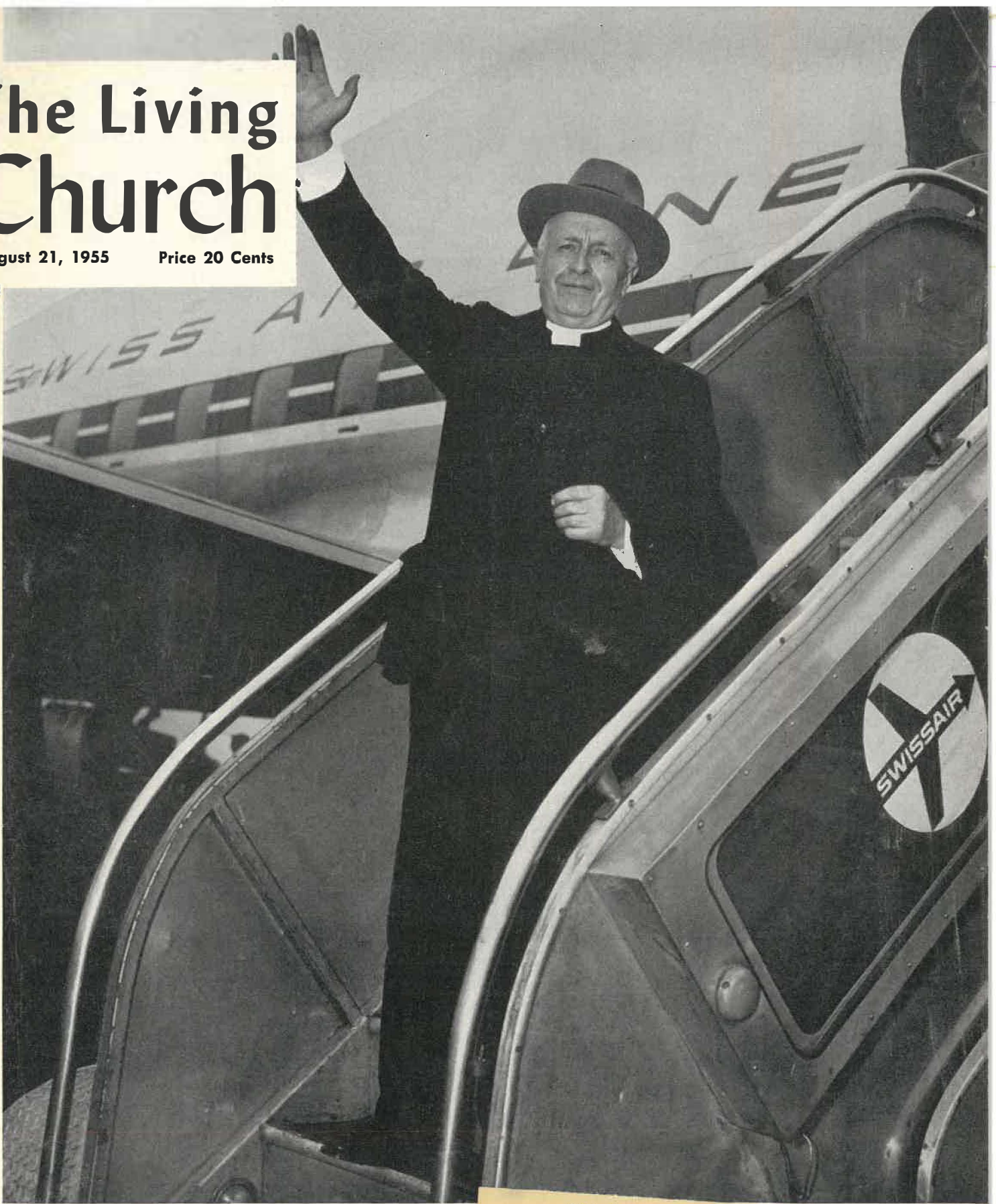


The Living Church

August 21, 1955

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GIVE THE MEN A CHANCE

The Liturgical Movement: A Critical History

A review by the Rev. BAYARD H. JONES

EUCCHARISTIC PIETY. By Rev. Louis Bouyer of the Oratory. University of Notre Dame Press. Pp. 284. \$4.75.

THIS is the first volume of a projected series of Liturgical Studies, the purpose of which is to put in permanent form the contributions of a number of living scholars to a summer session on that subject held at Notre Dame University in 1947. Judging by the quality of this initial volume, the whole series of subjects and authors seems bound to be of considerable interest and profit to Anglicans.

This book presents a critical history of the modern Liturgical Movement, not only in the last century and a half, but since the Reformation period.

In medieval times, the Liturgy was defined as the official form for the external worship of the Church: a ritual to be performed, rather than understood. The result was the pompous ceremonial of the Baroque period, based upon the court solemnities of the time, or the artistic climaxes of grand opera, reflected in the solemn Benediction of the Blessed Sacrament.

Fr. Bouyer makes the point that this Baroque Catholicism gave rise to two opposite but inextricably connected developments in the Reformation and the Counter-Reformation. Each is subject to the same criticism as it is derived from like causes.

"The so-called Reformers imagined that a return to the primitive liturgy meant taking the Low Mass as the norm, suppressing everything in the Canon except the actual Words of Institution: an exclusive emphasis of the Institution as

against the whole Canon which was a lack of balance appearing only at the end of the 13th century; enlarging upon lengthy acts of confession, derived from the private administration of the Holy Communion outside of Mass, and introduced into the Mass itself only in late medieval times; and in general, not only centering everything on the memorial of the Passion, but reducing everything to it. . . . The idea of the Mass as an absorbing contemplation of our Lord in his Passion only, to the total exclusion of any thought of his Resurrection and of his final glory in his whole Mystical Body, together with the reduction of the liturgical mystery to a mere memorial of the Passion — all this is nothing but the final development of the medieval overemphasis on the suffering humanity of Christ, together with the final disappearance of the liturgy as sacramental, this idea having already been buried under a merely sentimental and allegorical remembrance of the past."

This learned and brilliant Oratorian brings to bear some very pungent criticisms of the Romantic Period, and the factitious archaisms and inferior historical scholarship of the founders of the Solesmes school: to which, however, due credit is paid as the dawn of the really eminent devotional and theological contributions especially of the Germans and the Belgians in recent times.

The Jesuit reviewers of this book do not succeed in concealing the fact that they are disposed to consider the author to be rather young and fresh in presuming to criticize anything Roman, and to approve anything of "Protestant" provenance. We may however be permitted to appreciate the gracious and sincere manner in which this young Frenchman

Situation in Hell

A review by the Rev. EDWARD POTTER SABIN

COLD WAR IN HELL. By Harry Blamires. Longmans. Pp. 198. \$2.50.

THIS is the summer selection of the Episcopal Book Club.

I found satisfaction in the author's extricating his hero from an intolerable situation in hell not by a coy, "and then I woke up," but by a logical denouement based upon the assumption that this was a real experience.

Blamires' further adventures on the spiritual levels (his earlier *The*

Devil's Hunting Grounds shocked and amused readers a year ago) give one a discomfiting agreement that hell is much like one's present environment and the hero's struggles like one's own probable reactions to the skillful suggestions of rebellion against God which are proposed by the Adversary.

I found the action fast, so that the occasional philosophical discussions did not seem intrusive or overly demanding.

It is good summer reading.

expresses his approval of the "Caroline Divines" of the Church of England.

In fact, the great theological contribution of the book, in expressing "the Act of our Lord which accomplishes our salvation, that is, his Passion and Death in the fullness of their final effects — the Resurrection, the communication of saving grace to mankind, and the final consummation of all things—" is all basically the teaching of the Anglican Church; though Bouyer prefers to state it in terms quoted from the Swedish Lutheran Bishop Brilioth. (Needless to say, the Jesuit critics do not approve that either.)

Books Received

THE PROTESTANT TRADITION. An Essay in Interpretation. By J. S. Whale. New York: Cambridge University Press. Pp. xiv, 359. \$3.75.

THE EVANSTON REPORT. The Second Assembly of the World Council of Churches 1954. Edited by W. A. Visser 't Hooft. Harpers. Pp. viii, 360. \$5.

FROM FAITH TO FAITH. Essays on Old Testament Literature. By B. Davie Napier. Harpers. Pp. xxii, 223. \$3.

THE STORY OF THE CHURCH. A Companion to The Story of the Bible. By Walter Russell Bowie. Illustrated by Clifford Johnston. Abingdon Press. Pp. 208. \$2.95.

A HISTORY OF THE CRUSADES, VOL. I. Editor-in-Chief, Kenneth M. Setton. Volume I: The First Hundred Years. Edited by Marshall W. Baldwin. With maps by Harry W. Hazard. University of Pennsylvania Press. Pp. xxv, 604, \$12. [First of five volumes.]

JESUS AND THE KINGDOM OF GOD. By Harold Roberts. London: Epworth Press. Available in America from Alec R. Allenson, Inc., 81 West Van Buren St., Chicago 5, Ill. Pp. 124. \$3.50.

