

# The Living Church

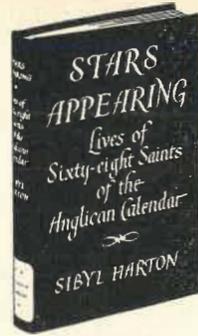
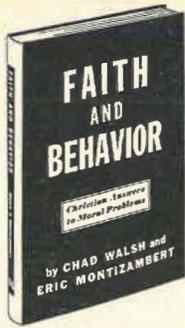
January 30, 1955

Price 20 Cents



GFS: The world, the Church, and the girls [p. 6].

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## LETTERS

*LIVING CHURCH* readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

### Armed Forces

The appeal of the Armed Forces Division of the national Church for additional Episcopal chaplains to serve our men in the Armed Services raises a question, "Why is the Episcopal Church unable to fill its quota of chaplains?" Undoubtedly there are many contributing causes. Chief among them, however, is the fact that this is the responsibility of the entire Church, and a responsibility the entire Church has not accepted.

Of the 88 dioceses and missionary districts in continental United States 43 of them have none of their clergy on active duty as chaplains. As a matter of fact, there are no Episcopal Church clergy from the state of Virginia serving as chaplains; yet that state has three dioceses with a total number of 270 clergy canonically resident. The state of Illinois has only one Episcopal chaplain on active duty, with the three dioceses reporting 231 canonically resident clergy. The list could be endless. The diocese of Connecticut, with 221 clergy, has only one man on active duty, and the diocese of Massachusetts, with 266 canonically resident clergy, has but one such.

There is of course a brighter side of the picture. The dioceses of Washington and South Florida each have five clergy on active duty as chaplains, the former having 130 clergy and the latter 116. Los Angeles with 231 clergy has four men on active duty, as does New York with 393, Pennsylvania with 269, and Long Island with 216. Upper South Carolina, with only 42 clergy, also supplies four chaplains.

There are 7,000 clergy in the Episcopal Church, and we need at all times 150 chaplains on active duty, which means that one of our every 45 clergy should be in service. The only answer is for each diocese to try to supply chaplains in proportion to the number of clergy they use at home. Ultimately, of course, every priest under 32 years of age must face the fact that God may well want him to serve the Church in the vitally important missionary activity of the chaplaincy.

(Rt. Rev.) **HENRY I. LOUITT**,  
Chairman, Armed Forces Division,  
National Council.

Winter Park, Fla.

### Name of the Church

Congratulations on your editorial, Names of the Church [L. C., January 2d].

It is entirely reasonable—in fact, unanswerable. I can only hope that you will have more success in convincing the Church on this matter than your two immediate predecessors did.

In the same mail I received a copy of the Official Report of Proceedings of the Anglican Congress. This report contains substantially the same listing of churches as in your editorial. Turning the page,

*The Living Church*

I find a list of "Archbishops, Presiding Bishops, and Metropolitans present at the Congress." There are 13 of these. Twelve of them are given the title "The Most Reverend." One of them—the Presiding Bishop of the Protestant Episcopal Church in the United States of America—is described as "The Right Reverend."

Can anyone cite adequate authority for giving our Presiding Bishop a different (and lesser) title from all others in the Anglican Communion?

CLIFFORD P. MOREHOUSE,  
Vice President,  
Morehouse-Gorham Co.

New York City.

Your conclusion that the best name for our national province of the Church is "The Episcopal Church in the USA" is most sensible and right. Most of us call ourselves, and are called, "Episcopalians," and in any list of religious groups, we look under "E" to find ourselves.

"Protestant" and "Anglican" are accidental and transitory features of the Church, and it will be good when these words become meaningless. On the other hand, the Church always has had, and always will have, certain permanent characteristics, expressed in such adjectives as One, Holy, Catholic, Apostolic, Christian, Orthodox—and Episcopal. "Episcopal" should be our world-wide name, since we have episcopal, rather than papal, leadership.

(Rev.) ROY PETTWAY,

Rector, Church of Our Saviour,  
Atlanta, Ga.

I note in the issue of *Time* magazine dated December 13, 1954, that the National Council of Churches of Christ in the USA is spoken of as including 30 denominations, Protestant, Anglican, and Orthodox.

It is interesting to note that this is the National Council, not the international council. Therefore, it seems to me that the title of "Anglican" has already been given to the Episcopal Church by our Christian friends of other obediences. That is good. Let us go along with them. We are the Anglican Communion in the USA.

But I would go further than His Grace, the Archbishop of Quebec, who, at Minneapolis, suggested that the world name of our Communion be Anglican. It already is. I would suggest (and I am no partisan in suggesting this, I don't even belong to the ACU) that we should know our branch of the Church throughout the world as the Anglo-Catholic Church. We already have the Roman Catholic, the Greek Catholic, the Polish National Catholic, the Old Catholic etc. We claim to be a branch of the Catholic Church. Let us be bold and use the name.

Our Canadian brethren are in the throes of finding a less cumbersome name for themselves because most Canadians of Anglican obedience find it unduly laborious to identify themselves like this: "Oh, I am Church of England in Canada you know." We Americans find it a bit ridiculous to say, "Oh, are you Protestant Episcopalian? I am Protestant Episcopalian, too." Verbiage has long been the bane of

our Communion. Let us strike out all unnecessary words and state in plain English (or whatever the language spoken happens to be) what we claim to be—Anglo (or if you prefer, Anglican) Catholic.

(Rev.) GEORGE A. BRANT,  
Rector, St. John's Church.

Dover, N. J.

I have noticed with interest Miss Elizabeth B. Scott's letter [L. C., January 9th] relative to the name of our Church. The corporate title, "the Protestant Episcopal Church in the United States of America" is, everyone will admit, altogether too long. When the three principal Methodist bodies consolidated recently they took the title, "The Methodist Church."

To exactly describe our Church, I think it should be "the Anglican Protestant Catholic Episcopal Church in the United States of America," but this title would be altogether too long. Therefore, why not simply take the title "The Episcopal Church" and let it go at that.

One trouble with the present title is that, when translated into a foreign language, say Chinese, or Japanese, you get the title "the Kicking Bishops' Church." This certainly it is *not*. Therefore, my suggestion is, as I said, just "the Episcopal Church."

LYMAN D. BAILEY  
State Agent,

Merchants Fire Insurance Co.  
Syracuse, N. Y.

### Society of King Charles

I recently became secretary of the American branch of the Society of King Charles the Martyr. . . . The society was organized in London in 1894, the separate American branch in 1951.

The "Objects" of the Society are:

(1) Intercessory prayer for the Church of England and Churches in communion therewith.

(2) Promotion of a wider and better observance of the Feast of January 30th [Date of the beheading of King Charles I, 1649].

(3) Work for the reinstatement of the Feast of King Charles the Martyr in the calendar of the Book of Common Prayer.

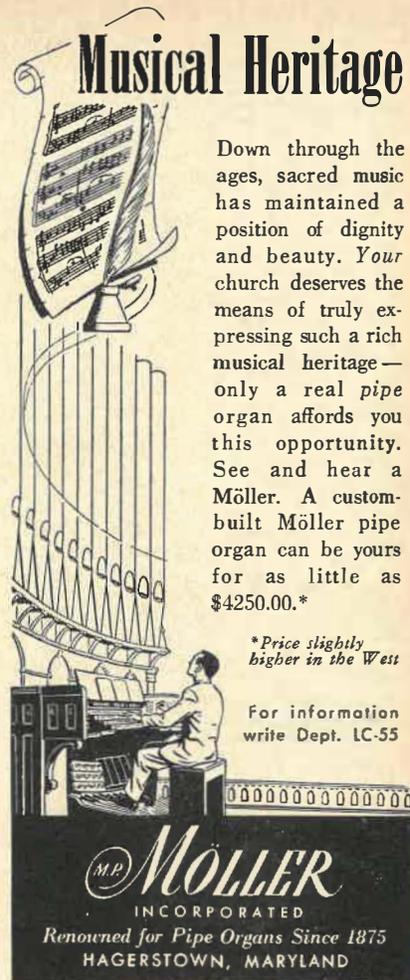
(4) The propagation of true knowledge about the life and times of King Charles the Martyr.

(5) Helping to build and equip churches dedicated in honor of King Charles the Martyr. . . .

There are at least three parishes in the American Church dedicated to King Charles the Martyr: at Fort Morgan, Col., Daingerfield, Tex., and St. Charles, Ill. American dues are a dollar a year, including the quarterly; and there is a bronze medal available if desired, at 50 cents extra. American members should send their dues to me [at 1405 W. 32d St., Austin, Tex.], to be forwarded to London. . . . Generally speaking, no two members of the American branch live in the same city, so it is not practical to have meetings and activities, etc.

ELIZABETH CARNAHAN,  
(Mrs. Arthur L.).

Austin, Tex.



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## National Council of Churches

From the report [L. C., December 26, 1954] of the meeting of our National Council held December 7th to 9th, it appears that as a result of the action of our Presiding Bishop, following the protest by the diocese of Pennsylvania, the General Board (executive committee) of National Council of Churches recognizes "some measure of responsibility" for the contents of publications bearing the imprint either of NCC or of one of its units, and finds it "important, therefore, that the units and staff of the Council exercise care in defining the status of publications." Those bearing the name of an author, and also "study materials" (bearing the name of a unit?) should "bear some such statement" as that the publication in question "is not necessarily to be construed as representing an official position of the National Council of Churches or its units."

Now let us assume that NCC is careful not to put its own imprint on any publication of a doctrinal character, and that all publications initiated or sponsored by its units carry the "not necessarily" clause quoted above, but that these publications continue to misrepresent or to attack doctrines held in common by Anglicans, Romans, and Orthodox, where are we then? We are exactly where we were before.

What the Episcopal Church, as a constituent member of NCC, has a right to demand, is that NCC cease putting out publications of a doctrinal character. The issuance of such publications by NCC or any of its units is a breach of faith. Let us hear no more statements that NCC does not in any way interfere with the faith or the organization of its constituent members so long as it continues in fact to do so.

SPENCER ERVIN,

President, American Church Union,  
Bala-Cynwyd, Pa.

## Student Mission

In June of this year the Anglican Society of the University of Sydney, Australia, will sponsor a mission to the University which will be conducted by Fr. Charles Preston, S.S.F.

May I commend this ambitious endeavor of faith by a young society to the prayers of the religious communities, Canterbury Clubs, and all who, in this country, share their hope that the Gospel, in all its fullness, might be proclaimed in all the Universities of our world?

(Rev.) JOHN C. VOCKLER

New York City

## The Lord's Prayer

I read with much interest your editorial on suggested changes in the Lord's Prayer [L. C., November 21, 1954].

For many years it has been my thought that if it is God's will to lead us into, or to subject us to, temptations we should not ask otherwise. Believing as I do, I make my prayer "give us strength to overcome temptations and deliver us from evil."

This to me is the proper approach, regardless of what the literal translation may be.

HENRY MACRAE PINNER  
Suffolk, Va.

# The Living Church

Established 1878

A Weekly Record of the News, the Work,  
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 sometimes. 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

JANUARY							FEBRUARY						
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16	17	18	19	20	21	22	20	21	22	23	24	25	26
23	24	25	26	27	28	29	27	28					
30	31												

### January

- 4th Sunday after Epiphany.  
West Texas council, to February 1st.

### February

- Convention of diocese of Maryland, Frederick, to 2d.  
California convention.
- The Purification.  
Michigan convention.
- Septuagesima Sunday.
- Southwestern Brazil convocation, to 13th.
- Panama Canal Zone convocation.
- Sexagesima Sunday.  
Annual meeting, Episcopal League for Social Action, Newark, N. J.  
Honolulu convocation.
- Southwestern Brazil council.  
Puerto Rico convocation, to 16th.
- Arizona convocation, to 17th.
- Quinquagesima Sunday.  
Brotherhood Week, to 27th.
- Ash Wednesday.
- St. Matthias.
- Cuba convocation, to 27th.
- 1st Sunday in Lent.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.  
Member of the Associated Church Press.

