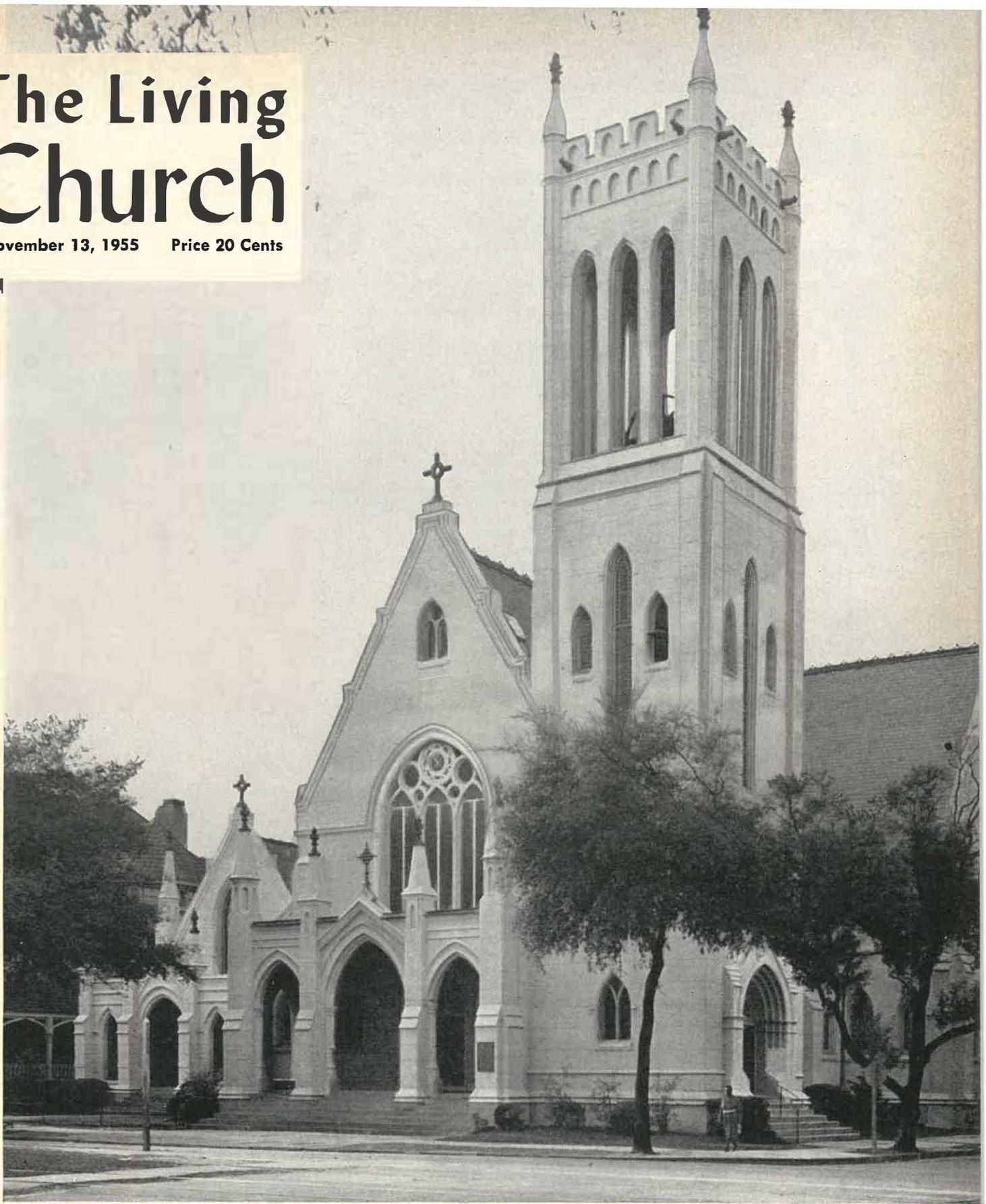


# The Living Church

November 13, 1955 Price 20 Cents



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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.

### Texts for Biters

Suggested text for the 10-year-old girl who bit her Sunday School teacher [L. C., October 16th]: Galatians 5:15.

["But if ye bite and devour one another, take heed that ye be not consumed one of another"].

But lest the teacher be tempted to employ "massive retaliation," let her consider Micah 3:5-7:

["Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God."]

CLIFFORD P. MOREHOUSE  
Vice President

Morehouse-Gorham Co.  
New York, N. Y.

### Korean History

I am trying to restore and collect information about the past of the Korean diocese, which has become very scanty as a result of the two wars.

I should be most grateful if you or your readers could help me to gain any further information about Dr. Eli Barr Landis, who worked in Korea from 1890 until his death at Inchon in 1898, or Miss Rodman, who worked here as a nurse from 1896 to 1898. Both were American citizens.

In the case of Dr. Landis I am particularly anxious to discover whether there is still any photograph in existence.

(Rev.) C. RICHARD RUTT  
Mission Priest

Seoul, Korea

### Grass Roots League

The statement of Bishop Carruthers in THE LIVING CHURCH, October 16th, is most surprising. Why? Because his approach, consciously or unconsciously, takes the form of that of the anti-anti-Communist.

And what is that approach? To denounce in one way or another those who are trying to expose Reds in this nation, be they in the government, schools, churches, or other institutions and organizations.

1. Bishop Carruthers denounces the Grass Roots League, Inc. for embarrassing "the Bishop of South Carolina and the 13 fine clergymen, laymen, and women" delegates to the Convention in Honolulu.

The facts that Bulletin #3 of the Grass Roots League, Inc. present have no more to do with those 14 people than the other couple of million Episcopalians elsewhere. Why twist the motive of Bulletin #3 and make it personal?

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2. Bishop Carruthers says, "no official notice" was taken of Bulletin #3. That it was not "of sufficient importance to bring it to either House of the Convention." It was evidently put into the wastebasket, following the advice of a deputy.

To slur the earnest effort of the Grass Roots League, Inc. to warn Episcopalians of the danger of having Reds in their National Council, is most unbecoming in a Church leader. Is that being fair with people who love the Church enough to give their time, energy, and money to defend it from those who would destroy it — the Reds?

3. Bishop Carruthers mentions various questions put to him about the Grass Roots League, Inc. and Bulletin #3. One was, "Is it a subversive organization intent upon destroying the Church?"

Such a question from one who read Bulletin #3 leaves only one conclusion. The questioner wanted to smear the League by placing the shadow of subversion upon it, for how in the name of truth could Bulletin #3 come from a subversive organization, when it not only exposes Reds, but gives the sources upon which this exposition is based?

Another question asked, was, "How could cultured Charleston bring forth a brochure like this?"

The questioner, in his eager desire to denounce the League through Bulletin #3, seemed to forget that only highly intelligent, well-trained, and well-informed people could produce such a brochure as Bulletin #3. Hence, this Bulletin pays tribute to cultured Charleston, both by the high level of patriotism and love of the Church it displays.

4. Bishop Carruthers says, "What the motive was in making this attack on our Church — the National Council and its clergy — and smearing it in the community, is difficult to understand."

Bulletin #3 makes no "attack on our Church," nor does it engage in "smearing it in the community." Bishop Carruthers doesn't quote from the Bulletin to substantiate his denunciations and accusations. Why?

5. Bishop Carruthers says, "Branding as 'Communist' those who disagree with the League on this," the race question, "certainly adds nothing to the solution of this problem. To undermine the confidence of people in their Church leaders is to strike a blow at the very foundation of society."

To accuse the League of "branding as Communist those who disagree" with it on the race question, is incredible, as Bulletin #3 only reports data from authentic government files on those who have been cited.

Bulletin #3 will not break down confidence in the Church leaders, but Church leaders themselves can break down confidence in them, if they fight those who are trying to expose Reds in the Church, and if they allow Red infiltrators to remain in policy-making positions, and if they excuse and protect Reds. It is common knowledge that catastrophic results have taken place in this nation and the world from infiltration of Reds.

6. Bishop Carruthers says, "To brand the National Council as a Communist front is ridiculous." "To attempt to classify the

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L-1152

## PROBLEMS OF MARRIAGE AND DIVORCE

By The Most Rev. and Rt. Hon. GEOFFREY FRANCIS FISHER, Archbishop of Canterbury

Here is a clear-cut statement by the Archbishop of Canterbury on the Church of England's viewpoint concerning marriage and divorce. Just published in England, Morehouse-Gorham Co. is pleased to make it available to the clergy and laymen of the Episcopal Church in the United States. 45 cents

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executive body of the Episcopal Church as a Communist front to the intelligent Episcopalian is absurd."

Here again is distortion and denunciation. Bulletin #3 says, "Are Episcopal laymen willing to permit their Church to be used as a front behind which Red plotters are working to destroy Christianity and their country?"

"Used as a front" is an entirely different thing from being "a Communist front." Doesn't Bishop Carruthers know there is a difference? I thought everybody knew that!

That Bishop Carruthers used the approach of the anti-anti-Communist in his comments and reactions to Bulletin #3, which is an expression of loyalty to and love for the Christian Church by the Grass Roots League, Inc., is most distressing and most difficult to understand. Reading into Bulletin #3 wrong motives, distorted meanings, false statements is shocking to me. Could it be that Bishop Carruthers didn't even read Bulletin #3?

I am an Episcopalian. My love for the Church and interest in its welfare are immeasurable. Because of this and my love of country, I am a member of the Grass Roots League, Inc. and am proud of it. If the Republic, the Constitution, states rights, the purity of the races, and the faith of the Church are saved from the monstrous conspiracy working to destroy them, history will record that such organizations as the Grass Roots League, Inc. played a big part in that mighty effort and work.

MARY BOSWORTH

Houston, Texas

#### Editor's Comment:

"Data from authentic government files" is not the same thing as "authentic data." The fact that an individual has been accused of Communism, or is said to have belonged to an organization which was or became Communist dominated, is in itself no proof that the accusation is true. In the Episcopal Church, people get to know each other fairly well and are, as a rule, in a good position to assess the political opinions and loyalties of those who work with them in Church organizations. The thing that distresses those of us who know the people named in the bulletin under discussion is the assumption of the Grass Roots League that a lifetime of Christian dedication and devotion is to be counted as nothing in the balance against an unproved allegation made before a government committee.

It is to be kept in mind that violation of the laws of the country or the canons of the Church is not at issue in this discussion. Any such violation should be dealt with in the proper manner by the proper authorities. What is at issue is character, reputation, and philosophy of life. We think that Churchpeople who wish to assess these things in other Churchpeople should use more extensive data than have apparently been used by the members of the Grass Roots League.

# Man Power

A Department of Laymen's Interests

By L. H. Bristol, Jr.

## More About Those Vestry Meetings

IN my last column [L. C., October 30th], which had to do with the fact that vestry service is far more than "ecclesiastical K. P.," I raised the point that it is possible for a vestryman to serve conscientiously for some years without ever having any conception of either the mission of the Church or the spiritual leadership which vestry service ought properly to be.

