the Catholic character of the Church of England were more adequately represented on the continent. The American churches raise their own problems, he said, because in many places there is an indiscriminate invitation to those present to receive Holy Communion, even though there may be an English or American Methodist or Presbyterian Church nearby. He said:

"The continental chaplaincies of the Church of England are the only contact that now exists between Christians of the West, and those behind the Iron Curtain. The chaplain of Helsinki visits Moscow once a month, and spends a weekend there. He has many contacts with Russian Orthodox Clergy there, but I don't know to what extent he is subjected to the barrage of propaganda we come to expect from Moscow.

"The chaplain in Vienna furnishes the only link with Bulgaria and Hungary. The Bishop of Fulham visits Warsaw twice a year and makes other visitations behind the Iron Curtain. These are the only regular contacts with Christians behind the Iron Curtain.

"In France I am fortunate in having good relations with the Roman Catholics. My brother chaplains in Spain will obviously not have this freedom of contact. The only contact I ever had with the Roman Church in Spain was to be solemnly cursed in the Name of the Holy Trinity. In Italy contacts between Anglicans and Roman Catholics are friendly, but they tend to be highly formal.

Mortgage Burning

Bishop Donegan of New York recently burned the mortgage of St. Barnabas House, New York City, and dedicated a new chapel there. St. Barnabas House is a temporary home for children of any race or creed. It has been operating continuously for 90 years.

Five years ago a new home was constructed capable of caring for 300 children and 40 young women. The House is maintained by the New York Protestant Episcopal City Mission Society.

New Rector

The Rev. Wilfred F. Penny, who for the past six years has been rector of St. Ignatius Church, New York, N. Y., has accepted appointment as rector of St. James' Church, Prospect Park, Pa. He will be succeeded at St. Ignatius by Rev. Charles A. Weatherby, who has been Fr. Penny's assistant there. The parish of St. Ignatius was founded as an Anglo-Catholic parish by Dr. Ferdinand Lower in 1871.

**WASHINGTON
Noontime Advent Services**

To provide an opportunity for people to prepare for Christmas, the Church the Epiphany in downtown Washington will have a series of noon-time Advent services.

Following the pattern of Epiphany Lenten services, guest preachers of various Christian bodies will conduct services each noontime from 12 to 12:30 p.m., Monday through Friday and at 5:30 p.m. on Wednesday afternoon. The Advent series will begin November 29th and run through December 24th.

**NORTH DAKOTA
Car Washing Project**

The youth group of Gethsemane Cathedral, Fargo, N. D., recently raised \$35 for washing 35 cars at \$1 apiece. The money will go to the Young Episcopals of North Dakota, which is seeking \$1,000 from throughout the state to be used for improvements on Holiday House, the summer camp, at Detroit Lakes, Minn.

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EDUCATIONAL

SEMINARIES

Teaching Institute

The Rev. Howard Johnson, canon theologian of the Cathedral of St. John the Divine, New York City, began a teaching institute at Seabury-Western Theological Seminary, November 8th.

The institute included a voice clinic conducted by Dr. Kenneth G. Hance of Northwestern University.

Future institutes will be held in February and April.

Male Lecturer

The Rev. Dr. William Henry Dunhy, rector of Christ Church, Ridley Park, Pa., delivered the 18th series of Male Lectures, November 15th through 8th, at Seabury-Western.

SECONDARY

Medieval Carving in Oak

A crucifix carved of Slavonic oak was hung recently in the Chapel of the Watkinson School, Hartford, Conn. It was carved by Cor Wijker, a Dutch



Hartford Courant

NEW CRUCIFIX FOR WATKINSON
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artist who is interested in reintroducing art into the Dutch Protestant churches, which threw out all forms of it during the Reformation. Much of his work has a medieval look about it. This is the first example of Mr. Wijker's work to be brought to this country.

November 21, 1954

DEATHS

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

George Wallace Ribble, Priest

The Rev. George Wallace Ribble, D.D., retired priest of the diocese of Alabama, died suddenly September 16th in Richmond, Va. He was 80 years old.