## SORTS AND CONDITIONS

THE MANAGING editor of THE LIVING CHURCH is the person who does work for which the editor gets the credit. He (or she) is the one to decide what goes into each weekly issue, what is to be featured and what subordinated, how it is to be illustrated, or whether it is to be left out.

IN ADDITION, the managing editor keeps track of the total range of national and international Church events and assigns and alerts correspondents to cover them; supervises typesetting, make-up, proofreading; notifies sales and promotion of items of special interest to particular groups; and does a few other things.

THIS complex and vital task has been performed since May 1, 1952, by Miss Alice Welke, a young graduate of Marquette University School of Journalism who came to THE LIVING CHURCH in 1949 as copy editor and your columnist's secretary. I never have been able to keep a secretary for very long, and Alice was promptly promoted to news editor, becoming managing editor upon the reorganization of THE LIVING CHURCH as a non-profit institution. Fr. Lightbourn, her predecessor as managing editor, became assistant editor, continuing also as literary editor. Besides running the book review department, Fr. Lightbourn writes many of the editorials, practically all of the "Tuning In," and keeps an expert eye on all matters theological, biblical, terminological, liturgical, etc., throughout the magazine.

ALICE is leaving us at the end of January to write service manuals for the U.S. Army in San Antonio, Tex. We all regret her departure very much, and would regret it more if we were not placidly confident that she will be back with us in a few years with some valuable outside experience to enrich her considerable present talents. In the meantime, the army will probably hit a new high in literate, readable service manuals.

TAKING her place as managing editor will be Mrs. Harold F. Drysdale — Jean Drysdale, who will be undertaking her third tour of duty in this position. She served for two years during World War II, when Clifford Morehouse was on leave of absence for military service; and again for a short period in 1948-1949. Between times, as family responsibilities permitted, she has usually been connected with THE LIVING CHURCH in some part-time capacity, and she has been serving for the past year as manuscript editor.

JEAN came to THE LIVING CHURCH in 1941 as copy editor. Policy does not require an Episcopalian in this position, and both she and Alice, as well as a number of others who have held it, read themselves into the Episcopal Church by becoming familiar with it as seen in the pages of THE LIVING CHURCH. Whenever people tell us we are too controversial, or that we emphasize the

seamy side of things too much, I think of the steady stream of confirmations that have taken place among our copy editors.

NOTHING on God's green earth, friends, is superior to the truth, the whole truth, and nothing but the truth. This applies not only to truth for its own sake, but to truth as the best kind of propaganda, as an instrument for compelling loyalty, conversion, dedication, and the last full measure of devotion. That is the principle on which THE LIVING CHURCH has always staked its existence, and it has been demonstrated time and time again in the interior life of THE LIVING CHURCH office.

THIS IS the journalistic tradition which our managing editors have carried forward with distinction. Sometimes they have been priests, sometimes laymen, sometimes women. This is the first time that a woman has succeeded a woman in the position, although there was a period during the war when your columnist was the only male member of the office staff.

THE QUESTION in the selection of a managing editor is not one of sex or ecclesiastical status but of skill, character, and capacity to see Church life steadily and see it whole.

IT IS a joy to be associated with such competent and consecrated personnel as Jean Drysdale and Alice Welke, not to mention the other members of the staff and our authors and correspondents around the world, clerical and lay, male and female. What they bring you week by week is not really a commodity, like a loaf of bread or an automobile, but a service — a weekly report on the news, the work, and the thought of the Episcopal Church.

THE REPORT is conveyed to you by ink applied to paper, a thing, a magazine, which you can hold in your hand and set on a table as a coaster for a drinking glass, or use to amuse the baby or light a fire. The paper is worth about 2 cents a copy before it is printed, but of course it is ruined by the printing and is almost worthless as scrap.

THE SERVICE is what matters — the fact that knowledgeable friends and servants all over the world are constantly on the alert to keep you informed on everything that happens in the life of the Church — everything interesting, important, significant, or valuable in the day-by-day, week-by-week, year-by-year warfare of this segment of God's army against the forces of sin, satan, and death. The ink on the paper forms words, the words fall into sentences and paragraphs, and out of these flash the facts, ideas, hopes, fears, prayers, cries of joy or pain, alarms and excursions, the pride, pomp, and circumstance, the suffering and privation, the deep speaking to deep, that express the life of a living Church following in the footsteps of her living Lord. PETER DAY.

## CONVENTION

## Manager Appointed

The Rev. Paul R. Savanack, rector of St. Peter's Church, Queen Emma Square, Honolulu, has been appointed manager of the 58th General Convention, to be held in Honolulu next September. The vestry<sup>1</sup> of St. Peter's has released him from all parochial duties except religious services until Convention is over.

Mr. Savanack served in Ohio before entering the Chaplaincy Corps in World War II. He came to Hawaii to be vicar of Christ Church, Kilauea, Kauai. Later he was transferred to the Hawaii Episcopal Academy at Kamuela on the Island of Hawaii as headmaster, and also served as archdeacon of Hawaii. He came to St. Peter's in 1952.

As Convention manager, he will coordinate all the arrangements for Convention, with the help of a large committee of clergy and laity headed by Arthur G. Smith, Convention chairman. Bishop Kennedy of Honolulu is honorary chairman.

A Convention office has been set up in one of the school rooms of St. Andrew's Priory adjacent to the diocesan office.

## GFS

## With Dancing and Praying

By JANE HARGATE\*

London's staid old Royal Albert Hall will house an American square dance one day next June. With the dance American teen-age members of the Girls' Friendly Society will add their demonstration of a native type of group recreation to a gathering of historic significance. After the brief merriment of the dance the girls will join in solemn purpose with teen-agers of other countries to present a pageant "depicting the triumph of positive qualities and virtues over the negative and destructive forces of evil through the working together of the people of the Church everywhere."

The first World Assembly of the Girls' Friendly Society will be held in England in June at the invitation of the British GFS. Places have been reserved

\*GFS director-at-large.



REV. PAUL R. SAVANACK  
Release from vestry.

for 20 girls to attend from the United States. Eight of these will go as provincial delegates; all will be approved on the basis of leadership qualifications. American participation in the World Assembly has been endorsed by national Church leaders as an important venture in strengthening world relationships.

In addition to the festivities scheduled for June 11th in Royal Albert Hall delegates to the World Assembly will share in a leadership conference on the Isle of Wight and in visits to the GFS in Ireland, Scotland, and Wales.

While this is happening on the far side of the Atlantic, across the Pacific in Japan a different sort of celebration will be in preparation. GFS branches in Kyoto, Osaka, Hokkaido, and Tokushima will be making ready to welcome home Mariko Kobayashi as the first national secretary of the Girls' Friendly Society in the Nippon Seikokwai.

Miss Kobayashi, a young woman who was formerly a teacher at St. Stephen's School, is spending the current academic year at St. Margaret's House, Berkeley, Calif., on a scholarship granted by the Woman's Auxiliary of the United States. She is taking graduate courses in religious education and group work as preparation for the new position as secretary of the GFS in Japan.

The most recent and rapid growth of the GFS is in Japan, within the last two years. For many years the girls in St. Agnes' School in Kyoto have been organized in a GFS branch, influencing in many ways the larger non-Christian group of students. In 1952, Mrs. Augusta Reid, an Army nurse in Osaka, became interested in the girls at the Church Tokogakuen Orphanage\* in Osaka. She was given financial help and program materials by the Los Angeles GFS. Her group grew from one to four branches.

At St. Timothy's Episcopal Church in Osaka two other GFS branches have been organized; a GFS has been started in Sapporo on the northern island of Hokkaido, with Bishop Ueda's daughter as a member; another group is organizing at Tokushima. The Most Rev. Michael Yashiro, Presiding Bishop of the Japanese Church, has heralded with enthusiasm this GFS growth, for he believes that such a program for girls is essential in the new Japan where girls and women are emerging from century-old traditions that isolate them from Christian group experiences and opportunities to develop Christian leadership.

Thus, in Mariko Kobayashi's return to Japan next summer another door of Christian leadership will have been opened in the world-wide GFS program.

In the 78 years since the GFS, the oldest young people's organization in the Church, was founded at St. Ann's, Lowell, Mass., it has continued in its purpose of opening doors of Christian leadership for girls and young women in church and community. Over the years changing times and changing needs have required new program emphasis but the basic values of a worship-centered group experience have remained paramount. They have actually taken on deeper significance as the whole Church has increased its understanding of the theology of relationships.

Paradoxically it can be said that the older GFS grows the younger it becomes. Each year brings a greater in-

\*Pictured on this week's LIVING CHURCH cover, Miss Elizabeth Gardner Maret, daughter of Col. and Mrs. Raymond Maret (commanding officer of 382d General Hospital), presents GFS pins to girls of Tokogakuen orphanage. Yoko Nakahara, president of charter group at orphanage, receives first of pins, which were a gift from GFS of Pasadena, Calif.

**TUNING IN:** ¶4th Sunday after Epiphany is the last Sunday this year of the Epiphany season. Because the singing of Alleluia is dropped from Septuagesima (this year February 6th) to Easter, many churches make a point of singing, on

the last Sunday of Epiphany, "Alleluia, song of gladness" (No. 54, *The Hymnal 1940*) as a farewell to Alleluia. ¶The vestry, responsible for the temporal affairs of a parish, is made up of the rector and elected parishioners.

crease in the ranks of junior members, many of whom are just reaching for their seventh birthdays. Some parishes find junior branches necessary.

Although the official age range of GFS is 7 to 21, teen-age or senior membership tends to fall into the under 17 group. However, recent leadership training endeavors have resulted in a quality of leadership among older teen-agers that belies their fewer numbers. The G-3 leadership project is an exciting new development in the GFS, USA. G-3 stands for girls of teen-age who are especially selected for leadership in the GFS, and who promise to give three years of service. With some this service is extended from a college campus, others are leading junior branches or assuming special tasks of GFS promotion.

By action of the 46th National Assembly held in June, 1954, at Carleton College all GFS teen-agers are finding more and more opportunities for important participation in top level policy-making on diocesan and national boards and departments. The annual Mission Object is an example. Members themselves chose the Indian Village Project for their 1955 offering.

A recent report came to members from the Sisters of St. Vincent's School, Haiti, telling of the timely arrival of the GFS 1954 Mission Object — a station wagon which was put into immediate use during the devastating days of "Hurricane Hazel." The GFS station wagon provides transportation for handicapped children.

With its concern for girls of the Church wherever they live in the world and its constant emphasis on building Christian world relations it is not surprising that the GFS has identified itself with that modern center of international hope — the United Nations. The shining shaft of the Secretariat Building is a daily attraction from the windows of the national GFS Headquarters in the Carnegie International Center across the street from the UN.

GFS is the only organization of the Church which enjoys the official observer status of a non-governmental agency of the UN. This has made it possible for the GFS to serve the whole Church in a very special way and gives added significance to GFS representation in such National Council branches as Christian Citizenship, Woman's Auxiliary, and Christian Education. For even the youngest junior member the UN has become a doorway through which she can carry her Christian ideas of world understanding.

The GFS is not only a doorway to



FRIENDLY GIRLS IN JAPAN\*  
Also Chapantango and Pine Ridge.

Christian leadership for the members themselves. It is a doorway through which whole families have come into the fellowship of Church membership. The story of the Myers family could be repeated in many parishes. Susan and Sally were eight year old twin daughters, whose family were newcomers to the community. The talented parents found numerous outlets for their creative skills in civic and art groups. But they had no church home. The twins were brought to a GFS meeting by neighbors. One year later found the family regular worshippers at the family service on Sunday mornings.