THE AMERICAN ECONOMY. — ATTITUDES AND OPINIONS. By A. Dudley Ward. Harpers. Pp. xx, 199. \$3.50. [One of a Series on Ethics and Economic Life Originated by the Federal Council of Churches.]

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In memory: Henrietta Herman Viets	10.00
	\$ 82.00

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Revolution in the Sunday School

This is strictly fan-mail. I want to tell you how much I have enjoyed your article on the new Church curriculum [L. C., August 7th]. As you might guess, I have lived if not in the middle of it at least on the fringes for a long time. Your article gives me the best picture of the situation as a whole that I have ever had and I feel very grateful to have all the bits of information pulled together. Incidentally, I thoroughly enjoyed reading it. I think I will not soon forget my joy in your comment about it being logical to martyr the early Christians as well as the parish life enthusiasts!

MARGARET B. FERREIRA
Program Advisor and Editor,
Girls' Friendly Society
New York City

Your articles on the Seabury Series are excellent and just what we need to put into the hands of our teachers after having just experienced a Teacher's Workshop as well as Parish Life Conferences.

(Rev.) J. MAVER FEEHAN
Rector, St. John's Church

St. Louis, Mo.

Your Revolution in the Sunday School prompts me to what I have often intended doing long before this. I am indebted to you for much good reading. Your column has provided me with inspiration, amusement, stimulation, and spiritual irritation!

Your issue of August 7th should be in the hands of each vestryman, Church school teacher, parent, and sponsor.

(Very Rev.) MERRITT F. WILLIAMS
Dean, Christ Church Cathedral
Springfield, Mass.

Would you please send me 30 copies of the August 7th issue? We want to give them to our Church school teachers, for we believe that the article by Peter Day, "Revolution in the Sunday School" is the best thing we have read on the use of the new curriculum.

(Rev.) LAURENCE H. HALL
Rector, St. Paul's Church
East Cleveland, Ohio

Your article, "Revolution in the Sunday School" is most helpful and timely. The clergy and lay people of the Church are most anxious to bring a new reality and effectiveness to their teaching, and the history of the past decade in Christian Education should help them do their job better. I am particularly pleased to see that Bishop Whittemore is honored for his insights.

(Rev.) HARRY B. WHITLEY
Rector, St. James' Church
Farmington, Conn.

I want to congratulate you on your very excellent issue of August 7th. Your article is the most informative discussion of the present status of our Church's educational program that I have read anywhere, and the articles by Dr. Hunter

and Dr. Miller and the editorials are also very good.

We are planning an intensive educational program for our Church School staff, and the articles in this particular issue will serve as an excellent starting point for our whole program. It will save hours of background discussion.

HUGH C. LAUGHLIN

Toledo, Ohio

Please send us a bundle of 30 copies of the August 7th issue. This is a fine issue and I want to have my entire church school staff, vestry, and parish leaders fully "read, mark, and inwardly digest" it.

(Rev.) J. E. MACGINNIS
Rector, Church of the Good Shepherd
Ogden, Utah

Reprint

"Revolution in the Sunday School" and other articles from the August 7th issue dealing with Christian education will be reprinted in a 20-page pamphlet. It may be ordered from THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis., at prices of 20 cents each for one to 10 copies, 17 cents each for 10 to 100, and 15 cents each for 100 or more. Postage additional unless payment accompanies order.

Clergy Supply

In the face of the steady growth of the Church, for which Church people are thankful to God, and the failure of clergy supply to catch up, one may hope General Convention will give serious thought to two measures that can give some relief.

First, the greater use of the perpetual diaconate throughout the Church. In almost every parish there is at least one consecrated layman who might feel a call to serve as a deacon and thus render great service to his Church on Sundays and at other times, at the same time continuing his regular vocation during the week. The value of this has proved itself in several dioceses.

Second, the licensing by the bishop of faithful laymen to administer the chalice at the Holy Eucharist. I understand that this is now done in the Church of England.

Granted that there are difficulties inherent in both of these suggestions, we surely have the vision and intelligence in the Church to guard against them, and yet to put them to work.

Where would these measures be of the greatest help? Surely in the rural fields of the Church, in the depressed urban parishes, but especially in the medium-sized parishes, which make up the bulk of our communicant strength. The large parish is the only one today (if fortunate!) which can afford a curate. The small or medium parish, unless heavily endowed, cannot. My brethren in charge of parishes

of from 200 to 400 communicants will agree with me that the securing of clergy supply for assistance at the major festivals or for vacations is well-nigh impossible.

We pray that the Convention — and especially the House of Deputies — will consider with vision and sympathy the need for relief, and these two measures ready at hand.

(Rev.) JOHN S. WILLIAMSON
Rector, St. Paul's Church

Owego, N. Y.

Name of the Church

I think the Bishop of Bethlehem is right in saying [L. C., August 7th] that the question of the name of the Church is a secondary matter in that popular usage makes it simply "The Episcopal Church." I for one am not afraid of the full name of the Church in this country when it is interpreted in the light of what "Protestant" and "in the United States of America" meant historically to convey: that the Church is a reformed Catholic (Episcopal) body in the U.S.A. However, the assumption of the title "Protestant" by Church bodies which, at the time we incorporated it into our legal title, were known as "Dissenters," "Free Church," "Non-Conformists," or "chapel folk," has deprived it of its classical significance to us and to others. The bodies which call themselves "Protestant" today do not use the term in their legal titles, and yet they speak of "the Protestant faith," and even, "the Protestant Church." The term is then an anachronism which has been distorted beyond the intention of the Fathers of the Episcopal Church, with the result of our inclusion in the popular, unthinking mind among the multifarious sects and denominations. It is impossible for us to interpret the title of our Church in the light of its historical significance.

For another thing, the title of the Church is cumbersome, as seen by its universal contraction to "Episcopal," and by the contraction the National Council of our Church makes on its official stationery and forms to "Protestant Episcopal Church." The Canons and Prayer Book refer in every case to "The Protestant Episcopal Church in the United States of America," without any contraction or abbreviation. I am unable to find any authority for any such contraction by the National Council. If it is not desired to shorten the name of the Church, then our official organs and bureaus of the Church must, I believe, use the full legal title of the Church. Without going into more detail, "in the United States of America" has as much meaning historically as "Protestant;" it is one-sided and illegal to drop the former and retain the latter.

The simple and obvious thing is to call our branch of the Anglican Communion "The American Episcopal Church." We must include the adjective because of the Scottish Episcopal Church.

(Rev.) ROBERTS E. EHRGOTT
Assistant, Grace Church

Hinsdale, Ill.



This is
not the
Rev. Samuel
Entwistle.

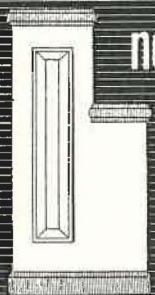
This is the Rev. Thomas V. Barrett,
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of the

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Attend a Parish Life Conference

Of course you have heard of it by this time. The Parish Life Conference has risen to such prominence and is so often mentioned that it has joined the initialed familiars — it is just P.L.C.

If you are in an awakened parish, and if you are not too young or too old, and if you are active in any form of parish life, you may suddenly receive an invitation to attend a forthcoming P.L.C. And if you really wish to grow in your faith, and be a part of the new life that is stirring through our Church, you will take our advice and accept.

There are no come-ye-all, broadcast invitations. The parish priest studies his lists carefully, deciding which persons would profit by the experience. The ones he selects first will be those whom he considers capable of responding to the program of the Conference, and who will be able to share in some form of parish leadership.

Teachers especially will be invited, and any who might be asked to help in the enlarged educational activities of the Church. Some parishes are arranging to have all their teachers and assistants attend a Conference. Indeed, in some quarters it is even claimed that any person who will teach one of the new Seabury Series courses must attend a P.L.C. as a prerequisite.

What will happen there? What is it all about? You will ask these questions of your rector, and he will try to explain. But, like any great experience of life — like a trip to Europe, or getting married, it is difficult to explain if you haven't been there. We'll try to give you enough to make you want to go. It is certainly no joy-ride for a new spiritual thrill, but it will prove to be a deep and moving experience, perhaps the turning point in your life.

The method is quite simple. About 20 Church folk go to a convenient retreat house or camp, and spend some 48 hours under the intimate leadership of a priest who has been especially trained for this. Unlike the older retreat, which made a point of continued silence, with addresses from time to time by the leader, the P.L.C. asks everyone to talk freely, while the leader says no more than is necessary to guide the conversation.

What do they talk about? What any group members will talk about when

they take time, and avoid the banalities. They will talk of the things that are closest to their interests. And out of their shared opinions, confidences, reactions, memories, and experiences will emerge a strange new thing. It will not be the sum total of the minds of 20 people, but a group mind, a corporate entity which comes from them, yet to which they give themselves as to a river in full flood. They have made it, and they become a part of it, yet it is more than themselves.