It is a hopeful sign, I think, that more and more vestry meetings across the country now regularly include a "rector's period" devoted to the reorientation of the parish leaders. Whether it be devoted to missions, liturgics, prayer, holy Scripture, the state of the Church, or some other topic, this instructional period can have a pronounced effect on the spiritual life not only of the vestry but of the whole parish as well, for it can lead — rectors tell me — "oftentimes to a whopping good school of religion."

A friend of mine who was rector of a big city parish told me, for example, that he had tremendous success with the "rector's period" when he first instituted the practice at vestry meetings in his church. The men took to the idea at once. He said he made a regular point of getting the routine business over with in a comparatively few minutes. Mailing out the treasurer's report ahead of time helped speed things up. So did limiting the committee reports to a few minutes and a written report (for the sake of the minutes). As "starters," such books as Bishop Wilson's Outline Series and the Church's Teaching Series were used. So were Haughwout's *Ways and Teachings of the Church* and Pell and Dawley's *Religion of the Prayer Book*.

Another clergyman who found the practice of a "rector's period" helpful, told me, "I have found it best to bear in mind two rules in planning for these instructional sessions: (1) the period should be brief; and (2) when interest in one topic drags, it is best not to force it, but to change that topic and go on to something else."

The practice of having a "rector's period" can be very valuable, but to do an adequate job with such sessions will require careful preparation.

A New York layman wrote me the other day, "Lee, I think the answer to the problem of how best to reorient our vestrymen lies in getting our clergy to make more of a point of spelling out the

why, the who, and the how of the Faith to these men. After all, from golf practice to trade conventions, many a vestryman devotes a lot of time to learning. Why shouldn't this be true of his Church work as well? Frankly, if you ask me, no one ever yet loved our Lord Jesus more, until he first learned more of what God's love to us has cost. It is tragic that some of our rectors steer shy of teaching that lesson to the men who are supposed to be the well-informed, dedicated lay officers of the home parish."

#### Chloroform for Ideas

"How to chloroform ideas" is the name given by the American Society of Training Directors to a list they recently concocted of 56 phrases that are almost sure to kill creative ideas at any meeting. The list came to me from Charles Clark of the Ethyl Corporation, one of the most creative people I know. When I got it, I took his list, "doctored up" a few points to make them applicable to Church situations, and here offer about two dozen. Here, I think, is a list tailor-made to help you turn your vestry back 10 years.

See if you can't kill a few ideas with these phrases:

1. Where did you dig that one up?
2. Good thought, but impractical.
3. But we've always done it *this way!*
4. We're not quite ready for that now.
5. Our people will never go for it.
6. But we're not a big-city parish, we're small.
7. Oh, we tried that before.
8. You're probably right, but. . . .
9. According to my wife. . . .
10. I don't see that it's our job.
11. But our parish is different.
12. Aren't we moving a little fast on this?
13. What you're really saying is. . . .
14. We've never done it before.
15. Let's think about it.
16. Let's appoint a committee.
17. We haven't the money, time, or man power.
18. Not that old idea again!
19. Why change things now?
20. Don't you think we should look into it further before we act?
21. The men will never go for it.
22. We're too busy as it is.
23. I don't mean to be a "wet-blanket," but. . . .

# The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates — \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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

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

DECEMBER						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

### November

13. Twenty-third Sunday after Trinity.
20. Sunday next before Advent.
24. Thanksgiving Day.
27. First Sunday in Advent.
28. White House Conference on Education, to December 1st.
30. St. Andrew.  
General Board, N.C.C., Omaha, Neb., to December 1st.

### December

4. Second Sunday in Advent
6. National Council meeting, Greenwich, Conn., to 8th.
11. Third Sunday in Advent
14. Ember Day
16. Ember Day
17. Ember Day

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

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# SORTS AND CONDITIONS

PULSE STRONG, respiration good. "He is coming to life," the angel said. Or was it the doctor? You could hear voices around you. One of them said, "Open your mouth." So you did. "Here, drink some water." Everybody seemed pleased when you did. It is quite an accomplishment to take a drink of water.

ALL NIGHT LONG, you had been somewhere else. "And I knew such a man — whether in the body, or out of the body, I cannot tell — God knoweth — how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory; yet of myself I will not glory, but in mine infirmities."

PSALMS AND PRAYERS had poured from the lips of your body while your mind was elsewhere. But you were here this morning. They were saying prayers for the sick around you. So your voice said "Amen" for you, and again there was that stir in the room. It is an accomplishment to say Amen at the end of a prayer. It is Progress. "He is improving," somebody said.

"BORNE AS on eagle wings, safely His saints He sustaineth"; "you do not need to know why you are here," said the angel, "nor which bones are broken. Have you felt the prayers of your people through the night and the morning? You are coming to life."

"YOU ARE building a church," the angel said. "Do you remember what a church is?" Your mind struggled cloudily with the thought. You were building a church. But your arms were held down by something. You could not touch your own forehead when you tried. What is a church? A church is the roof over an altar. A church is the roof over an altar.

"WE WILL pray for the altar," you said to the angel. "It will come." "No, we are giving it to you now," the angel said.

THE ROOM came alive again. Your wife: she wanted you to call her by name. That was easy. They were pleased with you again. Nice that they were so easily pleased. "I think that there is some misunderstanding," you said to the angel. You collected your thoughts. "I know that the work is not finished. We are not quite ready. . . ."

"IS THE SHELL ready to be broken when the chick hatches?" said the angel. "Is the dry crust of the ground ready for the rain?" The angel was speaking in Hebrew. You could not find the words for your answer, so you replied in Hebrew with a phrase from the Song of Songs.

"HE IS making real progress," they said. "The difficulty," you said, "is in all these chains of love. This is not a shell or a crust at all," you said, tossing yourself upon the bed with some indignation. "This is what I was sent to build. Not the walls and the windows, but the living

body. Our twinned cell, and the cells that have grown out of it. And my spiritual offspring — Why, only this evening I was needed. . . ."

"THAT WAS yesterday evening," the angel said. "Are the chains of love strong? Are you sure they are strong?"

"WELL, are they?" you said weakly.

"STRONGER THAN you know," the angel said. "I will tell you now her waking thought of tomorrow morning, at 3 o'clock when calmness returns. That will grow stronger day by day. . . . Next I will tell you about the greatness of that day and about the people. . . . You will be in the church on All Saints' Day, and will tell me what you see then. Your body will be there, too. There will be tears and rejoicing. Tears because the chains are so strong; rejoicing because they cannot be broken."

"AWARENESS is definitely returning," they said. "In a little while he can be taken up for x-rays."

"CONSIDER," you said, "the binoculars and the birds, the leitmotif of Parsifal, the torts legal and culinary, Dickens and Trollope, Japanese prints, Gilbert and Sullivan, the Italian Renaissance, the wine-cellar, various kinds of tea, Beowulf and Mother Goose, the fixed forms in prosody, elves and brownies, the work of the Lodge, Egyptology, the pre-Raphaelites, the Arthurian cycle, the Mabinogion, and a few other things. Cannot I speak a word in praise of these to add to the sparkle of the universe?"

"THE POINT is powerful," said the angel. "But there are mysteries that I do not understand. Perhaps the silence will give birth to new voices in praise of the little things."

"THEN there are certain special concerns," you said. "A wife; a mother; sisters; two sons; four grandchildren." "That is our responsibility, not yours," said the angel, "until the journey is completed."

"YES," you said. "I have always believed that. My children are numbered in hundreds, not counted on the fingers. The little family has always waited with you when I was sent to scale walls and break down doors and bind up wounds and open eyes. The great family must come first. But what about them? They are my responsibility now and always."

"THAT IS why I am here," said the angel. Those chains you were speaking of, the chains of love, are strong for all eternity. Following Him whom you follow, they will go where you are going. It is almost time. You are coming to life, and a multitude will follow you."

"I CAN'T understand what happened," someone said. "I really thought he was going to live."

PETER DAY.

**FINANCE****Builders Over Goal**

The Builders for Christ campaign fund received a contribution which put it over its goal of \$4,150,000 on October 14th. The announcement, which came during the celebration of the 25th anniversary of Bishop Sherrill's consecration, made a fitting climax for that occasion.

**EPISCOPATE****Coadjutor for Kansas**

The diocese of Kansas will elect a coadjutor as a result of action taken at a special convention held October 27th in Grace Cathedral, Topeka. Bishop Fenner has appointed a committee of eight laymen and six priests to receive nominations and report to the diocesan convention, February 12th and 13th.

Extent of diocesan work was the reason given by Bishop Fenner, in requesting a coadjutor. The duties of the coadjutor will consist of responsibility for all diocesan administration and parishes; and for direction of all postulants, candidates for Holy Orders, seminary students, and deacons.

Bishop Fenner expects to retain jurisdiction of all missions. He said:

"This may seem that I am being overly generous toward the bishop coadjutor. This is not the case. I am simply trying to be fair both to him and to you — fair to him because he should become your responsible leader in all phases of diocesan work as quickly as possible, and fair to you because in your call to him you will be able to make it clear that he will not have to serve in a subordinate capacity for several years. In effect I am placing myself in the position of assistant to the bishop coadjutor. . . . If I live and keep my health, I shall resign office on September 29, 1959. . . ."

**After 37 Years**

Bishop Quin of Texas retired October 31st, the day on which he completed 37 years as bishop. Services of Holy Communion were held in every church in the diocese in his honor. Sheets of paper designed to be bound into a book were circulated in each congregation, with spaces for greetings to Bishop Quin from each member. Bishop Quin's work will be continued by Bishop Hines, who is now diocesan of Texas, and Bishop Goddard, newly-consecrated suffragan.



200 CHURCH FAMILIES HOMELESS after Connecticut floods: The Rev. William S. Hatch (right), of Christ Church, Unionville, views the remains of the home of one of his parishioners with Bishop Hatch, Suffragan of Connecticut.

**DISASTERS****Connecticut Calamity**

A total of 24 cities or towns in the diocese of Connecticut had churches or lay people affected by the disastrous floods of August 19th and October 19th. Twelve Churchpeople were killed as a direct result of the flood. Four of these were in Unionville, two in Washington Depot, four in Waterbury, and two in Winsted. Approximately 200 Church families were left homeless.

There was severe physical damage to these churches: Grace Church, Stafford Springs; Trinity, Collinsville; St. Andrew's, Bloomfield; St. Paul's, Riverton; St. John's, Pine Meadow; St. Paul's, Waterville, and St. Peter's, Oxford. In addition, several churches will find it difficult to maintain the ministry in their communities due to lack of revenue caused by unemployment, etc.

Immediately after the August flood [L. C., September 4th, 11th], Bishop Gray established a diocesan flood relief fund and requested all parishes and missions in the diocese to hold special offerings for this purpose. To date, a total of \$24,859 has been received. There have been 31 unsolicited contributions received from church groups and individuals in 18 states and Japan. Great quantities of clothing were distributed to the areas by the diocese and by parishes spared the ravages of the flood. Included in the

above was a gift of \$1000.00 from St. John's Church, Fisher's Island, N. Y.

