

The Living Church

June 20, 1954

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COMMENCEMENT DAY: Procession of faculty, GTS [pp. 19, 20]

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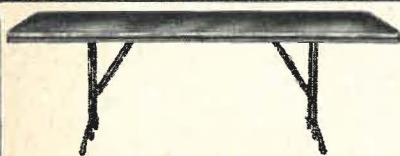
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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Editor

40 Churches . . .

A BOOK that would seem, through its drawings as well as its verse, to be a good example of that "baptism of a culture" of which Bishop Lash of Bombay has written [L. C., June 7th] is Chandran Devanesen's *The Cross Is Lifted*.

Mr. Devanesen, who is professor of history at the Madras Christian College, Tambaram, India, includes in his latest

THE CROSS IS LIFTED. By Chandran Devanesen. Drawings by Frank Wesley. Friendship Press. Pp. 68. Cloth, \$1.50; paper, \$1.

volume poems of varying length, from the three-stanza "Discovery" (" . . . I found Faith . . . I found Hope . . . I found Love") to the moving "Lines to a Rickshaw Puller":

"Day after day I pass you by,
you the man by the roadside
and I the priest and the Levite rolled
in one,
passing you by."

There is a touching poem, "Immanuel," on the Incarnation:

"God is with us,
terribly, simply with us.
And the shadows of men
with arms outstretched to take Him
fall across the manger
in the form of a cross."

This attractive volume, just published, would make a fine gift.

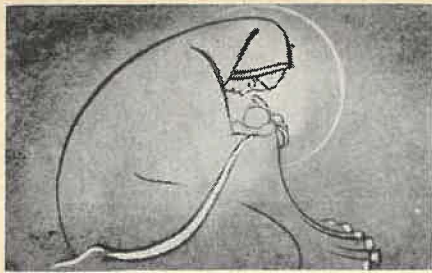
"THE Church of Your Choice" is a phrase often used as a heading in the Church page in the Saturday editions of various newspapers.

The Rev. J. G. McCausland, SSJE, of the Canadian Congregation of the Society of St. John the Evangelist (Cowley Fathers) and LIVING CHURCH correspondent for the Province of Ontario, has taken this phrase as the title of a booklet that attempts to explain "in 'small' words the teaching and practice" of the various religious bodies represented in Canada.

In this booklet Fr. McCausland gives the principal beliefs and practices of some 40 Churches, denominations, splinter sects, and borderline religious and quasi-religious associations, grouped under six classifications.

That there is a need for such a work

THE CHURCH OF YOUR CHOICE. The Faith, Position, and Practice of the Religious Bodies in Canada. By J. G. McCausland, SSJE, M.A. Bracebridge, Ont.: Society of St. John Evangelist. Pp. 73. Paper, 50 cents.



IMMANUEL

"God is with us . . ." [see p. 2].

as this will readily be granted. That it is extremely difficult, in such a work, to avoid the pitfalls of oversimplification will be granted with equal readiness. It does seem, however, that Fr. McCausland has performed the task about as well as could be expected of anyone. Especially has he succeeded in his avowed intent "to disregard my Anglican prejudices."

The style is a little rugged in spots, and the schematization may be a hindrance to some readers; but all in all this is just the book for anyone who wants a bird's-eye-view of the teaching and practice of the various religious bodies.

In Brief

YOU CAN BE HEALED. By Clifton E. Kew and Clinton J. Kew. Prentice-Hall. Pp. 186. \$2.95.

A book by two identical twins (Clinton J. Kew is a priest of the Church) who have sought to combine psychotherapy with pastoral counseling. Foreword by Norman Vincent Peale.

*From *The Cross Is Lifted*. Copyright Friendship Press. Reproduced by permission.

A Quick Background

A review by the Rev. LAWRENCE I. FERGUSON

UNDER THREE FLAGS. By Stephen Neill. Friendship Press. Pp. vi, 185. Cloth, \$2; paper, \$1.25.

FOR anyone wanting a comprehensive but quick background on the Indian situation today, the material in the first part of this book is excellent.

The section on the history of missions in India is a bit more sketchy, and there is no explanation of how the Church of England's missionary system, which sends out missionaries as representatives of various missionary societies, differs from the American Church's practice, whereby missionaries go out as representatives of the Church.

This would seem to have some bearing on the South Indian question,

BOOKS

Books Received

THE EMOTIONAL PROBLEMS OF CHILDREN. A Guide for Parents. By Harry Joseph, M.D., and Gordon Zern. Crown Publishers. Pp. ix, 310. \$3.75.

THE EMERGING SELF in School and Home. By L. Thomas Hopkins. Harpers. Pp. ix, 366. \$4.50.

THE ORIGINS AND HISTORY OF CONSCIOUSNESS. By Erich Neumann. With a Foreword by C. G. Jung. Translated from the German by R. F. C. Hull. Bollingen Series XLII. Pantheon Books. Pp. xxiv, 493. \$5.

RECONSTRUCTION AT SEWANEE. The Founding of the University of the South and its First Administration, 1857-1872. By Arthur Benjamin Chitty, Jr., Sewanee, Tenn.: The University Press. P. 206. \$3.50. Postage 25 cents extra.

JOB AND HIS FRIENDS. By T. H. Robinson. London: SCM Press. Pp. 125. 7/6.

ADDRESSES ON THE EPISTLE TO THE ROMANS. By Kenneth Bounds. London: Epworth Press. In America: Allenson. Pp. 72. \$1.50.

YOUR PLACE IN TV. A Handy Guide for Young People. By Edwin B. Broderick. David McKay. Pp. xiii, 142. \$2.75.

POWER FOR LIVING. By Arnold H. Lowe. Harpers. Pp. 190. \$2.50.

ALL IN GOOD TIME. By G. B. Stern. Sheed & Ward. Pp. 154. \$2.50. ["A famous British novelist describes her journey to the Catholic Church."]

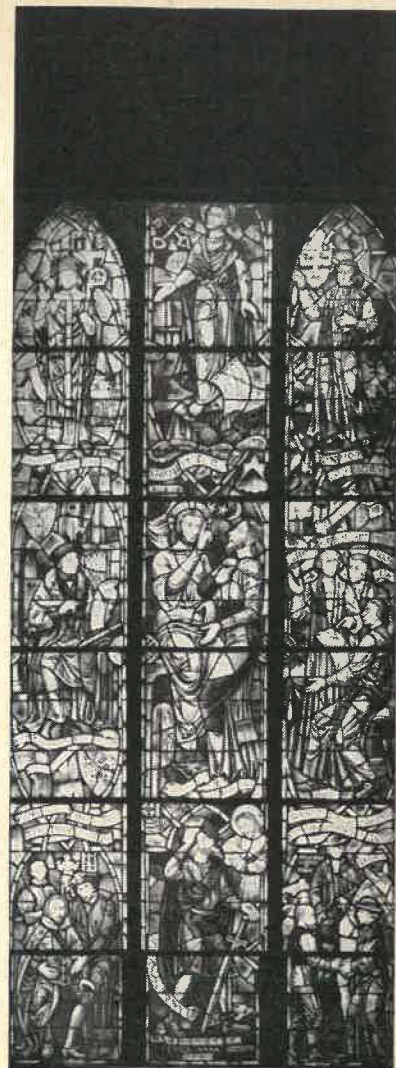
A HALF CENTURY OF UNION THEOLOGICAL SEMINARY, 1896-1945. An Informal History. By Henry Cloane Coffin. Scribners. Pp. 261. \$2.50.

SOUTH AFRICA IN A CHANGING WORLD. By Edgar H. Brookes. Oxford University Press. Pp. 151. \$3.

THREE SERMONS (Incarnation, Cross, Resurrection). By C. H. Dodd. Chicago: Allenson. Pp. 32. Paper, 45 cents.

HEALING: Spiritual and Other Means. By W. L. Northridge. Chicago: Allenson. Pp. 26. Paper, 35 cents.

AN ANALYSIS OF THE KINSEY REPORTS. On Sexual Behavior in the Human Male and Female. Edited by Donald Porter Geddes. Dutton. Pp. x, 319. \$3.50.



Christ Episcopal Church, Indianapolis, Ind., The Rev. J. Craine, D.D., Rector, George West, Archt.

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PRESS**

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.

Tolerable Position

I HAVE read the letter in your paper published April 4th, by Mr. C. O. Koshy of Mavelikara, Travancore, about the Church of South India. This letter should not be left unanswered. The small group of people in this parish who wish to remain Anglicans were at first, like the rest of the diocese, enthusiastic about union. They are one of several such groups who have expressed theological difficulties only after having differences with their Bishop on quite separate and non-theological grounds. This is the chief reason why, after careful study of the situation, the Church of India, Pakistan, Burma, and Ceylon has not thought it right to provide ministrations for them as continuing Anglicans as they have (with the goodwill of the C.S.I.) for the very much larger number in Nandyal who have made the same request.

It is worth noting further that all the people of the Central Travancore Diocese, in which Mavelikara is situated, are former Anglicans and there is no presbyter not episcopally ordained working there.

(Rev.) C. S. MILFORD,
Hon. Sec. and Treas.,
Church Missionary Society.

London, England.

AS a "Catholic Anglican" priest who worked in South India for two years before Union (1947) and for six years after Union, I feel bound to criticize Mr. Koshy's statement that "in the Church of South India there is no place for Catholic Anglicans."

Recruited and sent to India in 1945 by the S.P.G., I was a member of the Brotherhood of St. Peter (Bangalore) for eight years. All the priests (both English and Indian) of this Brotherhood are "Catholic Anglicans."

The Brotherhood joined the Union in

September, 1947. I confess we were a little hesitant about joining at first, but, once having joined the Union, we never regretted it; and subsequent developments of thought both in the Anglican Communion and in the C.S.I. have only gone to prove how right we were to join.

Our position in the C.S.I. is made tolerable by:

1. Anglicans are permitted by the Church of India, Pakistan, Burma, and Ceylon (and most other Anglican Provinces) to communicate in the C.S.I.

2. C.S.I. communicants (if episcopally confirmed) are received without further Confirmation by the C.I.P.B.C. (and most other Anglican Provinces).

3. The C.S.I. "pledge" permits a man to decline the sacramental ministrations of a presbyter who is not episcopally ordained.

In view of these three considerations, one would suppose that Mr. Koshy's position in the exclusively "Anglican" diocese of Central Travancore would be even more tolerable than ours is in the predominantly "Methodist" diocese of Mysore.

Since my return to England four months ago, it seems to me that there is here a slight "softening" of Anglo-Catholic opinion towards C.S.I. I think it is gradually becoming realized that Anglo-Catholics can help the C.S.I. better by influencing it from within than by criticizing it from without. There is definite evidence that such help would be appreciated in South India. And if such help came from the United States, it would be some small act of reparation for the havoc wrought in India by so many American missionaries of unscrupulous sects who claim the name of "Christian."

Enquiring priests of "Catholic Anglican" outlook may write to me or to the Rev. Canon W. Elphick, Head of the Brotherhood of St. Peter, Bishop Cotton School, Bangalore 1.

(Rev.) P. J. HAND,
St. Barnabas Church
Merton Road,
Southfields.

London S.W. 18, Eng.

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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Christian Mysticism

YOUR article "Baptism of a Culture" by the Bishop of Bombay [L. C., June 6th] gives us an excellent glimpse of the Anglican Church in India.

Perhaps it would be appropriate at this time to give your readers the information that the Bishop of Bombay is the actual author of a little book published three years ago, entitled *The Temple of God's Wounds*, by Will Quinlan (Morehouse-Gorham, \$1.00). At the time of publication, Bishop Lash did not want his name used because he preferred to have the little book stand on its own merits. In the guise of a visit to a remote temple in the mountains of India, it is a moving essay in Christian mysticism and a parable of the interior life.

The Bishop has now given permission for his name to be used in connection with this little book. In the light of his approach-

The Living Church

ing visit to this country for the Anglican Congress, it is to be hoped that many American Churchmen will read it and by doing so will catch a glimpse of the spiritual vision that has come to this devoted Bishop through his years of service to the Church in the land that is the home of so much oriental mysticism.

CLIFFORD P. MOREHOUSE,
Vice President,
Morehouse-Gorham Co.
New York, N. Y.

Response on Directory

I WANT most of all to thank you for your wonderful coöperation in printing my letter concerning the Anglo-Catholic Directory.

The publication of the letter in your magazine has brought wonderful response, and we have so far 103 parishes to be listed. We hope that more parishes will write in the information requested.

Because of the many requests of priests from Canada, the Virgin Islands, Mexico, Alaska, and Hawaii, there will be an appendix of parishes in those countries, for tourists. (These requests are not a part of the numbered 103 American Parishes so far listed.)

The directory will be on sale in all religious books and articles shops throughout the US. It is expected to go to press by June of 1955, when all parishes who wish to be listed should have their information sent in. There is no charge for listing.

RICHARD K. O'CONNOR.

Bronx, N. Y.

FR. MARTIN, of Hermiston, Ore., need not be so distressed about the proposed Anglo-Catholic Directory (L. C., April 25th, May 16th). I am sure that the purpose of it is not primarily to guide folks to benediction, rosary, and novena—though if one desires to attend such services, it is a service to him to tell him where he may find them.

Surely we are learning that we can not deprive a person of religious freedom by preventing him from adoring God in such a way as he finds helpful; and it is better to direct him to such services in an Episcopal Church than to have him frequent Roman parishes in search of them.

