

Harold Barlow

The Living CHURCH

September 20, 1959

25 cents



Lay ministry: The management team of Linden H. Morehouse (at right), Clifford P. Morehouse (center), and Harold C. Barlow (left), guides a continent-spanning institution which celebrates its 75th anniversary this year.

SPECIAL REPORT: The Morehouse-Barlow Company

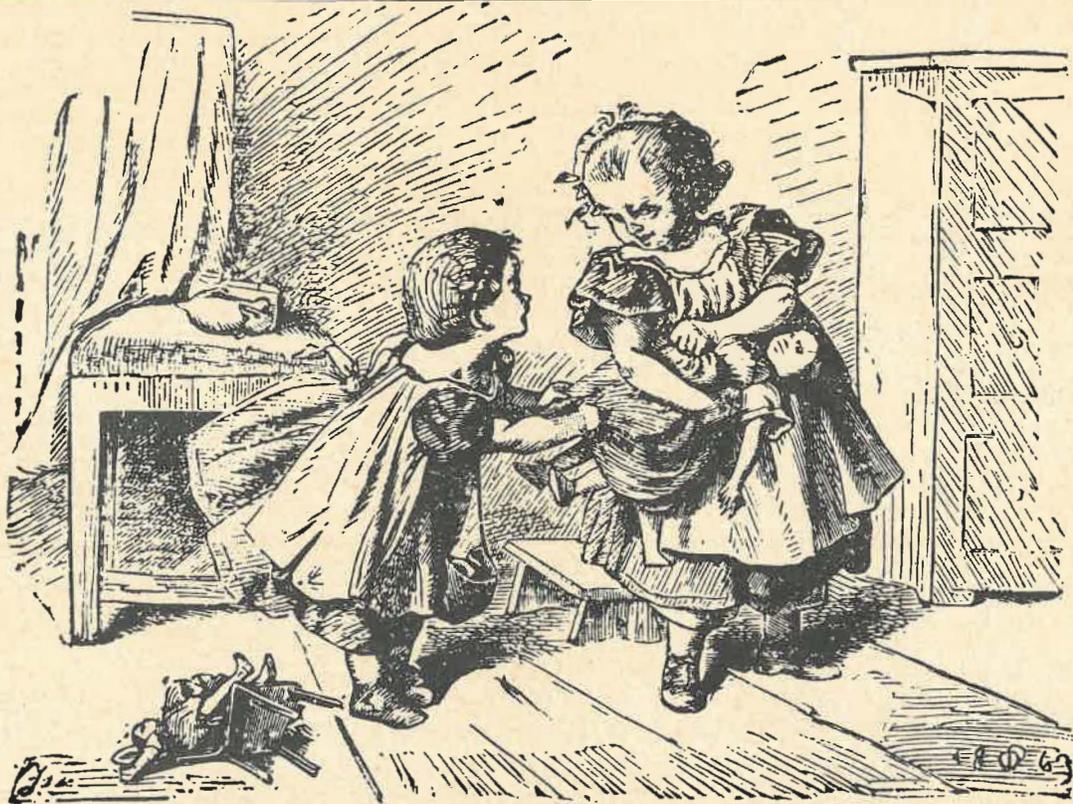
THE SHEPHERD'S ARMS.

"I am the Good Shepherd."— "He shall gather the lambs with His arm."

VOL. II, No. 14, WEEKLY.

FEBRUARY 1, 1885.

MONTHLY, No. 9, VOL. VII



THE PRETTIEST.

"I want your dolly, sister! Mine won't sit in the chair; she falls out! And yours is the prettiest, too!"

Little Madge caught hold of the big doll's dress with both her hands. Angry words came to sister's lips; but she did not speak them. She looked

at Madge a minute, and then she said:

"Well, you may have my dolly for a while if you want her."

Little Madge had a happy look. "Isn't she pretty?"