During GFS Week, as during every week in the year wherever GFS branch-

\*The daughter of the Bishop of Hokkaido, the Rt. Rev. Paul Kazuyoshi Ueda, is at left, with some of the members of new GFS group at St. Michael's Church, Sapporo, Hokkaido.

es meet, girls will be witnessing to that "plus" of the GFS program, which is worship. It may be the informality of a friendship circle where the silent hand-clasp speaks eloquently of growing relationships to God and one another, or it may be a new kind of worship experience such as a dance interpretation of the GFS prayer, or it may be a service planned and led by girls with a dignity inspiring and appropriate to the setting of the parish chapel. And whether these moments are in the Mexican branch at Chapantango or at the Japanese Mission in San Francisco, the Indian branch at Pine Ridge, in Puerto Rico, or the Virgin Islands, at Panama in the Canal Zone, in Haiti, or in the newest branch at Bethany House,<sup>1</sup> Liberia, the sense of nearness to God and each other is very real. The familiar words of the GFS Prayer (whatever the language) "Help us to bear one another's burdens . . . to live not for ourselves but for others as one family in Christ . . ." continue to help girls of today answer the perplexities and temptations of the world. "Therefore, we choose life — and freedom and Christ."

## ELSA

### National Implications

In a move designed to collect information regarding the reaction of the Church to the decision of the Supreme Court abolishing racial segregation in public schools and colleges, the Episcopal League For Social Action has sent a letter to more than 30 dioceses especially affected by the Court's decision.

Attached to the letter is a list of six questions and an invitation for comment concerning the steps individual dioceses are taking or planning to take in making the Court's decision effective.

While the letter and questionnaire were sent to a selected list of dioceses, the letter pointed out that the implications of the Supreme Court decision are not sectional but national. "We venture to note," says the letter, "that racial segregation in schools is intimately related to segregated residence districts. These are still the rule rather than the exception in all of our larger cities in both the North and the South." Touching on a sensitive subject, which applies to other dioceses than those circularized, the letter further asks, "If segregated residence districts and schools are to be regretted, what shall we say about our 'colored parishes'?"

The Rev. Frederick B. Jansen, chairman of the League, who signed the letter, indicated that he hoped enough

**TUNING IN:** <sup>1</sup>Bethany House, Liberia (known also by its full name, House of Bethany for Girls), is at Robertsport, Cape Mount. Bethany seems to be a not uncommon name for Church homes of one sort or another — obviously because of the

scriptural associations of the name. Bethany is a village a few miles outside of Jerusalem. It was the place of Jesus' arrival on Palm Sunday, and the home of Simon the Leper and of Lazarus, with his sisters Mary and Martha.

responses to the questionnaire would be in to permit some discussion of the findings at the conference of the Episcopal League For Social Action on February 13th, when the conference theme will be "The Church Faces Up To Integration."

## MINISTRY

### Called to Geneva

The Rev. Gerald B. O'Grady, Jr., chaplain of Trinity College for the past nine years, has been called to be rector of the American Church in Geneva, Switzerland, it was announced by Bishop Keeler of Minnesota, Bishop in charge of American Churches in Europe. He will assume his pastorate in June.

The American Church has been a spiritual center for the American community in Geneva since its founding in 1873. Its clergy and members of its congregation have been active in the ecumenical movement which is centered in Geneva at the headquarters of the World Council of Churches. The new rector has been active in a number of projects of the Council.

Mr. O'Grady has devoted his career to work with college students.

He has been particularly noted for developing a religious program for students of all faiths.

### Keeley Counselor

The Rev. Archie I. Drake, manager of the *Holy Cross Press*, is leaving to become chaplain and counselor at the Keeley Institute, at Dwight, Ill., and Greensboro, N. C. The Institute works with alcoholics.

## PRESBYTERIANS

### No Merger

A merger plan between three branches of the Presbyterian Church has been defeated, according to the *New York Times*.

Presbyteries in the South belonging to the Presbyterian Church in the U.S. have voted against merger with the Presbyterian Church in the U.S.A. and the United Presbyterian Church. Although a number of the 86 presbyteries in the Southern Church must still vote on the issue, more than one-fourth have already voted against it. A three-fourths vote was needed for approval.

Some Presbyterian spokesmen believe that this is a delay rather than a defeat for the merger, which has been approved by the General Assemblies of all three branches. Reported reasons for the measure's defeat are the fear that the smaller Southern branch will be engulfed in the combined Church, and an opposition to "modernism" in the Northern Church.

## ARMED FORCES

### Military Chaplains

Congress has formally received an American Lutheran Church resolution asking that a change be made in the religious ministry at West Point to bring it under the Army Chaplains Corps.

The resolution called upon Congress to repeal legislation which stipulates that services at West Point are to be provided by a civilian rather than a military chaplain. It has been a practice at West Point to assign Episcopal Church clergymen to the Cadet Chapel.

The ALC pointed out that military chaplains serve all other army posts and organizations, and that the U.S. Naval Academy at Annapolis is served by chaplains. [RNS]

## SPORTS

### Football Chaplain

The Rev. John Fletcher Slee, assistant at All Saints' Church, Beverly Hills, Calif., is chaplain of the Los Angeles Rams, professional football team. Mr. Slee is Episcopal student chaplain at the University of Southern California.

## UNIVERSITIES

### Series of Calamities

A number of tragedies, including two suicides, fires and thefts, struck the University of the South, Sewanee, Tenn., in the period immediately after the Christmas vacation. One student shot himself: Boone Embry Massey, a senior economics major. Mr. Massey was a member of Phi Beta Kappa and had been selected for listing in *Who's Who in American Colleges and Universities*.

His campus activities were many.

An 18-year-old cadet at Sewanee Military Academy, James M. Veach of Marietta, Ga., hanged himself in a tree near the school. The same issue of *The Sewanee Purple*, weekly student magazine, which reported the two suicides, also wrote of a fire which gutted the Kappa Sigma fraternity house, another smaller fire, and a number of thefts from automobiles.

The magazine's editorials, commenting on this series of calamities and a generally gloomy attitude on campus, advise students to look beyond the present and to avoid morbid self pity. Acknowledging that returning from the holidays to face exams, foggy weather, and flu, makes this a difficult time of year, the editors point out to students that they have many advantages over people in other parts of the world, and that spring will return.

## INTERCHURCH

### Vice President

Dr. Reinhold Niebuhr, professor of Applied Christianity at Union Theological Seminary and dean of the faculty, has been named to the new position of vice president of the seminary. Dr. Niebuhr, who has been at Union since 1928, is considered an influential figure in American Protestantism. He is replaced as dean of the faculty by Dr. John C. Bennett, a leader of the ecumenical movement.

### Capital Church Life

The Washington Federation of Churches has begun a program of helping people who come to the capital city to fit into the life of the Churches there. One committee of clergymen works with top government personnel, while another seeks to integrate military and civilian personnel into the Churches. The Federation asks that churches throughout the country notify the headquarters of their own Church in Washington, a local clergyman, or the Washington Federation of Churches when any of their members go to serve in Washington.

## FILMS

### Merit

The Rev. James K. Friedrich has received the Southern California Motion Picture Council's award of merit for his Biblical film "Day of Triumph." Dr. Friedrich made the motion picture for Century Films, a commercial company, and it will be released through regular theaters. The screenplay, by Arthur T. Horman, is based on the Gospels.

## METHODISTS

### Clergy Rights for Women

Full clergy rights for women are being asked by the Woman's Division of Christian Service of the Methodist Church. The Division will petition for such rights at the Church's 1956 quadrennial General Convention.

At the present time, Methodist women may be ordained as "lay preachers," serve churches assigned to them by district superintendents, preach, and administer the sacraments. They cannot "demand" an assignment from the bishop as can a fully ordained male clergyman, nor can they participate in ministerial pension plans, since they are not full-fledged members of a Methodist Conference. There are now about 350 women "lay preachers" in the Methodist Church. [RNS]

# EPISCOPATE

## MARYLAND

### On the Third Ballot, Dr. Doll

A special convention of the diocese of Maryland, meeting on January 19th, elected the Rev. Harry Lee Doll, D.D., as suffragan bishop. After the election, which came on the third ballot, Dr. Doll asked for time to make a decision as to whether he would accept. He has been rector of St. Paul's Church, Baltimore, since 1942.

The only other clergymen who received more than 10% of the vote on the first (nominating) ballot were the Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, and the Rev. Albert Hawley Lucas, archdeacon of the diocese of Maryland [see box].

Twenty-four men were nominated on the first ballot, of which seven withdrew.\* A rule of order in the diocese of Maryland provides for placing on the second ballot the names of only those men who receive more than 10% of the clerical and 10% of the lay vote. After the first ballot, Bishop Powell of Maryland asked the convention whether it wanted to go along with this rule, and it decided affirmatively.

Before becoming rector of St. Paul's, Dr. Doll had served as assistant at Church of the Epiphany, Washington, D. C.; rector of Christ Church, Alex-

\*Rev. Messrs. Maurice D. Ashbury, Charles Edward Berger, Henry Neeson Botts (withdrew); Rt. Rev. Lloyd R. Craighill, retired bishop of Anking (withdrew); Rev. Messrs. David Henry Croll (withdrew); Harry Lee Doll, Don Frank Fenn, Edmund L. Gettier, Durrie B. Hardin; Bishop Hunter of Wyoming; Rev. Messrs. Philip J. Jensen (withdrew); Very Rev. John C. Leffler; Rev. Messrs. Albert H. Lucas, Richard M. Lundberg, Jack Malpas (withdrew), Benjamin W. B. McKinley, Cedric E. Mills (withdrew), John N. Peabody, George Van B. Shriver, Lee Owen Stone, James Moulton Thomas (withdrew), David C. Trimble, David C. Watson, Joseph C. Wood.



Harry A. Lemmon

Second youngest bishop of the diocese of Delaware is the Rt. Rev. John Brooke Mosley, who was installed on January 16th as the sixth bishop of the diocese at the age of 39. The youngest bishop, Alfred Lee, first Bishop of Delaware, was 34. It is less than 14 years since the ordination of Bishop Mosley. Consecrated in 1953, he served as coadjutor until the recent retirement of Bishop McKinstry, who resigned for reasons of health [L. C., December 26, 1954]. The photograph of Bishop Mosley's installation was taken with the new Eastman Tri-X film, which does not require flashbulbs.

andria, Va., and rector of Trinity Church, Houston. He has done extensive diocesan service in both Texas and Maryland, and has thrice been a deputy to General Convention. Dr. Doll and his wife, Delia (Gould) have three children.

## Maryland Election

### Tabulations of Ballots

Nominee	Clerical Votes	Lay Votes
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This was a nominating ballot. Twenty-four names were submitted. See story, column one.

#### Second Ballot

Dr. Doll .....	63	55
Dr. Fenn .....	24	23
Dr. Lucas .....	36	40
Needed to elect .....	61	59

#### Third Ballot

Dr. Doll .....	68	69
Dr. Fenn .....	13	10
Dr. Lucas .....	40	37
Needed to elect .....	61	59

# INTERNATIONAL

## ENGLAND

### For the 750,000

Only 5000 people live in the square mile which is the center of London, but the area is served by 47 churches, dating back to the time when Londoners lived in the City. Although 20 of the churches were badly damaged during the war, there are still more churches than necessary for the people who live there, and only a few attend the Sunday services. The weekday population of the same area is about 750,000. The clergy have decided to stress midweek worship, and the plan has attracted large congregations to the specially adapted services.

The noon lunch hour or six o'clock are the usual hours for service. Programs explain that the noon service will last 35 minutes, but that people are free to leave if necessary. Candlelight services with choirs from the University of London attract large crowds. Weekly organ and instrumental recitals are given in some churches. It is no longer unusual to have a play first performed in a London church; "Cry, the Beloved Country" had its first British showing in St. Martin's-in-the-Field, and Christopher Fry's "A Sleep of Prisoners" was shown first at St. Thomas'. As in the Middle Ages, much of the best music and drama is centered around the Church.