When will we realize that the supremely

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divisive thing which aggravates differences is that so many of our parishes do not have the Lord's Service every Lords' Day at the most convenient hour when most of the Lord's people come to the Lord's House? It is not sufficient to have a Low Mass at some early hour, for this is impossible for many people to attend, and it does not include singing and hearing sermons, which is a necessary part of full and true Christian worship.

The principal purpose of any Anglo-Catholic Directory is to direct people who desire to do as Christians have ever done, and attend the Lord's Service on the Lord's Day; and if there is a choice between attending one which is celebrated according to the general tradition of the western part of the Church of God, and one which is made to seem as much as possible like a sectarian prayer meeting, to inform people as to which parish has the traditional form of celebration. The sin of divisiveness lies with those who refuse to conform to the general and traditional practices of the Church of God, and such a directory helps one avoid such nonconformity.

Furthermore, since some of our parishes are hesitant to offer a Churchman the fullness of the sacramental life of the Church of God, such a directory helps a person find the places where the full sacramental privileges are available with a minimum of embarrassment. When all our parishes do as they should, such a directory will be superfluous. (Rev.) ROY PETTWAY,

Rector, Church of Our Saviour.
Atlanta, Ga.

Political and Personal Evil

I WOULD like to express my own conviction with regard to the recent correspondence on our two cathedral deans, "Political Force" [April 4th].

I believe in the separation of Church and State, and consequently also believe that the Church has a vocation under this principle to judge the State. Our deans were never more true to their vocation as prophetic ministers than when they proclaimed the judgment of God on current manifestations of evil in the State.

Let us remind ourselves that the Church stands in judgment on all of life, not just limited areas of life. If political evils are to escape Christian judgment, then what right has the Church to judge personal evil? If we cannot attack sin everywhere, then we have no business fighting sin anywhere. R. E. SARGENT.

Washington, D. C.

ACU CYCLE OF PRAYER

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

June

- 20. Church of the Holy Communion, Patterson, N. J.
- 21. Holy Trinity, South River, N. J.
- 22. Emmanuel Church, Detroit, Mich.
- 23. St. Mary's-in-the-Field, Valhalla, N. Y.
- 24. St. John's Church, Ionia, Mich.
- 25. St. Alban's Church, South Portland, Me.
- 26. Grace Church, Sheboygan, Wis.; Grace Church, Riverhead, L. I.

The Living Church

Established 1878

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and the Thought of the Episcopal Church.

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

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Things to Come

JUNE						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

JULY						
S	M	T	W	T	F	S
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4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

June

- 20. 1st Sunday after Trinity.
Church and Group Life Laboratory, Trinity College, Hartford, Conn., to July 2d.
- 24. Nativity of St. John the Baptist.
- 27. 2d Sunday after Trinity.
- 28. National Assembly of GFS, Carleton College, Northfield, Minn., to July 3d.
- 29. St. Peter.
Election of Bishop Coadjutor of Massachusetts, St. Paul's Cathedral, Boston.

July

- 4. 3d Sunday after Trinity.
Independence Day
- 11. 4th Sunday after Trinity.
- 18. 5th Sunday after Trinity.
- 25. St. James.
Church and Group Life Laboratory, University of the South, Sewanee, Tenn., to August 6th.

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 of 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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FIRST SUNDAY AFTER TRINITY†

CONVENTION
Not Houston

The Presiding Bishop announced on June 8th that the 1955 General Convention will not take place in Houston, Texas, a city where segregation of the white and Negro races is a long-standing custom. Bishop Sherrill said that in a time of crisis "the witness of our Church must be so clear that it need not be explained." He observed that "the scene has altered radically even since the General Convention of 1952," which accepted the Houston invitation, "indeed within the past month."

Bishop Sherrill made his decision known to Bishop Quin of Texas by letter on June 4th.

Bishop Quin had said at the time that he invited General Convention to Houston that if satisfactory arrangements to meet the segregation problem could not be made the invitation would be withdrawn. It is the contention of a number of Churchpeople that such arrangements have not been made. Although Bishop Quin had not withdrawn the invitation at the time of Bishop Sherrill's decision he agreed to cooperate with it.

The Church's canon under which the Presiding Bishop acted empowers him to change the site of General Convention for "sufficient cause." No new location had been named at the time of his announcement. Although the diocese of Chicago had issued an invitation in 1952, subsequent to the Houston bid, but before Convention had voted to accept it, there was no ground for assuming the Chicago invitation would be reissued. [Announcement was made in Chicago on June 9th of plans to construct a civic building where all types of conventions could be accommodated. This building will probably not be ready until 1958.]

Bishop Sherrill's historic statement was issued on the day of the first meeting of General Convention's Committee on Arrangements.* Bishop Quin was not at the meeting. This is what Bishop Sherrill said:

*Members of the Committee: Bishop Sherrill, Bishop Washburn of Newark, the Rev. Canon Theodore O. Wedel, and Anson T. McCook; in consultation with: Bishop Quin of Texas, Mrs. John M. Moore, Jr. (president of the Woman's Auxiliary of Texas), the Rev. Gardiner M. Day (chairman of the local committee of arrangements for the 1952 Convention, which met in Boston).

"Under the provision of the Constitution of the Protestant Episcopal Church, Article I, Section 7,† I have decided that the General Convention will *not* meet in Houston in 1955. This has been the most painful and difficult decision I have ever been called upon to make. I have the greatest affection and admiration for Bishop Quin. I have had grave doubt as to the wisdom of taking this responsibility.

"However, in spite of these considerations I am convinced that on both the inter-



BISHOP SHERRILL
For historic decision, mixed response.

national and the national level, the scene has altered radically even since the General Convention of 1952, indeed within the past month. We live in a time of crisis. In such a time, on the eve of the meetings of the Anglican Congress and the World Council of Churches, I am certain that the witness of our Church must be so clear that it need not be explained.

"I am aware that this decision will be met by a mixed response. I am thinking, however, not so much of the present as of the future. In this decision I have struggled to consider only the welfare of our Church. I ask only that in whatever may be said or written about this question, the spread of the Gospel as this Church has received the same be the only consideration.

"Plans for a meeting place for the 1955 Convention must await further determination."

In a statement issued at the end of May, Bishop Quin said:

†Article I, Section 7, reads: "The General Convention shall meet . . . at the place designated by . . . [the preceding] Convention; but if there shall appear to the Presiding Bishop of the Church sufficient cause for changing the place so appointed, he may appoint another place for such meeting. Special meetings may be provided for by Canon."

"At the time of the invitation, I advised the Convention that the diocese of Texas would extend Christian hospitality and that this Convention would meet in Houston without any discrimination of any character within the Convention. That is what I mean by Christian hospitality. As far as the Convention is concerned, it will be possible for the Church to give a demonstration of an all inclusive Christian brotherhood. This is the objective we had in mind when we extended the invitation, and it can and will be accomplished.

"I purposely and positively never said, nor could say, that we would change the customs of the City of Houston, or the laws of the State of Texas with regard to segregation."

Pressure against holding General Convention in Houston has been mounting, especially within the past month:

Two strong eastern dioceses, Washington, and New York, asked, in resolutions adopted at their diocesan conventions, that the site be changed.

Newark's convention said that unless non-segregated accommodations are provided for all deputies, WA delegates, and accredited visitors to the Houston gathering, "the impression may well be given that the Church condones the sin of segregation rather than witnessing against it."

Missouri's convention favored "holding the Convention in a city where there are sufficient and adequate non-segregated hotels and eating places."

The three Negro members of the Houston committee on General Convention opposed holding of Convention in Houston [L. C., June 6th].

In 1953 the Massachusetts diocesan convention went on record as being convinced that holding General Convention in Houston was inimical to the best interests of the Church.

Even at the time of the 1952 General Convention the Woman's Auxiliary passed a resolution saying that it would be impossible for it to hold its Triennial meeting (which usually meets at the same time and place as General Convention) in a segregated city.

The Convention itself agreed to Houston as a site after considerable debate.

All over the land, North and South, thinking Churchpeople have been concerned about Houston. Some have indicated their conviction that the Church should stand by its original decision:

TUNING IN: ¶First Sunday after Trinity starts the season off with a strong social emphasis, based upon God's own inherent nature: "God is love," we are told in the Epistle, which goes on to remind us that love for God and

"brother" are incompatible: "And this commandment have we from him, That he who loveth God love his brother also." Gospel (rich man and Lazarus) gives a concrete example of neglect of suffering humanity.

The diocese of Long Island, in annual convention, voted approval for the Houston location [L. C., May 30th].

Bishop Rhea of Idaho pointed out that "the invitation [to Houston] was accepted . . . with self-imposed provisions by our hosts, both frank and open. . . . The early Church had to accept many conditions contrary to its ideals. . . . Had it refrained from entering such areas, it would have lost its heritage. This is our opportunity in Houston. Let any city — and, one might almost say, any average parish in the Church — which does not practice segregation in some form or other, cast the first declination."

Bishop Daniels of Montana also recorded his conviction that Convention should go to Houston [L. C., June 13th].

The majority of Negro clergy replying to a LIVING CHURCH survey indicated that, while they did not think General Convention should have voted to go to Houston in the first place, they thought that the Church should stick to its decision.

What the Church would do about Houston, moved into the range of national attention as the Supreme Court ruled that segregation in the public schools was unconstitutional. Most Southern bishops indicated that they would exercise Christian leadership in working out ramifications of the ruling [L. C., June 6th]. Only a few bishops indicated dismay. Reactions of other Southern clergy [see diocesan] and Churchpeople were not so clear cut. How Southern Churchpeople will accept the decision not to hold General Convention in one of their dioceses is one of the things Bishop Sherrill was thinking of when he said, "I am aware that this decision will be met by a mixed response."

Genuine Doubt

Statements supporting the Presiding Bishop's decision not to hold the 1955 General Convention in Houston, Texas, have been issued by Bishop Nash of Massachusetts and Bishop Donegan of New York.

Bishop Nash said:

"As chairman of the General Convention's committee to receive invitations for the next General Convention, I opposed the action taken by the Convention in Boston in 1952, accepting the invitation from Houston.

"The diocesan convention of Massachusetts in 1953 passed a resolution urging that the General Convention go elsewhere. I am, therefore, greatly pleased at Bishop's Sherrill's decision. Particularly in view of the recent decision of the United States Supreme Court against segregation in education, it seems to me an admirable deci-



It took lots of push with 500 small feet on 500 shovels to break ground recently for the new Church school building for Christ Church, Grosse Pointe, Mich. The building, to house the Church school enrollment of 900, will cost more than \$200,000. Christ Church is reported to be the seventh largest parish in the country and the largest suburban parish.

sion by the Presiding Bishop of the Episcopal Church."

The statement from Bishop Donegan:

"In the light of the genuine doubt whether really non-segregated facilities could have been provided in Houston even with the best interests of Bishop Quin and his Committee, I think it is wise that the Presiding Bishop is changing the place where the General Convention will meet so there will be no question but that delegates regardless of color will be able to express in their time together the brotherhood which is so basic to the teaching of the Church itself."

NATIONAL COUNCIL

From Illinois Churches

The Rev. J. Rodger McColl, rector of St. Augustine's Church, Wilmette, Ill., since November 1941, has been named associate secretary of the Leadership Training Division in the Department of Christian Education of National Council. He will assume office on August 1st.

Fr. McColl, 44, is a native of Chicago and a graduate of Northwestern University in Evanston, Ill., and Seabury-Western Theological Seminary. He was ordained to the priesthood in 1935 and since then has served in Illinois churches.

PUBLISHING

Alert Communicant

An alert communicant, Miss Billie Ann Jensen of Gloucester, Mass., has received the \$10 award offered by Sea-

bury Press to the first person to find and report a typographical error in any of its Prayer Books. The error appears in the 48mo (the smaller size) book. On page 8, the book reads "world with end" instead of "world without end."

Producing the Seabury Prayer Books involved setting type for complete text four different times — once for each size book — and keeping it in exact conformity with the Standard Copy.

FINANCE

New Headquarters

On June 1st, the Episcopal Church Foundation occupied new headquarters at 366 Madison Avenue, New York 17, N. Y., Room 602. Telephone number is OXford 7-2858. Purpose of the Foundation is to seek to accumulate funds in order to enable the Church to expand its operations beyond the range of its annual budget.

ACU

Special Train

Delegates and visitors to the Catholic Congress in Chicago August 1st to 3d will be able to take a special train from Chicago after the Congress and arrive in Minneapolis in ample time for the opening of the Anglican Congress, August 4th.

A section of the Milwaukee Road's "Olympian Hiawatha" will leave Chicago August 3d at 4 PM after the concluding service of the Catholic Con-

gress and arrive in Minneapolis about 9:30 P.M. The train is open to the public and the railroad has made arrangement for honoring clergy certificates.

Those desiring to travel on the special train may purchase tickets at their local railroad or travel office, requesting reservation (coach or parlor car) through Mr. W. A. Keller, manager, reservation bureau, the Milwaukee Road, Union Station, Chicago, Ill.

Exhibit booth space will be available at the Chicago Stadium during the Catholic Congress. Mr. Charles H. Schoff, 35 Waverly Avenue, Clarendon Hill, Ill., is in charge.

RADIO

Place of the Church

The question, "Does Communism provide a better dynamic for social change than Christianity," will be discussed this Sunday over the ABC radio network in a dialogue by the Very Rev. James A. Pike, dean of the New York Cathedral, and the Rev. John W. Pyle, canon-elect of the Cathedral.