Yes; but God looked down and saw the sister's

Reduced Facsimile
of an advertisement
which appeared in The
Living Church of Feb. 7, 1885



75 years later —
The Episcopal Church Fellowship Series

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FELLOWSHIP SERIES

We have a complete offset lithography plant and specialize in the production of privately printed editions of books. Complete design, editorial, printing, binding, warehousing and shipping service.

The Living CHURCH

Volume 139 Established 1878 Number 12

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

STAFF

Peter Day, editor. Rev. E. W. Andrews, executive editor. Alice Kelley, managing editor. Jean Drysdale, assistant to the editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Lila Thurber, assistant editor. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Roman Bahr, subscription manager.

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† Member

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SPECIAL REPORT

Company with a Cause Peter Day 8

THINGS TO COME

September

- 20. Seventeenth Sunday after Trinity
- 21. St. Matthew
- 22. Convocation of American Churches in Europe, annual convention, to 23d
- 27. Eighteenth Sunday after Trinity
- 29. St. Michael and All Angels

October

- 1. Installation of Bishop Lewis as coadjutor of Olympia
- 4. Nineteenth Sunday after Trinity
- 7. North Carolina to elect coadjutor National Day of Prayer
- 11. Twentieth Sunday after Trinity
- 12. National Conference of Deaconesses, executive committee meeting and annual retreat and conference, to 15th
- 13. National Council Meeting, to 15th
- 17. House of Bishops Interim Meeting, Coopers-town, N. Y., to 22d

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., 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: \$8.75 for one year; \$15.75 for two years; \$21.00 for three years. Foreign postage, \$1.00 a year additional. Canadian postage, 50¢ a year additional.

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. (Most letters are abridged by the editors.)

City Colloquy

Your cover picture [L. C., August 30th] was obviously incomplete. It was apparent that St. Paul, in process of involuntary translation, and Dean Rose, observing from the sidewalk, were engaged in some kind of colloquy, and that the Apostle was pretty annoyed about the whole thing. This led me to search the Scriptures, and I believe I have managed to reconstruct the dialogue, though it is cleverly hidden in two different books, as follows [see revised cut]:



L.C. cover cut, revised

Paul (muttering): "In journeyings oft . . . in perils in the city . . ." (II Cor. 11:26)

Dean Rose: "Paul, thou art beside thyself; much learning doth make thee mad." (Acts 26:24)

CLIFFORD P. MOREHOUSE

Katonah, N. Y.

40 & 8

Your news story about the American Legion convention in Minneapolis and the 40 & 8 Society [L. C., September 6th] is somewhat misleading. In the first place, the resolution was out of order because the American Legion can no more legislate for the 40 & 8 than can the Episcopal Church legislate for the Lutheran Church. The internal organizations of the veteran groups are completely separate.

In the second place, under our American way of life, we have the right of free association. We are free to create associations and to establish qualifications for membership. The American Legion has countless related organizations which are not open to all members but only to those with specific qualifications. This flows from our right of free association. For example, in Pennsylvania, we have our Department Chaplains' Association.

Continued on page 6

For the discerning— the perfection of British Craftsmanship



The famous "DIADEM" ware is supplied throughout the United States by the MOREHOUSE-BARLOW COMPANY under a special arrangement which has prevailed for several years.

The London firm of Blunt & Wray take a just pride in the excellence of their reputation as Silversmiths and Ecclesiastical Metal-workers. In this field the high standard of British craftsmanship has never been surpassed.

The picture above shows two of the company's senior craftsmen at work on the impressive bronze altar set for Washington Cathedral, erected and dedicated in memory of Bishop Perry in October 1956, and commissioned by the Cathedral direct with Blunt & Wray.

The beautiful Altar Cross was designed by the Cathedral's architect, Mr. Philip Frohman, the vases and candlesticks by Mr. J. Francis Coote, M.V.O., of Blunt & Wray, and carried out in the firm's workshops in London. Measuring five feet seven inches high the Cross was fabricated in several sections. The gilt was applied by a mediaeval process of fire-gilding, by which gold actually fuses with the body metal and forms what is still the most permanent form of gilding.