Listen to quotations of letters received, from typical, average parishioners, not before given to vivid expression: "It seemed as though the Holy Spirit was taking hold of us, hour after hour." "The queerest feeling — that we were not ourselves, but truly Christ's, that He was preparing to use us. . ." "All so simple and obvious . . . the old ideas, but now they all took on new meanings." "We began to see what our parish was meant to be, and might still become." "I see now what the Gospel is."

No matter what course you teach, or whether you engage in some other form of parish work, this will help you. For our problem is not better texts, but better teachers. Once you straighten out and intensify your own religion, you will find ways of sharing it. Until you do, no new knowledge, no advanced methods will make much difference.

The new teaching is personal, by a vital teacher dealing with vital persons. The new printed texts are an impersonal form of communication which had to be used to speak to teachers the editors did not know personally. Only an awakened teacher can breathe the breath of life into them. Attending a Parish Life Conference will prepare you to do this.

ACU CYCLE OF PRAYER

August

21. Christ Church, Portsmouth, N. H.
22. Convent of St. Anne, Chicago, Ill.
28. Chapel of St. Francis, Dennyville, Me.
24. Church of the Good Shepherd, Greenwood Lake, N. Y.; Mission of St. Francis of Assisi, Mindanao, Philippines; St. Bartholomew's Church, Granite City, Ill.; Hamilton Air Force Base, Hamilton, Calif.
27. St. Andrew's Church, Beacon, N. Y.

The Living Church

Established 1878

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

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

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Things to Come

AUGUST						
S	M	T	W	T	F	S
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28	29	30	31			

SEPTEMBER						
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25	26	27	28	29	30	

August

21. Eleventh Sunday after Trinity.
24. St. Bartholomew.
Young Churchmen's Convention, Carleton College, Northfield, Minn., to 31st.
26. Conference for Junior Advisors, Brotherhood of St. Andrew, Lakeside, Conn. to 28th.
28. Twelfth Sunday after Trinity.
30. Annual meeting, Episcopal Pacifist Fellowship, Seabury House, to September 2d.
General Synod of the Church of England in Canada, Edmonton, Alberta, to September 5th.

September

3. National Council meeting, Honolulu, Hawaii.
4. Thirteenth Sunday after Trinity.
The General Convention of the Church, Honolulu, Hawaii, to 15th.
Triennial Meeting of the Woman's Auxiliary, Honolulu, Hawaii, to 15th.
11. Fourteenth Sunday after Trinity.
18. Fifteenth Sunday after Trinity.
21. St. Matthew — 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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August 21, 1955

SORTS AND CONDITIONS

IT IS about time for my annual column against work. The theology of work is actually a pretty confused affair, reflecting the customs of certain economic periods at least as much as the eternal purpose of God and man's destiny as seen against His purpose.

PRAYING, talking, feasting, and fighting, were the proper concerns of men of importance in Old Testament times, and this state of affairs continued up to a fairly recent period. The ideal life of Job before his troubles began was described as a daily feast in the house of one of his seven sons, with Job taking care of the sacrifice on the seventh day.

AND ONE of the most delightful biblical passages, the description of a virtuous woman at the end of the Book of Proverbs, presents the wife as taking care of everything while her husband sits in the city gates and is praised for her industry.

OF THESE masculine prerogatives, prayer, talking, and feasting have become areas in which the women are at least as important as the men, whereas the economic preoccupations of the good woman of Proverbs have become the responsibility of the menfolk. And the most extraordinary thing about it is that the men think that the present lineup of responsibilities proves their superiority!

BE THAT as it may, the idea that work is beneath the dignity of important people is as dead as the Dodo, and, looking back, we can see that the dignity of labor was implicit in the very beginnings of Christianity. "He hath put down the mighty from their seats and exalted the humble and meek," and this religion of faith in a Workman, spread by workmen, to other workmen, was bound to lead to a different idea of work itself.

SO, in today's world, work is noble, and the man who does the most is the most honorable. In the course of exalting work, however, modern religious thinkers use at least one concept that would have curdled the blood of the biblical authors — the idea that man can, or ought to, aspire to "creativity." The creative aspect of work is, according to most present-day authorities on the subject, the best part, the most religious part. Assembly lines and automation are viewed with distaste as stifling our creative impulses.

THE ADVICE of the Bible to the man who aspires to be creative, however, is, "Stifle that impulse!" This is a part of the meaning of the second commandment — "Thou shalt not make to thyself any graven image." It is also the message of the story of the Tower of Babel, and of many another biblical passage where men overreached themselves in competition with God, all the way up to the New Testament story of the death of Herod (Acts 12:21-23).

AS WE are sharply warned not to idolize work, so are we also warned not to keep at it unremittingly. "The seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work."

A GREAT deal of the modern discussion of work centers around the "motive of service" and the "motive of gain," usually to the discredit of the latter. Actually, it is rather hard to separate the two things. Work is a service performed for gain; or, in a world filled to bursting with brotherly love, it is a service performed for love of one's neighbor, who in turn rewards the worker with gain because he loves him back. Work done in your own potato patch, or on your own house, is all gain and no service, and is not thereby a less respectable form of work; whereas services performed without the expectation of gain are "work" only in an incomplete sense unless they are accompanied by the dogged faithfulness to the task that is usually called forth by the motive of gain.

THIS IS the "curse" of work — that you have to do it when you don't want to — when you are tired, bored, hungry; when you wish you could be doing something else. "In the sweat of thy face shalt thou eat bread," said God to Adam in Genesis 3:19, meaning thereby that Adam's economic gains would involve toil and drudgery. The motive of service is only remotely related to this picture; and the motive of creativity would appear to be represented by the eating of the apple. Automation, with all its electronic wonders, will not lift the curse. "Push that button — now!" "Program that Univac — today!"

TO WORK HARD is not a favor to God, who does not need the fruits of our work, but to ourselves, who do need them. And this even applies to work for the Church. It is possible to do too much, to work too hard and too long. It is the great temptation of our present world to confuse work with righteousness, to glamorize it with side-issues such as "service," to idolize it with mystical attributes like "creativity," and to regard the quantity and intensity of it as beyond criticism as long as it is "productive."

THE SABBATH REST was not commended as a means of achieving a higher work level on the other six days, but as an act of reverence to God, a lifting of the nose from our personal grindstone to pay attention to Him.

WHAT IS really needed, after all, is a sense of balance on the subject. Let us make our prayer the one from Proverbs 30: "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

PETER DAY.

EPISCOPATE

Drums, Bells, Trumpets

A blare of trumpets, drums and tympanies, bells and chimes sounded to announce the consecration of the Rev. Frederick Percy Goddard as Suffragan Bishop of Texas on August 6th [L. C., August 7th]. J. H. Ossewaarde, organist and choirmaster at Christ Church Cathedral, Houston, where the ceremony was held, wrote a special composition for the occasion. An estimated 1500 people were in attendance, some standing against the walls, and others were able to see the entire service on television.

Bishop Goddard became the 14th priest to be consecrated after serving under Bishop Quin of Texas, who served as consecrator. Bishop Hines, Co-adjutor of Texas, and Bishop Jones of West Texas were the co-consecrators.

When Bishop Hines becomes diocesan Bishop of Texas at the retirement of Bishop Quin in October, it is expected that a second suffragan bishop will be elected to share the work in the rapidly-growing diocese.

The new bishop has served as rector of St. John's Church, Marlin, Tex., for the past 27 years. Since Marlin is a health resort, Bishop Goddard has had concentrated experience in dealing with the sick, and it is expected that his services will be especially valuable at the new St. Luke's Hospital in Houston.

GEN. CONVENTION

Historical Reports

Three closely interrelated reports to be presented to General Convention meeting in Honolulu next month are those of the Church Historical Society, the Church's Historiographer, and of the Joint Commission on the Historical Magazine.

The Report of the Church Historical Society contains an interesting and somewhat detailed listing of items in the Society's library, collections, and archives.

All of this material is of invaluable aid to historians, and the Report lists some of the actual recent projects for which it has been used.

General Convention of 1952 expressed concern over the lack of fire-proof housing and the overcrowded conditions under which the Society is now forced to operate, and charged the Man-

agers of the Society to do something about this.

An important section of the Report, therefore, states that at last a place has been found for the more adequate housing of these priceless records — 4000 square feet of space in the new library



RT. REV. FREDERICK P. GODDARD:
Texas Suffragan.

of the Episcopal Theological Seminary of the Southwest. A contract has been drawn up for the use at a rental of \$600 a year of this space, and it is hoped that it will be possible to move the archives of the Society to the new location next summer.

The Society, therefore, is asking by resolution for the appropriation of \$5,000 to cover costs involved in this removal, and also for \$18,000 for the next triennium (\$6,000 a year) for general expenses of the Society. President of the Society is the Rev. Canon Walter H. Stowe, S.T.D.