The dialogue is the third in a series of 11, begun June 6th to replace the program, "National Vespers." The new series is called "Pilgrimage," and is being presented by the ABC Public Affairs Department in cooperation with the National Council of Churches under the subtitle "In Search of Truth."

The broadcasts are being offered Sun-

days on the network of 362 stations at 1:35 P.M., EDT — continuing through August 15th. The time across the country is, EDT and EST, 1:35 to 2 P.M., CDT and CST, 12:35 to 1 P.M.; MST, 11:35 to 12 noon; and PST, 10:35 to 11 A.M.

Covering the place of the Church in the conflicts of today's life, topics covered in the remaining sermons include segregation, the use of the World Council of Churches, and the Church's attitude toward war and peace.

Replacement in Pulpit

The Rev. Theodore Ferris, rector of Trinity Church, Boston, Mass., will replace the Rev. Dr. Ralph Sockman, widely-known Methodist minister, lecturer, and author, on the national radio pulpit for the next 10 weeks.

The program is on the National Broadcasting Company station on Sundays, 10 A.M. to 10:30 A.M., EDT. Other radio stations are free to take the program at the same time or record off the network line for a delay broadcast any time within the week. Local NBC affiliates may be checked for day and time.

TRAVEL

European Invitations

Churches in five European cities have issued invitations for Churchmen traveling in Europe this summer to visit them.

Names of the churches were released by the clergy of the convocation of European Churches to be announced in pulpits and posted on bulletin boards.

The cities and churches are:

Paris, the Pro-Cathedral of the Holy Trinity, 23 Avenue George V; Nice, the Church of the Holy Spirit, 21 Blvd. Victor Hugo; Geneva, Emmanuel Church, Rue Dr. Alfred Vincent; Rome, St. Paul's, Via Nazionale; Florence, St. James', Via Bernardo Rucellai.

Ships Chaplaincy Services

A plan to provide church services on board more passenger ships this year has been announced by the National Council of Churches.

The Joint Department of Evangelism of the NCC* has organized a committee entitled "Passenger Ships Chaplaincy Services." The committee is requesting from each clergyman planning ocean travel this year his name, address, ship, date of sailing, and name of steamship line.

Dr. Jesse M. Bader, the Council's Evangelism director, said the plan aims to eliminate the "hit-or-miss" approach to services of the past and to provide Sunday worship services on "every possible passenger ship traveling the ocean lanes this year and in years to come."

Dr. Bader pointed out that the program provides a much needed service. He reported that officials of the various companies† cooperating in the plan have hailed it as an important addition to shipboard life and have promised every possible assistance.

ORTHODOX

Metropolitan Rank

Patriarch Alexei of Moscow, head of the Russian Orthodox Church, has elevated Archbishop Germogen of Krasnodar and the Kuban, USSR, to the rank of Metropolitan.[†]

Archbishop Germogen came to the United States late in February as the "personal representative" of Patriarch Alexei and subsequently was elected, at a Church Sobor (convention) in New York, to succeed the late Metropolitan Makary of New York as the Patriarch's Exarch for the archdiocese of the Aleutian Islands and North America [L. C., May 30th]. [RNS]

*297 Fourth Avenue, New York 10, N. Y.

†These include the U.S., Cunard, French, Swedish-American, American Export, Holland-American, Norwegian-American and Home Lines, Greek Lines, and Italian Lines.



DEAN PIKE AND CANON PYLE
Conflicts of today's life.

TUNING IN: ¶A metropolitan in the early Church meant the bishop of an important city. Thus, if the Episcopal Church followed this usage, the Bishops of New York and Chicago might be styled metropolitans. In the Eastern Orthodox Churches

title metropolitan is distinct from that of archbishop and tends to eclipse it; but there are many archbishops who are not metropolitans. In the Roman Catholic Church title archbishop has practically supplanted it, with greatly curtailed privileges.

NEW ZEALAND

Consecration in Islands

The Rev. Alfred Thomas Hill, M.B.E., was consecrated Missionary Bishop of Melanesia (the Melanesian Mission of the Church of the Province of New Zealand), May 30th, in the Church of All Saints' at Honiara, British Solomon Islands.

The chief consecrator was the Most Rev. R. H. Owen, D.D., Archbishop and Primate of the Church of the Province of New Zealand. All the white clergy were present and the native clergy had traveled many hundreds of miles from their island villages to be present at the service. It was the first time in the 100 and more years of the history of the mission that its Bishop has actually been consecrated in the islands and in the presence of the mission clergy.

The Rt. Rev. S. G. Caulton, M.A., the former Bishop, has accepted an appointment as vicar of the Parish of Northcote in the diocese of Auckland. He will also be especially commissioned to assist the Bishop of Auckland.

Old Folk Village

In the diocese of Auckland aid and comfort for the old folk have been provided in the unique way of setting up and establishing a self-contained village in the city area where the old folk may live and reside as a separate community. The village comprises an area of some 25 acres and with its separate unit homes, its chapel, and administrative buildings (central block for those who require personal attention and medical care), and its spacious grounds, has been named Selwyn Village.

A Cinema Premier attended by Her Majesty Queen Elizabeth and the Duke of Edinburgh in Auckland during the royal visit produced over £10,000 toward the capital fund of the village settlement.

The village is administered by the Auckland City Mission on behalf of the diocese of Auckland.

ENGLAND

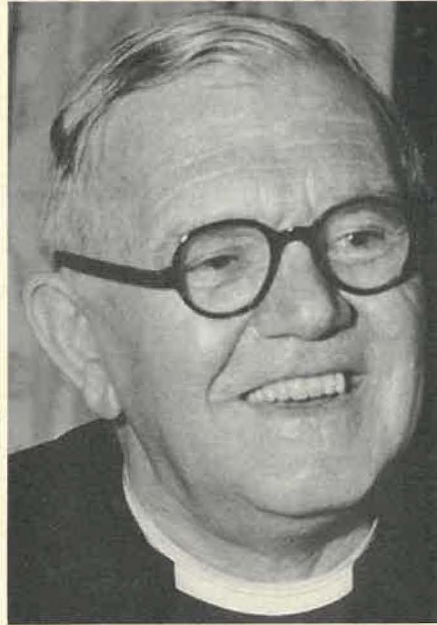
A Leading Theologian

By the Rev. FRANCIS C. LIGHTBOURN

In the death, June 8th, of the Bishop of Oxford, the Rt. Rev. Kenneth Escott Kirk, D.D., the Anglican Communion has lost one of its leading theologians.

Elevated to the see of Oxford in 1937, Dr. Kirk is most widely known through his writings, which range all the way from a small pamphlet on the hearing of confessions to his magnum opus, *The Vision of God* (Bampton Lectures, 1928), which, in some 500 heavily documented but readable pages, treats of "the history of the Christian doctrine of the summum bonum, or of 'man's chief end.'"

Between these extremes range the dozen or more works with which the late



BISHOP KIRK
Confession and vision.

bishop is credited in *Who's Who*, including *Some Principles of Moral Theology*, *Conscience and Its Problems*, an abridged edition of *The Vision of God*, and a fine commentary on the Epistle to the Romans in the Clarendon Bible series.

Dr. Kirk's essay on the Holy Trinity in *Essays on the Trinity and Incarnation** this editor recalls, from his seminary days, as one of the clearest pieces of theological writing that it has been his privilege to read.

Preceding Dr. Kirk's consecration as bishop were a number of years marked by a series of academic honors and achievements at Oxford University climaxed by his appointment, in 1933, as Regius Professor of Moral and Pastoral Theology and Canon of Christ Church.

Regarded as a leading Anglo-Catholic, Dr. Kirk is reported, as Bishop of Oxford, to have maintained a strict Prayer Book usage in his Cathedral.†

*Edited by A. E. J. Rawlinson, 1928.

which was the first attempt to put the services of Western Christendom into the English language. All subsequent Anglican revisions of the Prayer Book stem from this one, however much they may have borrowed from other sources.

Dr. Kirk visited America in 1949 for the celebration of the 400th anniversary of the Book of Common Prayer,† and preached in places as far apart geographically as St. Ignatius', New York, and All Saints' Cathedral, Milwaukee.

As honorary president of the International League for Apostolic Faith and Order (ILAFO), he was to have led the conference of the League scheduled for August 12th-15th at Racine, Wis. [L. C., April 11th].

FRANCE

Baptism a Shock

The Rev. H. R. T. Brandreth, chaplain of St. George's, Paris (Church of England), is reportedly, according to the London *Church Times*, being sued in the French courts for £1000 damages by a French woman for having baptized her two children, she claims, without her consent. They are seven and eight.

The mother, Madame Georgette Glodek, has said that she will ask Queen Elizabeth, "as Head of the Church of England," to "annul" the baptisms.

It is reported that Madame Glodek was given custody of the two children after a divorce in 1951, and that the father was given access to them.

Madame Glodek says that she discovered in May 1953 that the children, whom she was bringing up in the Jewish faith, had been baptized. She claims that they suffered a shock.

Fr. Brandreth says that he baptized the children at the request of the father, who had stated that he was responsible for their education — and only after he had given them several months' instruction. He said that he knew nothing of the Glodek family situation.

ARMENIA

Appointment in Will

Catholicos Georg VI, Patriarch of the Armenian (Gregorian) Apostolic Church, who died May 9th in Soviet Armenia [L. C., May 30th], designated Archbishop Yeghise Derderian, 44, acting Patriarch of Jerusalem, to become acting Catholicos.

The appointment was made by the Catholicos in his will. A spokesman for the diocese of the Armenian Church in America said this was the first time that a bishop living outside Armenia ever had been named acting catholicos. The tradition has been for a bishop from the Etchmiadzine Catholicate to become Catholicos, he added.

TUNING IN: †Cathedral of the diocese of Oxford is the chapel of Christ Church College. †400th anniversary of the Book of Common Prayer in 1949 was specifically the 400th anniversary of the First Prayer Book of Edward VI (1549),

I Remember Bishop Williams*

By Timothy Y. Negishi

The Bishop was a broad-minded man, not only in Churchmanship, but in personality.

His ability to fit into the Japanese scene led many a Japanese to Christ.

IN 1868 the Tokugawa Government fell and the new Meiji Era* started with the resumption of the rule by the Emperor. The whole land of Japan was seething with new expectations.

The policy of the new government was to seek knowledge far and wide. The ban on Christianity was lifted. Shinto began and ended as a cult of paying homage to the souls of the departed. Buddhism, with its philosophic system of self enlightenment, made popular with its teachings of hell and damnation as well as that of eternal bliss, seemed to have spent its force in Japan.

The field for propagating Christianity was getting ripe for the harvest when the Board of Missions of the Protestant Episcopal Church of America made a happy choice in sending the Rev. Channing Moore Williams, eventually consecrating him Bishop of Edo or Tokyo, a holy man of God who spent his whole life in Japan setting us Japanese many worthy examples to emulate.

In 1890 I became acquainted with Mr. Williams when I was a student of St. Paul's University, founded by him in Tsukiji — reclaimed land on Tokyo Bay especially designated as a settlement for foreigners residing in Japan. The Bishop with his gentle voice, genial smile, and distinguished appearance (he boasted a long white flowing beard) was the cynosure of our eyes in those days. It was a real pleasure and privilege for us youngsters coming from the country to be able to live in the same school building, a part of which was occupied by the Bishop himself. When I entered St. Paul's, Mr. Gardiner† was its President while the Bishop was head of the Divinity School.

One time, students of the Divinity School complained to Bishop Williams that their rooms were too cold and that they wanted to live in a warmer part of the building. The Bishop listened quietly to what they had to say and told them he would think about the matter. That evening the Bishop kept his servants busy removing his things to another quarter of the building. The next morning he summoned his divinity students and told them that they could have his

former room which was much warmer and commanded a pleasanter view.

He said to the students: "Your health is very important, as you are young and have much to do. Please take the room I used to occupy." Mr. Naide, the spokesman for the students, later to become Bishop of Osaka, was so moved by the Bishop's giving up his room for the benefit of his students that he actually burst into tears and begged the Bishop to return to his former room, but Bishop Williams remained adamant. Thus did he deal with complaints.

He not only preached Christianity but lived it throughout his life. Living as we students did in the same building, we watched him in many things and tried to follow him. He was veritably a man of prayer and a great student of the Bible. During any part of the day, whenever we happened to open his door, we would find him deep in meditation or communion with God, or reading the Scriptures.

He was very regular in his daily habits. Toward five o'clock every day, he took his usual afternoon walk on a regular route, when generally he would

meet a couple of beggars waiting for him at the corner of the street, to whom he always gave a penny-gift.

The way he parted with his gift was also characteristic of him. First he would look up and down the street and carefully watch for the moment when nobody was passing by, then he quickly slipped the coins into the beggar's hands. Evidently he lived up to the noble precept, "Let not thy left hand know what thy right is doing."

Once someone in our class asked him what would be the best way to overcome temptation, and his reply was, "Take a brisk walk until you perspire." After that whenever we saw the Bishop walking rapidly we used to say, "He must certainly be fighting against some temptation."

He was very strict in preparing his students for Baptism. It took a student usually six months before he was allowed to be baptized. If you were in his class preparing for Baptism, one day it might happen that he would come up to you

*Reprinted from Japan Missions, spring issue, 1954.

Facts and Figures

The Nippon Seikokwai (Holy Catholic Church in Japan) consists of 10 dioceses and some 200 clergy. It is a self-governing branch of the Anglican Communion, the fruit of the work of American, Canadian, and British missionaries.