A contribution of \$5000 sent from the Presiding Bishop's Fund for World Relief has been returned for use elsewhere; it was possible to meet the needs within the diocese.

Several churches were used as Red Cross aid and evacuation centers. The church school rooms in Trinity Church, Seymour, are being used for public school classes, as a large grammar school in that city was destroyed. The parish rooms at St. John's Church, Pine Meadow, were used for many weeks as a barracks headquarters for National Guard troops in charge of the town of New Hartford.

**Second Flood in New York**

The weekend of October 14th to 16th, which residents of New York will remember as the second great flood of 1955, very nearly claimed the life of the Rev. David W. Arnold, vicar of All Saints' Church, Rosendale, N. Y.

Fr. Arnold and members of the church had busied themselves on the 15th, doing what they could to protect the furnishings of the building against threatening waters of Rondout Creek, which during the August 17th flood had engulfed the church — and did again in October.

After all had been secured at Rosendale — or seemingly — Fr. Arnold went on to stand by his church at nearby High Falls, N. Y., which also was threatened.

As he neared, he drove into what seemed to be, in the darkness, a shallow rush of water across the highway. But the muddy waters merely concealed the fact that the highway had been washed away, and his automobile slipped slowly into the stream.

After considerable struggle he was able to get the door of the car open. He remembers little that happened after that until he was being carried into his rectory. Passersby who had seen his predicament pulled him to safety some hundred feet downstream from where he had been swept out of the automobile, which was a total loss.

## No Damage in Pennsylvania

No reports of flood damage to churches in the diocese of Pennsylvania came to the diocesan office. As far as is known, no Churchpeople lost their lives in the floods.

## TOWN & COUNTRY

### Disturbed Conformity

Anglicans are interested in Town and Country work if attendance at two meetings held during the week of October 17th to 20th in Springfield, Mass., is indicative. Almost 100 of them were present at the national interchurch Convocation on the Town and Country Church, while representatives from 44 dioceses in the United States and 14 in Canada contributed to the Episcopal Conference on Town and Country Work.

Highlights of the Episcopal conference were the discussion groups, seminars, and provincial meetings. In an honest look at the relation of Church and community it was declared that "as a small minority in most communities, we cooperate to a small extent except on national occasions, and that then this is rather by the priest than by the members. The Episcopal Church is usually a divisive force in the community, which is not always bad, as sometimes the conformity ought to be disturbed. . . . We must work even in unstable communities and give leadership by training lay leaders rather than as serving as community errand boys. The Church owes the community assistance in education, health, morals, counseling, labor relations, and minority problems. The Church must be where the people are."

The discussion group on worship concluded that while the Eucharist might as a central service be a final goal, some believed that Morning Prayer was more missionary, and that the type of service had little to do with attendance. Some suggested that the Communion service was dull and tedious in spots, and it was proposed that next year's conference

study the relationship of the Eucharist to Town and Country work. Another discussion group proposed a diocesan policy which would build up smaller churches.

A group on music made it clear that the small church can have music just as good as that of its urban cousins. It was suggested that the Canadian Sunday School Program by radio might be a good example.

Those working with the new Sunday School curriculum welcomed suggestions about adapting it to Town and Country work. A group which studied the Church in radio and television proposed that the national meetings be held in small towns and given more extensive radio coverage, and that workshops on radio and television be held at future convocations and conferences. It was suggested that the National Council of Churches should provide some programs over radio and television beamed directly to rural people. (The Episcopal delegates to the interchurch convocation showed more interest in radio and television than did any other delegates.)

Seminars which aroused the most interest dealt with resort towns, geriatrics, theology and rural life, recreation, audio-visual aids, and comity.

The Rev. J. Ethan Allen of Thiensville, Wis., was elected president of the Episcopal Church's Rural Workers Fellowship, with Bishop Lewis of Nevada as honorary president, and the Rev. Lloyd Delaney of Lakefield, Ont., and Bishop Bayne of Olympia as vice presidents. The Rev. Dr. Tollie Caution made the major address of the week at the R.W.F. banquet, in which he vividly pictured the work of the Church among Negroes and urged further understanding and cooperation as spiritual brothers in a common faith.

## CONTESTS

### \$32,000 Accepted

Deciding not to try the \$64,000 question, the Rev. Alvin Kershaw, rector of Holy Trinity Church, Oxford, Ohio, accepted \$32,000 on the November 1st television show "\$64,000 Question." He announced that he would give the money to organizations promoting the brotherhood of man and to other worthy causes.

## PUBLIC AFFAIRS

### Unconstitutional

An ordinance in Piedmont, Calif., excluding from a restricted residential zone all schools except public ones, has been declared unconstitutional by the California Supreme Court. Bishop Block of California and other religious leaders supported the suit of the Roman Catholic

Welfare Corporation, which maintained that the zoning ordinance violated freedom of religion [L. C., January 30th and February 6th]. [RNS]

## MINISTRY

### Death of a Priest

By the Rev. FRANCIS C. LIGHTBOURN

When the Saturday Eucharist at Christ Church, Whitefish Bay, Wis. — normally but slimly attended — drew a congregation of at least 150 on October 29th, it was a mark of affection for the parish's rector, the Rev. Marshall Mallory Day, D.D., then lying in the hospital as a result of serious injuries sustained the evening before.

The parish had been busy with preparations for its patronal festival, celebrated annually on the feast of Christ the King (last Sunday in October). About 5:30 Friday afternoon Canon Day, having completed a pastoral call, started to cross the street to his car. Darkness was coming on, it had begun to rain, and visibility was poor. Suddenly he was hit by a car going at about 20 miles an hour. The driver told police he had slowed down to make a turn but did not notice Canon Day until it was too late to avoid hitting him. The driver was not held.

Taken to the hospital, Canon Day never fully regained consciousness. Yet, when the Rev. Victor E. H. Bolle, associate rector of Christ Church, ministered to him, verses from the Psalms, with Latin phrases interspersed, broke through the coma, and the amens to the Church's prayers came with clear-cut precision. Thus fortified spiritually, Canon Day died shortly after noon, October 29th, the eve of the feast of Christ the King.

Marshall Mallory Day was born August 13, 1884, in New York City. After attending Trinity School, New York, Columbia University, and the General Theological Seminary, he was ordained deacon in 1908 and priest in 1909. He served parishes in Indiana from 1909 to 1925, when he became professor of Hebrew and Old Testament at Nashotah House.

In 1931, 10 families in the fast-growing suburban area of Whitefish Bay to the north of Milwaukee decided to organize a congregation, meeting at first in a small building next to the present rectory that is now the Masonic Lodge. Fr. Day became their vicar, becoming rector in 1934.

For 24 years Fr. Day headed the parish, until his death. Under his leadership it grew to its present communicant strength of nearly 700. Soon the congregation outgrew its original building and began to talk of another. About this time, a communicant of the parish barged into



Howard Lee

FR. DAY: God "drew them with cords of a man, with bands of love."

a friend's office with this announcement: "Well, at last we've got our church." "What?" said his friend, "do you mean you've broken ground?" "No, no — not that," said the parishioner. "Well, then, do you mean you've raised the money?" asked the man. "No, not exactly that, either," said the visitor. "Well, maybe, you have the plans drawn?" "No, we don't have the plans yet." "Well, then, in heaven's name what do you mean?" asked the man. "I mean," said the communicant of Christ Church, "that Fr. Day started praying about the matter Sunday."

This is the church that prayer built; and Fr. Day himself was first and foremost a man of prayer, whose priestly life centered about the daily Eucharist, the daily offices, daily meditation, and daily intercession. In due course the much-prayed-for Church building came — a substantial stone edifice, equipped for the splendor of Catholic worship. Then, after some years, a handsome parish house and plant. And now the congregation, which began with 10 families, is once again bursting the walls; and so an extension is going up.

The church that prayer built is a memorial to one whose priestly life was a rare combination of traditional classical scholarship, pastoral zeal, and an ability to present the Faith as a man's job. The first of Canon Day's books is entitled *Business Methods for the Clergy*\* but his phenomenal memory and encyclopedic knowledge reached its widest circle of beneficiaries through THE LIVING

CHURCH's Question Box department, of which Canon Day was editor. He also edited the *American Missal*, when it was first published by the Morehouse Publishing Co. (now Morehouse-Gorham) and is the author of *Brief Notes on the Ceremonial of Bishops*.

Besides his love of Hebrew, Greek, and Latin, Canon Day inherited from his father, the late William Horatio Day, a knowledge of the stage and the arts. This side of his nature found happy reinforcement in the musical ability of his wife, the former Floy Mallory, an accomplished pianist, whom he married in 1910 and who survives him. Canon and Mrs. Day were both ardent bird lovers and spent many of their vacations in Door County, Wis., observing bird life. Canon Day was also a 32d degree Mason.

But what he will be chiefly remembered for is his greatness as a priest and pastor, a man of God by whom God "drew them with cords of a man, with bands of love" (Hosea 11:4).

In addition to Mrs. Day, Canon Day is survived by his 88-year-old mother, Mrs. William Horatio Day, St. Johnland, L. I.; two sons, Peter, editor of THE LIVING CHURCH, and Richard, Sherman Oaks, Calif.; four grandchildren; and two sisters, Mrs. George Peterson, San Francisco, Calif., and Mrs. William Hutty, Woodstock, N. Y.

In the diocese of Milwaukee Canon Day has been an honorary canon of All Saints' Cathedral, Milwaukee, since 1941, and an examining chaplain since 1931. He was a deputy to General Convention in 1949.

An estimated 500 persons, including 35 clergy in the diocese of Milwaukee, attended Fr. Day's funeral held in Christ

Church on All Saints' Day (November 1st). Celebrant of the Requiem was Bishop Hallock of Milwaukee. The body lay in state for 24 hours before the funeral, and a continuous watch was kept throughout the period.

*Ecce sacerdos magnus.*

## DIOCESES

### Arizona's Aim

With the establishment of a Capital Funds Drive the missionary district of Arizona hopes to become a diocese in three years. Voted at a special convocation, the Drive will begin on January 9, 1956, with an objective of \$500,000. Of this total, \$300,000 will meet salary, travel, pension fund premium and office expense of the bishop, the missionary clergy, and the diocesan staff; \$100,000 will be absorbed in expansion grants and loans to new missions and buildings; and the remaining \$100,000 will create a revolving fund for salaries of needed missionary clergy.

## RACE RELATIONS

### Integration in Florida

A report on the summer camps at South Florida's diocesan center has been released from Bishop Louttit's office.

South Florida's last diocesan convention had directed the department of camps and conferences to open enrollment at all camp sessions to all persons otherwise qualified without respect to race or color. Out of a total of 580 children in the camp sessions, 18 Negro children were enrolled. Says the report, "Because of the splendid character of all of our children, white and Negro, a good spirit prevailed."