Born in Norwood, Va., in 1874, Dr. Ribble was the son of William Henry Ribble and Frances (Goodwin). He attended Wytheville Military Academy and the University of Virginia before receiving the B.D. and the D.D. degree from Virginia Theological Seminary.

Dr. Ribble began his ministry as a missionary to Brazil. After five years in that field, he returned to this country and held numerous charges in the diocese of Southern Virginia. For six years, he served as archdeacon in that diocese. He then became rector of Trinity Church, Bessemer, Ala., and of Trinity Church, West End, Birmingham, Ala., until his retirement in 1946. Afterward, he returned to a brief period of active service, ministering to congregations in Deming, Artesia, and Gallup, N. Mex.

He was editor of the diocesan *Record* of Southern Virginia, 1919 to 1926, and author of *Sementes da Verdade* (Portuguese) 1903.

Surviving are three sons, the Rev. W. Leigh Ribble, D.D., the Rev. Arthur LeBron Ribble, and George Wallace Ribble, Jr.; four daughters, Mrs. Mary R. Chapman, Mrs. Spencer Cowan, Mrs. Paul Wade and Miss Frances G. Ribble; 14 grandchildren and five great-grandchildren.

Cosmo Claire Ellwood

Cosmo Claire Ellwood, retired architect, died October 21st in Delaware, Ohio. He was 78 years old.

He had designed several churches and schools in Indiana and Michigan and at one time served as warden and treasurer of St. John's Church, Elkhart, Ind. He represented the diocese of Northern Indiana at General Convention in Detroit in 1919 and in New Orleans in 1925.

Surviving are his wife, Mary Evelyn Scott Ellwood; two daughters, Miss Ruth Ellwood of Delaware, Ohio, and Mrs. John F. Tackett of Phoenix, Arizona; two sons, Dr. Robert S. Ellwood of Chadron State Teachers College, Chadron, Nebraska, and the Rev. Donald C. Ellwood, rector of St. James' Church, Hartford, Conn.

George B. Neville

George B. Neville of Meridian, Miss., a long time member of St. Paul's Church in Meridian, died August 18th at the age of 82. Mr. Neville, a lawyer, retired several years ago but continued to attend church services at St. Paul's.

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CHANGES

Appointments Accepted

The Rev. Sandy Anderson, formerly assistant of Trinity Church, Columbia, S. C., is now in charge of Holy Comforter Mission, Tallahassee, Fla. Address: 1500 Miccosukee Rd.

The Rev. Benjamin Axleroad, formerly chaplain of the Chicago City Mission, is now rector of Grace Church, Goochland, Va. Address: Box 78.

The Rev. Edward W. Battin, formerly vicar of St. James' Church, Green Ridge, Pa., and St. John's, Concord, Ward, with address in Green Ridge, is now rector of St. John's Church, Concord, Ward. Address: Concord Rd., Ward, Pa.

The Rev. Clyde A. Benner, formerly rector of St. Bartholomew's Church, Bemidji, Minn., is now rector of Calvary Church, Fayette St. and Fourth Ave., Conshohocken, Pa.

The Rev. Harold O. Boon, formerly assistant rector of Calvary Church, New York, is now rector of St. David's Church, Manayunk, Philadelphia. Address: 481 Flamingo St., Philadelphia 28.

The Rev. Vincent H. Butler, formerly vicar of All Soul's Chapel, Waukegan, Ill., is now vicar of St. Paul's Church, DeKalb, Ill., chaplain to Episcopal Church students at Northern Illinois State Teachers' College, and director of the Canterbury House. Address: 328 Augusta Ave., DeKalb.

The Rev. Ralph Harris Cox, formerly rector of St. Paul's Church, Bakersfield, Calif., is now rector of St. Luke's Church, South Glastonbury, Conn. Address: 53 High St.

The Rev. Donald L. Garfield, formerly assistant of Mount Calvary Church, Baltimore, is now assistant of the Church of the Ascension and St. Agnes, Washington.

The Rev. Roger S. Greene, II, formerly rector of St. John's Church, Fall River, Mass., is now vicar of St. Luke's Church, Springfield, Mass. Address: 15 Hicks St., Springfield 4.