All of the diocesan bishops are now Japanese, except the assistant bishop of Tokyo (Rt. Rev. Kenneth A. Viall, SSJE, who belonged, before his consecration, to the American Church) and the assistant bishop of Mid-Japan (Rt. Rev. Percival S. C. Powles). They are non-Japanese, but are both, of

course, members of the Nippon Seikokwai.

Present Presiding Bishop of the Nippon Seikokwai is the Bishop of Kobe, the Most Rev. Michael Hinsuke Yashiro, D.D., who was educated in Japan and England and has visited America on former occasions.

Japanese service of Holy Communion has recently been revised for experimental use, very much along lines of proposed revision of American Communion service.

The year 1959 will mark the 100th anniversary of Bishop Williams' arrival in Japan as the first Anglican missionary.

*Meiji ("enlightened government") era, in Japanese history, is the period after the opening up of Japan to Western trade by Commodore Perry (1853). Tokugawa government that preceded it for some two centuries was one of internal peace, seclusion from Western civilization, and outlawing of Christianity.

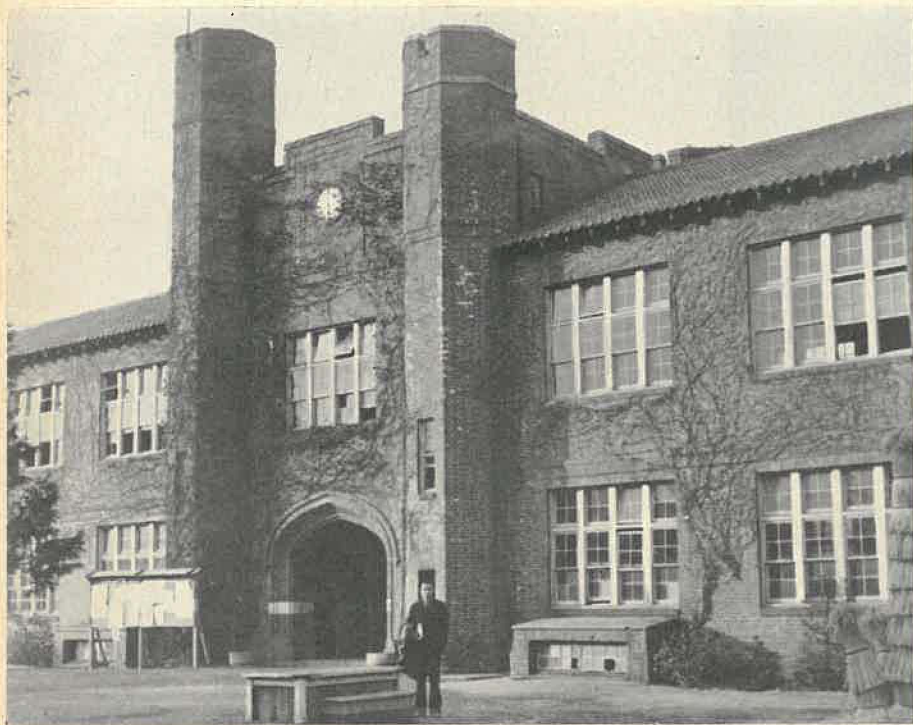
†Presumably J. McD. Gardiner, a missionary sent out to Japan about 1880.

if you met him on the campus, pat you gently on the shoulder, and ask you to have lunch with him on a certain day. Then you knew the crucial moment had come for your baptismal examination. Yes, it was at that lunch that he would ask you many practical questions about the meaning of Baptism and then would invite you to come up to the font on a certain day. With the Sacrament of Confirmation the same strict *modus operandi* was followed.

In Church, when he conducted a service, his quiet, gentle, deep-toned voice used to leave on each of us a very deep impression. The way he read the Prayer of St. Chrysostom* was particularly im-

nese Constitution was promulgated and we had a celebration in our school to commemorate the occasion, he was present, and, being asked to say a few words, he got up and started speaking in Japanese as was his wont; but as he spoke about the question of liberty and freedom he was evidently very excited and broke off into English, eloquently discussing the French Revolution as an abuse of liberty and cautioning Japanese young men not to lose their heads over constitutional freedom. That was the first time I ever heard the Bishop speak in English at length, and with so much vehemence, on political problems.

Talking of politics, in those early days



ST. PAUL'S UNIVERSITY

For uncomfortable students, a room with a view.

RNS

pressive, and the tone of his voice rings within my ears even to this very day.

It is to be deeply regretted that we have no good pictorial representation of him as he was averse to having his photograph taken by anybody. A story is told of how he tactfully escaped from being photographed by a New York lady who called upon him in Japan in the course of her global tour. The lady knew that he would not agree to her taking his picture, so she waited until the day she was to leave Shimbashi Station, knowing that the Bishop would be certain to come to see her off. Just at the moment of the train's starting, she used her camera to snap him, but in the nick of time he pulled his hat down over his face.

He usually was placid and genteel and never got excited. But when the Japa-

*Prayer of St. Chrysostom, found at end of Morning and Evening Prayer, was in Bishop Williams' time appended also to Litany. In Eastern Orthodox Liturgy of St. Chrysostom it appears as silent prayer to be said by celebrant in litany sung by deacon and choir.

when the Bishop first came to Japan, other denominations also sent their missionaries, some of whom were not averse to talking of political matters with the builders of the Meiji government who approached these foreigners to get advice and to discuss various administrative problems of the new Japan.

But our Bishop Williams stood completely aloof from the then prevailing political problems; and yet, interestingly enough among his pupils he had quite a number of young men who afterwards became political, social, and industrial leaders, such as the late Marquis Okuma, the late Mr. Matsukata, the president of the Kawasaki Dockyard, and the late Dosei Suenobu, president of the Tokyo Marine Insurance Company. In fact, the Bishop as a holy man of God, a man of deep piety and a powerful leader of the Christian Church in Japan, was and is highly respected by Japanese of all classes.

The Bishop was a man of frugal habit

The Author

This week the spotlight turns to Japan in the special LIVING CHURCH series anticipating this summer's Anglican Congress:

Professor Negishi is one of a handful of living Japanese who have vivid recollections of Bishop Williams, the Episcopal Church's first missionary to Japan. Born in 1874, Timothy Negishi entered St. Paul's College (which was founded by Bishop Williams) in 1890. Since that time, 64 years ago, he has maintained an unbroken connection with the college. He serves there still as professor of English. In 1953 the University of the South, Sewanee, Tenn., conferred upon him the degree of doctor of literature.

in food, clothing, and everything else. Once when he returned to Japan after his visit to America, he told me that America was going just too fast for him. I remember that he wore a white shirt with round cuffs which he wore for 12 years, during which time the fashion in America had actually changed four times; but in the year he bought the shirt it was the fashion to wear round cuffs and he continued to wear them for the next 12 years. When the beautiful Trinity Church was built in Tsukiji we were amazed to learn that the Bishop gave 25 years' savings out of his meagre salary toward the building fund.

The Bishop was a broad-minded man, not only in Churchmanship, but in personality. He lived amongst us Japanese setting an example in his own person how a Christian Japanese should behave, and this in a community with customs and manners so different from his own. And this ability to fit into the Japanese scene led many a Japanese to Christ.

My conclusion about Bishop Williams is that he was a great Churchman, perhaps the greatest who has ever come to Japan, an upholder of all that our Church connotes, a sincere religious worker, and above all a great friend of the Japanese people. As an educator, he founded St. Paul's which has now become one of the largest Christian universities in Japan. As a tireless religious worker, he laid the foundation of the Church in Japan, the Nippon Seikokwai, now grown to be one of the most influential Christian bodies in Japan.

With all the distinguished and eminent qualities which made him a prominent bishop, he will always remain in the hearts of Japanese Christians as *Ro-kantoku*—a dear venerable bishop—mellowed in spirituality and adorned with a patina of time-honored human experience.



RNS

ASK any child what he likes best about summer, and ten to one he'll say swimming. He may say fishing, or camping, or riding horses, or even more time to read books. Whatever his answer, it's sure to be his favorite recreation, and all of his chosen activities are ways of growing. That's what Trinity is for—a whole long season for growing.¹

During Trinity our spiritual lives grow in the Christian life. For families it is a time for increasing love for each other by partaking as a family of the love of God, which flows through each member toward the others, then back to God.

A child's joy in his summer activities reaches its highest point when his recreation is shared with his parents. We have precious long days with our children, for taking hikes in the woods, for telling them stories, for teaching them the names of wildflowers and birds, for building insect cages and rabbit traps and a playhouse in a tree.

The form that parents' guidance takes varies according to facilities available and the special interests of the family. For our family it has meant a walk to where the woods are thick and trees grow close with no side branches, finding tall straight maples, sawing them

down, dragging them home, sinking them in concrete to build a frame for a swing, climbing rope, and trapeze.

We help the children put up their tent, far enough from the house to feel it is out in the wilds when the sun is down, close enough to get home in a hurry. We've arranged for swimming lessons, then helped the children apply what they have learned. We've made bows and arrows, taught the children methods and rules for their use.

Not dissimilar is the role of parents in directing a child's spiritual growth: it consists in providing the setting, planning the activities, encouraging and praising the child, and watching him grow. The same activities which help him to grow physically can also help him to grow spiritually, for to be truly re-creation our activities must create us anew. All recreation has its source in the love of God, and all its manifestations give glory to Him.

For the family, as a unit of the Church, Trinity is a season for applying the revelation of the Father, Son, and Holy Spirit—not only to the inner life but to the Church's outer witness. Once, when we were praying for the conversion of the Jews during the "Ten Days of Penitence" between Rosh Hashannah and Yom Kippur, the children seemed for the first time to comprehend the astounding fact that the Hebrews do not know that Christ is for them. It seemed so obvious to the children, and yet they sensed that the problem was not quite so simple as it should be. Beau

TUNING IN: ¶Symbolic of Trinity as a season of growth is the liturgical color green, used throughout the period on all days not specially designated. Trinity season consists of anywhere from 22 to 27 Sundays. Number in any given year

depends upon date of Easter, which in turn governs date of Trinity Sunday itself, after which Sundays of Trinity season are reckoned. This year there will be 23 (including the Sunday Next Before Advent, which always goes by that name).

Happy Birthda

You can't just "tell" Christian

Trinity is open season

By Dorothy Roby

said, "But you couldn't just tell them, could you?"

You cannot just "tell" Christianity to anyone. Trinity is open season for living Christianity.

In our little community, made up of the people who live around Colton Hollow, Wood Hill, and Moon Mountain, distances between houses seem to melt away with the snows, and everyone moves outdoors, to eat, to work in fields and flower beds, even to sleep. We have one neighbor within waving distance, and just the sight of Norm and Bessie weeding their strawberries while we're out working in our garden stirs up a closer feeling between us. When the strawberries are ripe people come from the surrounding countryside to pick their own, and a sharing of the rich sweet smell of the berries, the heat of the sun on our backs, and the same cramped leg muscle makes neighbors of us all. There is nothing like berry picking to promote good will among men, and in fact all of the activities which go into the growing of berries and the rest of our fruits and vegetables bring us together in Christian living.

All of us have brooks, but not all have them dammed up to make ponds for swimming or fishing. Those who have do not just invite others to use them. They make the rest of us feel they are for all of us to enjoy together, especially the children. The family with a pond full of trout has it lined with the boys of the neighborhood, and the father teaches not only his own boys to cast but every other little fellow who gets his line tangled in the bushes. And they all go home with fish, whether they were the ones who caught them or not.

There are liturgical occasions, too, for getting together with neighbors during Trinity. In the summer we can give the saints their due with a real party. With all outdoors at our disposal, no counting to see how many will fit inside the house, and all day long for play, our most natural form of entertainment is a camp-style meal. And who of all the saints would feel more at home at such a gath-

St. John

to anyone, but
iving it.

elder

ering than St. John the Baptist, rugged man of the wilderness? On one June 24th (the festival of his Nativity[¶]) we had for him one of the best birthday parties of all times.

Plans for the party shaped into a treasure hunt, but first the guests (more than a dozen children from five to twelve and four mothers*) sat on the ground and in an apple tree to hear a story. The story began with a Hebrew priest named Zacharias, and his wife, Elizabeth, who were very old and had no child.

One day, while Zacharias was burning incense in the temple of the Lord, the angel Gabriel appeared to him beside the altar. The angel told him that joy and gladness was to come to him, that his wife, Elizabeth, was to have a son, that they should call his name John, and that he would be great in the sight of God.

Zacharias was so upset when he saw the angel and heard this that he simply could not believe it.

"Why, I am an old man," he said, "and my wife is much too old to have a child."

He must have forgotten how Abraham, when he was 100 years old, had laughed when God told him that his wife, Sarah, who was 90, would have a child. But when Isaac was born to Sarah she laughed for joy.

"How can I know that you are telling me the truth?" Zacharias asked the angel.

"Because you did not believe me," said the angel, "you will not be able to speak a word until all that I have told you has happened."

Outside the temple multitudes of people were praying. Zacharias was in the temple such a long time burning the incense that they began to worry and to wonder what had happened to him. When at last he came staggering out, they knew, when they saw him, that he must have had a vision, but when he

*A neighborhood, not a Church, group. Only three children were Episcopalians, the rest Congregationalist, Methodist, Roman Catholic.

TUNING IN: ¶Usually a saint is commemorated by his death; but St. John's nativity is kept because he is said to have been "filled with the Holy Ghost, even from his mother's womb" (St. Luke 1:15). Some calendars also commemorate

tried to tell them about it he could not make a sound. He had no voice at all until Elizabeth's son was born.