A daily newspaper of Miami, Fla., recently conducted a survey in answer to the question, "What are Miami Churches doing about integration?" The survey was not a complete success, according to the paper, because "it could be that fear, indifference, or other forces are muzzling the voice of the Churches so that people have little idea where the churches stand on integration." Less than 10% of the 292 white and 46 Negro ministers receiving questionnaires returned them.

The survey did report that one of Miami's Episcopal churches was the host to the first integrated meeting of the Deanery two years ago.

All diocesan gatherings in South Florida are on a bi-racial basis, including the annual convention, deanery meetings of laymen and laywomen and young people. Negroes serve on diocesan committees and boards when appointed or elected. Assured that segregation will not prevail in Miami Beach, General Convention will meet there in 1958.

\*A priest once told Fr. Day, "I have shaped my entire ministry about your book, *Business Methods for the Clergy*." Fr. Day replied, "I wish I could say the same."

# INTERNATIONAL

## SOUTH AFRICA

### After 12 Years

The Rev. Trevor Huddleston, head of the Community of the Resurrection in South Africa for the past 12 years, has been ordered back to England in January by his religious superiors for another assignment. He has been an outspoken foe of the government's apartheid (segregation) policies.

Shortly after the recall order became known, Fr. Huddleston delivered a sermon at St. Mary's Cathedral in Johannesburg which was broadcast over the South African Broadcasting Corporation network although it attacked conditions in the country and the government's policies.

Before the broadcast, the priest was warned by the network that "all political topics must be avoided." It was believed that some government radio official is in for trouble for having permitted the sermon to go on the air. [RNS]

## ENGLAND

### Goal of Intercommunion

By the Rev. Canon C. B. MORTLOCK

Conversations have been resumed between delegates appointed by the Archbishop of Canterbury, the General Assembly of the Church of Scotland [Pres-

byterian], a representative of the Episcopal Church in Scotland, and the Presbyterian Church of England.

It is understood that papers were discussed in which the spokesmen of each Church suggested changes which would be needed in the Churches of the other traditions in the event of intercommunion.

Statements issued simultaneously in London and Edinburgh were to the effect that the discussions came to grips with the essential problems and that it was hoped that after further meetings proposals would be submitted toward "achievement of fuller unity in accordance with the mind of Christ." The Bishop of Derby, Dr. Rawlinson, and the Very Rev. John Baillie, Principal of New College, University of Edinburgh, acted as alternate chairmen.

### No Terms

The Archbishop of Canterbury spoke to the Convocation of Canterbury recently to clarify the Church's position in regard to the Church of South India. Resolutions passed by the Convocations of Canterbury and York last summer [L. C., July, 10th, August 7th] have caused considerable controversy in the Church of England. Some members have felt that the resolutions, which permit a limited intercommunion between the two Churches, would lead to still closer relations with the Church of South India, which was formed by unification of a number of Churches there.

The Archbishop said:

"We have no intentions whatsoever of abandoning any true part of our Catholic heritage; we have no inclination at all to any kind of what is called Pan-Protestantism; we are not trying to 'make terms' with Protestant denominations, nor, indeed, to bring about in any foreseeable future reunion with any one of them in any organic body.

"The Church of England has to determine its relations to other bodies. I say boldly that in all these matters, the Church of England has not abated any single part of its Catholic heritage."

### Successful Reinvestment

Gross income of the Church Commissioners, central financial agency of the Church of England, was £10,500,000 (\$29,400,000) last year. This in an increase of £2,000,000 over the previous year. The income increase was due primarily to successful reinvestment of existing assets. It will make it possible to raise the minimum annual salary of clergymen from the present figure of £550 (\$1,540) to £600. [RNS]

## CANADA

### Death of Canon Hiltz

The Rev. Robert Arthur Hiltz, 78, executive secretary of the General Synod of the Canadian Church and canon of St. James' Cathedral, Toronto, Ontario, died October 11th. Born in Windsor, N. S., Canon Hiltz became the Church's secretary in 1950 after 40 years as general secretary of the Church's General Board of Religious Education.

## A Refuge For The Soul

By EDNA G. ROBINS

WE seek the shelter of the cross as a hiding place, a refuge. We know that He Who bore the weight of the world's woe will protect us from sin. When His sacred arms are outstretched over us, sin loses its power to harm us or to lure us away from the path of life. Our sins become disgusting to us and we gladly leave them at the foot of the cross.

It is not only our own sins that have grieved and tormented us. The closer we come to the Sacred Heart, the more clearly do we see the sins of the world, that dreadful burden of dark despair that caused the Savior Himself to cry out in agony. We cannot be indifferent to the evil; for as our Lord permits us to lose ourselves in Him, we must with His protection accept a share in His passion, in His grief for the wayward souls of men. Instead of anger and hatred, our

hearts will be filled with compassion for sinners and we will unite with our Lord in striving to make known to them the saving power of the cross.

Within the sacred wounds there is no room for self-love, for pride, for the lust of the flesh, for love of the world. We try to follow our Lord's example of complete self-oblation that the love of Christ may entirely absorb us.

We need the protection that the holy cross offers us because we are so weak. If left to ourselves we cannot resist the temptations of the devil. But Christ is our strength and He alone can shield us from the enemy.

We need our Lord's help because we are so ignorant and foolish. As we enter into His passion we find that we are growing in wisdom and that our eyes are opened to the beauty of divine love. The eyes of our under-

standing are opened so that we may discern the false and the true — the false glamour of worldly success and pleasure and the true glory of life dedicated to God.

As we contemplate the five wounds we find not only strength and wisdom but also humility. We can never cease to wonder at the gracious condescension of God Who took pity on our wretchedness and abased Himself to lift us up and remind us that we are children of God. We are humbled to the dust when we think of God, suffering degradation and shame out of His love for us miserable creatures. The only return we can make is the complete oblation of ourselves — our hearts, our minds, our wills — commending ourselves into the hands of His mercy.

As we stay close to the cross we find that our fears for ourselves and for others have passed away. God's love is poured out upon us in ever increasing measure. Joy takes up its abode with us; and the peace of God that the world cannot take from us descends upon our hearts.



# 150 Years... "So

## A Tribute to Christ Church Cathedral New Orleans, 1805-1955

O BEAUTIFUL cathedral, house of God,  
O monument to His enduring love,  
With grace and strength and beauty in each line,  
You rise majestic to your cross above.

When, after many years of ownership  
By Spain and France, this land of ours was bought,  
And under Freedom's just and liberal flag  
To us religious liberty was brought,

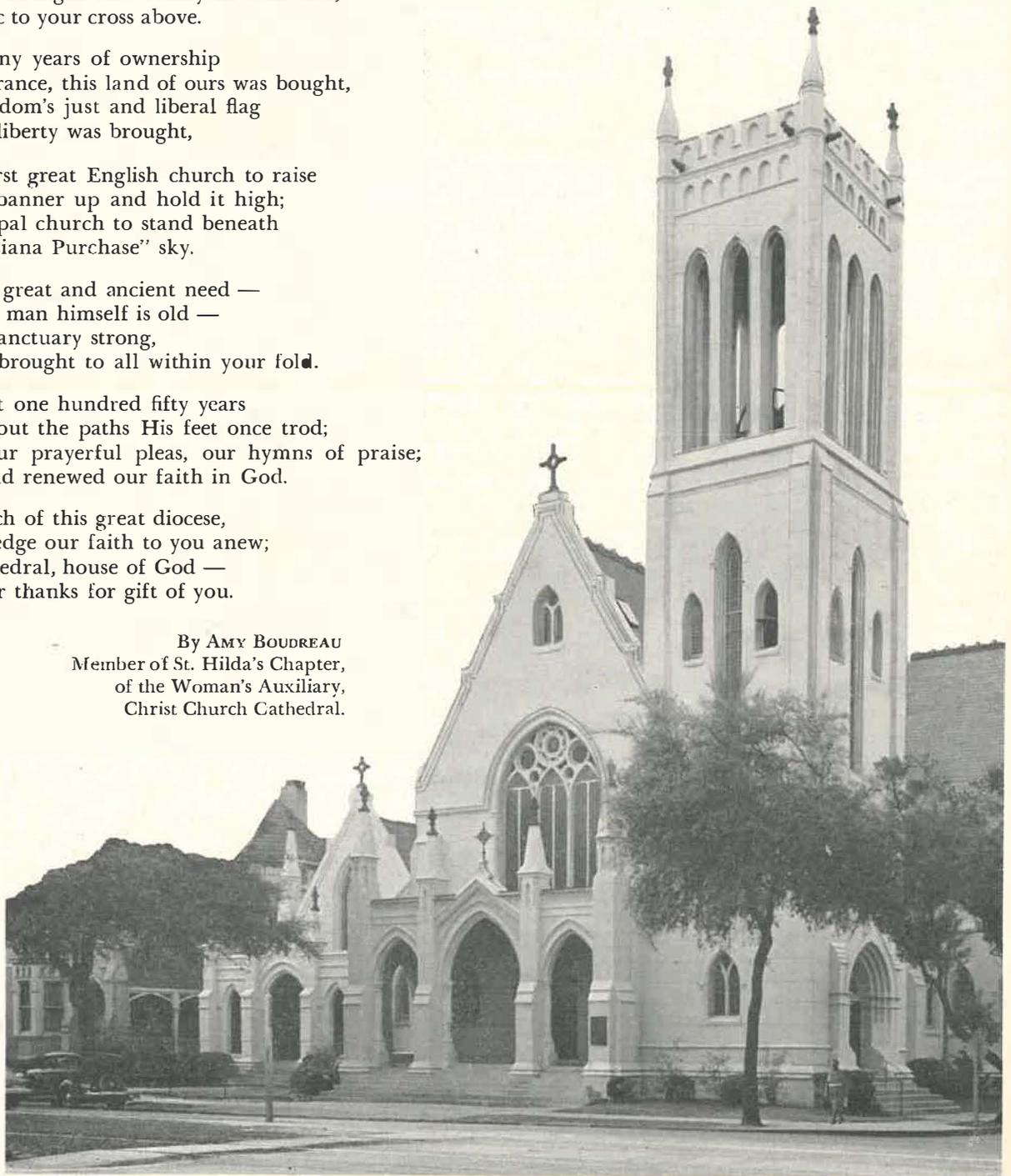
You were the first great English church to raise  
Your Christian banner up and hold it high;  
The first Episcopal church to stand beneath  
The vast "Louisiana Purchase" sky.

Built to fulfill a great and ancient need —  
A need as old as man himself is old —  
As citadel and sanctuary strong,  
You've comfort brought to all within your fold.

And for the past one hundred fifty years  
You've pointed out the paths His feet once trod;  
You've heard our prayerful pleas, our hymns of praise;  
You've given, and renewed our faith in God.