Another custom which is similar to a medieval one is the tendency of certain groups to associate themselves with a particular church. Doctors and dentists have adopted All Souls', near Harley Street. The vestry room, which is all that is left of St. Bride's on Fleet Street, draws the press. Shopkeepers and tradesmen have an annual service at Southwark Cathedral where local products are placed on the altar for blessing, and other groups have their own services.

## AUSTRALIA

### Freedom of the City

Upon his return to Australia after attending the Anglican Congress in this country, Dr. Moyes, Bishop of Armidale, Australia, became the first man in Australian history to be awarded the "Freedom of the City," an honor conferred for distinction in public service. On the 25th Anniversary of his consecration, the civic authorities of Armidale made him their first "free man." Dr. Moyes, who is 70, has been Bishop of Armidale since 1929. He has been instrumental in the formation of the Australian Council of Churches, and has been associated with the Australian Student Christian Movement.

IT was a predominantly Irish Brooklyn parish, where the celebrant was young, handsome, and well-groomed. He might easily have played right end for Notre Dame. His masculinity was vested incongruously in lace alb and sandwich-like chasuble.

With his back to the people he stood at the altar and read rapidly in an inaudible voice the text of the liturgy of a nuptial mass. It would have been impossible to keep pace in a translation. This pantomime was interrupted by a soloist covering the void between introit and offertory with Schubert's "Ave Maria." From the offertory to the tinkle of bells in the consecration we heard Cesar Franck's "Panis Angelicus." Finally "O Lord, I am not worthy" was rendered in English.

This was mass in a Roman Catholic parish, and it is typical of many Roman Catholic parishes.

In the offering of a Roman Solemn Mass, nuptial or otherwise, there are a number of duplications and overlappings, such as the celebrant reading the kyrie while the choir sings the introit, or the priest muttering the creed while the choir renders the musical part. Throughout the Canon there is a competition between priest and choir.

The bridal couple, in the mass described above, I am sure were unaware of a liturgical problem in such a performance. The tinkling of bells recalled them occasionally from individual prayer to public worship. But the content of scriptural readings, prayers, and propers, remained unlocked treasures of the Church.

American Roman Catholics do not sense the urgency for change as do the clergy and laity of Europe. Missionaries and priest-workmen rebel at such a routine and are therefore evaluating and making adjustments. To the comfortable American Roman whose worst plagues are rented pews and Paul Blanshard (not possible martyrdom and Communism), the reforms contemplated at a series of liturgical congresses look bold and revolutionary.

For American Episcopalians, perhaps the thoughts emanating from these international liturgical congresses which are directed to the pastoral and missionary might cause reconsideration of some of the proposals made for revision of the Prayer Book liturgy.

Roman Catholics held their "First International Congress of Liturgical Studies" in July, 1951, at the Benedictine Abbey of Maria Laach in the Rhineland [L. C., November 9, 1952]. Three more Congresses were held in 1952, 1953, and 1954.

The 1953 Congress held in Lugano, Italy, overshadows the others, not only

because of its recommendations, but also because of the presence of distinguished Roman officials, and the active participation of Roman liturgical experts.

Aware that something is wrong with the Mass-liturgy as it is, the Lugano delegates felt a pastoral longing to refocus Christian Catholic worship and to thaw out the liturgy from its frozen state of static rubrical legislation.

Bishop Weskamm of Berlin, 90% of whose diocese is in the Soviet zone, felt very keenly in his address at Lugano that "going to Mass on Sunday must become an experience for all in the congregation." Most of his flock is immersed between Sundays in an environment of complete materialism and anti-religious propaganda. Sunday Mass must, therefore, for these people behind the Iron Curtain be more than the experience derived from the Brooklyn nuptial mass. Sunday Mass must assuage the cravings of lonely Christians for community.

American Catholics, whether Anglican or Roman, are accustomed to churchpeople so imbued with the spirit of individualism that they wish to be left alone. The Eucharist for them is an object of individual piety. They slip into a Church for an early celebration on a Sunday morning and barricade themselves as far as possible from everybody else. For them the Mass is a private devotional act.

Conscious of all this the delegates at Lugano directed their attention to eliminating the various duplications of the rite and also took as their theme "active

# Changing the Roman Mass

By the Rev. Wilfred F. Penny

Rector, St. James', Prospect Park, Pa.



**To American Roman Catholics the proposed reforms in their liturgy may seem revolutionary, but for American Episcopalians those reforms may provide useful ideas.**

participation." Concentrating on the "Liturgy of the Word," they decided that this section of the Mass should "stir, mentally prepare, and weld into oneness" the faithful for active corporate participation in the sacrificial part of the liturgy beginning at the offertory.

This focuses attention on the layman's part in the liturgy. Is he to be stirred by common prayer and sacred readings and thus mentally prepare himself individually to be welded into oneness for the sacred banquet? Should there be not only a oneness of mind with the celebrant but also a "cross-connection" from layman to layman?

Obviously this means adaptations and eliminations of what Dom Gregory Dix termed the "clericalization of the liturgy." It amounts to a reassertion of a distribution of roles which is now obscured.

Suggestions of the experts may seem startling at first. Actually, present day circumstances urge a bold revision. The reform of the liturgy is a delicate matter. Lugano was faced with finding that in the past which is the most adaptable to the present.

If many of the proposals are accepted by the Holy See greater significance will enhance entrance of clergy and servers. The future Roman Mass will begin with a processional hymn fashioned on the general lines of the introit, as in the Lutheran hymnal. This entrance hymn will be sung as they leave the sacristy and not after they have already arrived in the sanctuary.

Because audience contact must be established at once for a flock that comes from the noise and rush of modern life, it was felt that the ceremonies must be self evident. As Bishop Weskamm remarked, "We cannot simply throw the Mass texts or the Mass celebration at them." So the first part of the liturgy will be near the people, away from the altar. Lectern and pulpit will be used. Eliminated will be the silent muttering of the preparation at the foot of the altar, as well as various gestures and asides. The whole ante-communion will become a *praeparatio evangelica*<sup>1</sup> — an evangelical preparation centering on the Word of God as the Bread of the Divine Word. The Liturgy of the Word must perform the function of a school or synagogue. It must reinforce the people for the between-Sundays bombardment on Christian faith and life.

The 1954 Congress, in Louvain,

France, concentrated on choosing the scriptural readings on the basis of a four-year cycle. The reason for this is that Christians attending Mass only on Sundays and Holy Days would in the course of four years come to know the essential passages of Holy Scripture. Also, a hope was expressed for including more of the Old Testament.

It is a pity that in the Episcopal Church the proposals for the revision of the Prayer Book are so limited in respect to the "Liturgy of the Word." The Indian Prayer Book seems first to have made provision for psalmody, an Old Testament lesson between Collect and Epistle, and a carefully drawn up lectionary for the Eucharist with the Old Testament, Epistle, and Gospel lessons closely related in their teaching.

It must be mentioned that at the very beginning of the future Roman Mass the celebrant and people will alternate the Kyrie and a short litany. After the salutation "The Lord be with you" and "Let us pray," there will be a short pause for silent prayer. Afterwards only one Collect will be recited, no commemorations.

After the Epistle there will be a short explanation, and then a hymn. Again, if there is a choir it may sing the gradual, alleluia, or tract. The Gospel will be proclaimed from the pulpit accompanied by candles and incense. Then will come a sermon on the Gospel.

Much discussion centered on the place and position of a general confession. It was averred that a proper background for a confiteor was lacking at the very beginning. There should be an awareness of what a Christian should be before he knows in what he has erred. This background will be provided by the scriptural readings and sermon, so that the faithful will be disposed to recognize their own shortcomings. Accordingly, a shortened form of the confiteor, similar to that authorized by our House of Bishops in the Compline Office, was suggested.

On Sundays and major feasts the confession will be followed by the Creed.

The second or sacrificial part of the liturgy, beginning at the Offertory will be centered at the altar. This is introduced today with "The Lord be with you," "Let us pray," and no prayer. There is hope of restoring the "prayer of the faithful" — a litany intercession for the government, clergy, laity, etc., as in our Prayer for the Whole State of

Christ's Church. Most of the silent prayers such as "receive this spotless host" will be eliminated during the Offertory. Concentration will be on the action. The offertory prayer now said inaudibly will be said or sung aloud.

A more manageable offertory procession seems to have been found in the Dominican rite and consequently the Sarum rite in which the bread and chalice are prepared silently on the credence table and carried in procession to the altar. Some felt that the substituted token processions today would make sense only if everyone baked his own host at home.

Innate conservatism prohibits much reform of the canon itself.<sup>2</sup> Here Roman Catholics prefer to go slowly. However, many of the interrupting "amens" will be done away with as well as many inexplicable manual acts. The doxology of the canon will be sung commencing at "through Jesus Christ our Lord, by whom and with whom . . .". The usual manual acts will be done away with and the priest will elevate host and chalice throughout the doxology. The consecration will be responded to by a unanimous congregational "amen."

The prayer after the Lord's Prayer will be sung as on Good Friday. The priest's host will be broken during the singing of the Agnus Dei. Of the three particles one will be united with the chalice without the meaningless crosses, one will be taken by the priest, and the third will be given to the assisting clergy or server.

Of the three prayers that now follow the Agnus Dei only one will be retained. Also eliminated will be the confiteor that crept in from the "communion outside of mass" rite. The incongruous prayer to the Trinity before the blessing and the Last Gospel will be eliminated. The "dismissal" will be termed "sending forth" and placed after the blessing.

The results of the studies of the four congresses are erasing much that was thought to be ossified. The thawing-out process from the deep-freeze of Trent, which in 1570 codified the liturgy of the missal of Pius V, has been spearheaded more by the Europeans than elsewhere. As it was observed about church going behind the Iron Curtain "you don't risk your position or endanger your children's future just to hear announcements concerning money-raising activity, a hurried reading of Scripture, and the murmur of Latin from far-away altars. You don't go to church if church going is dangerous business, yet does not lead you to the fact of God, the brotherhood of fellow Christians, the experience of salvation." ("Worship Moves Forward," *Commonweal*, Nov. 6, 1953.)

**TUNING IN:** ¶*Praeparatio evangelica* generally refers to the progressive revelation of God in the Old Testament, which served as a preparation for the Gospel in the New. ¶The canon is the prayer of consecration. In the Roman rite it

consists of a number of prayers following each other in succession and known by the Latin word or words with which each begins — as, for example, the Memento, Domine ("Remember, O Lord . . .").

## Who's Afraid of UMT?

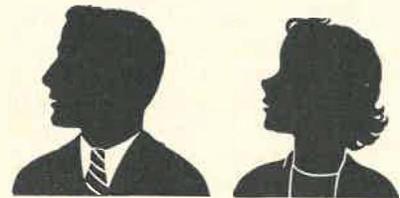
UNIVERSAL military training is not in itself a religious issue, from the standpoint of those who advocate it. But it has been attacked on religious grounds by a number of Churches and by the General Board of the National Council of Churches, and thereby becomes a religious issue in reverse.

The Churches do not like war. That is axiomatic. But the NCC, and the great bulk of Christian thinking in America, recognizes the necessity for a strong national defense, and has accepted the concept of selective service as the essential means of providing military manpower. We question whether there is any genuine moral difference between selective service, which takes a large proportion of our young men into the military establishment for a period of training and service; and UMT, which gives basic military training to every young man for a period of six months, and thereafter places him in the reserves.

Does UMT itself lead to a national attitude of militarism? We do not believe that the record shows anything of the kind. Such peace-loving nations as Sweden and Switzerland have for generations based their national defense on universal military training for every able-bodied man; whereas Germany under the Versailles treaty did not have universal military training but turned to militarism for other reasons.