When the baby was eight days old they had a ceremony to circumcise him and give him his name. They were about to name him Zacharias after his father, but Zacharias asked for a tablet to write on, and he wrote, "His name is John."

Immediately his mouth was opened, and he was able to speak. The first words that he said were a beautiful song, praising God and thanking Him for giving him John. It is called, after its Latin name, "Benedictus,"[¶] and we still sing it in the service of Morning Prayer.

When John grew to be a man he was as great and strong and wonderful as the angel Gabriel had said. He lived out in the hills and the forests. For clothes he wore a coat made of camel's hair, and he ate locusts and wild honey. Wherever he went he told people of the coming of Christ, and that they must prepare themselves to be ready for Him by being sorry for their sins and being baptized. He spoke so beautifully, and he taught so well, that the people loved Him and knew that he was filled with the Spirit of God. Multitudes of people came to him beside the River Jordan to be baptized. They probably brought their lunches and sat on the ground and in the trees to listen to him.

Some of the people thought that John himself must be the Christ whom they were expecting, but one day Jesus came with the crowds of people to be baptized. When Jesus came up out of the water, the heavens opened and a dove, which



was the Holy Spirit, flew down and lighted upon Him, and a voice from heaven said, "This is my beloved Son in whom I am well pleased."

The ruler of Galilee at that time was King Herod, a wicked and sinful man. He had even taken his brother's wife for himself, so that John had spoken against him. Herod became so angry with John that he had him shut up in

his beheading (August 29th). ¶**Benedictus** ("Blessed be the Lord God of Israel," etc.): not to be confused with Benedictus es ("Blessed art thou, O Lord God," etc.) and Benedictus qui venit ("Blessed is he that cometh in the name of the Lord").

prison. Then just to please his wife at a party he had John's head cut off and brought in on a platter for all the guests to see. But God finally punished him, for he died a gruesome death, "eaten of worms" (Acts 12:23).

For the hunt the children divided into three groups: the small boys (mostly six and seven year olds), the girls (we always have trouble getting enough girls), and the older boys (mostly nine to twelve). Each group received a list of items to be searched for and brought back to the starting point:

1. Something that smells like incense
2. An angel
3. A locust (grasshopper)
4. Wild honey
5. Leather girdle (strip of birch bark)
6. A fruit you could eat in the wilderness
7. Water from the River Jordan
8. A bird's feather for the dove
9. A worm for King Herod

The older boys went off with complete assurance that they would be the first to return, but they were thrown for a loss when they could not find a worm and discovered that the girls had a handsome one. Part of the fun was comparing the collections of each group. They brought their finds back in a huge paper bag (one for each group), and fished out one thing at a time and explained it to everybody.

Some of the results were revealing. The girls and the older boys had found spicy scented sweet fern for an incense smell. The little boys brought skunk cabbage, and presented it in all seriousness. The angels had sticks for bodies and frilly leaves for wings. Wild honey suggested clover, and elderberries, huckleberries and blueberries made wild-fruit gathering easy. Water from the brook was transported in acorn cups.

In the excitement of displaying their collections no one said a thing about being the winners or getting a prize. The rewards were the same for all, green candy leaves to eat, but the children obviously had their reward in the fun of the game. Everyone brought lunch and shared it. One mother brought figs and dates, another olives, as reminders of the fruits of Galilee. One told us how she uses Biblical herbs in green salads and herb butter. We were all so full of talk and food that we were through our lunch and the children were throwing the sticks and papers from unBiblical pop-sicles into the trash container before anyone remembered to sing, "Happy Birthday, St. John."

St. John must have smiled on those children who helped him so joyously that day to prepare the way of Our Lord.

No Thunder, No Lightning, No Rain

THE DECISION of Bishop Sherrill, under his constitutional authority and responsibility, to change the meeting place of the 1955 General Convention from Houston to another site not yet announced, was a brave and thoughtful one, and we believe that it was the right decision.

As we have previously pointed out, the desire to have the Convention meet in some other location where segregation would not be an issue was by no means confined to the Northern and Eastern dioceses that have been passing resolutions on the subject; many thoughtful Southerners, including citizens of Houston who did not think it wise to challenge the social pattern of the city, took the same point of view; and the three Negro members of the local committee on arrangements have gone on record as believing that the proposed arrangements did not constitute a sufficiently clear rejection of the pattern of segregation.

Though we believe the right decision was made, we cannot hail it as a moral, spiritual, or social triumph. At best, perhaps, it was an ecclesiastical Dunkirk, an honorable retreat from a position which the Church had proved itself too weak to hold. It makes the Church's witness on Christian race relations a defensive, rather than an aggressive witness. But, whether defensive or aggressive, it still has the merit of unequivocal clarity: The national governing body of the Episcopal Church cannot accept a situation in which some of its members, in the course of their official duties, are inconvenienced or humiliated because of the color of their skin.

This, however, is not the end of the matter. As Bishop Quin has pointed out at various times, there are 24½ other dioceses in the Episcopal Church which are in the same situation as the diocese of Texas. Are there 25 dioceses in which General Convention cannot meet? And if the Convention cannot meet in these dioceses, what is the Church doing there at all?

The fact is that a clean-skirts policy on the part of the national Church does not provide the moral leadership in the situation. That leadership comes, and can only come, from the South — from Bishop Quin, who wanted the Church to come and live for a while with the people of Houston as Christ Himself visited the homes of all kinds of people; from many thousands of clergy and laity, both Caucasian and Negro, who are today meeting and eating and conversing together in diocesan convention, in summer

conferences, in many other shared activities; from those who know that a clean skirt is the luxury of those who do not have to work in the grease and grime of the actual situation.

In our former editorial on this subject, we referred to the forthcoming meeting as a moment of God's judgment, using the illustration of a thunderstorm. Although the thunder and lightning are terrifying, they are incidental accompaniments of the life-giving rain. Now it seems that the storm will pass over, with only some distant thunder and a few flashes on the horizon — but we are also left without the rain.

IN every generation, and a dozen times every day, the Christian Church and the individual Christian face a crisis between Christian morality and conventional behavior. The conflict between North and South on this issue is not being fought out on the level of Christian morality, but on the level of conventional behavior. It is not Christian, but it is conventional in the South to accept a racially segregated pattern of human relationships. It is not Christian, but it is conventional in the North for large organized groups — unions, associations, Churches — to reject the erring city, as it is conventional everywhere for the individual to reject association with publicans and sinners.

A good reputation with men — a clear witness as to our own virtue — is a good thing, but we are also warned: "Woe unto you when all men speak well of you." For then, it is likely that we are more concerned for our good reputation than for the redemptive work of Christ.

Let not therefore the Church, or any part of it, rejoice as if something had been won in the moral realm by this decision. Certainly, it is a good thing that we have publicly demonstrated the Church's determination that its Negro members shall not be subjected to indignity in its national conclaves. And yet, Christ's way of witness was to endure the shame and the suffering. And a sturdy majority of the Negro clergy who advised us on this subject indicated that they were willing to accept Christ's way. After all, our Negro members are not wards or children, but fullfledged soldiers of Christ who have already counted the cost of His service. God knows that we have required them to pay it many, many times.

Let us rather face the fact that those of us who

are not Negroes are the weak factor in the situation; that our witness, which the majority of us deny daily in our home cities, North and South, is so wavering, so feeble, so uncertain that the easiest way to lay claim to virtue is to denounce our fellow-sinners; that the thing that would be wrong with a Houston General Convention would not be the citizens of Houston but the muddled consciences of the members of the Convention itself. If the White members of the Convention totally identified themselves with the joys and sorrows of the Negro members — as the Body of Christ is supposed to do — the fact that they did so in a city where this was unusual would have very little to do with the case. The real difficulty is that a large proportion of the Episcopalians present from the North would simply not notice what was going on. The thing that makes our witness unclear is not where we do it but what we do — and leave undone.

Certainly, we are confident that nothing was farther from Bishop Sherrill's mind than a condemnation of the Church in the South; his decision was a practical one, and undoubtedly the right one. Though it might have been more heroic to go forward with the Houston preparations, not every occasion of heroism is timely, and a good hard look at the hero in the case — the Church — inclines one to the opinion that it might well be unequal to the task of suffering with all its members and bearing witness in humiliation. God grant us all a toughening of moral fibre so that some day, if need be, we can go to a place where all of us accept the indignities of some of us even if we have to live in tents and cook our own meals.

THE LIVING CHURCH and You

HUNDREDS OF clergy and laypeople are working together to strengthen their national weekly Church magazine in a variety of ways. Our development fund is growing steadily, with contributions ranging from four figures down to one — and every dollar helps. Meanwhile, our circulation continues to maintain a substantial improvement over the same period last year.

During the next few years, *THE LIVING CHURCH* will stand or fall on the answer of its readers to the question: "How much is this magazine worth to the Church and to me?" The response must come from those who know and appreciate what we stand for; and while this implies definiteness with regard to Churchmanship, it also implies a good deal more: a God-centered, rather than an institution-centered, approach to Church problems; an open heart toward all men; joy in God's creation; a tradition of fearless and honest reporting; recognition that the reader is not to be cajoled or tickled or propagandized or shielded, but only to be served.

Those who value not only the service of *THE LIVING CHURCH*, but the character of its service, must be willing to undertake a heavy burden of assist-

ance in these critical years until the magazine can arrive at its goal of self-support.

THE LIVING CHURCH in the Parish

PARISHES can help *THE LIVING CHURCH*, and as they do so they can make full use of the magazine's unparalleled resources for knitting together the life of the parish with that of the general Church. The rector, vestry, a guild, or an individual can undertake to put the parish on the Every Parish Plan, whereby a bundle of five copies is sent for distribution at the church door each week at the low cost of only 60 cents per week. An ad in the Church Services section (weekly cost on an every-week basis, \$1.65 for three lines, 55 cents per additional line) will serve as a standing invitation to visitors and newcomers to make your church their home.

We now announce [see page 18] new and lower annual rates, payable in advance, for the convenience of those who wish to handle such services on a single payment basis. These rates are:

- Bundle of 5 copies per week.....\$ 26.25 per year.
- Bundle of 10 copies per week..... 52.50 per year.
- Bundle of 5, with a weekly 3-line advertisement of Church services... 103.47 per year.
- Bundle of 10 with advertisement..... 129.72 per year.

Even if these sums were regarded as an outright contribution to *THE LIVING CHURCH*, they would be a worthwhile object of parish support. But, under this plan, the expenditure will help to keep the parish informed about what is going on all over the world in Church life and will help to keep the parish in vital service to the rapidly changing population of our country. Dollarwise, one new communicant pledge per year will cover the parish's entire cost. From the standpoint of knitting the Church together in "one communion and fellowship" no dollar sign can express the value of this coöperative effort.

Sentience

IN the beat of outspread wings,
 In the trembling of a leaf,
 I can feel the pulse of God
 Steadying belief.

KAY WISSINGER.

QUINCY

Epochal Achievement

For the first time in 63 years, a mission has advanced to the status of a full parish in the diocese of Quincy. This epochal achievement was effectuated at the recent annual synod of the diocese when St. Peter's Church, Canton, Ill., was admitted to membership as a parish.

To aid other small-town missions in the diocese during 1954, the synod adopted a missions budget in excess of \$22,000. This also will enable the diocese of Quincy to pay its quota in full to the National Church for the first time in many years.

In his annual charge to the synod, Bishop Essex prohibited intinction¹ at the Holy Communion in the diocese until such time as General Convention affirmatively authorizes the practice.

ELECTIONS. Standing Committee: clerical, J. K. Putt, C. F. Savage, G. E. Gillett; lay, T. N. Morrison, J. D. Morgan, Charles Eliason.

Deputies to provincial Synod: clerical, A. F. Moulton, C. R. Boswell, J. E. Tripp, T. R. Hughes; lay, R. Battey, Arthur Catterall, George Barrette, T. N. Morrison.

WESTERN MASS.

New Corporation

The organization of the diocese of Western Massachusetts has been incorporated and a council of 10 elected members — plus the Bishop, the president of the standing committee, and the treasurer — established to administer the diocese. The action was voted upon at the recent annual convention.

The new corporation, making the diocese proper a legal entity, replaces the department of missions, which has been the property-owning, money-handling unit but now becomes only one of the diocesan departments.

The new diocesan council replaces a council of more than 30 members, including representatives of the several departments, who formerly were elected. Department chairmen now will be appointed by the Bishop, subject to the approval of the council.

The convention passed resolutions supporting state legislation permitting outside employment of women confined at Framingham Reformatory, establishment of juvenile courts in the commonwealth and of detention homes for juveniles awaiting court trial who now are put in jails.

Seven parishes were reported as having paid in full their Builders for Christ

quotas. The drive in the diocese is for \$155,000 over a two-year period.

ELECTIONS. Council Members (for the newly established council): clerical, A. V. Bennett, M. W. Eckel, J. F. Madison, N. W. Bryant, J. H. Payne, Jr.; lay, Wm. W. Yerrall, E. S. Wright, R. C. Nash, John Talbot, F. P. Dill. Deputies to Provincial Synod: clerical, R. R. Carmichael, J. F. Madison, G. St. J. Rathbun, M. W. Eckel; lay, R. W. Boyer, H. C. Barlet, F. P. Dill, C. J. J. Cox.