Dr. Stowe is also Historiographer of the Church and in that capacity will present a brief report to the Convention. In this Dr. Stowe summarizes his duties as editor in chief of the *Historical Magazine* [see below], as president of the Church Historical Society, and as Historiographer of the Church — all of which he performs in addition to his work as a parish priest.

In his report Dr. Stowe notes that the year 1957 will be the 350th anniversary of the Jamestown settlement.

The Commonwealth of Virginia is planning a national celebration of the event, and has appointed the "Virginia

350th Anniversary Commission," which has invited the participation of the Episcopal Church in the celebration. Resolutions, therefore, call for appropriate action by General Convention to insure as far as possible the full participation of the Episcopal Church in the Jamestown anniversary.

The Report of the Joint Commission of the *Historical Magazine* — "the only journal of its kind in the Anglican Communion" — reviews its progress over the past 24 years of its existence, during which time it has published nearly "10,000 pages of history and biography concerning the Episcopal Church and its related sister Churches in the Anglican Communion."

HISTORY

What Price the Past?

The question, "Do Northern Presbyterians care more than Episcopalians about Church history?" is raised by Dr. Walter H. Stowe, Historiographer of the Episcopal Church. Dr. Stowe, who is also editor of the Church's *Historical Magazine*, has discovered that Northern Presbyterians spend more than 8½ times a year on their Department of History what the Episcopal Church spends on like work.

In a letter addressed to bishops and deputies of General Convention, Dr. Stowe says:

"The General Assembly of the Presbyterian Church in the U.S.A., commonly called the Northern Presbyterian Church, expended during the year 1954 in behalf of the Presbyterian Historical Society, which acts as its Department of History, the following:

Salaries:
Rev. C. A. Anderson, Manager. \$ 7,200.00
Clerical 20,824.07
\$28,024.07

Pensions and other employee benefit payments	2,215.07
Office supplies	623.32
Printing	2,539.82
Postage and express	240.16
Telephone and telegraph	195.17
Traveling expenses, manager..	187.82
Rent	13,884.00
Binding of books	503.88
Insurance	10.00
Purchase of books	433.14
Miscellaneous	49.12

Total\$48,905.57

"The General Convention of the Episcopal Church expended during 1954 on its Department of History the following:

Church Historical Society	\$4,800.00
Joint Commission on <i>Historical Magazine</i>	750.00
Historiographer of the Church (Salary and Expenses)	200.00
Total	\$5,750.00

"As of 1950, the Northern Presbyterian Church had 2,318,615 communicant members; the Episcopal Church had 1,712,070 members. The former had, therefore, 606,545 more communicants than the latter, or approximately one-third more (35.4%)."

"Yet the Northern Presbyterian Church is spending eight and one-half times more per year on its Department of History than the Episcopal Church."

"This astonishing differential raises some pertinent questions. . . ."

"(1) Do Presbyterians have a higher appreciation of the history of their Church than Episcopalians have of theirs?"

"(2) The clergy of the Episcopal Church preach eloquent sermons on the subject, 'The Church is the extension of the Incarnation.' Do they believe that their Church is a part of that Church which is the 'extension of the Incarnation?' If so, why is not a wider and deeper knowledge of its history worth finding out and knowing?"

"(3) Americans today are more eager than ever before to look into the past for inspiration, understanding, cultural enrichment, and for a reappraisal of basic values. Judging by the money they spend, Northern Presbyterians believe that their Church has something to contribute out of its past along these lines. In view of what Episcopalians spend in this field, how strong is their belief that their Church's past is worth looking into?"

"(4) Economic determinists, who have written most of the text books on American history used in our schools and colleges, say little or nothing about the part played by religion and the Churches in the making of America. How can the Episcopal Church, by the expenditure of such a small sum annually, properly discharge its share of responsibility in putting these economic determinists to rout?"

WORLD COUNCIL

Central Committee

A decision to meet in a Communist country next year was made by the 90-member Central Committee of the World Council of Churches at its meeting in Davos, Switzerland, August 2d to 9th. The meeting will be held July 28th to August 5th, 1956, in or near Budapest. Bishop John Peter of the Hungarian Reformed Church said the committee's decision to meet in Hungary was a "powerful demonstration of the unity of the World Council and of Christian Churches despite all divisions." He said that such demonstrations of unity among the Churches had contributed to the easing of international tensions. This will be the Committee's first meeting in a Communist country.



CHURCHPEOPLE* IN DAVOS: *Next year, Hungary.*

A proposal for the reduction of armaments under international inspection and the development of "methods for peaceful change to rectify existing injustices" was unanimously approved by the Central Committee.

A detailed plan for disarmament was included in the report. It emphasized that moral and political factors must be considered as well as the mathematical and mechanical approach to the problem. The plan will be submitted to the United Nations General Assembly in September.

Two major themes of the Central Committee meeting were that of Christian responsibility in areas of poverty and social change, and that of the nature and content of the unity which the World Council seeks.

The Division of Aid and Service to Refugees, through its outgoing chairman, Dr. Robert Mackie, proposed to make the human and spiritual needs of Asia and Africa its main concern during the coming year.

A letter to Patriarch Alexei and the Holy Synod of the Russian Orthodox Church was sent by the Central Committee. It was in reply to a letter from the Patriarchate in February calling for peaceful co-existence and support of the so-called World Peace Movement. The Central Committee's letter said that it desired friendly relations with Russian Churches, but that "we do not feel that the reasons which have prevented us from coöperating in the World Peace Council have lost their force." The letter dealt with the subject of religious liberty and expressed "great concern" over religious persecution in some countries. It told the Patriarch that the World Council would welcome meetings between its representatives and the Russian Orthodox Church.

The report of the Division of Interchurch Aid and Service to Refugees

showed that more refugees were moved to various countries in July than in any previous month of the past three years. Australia is the largest refugee reception area, with Canada second. There was an increase in movements under the U. S. Refugee Relief Act of 1953, but the number was still small. (Amendments aimed at easing the Act, recommended by President Eisenhower and various Church groups in the United States, were not passed by Congress before its adjournment recently. The red tape reeled out by the present law makes it difficult to bring refugees into the country.) The refugee division reported a deficit of \$152,000 in its budget.

Two new members were accepted for membership in the World Council by the Central Committee. They are the Evangelical Lutheran Church of Silesia, with a membership of about 50,000, and the National Baptist Convention of America, the second largest Negro Baptist Church in the United States. The latter ups by three million the number of Baptists, notable for disinterest in overall organization structure, represented in the World Council. The largest Negro Baptist Church in America, the National Baptist Convention, is also a member.

Members of the Episcopal Church participating in the Central Committee meeting included Bishop Sherrill, who is one of the six presidents of the World Council, the Rev. James W. Kennedy, rector of the Church of the Ascension, New York City, and Dr. Nathan M. Pusey, president of Harvard University. Dr. Kennedy served on the Central Committee as a substitute for Bishop Dun of Washington. Churchmen who attended departmental meetings, which preceded the Central Committee meeting, included the Rev. Joseph Kitagawa, who worked on missionary studies; the Rev. T. O. Wedel, Evangelism; Mrs. T. O. Wedel, Coöperation of Men and Women in Church and Society; Roderick French, Youth; and the Rev. Francis Ayres, Ecumenical Institute.

*L. to r.: the Rev. Joseph Kitagawa, Mrs. T. O. Wedel, the Rev. James W. Kennedy, the Rev. T. O. Wedel, the Rev. Francis Ayres.

Proposed Canadian Prayer Book

PRAYER BOOK revision has hit the American continent with double force. Not only has our own Liturgical Commission been putting out proposed revisions of the various services, but the Church of England in Canada has recently published a most interesting Draft Book of Common Prayer.*

This Draft Prayer Book will be submitted to the General Synod of the Canadian Church for authorization "for permissive use under the direction of the Ordinary until the General Synod of 1958, when the Book will again be presented to General Synod for further action."

The meeting of the Canadian Synod (August 30th to September 8th) overlaps with General Convention meeting in Honolulu (September 4th to 15th). At the latter, our own Liturgical Commission will propose a resolution which, if adopted and ratified by the Convention of 1958, will make it "unquestionably legal" for General Convention at any one meeting to authorize, under whatever safeguards it may deem wise, the trial use of proposed liturgical forms.

Thus, while the contemplated actions of the respective legislative bodies are not quite parallel, they move in the same direction. Prayer Book revision is in the air on this side of the Atlantic, and we may expect a measure of experimentation on both sides of the border in the next few years.

In contrast with the present Canadian Prayer Book — a somewhat conservative revision, made in 1918, of the English Book of 1662 — the Draft Prayer Book of 1955 is indeed striking, perhaps bold, and certainly interesting. There are important changes affecting the order and wording of the services, as well as many less weighty changes.

These latter range all the way from minor rubrical directions (such as allowing the Collect "for any Greater Holy-day" to be said "after the Sunday Collect during the seven days following") to changes more obvious to the man in the pew (like the removal of the Communion Office from its former position after the Collects, Epistles, and Gospels to a position before this section (as in the American Prayer Book) and the moving up of the Psalter to a position immediately following the Collects, Epistles, and Gospels.