Whether engaged on work of some magnitude or fashioning altar furniture for a small Church, Blunt & Wray craftsmanship never varies in quality or careful finish. Every piece bears the DIADEM CRAFT mark which is, at the same time, a brand of excellence and your protection against faulty workmanship. Every article bearing the DIADEM stamp is guaranteed for one year.



Above:
THE
DORCHESTER
CHALICE
in Sterling Silver

BLUNT & WRAY

Makers of the famous
"DIADEM" Craft
Ecclesiastical Silver
and Metalwork.



Left:
ALTAR DESK
in Brass,
Polished & lacquered
No. 605

BLUNT & WRAY • LONDON • ENGLAND

September 20, 1959

Congratulations

on the

Diamond Jubilee

of

MOREHOUSE-GORHAM

and

to the

Successful Future

of

MOREHOUSE-BARLOW

from

THE SUPREME PRINTING SERVICE

130 W. 46th St.
New York 36, N. Y.

I can definitely assure you that we will not admit a Jehovah Witness to membership. Such may seem unfair until you realize that we have the right of free association.

Veterans who cannot qualify for 40 & 8 membership are free to organize themselves into their own American Legion related association.

(Rev.) JOSEPH WITKOWSKI
Rector, St. Mary's Church
Grand Aumonier Passe, 40 & 8, and
Past Department Chaplain,
the American Legion,
Department of Pennsylvania

Charleroi, Pa.

Birthdays

The latest mail from the National Council brings some beautifully printed, and generally well-gotten-up, material on the Birthday Thank Offering.

Twenty years have passed since I was graduated from seminary, but back in the old days they taught us that our Lord was with His Church during His Earthly Life — now "281" tells us that this is all wrong. They now tell us: "Whitsunday, the birthday of the Church."

Some years ago Presiding Bishop Tucker described Whitsunday as the day on which we celebrate "the coming of age of the Church."

They also tell us: "There are two ways of coming into a family: being born and being adopted. We are all part of God's family which is the Church. We were *adopted* into this family when we were baptized."

It seems to me that maybe St. Paul says something about "adopted" — I'll have to look — and if he does, I'll have to continue in my confusion. But the office for the ministration of Holy Baptism in the Prayer Book leaves me in no doubt at all. The language and context speaks clearly of being "born again."

(Rev.) AUBREY C. MAXTED
Priest-in-charge, St. Simon's Church
Houston, Texas

Protestant Anglicans

Anent perplexity of the Rev. A. T. B. Haines expressed in his letter [L.C., August 2nd] as to why the American Church called itself "the Protestant Episcopal Church," and his gentle suggestion: "Perhaps General Convention might consider the advisability of eliminating this word which causes misunderstanding and is a stumbling block to the misinformed *especially in missionary areas.*" (Italics mine.)

We know, of course, that in General Convention after General Convention effort after effort has been made to delete this anomalous and contradictory part of the Church's title, and without success. Inquiry made of deputies to the 1958 Convention as to failure there brought only odd, vague sounds which seemed to say that "Protestant" was retained because *missionary* districts felt removal would hamper work in those areas. How confusing!

Perhaps Mr. Haines, rector of All Saints' Church, Gordonsvale, Queensland, Australia, would lend a hand by starting a movement aimed at the removal of the word "Protestant" from the English Coronation Oath.

The about-to-be-crowned Monarch is asked by the Archbishop of Canterbury:

"Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law?"

(Rev.) PALMER CAMPBELL
Stafford, Va.

BOOKS

No Small Feat

OUR CHRISTIAN HERITAGE. Church History and the Episcopal Church. By **Powel Mills Dawley.** Morehouse-Barlow [Morehouse-Gorham]. Pp. 240. Paper, \$2.30.

OUR CHRISTIAN HERITAGE. Church History and the Episcopal Church. The Teacher's Guide. By **Dora P. Chaplin.** Morehouse-Barlow [Morehouse-Gorham]. Pp. 111. Paper, \$2.