O Mother Church of this great diocese,  
This year we pledge our faith to you anew;  
O beautiful cathedral, house of God —  
To Him we offer thanks for gift of you.

By AMY BOUDREAU  
Member of St. Hilda's Chapter,  
of the Woman's Auxiliary,  
Christ Church Cathedral.



# Great a Good”

IT took six years and three conventions to organize a diocese in Louisiana. Looking back, a founder wrote, “So great a good could not be brought about without stirring up the wrath of Satan. Indeed, I should doubt whether the work were of God had we no opposition to contend with.” His phrase, “so great a good,” has become the motto for the sesquicentennial of Christ Church Cathedral, New Orleans.

Two years ago, anticipating the great events of the sesquicentennial, the Rt. Rev. Girault M. Jones, Bishop of Louisiana, and the Very Rev. (now Rt. Rev.) Albert R. Stuart envisioned a history of the cathedral and the diocese. Hodding Carter, editor and Pulitzer Prize winner, and his wife Betty Carter, both Episcopalians and native Louisianians, were commissioned to write *So Great a Good*, published this week by the University of the South Press.



Leon Trice

BISHOP JONES, honorary sesquicentennial chairman.

## Microfilm in the Dressing Room

By Hodding Carter

BISHOP GIRAULT JONES of Louisiana is a transplanted Mississippian. My wife and I, who have lived in Mississippi for 19 years, are transplanted Louisianians.

But this common migratory tendency couldn't explain the reason for a telephone call from the Bishop nearly three years ago. He didn't say what he wanted. He did issue an invitation, that had undertones of a command performance, to lunch with him next time I was in New Orleans. Any excuse to go to New Orleans is always good with us. And so in a very few days I was listening incredulously as the Bishop said that he wanted my wife and me to write a history of the Episcopal Church in Louisiana and of Christ Church, the Mother Parish, for the 150th anniversary celebration. I guess the principal reasons I said yes were (1) it would give us further excuses for coming often to New Orleans, (2) we'd never written a church history before and were curious as to how to do it, and (3) we didn't know how much work was involved in it.

But now, looking back on more than two years of research and writing, we're glad we agreed. Today we'd be willing to do it even without the lure of New Orleans, the satisfaction of our curiosity, and the discovery that it takes a lot of time to

chronicle the blending of spiritual goals and everyday problems that make up the life of the Church in Louisiana.

My wife did the lion's share of the work, from the beginning of the research to the last minute decisions as to what pictures would go where. She thought of the title; pored for long hours over the often almost indecipherable vestry minutes, enlarged on a microfilm projector that became as much a fixture of her dressing room as a hairbrush; journeyed to Philadelphia and Washington for other source material; and plagued parish priests, laymen, deans and bishops for more information and fewer delays in answering her requests.

The source materials were many. We consulted the journals of the annual conventions, and those, too, of conventions held optimistically several years before the Primary Convention of 1838. We read the files of early New Orleans and other Louisiana newspapers; diaries and letters treasured in Episcopalian families for several generations; masters' theses and doctors' dissertations on phases of Church and pertinent state history; and biographies and autobiographies of the Church's great and near-great.

But to us the Church most often came alive in the very human, terse, and at times obscure vestry minutes and in the letters from missionaries reprinted in the

early issues of the *Spirit of Missions*. How hard was the life of an Elijah Guion as he rode his 120 mile round-trip under the hot summer sun of a non-air-conditioned Louisiana!

Perhaps we liked these minutes and letters best because they added up to on-the-spot reporting of what was going on in the church each year, even each month, of its history. And we were reminded forcibly by them of how closely the life of the Church in Louisiana has been identified with and affected by secular history — by flood and wars and yellow fever, by panics and booms and the sad periods of doubting.

And we were reminded, too, of how great can be the impact of a man's character upon his times and his assignment in life. We found ourselves singling out favorites among the clergy and laity of the past century and a half: Amos D. McCoy, founder of the Children's Home in New Orleans, who wouldn't compromise with his rich industrial-boss congregation in Lowell, Massachusetts, any more than with injustice anywhere he found it; Bishop J. P. B. Wilmer, a gentle man, who threw himself into the political life of Reconstruction Louisiana when he saw that the body-weariness of night-long waits for fog-bound steamers would not be enough to reconstitute the Church in Louisiana; M. Burruss McGehee, unique,

forward-thinking farmer who wanted to cut through red tape and get on with the business of Church unity and so drafted a memorial which contributed to the Lambeth Quadrilateral; and Bishop Leonidas Polk who has been, of course, and rightly, the hero of the Church in Louisiana.

We found ourselves growing angry and dejected — as even the most saintly and buoyant of the Church's sons must have sometimes become themselves — as we saw the pattern of the same old mistakes forming over and over. It was as though we would have to call out to those people of the 1870s to beg them not to do again what their fathers had done in the 1830s.

And with what interest we turned the pages of Christ Church Cathedral's minute book as the years came closer and closer to what we knew would bring American entry into World War I. Would the debt hanging over the parish be paid by then? Would that doughty Scotsman, the Reverend William Alexander Barr, succeed where others had failed? As with a novel, we were tempted to look ahead to see how it would come out.

So went our investigation of 150 years, a segment of time which can be looked at in more than one way. Some may say the century and a half is an unimportant moment in eternity. Others may find in those years portents of humanity's doom. And still others may be concerned only or primarily with the story of our nation's political and economic rise to world eminence. We had another concern. It was to discover what meaning the establishment of a church had for a new territory. We know now the answer; for the role played by the Episcopal Church and many of its lay and clerical leaders has been an indispensable one in the as yet uncompleted transformation of a frontier to a Christian-motivated, democratic society.

*CHOIR REHEARSAL FOR HUNDREDS. Accompanied by a symphony orchestra and under the direction of William Teague, Shreveport, La., a combined 250-voice choir will sing witness to the Book of Common Prayer.*



*INTRICATE PLANNING\* for the Service of Witness at the Municipal Auditorium in New Orleans began months ahead of time. The service will recall the first organized worship in Louisiana.*

## Service of Witness

A Service of Witness to the Book of Common Prayer will fill the great Municipal Auditorium in New Orleans the evening of November 16th with Episcopalians from all over Louisiana observing the 150th anniversary of the founding of Christ Church Cathedral, and with New Orleans Protestants come to share in a birthday which they feel is also their own.

On November 17, 1805 Philander Chase, later Bishop of Ohio, read the first service of worship in the English language in the whole territory of the mighty Louisiana Purchase, from the Book of Common Prayer. Two years before, religious freedom had come to Louisiana. A group of New Orleans Protestants and a few Episcopalians met to establish religious worship of a kind more familiar to them than the Roman Catholic worship which had previously held exclusive sway. When they organized,

those Methodists, Presbyterians, and Episcopalians voted on the kind of worship they wanted. They decided on what they called "Church service" as being less unfamiliar to their Creole neighbors.

They wanted the Book of Common Prayer and they called an Episcopal Church priest from New York — Philander Chase — to be their first rector. He quickly told them that the Book of Common Prayer, plus an Episcopal Church priest, had to mean an Episcopal Church. They agreed, and Christ Church was established.

The Service of Witness includes the same elements. The Book of Common Prayer will outline the service, it is a celebration organized by the Episcopal Church, and dozens of New Orleans Protestant churches are participating as honored guests and co-workers. The Rev. Dr. William H. Nes, former dean of the cathedral, will be the keynote speaker. High point of the service will be the presentation by every parish of its contribution to the diocesan Sesquicentennial Thank Offering.

The gains made for the Church through the Service of Witness will be cemented the next week in a City-Wide Mission to be held each evening in Christ Church Cathedral, with Fr. Nes as the missionary. While the cathedral is the host, each city parish will promote the Mission among its own members in its own way.

The next two weeks will find the City-Wide Mission expanding into a Diocesan Mission, in which many of the Louisiana parishes will conduct missions, exchanging clergy among themselves.

\*At a luncheon meeting of the executive committee for the Service of Witness, L. Reese Spangenberg, expert at building carnival floats and staging carnival tableaux, points out the stage arrangements for the service. Other committee members, from left: Edmund M. McIlhenny; Miss Elisabeth Wood; Bruce Baird; Bishop Jones, honorary chairman; Albert Lyle; Dean Craig, general chairman; the Rev. Stephen L. Skardon; and Samuel A. Carleton. Not present when picture was taken: James Wilkinson III, William C. Teague, and W. Wilber Pope.

# Christ Church Cathedral

## Serves a Great City

"Fabulous New Orleans," as Lyle Saxon called it, has been marked for a century and a half by Christ Church. All non-Roman Christians called it home in 1805, and many do even now. At Carnival time and even in the languorous summers visitors pour into New Orleans. Christ Church Cathedral becomes a home away from home for many Episcopalians. One of the pleasant duties of the dean is the lodging of a series of friends, clergy, laymen, officers of the National Council. The telephone sometimes rings late at night with the need of a stranger come to the city for its exceptional medical facilities.

Before the War between the States, Christ Church provided a Mariners' Church for those men who helped make New Orleans the second greatest North American port, and provided a home base for the City Missionary, whose work was with the waifs and strays of an urban society. A century ago she aided the

French-speaking Protestants, looked after the "Cemetery of the Heretics," supervised an Industrial School for needy boys, was instrumental in establishing the great Episcopal Children's Home and the inter-parochial Intercessory Group.

Today the City Missioner, the Rev. Canon Donald H. Wattlely, uses Christ Church Cathedral as his headquarters, the Intercessory Group still meets here every Friday, the New Orleans School of Religion and the City-Wide Preaching Mission accept her hospitality. The Very Rev. William E. Craig, dean of the Cathedral, is the President of the New Orleans Federation of Churches, and the Cathedral Driving Service and Brotherhood of St. Andrew serve all they can reach.

*Leon Trice*

*DOWNTOWN NEW ORLEANS and world famous Canal Street meet the mighty Mississippi River (extreme top of cut).*



### Christ Church Cathedral Parish

**C**HURST CHURCH, New Orleans, which became the Cathedral of the diocese of Louisiana in 1892, is really a parish church made available to the Bishop as his headquarters. It is governed by its dean and vestry; the Bishop is its authority for ceremonial. It lives under its charter of 1805, amended in 1806 and 1949. It is the first church of Louisiana, by no means the largest or wealthiest, but that one with the longest continuous tradition of service to the whole Louisiana community. Here the Episcopal Church came to the Louisiana Purchase territory and was organized, here the establishment of the Louisiana diocese was effected, here the diocesan convention met continuously for a century. But while Christ Church Cathedral cannot be unconscious of its past, its present is what really matters. These are the basic elements of its parish program:

**Services of worship.** On Sundays, 7:30 and 9, Holy Communion; 11, Morning Prayer and Holy Communion; 6:30 Evening Prayer. On weekdays, the full daily Prayer Book order of Morning Prayer, Holy Communion, and Evening Prayer. The Friday afternoon Intercessory Group headed by Mrs. Donald MacDonald is the oldest continuous group interested in Christian Healing. Confessions are heard on Saturdays and at other times.