Thus the Communion service is followed by the Collects, Epistles, and Gospels, which in turn are followed by the Psalter, while the Occasional Offices (Baptism, Confirmation, Holy Matrimony, Burial, etc.), together with the Ordinal and other miscellaneous material, are relegated to the back of the book.

The usual motives for Prayer Book revision are

seen to operate in this revision as in other recent revisions undertaken in the Anglican Communion. But the removal of archaic phraseology and the softening of harsh theological ideas seems not so noticeable here as even in the present American Book. "Succour" does, indeed, become "help" in the Catechism (p. 521), and "Because there is none other that fighteth for us, but only thou, O God" becomes—with the same rhythm preserved—"Because there is none other that ruleth the world, but only thou, O God" (pp. 11, 23). On the other hand, "prevent" (in the sense of "come before") is allowed to stand in "Prevent us, O Lord, in all our doings," etc., where the American Book has substituted "direct."

THE needs of modern life — another motive of Prayer Book revision—are clearly reflected in the Canadian Draft Book's new prayers entitled *For Industry* (p. 54), *For right relations in Industry*, *For those who work in Mines*, *For those in Hazardous Occupations* (p. 55), and *For the Advancement of Science* (p. 57), as well as in the sane and balanced statement in regard to the "grace" of "Imposition of Hands and Anointing of the Sick":

"Which grace is given to the whole man and intendeth not to separate what God has plainly joined together: nor to give so much attention to man's bodily ills or health as to withdraw his care from the attainment of perfect unity with God's will and purpose. For God wills the salvation of man in his soul, in his mind, and in his body" (Rubric, p. 560).

The sanctioning of common practice — another frequent effect of Prayer Book revision — is seen in the proposed Canadian Book's provision for the double ring ceremony in Holy Matrimony. The woman may give to the man a ring, saying, "This ring I give thee in token and pledge of our constant faith and abiding love."

The desire for theological precision — an obviously important objective in Prayer Book revision — is seen in the Canadian Church's new proposed translation of the Nicene Creed. This is similar to our own Liturgical Commission's tentative version. If both are accepted by the respective Churches, American and Canadian Churchmen will be saying (with reference to God the Son) "through whom all things were made" (which is a more accurate translation of the Greek *dia* than "by"). Both versions restore the note "holy" to the Church, but Americans will affirm belief "in" the Church, while Canadians will continue to "believe One, Holy, Catholic, and Apostolic Church."

Commonly accepted results of liturgical scholarship are seen in a number of places throughout the

*Anglican Book Centre, 600 Jarvis St., Toronto, \$1.75.

Canadian Draft Book. The clearest examples, however, are in the Office of Holy Communion. This has not been revised to the extent that our Liturgical Commission proposes for the corresponding American Office. Thus the Gloria in Excelsis remains at the end, and the Commandments must still be said "at least once a month on a Sunday, and on the great Festivals."

On the other hand, in line with the liturgical movement's emphasis upon the bread and the wine as the offering of the worshipping group, "the Churchwardens, or other representatives of the people," according to a rubric in the proposed Canadian revision, "may bring to the Priest the Bread and the Wine for the Communion."

But the most interesting change in the direction of sounder liturgical usage is in the Prayer of Consecration. Hitherto this has followed the truncated English form of 1662, which also has the Prayer of Humble Access between the Sanctus and the beginning of the Consecration. Now, the Consecration is made to begin with "Lift up your hearts" (prefixed by "The Lord be with you," etc.) and to tie in neatly with either the Sanctus (from which the Amen has been removed) or the Benedictus, in case this is added. This is accomplished by making the Prayer of Consecration begin: "Blessing and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy," etc.

As the Prayer continues, "perpetual memorial" replaces "perpetual memory," "Covenant" replaces "Testament" ("This is my Blood of the new Covenant"), and the Prayer concludes:

"Wherefore, O Father, Lord of heaven and earth, in union with all thy holy Church, we thy humble servants remember before thee the precious death, the mighty resurrection, and the glorious ascension of thy beloved Son; And looking for his coming again in glory, we present unto thy divine Majesty this holy Bread of eternal life, and this Cup of everlasting salvation; And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of thy Holy Spirit, all we who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom," etc.

The result is a Prayer neatly related to its context, well rounded out in its "shape" and conclusion, longer and fuller than the overly brief one of the English 1662 rite, but less verbose and drawn out than that of the present American Prayer Book.

We hope that American Churchmen will study the Canadian proposals, and we venture to hope also that Canadian Churchmen will continue to study — as they no doubt have been doing — the proposals of our own Liturgical Commission.

Souls & Time-Clocks

"A man's soul is not measured by a time-clock; both saints and sinners are to be found among men who punch time-clocks and among men who do not." This observation is made in the Report of the Joint Commission to Survey the Missionary Problems in Industrial Areas — a commission authorized by the last General Convention, that will make its first Report to this coming Convention.

The Report continues:

"The Church fights for the conversion of everyone, worker and manager alike, neither praising nor condemning any man on the basis of his membership in either group.

"The Church, especially in industrial areas, must witness in its own fellowship the answer to the class tension which is written so deeply and tragically into the industrial scene. We are deeply grateful for the many sound members of management who make constant, inspired, and heroic attempts to carry their Christian convictions into the industrial sphere."

Yet the main burden of the Report has to do with the Church's outreach toward workers, for these form by far the greater part of the estimated 20,000,000 of the nation's population living in industrial areas.

The Report states that, "while the missionary strategy in these urban-industrial areas will thus be part of our total missionary strategy in urban areas, certain variations in that strategy will be demanded by the specific problems of the American industrial situation."

Industries, according to an authority cited by the Report, have a tendency to settle in already populated areas. On this the Report comments:

"It would seem that the growth of industrial areas will add to the congestion of urban areas, with all the problems this means for church life. It would also seem that there will be, as has already begun, a gradual shift, by which older suburban areas will become specifically industrial areas."

This involves radical population shifts that have frequently in the past left the Episcopal Church isolated. Episcopal Church congregations have often found it difficult to adjust to the influx of newcomers, and as a result have become neglected islands in a sea of people. Nevertheless, the Report points out, there are many industrial areas where the Episcopal Church has made the necessary adjustment.

Living habits of the "Time-Clock Community," with rotating shifts of workers, completely upset the tidy five-day week and make necessary a drastic

rearrangement of typical parish programs, notes the Report.

The Report believes that the Episcopal Church suffers from "a vast imbalance in the number of manual workers" in its membership. Though statistics for the Episcopal Church are unavailable, the Report, judging from such statistics as the Methodist Church has compiled, believes that "the proportion of communicants who are manual workers falls far below the proportion of manual workers in our national population."

Yet it appears that labor is willing to hear the Church if the Church will speak to it in terms relevant to its situation. There are many things — better housing conditions, for example — which both the Church and labor ought to be able jointly to support. A recent report showed that while 30% of Detroit's population belongs to labor unions, 53% were members of some church.

The Report points out that, while workers who are members of unions are sometimes found on church vestries, few are found in diocesan conventions and hardly any in General Convention; "but winning the worker in industrial areas will continue to be a problem less than fully solved until the dioceses and the General Convention face this leadership imbalance frankly and take appropriate action to correct it."



LAYMEN*: *Is their ability to direct and advise being wasted in the parish?*

Give The Men A Chance

*How to increase the man power of a parish
without increasing the size of the vestry.*

By the Rev. Dudley J. Stroup

Rector, Grace Church, Hinsdale, Ill.

IT should be a matter of deep concern that the Church has so many fine, intelligent, and interested men whose abilities are seldom utilized. A few men are elected to our vestries each year while many other men, equally capable, are seldom called to serve the Church except for the Every Member Canvass.

It is true that more and more of our parishes have rotation on the vestry, so that some new men are given the opportunity each year to serve the parish. But in a parish of even moderate size, there are many other men who are never called on other than to raise money.

Equally serious in a growing parish is the increase of work on the vestry as well as the clergy. Many problems arise in meetings of the vestry which are deserving of close attention and study. It is sometimes necessary for a vestry to make an important decision, affecting the life of the parish, with the rector as

the person really familiar with the need.

In our own suburban parish within the past few years, it became increasingly evident that something should be done to spread the work. The meetings of the vestry were often too long and too frequent, and too many important decisions had to be made without sufficient study. But what could be done?

It would have been comparatively simple to increase the size of the vestry. This would have brought more men into the work, it is true. At the same time, it would have made it more difficult to get a full attendance, especially in a suburb where most businessmen are required to travel. And with more minds to reach agreement, it could have merely lengthened the meetings of the vestry.

A junior vestry could have been organized, with certain delegated powers. But a junior vestry seldom means a great deal in the life of a parish, since it is the vestry which holds the purse string that has the final responsibility for material decisions.

Ordinarily, throughout the Church, vestry committees are composed only of vestrymen. This means that every vestryman serves on several committees. He may be chairman of one, but a member of two or three others.