Will UMT lead to a national breakdown of morals? This seems to carry the curious implication that the moral fibre of the country is being preserved by the men who, for one reason or another, have escaped the draft! Actually, the UMT program which now exists on the statute books, subject to a go-ahead signal from Congress to put it into effect, is carefully planned to provide wholesome moral conditions for the young men in training. It is by no means the same as the present selective service system which, of necessity, places young draftees in the company of older men who are by no means hand-picked to be their moral leaders. UMT does not include overseas duty with its special temptations and dangers, some of which have been discussed in our pages. However, only God knows whether the clergy would respond to their chaplaincy obligations to the men in UMT better than they have to the need of the armed forces themselves.

Some share of the breakdown of military morals



overseas may certainly be attributed to a moral breakdown in the Church, among the younger clergy who ought to care but do not care.

An article in the January 16th *This Week* magazine, nationally distributed Sunday newspaper supplement, quotes poll figures to show that 66% of teenagers (boys and girls alike) and 72% of parents favor UMT. Nevertheless, the article says, Congress is afraid of popular reaction to a vote for UMT, and experienced Congressmen do not believe that it has much chance of passage. The author, Myrick Land, does not identify the "minority which manages to make enough noise to sound like a majority" opposed to UMT, but there is no doubt that religious spokesmen make up a good part of it.

From the standpoint of the teenager, UMT has important advantages over the present selective service. In the first place, it removes the uncertainty which now afflicts every young man arriving at military age. "Military insecurity," an important contributing factor in juvenile delinquency, is also a serious problem in employment. It is next to impossible for today's teenager to make firm plans for his future because he does not know whether or when he will be drafted.

IN the second place, UMT is fair. It has no exemptions for bright students or other special cases. It is interesting to note here, that the Churches, which oppose lotteries in most matters, appear to favor a national lottery to determine military service!

As an expedient to create a stronger reserve with fewer men on active duty, the administration has prepared a complicated multiple-choice program which will, it hopes, get around the objections to UMT and still serve the needs of the national defense, better than the current selective service law.

Under the proposed law, the 17-year old male American will be able to fulfill his military obligations by:

Volunteering for three years in the Army or Marines, plus four years in the active Reserve, plus one year in the inactive Reserve — total, 8 years.

Volunteering for four years in the Navy or Air Force, plus two years in the active Reserve, plus two years in the inactive Reserve — total, 8 years.

Waiting to be drafted, and then serving two years in the Armed Forces plus six years in the active Reserve — total, 8 years.

Volunteering directly for the active Reserve; within 24 months beginning two years of active duty, plus six years in the active Reserve — total, 8 years.

Volunteering for six months' service, and 9½ years in the active Reserve, which may be shortened to 7½ years by a good Reserve record — total, 8 to 10 years. Only a limited number will be accepted in this category, and if they do not fulfill their Reserve obligations they may be called up for 18 months' active duty.

**T**HE sheer complexity of this proposal makes it unattractive, and the multiple choice feature does not appeal to us as a satisfactory way for the government to deal with its younger citizens. Military training can be presented with dignity and honor as a national obligation for every young American. To present it as a sort of grab-bag dignifies neither the nation nor the citizen.

The practical problem confronting our nation at the present time is to maintain a reserve force large enough to meet any demands that may be placed upon it by the needs of national security, all the way up to the all-out mobilization of total war; and, at the same time, to keep a much smaller number actually under arms to meet the day-by-day demands of peacetime service. Selective service, as it now operates, trains more men than are actually needed for an extended tour of military service; and, if only the number of men required for such duty are drafted, not enough men are trained to meet possible emergency requirements. The current relaxation of internal tensions makes the dilemma all the more acute, for only the foolhardy would say that the long-range possibility of total war has disappeared.

Which is the more likely breeder of militarism — a trained citizenry, going about its peacetime pursuits but ready to return to service on call; or an oversize army with nothing to do but wait for an opportunity of action?

The Episcopal Church has not joined in the religious hue and cry against universal military training. Indeed, its representatives on the General Board have furnished a good share of the opposition to the NCC's resolutions against UMT. In our opinion, it is time for the NCC to reassess its former action in the light of the international developments since

1952. A vote against UMT in 1955 is actually a vote for an oversize army, for teen-age military insecurity, for complicated and unworkable schemes to bargain young people into the active reserves by bargaining them out of some other aspect of their military obligations. A vote for UMT accepts the concept that every citizen may be called on to defend his country, and that all should be given the necessary basic training to make that defense effective. It is a vote for the smallest possible army and the largest possible reserve. And that seems to us to be sound military strategy, sound democracy, and even, in a pinch, sound religion.

## National Defense Education?

**W**ORDS are powerful symbols. Perhaps the only thing wrong with Universal Military Training is its name. If the administration really wants the program adopted, we suggest that it give serious consideration to giving it a new name and leaving all the other features unchanged. How about "National Defense Education?" Nobody objects to national defense, and we're all in favor of free public education.

Seriously, we think that there are few more practical subjects to teach America's young men than the technique of defending their nation and its allies.

### Should the Pulpit Avoid Controversy?

*By the Rev. GARDINER M. DAY*

Rector, Christ Church, Cambridge, Mass.

**T**HERE is a feeling on the part of some people that the Church and the pulpit should avoid dealing with controversial subjects. The feeling is that the Church should rather concern itself solely with purely spiritual matters, such as the nature of prayer and the life to come, so that the congregation may bask in complete peace of mind, doze, and even sleep during the sermon.

I believe this is a right and necessary policy for luncheon clubs like the Rotary, at which are assembled Catholics, Protestants, Jews, and agnostics, often holding strongly opposed convictions in the field of religion. To such an audience the presentation of controversial subjects might result in terrible enmities and feuds.

But a congregation of Christian people dedicated to living in Christlike love should be the one place where controversial subjects can be presented without fear and without acrimony. It is the very nature of a fellowship of Christians to be able to speak and hear the truth in love, which frequently means to disagree sharply and yet love one another.



RNS

# The Business of Praying

How, Where, and When to Do It

By Leslie Bell

**C**HURCH provides an appropriate time, place, and way to pray, but not the only time, place, and way to pray.

The when, where, and how of prayer is almost limitless. Although each of us may have our own preferences as to times, places, and methods for prayer, we may find that the experiences of someone else may help us to enlarge those preferences, and so to enlarge our prayer life.

My own answer to the question, "When shall I pray," is "Pray any time at all."

When my telephone rings, I ask God to let me help the person who is at the other end, whoever it may be. As I pick up the mouthpiece I ask God to let His love come through my voice, especially if I've had to run upstairs for a wrong number. A bishop I know makes it a rule never to leave his house without first stopping a moment for prayer. If he forgets to do it, he draws his car to the side of the road and makes up for the omission.

Agnes Sanford in her book *The Healing Light* tells of getting into an elevator in a business building with a girl employed in that building. The girl told the operator how drab and tired out she was feeling. The sag in her voice made the other woman get busy and shoot out a silent prayer, blessing that girl, believing that through her prayer God's love would strengthen and refresh her. As she left the car the girl called back to

the operator that she guessed she didn't feel so bad after all; she had a hunch it would be a good day. In his book on prayer Frank Laubach calls this kind of prayer a flash prayer. Anyone can pray that way—whatever he happens to be doing. . . .

Pray any time, but always pray the first thing when you wake in the morning. It needn't be a long prayer. Short sentences will do: "Praise the Lord," "The Lord is my Shepherd," "Forth in Thy Name, O Lord, I go."

Starting the day with prayers<sup>¶</sup> prepares you to face and deal adequately with whatever problems the day may bring.

"When shall I pray?" Pray now.

As you may pray anytime; so may you pray anywhere.

Wherever you happen to be as you get dressed in the morning, send up short prayers like those just quoted. And as you are getting on the bus or the street car you can pray for the conductor and the motorman.

Pray while you're standing in line waiting at the post office or the bus stop or in a food shop. I do a lot of praying when I'm marketing. Tell God it is His business you are attending to, His money you are spending. And pray for the

cashier and the parcel boy. Pray when something nice comes your way: a gift, or a friend's kindness. Say silently, "Thank you God." Does it all sound very small and feeble in the face of the way things are going in the world? Remember that millions and millions of praying people can change conditions. It isn't the tidal wave but the millions of raindrops that freshen and fertilize the earth. Think of your individual prayer as added to millions of other prayers for the nation's leaders (and for our enemies, too) helping those leaders to feel their need of God and superhuman wisdom.

It is not nearly so difficult as it may sound, to get the habit of being "with God" through prayer in all sorts of places, not just when you are on your knees in Church.

"Where shall I pray?" Anywhere. Everywhere.

As for how to pray, the most helpful prayer of all is, I think, the united prayer of several people. Recently I was at a meeting where the leader had just received a telegram from a nurse working within the Arctic Circle. Scarlet fever had broken out in the hospital she has

(Continued on page 22)

**TUNING IN:** ¶The late Fr. Huntington, founder of the Order of the Holy Cross, once gave this prayer to a small boy living on the third floor of a tenement house, who had to get up at crack of dawn and go to work: "As you go down the first flight

of stairs," explained Fr. Huntington, "say, 'I praise God this day'; as you go down the second, say, 'I give myself to God this day'; as you go down the third flight, say, 'I ask God to help me this day.'"

## A Golden and Exciting Mean

“ENGLAND could have passed from Catholic religion with Catholic culture to Protestant religion with Protestant culture. But what did emerge in the Tudor Compromise was Catholic religion with Protestant culture, a golden and exciting mean which gave hope of a real Christendom to come

and has resulted in 400 years of Anglican life.”

This is but one of many quotable quotes that might have been lifted from *The Tudor Compromise*, by T. S. K. Scott-Craig, which is the latest installment of Faculty Papers issued by the National Council, 281 Fourth Avenue,

### Into No Strait-Jacket

A review by the Rev. ARTHUR A. VOGEL

**THE CATHOLICITY OF PROTESTANTISM.** Edited by R. N. Flew and R. E. Davies. Muhlenberg Press, 1954. Pp. 159. \$1.75.

THIS book is the outcome, from the Free Church point of view, of certain questions concerning the relation of the Catholic and Protestant traditions, which the Archbishop of Canterbury submitted to Catholic and Evangelical Anglicans as well as to the Free Churches.

The first answer to these questions was the report of the Anglo-Catholics entitled, *Catholicity*. The present report thus has something specific with which to contrast itself and does, in fact, spend a major portion of time disagreeing with the interpretation of Protestantism given in *Catholicity*.

Anglicans will find special encouragement in the treatment given to the matters of “justification by faith alone,” “total depravity,” and the relation of faith to sentiment. The first is interpreted as meaning that our only sufficiency is Christ; the second is said not to intend that man is wholly evil, but that *all* of him has been tainted a *bit*; in the third case, faith is explicitly distinguished from sentiment and mere “experience.”

On points other than these, more usual interpretations are given. The identification of the Kingdom of God and the Church is denied; there is said to be no sacerdotal order of ministry; and there is said to be no sense in which the Church can claim inerrancy. The distinction between the “image” and “likeness” of God in man is said to be neither Biblical nor useful. However, the authors go on to say that, in the Fall, man did not become a devil in “substance,” which is exactly the point which the traditional distinction intends. The authors are rightly strong to deny that “the God revealed in Christ . . . cannot be forced into the strait-jacket of any metaphysical system” (p. 56). But the whole truth is not expressed, for they fail to mention that this same

God cannot be had without *some* metaphysical system.

Misinterpretations of Protestantism by the authors of *Catholicity* could hardly be more flagrant than the misinterpretations of Catholicism made by the present authors. From the axiom that “grace perfects nature” it cannot be concluded that grace and nature are two mutually *exclusive* orders, as is done on page 52. Again, the doctrine of transubstantiation neither denies “the reality of nature” nor “implies a docetic Christology” (*ibid.*). That the Pauline usage of *dikaio* was “to declare righteous” to the exclusion of “to make righteous,” and that Luther was totally unable to secure episcopal continuity are further points which cannot be simply accepted.