The Rev. Carl A. Hoch, formerly rector of Emmanuel Church, Petoskey, Mich., is now rector of Grace Church, Defiance, Ohio.

The Rev. William C. Johnson, formerly vicar of Trinity Memorial Church, Rupert, Idaho, and St. James', Burley, is now rector of All Saints' Church, Boise, Idaho. Address: 3708 Cassia St.

The Rev. Thomas P. Logan, formerly associate rector of Christ Church, Winnetka, Ill., is now rector of St. Aidan's Church, Blue Island, Ill. Address: 2524 Walnut St.

The Rev. William J. Matthers, formerly in charge of St. Thomas' Mission, Tupper Lake, N. Y., is now rector of St. Philip's Church, Norwood, N. Y.

The Rev. Walter W. McNeil, rector of Christ Church, Seattle, Wash., will become first archdeacon of the diocese of Olympia on January 1st. His brother is Bishop McNeil of Western Michigan.

The Rev. Robert H. Parkes, formerly rector of Pomfret School, Pomfret, Conn., is now rector of the Church of the Epiphany, Chehalis, Wash. Address: 935 St. Helens, Chehalis.

The Rev. George L. Peabody, formerly vicar of Grace Church, St. Louis, Mo., is now associate rector of Grace Church, Woodside, Silver Spring, Md. Address: 8300 Sixteenth St., Apt. 103, Silver Spring.

The Rev. William J. Potter, formerly rector of St. Matthew's Church, Moravia, N. Y., and missionary of St. Ambrose's Church, Groton, is now curate on the staff of the Chapel of the Intercession of Trinity Parish, New York. Address: 550 W. 155th St., New York 32.

The new curate was born in Ireland and came to the United States at the age of 18. He lived and worked in New York City for nearly 20 years and during that time was a member of Trinity Parish at St. Paul's Chapel.

The Rev. Overton Sacksteder, III, formerly vicar of St. John's Church, Crawfordsville, Ind., is now vicar of St. Paul's Church, Westbrook, Conn. Address: Magna Lane, Westbrook.

The Rev. Henry M. Shires, formerly rector of Christ Church Parish, Los Altos, Calif., is now assistant professor of New Testament of Episcopal Theological School, Cambridge, Mass. Address: 4 St. John's Rd., Cambridge 38.

The Rev. Bernard L. Short, formerly curate of St. Thomas' Church, Rawlins, Wyo., is now rector of the Little Snake River Parish, with rectory at

Dixon, Wyo. His address: Box 937, Dixon, Wyo.

The Rev. John Philip Talmage, formerly in charge of the Church of Christ the King, E. Meadow, Long Island, is now curate of Grace Church, Minneapolis. Address: 965 First Ave. S.

The Rev. Richard E. Trask, formerly curate of Trinity Cathedral, Trenton, N. J., is now rector of Trinity Church, Houghton, Mich. Address: W. Montezuma Ave. He writes also that he is married on September 25th to Miss Margaret Seyffert, of Trenton.

The Rev. Harcourt E. Waller, Jr., formerly rector of St. John's Church, Bainbridge, Ga., is now vicar of Holy Trinity Church, Blakely, is rector of Ruge Hall, student center for Florida State University. Address: Ruge Hall, Tallahassee.

The Rev. Paul M. Washington, formerly curate priest on the faculty of Cuttigning College, Suakoko, Liberia, is now vicar of St. Cyril's Church, Philadelphia. Address: 8545 East 7th Ave., Philadelphia 42.

The Rev. John R. Wellwood, formerly rector of Grace Church, Menominee, Mich., is now rector of All Saints' Church, Pratt, Kans., and the Church, Kingman. Address: 110 S. Iuka, Kingman.

The Rev. W. L. Williams, formerly in charge of St. Mark's Church, Groveton, Va., and St. Saviour's, Sharon, is now rector of Christ Church, Lancaster, S. C. Address: Box 488, 203 Carroll St., Lancaster.