It was finally determined that each vestryman would be appointed chairman of one committee. The membership of that committee would be composed of non-vestry laymen. The number of men selected from the congregation to serve on a particular committee was determined by the size of the task entrusted to its care. The Youth Committee, for example, has such a variety of organizations under its jurisdiction that it was given a number of sub-committees.

Each vestry committee is charged with the responsibility for carrying out the directives of the rector and vestry. The chairman serves as the channel of communication. By selecting men with interest in a particular field, or with special abilities, the work of the parish is greatly strengthened. Under this system, real consideration is given to changes and improvements before recommendations are made to the Vestry.

Nor does this only save the time of the vestry and help with its work. It is also an adjunct to the work of the clergy, relieving them of details of parish activities which can be more effectively handled by laymen. Suggestions and ideas are constantly being advanced and promoted by the various committees. As a result, the clergy are better able to devote their time to the spiritual life of the parish.

Preaching, teaching, counseling, and administering the sacraments is a full-time job. Administrative details can be a handicap in doing these most important tasks of the ministry. Laymen of the Church can and should be given the opportunity to direct, advise, and assist at every possible point. As they help to strengthen the work of one parish, they are also aiding in the spread of the kingdom of God.

*Photo shows men at 1954 Corporate Communion for men and boys in Buffalo, N. Y.

SEMINARIES

Busy Place

The University of the South, Sewanee, Tenn., is a busy place during the summer, with people coming from all parts of the country to attend classes and conferences. The Sewanee Summer Training School, for laymen, and the Graduate School of Theology, for cler-

gymen, are annual sessions which attract increasing numbers of Churchpeople.

The official conference on Christian education of the Church's Fourth Province, the Sewanee Summer Training School is under the joint direction of the provincial department of Christian education and the University of the South. The program is designed to meet needs over and above those covered by diocesan conferences. Among the over 100 applicants for the 1955 session are provincial, diocesan, and parish officers and lay readers.

The most popular course of the eight-day training school appears to be "a session of chancel instruction for laymen" given by Bishop Stuart of Georgia.

Among faculty members are the Rev. R. K. Yerkes, a former professor of Sewanee's School of Theology, and the Rev. David B. Collins, chaplain of the University of the South.

Evening speakers during the sessions will include Bishop Jones of Louisiana, the Rev. James McKeown, director of the Southwest Town-Country Institute, Cameron, Tex., who will discuss "The Church and the Rural Community," and Dr. Edward McCrady, Sewanee's vice-chancellor and president.

The five-week Graduate School of Theology has an enrollment of about 35 clergymen of the Church.

Most of the registrants are working toward a master of sacred theology degree that can be earned from Sewanee after three to four summers of graduate school work.

Acting director of the school this year is the Rev. Dr. Wilford O. Cross, who is teaching a course on the history of American Puritanism. Dr. Cross is associate professor of the philosophy of religion and ethics at Sewanee's School of Theology. The director of the graduate school, the Rev. Dr. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific, Berkeley, Calif., is abroad this summer.

Sewanee established its Graduate School of Theology in 1937 to afford clergymen an opportunity for post-ordination work with recognized leaders of theological knowledge and interpretation. It is the only school of its kind in the Church.

COLLEGES

Commendation Cards

A card of commendation has been prepared by National Council for rectors wishing to refer college students from their parishes to clergy in academic communities. More than 50,000 new students are expected to join 150,000 other Churchpeople in colleges and universities this fall.



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DEATHS

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

Archie Ira Drake, Priest

The Rev. Archie Ira Drake died in Kingston, N. Y., August 7th. From 1943 until his retirement in April, Fr. Drake served as business manager of the Holy Cross Press, West Park, N. Y. After retirement he held the position of chaplain at the Keeley Institute, Dwight, Illinois.

Fr. Drake was born in Buffalo, N. Y., July 5, 1898. He attended the Collegiate Department of the former Seabury Divinity School and graduated from the Theological Department with the B.D. degree in 1924. He was ordained deacon in 1924 and priest in 1925. From 1925 to 1927 he was rector of the Church of Our Saviour, Du Bois, Penna. He became curate at All Saints' Cathedral, Milwaukee, Wis., in 1927, becoming minor canon in 1929 and dean in 1930. From 1934 to 1937 he was dean of St. Paul's Cathedral, Mishawaka, Ind.

He held other pastoral and parochial charges until his taking over of the business managership of the Holy Cross Press.

Leonard K. Smith, Priest

The Rev. Leonard K. Smith, assistant rector emeritus of Grace Church, Colorado Springs, Colo., died July 27th in Colorado Springs. He was 79.

Born in Boston, Mr. Smith was ordained priest in 1908 and served as rector of Grace Church, Huron, S. D., until 1910. He then went as a missionary to two areas in Wyoming, returning to Massachusetts as vicar of Grace Church, South Boston, in 1911. In 1914 he moved to Des Moines, Iowa, serving St. Mark's Church and later St. Luke's Church there.

From 1919 to 1925 Mr. Smith was vicar of St. James' Church, Spokane, Wash. He later served churches in Livingston, Mont., San Marcos, Tex., Grosse Ile, Mich., and Newport, Ark., before going to Colorado Springs in 1947. He retired in 1951.

As an author Mr. Smith was known for his books for boys and volumes of poetry. He edited diocesan magazines in Michigan and Arkansas and contributed short stories and serials to *Boys' Life* magazine. Some of his books were translated into German under government auspices during World War II.

Victor D. Cronk

Victor D. Cronk, one of the most active Catholic laymen of the diocese of Chicago and of the entire midwest, died in La Grange, Ill., on July 29th, of a cerebral hemorrhage at the age of 80.

He had continued active in Church affairs almost up to the time of his death, serving as vice-president of the Catholic Club of Chicago and of the National Guild of Churchmen. He had helped to found both organizations.

The funeral was held in his home parish of Emmanuel Church, La Grange. The Rev. Gordon B. Galaty, rector, celebrated the Requiem Eucharist and conducted the Burial Office, assisted by the Rev. Joseph F. Higgins of the Epiphany, Chicago.

Mr. Cronk's contribution to the Catholic movement in the Church was summed up by Clifford Terry, recently retired after many years as president of the Catholic Club, in the following statement:

"As it must to all men, death came to Victor D. Cronk of La Grange, Ill., at the age of 80 on July 29th. In my mind he was a Christian gentleman, loyal to his God, his parish, and his friends. In 1924, Vic, as he was known to his intimates, took up the reins of the Catholic Club of Chicago, sitting in on its inception, and serving as its first president. He remained its vice-president until his death.

"During my 13 years as the club's leader, Victor Cronk was my right and left hand. Sitting at luncheon with me daily, he devised many of the club's best programs, because he more than any layman in our communion today knew what the laity needed and, more important, knew the priests and bishops and laymen capable of giving it to them. I received many awards during my term as president that were justly due to Victor Cronk. I shall miss him, as will the Church. May he rest in peace."

SCHOOLS

FOR BOYS

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Modern facilities, fireproof buildings. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC basic. All sports; sailing. Catalog. 168 South Lake Shore Road Lake Geneva, Wisconsin

ST. THOMAS CHOIR SCHOOL

A boarding school established in 1919 for the boys of the choir of St. Thomas Episcopal Church, Fifth Avenue. Grades 5-8. New \$500,000 school residence. High academic standards. Fully accredited. Excellent musical training. Strong sports and arts program. Endowed. Full fee — \$400 per year.

Robert H. Porter, S.T.B., Headmaster
William Self, Choirmaster

123 West 55th Street, New York 19, New York

BROOKSIDE

The school for your son if he needs competent guidance, sound academic preparation in a small school. Beautiful campus. College, business, vocational courses. Auto, carpentry, machine shops. Farming. All sports. Box L-180, Great Barrington, Mass.

The Living Church

ALBANY

Labor Secretary

Secretary of Labor James F. Mitchell has accepted an invitation of the diocese of Albany to act as analyst of the panel discussion on "Organized Labor" at the Church and Work Congress to be held in Albany on October 19th, 20th, and 21st.

The organized labor panel will be one of eight discussion groups which will bring to Albany some 250 business and professional leaders from all parts of the country. The other groups will represent government service, business and industrial management, education, law, medicine, communications, and social work.

Dr. Arnold J. Toynbee, historian and educator, is coming to Albany from his home in Manchester, England, for the Congress.

MISSISSIPPI

Vandals

Juvenile vandals have wrecked the 105 year old Chapel of the Cross, Anandale, Miss., near Jackson. A night guard has been posted to prevent further

damage to the church, where services are held infrequently.

A gold cross was reported stolen from the altar, and candlesticks and vases are missing. Groups which reportedly held wild parties in the church have carved their initials on the walls, broken windows, and pulled down heavy iron doors, over a period of several years.