Not the least important of the services which Morehouse-Barlow Company (formerly Morehouse-Gorham), now celebrating its 75th anniversary, has rendered to the Episcopal Church is the publication of Sunday school and religious education material. A recent addition in this field is Course H - 1, "Our Christian Heritage," designed primarily for ages 15 - 18.

Materials for "Our Christian Heritage" consist of a student's book and a teacher's book, both under the same title as the course.

To condense the highlights of Church History into the brief compass of 200 pages is no small feat, but a task which Powel Mills Dawley, in the student's book, accomplishes with remarkable facility. Though intended primarily for teenagers, the book can be recommended to adults who want a very brief introduction to what is a very wide field. They can then go on to some of the works mentioned in the excellent bibliographies which Dr. Dawley gives at the end.

Accompanying Dr. Dawley's work is a teacher's guide by Dora P. Chaplin. This contains numerous suggestions by one long experienced in the work of religious education for those who are to use Dr. Dawley's book as a text with classes and discussion groups.

FRANCIS C. LIGHTBOURN

PARENTS AND PRIESTS AS SERVANTS OF REDEMPTION. By **Athenagoras Kokkinakis.** Morehouse-Barlow [Morehouse-Gorham], 1958. Pp. 178. \$4.

This short work by the Bishop of the Boston diocese of the Greek Orthodox Church is a welcome addition to the growing body of literature in English dealing with the faith and practice of the Orthodox Church. The volume consists of two separate essays: the first on Christian marriage and the other on priesthood (Holy Orders). If justification is needed for treating these two subjects together the author gives it in his introduction:

"It is doubtful if our participation in the mission of Christ finds in any other

field a more complete and practical and satisfying realization than in the fields of Christian parenthood and priesthood" (p. 18).

" . . . the sacraments of Matrimony and Priesthood may be seen as the twofold field that brings forth the servants of our Redemption" (p. 21).

Bishop Athenagoras makes the point again and again that Christian marriage is no fortuitous union between the sexes but a sacrament: "the spiritual bond, the work of the Holy Spirit. . ." (p. 35). The reader will be especially interested in the sections dealing with: "birth control," "mixed marriages," and "divorce and re-marriage." Planned parenthood and birth control are condemned forthwith. Mixed marriages, between Orthodox and non-Orthodox Christians, are permitted but not advised.

The point of departure for the Orthodox position regarding the priesthood is summarized on page 105:

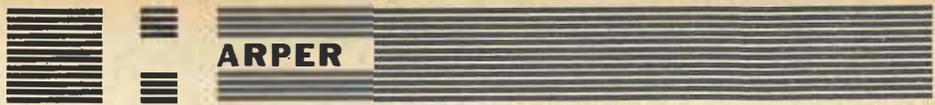
" . . . the sacrament of the Priesthood may be examined both in reference to all the faithful people, that is, the members of the Body of Christ as an all-inclusive sacred fellowship of set-aside persons . . . and secondly, in relation to the hierarchy as a set-aside fellowship of charismatics in the service of Christ. . . "

Some of the simplified historical reconstructions dealing with the development of the ministry will send chills down the spines of the historical critics. Anglican readers will be annoyed at being classed among the Protestant groups, and they will perhaps be exasperated at the halting attitude towards the validity of their ordinations: "Anglican priesthood is considered by the Orthodox only by dispensation . . . or only partially valid" (page 152).

In approaching the section on priesthood the reader should be warned about the shift in terminology — "diakonia" is synonymous with "ministry" and can refer to any "minister" from acolyte to bishop; "priesthood" is identical with the familiar Anglican use of "Holy Orders" and is used in referring to the diaconate, the presbyterate, and the episcopate. Of special interest is the discussion of the priesthood of the Orthodox laity (Chapter xxi).

This book was written primarily for Orthodox Sunday school teachers as a ready reference for an authoritative statement of the Orthodox position on matrimony and priesthood. However, it should gain a wide circle of readers from among non-Orthodox Christians. For those clergy and laity engaged in discussions with Orthodox Churchmen this book is a necessity for a well-rounded and forthright contemporary treatment of the "two sacraments which bring forth the servants of our Redemption."