WASHINGTON

Blessings for Emperor

A solid gold processional cross mounted on a solid gold handle was presented by His Imperial Majesty, Haile Selassie I, emperor of Ethiopia, to Bishop Dun of Washington at a special service in the Washington Cathedral, May 28th.

The cross was incorporated into the



EMPEROR AND BISHOP
Solid gold and blessings.

procession, in which the silver and gold cross presented by the Emperor to the cathedral in 1931 had already been given a place of honor.

Bishop Dun asked special blessings for the Emperor and his country during the service, which was televised over the Columbia Broadcasting System.

SOUTH CAROLINA

Injustices, Hardships

Opposing the Supreme Courts' recent decision that segregation in public schools is unconstitutional is a southern clergyman, the Rev. Edward B. Guerry, rec-

tor of the parishes of St. James', James' Island, S. C., and St. John's, John's Island and Wadmalaw Island, S. C.

He says his parishes have been stunned and "deeply troubled by the magnitude of the problem and the crisis which has been acutely accentuated by the decision." In James Island there are in the public schools 873 white and 898 Negro pupils, and in St. John's Island and Wadmalaw Island there are 441 white and 1,330 Negro pupils.

In a pastoral letter, which he read to both parishes on Rogation Sunday "in order to share my convictions with them, although many in the Church would not agree," Mr. Guerry said:

"Because this decision confronts the people of the South with very grave problems, and as it also involves fundamental questions which concern the basic principles of freedom and of Christian ethics, I feel that it is my duty, as your rector, to address this pastoral letter to you. . . .

"Years ago, as a young law student at the University of Pennsylvania, I studied Constitutional Law under an able professor, and learned to revere and respect the views of the great justices of the Supreme Court; i.e., Holmes, Hughes, Taft, Stone, et al. The opinions of these eminent judges have now been repudiated in the Clarendon decision by the present court. . . .

"The abolishment of separate but equal educational facilities, and the enforced attendance of Negro children in schools along with white children will not ease, but will rather deepen any such sense of inferiority (as that caused by separation of races), for, in effect, the Court has declared that Negro children cannot be normal children unless they mingle and mix with White children. Actually, this will tend, consciously or sub-consciously, to develop in Negro children dangerous feelings, either of superiority toward white children, or of being ashamed of what God has done in making them members of a distinct race. . . .

"No doubt, many Christians will now say that the position of the Supreme Court must be applied to all of our racial relationships. It should be remembered, however, that this decision of the Supreme Court is backed by the might of the Armed Forces of the United States. I do not believe that it is in keeping with the mind of our Lord Jesus Christ to force the Kingdom of God on people either by judicial edict, or legislative action or ecclesiastical pressure (St. Matthew, chapter 13). . . .

"It is my sincere conviction that while there are many injustices and hardships involved in the policy of the separation of the white and colored races in the south (and not all of the hardships through the long years have been borne only by Negroes), nevertheless, I do not believe that all forms of such separation, in the interests of peace, order, good will, and mutual

TUNING IN: ¹**Intinction:** reception of Communion in a manner involving the dipping of the Bread in the Wine. Those "for" the practice believe that infection may be spread by use of the so-called "common" Cup. Those "against" intinction

consider it a less reverent method of administration — at least in some of its forms. General Convention of 1949 empowered bishops to authorize it, but has not yet written such permission into the Prayer Book.

understanding, are everywhere and under all circumstances per se either unChristian, undemocratic, unconstitutional, or insulting to Negroes. It is my belief that the majority of Southern people, both white and colored, actually agree with these convictions. . . ."

WESTERN N. Y.

Spanish Services

St. Paul's Cathedral, Buffalo, N. Y., is now having a service each Sunday at 9:30 AM in Spanish¹ for the many Puerto Ricans in the Buffalo area. Announcement of the Spanish service was made by Bishop Scaife of Western New York at the recent annual convention of Western New York.

Spanish speaking priests are being sought to assist with the services especially during the summer when many Puerto Rican migrant farmers are located temporarily in the area. The services began June 6th.

A budget of \$188,996 was adopted for 1955 by convention.

The convention approved plans for the establishment of a new diocesan monthly magazine to be known as "The Episcopalian." It will be sent to the families of the diocese beginning with the September issue.

St. Peter's Church, Eggertsville, was admitted as a mission to the diocese.

ELECTIONS. Executive Council: clerical, T. R. Gibson, H. W. Wilson; lay, M. C. Beman, J. G. Wells. Standing Committee: clerical, J. T. Sanborn; lay, G. L. Stewart.

EAST CAROLINA

Combination of Funds

The largest number of confirmations and baptisms in the history of the diocese of East Carolina was reported by Bishop Wright at the recent convention.

The largest number of parishes in the diocese also was reported by Bishop Wright. Two of the parishes were admitted to full parish status at the convention. They are Good Shepherd Church, Wilmington, and Grace Church, Whiteville. One new mission congregation was reported, St. Christopher's, Havelock, N. C.

The Convention voted unanimously to adopt a Builders for Christ campaign, which would not only include the National Council's program but an added amount for capital fund improvements within the diocese of East Carolina. These items included a student center as a part of the new parish house to be built in Greenville, where East Carolina College is located; the giving of assistance

toward new church structures in military areas, primarily Havelock, Cherry Point, and Jacksonville, where Camp Lejeune is located; and the repair of Negro churches and giving of assistance to two Negro churches and a parish house already under construction.

The convention voted to employ the National Council's Unit of Research and Field Study to conduct a diocese-wide survey, in order to give direction to future expansion within the diocese.

MAINE

Diocesan Elections

Elections of the diocese were conducted at the recent annual convention of Maine. The convention was held at the Cathedral Church of St. Luke, Portland.

* ELECTIONS. Standing Committee: clerical, H. S. Craig, T. G. Akley, C. O. Brown; lay, F. C. Scribner, Jr., K. C. M. Sils, R. G. Kennison. Diocesan Council: clerical, Leopold Damrosch, H. J. Nargesian; lay, R. B. Ray, D. D. Lancaster. Appointed to the Council by the Bishop: clerical, R. H. Hayden, C. O. Brown; lay, R. E. Ross, Jr.

MICHIGAN

Festive Occasion

Nearly 3000 men, women, and children from parishes and missions in the metropolitan Detroit area will, on June 29th, climb aboard the big steamers Columbia and Ste. Claire for a trip some 20 miles down the Detroit River to Bob-Lo Park, or, more properly, Bois Blanc Island.

It is a festive occasion for Churchpeople in Michigan that is happening this year for the 50th time. It is a trip abroad, too, for the island lies wholly within Canadian waters just across a narrow channel from Amherstburg, Ontario, near Lake Erie.

The island is large and beautiful and affords fine picnic grounds together with a few "amusements." Many parishes give free tickets to members of their Church schools and reserve special areas for parish family picnics and competitive sports. It is the year's largest gathering of Churchpeople.

ERIE

Revised Constitution

The revised constitution of the diocese of Erie was adopted unanimously at its recent annual convention. The constitution passed its first reading a year ago, this now puts into effect the revised constitution and canons — the first such revision in many years.

ELECTIONS. Standing Committee: clerical, T. L. Small, R. E. Hovencamp, L. E. Gressle, E. E.

Philipson; lay, Frank Mallet, J. K. Earp, J. H. Alexander, William Gallup.

Executive Council: clerical, Charles Elliott, R. W. Orvis, T. L. Small, R. C. Gittings, L. E. Gressle, R. E. Hovencamp, E. E. Philipson, A. C. Davis, George Clarke, C. A. Mephram; lay, Sherwood Clow, W. C. Missimer, J. B. Maitland, Wm. B. Breene, Earl Miller, F. B. Mallett, E. Rice, M. Howard, M. H. Butler, James McClafferty.

Deputies to Provincial Synod: clerical, T. L. Small, R. E. Hovencamp, E. E. Philipson, R. W. Orvis; lay, J. K. Earp, D. Phillips, G. E. Hamilton, Rollow McCray.

SOUTH DAKOTA

Evangelism Department

A department of evangelism was established by means of a resolution for the district of South Dakota at its annual convocation in Rapid City, May 4th to 6th. The department will be under the direction of the Rev. Paul E. Whiteside, St. Mary's Church, Mitchell.

Another resolution adopted by the convocation assumed a larger share of Episcopate support by the district in its permanent budget.

The revision of the canons of the district was accepted as presented by the committee on canons.

ELECTIONS. Council of Advice: clerical, Bruce Swain, Walter Schroeder, Paul Barbour; lay, N. A. Sanford, John Foster, William Alexander. Executive Council and Chapter of Calvary Cathedral: clerical, C. H. Gesner, H. L. Fuller, F. J. Pryor, III, Ernest Biller, Howard Trask, Frank Thorburn, Alexander Wood; lay, Carl Quarnberg, Nelson Shepherd, Marion Morris, W. E. Keeley, Don Gatchel, Miss Goldie Welles, Mrs. Ed Lundquist. Delegates to Provincial Synod: clerical, F. J. Pryor, III, Ernest Biller, Antoine Zepher; lay, Dudley Herman, John Diehl, William Alexander.

OLYMPIA

Time of Torment

"In this time of torment for America, when we are ravaged by evil suspicions within and by the aggressive imperialism of a rival civilization without, we need above all things to keep looking ahead. America is for builders; it is for believers; it is for those who are willing to work for what they will never see," said Bishop Bayne of Olympia in opening the recent annual convention of his diocese.

Speaking also about "Churchmanship," the Bishop said that the partisan attitude, and the sectarian spirit which engenders it, has no true place in the life of the Church. He said that, while men and women of like interests should perhaps bind themselves together, the partisan spirit by which parties may seek to unchurch each other or to form themselves into minorities of right-thinking people within the whole Body of Christ is wrong.

St. Stephens, Oak Harbor, and St.

TUNING IN: ¶Services in Spanish or other language native to the worshipping group is a fundamental principle of Anglicanism, according to which it is "repugnant to the Word of God . . . to have public prayer in the Church . . . in a tongue

not understood of the people" (Articles of Religion, XXIV). Earliest liturgical language used in Rome was Greek. In third century this gave place to Latin. Now, Roman scholars are advocating greater use of the vernacular.

Here Is How Your Parish Can Help Itself And The Living Church

Your parish—every parish—needs informed Churchpeople. The informed parishioner is a better and more active member because his horizon takes in the whole Church and *all* that it is doing. He sees himself, and his parish, as part of a dynamic Church.

And that is what THE LIVING CHURCH does for its readers by presenting the whole panoply of the Church's thought and action. And it will do for your parish what it is doing for hundreds of others.

You can start this process of building a body of more active parishioners without delay by having a bundle of THE LIVING CHURCH come into your parish each week.

And when you do so—by enrolling in the EVERY PARISH PLAN—you will also have done your bit toward strengthening your national Church weekly. The regular EVERY PARISH PLAN rate is 12c a copy, payable monthly.

Another vitally important way of tying in the parish with the whole Church is provided by the Church Services announcements in the back of the magazine each week. A listing of your services will pay dividends to your parish. For thousands of readers, THE LIVING CHURCH service listings are their handiest reference on deciding where to go to Church when on vacation or away on business. And, for the many thousands of Churchpeople who are moving from city to city these days, such a listing is a standing invitation to affiliate with your parish. Rates for weekly, bi-weekly, monthly, and seasonal listings are available on request.

Now, for the convenience of those who wish to make a lump sum annual payment we offer new low cash-in-advance rates for the EVERY PARISH PLAN and a listing in CHURCH SERVICES—rates which actually amount to a sum that any parish might well include in its budget for support of the national Church press. They are:

- For weekly bundle of 5 — \$26.25 per year
- For weekly bundle of 10 — \$52.50 per year
- For weekly bundle of 5 and minimum 3-line Church Services listing, \$103.47
- For weekly bundle of 10 and listing, \$129.72.

THE LIVING CHURCH is already "filling in" its readers with background and introductory material on the three great August meetings—the Catholic Congress, Anglican Congress, and the World Council Assembly. In the months ahead its pages will be packed with news about these important gatherings, as well as all other significant events in the life of the Church. And, as always, there will be articles each week by distinguished authors—writing especially for laypeople—and opening the doors for them to a whole world of spiritual discovery.

**STRENGTHEN YOUR PARISH — STRENGTHEN THE LIVING CHURCH.
SEND YOUR ORDER TO THE LIVING CHURCH TODAY!**

TO THE LIVING CHURCH:

Our parish wants to strengthen its part in national Church life, in the manner checked below:

- Enclosed is \$26.25. Send us a bundle of 5 copies per week for one year.
- Enclosed is \$52.50. Send us a bundle of ten copies per week for one year.
- Enclosed is \$103.47. Send us a bundle of 5 and list our Church services weekly as shown in the space below.
- Enclosed is \$129.72. Send us a bundle of ten and list our Church services weekly as shown in the space below.

(If more lines are desired for Church services listing, the price for each additional line is 49½c per week, or \$25.74 per year.)

Name of parish _____

Address to which copies are to be sent _____ (Street)

(City) _____ (Zone) _____, (State) _____

List our Church services as follows (note abbreviations and set-up in back pages)

(There is no charge for name of city and state.)

This order has the approval of the rector. (Signed) _____

Michael and All Angels', were admitted to the convention as organized missions.

The convention did not approve resolutions on disarmament and civil rights, but did approve the acceptance of a \$36,000 Builders for Christ fund with the quota for each parish being added to the 1955 apportionments.

Bishop crosses were presented by Bishop Bayne to the Rev. Harold Cooper, the Rev. George Hartung, Mrs. Stella Peat, Mrs. Stewart Polson, Mrs. Cecelia Grass, Gerald Pratt and Bill Radford.