The Rev. Richard E. Winkler, formerly curate of Trinity Church, 130 N. West St., Wheaton, Ill., is now rector. He continues to have charge of the Church of the Resurrection, West Chicago.

The Rev. J. Saxton Wolfe, formerly rector of St. Andrew's Church, Fort Pierce, Fla., is now serving Trinity Church, Daytona Beach, Fla.

Armed Forces

Chaplain (Major) William P. Barrett, formerly addressed at Fort Knox, Ky., may now be addressed: 130th Station Hospital, APO 403, 6 P.M., New York, N. Y.

Chaplain William B. Sharp, formerly division chaplain of the 40th Infantry Division in Korea, is now chaplain of Fort Leavenworth, Kans.

The Rev. Edmund Sills, retired priest of the diocese of Pennsylvania, has left Smallwood Farm in Bucks County, Pa., to spend some time in Florida, where he may be addressed at Coconut St., Fort Myers Beach, Fla.

Resignations

The Rev. Louis H. Ewald, rector of Holy Cross Church, Cumberland, Md., has retired. Address: 289 E. Main St., Frostburg, Md.

Depositions

William Karl Rehfeld, presbyter, was deposed on October 30th by Bishop Mallett of Northern Indiana, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the standing committee. The action was taken for causes not affecting moral character or renunciation of the ministry.

Alan Wortley Stansfeld, presbyter, was deposed on October 14th by Bishop McNeil of Western Michigan, acting in accordance with the provisions of Canon 53 and Section 3d of Canon 64, with the advice and consent of the standing committee.

Ordinations

Priests

Kansas — By Bishop Fenner: The Rev. Charles Jewell Wood, on October 23rd, at St. Luke's Church, Wamego, Kans., where he is now rector. presenter, the Rev. A. D. Davies; preacher, the Bishop.

Montana — By Bishop Daniels: The Rev. Edward Wyllys Andrews, on October 28th, at Calvary Church, Roundup, where he is vicar; presenter, the Rev. G. T. Masuda; preacher, the Rev. C. W. Sterling.

Olympia — By Bishop Bayne: The Rev. Robert Cummings, vicar of St. Alban's Church, Edmonds, Wash., on October 18th, at St. Mark's Cathedral, Seattle, Wash.; presenter, Canon Thomas Jessett; preacher, the Rev. Walter McNeil. Address: 2777 Ninety-Sixth Ave. W., Edmonds, Wash.

Mississippi — By Bishop Gray: The Rev. Thomas

CHANGES

erson Lundy, II, on October 28th, at St. **rges Church**, Clarksdale, where he is curate; **sender**, the Rev. E. L. Malone; preacher, the **Dr. H. B. Vinnege**.

Deacons

he Philippines—By Bishop Wilner, Suffragan: **red Lomeng**, on October 23d, at St. Bene- **'s Church**, Besao, Mountain Province, where **will be assistant**, presenter, the Rev. Ramon **pit**; preacher, the Rev. Luke Bagano.

hode Island—By Bishop Bennett: **Frank El-** **doy**, on October 30th, at the Cathedral of **John**, Providence; presented by his father, the **v. Ralph Bray**; preacher, Canon A. F. Roe- **ck**. The ordinand will be curate of St. Paul's **urch**, Pawtucket, R. I., where he has been lay **istant**. Address: 77 Ide Ave., East Province **14**.

Births

The Rev. Charles Hein and Mrs. Hein, of Grace **urch**, Elkridge, Md., announced the birth of **in sons**, Charles David and Stephen Daniel, **October 2d**.

The Rev. Frederick Victor Kettle and Mrs. **ary Adele Kettle** announced the birth of a son, **Charles Victor**, on October 21st. Charles' father **assistant minister** of St. Peter's Church, **ibany, N. Y.**

Degrees Conferred

Bishop Crittenden of Erie received the honorary **ree of doctor** of divinity from Lafayette Col- **ge**, Easton, Pa., on October 30th. The Bishop **a graduate** of Lafayette College.

Diocesan Positions

Mrs. Almon A. Jaynes, formerly director of **Christian education** of Zion Church, Rome, N. Y., **s now consultant** in Christian education for the **ocese of Central New York**. Mrs. Jaynes' hus- **band** was the late Ven. Dr. Almon A. Jaynes.