**Vestry and Men's Work.** The vestry and its wardens, Frank Faust and John Feth, operates through the normal committees. A Men's Club meets monthly under the presidency of Robert Smith. The Brotherhood of St. Andrew, with Russell Stevenson as chairman, visits the sick, conducts services at the county jail, and works and prays for the integration of new men.

**Women's Work.** The women of Christ Church Cathedral are organized into a Woman's Auxiliary branch of five chapters, with Mrs. R. G. Patterson as chairman. Nine department chairmen keep the women mindful of the different emphases of the Church's witness. An efficient Altar Guild with Mrs. Wallace C. Kemper as chairman provides for all the cathedral's many services. Two recent and unusual community services, the Cathedral Driving Service and the Milne Home work, are described below. The Hospital and Nursing Fund under Mrs. Harry D. Wallace provides hundreds of dollars annually for the sick care of parishioners.

**Sunday School and Young People's Work** is headed by the Rev. Canon Howard A. Simpson. Grades I, IV, and VII are using the New Curriculum (Seabury Series); every class has both teacher and observer, and frequent clergy-teacher conferences on an individual basis are held. The Young People's Service League is growing, and is carefully integrated with the Sunday morning studies of this age group. Three different adult classes are offered every Sunday morning. The Order of St. Vincent under Earle Grayson organizes boys and young men; St. Cecelia's Choir, directed by Mrs. Armand Kitto, is open to girls. A Cub Pack centers at the Cathedral.

**The Parish Council** meets monthly with membership from all organizations, to consider common problems.

**The Cathedral Choir**, under the direction of Miss Beatrice Collins, is notable in New Orleans.

**St. Helena's Associates** is the newest organization. Meeting every month, with membership from all over the city, it is an auxiliary to the work of the Orders of St. Helena and the Holy Cross.

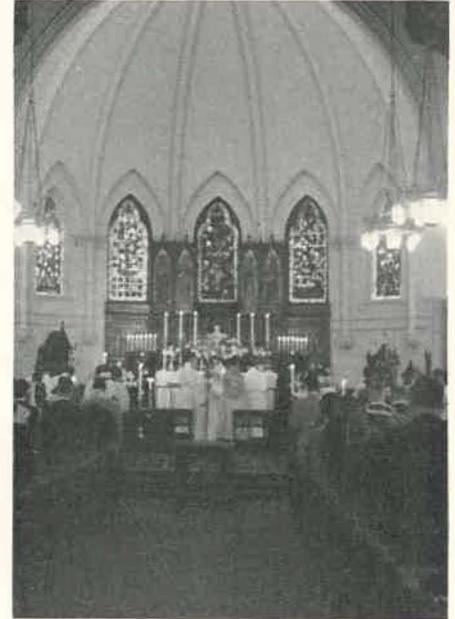
# The Cathedral Today:

# ITS SPIRIT OF

“THE Christian has no greater responsibility than to communicate the True Faith. The failure to bear *any* witness is tragic, but to permit ourselves to bear *false* witness is disastrous. In this time of modern heresies, where the most extraordinary distortions of the Christian Gospel are all too readily accepted, we must be sure of the Faith that is in us, and we must be ready to proclaim that Faith with clarity and with courage.

“This is the Episcopal Church’s supreme opportunity in these times. Possessing as we do the historic faith, an apostolic ministry, valid sacraments, and the zeal of the Holy Spirit, this Church can be the living witness to the living Christ. All that we need is courage, and even that courage can be found if we will turn to the Church — for the God of Grace indwells this Holy Fellowship.”

The Rt. Rev. **Girault M. Jones,**  
Bishop of Louisiana



EASTER MIDNIGHT EUCHARIST was celebrated this year for the first time in Christ Church at high altar.

PEOPLE are turning to such a Church as Bishop Jones describes above in ever-increasing numbers throughout the nation, in Louisiana, and at Christ Church Cathedral. A landmark was reached during the deanship of William Hamilton Nes, from 1927 to 1947. His goal was to make the cathedral authentically Anglican, with its religion built on the Book of Common Prayer; he has said that he had to combat “a complete vacuum of Church information.” Dean Nes, Dean Stuart (now Bishop of Georgia), and Dean Craig have continuously kept before the people of Christ Church Cathedral the complete faith and practice of apostolic Christianity. The result is clear. Baptisms and confirmations are ever increasing. Congregations and inquirers were never more numerous. The spirit of service is continually finding new expression among the parishioners. The spirit of concern for the Lord’s work and people is growing. The spirit of devotion undergirds all the cathedral’s work, bringing priest and people to their knees before the living Christ in sacrament and fellowship.

## The Spirit of Service

There was a day when all the members of Christ Church lived within a short distance of the church building, but that was long ago. As they moved away, Christ Church moved with them (the cathedral now occupies its fourth church building, erected in 1886). But five times Christ Church gave of her means and members to found new Episcopal churches; four of them flourish today. Today her services reach into the homes of many through television, her work affects many who are not parishioners.

The Cathedral Driving Service is an example. Three years ago Mrs. Howard McCaleb was president of the Woman’s Auxiliary and Mrs. R. G. Patterson headed the Christian Social Relations chapter, which was doing well the more conventional Christian good works. It helped with sick calling, rolled bandages, visited the elderly in institutions, sent quantities of candy to Carville, the federal hospital for sufferers from Hansen’s disease.

Imagination told them this was not

enough. So Mrs. Patterson and Mrs. Skelly Wright went to the Community Volunteer Service to find an activity related to the New Orleans community as a whole, and something not being done by anyone else. The Driving Service resulted, with 25 women interested, and the city’s Children’s Bureau guiding them in dealing with handicapped children, for volunteers must be trained.

Now the Cathedral Driving Service chairman is the group dispatcher, who weekly schedules 22 drivers and escorts who spend approximately 22 hours a week transporting children and adults from their homes to institutions and to clinics and doctors. The Service clocked over 1,000 driving hours in a nine month period last year, serving 10 agencies.

More recently, cathedral women felt



CATHEDRAL CHOIR is directed by Miss Beatrice Collins, sixth from left, first row. Dean Craig is at right.

# SERVICE, CONCERN, WORSHIP

that the boys at Milne Home in New Orleans, some delinquent, many merely neglected, needed befriending. Again they went to the agency to offer the special help Churchpeople can give. Now 14 volunteer workers are at Milne every Monday afternoon leading the "Milne Craft Club."

The cathedral's lay readers and Brotherhood of St. Andrew show the same spirit of service in bringing men to Christ, reading Evening Prayer daily in the Chapel, working with Canon Wattlely, and in visiting and bringing Church services to the men at the Orleans Parish Prison.

## The Spirit of Concern

Concern for people of the Church marks Christ Church Cathedral. Never a wealthy parish, dogged by debt for almost a century, the cathedral at one time spent more on missions and community assistance than on itself. A recent sesquicentennial financial campaign raised a larger sum than had ever before been attempted. Much beautification of the buildings and expanded plant resulted. These funds are now being held for the eventual building of a modern educational building.

Christ Church Cathedral also gives of her sons and daughters. When Dean Nes came, there began a procession of young men and women into full time Church work. Several priests have now come from the parish, as have a medical missionary and, recently, a novice for the Order of St. Helena. Two more candidates began their studies this year for Holy Orders.

Concern for the aged and shut-in is re-

flected in the presence on the staff of the Rev. Canon Hubert M. Walters, recently retired from the diocese of Colorado, whose part time work is with them. Canon Simpson's primary responsibility, on the opposite hand, is with the youth and Sunday School.

## The Spirit of Devotion

Worship and devotion are the key to the modern life of Christ Church Cathedral. With Dean Nes, the six home communions per year quickly became 60. All the sacraments of the Church and all the occasional offices of the Prayer Book are now available for the needs of people.

As the outward sign of this inward spiritual life, the cathedral ceremonial has developed. Eucharistic vestments, almost unknown in the South a generation ago, are invariable usage at Christ Church Cathedral and other parishes. When General Convention came to New Orleans in 1925, Bishop Sessums presented the cathedral with a processional cross. Now torches and Tenebrae, public baptisms, Maundy Thursday watch, and imposition of ashes are the normal way of life.

This year the Easter Midnight Eucharist was instituted before a large congregation. The old bell rang out on the night air as the solemn Alleluias were sung. It was the voice of the 150-year old Christ Church, New Orleans, first English-speaking Christian congregation of the Louisiana Purchase territory, first Prayer Book church west of Ohio, answering the need of 1955 as she had answered the call of the Protestants of New Orleans in 1805.



HARRIS MEMORIAL CHAPEL ALTAR:  
Place for reserving the Sacrament.

The real spring of service is devotion, and devotion to our blessed Lord at Christ Church Cathedral is centered in the Harris Memorial Chapel, a building attached to the cathedral.

Built in 1889 as a gift of Mrs. Joseph L. Harris in memory of her husband, the chapel was consecrated decades before the cathedral itself. A service is held here every June 6th, a Requiem Eucharist with prayer for the Harris and other benefactors of the cathedral. A similar service is held in the cathedral every June 16th on the anniversary of Bishop Leonidas Polk's death during the War between the States, at his final resting place beneath the floor of the choir.

The Blessed Sacrament has been reserved here since 1940, when the chapel was beautifully remodeled in memory of Robert Howard Williams. Confessions have been heard in the Chapel every Saturday for almost a generation. The Intercessory Group, formerly the Society of the Nazarene, has met there every Friday for more than a generation to learn and practice the gifts of Christian Healing through Holy Unction, the laying on of hands, and intercessory prayer; quiet days and retreats are often held, led by the clergy and by religious, both men and women. In the chapel the Bishop of Louisiana blesses the Holy Oil for the diocesan clergy every Maundy Thursday; the dead are remembered in Requiem every Monday morning.

Young men and women come to the chapel for their Nuptial communions. The Daily Office is read there, after the ringing of the Angelus on the great bell, by clergy and lay readers, and groups of the parish family make corporate communion before breakfast in the Parish House. Here is a house of prayer for all people, which is always open, day and night, for those in spiritual need.



ORDAINED DEACON at the cathedral in 1953 were the Rev. William Donald George and the Rev. Edwin Cabaniss Coleman. Bishop Jones is at left and Bishop Noland, Suffragan of Louisiana, at right.

## First Things First in New Orleans Cathedral

**T**HE LIVING CHURCH has put out several special numbers devoted to parishes of strategic significance. This issue, which is a special number on Christ Church Cathedral, New Orleans, represents the first we have put out on a Cathedral parish.

Cathedral parishes are not uncommon in America, where it is the exception to have a cathedral which is not also a parish church. But Christ Church Cathedral, New Orleans, is exceptional both as a parish church and as a cathedral.