JOSEPH A. HOWELL



Blaise Pascal

THE LIFE AND WORK OF A REALIST

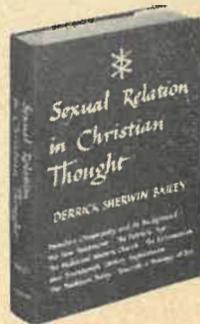
By ERNEST MORTIMER. "A luminous and informed biography . . . fully aware of his subject's remarkable powers, which seem to have burst upon the world almost without visible development." — LOREN EISELEY, *New York Herald Tribune*. \$4.00

Science, Medicine and Morals

By CHARLES E. RAVEN. A brilliant survey of the interaction of scientific and religious thought from the Greeks to modern times, and a challenging statement of the new responsibilities of science and medicine in the world today. "Distills the rich experience of a long life lived equally among men of science and theologians." — *Times (London) Literary Supplement*. \$3.50

Sexual Relation in Christian Thought

By DERRICK SHERWIN BAILEY. "An extremely good book in the breadth of his understanding between men and women, and the way in which he roots that relationship in our creation . . . I do not know where we could find another Anglican book which can compare with this, in its inclusiveness." — RT. REV. STEPHEN F. BAYNE, JR. \$4.50



The Ladder of Divine Ascent

By ST. JOHN CLIMACUS. Translated by ARCHIMANDRITE LAZARUS MOORE. Introduction by M. HEPPELL. This newest volume in the widely-praised *Classics of the Contemplative Life* series gives vivid illustrations of the thirty rungs of the "Ladder" by which spiritual perfection is reached. "One of the major classic of Christian spirituality." — GEORGES FLOROVSKY, Harvard Divinity School. \$5.00



The Mind of St. Paul

By WILLIAM BARCLAY. "William Barclay has achieved in the past few years a remarkable place in the English speaking world as an interpreter of the Bible . . . with an amazing gift for vivid and arresting writing . . . His MIND OF ST. PAUL is a fascinating experience to read." — HALFORD E. LUCOCK. \$3.50

At your bookseller



HARPER & BROTHERS, N. Y. 16



Linden H. Morehouse I: His decision in 1884 resulted in a two million dollar annual business in Church books and supplies, part of which is indicated by this collection of Morehouse-Barlow liturgical ware.

MOREHOUSE-BARLOW— Company with a Cause

by Peter Day

The biggest business
serving the Church today
is still dedicated
to the Christian
service which
motivated its founders
75 years ago

Seventy-five years ago, an enthusiastic layman of the Episcopal Church in Milwaukee, Wis., decided to give up his secular business and devote his life to the full time service of the Church. His name was Linden H. Morehouse, and the decision he made in 1884 has resulted in the Church enterprise known today as the Morehouse-Barlow Co., Inc., a stock corporation which will probably sell over two million dollars worth of books, Church school materials, supplies, Church appointments, vestments, and other necessities — all in all



Linden H. Morehouse II (president) and Harold C. Barlow (treasurer): One old name and one new in a successful business and lay ministry.

some 10,000 different items — to Episcopalians in the current fiscal year.

By far the largest business enterprise serving the Episcopal Church, the Morehouse-Barlow Company has played a significant role in its 75 years of service in almost every area of the Church's life — in personal and sacramental devotion, in evangelism, in liturgical reform and enrichment, in scholarly inquiry, in Church legislation, and perhaps most of all in the life of the Sunday school. It has carried the lay ministry of its founder to heights of which he probably hardly dared to dream when he gave up his partnership in Morehouse, Meachem, & Co., commission merchants, and opened a small bookstore and publishing house at 434 Milwaukee St., under the name of the Young Churchman Company.