MILWAUKEE

Secret Service

Women of the diocese of Milwaukee kept secret for over a year their plans to give Bishop Hallock of Milwaukee and Mrs. Hallock a silver tea service for their silver wedding anniversary. The gift was presented to the Hallocks on August 4th at the ingathering of the diocesan United Thank Offering at Oconomowoc, Wis. Although money for the gift had to be collected completely without publicity, enough was given to make it possible to purchase a silver service for 12 and odd pieces as well as the tea service. The gift was given at this time because the Hallocks will be at General Convention in Honolulu on the actual date of their anniversary.

FLORIDA

Without Restriction

Representatives of the Canterbury House at the University of Florida in Gainesville endorsed an appeal urging an immediate end to segregation at the school. The appeal, initiated by the Gainesville Society of Friends (Quakers) was also endorsed by representatives of the Methodists and the Baptist Student Union.

They asked the State Board of Control to admit "immediately to the University of Florida all applicants who are qualified without restriction of race."

Admission to the university of students now banned because of race, the letter said, "will show the nation and the world that Florida answered the Supreme Court's call for local leadership by a prompt and reasonable start toward full compliance without law suits."

[RNS]

The Living Church Development Fund

Previously acknowledged	\$13,207.22
Mrs. D. H., Palm Springs	25.00
\$10 each from: Mrs. R. V. M., Santa Monica; M. B. A., Oakland; Mrs. F. H. A., New Canaan	30.00
\$5 each from: A. K., McAllen; Mrs. G. W., Johnson City; H. E. B., Santa Paula; Mrs. K. C. N., Walkersville; D. E. H., Walpole; R. L. N., Buffalo	30.00
M. A. M., Auburn	3.00
R. V. L., Pomeroy	2.50
\$2 each from: R. E. R., Patrick Springs; D. L. Van E., Sodus	4.00
Mrs. M. L. S., Wichita Falls	1.00
	\$13,302.72

CLASSIFIED

OF INTEREST TO WOMEN

EMBROIDER STAMPED LINENS. Buy direct from Manufacturer and save. Send for FREE catalog. Merrilee, Dept. 866, 22 West 21st Street, New York 10, N. Y.

PERSONAL

IF ANY ONE KNOWS of the whereabouts of Wilmer Wescoat, please contact the Very Rev. Harry B. Lee, St. James' Cathedral, Fresno, California. He will undoubtedly be visiting priests of the Church seeking financial assistance.

POSITIONS OFFERED

BRENT SCHOOL, Baguio, Philippines, wants churchwoman to serve as housemother. Write Headmaster.

PRIEST, about 30, single and unencumbered, with evangelical background but Catholic conviction, to be curate temporarily then rector of parish in small midwestern town. Rector board and room provided. Reply Box A-242, The Living Church, Milwaukee 2, Wis.

MISSIONARY TEACHERS WANTED for Indian girls' school. Moderate salary, but great spiritual and educational rewards. Write Headmaster, St. Mary's School, Springfield, South Dakota.

PRIEST. DESIRABLE KANSAS community, good stipend, rectory and utilities. State marital status, qualifications. Catholic Churchman, no extremes. Reply Box G-239, The Living Church, Milwaukee 2, Wis.

RECTOR TO SERVE Kansas City, Kansas parish. 1,100 communicants. Good salary and fine rectory. Write Dwight Coburn, Riverview State Bank, 7th and Central Avenue, Kansas City, Kans.

POSITIONS WANTED

PRIEST — Catholic, will supply last three weeks in September, and/or during month of October. Reply Box S-244, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, M. Mus., F.A.G.O., desires full-time position in large city parish. Well experienced with adult and junior choirs. Training under Everett Titcomb and others. Available immediately. Reply Box W-237, The Living Church, Milwaukee 2, Wis.

RETREATS

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

CLASSIFIED ADVERTISING RATES

- (A) 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$1.50.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

CLASSIFIED

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

CATHEDRAL STUDIO: Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

ALTAR LINENS made to order, with or without handmade Filet lace. Mrs. Charles Petskeyes, 2709 Middleroad, Davenport, Iowa.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Raymond E. Abbitt, formerly addressed in Dinuba, Calif., is now curate of St. John's Parish, Dallas, Tex., and principal of the day school. Address: 950 Tiffany Way, Dallas 18.

The Rev. Donald B. Baldwin, who was recently ordained deacon, is now serving St. George's Mission, E. Indiana Ave. and Livingston St., Philadelphia.

The Rev. Russell H. Champlin, who was recently ordained deacon, is now curate of Trinity Church, Watertown, N. Y.

The Ven. Robert F. Cowling, formerly in charge of Christ Church, Cedar Key, Fla., and its associated field, is now archdeacon of the western convocation of the diocese of Florida, in charge of churches at Milton, Crestview, and DeFuniak Springs. Address: Box 282, Milton.

The Rev. Howard R. Crispell, formerly rector of St. Simon's Church, Brooklyn, is now rector of St. Paul's Church, Roosevelt, N. Y. Address: 25 W. Centennial Ave.

The Rev. James D'Wolf, Jr., who was recently ordained deacon, is now vicar of St. John's Church, Caruthersville, Mo., and St. Luke's Mission, Kennett.

The Rev. Walter D. Edwards, Jr., who was recently ordained deacon, is now serving Christ Church, Pearisburg, Va.

The Rev. Dr. Charles J. Harth, formerly assistant of St. Bartholomew's Church, Baltimore, will on October 1st become rector of the Church of Our Saviour, Broadway at McElderry, Baltimore, and executive secretary of the diocesan department of Christian social relations. Residence: 4651 Manordene Rd., Apt. C., Baltimore 29.

Dr. Harth is known to many missionaries as the former warden of the Church Guest House in Hong Kong. He was also secretary and chaplain to the Bishop of Hong Kong.

The Rev. Dr. A. Abbott Hastings, who formerly served St. John's Church, Beverly Farms, Mass., is now associate rector of Christ Church, Shaker Heights, Ohio. Address: 15925 Van Aken Blvd., Apt. 107, Shaker Heights 20.

The Rev. John B. Haverland, formerly curate of St. Paul's Church, Oakland, Calif., is now

vicar of St. Christopher's Church, Hobbs, N. Mex. Address: 1120 San Mateo Dr.

The Rev. Joseph E. James, who was recently ordained deacon, is now assistant of Christ Church, Easton, Md.

The Rev. Joseph N. Leo, Jr., formerly curate of the Memorial Church of the Good Shepherd, Germantown, Pa., is now curate of the Church of the Redeemer, Bryn Mawr, Pa. Address: 203 David Dr., Apt. B-2.

The Rev. Mr. Leo was married on June 11th to Elizabeth Joyce Bracher, daughter of Alfred F. Bracher, Jr., and the former Esther Elizabeth Jones.

The Rev. Floyd C. Medford, Jr., formerly vicar of St. John's Mission, Sealy, Tex., and St. Luke's, El Campo, is now associate rector of St. James' Church, Houston. Address: 2611 Oakdale, Houston 4.

The Rev. Roy S. Rawson, formerly rector of Grace Church, Menomonee, Wis., is now manager of Holy Cross Press, West Park, N. Y.

The Rev. John A. Sanford, who was recently ordained deacon, is now curate of St. Luke's Church, Monrovia, Calif. Address: 421 Wild Rose Ave.

The Rev. Charles Sunderland, formerly rector of St. John's Church, Kansas City, Mo., is now in charge of Grace Church, Colton, Calif. Address: 280 E. F St.

The Rev. Clarence Stolz, Jr., who was recently ordained deacon, is now vicar of St. Augustine's Church, Bruno and Blendon Aves., St. Louis, Mo.

The Rev. William Toland, Jr., who was recently ordained deacon will on September 1st take charge of St. Peter's Church, Canton, Ill., and St. James', Lewistown.

The Rev. James E. Tripp, formerly rector of St. Peter's Church, Canton, Ill., and vicar of St. James', Lewistown, will return to GTS for further study this fall and will serve as assistant of the Church of the Transfiguration, New York.

The Rev. Dr. Hewitt B. Vinnege, vicar of St. John's Church, Crawfordsville, Ind., has added to his duties the position of lecturer in religion at Wabash College, Crawfordsville, as of September. Address: 211 S. Grant Ave.

The Rev. Layton P. Zimmer, who was recently ordained deacon, is now curate of St. Andrew's Church, Wilmington, Del.

Diocesan Positions

The Very Rev. Frederick B. Wolf, dean of the Cathedral of St. John, Quincy, Ill., is now editor of Light, the magazine of the diocese of Quincy. Address: 701 Hampshire St., Quincy.

Changes of Address

The Rev. O. M. Bailey, who has been rector of St. Paul's Church, Bremerton, Wash., will be non-parochial for a year. His address was recently changed from Yonkers, N. Y., to 508 W. 114th St., New York 25.

The Rev. Edward B. Birch, non-parochial, of the district of Spokane, formerly addressed in Ellensburg, Wash., may now be addressed at Box 839, Moses Lake, Wash.

The Rev. Peter Chase, formerly addressed at St. Augustine's College, Canterbury, England, may now be addressed at 17 Lloyd Ave., Providence 6, R. I.