The conclusion of this report finds the underlying cause of the differences between the Catholic and Protestant traditions to be the different interpretations given to the nature of authority. Intimately involved in this are the problems of the work of the Holy Ghost and the nature of episcopacy.

On the basis of this report, it would appear that the next logical step would not be one of discussion between Anglicans and the Free Churches, but rather discussions within the Free Churches themselves. The statement in the preface that this book tries “to discover a Protestant consensus about the basic articles of faith; and it has succeeded beyond expectations” (p. 5) is qualified by the statement of the authors in their conclusion that “none of us in this group is empowered to speak officially for the communion to which he belongs” (p. 145).

This is not, however, to deny that Anglicans should also hold some definitive discussions among themselves so that the realization of the Free Churches’ hope that the Church of England (one might add, generically taken) “is in reality one . . . not . . . two parties or separate entities, within one ecclesiastical organization,” may receive further—and above all specific—attestation.

New York 10, N. Y. (Paper, 25 cents each; six papers, \$1).

*The Tudor Compromise* is an interesting, if not provocative, development of the thesis that it was the Catholic liturgy in the vernacular that provided the impetus for the great literature of the Elizabethan and post-Elizabethan period, as seen, for example, in Shakespeare and in Milton.

### In Brief

**STARS APPEARING.** By Sibyl Harton. Morehouse-Gorham. Pp. xiii, 237. \$3.

“Lives of sixty-eight saints of the Anglican [i.e., Church of England] calendar,” excluding Apostles and Evangelists. A work brought out last year in England, now available in America [L. C., June 6, 1954].

**MAN’S NEED AND GOD’S ACTION.** By Reuel L. Howe. Foreword by Theodore O. Wedel. Seabury Press. Pp. xiii, 159. Paper, \$1.75.

A paper-bound edition of a work put out by Seabury Press about a year ago [L. C., February 21, 1954].

**TREASURY OF PHILOSOPHY.** Edited by Dagobert D. Runes. Philosophical Library. Pp. xxiv, 1280. \$15.

Selections from some 400 philosophers, from Peter Abailard to Zeno the Stoic, with thumbnail biographies. Includes some (like Henry Ward Beecher) not usually classed as philosophers in strict sense of term.

### Books Received

**THE RENEWAL OF MAN.** A Twentieth Century Essay on Justification by Faith. By Alexander Miller. Doubleday. Pp. 184. \$2.95. [Christian Faith Series. Reinhold Niebuhr Consulting Editor. See L. C., January 2d.]

**WHEN GOD WAS MAN.** By J. B. Phillips. Abingdon. Pp. 62. \$1.

**APPOINTMENT WITH GOD.** By J. B. Phillips. Macmillan, 1954. Pp. ix, 61. \$1.75.

**RELIGION AND THE MORAL LIFE.** By A. Campbell Garnett. Ronald Press. Pp. viii, 223. \$3.50.

**REDISCOVERING PRAYER.** By John L. Casteel. Pp. xiii, 242. \$3.50.

**EVERYMAN’S ADVENTURE.** By Rebecca Beard. Pp. 188. \$2.50.

**THE AGE OF BELIEF.** The Medieval Philosophers. Selected, with introduction and interpretive commentary by Anne Fremantle. A Mentor Book (New American Library). Pp. xii, 218. Paper, 50 cents.

**SCIENCE AND RELIGION: A CHANGING RELATIONSHIP.** The Rede Lecture for 1954. By C. A. Coulson. New York: Cambridge University Press. Pp. 35. Paper, 50 cents.

**GORDON OF KHARTOUM.** The Life of General Charles George Gordon. By Lord Elton. Knopf. Pp. ix, 376, viii. \$6.

**HISTORY OF THE NATIONAL ACADEMY OF DESIGN, 1825-1953.** By Eliot Clark. Columbia University Press. Pp. xi, 296. \$6.50.

**OXFORD APOSTLES.** A Character Study of the Oxford Movement. By Geoffrey Faber. Penguin Books. Pp. 442. Paper, 85 cents.

## Bring a Christopher

Most parishes try in various ways and with various degrees of effort to stimulate the interest of young adults. In that, All Saints' Church, Beverly Hills, Calif., is typical. All Saints' is not typical, however, in the amount of success it has had in organizing a special program for young adults.

Why All Saints' succeeded, where many parishes have failed, in organizing, attracting, and holding the interest of a growing group of young adults is a question that has no pat answer. Part of the answer is a full-time staff to handle a young-adults program. Another

spirit of the parish and its rector and of the young adults themselves.

The basic program of the All Saints' group includes study of Christian topics, outside speakers on a variety of subjects, and supper parties. The group, which calls itself the Christophers, meets every Thursday. Each meeting opens with Evening Prayer and concludes with a coffee hour.

In reporting on the Christophers the *Episcopal Review* (official publication of the diocese of Los Angeles) says:

"Strong emphasis is put on what one might call 'attractiveness.' This concept stems from a remark by William Booth, the founder of the Salvation Army, who,

dents, gas station attendants, morticians, secretaries; they are salesmen and architects and teachers.

Any new person is put on the mailing list and immediately receives a letter of welcome from Mr. Wittlinger. Later he receives a telephone call to see if he has any transportation problems. Members continue to receive printed material and to be called to keep them informed of the work of the group.

Although the Christopher program is a parochial one, it strives to avoid parochialism. Much of its aim is a missionary one, and, therefore, membership in the parish or even in the Church is stressed in no way. Nevertheless, a number of candidates for Confirmation are Christophers. The group's slogan: "Be a Christopher, bring a Christopher."



HOSPITABLE CHRISTOPHERS\*  
*Why should the devil have the best tunes?*

part of the answer is the staff member himself who is in charge, the Rev. Leonard P. Wittlinger, assistant rector, who brought a number of practical ideas with him from a three-year association with young adult work at Trinity Church, Boston, under the direction of the Rev. Theodore Parker Ferris. Also important are the cooperative and willing

when challenged about using dance hall melodies for his hymns replied, 'And why should the devil have all the best tunes?'

Programs are planned many weeks in advance, and are varied: a Chinese missionary from Hong Kong, a supper party, a film, a study group on the mighty acts of God as found in the Bible.† The planners try to keep in mind what would interest young Christians.

Some people are brought to the group by Christophers with whom they work, others are met at the church coffee hour on Sundays. They are housekeepers, stu-

\*Left to right: James Arzouman, president, Barbara French, Gilbert Stevens, vice president, and Diane Cameron.

## Welcome Wagon

St. Thomas' Church, North Syracuse, N. Y., has adapted the idea of the Welcome Wagon to the introduction of newcomers to the Church. As the Welcome Wagon shows a new family what the town's merchants and organizations have to offer, St. Thomas' shows what it has to offer through a packet of material prepared by the rector, the Rev. Richard M. Morris. He takes the packet with him on his initial visit to newcomers. Included in the packet are a reprint of *What Is an Episcopalian?* by W. Norman Pittenger, the latest parish bulletin, cards to register children in Church school, a pledge card, and other material.

## ACU CYCLE OF PRAYER

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

### January

81. St. Peter's, Phoenixville, Pa.

### February

1. St. Ignatius' New York City.
2. St. Mary the Virgin, Chappaqua, N. Y.; Convent of St. John the Baptist, Mendham, N. J.; Emmanuel, Washington, D. C.
3. St. Matthias, Los Angeles, Calif.; St. Luke's, Los Angeles, Calif.
4. St. Mary's Memorial Church, Pittsburgh, Pa.; St. Matthew's, Kenosha, Wis.; St. Francis Boys' Homes, Salina, Kan.; Trinity, Ossining, N. Y.; Christ Church, Plymouth, Mass.; St. Andrew's, Astoria, L. I., N. Y.

## 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.

Previously acknowledged .....	\$89.25
M. M. A., Rochester .....	10.00
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**TUNING IN:** †The Bible may be defined as the record of the mighty acts of God, including all of those encounters of God with the individual soul mentioned within its pages, but especially such acts definitive for Judaeo-Christian history as the

call of Abraham, the Exodus, the Exile and Return, and, of course, the Nativity, Crucifixion, Resurrection, and Ascension of our Lord. The Old Testament "acts" prepared the way for those of the New [see TI, p. 11].



ARCHITECT'S DRAWING OF NEW YORK DIOCESAN CENTER  
*Million dollar accommodations.*

## UPPER SO. CAROLINA

### Diocese of Piedmont?

The executive council of the diocese of Upper South Carolina approved Bishop Cole's proposal to establish a school of theology for laymen in the diocese. This school will be under the chairmanship of the Rev. William W. Lumpkin, rector of the Church of Our Savior, Rock Hill, S. C., and is intended to train men for lay reading and lay leadership. ¶ Ten laymen have already indicated their desire to become students of the school.

At its recent winter session the Council endorsed the proposal, to be presented to the next diocesan convention, to change the name of the diocese from Upper South Carolina to the diocese of the Piedmont, or the diocese of Columbia, as less cumbersome than its present title.

A third major matter submitted to the council was the proposal to acquire a hospital in Chester, S. C., at a nominal

cost and to establish a hospital for alcoholics. A committee was appointed to study the proposal.

The executive council heard a report on the three Bryan Green Missions held in the diocese. Canon Green of England conducted a Religious Emphasis Week at Clemson and the University of South Carolina, with the assistance of the Rev. Harold E. Frankham of Manchester, England, and also for the Student Council at Winthrop. All three schools are state-owned institutions. About 25,000 people heard Canon Green while he was in Upper South Carolina in December.

## MASSACHUSETTS

### First Vestrywoman

For the first time in the history of Christ Church, Cambridge, Mass., which was founded in 1759, a woman was elected to the vestry. Mrs. Reginald S. Parker, who recently retired as director of the Junior Red Cross in Boston, was elected unanimously. She has served as president of the church's evening Auxiliary, and is now vice president of the Church Service League of the parish.

## NEW YORK

### Spring in Locust Valley

Bishop Donegan of New York, like the late Bishop Manning, often selects the annual dinner of the Church Club of New York to make a momentous announcement. This year's exciting news, announced by Bishop Donegan at a dinner at the Hotel Plaza, was that papers had just been signed by means of which Mr. and Mrs. Myron C. Taylor, through the Myron and Anabel

Taylor Foundation, Inc., presented to the diocese of New York a gift of one million dollars to erect and maintain a diocesan center at Locust Valley, Long Island. Six acres of the Taylors' Estate, "Killingworth," has been given for this purpose, and at some later date the residence, and the remaining 14 acres of property will also be given to the diocese.

The Very Rev. James Green, dean of the Cathedral of the Incarnation at Garden City, Long Island, was at the speakers table during the dinner, but he was not able to say what would be the relation of the Bishop of Long Island to the proposed center. Bishop DeWolfe was out of town on vacation and could not be reached for comment. However, the Ven. Charles W. MacLean, administrator of the diocese of Long Island, told the press that it was "not unusual for individuals in one diocese to donate property to another diocese."

Myron C. Taylor is a communicant of St. Bartholomew's Church, Manhattan, and was a member of the vestry of that parish until he was appointed by the late President Franklin D. Roosevelt to serve as his personal representative to the Vatican, with the rank of Ambassador. At that time, Mr. Taylor resigned from the vestry, as he believed that the necessity of residing in Rome would prevent him from fulfilling his duties actively.

Bishop Donegan further announced that the building of the new conference center would begin next Spring. He said that the buildings would house 60 people over night, would have large conference rooms, a sizeable dining room, and a chapel which would accommodate 125 worshippers. The purpose of the Center would be "to provide facilities for conferences, meetings, retreats, and

## THE LIVING CHURCH RELIEF FUND

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### Chinese Refugees

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Jeannette H. Ruscup .....	10.00

\$15.00

### Rev. William Hanks, Ponsford, Minn.

A. M. B. ....	\$5.00
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**TUNING IN:** ¶ Schools to train men for lay reading and lay leadership reflect increased emphasis in recent years upon laymen's work and a notable increase in layreaders. Last year, for the second successive time, there were more layreaders

than clergy — 7,750 as against 7,233. This year continues the trend — 8,626 layreaders, with 7,367 clergy. ¶ Some American dioceses are named after the geographical area they cover, as is Upper South Carolina, some after the see city.