Future Of Anglican Communion

(Continued from page 17)

ate with our Protestant brethren with-
out capitulating to them on the funda-
mentals of the faith as we have received
the same. This is a delicate and diffi-
cult task, but it is made easier if we will
but glance a little way back in history.
There was a time when Protestants had
little if any regard for the historic epis-
copate and its essential place in the
Church. Perhaps there were some Ang-
licans a century ago who thought we
might well give way on this point for
the sake of unity. Today it is quite
apparent that there will be no consid-
erable United Church of the future with-
out the episcopate, and more and more
Protestants are coming to recognize its
necessity.

There was a time, and it was not long
ago, either, when a liturgy was distaste-
ful to many Protestants, and "read pray-
ers" were given short shrift. Today, the
climate is far different, for many a
Protestant Church uses either our own
Book of Common Prayer, or a reason-
able facsimile thereof.

There was a time when Protestants
could not understand our steady empha-
sis on the sacraments, and on sacramen-
tal grace. Today many of them are re-
examining the relationship of the sacra-
ments to the Church; and, while some
are still a long way from Anglican sacra-
mentalism, they no longer discount the
doctrine of sacramental grace.

What a mistake we should have made
a few decades ago had we abandoned
this precious heritage!

It is not that the United Church of
the future will be an exact replica of the
Anglican Church; but it is certain that
the United Church of the future will
contain within it all of the essentials
of the Anglican Faith. To a much great-
er extent will this be so than the average
Protestant would have dreamed 50 years
ago.

In the meantime our duty is clear: to
keep and to practice our faith completely
and entirely, and to "build and strength-
en our own worldwide fellowship within
our Communion."

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, armed
forces, world peace, seminaries, Church schools,
and the conversion of America are included in
American Church Union Cycle of Prayer. Listed
below are parishes, missions, individuals, etc.,
who elect to take part in Cycle by offering up the
Holy Eucharist on the day assigned.

November

- 21-24. The Church of the Resurrection, N. Y. C.
25. St. Gabriel's Church, Rutherfordtown, N. C.
26. St. Anne's Church, Warsaw, Ind.
27. Church of the Holy Comforter, Poughkeepsie, N. Y.

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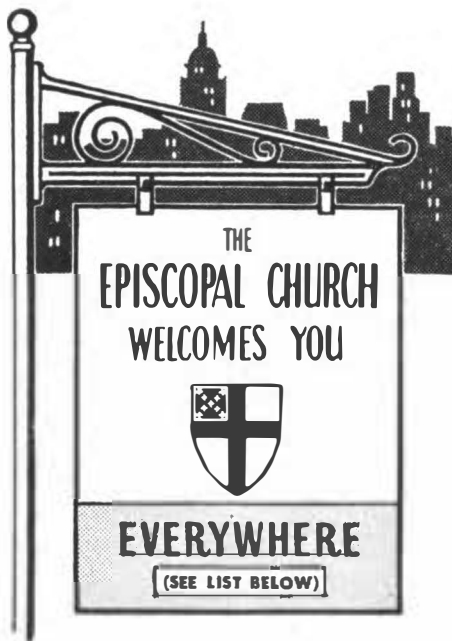
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THE LIVING CHURCH



A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting the city.

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, 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 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;
Daily 7, Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

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

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

CALVARY Rev. G. C. Beckhurst
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. Frederick M. Morris, D.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Noondays ex Sat 12:10

NEW YORK, N. Y. (Cont.)

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

TRINITY Broadway & Wall
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC
12, Middy Ser 12:30, EP 5:05; Sat HC 8, EP 13;
HD HC 12; C Fri 4:30 & by appt

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

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myer.
292 Henry St. (at Scammell)
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP 5
Thurs, Sat HC 9:30, EP 5

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

CINCINNATI, OHIO

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

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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

LONDON, ENGLAND

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-am, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

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

WASHINGTON, D. C.

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

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

EVANSTON, ILL.

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

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