The first Linden H. Morehouse (his grandson, the present president of the company, is his namesake) was a convert to the Episcopal Church. His father, Andrew, the pioneer of the family, has been described as "a rather blustering old gentleman who had no use for religion of any kind." But Linden, born in Fremont, Ohio, January 24, 1842, before the family moved to Milwaukee, married a clergyman's daughter, Lydia Phelps, on August 31, 1864. Her father, Alanson Phelps, a graduate of the Virginia seminary, was the rector of the Episcopal church in Fremont. This first contact of Linden with the Church promptly led to a kind of vigorous Churchmanship that must have amazed the Virginia-trained priest and his daughter.

In the 1860s and 70s, the Church was at the height of the "ritualistic warfare" that had resulted from the growth of the Catholic movement and the opposition to it of the low Church group. General Convention adopted a canon against adora-

tion of the Eucharistic elements, bishops fulminated against processional crosses and altar candles, known "ritualists" were turned down by the standing committees after election to the episcopate, and a flood of pamphlets and periodicals of both parties gave voice to bitter differences between Churchmen.

Linden Morehouse quickly found himself at home in the zealous camp of those who were crusading to express the Catholicity of the Church. While still in his 20s, he became the Sunday school superintendent of the struggling All Saints' Church, Milwaukee, Wis., which the bishops of the diocese were trying to develop into a cathedral against the opposition of the powerful city parishes.

Not finding adequate materials in existence to nurture the children in the riches of their Anglican heritage, the young commission merchant started in 1870 a Sunday school magazine of his own, the *Young Churchman*. It was not long before other parishes heard of the magazine and asked to be put on its mailing list.

"Once a month, and later once a week, the dining room table at the Morehouse home received the pile of printed papers, which were accounted, addressed, and mailed by all the members of the family. It was probably about 1880 that the dining room table as paraphernalia of the mailing room was outgrown, and a rear end of the commission house was partitioned off for the periodicals. [A magazine for the younger children, the *Shepherd's Arms*, had been established in 1877.] By 1884 even this makeshift was inadequate, and the Young Churchman Company was formed and incorporated."*

By 1884, All Saints' Cathedral had won acceptance as the cathedral church of the diocese, and under the Very Rev. Erastus Spalding, dean, had become one of the great centers of liturgical enrichment, piety, and vigorous lay activity of the nation. The Church life found by the Morehouses at the altar of All Saints' Cathedral continued for many years to play a vital part in the history of the company.

In token of the Churchly character of his new enterprise, Mr. Morehouse asked Bishop Welles of Milwaukee (grandfather of the present Bishop of West Missouri) and Bishop Brown of Fond du Lac to join with him as original incorporators. No record seems to exist as to how much of the original \$10,000 of capital stock each bishop held or when and how they relinquished it. However, Bishop Welles was the first president, Bishop Brown the vice president, and Linden Morehouse was secretary-treasurer and general manager.†

*Stevens, W. B., *Editor's Quest, a Memoir of Frederic Cook Morehouse, Morehouse-Gorham, 1940*, p. 21.

†The date of incorporation was August 27, 1884, but a technical error in the papers required re-filing, so that the legal date of incorporation was January 12, 1885. An announcement that the book store would open in October was published in *THE LIVING CHURCH* of September 27, 1884, but the first sign that the store actually had opened is an advertising announcement in *THE LIVING CHURCH* of February 7, 1885.

Bishop Welles was able to bring to fruition some of the most cherished projects of his predecessor, Bishop Armitage, with the incorporation of All Saints' as the first American cathedral organized under diocesan statutes (1882) and the setting apart of the diocese of Fond du Lac (1874). An editorial in *THE LIVING CHURCH* some years later said the two bishops agreed to sponsor the Young Churchman Company because "every paper and every pamphlet that came from the Young Churchman Company presses was to them a separate and distinct advance in Churchly work."

"It's the first certificate of stock I have ever seen with a cross printed on it," said Bishop Brown when his certificate was sent to him. A few years earlier, the rector of St. Paul's Church, Milwaukee, had been given a stole on which crosses were embroidered. He wore it wrong side out for many months in order not to disturb the consciences of members of his congregation.