In the first place, Christ Church is a church in which the outward expression of the Catholic faith is the established norm — and that in the deep South where such an emphasis, although commoner than at one time, is still unusual. Yet Christ Church achieves this emphasis entirely through the regular order of services as provided for in the Book of Common Prayer. In the schedule of its services, as given on page 13, one notes the prominence given to the offering up of the Eucharistic sacrifice, with daily Morning and Evening Prayer in subordinate relation to this great corporate act of the Church. Thus Christ Church fulfills one of the functions of a cathedral, which is to set forth the Church's daily round of worship according to the scheme envisaged by the Prayer Book.

The other function of a cathedral is to provide a



PROMOTION STREAMER for 150th anniversary, displayed by Dean Craig, the Rev. S. L. Skardon, and Edmund McIlhenny.

### Agnus Dei

**L**AMB of the Father, have mercy upon us,  
Thou who wert born to redeem us from loss.  
Humbly we bring Thee  
the sins that have nailed Thee  
Bloody and agonized, high on the cross.  
Bowed in our sorrow, beseeching forgiveness,  
Trusting Thy mercy to give us release,  
Thou who hast suffered, accept our contrition;  
Thou who hast died for us, grant us Thy peace.

Lamb of the Father, have mercy upon us,  
Thou who hast given us life evermore.  
Gladly we bring Thee our love and our service,  
Kneeling before Thee to praise and adore.  
Bread of the Angels, Thou Blessed Redeemer,  
Grant us Thy mercy till sorrow shall cease.  
Thou who dost love us, accept our devotion,  
Thou who hast died for us, grant us Thy peace.

**Miriam H. Howard**

place and a dignified setting for diocesan services — ordinations and the like — so that these can be held at a central location and in a large enough building. The picture on p. 15 of two recently ordained deacons with the Bishop and Suffragan Bishop on either side of them vividly illustrates this particular contribution of Christ Church to the work of the diocese.

But Christ Church also has the normal life of a parish. This means that its clergy are called upon to do the varied and multitudinous things that parish clergy everywhere do, day in and day out: visit the sick and the well; baptize, marry, and bury; prepare sermons and give instruction for baptism, confirmation, and marriage. This means that the offices of Christ Church are a bee-hive of activity; that the telephone is constantly ringing; that the parish house is frequently in use, with meals being prepared and served, now for this group, now for that.

It would be possible to stop here. All too often a parish has stopped at this point — at its own four walls. But not Christ Church. For this parish has

insisted on pushing outward, making its influence felt in the community. This is seen, for example, in the Cathedral Driving Service, which "weekly schedules 22 drivers and escorts who spend approximately 22 hours a week transporting children and adults from their homes to institutions and to clinics and doctors," and in the work of cathedral members at the Milne Home for boys in New Orleans, where "14 volunteers are at Milne every Monday afternoon leading the 'Milne Craft Club.'"

Thus Christ Church Cathedral is definitely in line with the liturgical movement — a movement which, whatever else it entails, seeks to relate that which takes place at the altar of God to the larger life that goes on in the world. We are sure that no small part of the success that Christ Church Cathedral has had in this larger outreach has been due to the fact that it has put first things first, and in the strength and power of such emphasis has communicated to the other things a motivation that is from God Himself.

### The Princess' Decision

PRINCESS MARGARET's decision that she will not marry Group Captain Peter Townsend may well prove to be a momentous one not only in the lives of the two individuals most directly concerned, but in

the world at large — a world in which clear-cut Christian witness is in such matters not generally expected. Yet never, perhaps, was there a time when such witness was so sorely needed, and its long-range effect for good is something that only time will prove.

In all the welter of speculation as to possible pressures that may have pushed the Princess toward this decision and the cries of "obscurantist" that have been heaped upon Church and state in England as presently constituted, we prefer for our part to take Princess Margaret at her word:

"... mindful of the Church's teaching that Christian marriage is indissoluble, and conscious of my duty to the Commonwealth, I have resolved to put these considerations before any others. I have reached this decision entirely alone, and in doing so I have been strengthened by unfailing support and devotion of Group Captain Townsend."

The Christian religion involves the Cross. Princess Margaret has chosen the Cross in an area in which it seems to many people today to be irrelevant. We think that she should have the respect of professing Christians generally, together with their continued prayers that God may support and comfort her in a trying period and, in His good time, grant to her, if it be His will, a love which she can in conscience accept.



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## EDUCATIONAL

### PARISH SCHOOLS

#### 1900 Pupils in Los Angeles

More than 100 teachers, administrators, and clergy met on October 12th at the Church of the Ascension, Sierra Madre, Calif., for the seventh annual Parish Day School Institute of the diocese of Los Angeles. The Rev. William S. Chalmers, headmaster of Harvard School in North Hollywood and chairman of the diocesan department of parish day schools, presided.

Reports indicated that the three diocesan schools, 10 parish day schools, and two nursery schools in the diocese had a total of 1916 pupils enrolled, a gain of more than 20% since 1953.

Fr. Chalmers and Miss Rosamund Larmour, headmistress of The Bishop's School, La Jolla, Calif., addressed the group on what the Church preparatory schools look for in entering students, academically, spiritually and emotionally.

## DEATHS

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

#### Clara F. McGuire Smith

Clara Forsyth McGuire Smith, 86, died Sunday at her home in Richmond, Va.

She was the widow of the Rev. Claudius F. Smith, and the daughter of the late John Peyton McGuire, Sr., founder of McGuire's University School, Richmond, and of Clara Mason McGuire.

Mrs. Smith is survived by two daughters, Rose McGuire Smith, of New York, and Clara M. Coleman of Richmond; a son, Edward N. Smith, of Richmond, four grandchildren and three great-grandchildren.

#### H. Ivor Thomas

H. Ivor Thomas, 89, treasurer and assistant treasurer of the diocese of Los Angeles for more than 40 years, died on October 28th at the Hospital of the Good Samaritan, Los Angeles.

In addition to his long years as treasurer, Mr. Thomas was vestryman of his parish church and three times a deputy to General Convention.

Born in Cefn, Wales, Mr. Thomas came to the United States in 1890 to try cattle ranching in Texas. Later he moved to Mexico as accountant for the national railways. He also served as British vice-consul in Mexico. In 1895 he married Amelia Varick Gunn, who died in 1941.

Survivors include his daughter, Mrs. James Pettit of Newport Beach, Calif., and many nieces and nephews.

## CHANGES

### Joint Commissions and Committees

The list of appointments to the Joint Committees and Commissions which will report to the 1958 General Convention has just been completed by the Presiding Bishop and the President of the House of Deputies. Worthy of note is the Joint Commission to Study the Problems of Alcoholism; formerly a committee, it was given commission status by the 1955 Convention.

Most of the commissions have a few new members. An exception is the important Social Reconstruction Commission, which has a turnover of almost two thirds:

A Joint Committee is one composed of members of the two Houses (Bishops and Deputies) of the General Convention.

A Joint Commission includes not only members of the two Houses but members chosen at large.

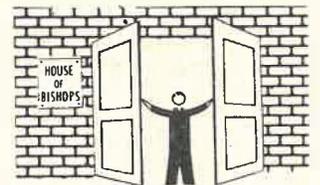
The words in parentheses preceding the title of each Committee and Commission indicate the key word to the name of the Committee or Commission.

(Alcoholism) Joint Commission to Study the Problems of Alcoholism: Bishop Cole of Upper South Carolina; Bishop Mosley of Delaware; Rev. George L. Cadigan, D.D., of Rochester; Rev. Canon Bernard C. Newman, S.T.D., of New York; Dean K. Brooks, M.D., of Oregon, State Hospital, Salem, Oreg.; Ebbe Hoff, M.D., of Virginia, Medical College of Virginia, Richmond, Va.; Mrs. Robert H. Durham of Michigan, 19512 Canterbury Rd., Detroit 21, Mich.; Mrs. J. Prescott Seldon of Maryland, 222 Ridgewood Rd., Baltimore 10, Md.

(Architecture) Joint Commission on Church Architecture and the Allied Arts: Bishop Powell of Maryland; Bishop Sherman, Suffragan of Long Island; Rev. Darby W. Betts of Rhode Island; Rev. Canon Edward N. West, D.D., of New York; Frederick Dunn of Missouri, 1218 Olive St., St. Louis 3, Mo.; Merritt F. Farren of Western Massachusetts, McGregor Rd., Sturbridge, Mass.; Charles Nagel of Missouri, City Art Museum, St. Louis, Mo.; John W. Stenhouse of Washington, 3421 Lowell St., Washington, D. C.

(Arrangements) Joint Committee of Arrangements for the General Convention of 1958: The Presiding Bishop; Bishop Washburn of Newark; Rev. Canon Theodore O. Wedel, Ph.D., of Washington; Clifford P. Morehouse, LL.D., of New York, 14 East 41st St., New York 17, N. Y.; in consultation with Bishop Louttit of South Florida and the president of the Woman's Auxiliary, diocese of South Florida.

(Atomic Energy) Joint Commission on Peaceful Uses of Atomic Energy: Bishop Hart of Pennsyl-



vania; Bishop Warnecke of Bethlehem; Bishop Stuart of Georgia; Very Rev. John W. Day, D.D., of Kansas; Rev. Charles S. Martin of Washington; Rev. William G. Pollard, Ph.D., of Tennessee; George W. Burpee, Sc.D., of New York, 39 Woodland Ave., Bronxville, N. Y.; James G. Weart of Springfield, 123 N. Walnut St., Springfield, Ill.; Mrs. Irwin T. Hyatt of Atlanta, 4633 Northside Dr., Atlanta, Ga.

(Clergy Pensions) Joint Commission to Study Pension Plans and Clerical Salaries: Bishop Goodwin of Virginia; Bishop Mallett of Northern Indiana; Bishop Bloy of Los Angeles; Rev. Canon Heber W. Becker of Harrisburg; Very Rev. Frederick W. Litchman of Salina; Rev. C. Capers Satterlee, D.D., of Upper South Carolina; Clifford C. Cowin of Ohio, 2241 Prospect Ave., Cleveland 15, Ohio; John H. Foster of West Texas, 111 Sheraton Dr., San Antonio 9, Texas; Ernest W. Greene of Washington, 731 Investment Bldg., Washington 5, D. C.; Walter C. Loecher of Albany, 68 So. Swan St., Albany 10, N. Y.; B. Allston Moore of South Carolina, 4 Gillon St., Charleston, S. C.; Frederick G. Stuart of Newark, 140 W. Englewood Ave., West Englewood, N. J.

(Committees and Commissions) Joint Standing Committee on Committees and Commissions: Chairman on Committee on Dispatch of Business of each House, Secretary of each House, Treasurer of the General Convention.

(Constitution and Canons) Joint Committee to Supervise Publication of a New Annotated Edition

**CHANGES**

of the Constitution and Canons: Bishop Stark of Rochester; Very Rev. James A. Pike, J.S.D., of New York; Philip Adams of California, 220 Bush St., San Francisco 4, Calif.; Jackson A. Dykman, D.C.L., of Long Island, 177 Montague St., Brooklyn 1, N. Y.; Paul F. Good of Nebraska, 737 Omaha National Bank Bldg., Omaha 2, Neb.