# What's your I.Q. on A.C.B.F.C.?

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The A.C.B.F.C. stands for the AMERICAN CHURCH BUILDING FUND COMMISSION — a non-profit organization which has, for seven decades, been the Episcopal Church's own building finance organization, having extended over 1400 construction and improvement loans totalling more than \$6,100,000.

The money loaned is used to complete the erection of new Episcopal churches, parish houses and rectories, and to enlarge or improve existing buildings.

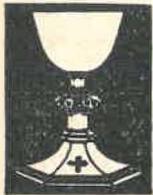
The large number of requests for loans which pour in constantly necessitates the expansion of the Permanent Building Fund. As the Fund is enlarged, fewer building projects will have to be delayed or indefinitely postponed.

Both Clergymen and laymen have made this splendid project possible by their contributions. Their reward has been the genuine satisfaction of knowing that their gifts will perpetually serve that endeavor through one of the most deserving and helpful agencies of the Episcopal Church in America today.

The goal of the Commission is to have sufficient resources to care for every worthy appeal. You can help in the achievement of that goal. Full details may be obtained by writing to the address below.

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other similar activities of the departments and agencies of the diocese of New York, and such other religious purposes as may be approved by the Bishop, or conducted under the supervision of the Bishop. . . . Large groups of people will be enabled to participate in programs of worship, fellowship, study, and recreation, with opportunities to know each other better and make for a spirit of unity — so difficult to accomplish without adequate facilities."

### Bingo

Bishop Donegan roundly condemned the proposed legalization of "bingo" and other games of chance, which are at present conducted illegally in many churches in New York State, and which both major candidates for governor pledged to make legal for churches and other charitable organizations.

"If bingo is harmless," said the Bishop "the constitutional prohibition which outlaws gambling . . . should be repealed entirely. . . . If gambling is wrong, then the Church has no business seeking a special privilege to promote gambling — and the state has no business . . . offering to the churches . . . a special exemption from moral restrictions imposed on the citizens generally. . . . Even if this bill (to legalize bingo in churches) . . . is passed — regardless of what the conscience of some other Churches may dictate in this matter . . . we will not sanction the use of bingo, or any games of chance, or gambling devices, by our churches in this diocese."

It was the second time in two days that the Bishop had spoken out against bingo, which had become a political football during the recent gubernatorial elections. The previous day, at the institution of the Rev. James W. Kennedy as rector of the Church of the Ascension, Manhattan, the Bishop had made a similar statement about bingo.

### MINNESOTA

#### Return of a Guest

The Rev. Henry Nicholas Hancock, rector of St. Thomas Church, Bethel, Conn., will begin his ministry as dean of the Cathedral Church of St. Mark in Minneapolis, which was the host church to the 1954 Anglican Congress, on March 13th.

The announcement of the acceptance of the call by Mr. Hancock was made by Bishop Keeler of Minnesota.

The dean-elect is Welsh, and came to Connecticut during his rectorate of St. Michael's and All Angels, Swansea, South Wales, on an exchange preacher arrangement. He served St. James' Church, Danbury, Conn., for 10 months,



REV. HENRY NICHOLS HANCOCK  
*On a train, an imaginary argument.*

and in 1951 was called to St. Thomas', Bethel, Conn.

He was one of the guest preachers at St. Mark's during Lent in 1954. He is the author of a Religious Book Club selection to be published next month, entitled *And After This*. On his exchange pastorate experience he wrote *Transatlantic Exchange*. His book, *Why Organized Religion?* published in England by Mowbray & Co., contains an imaginary argument between a Christian and a man met on a railroad train.

In making the announcement of the election Bishop Keeler described Mr. Hancock as "a man with unusual pastoral genius and gifts and of deep spiritual force and conviction."

Born in Swansea, South Wales, in 1906, he had 10 years of work experience before beginning formal study of theology. He was ordained by the Archbishop of Wales to the diaconate in 1936 and to the priesthood in 1937.

During World War II he served in a mobile first aid squad during air raids which devastated Swansea. Mr. and Mrs. Hancock have two children, Elizabeth 11 and David, 8.

He succeeds the Very Rev. Frederick M. Morris, D.D., who became rector of St. Thomas' Church, New York City.

### CALIFORNIA

#### Friend of the Court

Bishop Block of California has filed a brief in support of the Roman Catholic Welfare Corporation, which seeks to build a parochial school in Piedmont, Calif. The community's present zoning laws permit only the erection of publicly-operated schools. After Bishop

Block filed his brief as a friend of the court, similar briefs were filed by the American Jewish Congress and the American Civil Liberties Union, all contending that a law prohibiting private schools in the zone in which construction of public schools is permitted is arbitrary and unreasonable.

Several planned communities in California have adopted regulations which discriminate against the establishing of churches within their boundaries, or permitting only a community church. The diocese of California seeks to establish through test cases that such restrictions are contrary to the public interest.

**BETHLEHEM**

**Ten Priests for One Parish**

Ten clergymen concentrated their attentions on one parish in the diocese of Bethlehem for a week recently. A diocesan mission was headed by Bishop Warnecke of Bethlehem and the Rev. Clarke R. Trumbore, rector of Trinity Church, Carbondale, Pa., where the project was held.

It started with an informal service on a Sunday evening which included hymn singing, a question period, a period of instruction, and a short form of Evening Prayer. A similar service was held each night during the week. Four celebrations of Holy Communion were held each morning, and at one of them those seeking healing were able to receive the laying on of hands. Clergy were available for counsel during the day, and after each evening service the preacher remained to answer questions. A special children's service was held each afternoon. The clergy made calls on the people of the parish and others in the community and met with various civic groups.

**N. M. & S. W. TEXAS**

**Station Wagon**

Young people of churches in Santa Fe, Albuquerque, and Espanola purchased a new station wagon for the mission of San Juan, which serves the Navaho Indians in an isolated north-western part of New Mexico.

Funds to buy the car were raised through sponsorship of box suppers, community dances, movies, and rummage sales. The project was undertaken about a year ago after the Rev. F. J. Seddon, rector of the mission, told about his work among the Navahos in a talk to the Young Churchmen of the Rio Grande.

Members of the mission congregation live in widely-separated spots on a sprawling reservation where roads are non-existent, he said, and this makes it virtually impossible to render a true pas-

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toral service. What he and the mission chaplain, the Rev. Eugene E. G. Botelho, needed, Mr. Seddon said, was any kind of motor transportation just as long as it would run. [RNS]

## TEXAS

### Open Rectory

An all Negro congregation has been made into an interracial congregation by the Rev. Fred W. Sutton, Jr., vicar of St. Augustine's, Galveston, Tex. Fr. Sutton, who is a white man, came to St. Augustine's after his graduation from G.T.S. in June, 1953.

At that time St. Augustine's, which was founded 70 years ago by Negro



RNS

FR. SUTTON

*First, seamen from the Indies.*

seamen from the West Indies, was inactive. It now has 180 communicants. Although the majority is still Negro, there are some white members, and a large unsegregated congregation attended Fr. Sutton's recent ordination [he was ordained priest, not deacon as reported in L. C., January 9th]. Assisting Fr. Sutton is a white lay worker, Rod Dibbert.

At the outset of his Galveston ministry, Fr. Sutton set up living quarters above a grocery in the city's largest Negro section and issued a standing invitation for Negro children to come and play at his "open rectory" on Tuesdays and Thursdays while their parents were at work. Evening services were held after the play sessions, and within a short time attendance at Sunday services began to show an increase.

## WESTERN N. C.

### Church and Parish House

As St. George's Church, Asheville, N. C., celebrated the fifth anniversary of its organization recently, it made plans for a \$100,000 building program. St. George's began by holding services in an American Legion clubhouse. The present parish house, where services are now being held, was dedicated in 1951. The church has received a \$5000 grant and a \$25,000 loan from the diocesan advancement fund. Plans are being prepared for an estimated \$60,000 church building and an additional parish house to cost about \$40,000.

## OREGON

### Four Page Tabloid

The Oregon *Churchman* of the diocese of Oregon, has been changed from a bimonthly to a monthly publication. Formerly printed on book stock paper, it is now a four page tabloid newspaper, printed on newsprint.

Douglas W. Polivka is editor and manager.

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## DEATHS

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

### Mercer Green Johnston, Priest

The Rev. Mercer Green Johnston died in Washington, D. C., on November 20, 1954, at the age of 85. A son of the Rt. Rev. James Steptoe Johnston, Mr. Johnston studied law and later became headmaster of San Antonio Military Academy, before studying for the priesthood at the University of the South. Ordained in 1898, he served from 1903 to 1908 at the Cathedral of St. Mary and St. John in the Philippines. Among other churches served by Mr. Johnston were St. Paul's, San Antonio, Tex., and Trinity, Newark, N. J. During World War I he served in France with the YMCA, working close to the front lines where he was gassed. After the war he held a number of positions in secular fields, including Director of the Baltimore Open Forum, Director of the People's Legislative Service, and membership on the Wheeler Defense Committee and the Save Our Schools Committee. He retired about 10 years ago.

### Clarence W. Stryker

Clarence W. Stryker, professor emeritus of St. John's College, Annapolis, Md., died in Annapolis on January 3d. He was 91. In poor health for some years, he died as the result of a fire in his home.

Professor Stryker, called "Ram" by students because someone saw in his appearance a resemblance to a Rameses mummy, taught for 27 years at St. John's College, starting there in 1902. After leaving St. John's, he taught at Kenyon College in Gambier, Ohio. Upon retirement he returned to Annapolis, and at the time of his death made his home with Mrs. John Piper, widow of the Rev. John Piper, Mr. Stryker's nephew.

He is survived by two sisters, Adelaide Sturdevant of Philadelphia, and Laura S. Alexander of East Dennis, Mass.; three nieces and a nephew.

### Esther Ellery Elliott Sparkman

Esther Ellery Elliott Sparkman, wife of the Rev. Thorne Sparkman, rector of the Church of the Redeemer, Bryn Mawr, Pa., died January 11th. She was 46 years old. A daughter of the late George B. Elliott, former president of the Atlantic Coast Line Railroad, she attended the National Cathedral School in Washington and studied social work at William and Mary College. Besides her husband she is survived by a son, Thorne, Jr., a daughter, Esther, and a sister, Mrs. George Carey, Jr., of Baltimore.

January 30, 1955



## RECIPE FOR CREAMED OYSTERS

1 quart oysters  
1/2 cup heavy cream  
1/4 cup sherry wine  
1/2 cup buttered bread crumbs  
celery salt, pepper

Heat cream in shallow casserole. Add sherry, then drained oysters. Season with celery salt and pepper, and cover top with buttered bread crumbs. Put under broiler for 5 minutes.



This tempting recipe is one of many from our new cookbook for Fridays the year round and Lent entitled *Loaves and Fishes*. The menus and recipes are simple, but gourmet in their taste and they are planned with consideration for those who do not want to add extra pounds. Illustrated.

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the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

## Business of Praying

(Continued from page 14)

charge of and she wanted our corporate prayers. I wish I could interpret the feeling of that moment of united prayer, in perfect silence as we pictured our Lord walking through those wards, taking away all fear and anxiety, using that nurse to bring back those children to health. Sometimes united prayer can be accomplished by just two people, or by two or three who agree to pray for the same thing at the same time each day or one day a week. Often I've used that kind of prayer.

I disliked a member of an organization I belonged to. I told a friend about it and asked her to pray with me at nine in the morning (though we lived in different parts of the city) for the person I disliked. My feeling of antagonism simply disappeared.