SPOKANE

Nominal Interest Loans

The missionary district of Spokane launched a campaign for \$114,000, combining Builders for Christ with local expansion needs at its recent convocation. The district's share will form a revolving loan fund to be administered by trustees.

Loans at nominal interest will be made to congregations for building purposes. It is estimated that 17 new buildings are now needed in the district, a rapidly growing area.

In his first annual address Bishop Hubbard called for lay assistance to the clergy in parish calling and in preparing candidates for the sacraments. He asked parishes to foster missions in adjoining neighborhoods; and spoke of tithing as the basis of individual giving.

The convocation made extensive canonical changes. The department of Christian education was reorganized as a commission of convocation with specified powers and responsibilities. St. Martin's congregation, Moses Lake, was admitted as an organized mission.

ELECTIONS. Anglican Congress: the Rev. E. J. Mason and Mr. G. F. Jewett.

NORTH CAROLINA

Mission Plaque

A capital improvement fund of \$500,000 was voted at the 138th annual convention of the diocese of North Carolina at Calvary Church, Tarboro, May 11th and 12th. The fund is to be raised over a period of five years, beginning in 1955.

The mission of St. James', Kannapolis, was presented with a plaque by the diocesan department of missions for the mission showing the greatest signs of improvement during 1953.

In other action of the convention, a teaching mission, which will cover the entire diocese, was approved.

ELECTIONS. Standing Committee: clerical, J. M. Dick, C. F. Herman, T. J. C. Smythe, Gray Temple; lay, Pembroke Nash, I. D. Thorpe, James Webb. Executive Council: clerical, J. D. Beckwith, W. M. Moore, D. W. Yates; lay, Mrs. LeCraw, H. W. Lewis, Dr. John Black, J. B. London, W. H. Ruffin.

EDUCATIONAL

SEMINARIES

Former Dean's Sons

Virginia Theological Seminary presented degrees and diplomas to 63 graduates at its June commencement. The graduates represent 30 dioceses and missionary districts.

The honorary degree of Doctor of Divinity was conferred on three Bishops: Bishop Murray, Suffragan of Alabama; Bishop Marmion (C. Gresham) of Kentucky, and Bishop Marmion (William H.) of Southwestern Virginia.

Among the graduates from the diocese of Virginia were George Zabriskie, II,

The Cover

Typical scene on the Church's seminary campuses in spring is the commencement procession. The one on the cover shows procession of the faculty at General Theological Seminary. Commencement at seminaries is usually overshadowed by ordination — which generally takes place shortly before or after — but is significant, none the less, as it marks completion (or beginning, depending on how one looks at it) of formal theological education.

and Philip T. Zabriskie, sons of the Rev. Alexander C. Zabriskie, former dean of the seminary.

Bishop Gibson, Coadjutor-elect of Virginia, ordained six deacons for his diocese and several for other dioceses. The sermon was preached by the Rev. James P. Clements, rector of St. Mark's Church, Houston, Texas.

Honorary Doctorate

The Philadelphia Divinity School held its Spring commencement for a class of 28 graduates. The diplomas and degrees awarded to the graduates, as well as five honorary degrees, were presented by Bishop Hart of Pennsylvania, president of the board of trustees.

First Time for Degree

Fifteen members of the class of 1954, 18 members of the class of 1953 and one member of the class of 1952 received the degree of bachelor of divinity at the June commencement exercises of Seabury-Western Theological Seminary, Evanston, Ill. Four men of the class of 1954 received licentiates in theology.

This is the first year in which the bachelor's degree has been conferred on members of the graduating class. For-

June 20, 1954

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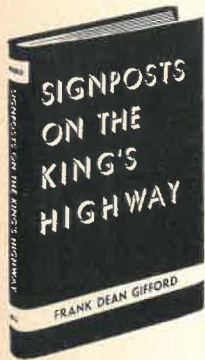
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merly a licentiate in theology was awarded upon graduation, and the bachelor's degree was conferred after one year in the ministry.

Bishop Burrill of Chicago was among the recipients of honorary degree of Doctor of Divinity at the exercises.

The Hon. Wendell E. Green, judge of the circuit court of Cook county and a vestryman of St. Edmund's Church, Chicago, was the speaker at the commencement exercises, held in St. Mark's Church, Evanston.

Reception for Graduates

A degree was awarded to 26 graduates of the Episcopal Theological School, Cambridge, Mass., at its June commencement.

Commencement preacher was Bishop Lichtenberger of Missouri. Presiding at the service was Bishop Nash of Massachusetts.

After the commencement service a reception with luncheon was held for the graduates, their families and friends, and for the returning alumni. At two o'clock the annual meeting of the Alumni Association was called by the Rev. John Crocker, president of the Association and rector of Groton School, whose son is one of the graduates.

Re-activated School

The Episcopal Theological Seminary in Kentucky recently conferred the degree of bachelor in divinity upon four members of its spring graduating class, the first class to graduate since the seminary was re-activated in 1951. Bishop Moody of Lexington, rector of the seminary, delivered the commencement sermon. [See also L. C., June 13th].

Degree to 53

The political, social, and economic problems of our times had their origin in the repudiation of the Christian understanding of life, said Dr. John H. Hallowell, professor of political science at Duke University, in his address to the graduation class of General Theological Seminary, New York.

Bishop Washburn of Newark, chairman of the seminary's board of trustees, presented diplomas to 53 graduates.

Two Bishops receiving the honorary degree of Doctor of Sacred Theology were Bishop Brady, Coadjutor of Fond du Lac, and Bishop Reeves of Johannesburg, South Africa, whose degree was awarded in absentia.

The degree of Doctor of Sacred Theology was conferred upon the Rev. Frank S. North of the faculty of Nashotah House, Nashotah, Wis.; and the Rev. Eusebius Stephanou, pastor of St. Nicholas' Greek Orthodox Church, Ann Arbor, Mich.

CHANGES

Appointments Accepted

The Rev. Rudolph M. Bangert, formerly rector of Emmanuel Church, Corry, Pa., is now assistant of St. Mark's Church, Shreveport, La., and chaplain of St. Mark's School. Address: 944 Unadilla.

The Rev. Pope F. Brock, Jr., formerly assistant of St. Mark's Church, Candor, N. Y., is now assistant of St. Thomas' Church, Garrison Forest, Owings Mills, Md. Address: Burnside Farms, Eccleston, Md.

The Rev. Paul D. Collins, formerly assistant of St. Clement's Church, Philadelphia, is now assistant of the Church of St. Michael and St. Mark, Brooklyn. Address: 230 Adelphi St., Brooklyn 5.

The Rev. A. Chandler Crawford, formerly rector of Christ Church, Xenia, Ohio, is now rector of Trinity Church, Hannibal, Mo. Address: 213 N. Fourth St.

The Rev. Julian F. Dozier, who was restored to the priesthood in March, is now assistant of St. Andrew's Church, Manhattan, New York.

The Rev. Samuel Stevenson Elliston, formerly vicar of St. Thomas' Church, Wetmore, Kans., will on July 1st become rector of St. Mary's Church, Blair, Neb. Address: 204 W. Grant St.

The Rev. Arthur F. Gibson, formerly vicar of St. Titus' Mission, Philadelphia 42, is now rector of St. Stephen's Church, Mount Carmel, Pa. Address: 104 S. Maple St.

The Rev. Charles H. Griswold, formerly in charge of Holy Trinity Church, Essex, Baltimore, will on July 1st become rector of St. Mary's Church, Emmorton, Edgewood, Md. Address: RFD Emmorton Rd., Edgewood, Md.

The Rev. R. Frank Hipwell, formerly curate of St. James' Church, Alexandria, La., is now in charge of the Church of the Holy Cross, Shreveport, La. Residence: 930 Cotton St.

The Rev. C. Clyde Hoggard, formerly vicar of St. John's Church, Tulsa, Okla., was recently instituted as rector. St. John's, located in the south section of Tulsa on a property of five acres, became an organized mission in 1952 and a parish this year.

St. John's building fund campaign has exceeded its goal and plans are now being drawn for a new church building and for completion of the parish house. A successful Sunday school, organized on a departmental basis, serves between 400 and 500 children and is conducted in two sections, at 9:15 and at 11.

The Rev. John G. C. Mainer, former rector of St. James' Church, Long Branch, N. J., is now assistant of the Church of the Transfiguration, New York. He will continue work for a master's degree at General Theological Seminary. Address: 1 E. 29th St., New York 16.

The Rev. J. Dean Maurer, formerly curate of St. James' Church, Wichita, Kans., is now in charge of the Church of Our Merciful Saviour, Kaufman, Tex., and St. Timothy's, Seagoville. Address: Kaufman.

The Rev. David B. Mulford, who was recently ordained deacon, is now serving as assistant of St. John's Church, Yonkers, N. Y.

The Rev. Sydney R. Olorenshaw, formerly rector of St. Ambrose's Church, Chicago Heights, Ill., is now assistant of St. Mary's Church, Staten Island, New York, and is in charge of All Saints', Staten Island. Address: 18 Livermore Ave., Staten Island 2.

The Rev. David O. Trauger, rector of the Church of the Good Shepherd, Kensington, Philadelphia, is now also dean of the convocation of North Philadelphia.

The Rev. John R. B. Vance, formerly rector of St. James' Church, Kent, Wash., will on August 1st become rector of Christ Church, Oswego, Ore. Address: 208 Fifth St.

The Rev. Warner C. White, formerly in charge of St. Cyprian's Mission, Chicago, is now in charge of St. Dunstan's Mission, Westchester, Ill. Address: 1411 Newcastle Ave.

The Rev. Robert L. Williams, formerly assistant of the Church of the Holy Communion, Paterson, N. J., is serving on the staff of St. Christopher's Chapel, Trinity Parish, New York.

The Rev. Willard G. Wilson, Jr., formerly rector of St. Paul's Church, Trappe, Md., is now rector of St. James' Church, Westernport, Md.

The Rev. Charles J. Wood, who was ordained deacon in February, and has been assistant of St. Paul's Church, Manhattan, Kans., and pro-

fessor in the School of Music at Kansas State College, Manhattan, is now in charge of St. Luke's Church, Wamego, Kans. Address: 700 Ash, Wamego.

Resignations

The Rev. Charles Hibbard has resigned as canon to the ordinary of the diocese of Oregon. Canon Hibbard, who is also a retired Navy officer with the rank of Commander, will travel extensively throughout the United States with his wife before settling in the South.

The Hibbards have bought a 27-ft. trailer in which they intend to make a leisurely tour of the countryside. They hope eventually to settle in Florida. The Hibbards have as their permanent mailing address: 2814 King St., Augusta, Ga.

The Rev. Bertram John Mortlock, who has been serving St. Mark's Church, Yonkers, N. Y., retired on June 1st. Address: RD 1, Washington, N. J.

Changes of Address

The Rev. Manning B. Bennett, rector emeritus of St. Stephen's Church, New Hartford, N. Y., should be addressed at 146 Erwin St., Boonville, N. Y.

The Rev. John R. Bill, who is serving St. Peter's Church, San Pedro, Calif., formerly addressed at 1011 S. Mesa St., should now be addressed for all mail at 1650 W. Ninth St.

The Rev. William E. Blewett, who recently accepted the rectorship of St. Mark's Church, Moscow, Idaho, will travel in Europe with Mrs. Blewett during July and August, taking up his new work in Idaho on September 1st.

The Rev. William G. Frank, who recently became associate rector of St. Paul's Church, Alexandria, Va., should be addressed at 417 S. Washington St.

The Rev. John R. Fredricks, formerly rector of St. Christopher's Church, Boulder City, Nev., may now be addressed at Holy Cross Monastery, West Park, N. Y., where he is a postulant.

The Rev. Howard S. Hane, assistant of St. Thomas' Church, Fifth Ave. and Fifty-Third St., New York, makes his home at 109 E. Seventy-Third St., New York 21.

The Rev. Ellsworth Koonz, who has been rector of Calvary Church, Saginaw, Mich., may now be addressed at General Theological Seminary, Chelsea Square, New York 11, where he is doing graduate work on a full scholarship.

The Rev. Richard C. Littlehales, who was ordained deacon [L. C., May 23d] should not be addressed at 1833 S.W. Third Ave., Portland, Ore. His correct address is 1880 S.W. Third Ave., Portland 1, Ore.

The Rev. Edgar R. Walker, who is serving St. John's Church, Worcester, Mass., has moved from Hackfeld Rd. to a new rectory at 10 Devens Rd., Worcester 6.

Ordinations

Priests

Dallas: The Rev. Myron Dalbert Herrick was ordained priest on May 29th at St. Matthew's Cathedral, Dallas, by Bishop Mason of Dallas. Presenter and preacher, the Very Rev. Dr. G. G. Moore. To be in charge of Holy Trinity Church, Bonham, Tex., and St. Mark's, Honey Grove, with residence at Bonham.

Maryland: The Rev. James E. Cantler was ordained priest on May 27th at St. Paul's Church, Baltimore, by Bishop Powell of Maryland. Presenter and preacher, the Rev. Dr. H. L. Doll. To be assistant of St. Paul's. Address: Brooklandville, Md.

Ordained to the priesthood at the same service was the Rev. Jon C. Crosby, Jr., who was presented by the Rev. J. C. Wood, and will also be assistant of St. Paul's. Address: 830 Milford Mill Rd., Baltimore 8. He formerly served the Church of the Ascension and Prince of Peace, Baltimore.