(Deaconesses) Joint Commission on the Work of Deaconesses; Bishop Gray of Connecticut; Bishop Donegan of New York; Bishop Burrill of Chicago; Rev. Earl S. Estabrook of Pennsylvania; Rev. Otis R. Rice, D.D., of New York; Rev. Killian A. Stimpson, D.D., of Milwaukee; Walter S. Underwood of Chicago, 134 So. La Salle St., Chicago 3, Ill.; Mrs. Alfred M. Chapman of Pennsylvania, Washington Crossing, Pa.; Deaconess Ruth Johnson of New York, 1047 Amsterdam Ave., New York 25, N. Y.

(Eastern Orthodox) Joint Commission on Assistance to the Eastern Orthodox Churches: Bishop Donegan of New York; Bishop Scaife of Western New York; Rev. Edward R. Hardy, Ph.D., of Connecticut; Rev. Kenneth R. Waldron of Pittsburgh; Paul B. Anderson of New York, 291 Broadway, New York 7, N. Y.; Byron George Clark of New York, 12 E. 88th St., New York 28, N. Y.

(Ecumenical) Joint Commission on Ecumenical Relations: Bishop Dun of Washington; Bishop Bayne of Olympia; Bishop Scaife of Western New York; Bishop Baker, Coadjutor of North Carolina; Bishop Hallock of Milwaukee; Bishop Higgins of Rhode Island; Bishop Mosley of Delaware; Very Rev. John B. Coburn, D.D., of Newark; Rev. Gardiner M. Day of Massachusetts; Rev. Edward R. Hardy, Ph.D., of Connecticut; Rev. James W. Kennedy, D.D., of New York; Rev. William H. Nes, D.D., of Chicago; Very Rev. Lawrence Rose, S.T.D., of New York; Rev. Floyd W. Tompkins, S.T.D., of Connecticut; Hon. Raymond E. Baldwin, LL.D., of Connecticut, P. O. Box 1350, Hartford, Conn.; Einar W. Jacobsen, Ph.D., of Los Angeles, 1235 Chapala St., Santa Barbara, Calif.; Clifford P. Morehouse, LL.D., of New York, 14 E. 41st St., New York 17, N. Y.; Harry Osborne of Colorado, 114 Wood Terrace Dr., Colorado Springs, Colo.; Albert A. Smoot of Virginia, 410 Duke St., Alexandria, Va.; Mrs. Lawrence P. Doty of Rochester, 7 Pinnard St., Rochester 10, N. Y.; Mrs. David R. West of Minnesota, 1771 Logan Ave., S., Minneapolis 5, Minn.

(Expenses) Standing Committee of the House of Deputies on Expenses: Rev. William C. Munds, D.D., of Delaware, Chairman; Rev. Irwin C. Johnson of Michigan; Rev. Edward C. Turner, D.D., of Colorado; Rev. Bertram L. Smith of Dallas; Rev. Ward R. Smith of Pittsburgh; Tracy B. Lord of Connecticut, Secretary, 88 Manhattan Ave., Bridgeport 1, Conn.; Samuel J. Hatfield of Vermont, 124 Charlotte St., Burlington, Vt.; Frederick G. Stuart of Newark, 140 W. Englewood Ave., West Englewood, N. J.; Hunter L. Delatour of Long Island, 185 Montague St., Brooklyn 1, N. Y.; John Vassie of Oregon, 809 Jackson Tower, 806 S.W. Broadway, Portland 5, Oreg.; Mervin W. Gleasner of Western New York, 425 No. Forest Rd., Williamsville 21, N. Y.; Roger L. Kingsland of Easton, Clearwater, Easton, Md.; William A. Shands of Florida, P. O. Box 144, Gainesville, Fla.

(General Convention) Joint Committee on Structure and Organization of the General Convention: Bishop Penick of North Carolina; Bishop Washburn of Newark; Bishop Brinker of Nebraska; Very Rev. John P. Craine, D.D., of Indianapolis; Very Rev. James A. Pike, J.S.D., of New York; Rev. Canon Theodore O. Wedel, Ph.D., of Washington; George L. Bortz of Michigan, 2324 Dime Bldg., Detroit 26, Mich.; Jackson A. Dykman, D.C.L., of Long Island, 177 Montague St., Brooklyn 1, N. Y.; Thomas B. K. Ringe, D.C.L., of Pennsylvania, 424 W. Mermaid Lane, Philadelphia 18, Pa.

(General Seminary) Joint Committee on the General Theological Seminary ad interim: Bishop De Wolfe of Long Island; Bishop Essex of Quincy; Bishop Boynton, Suffragan of New York; Bishop Bayne of Olympia; Bishop Scaife of Western New York; Bishop Sherman, Suffragan of Long Island; Bishop Welles of West Missouri; Rev. Canon John K. Putt, D.D., of Quincy; Very Rev. John P. Craine, D.D., of Indianapolis; Rev. J. Lindsay Patton, D.D., of Colorado; Rev. Clarence H. Horner, D.D., of Rhode Island; Rev. William H. Cole of Central New York; Rev. C. Edward Berger, Th.D., of Maryland; Very Rev. David deL. Scovil, D.D., of Los Angeles; Frederick W. Crumb, Ed.D., of Albany, 69 Pierrepont Ave., Potsdam, N. Y.; William H. Dagggett of Arkansas, 211 Magnolia Pl., Marianna, Ark.; Rollo McCray of Erie, Waterford, Pa.; Richard G. Stone, Ph.D., of North Carolina, St. Mary's Junior College, Raleigh, N. C.; Edmund Orgill of Ten-

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The Rev. Warren E. Haynes, formerly minister resident of St. Bartholomew's Church, Nashville, Tenn., is now assistant of St. Stephen's Church, Oak Ridge, Tenn. Address: Box 266, Oak Ridge.

The Rev. Boyd Curtis Latimer, formerly in charge of Calvary Church, Yates Center, Kans., the Church of the Ascension, Burlington, and the Church of the Good Shepherd, Fredonia, will on November 15th become rector of Grace Church, Third and Lincoln, Chanute, Kans.

The Rev. Victor H. Loope, formerly rector of St. Paul's Church, Woodside, N. Y., is now canon pastor of St. Stephen's Cathedral, Harrisburg, Pa. Address: 215 N. Front St.

The Rev. C. Osborne Moyer, formerly curate of St. James' Church, Greenville, Miss., is now associate rector of Palmer Memorial Church, Houston, Tex. Address: 2126 Sunset Blvd., Houston 5.

The Rev. John H. Sivley, formerly rector of Quintard Memorial Parish, Tipton County, Tenn., will on November 15th become assistant of Calvary Parish, Memphis, Tenn. Address: 102 N. Second St., Memphis 3.

## Changes of Address

The Rt. Rev. S. H. Littell, retired Missionary Bishop of Honolulu, formerly addressed in Ardmore, Pa., may now be addressed: Metropolitan Oval 16 1-F, Parkchester, Bronx 62, N. Y.

The Rev. F. B. Eteson, retired priest of the diocese of New Mexico and Southwest Texas, formerly addressed in Valmora, N. Mex., and on Dalbey Dr. in Las Vegas, N. Mex., may now be addressed at 812 Ninth St., Las Vegas, N. Mex.

The Rev. James Robert Harkins, who has been serving as associate rector of St. Andrew's Church, Denver, may now be addressed at Little Portion Monastery, Mount Sinai, L. I., N. Y.

The Very Rev. Frederick W. Litchman, dean of Christ Cathedral, 135 S. Ninth St., Salina, Kans., should be addressed at Box 665, Salina.

The Rev. George E. Zachary, retired priest of the diocese of Maryland, formerly addressed in Columbia, Va., may now be addressed: 114 N. Crenshaw St., Richmond 21, Va.

## Ordinations

### Priests

Atlanta — By Bishop Claiborne: The Rev. Carl Edward Nelson, on October 18th, at St. Timothy's Church, Atlanta, Ga.; presenter, the Ven. J. L. Womack; preacher, the Rev. C. L. Allgood; to continue his work as assistant to the archdeacon in charge of metropolitan Atlanta.

Colorado — By Bishop Minnis: The Rev. William Lynch Shattuck, on September 29th, at St. John's Cathedral, Denver; presenter, the Rev. Leon King; preacher, the Rev. Gerald Graham; to be curate of the Church of St. Michael and All Angels, Denver; address: 1520 S. Monroe.

## Church Army

Captain William G. Avery, formerly director of Reynolds Hall, Starr Commonwealth for Boys, Jackson, Mich., is now working at the House of the Good Shepherd, Utica, N. Y. Address: 1700 Genesee St.

## Marriages

The Rev. A. Paul Nancarrow, curate of St. James' Church, Sault Ste. Marie, Mich., and Miss Deborah Ann Clapp were married on October 12th at St. Matthias' Church, Detroit. The Rev. Schuyler L. Clapp, father of the bride, officiated.

The Rev. Walter Neary, vicar of St. James' Church, Wheatridge, Colo., and Miss Nancy Mae Murphy were married on October 8th at St. Andrew's Church, Denver. Bishop Bowen, retired, of Colorado, and the Rev. Justin Van Lopik officiated.

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15. Trinity, Michigan City, Ind.
16. St. Andrew's, Paris, Ill.; St. Saviour's, Old Greenwich, Conn.; St. Peter's, Albany, Ore.
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Rev. Francis Kane McNaull, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. 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 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

**ST. STEPHEN'S** 3439 Main Highway  
Sun 6, 7, 8, 9:15, 11 and Daily.  
C Sat 5-6 & 7-8

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

CHICAGO, ILL.

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

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
7:30, 9, 11 HC; Weekdays 7:15

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

EVANSTON, ILL.

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

BALTIMORE, MD.

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

BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 6;  
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

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 Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,  
Healing Service 12:05

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

COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK CITY

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th and Amsterdam, New York City  
Sun HC 7, 8, 9, 10; MP HC & SER 11; EP 4;  
Wkdys HC 7:30 also 10 Wed and 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. Torance J. Finlay, L.Th., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

**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 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

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

NEW YORK, N. Y. (Cont'd.)

**RESURRECTION** 115th East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

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

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 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,  
& 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 Scammel)  
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, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;  
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;  
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;  
C Sat 12-1, 4-5

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

MADISON, WIS.

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

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



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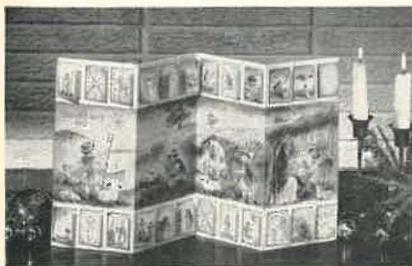
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