Canon William L. Hargrave, executive secretary of the diocese of South Florida, has moved in Orlando from 100 Liberty St. to 1742 Gay Dr.

The Rev. William T. Renison, retired priest of the district of San Joaquin, will do supply work at the Seamen's Church Institute in New York until September 30th. His permanent address remains: 1111 S. Country Club, Stockton 4, Calif.

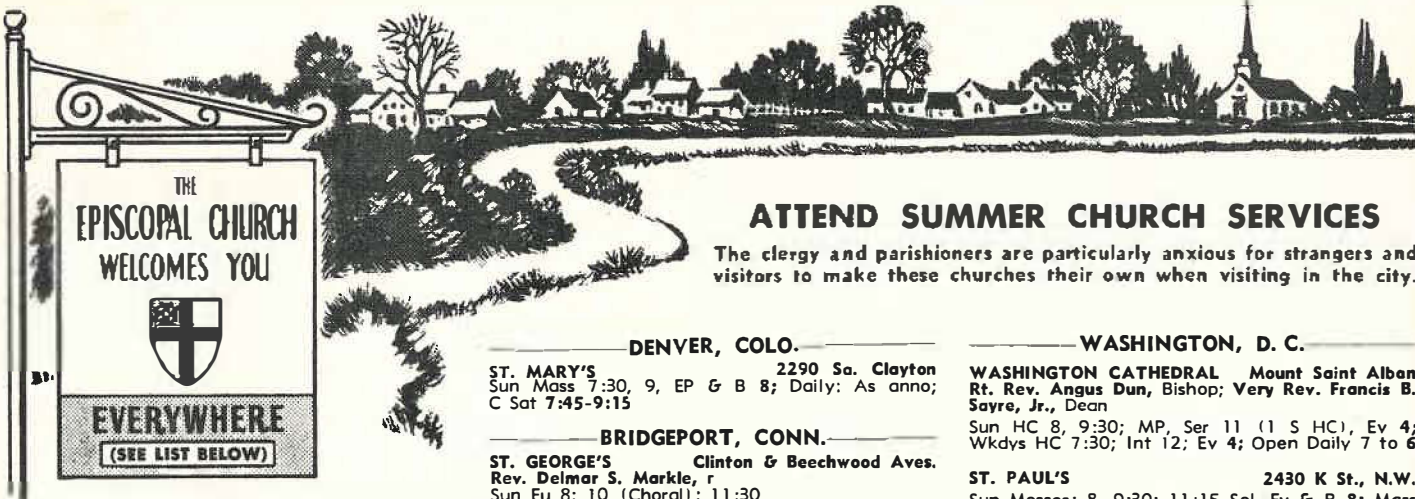
Ordinations

Deacons

Rhode Island — By Bishop Higgins, on August 3d at the Cathedral of St. John, Providence (the Rev. C. P. Gilson preaching):

Richard Aldrich Stevens, presented by the Rev. H. W. Bolles; to be assistant of the Church of the Ascension, Rochester, N. Y.

John Edgar Tebbetts, presented by the Rev. D. A. Howard; to be in charge of the Church of the Resurrection, Norwood, R. I. Address: 381 Fair St., Gaspee Plateau, Providence 5, R. I.



ATTEND SUMMER CHURCH SERVICES

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

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Eugene Stech, c
Sun Masses: 8, 9:30, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

ST. MARY'S 2290 Sa. Clayton
Sun Mass 7:30, 9, EP & B 8; Daily: As anno;
C Sat 7:45-9:15

BRIDGEPORT, CONN.

ST. GEORGE'S Clinton & Beechwood Aves.
Rev. Delmar S. Markle, r
Sun Eu 8; 10 (Choral); 11:30
Church open 24 hours everyday.

WATERBURY, CONN.

TRINITY Rev. Roger B. T. Anderson
25 Prospect Street
Sun H Eu 8 & 10; Daily as anno

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean

Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.

Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 7, 8, 10; 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

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

(Continued on page 15)



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 14)

CHICAGO, ILL.

FEDERAL OF ST. JAMES 6720 Stewart Avenue
Wabash (nearest Loop)
Rev. H. S. Kennedy, D.D., dean; Rev. G. H. H. Canon Precentor
Sun 8, 9:30, 11 MP, HC, & Ser; Daily 7:15
7:30 HC, also Wed 10; Thurs 6:30; (Mon
Fri) Int 12:10, 5:15 EP

BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
Sun 8, 9:30, 11 MP, HC & Ser; Daily 7:15
7:30 HC, also Wed 10; Thurs 6:30; (Mon
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

LUKE'S Hinman & Lee Street
Sun 8, 9, 11; Weekdays Eu 7, also Wed 6:15
(Requiem) 7:30, also HD 10; MP 6:45;
1st F 8:15; C Sat 4:30-5:30, 7:30-8:30
& by appt

SOUTH BEND, INDIANA

JAMES' 117 N. Lafayette Blvd.
Rev. William Paul Barneds, D.D.
Sun 8, 9:15, 11; Tues 8:15; Thurs 9, Fri 7;
C Sat 11-noon & by appt

BALTIMORE, MD.

MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 8, 9:30, 11 & daily

BOSTON, MASS.

SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 8, 9:30, 11 MP & HC with Hymns;
Daily 7:30, 9:30, 11 MP 6:40, HC 7 (ex Thurs 6); C Sat 5-6

MARBLEHEAD, MASS.

MICHAEL'S Summer St. at Washington
Rev. David W. Norton, Jr., r
Sun 8 & 11

DETROIT, MICH.

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

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun 8, 9:30, 11 MP & Ser 11; Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

MARY'S 13th and Holmes
Rev. T. Cooper, r
Sun 8, 9:30, 11 Masses: 7:30, 9, 11

ST. LOUIS, MO.

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

TRINITY Euclid and Washington Ave.
Rev. A. E. Walmsley, r
Sun 8, 9:30, 11; Tues 6:45; Thurs 10; C Sat 5-6

ATTEND SUMMER CHURCH SERVICES

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

SEA GIRT, N. J.

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

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

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun: Mass 8, 9:45, MP & Ser 11; The occasional
Sacraments by appt

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4;
Weekdays MP 7:45, HC 8 also 10 Wed and Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st Street
Rev. Irving S. Pollard, Minister in Charge
Sun HC 8, 9:30 HC, 11 Morning Service and Ser; Week-
day HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10; EP Tues & Thurs 6. Church open daily for
prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Lorge, 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 (Sai); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1S, MP 11; Daily 8:15 HC,
Thurs 11, HD 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

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

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

ST. CHRISTOPHER'S CHAPEL 48 Henry
Sun 8, 9:30, 11, 12:15 (Spanish Mass),
Daily 8, 5:30; Thurs & HD 10

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert E. Terwilliger, Ph.D., r;
Rev. Charles G. Newberry, c
Sun 8 HC, 9:15 HC 2nd & 4th, MP
11 HC 1st & 3rd MP 2nd & 4th

UTICA, N. Y.

GRACE 193 Genesee
Rev. S. P. Gasek, r; Rev. R. P. Rishel,
Sun 8 HC, 11 MP, HC & Ser; HC W,
10; Fri 7:30; HD 12:10; Daily Int 1

PHILADELPHIA, P.

ST. MARK'S Locust St. between
Sun 8, 9, 11; Mon, Wed, Fri 7; Tu,
Sat 9:30; Daily 12, 5:30; C Sat 12

ST. PETER'S This
Founded 1761
Rev. F. B. Rhein, r; Rev. E. C. Sa
8 HC, 10 HC & Ser (1st & 3
(2nd, 4th & 5th)

PITTSBURGH, P.

ASCENSION 472
Rev. A. Dixon Rollit, D.D.; Rev. M
Sun HC 8, 9:30, 11; Weekdays:
Tues 10 HC & Spiritual He
Thurs 7; Sat 10

COLUMBI

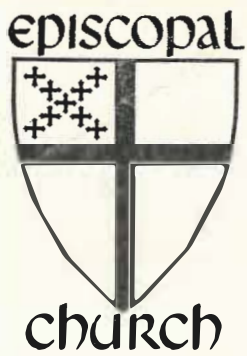
GOOD SHEPHERD
Rev. Ralph H. Kimball,
Sun 8, 9:45, 11:30; T
EP 5:45; C 6 & by ap

BELL

IMMANUEL
Sun: MP 7:45,
HD & Fri MP

ST. PAUL'S
Sun (Sum
HD 7:30

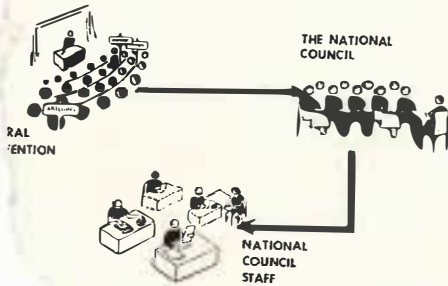
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