The Rev. Victor S. Ross, Jr. was ordained priest on May 31st by Bishop Powell of Maryland at St. James' Church, Mount Airy, Md., where the new priest will be assistant. He will also serve St. Paul's, Poplar Springs. Presenter, the Rev. L. P. Vauthier; preacher, the Rev. M. D. Ashbury. Address: Box 155, Mount Airy.

Western New York: The following deacons were ordained to the priesthood recently by Bishop Scalfie of Western New York:

The Rev. R. Channing Johnson, on May 7th, at

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MEMORIAL, RESOLUTION

AT A RECENT MEETING of The Vestry of St. Stephen's Episcopal Church, Port Washington, in the Diocese of Long Island, New York, the following preamble and resolutions were passed: "St. Stephen's Church having by the death of Judge Charles N. Wysong, Senior Warden, lost an ardent Churchman, a loyal supporter and a true friend, and The Vestry having lost a wise adviser and earnest worker. BE IT RESOLVED, that The Vestry of St. Stephen's Church hereby formally and officially express our deep sense of loss in the death of Judge Wysong, our Senior Warden, and be it further RESOLVED, that the sympathy of The Vestry be extended to the family of our late associate, and that these resolutions be spread in full upon the minutes of this meeting and become a part of the permanent records of this Parish, and that a copy of the resolutions be forwarded to the family of Judge Wysong and also to The Living Church for publication." The Rev. William J. Woon, D.D., Rector; Abbott H. Brown, Clerk of The Vestry.

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CHANGES

St. James' Church, Batavia, N. Y.; the Rev. Edward H. Kryder, on May 8th, at St. John's, Wilson; the Rev. Kenneth L. Seitz, on May 14th, at Calvary Church, Williamsville; the Rev. John R. Whiteford, on May 15th, at Trinity Church, Warsaw, N. Y.; the Rev. Edward P. Miller and the Rev. Lloyd G. Patterson, on May 22d, at St. Peter's, Niagara Falls; the Rev. William J. Youngman, on May 24th, at the Church of the Epiphany, Niagara Falls; the Rev. Richard H. Baker, on May 27th, at St. John's, Buffalo; and the Rev. Richard B. Duncan, on May 29th, at St. Simon's, Buffalo.

Deacons

An unusual service of ordination was held as part of the centennial celebration of the Berkeley Divinity School, from which all but one of the ordinands (the Rev. Thomas Fleener) graduated on the previous day, which was June 1st. The Rt. Rev. Dr. Herbert William Hall, Bishop of Aberdeen and Orkney, was the preacher at the service. Ordained for the various dioceses were:

Colorado: Ernest John Alt, presented by the Rev. R. B. Kalter, ordained by Bishop Gray of Connecticut, assisted by the Suffragan, and acting for the Bishop of Colorado.

Connecticut: Russell Lelan Deragon, presented by the Rev. W. E. Traub; Donald Newell Hungerford, presented by the Very Rev. L. M. Hirschson; John Charles Kimball, presented by the Rev. H. L. Woolvorton; and Franklin Kenneth Robinson, presented by the Rev. W. E. Traub. All were ordained by Bishop Gray of Connecticut, assisted by the Suffragan.

Dallas: (Ordained by Bishop Mason of Dallas) Eugene Charles Dixon, presented by the Rev. G. K. Miltenberger; William Joseph Fleener, presented by the Rev. R. Q. Kennau; and Thomas Walter Fleener, by the Rev. B. M. Bennett, Jr.

Los Angeles: (By Bishop Bloy of Los Angeles) James Earle Annand, presented by the Rev. W. L. Kite; John Lawrence Bogart, presented by the Rev. E. J. Cook; and Robert Emmett Henry, Jr., presented by the Rev. W. D. Brown.

Louisiana: (By Bishop Jones of Louisiana) Harold Ray Bott, presented by the Rev. D. W. Kennedy.

Maine: (By Bishop Loring of Maine) Peter Gordon Taylor, presented by the Rev. E. H. Maddux, SSJE.

Michigan: Arthur Albert Archer, presented by the Rev. E. R. Taft, ordained by the Bishop of Aberdeen, acting for the Bishop of Michigan.

Montana: Thomas Owen Sargent, presented by the Rev. S. K. Elmslie; ordained by the Bishop of Aberdeen, acting for the Bishop of Montana.

Pennsylvania: Harold Raymond Bronk, Jr., presented by the Rev. H. B. Hannibal; ordained by the Bishop of Aberdeen, acting for the Bishop of Pennsylvania.

Salina: Donald Buckley Pierce, presented by the Rev. I. A. Evans; ordained by Bishop Nichols of Salina.

Western Massachusetts: Sherrill Bronson Smith, Jr., presented by the Rev. Sherrill Bronson Smith; ordained by Bishop Lawrence of Western Massachusetts.

New Jersey: On May 8th in Trinity Cathedral, Trenton, N. J., seven men were ordained to the diaconate and one to the priesthood by Bishop Gardner of New Jersey:

James DiRaddo, assigned to Grace Parish, Linden, N. J., also in charge of the chapel at Sunnyside; C. A. Lambelet, curate of Christ Church, New Brunswick, also in charge of work with Episcopal Church students at Rutgers University; John A. Van Sant, curate of Christ Church, Woodbury, N. J.; Donald G. Albury, curate of Grace Church, Merchantville, N. J.; and William H. Payne, who will serve St. John's, Fords, N. J.

The new deacons leaving the diocese are William P. Hangaard, who will serve St. James', Brewster, Wash., and the Church of the Transfiguration, Twist, and David B. Mulford, who will be in Yonkers, N. Y.

Marriages

Miss Kathleen May McBratney and the Rev. John Philip Ashe, II, assistant of St. Luke's Church, Monrovia, Calif., were married at St. Luke's Church on May 22d. Address after August 1st: 308 S. California Ave.

Births

The Rev. P. M. Letarte and Mrs. Letarte, of St. Barnabas' Church, Havana, Ill., announce the birth of their first child, Peter Brewster, on February 12th.

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RETREATS

HOLY CROSS RETREATS: For Seminarists, at the House of the Redeemer, New York City. September 13th to 17th. Write Sister-in-Charge, C.S.M., 7 East 95th Street, New York 28.

For Seminarists, at Holy Cross September 6th to 10th.

For Priests, at Holy Cross September 13th to 17th. Notify Guestmaster, O.H.C., West Park, New York. (All retreats begin Monday 6 P.M., and end after Friday breakfast.)

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

SUMMER CAMPS

CHICKADEE, GROTON, N. H. 40 girls 5-17; 40 boys 5-15. In separate sections. Modern cabins and facilities. Adult staff including Clergy. A private Episcopal Camp for Episcopians. \$300. 8 weeks; \$160. 4 weeks. Rev. & Mrs. R. L. Weis, 721 Douglas Ave., Providence 8, R. I.

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THE LIVING CHURCH

DEATHS

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

Edward H. Bonsall, Priest

The Rev. Edward H. Bonsall, Jr., of Swarthmore, Pa., retired, died May 24th after a long illness. He was 65 years old.

Mr. Bonsall had specialized in youth service in the Church. For many years he served as youth director for the Pennsylvania State Council of Christian Education in Philadelphia, Pa.

At one time he was professor of religion and vice president of Parsons College, Fairfield, Iowa. He also had been counselor for the El Guacio Christian Service Center in Puerto Rico under the Presbyterian Board of Missions.

Surviving are his wife, Emily Schroeder Bonsall, three daughters, a brother, and eight grandchildren.

Llewellyn Hastings, Priest

The Rev. Llewellyn Burton Hastings died May 28th at the Milwaukee, Wis., County General Hospital. He was 80. Fr. Hastings became ill last January while celebrating the Holy Communion at St. John's Church, Milwaukee, Wis., and had been hospitalized ever since.

Born in Fitchburg, Mass., he was a graduate of the University of the South and Western Theological Seminary. He was ordained to the priesthood in Chicago in 1909, at which time he served on the cathedral staff of that city. He was also director of the Chicago Home for Boys for two years.

During the early years of his ministry he served at St. John's Church, Elkhart, Ind., and St. James' Church, Manitowoc, Wis. In 1913 he joined the staff of St. Alban's School for Boys, Sycamore, Ill., where he remained until 1927. From 1927 to 1929 he was chaplain of St. Francis' House, Madison, Wis. He became rector of St. John's Church in Milwaukee in 1929 and resigned from that cure in 1946.

Since 1946 Fr. Hastings has spent the winter months assisting at the Cathedral in Orlando, Fla., and was, for a time, vicar of St. Andrew's, Monroe, Wis. At the time of his illness, Fr. Hastings was taking the Wednesday morning celebration at St. John's, Milwaukee, and doing occasional supply work in the diocese.

Joseph W. B. Stewart, Priest

The Rev. Joseph Westra Barnes Stewart, vicar of the former Memorial Church of the Holy Comforter, Philadelphia, Pa., from 1919 until 1944, died at his Philadelphia home March 23d. He was 77.

Mr. Stewart was ordained deacon and priest in 1906. He served charges in Canada from 1906 until 1911. In 1911 he went to Philadelphia where he was in charge of social service and missionary work at St. Peter's Church from 1911 to 1919.

He is survived by his wife, the former Margaret Strauchon, and by a sister.

Ella W. Bray

Miss Ella W. Bray, a retired school teacher, died June 4th in Yarmouth, Mass., at the age of 87. One of the places where she taught school was St. Mary's Boarding School for Girls, Knoxville, Ill.

Grace Baer Crump

Grace Elizabeth Baer Crump, San Marino, Calif., died April 17th. She was the wife of Judge Guy Richards Crump, director of lay readers' training for the diocese of Los Angeles and prominent in the layman's program.

Mrs. Crump was active in the Woman's Auxiliary of St. Edmund's, San Marino, for many years before confined to her home by illness.

Louis Barcroft Runk

Louis Barcroft Runk died at Philadelphia, Pa., May 12th at the age of 80.

Mr. Runk, an attorney since 1896, was treasurer of the diocese of Pennsylvania's Cathedral Church of Christ, Roxborough, Philadelphia. He was a vestryman of St. Peter's Church, Germantown, Philadelphia, and a frequent delegate from that parish to the diocesan convention. Mr. Runk was a former president of the Church Club of Philadelphia.

He is survived by his wife, Mary A. Rankin Runk, a son, and two daughters.



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

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

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;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

WASHINGTON, D. C. (Cont.)

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

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

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Hwy.
Rev. W. O. Hanner, W. J. Bruninga
Sun 7, 8, 10; HC Daily; C Sat 5-6, 7-8

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

(Continued on page 24)

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

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

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



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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 Streets
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

FORT WAYNE, IND.

TRINITY W. Berry at Fulton
Rev. Geo. B. Wood, r; Rev. Geo. W. De Graff, ass't.
Sun H Eu 7:30, 9, MP 11, 1 S Cho Eu 11

WATERVILLE, MAINE

ST. MARK'S Center St., nr. Post Office Sq.
Sun 7:30, HC 11, HC & MP Alternate Sundays

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
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 (Sung), 11 (low); Daily 7; C Sat 5-6

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

MINNEAPOLIS, MINN.

GETHESEMANE (downtown) 4th Ave. and 9th St.
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;
Wed & HD 10:30; EP Daily 5

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes St., Downtown
Rev. Charles T. Cooper
Sun Masses: 7:30, 9, 11

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,
Wed 10:30

TRINITY Euclid and Washington
Rev. A. E. Walsley, Rev. A. M. Mac Millan
Sun 9 (Sung); Tues 6:45; Thurs 10; Sat 5-6

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. A. J. Miller, r
Sun 8, 11 (HC on 1 S); Fri 9:30 Lit & HC; HD
9:30 HC; C by appt

SEA GIRT, N. J.

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

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS'
Sun: 8, 10, 5:15; Weekdays: 7:30, 5:15, also
Wed 12:05

BUFFALO, N. Y.

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

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 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; Wkdys HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); MP 8:30; Ev 5. The daily offices are
Cho ex Mon

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

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

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 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roeliff H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Daily 12:10 & 5:15 ex Sat.

THE PARISH OF TRINITY CHURCH

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

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

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

NEW YORK, N. Y. (Cont.)

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

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

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

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Roger P. Rishel, c
Sun 8, 9:15, 11; Daily Int 12:15; MP & HC Wed,
Thurs, Fri & HD

CINCINNATI, OHIO

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ASCENSION Ellsworth & Neville
Rev. A. Dixon Rollit, r
Sun 8, 9, 11; Mon 8 MP; Tues 10 HC Spiritual
Healing; Wed 7 HC; Thurs 7:30 College Students
HC; Fri 8 HC

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

MIDLAND, TEXAS

TRINITY Rev. George Morrel, r
1412 West Illinois Ave.
Sun 8, 9:30, 11

SAN ANTONIO, TEXAS

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

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
Very Rev. Richard W. Rowland, dean; Rev. Elvin R.
Gallagher, ass't.
Sun HC 8, Family Eu 9:30, MP 11 (ex Cho r,
1 S); Weekday Eu Wed 7; Thurs & HD 10:30;
C by appt

BELLOWS FALLS, VERMONT

IMMANUEL Rev. Robert S. Kerr, r
Sun 7:30 MP, 8 HC, 10 HC; Wed & HD 8 HC;
Fri 9 HC

MADISON, WIS.

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

VANCOUVER, CANADA

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

LONDON, ENGLAND

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

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