Another friend and I prayed that a missionary would have better meetings than the one we had just been to, where half a dozen feeble looking people were scattered about an empty hall. The answer came from Regina, Saskatchewan, where every seat was taken at the meeting where he spoke.

Someone might think: "But that might have happened anyway, even without prayer." Granted: it might. But I never allow myself to try to answer that question because it cannot be answered except by saying, "We do not know." But those who pray most know that too many things happen in answer to prayer for all of them to be mere coincidence.

Another question that often comes up is this one: "God knows what people need; He doesn't need me to tell Him." Of course not. This is how I put it when I feel someone needs my prayer. "Oh, God, you know all about her, or him. But Jesus told us to pray for one another so I'm praying now for Jane (or Tom, or Mary, or whoever it may be). Let me help in your plan for them."

Here are three things worthwhile remembering in this business of praying for people:

(1) God loves these friends far, far more than you do and He knows their real need. You're adding your love to His.

(2) In Hebrews 7:25 we are told: "He ever liveth to make intercession for them" (who come to God by Him). So when I'm praying for someone I know that Jesus is there praying with me and making my prayer help those I love. Never put off praying because you don't "feel good enough." If you did feel good enough it would be time to take stock and see what pride is doing to your prayer life.

(3) In St. Luke 22:32, Jesus says to St. Peter, "I have prayed for thee that thy faith fail not."

## CHANGES

### Appointments Accepted

The Rev. Rollo M. Boas, who formerly served in the diocese of British Columbia of the Church of England in Canada, is now in charge of St. Timothy's Church, Compton, Calif., during the leave of absence of the Rev. R. T. Stellar.

The Rev. Homer C. Carrier, formerly rector of Grace Memorial Church, Wabasha, Minn., is now rector of the Church of the Good Shepherd, Memphis, Tenn. Address: 1963 Jackson Ave.

The Rev. Warren Lane, formerly curate of St. Matthias' Church, Whittier, Calif., is now serving as the first vicar of St. Stephen's Mission, La Habre, Calif.

Started as a parochial mission of St. Matthias' a year ago, St. Stephen's is now a diocesan mission, pledging its support of a full-time vicar.

The Rev. Benjamin Minifie, formerly rector of Grace Church, Orange, N. J., will become dean of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., near the middle of March.

The Rev. Packard Laird Okie, who served the Church in Liberia for 12 years and was recently professor at Cuttington College and Divinity School there, is now assistant of Trinity Church, Bethlehem, Pa. He has had these new duties for several months. Address: 73 E. Lehigh St., Bethlehem, Pa.

The Rev. James E. Savoy, formerly rector of St. Cyprian's Church, Lufkin, Tex., will on February 22d become rector of the Church of the Advent, Nashville, Tenn.

The Rev. William S. Spilman, formerly vicar of St. Philip's Church, Harrodsburg, Ky., is now rector of Trinity Church, Tallulah, La. Address: Box 208.

The Rev. Raymond R. Taylor, who formerly served Grace Church, Pemberton, N. J., is now serving Holy Trinity Parish, South River, N. J.

The Taylors announced the birth of a son, Robert George Taylor, II on December 1st.

The Rev. Peter Wallace, a former priest of the Roman Catholic Church, recently received into the Episcopal Church by Bishop Bloy of Los Angeles, is now curate of Christ Church, Coronado, Calif.

The Rev. Paul Moore Wheeler, formerly rector of St. James' Parish, Newport-Balboa, Calif., will on January 31st become rector of St. Clement's Church in Honolulu.

During his rectorship, St. James' established

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## CHANGES

its eight-grade parish day school and started a new parochial mission in Costa Mesa.

### Armed Forces

The Rev. Dr. Frederick N. Lang, associate rector of the Church of the Advent, Westbury, L. I., was recently sworn into the Air Force Corps of Chaplains and is now at Lackland Air Force Base, San Antonio, Tex.

[The Episcopal Church quota for armed forces chaplains is still unfilled. An emergency need for at least 35 more chaplains exists.]

### Resignations

The Rev. Dr. Prentice A. Pugh, rector since 1916 of the Church of the Advent, Nashville, Tenn., will resign on February 21st and become rector emeritus. Address: 1209 Seventeenth Ave. S., Nashville 12.

### Changes of Address

The Rev. E. W. Burleson, retired priest of the district of Spokane, formerly addressed in Samuels, Idaho, may now be addressed: Box 103, Sandpoint, Idaho.

The Rev. Custis Fletcher, Jr., formerly addressed in Rio de Janeiro, is on terminal furlough in the United States and may be addressed at 116 N.E. First St., Gainesville, Fla.

The Rev. Richard C. Talbot, Jr., of the diocese of West Texas, recently retired for disability, and formerly addressed in Temple City, Calif., may now be addressed at 171 S. Crimea St., Ventura, Calif.

The Rev. George A. Tocher, who recently ended work as locum tenens of St. Paul's Church, Columbia, Pa., may now be addressed at 512 Featherston St., Cleburne, Tex.

### Ordinations

#### Priests

Alaska—By Bishop Gordon: The Rev. Philip Jerauld, on January 9th, at All Saints' Church, Anchorage; presenter, the Rev. A. J. Sayers; preacher, the Rev. L. R. Clapp; to continue as assistant at All Saints' and as vicar of St. Mary's, both in Anchorage, Alaska.

California—By Bishop Block: The Rev. William Hallyburton Goodall, former minister of the Church of Scotland, now vicar of St. Timothy's Church, Danville, Calif.: ordained January 6th at Grace Cathedral, San Francisco; presenter, the Rev. W. H. Hodgkin; preacher, Bishop Shires, Suffragan; address: Box 161, Danville.

By Bishop Block: The Rev. Hugh Lowrie Weaver, on January 8th, at the Church of St. Mary the Virgin, San Francisco, where he will be curate; presenter, the Rev. K. W. Hill; preacher, the Rev. G. M. Taylor.

Georgia—By Bishop Barnwell (his last ordination before retirement): The Rev. J. Lane Kelly, on October 17th, at Christ Church, Savannah, where he is assistant; presenter, the Rev. F. B. Tucker; preacher, the Rev. Ernest Risley.

Massachusetts—By Bishop Nash: The Rev. Edward A. Roth, on January 8th, at Christ Church, Cambridge, Mass.; presenter, the Rev. F. B. Kellogg; preacher, the Very Rev. Charles Buck, Jr.; to be assistant chaplain of the Bishop Rhinelander Foundation, Cambridge.

New York—By Bishop Hobson of Southern Ohio, acting for the Bishop of New York: The Rev. John W. Bishop, on December 26th, at the Church of the Redeemer, Cincinnati, where he

will be assistant; presenter, the Rev. H. W. Sherrill.

Pennsylvania—By Bishop Hart: The Rev. Edward P. Rementer, Curate of St. Mark's, Philadelphia, and the Rev. Harold R. Bronk, curate of St. Paul's, Overbrook, Pa.; ordination service on December 4th at St. Mark's.

By Bishop Armstrong, Suffragan: The Rev. Robert T. Holt, vicar of Grace Church, Hulmeville, Pa., on December 4th, at Grace Church.

By Bishop Hart: The Rev. William S. Musselman, Jr., curate of the Church of Our Saviour, Jenkintown, and the Rev. Stanley E. Johnson, curate of the Church of St. Martin-in-the-Field, Chestnut Hill, Philadelphia, on December 11th, at the Church of Our Saviour.

By Bishop Armstrong, Suffragan: The Rev. Joseph N. Leo, Jr., curate of the Church of the Good Shepherd, Germantown, Philadelphia, on December 11th, at that church.

Pittsburgh—By Bishop Pardue: The Rev. Richard Alonzo Wakefield, on December 18th, at St. Stephen's Church, McKeesport, where he will be associate rector; presenter, the Rev. R. J. Hardman; preacher, the Rev. J. A. Bosman.

Southern Ohio—By Bishop Hobson, in churches where they are serving as assistants. The Rev. Douglas G. McCreight, on November 3d, Christ Church, Dayton, with the Rev. Dr. Phil Porter as presenter; the Rev. Allan House O'Neil, on November 28th, Christ Church, Springfield, Ohio (Rev. F. X. Cheney, presenter); the Rev. Compton Allyn, December 2d, Christ Church, Cincinnati (the Rev. Morris Arnold, presenter); the Rev. Donald Sinclair Amussen, December 18th, Calvary Church, Cincinnati (the Rev. D. T. Oakes, presenter, and the Rev. Dr. W. N. Pittenger, preacher); and the Rev. Alexander Seabrook, December 19th, St. Paul's, Dayton (the Rev. Harold Kocher, presenter).

By Bishop Hobson: The Rev. Thomas Lloyd Spitzer, on December 15th, at St. James' Church, Westwood, Cincinnati, where he is in charge; presenter, the Rev. Dr. Phil Porter.

By Bishop Harris of Liberia, acting for the Bishop of Southern Ohio: The Rev. James F. Hopewell, on December 19th, at Trinity Church, Monrovia, Liberia; to be on faculty of Cuttington College and Divinity School, Liberia.

Washington—By Bishop Dun, on December 18th, at the Washington Cathedral (Canon C. R. Stinnette, Jr., preaching):

The Rev. Richard E. Gary, presented by the Rev. R. O. Ryland; to be assistant of Trinity Church, Washington.

The Rev. David S. Gillespie, presented by the Rev. R. S. Trenbath; to be assistant of St. Alban's, Washington.

The Rev. Daniel E. Weeks, presented by the Rev. C. J. Bartlett; to be director of institutional ministry for the Washington Federation of Churches.

#### Deacons

Northern Indiana—By Bishop Mallett: Kenneth Edward Trueman, on November 21st, at St. Paul's, Hammond; presenter, the Rev. E. O. Douglass; preacher, the Rev. D. J. Parsons; to be curate of St. John's Church, Elkhart, Ind., after graduation from seminary in June.

North Texas—By Bishop Quarterman: Thomas Henry Wellspring, to the perpetual diaconate, on November 30th, at the Church of the Heavenly Rest, Abilene, where he will assist the rector; presenter, the Rev. Dr. W. P. Gerhart; preacher, the Rev. Morris Elliott.

Washington—By Bishop Dun: John G. Shoemaker, on December 18th, at the Washington Cathedral; presenter, the Rev. W. J. Coulter; preacher, Canon C. R. Stinnette, Jr.; to teach at St. Paul's School, Concord, N. H.

### Diocesan Positions

Mrs. Charles Stanley Rogers, director of Christian education of the diocese of Southwestern Virginia since September, 1947, will retire in June. She plans to make her future home with her brother in Ardmore, Pa. Mrs. Rogers spent much of her life in and near Philadelphia.

### Episcopal Church Annual

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#### THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

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#### THE LIVING CHURCH



THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Eugene Stech, c  
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

SAN FRANCISCO, CALIF.

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

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

WASHINGTON, D. C.

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

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

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

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

EVANSTON, ILL.

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

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

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

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

BUFFALO, N. Y.

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

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

NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th Amsterdam, New York City  
Sun HC 7, 8, 9, 10, MP, Ser & HC 11, Ev & Ser 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. Irving S. Pollard in charge.  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer

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

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

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol.); Daily 8; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Gries 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  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11, EP,  
Cho, Ser 4; Daily 8:15 HC, Thurs 11, HD 12:30;  
Neendays ex Sat 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D. r

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

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

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

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

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammell)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;  
C Sat 5:15

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

CINCINNATI, OHIO

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

PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5:30;  
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 4-5

PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun MP 10, Sung Mass with Ser 10:30; Daily MP  
6:30, Mass 7; Int & B Fri 8; C Fri 7-8 & by appt

COLUMBIA, S. C.

**GOOD SHEPHERD** 1512 Blanding St.  
Rev. Ralph H. Kimball, r  
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri  
EP 5:45; C 6 & by appt

SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Wilcox Sts.  
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

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

LONDON, ENGLAND

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

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