The certificates of the 36 common and 190 preferred stockholders in the present day are no longer decorated with a cross; but the present generation, like the three original stockholders, looks to every product of the Morehouse-Barlow Company as "a separate and distinct advance in Churchly work."

For Each Convention

In 1886, two years after the founding of the company, Linden H. Morehouse took his seat at General Convention for the first time as a deputy from the diocese of "Wisconsin," just as it was changing its name to the diocese of Milwaukee. From that time to the present, a Morehouse has been elected by his diocese to General Convention without interruption. Linden Morehouse served from 1886 through 1904, being the deputation's senior lay member (i.e., the one with the highest number of votes) every year except the first. Re-elected in 1907, he was unable to attend, and thereafter until his death in 1915 refused to allow his name to be put up. In 1910, his son, Frederic Cook Morehouse took his place and served as senior deputy from Milwaukee to seven successive General Conventions. He was elected again in 1931, but was prevented by illness from attending. After his death in 1932, his son, Clifford P. Morehouse, present vice president of the company, was elected a deputy to the Convention of 1934 and has served continuously up to the present.

This remarkable record of continuous esteem and affection indicates what the contemporaries of each Morehouse generation have thought of the men who supplied them with books, Sunday school materials, and other necessities of Church life. The cathedral from which they drew their spiritual sustenance is widely known for its pioneering in the "externals" of the Catholic movement — colored vestments, incense, sanctus bells, and the like. Not quite so well known, perhaps, is the

intensity of its concern in other areas — in personal piety, in doctrine and theology, in missionary fervor, in Christian social service.

At the time that a cathedral layman was founding the Young Churchman Company and publishing two national Sunday school magazines, the cathedral clergy were conducting services in ten places, including several neighboring small towns, the soldiers' home, the county poor-house, the county hospital, and the local jail. Linden Morehouse was not only Sunday school superintendent but treasurer of the cathedral and a member of the diocesan standing committee.

Magnificent Side-Whiskers

An engraving of Linden Morehouse in his later years shows a genial gentleman with magnificent side-whiskers and a shrewd, appraising look about the eyes [see p. 8]. In Convention he did not play the active role for which his son and grandson later became famous. "He rarely spoke" on the floor of the House of Deputies, according to an account in THE LIVING CHURCH at the time of his death, and the first resolution he introduced was in his third term, in 1892. The resolution:

"Resolved, that the words 'Protestant Episcopal' be omitted from the title-page of the Standard Prayer Book." It was tabled on a vote by orders. Only once more does Mr. Morehouse's name appear in the index of the General Convention Journal, and again on the same subject. In 1901, he presented a memorial from the diocese of Milwaukee asking that the name of the Church be changed to "the American Catholic Church in the United States."

To Linden Morehouse, the *Young Churchman* was and remained "his own particular child." For 44 years, although the company took on various other publications and kept enlarging its list of books, every number of the children's weekly was issued under his personal editorship, and it was only when his health began to fail in 1914 that he let it be placed in other hands. Its circulation was about 50,000 copies per week.

It was not until 1918, three years after his death, that the name of the company was changed to "Morehouse Publishing Company," as a perpetual memorial to the founder and a more fitting style for its varied services. The *Young Churchman* continued publication until 1931. During the 1920s, an arrangement was entered into with the National Council whereby the first issue of each month was designated the *Missionary Magazine* and was edited from Church headquarters. In 1931, when Frederic Cook Morehouse's poor health had forced him to turn the management of the company over to the third generation, both the *Young Churchman* and the *Shepherd's Arms* were discontinued. The circulation of the former had dwindled over the years to about 8,000, and the new management group,

faced with many other problems, could not cope with the task of breathing new life into the children's periodicals.

Frederic Cook Morehouse

In the winter of 1884-5 a slight lad of 16 stood behind the counter of the store his father had opened that morning in downtown Milwaukee. "Well do I recall" he later wrote, "the first sale — a copy of Dr. Littledale's *Plain Reasons Against Joining the Church of Rome*." The lad was Frederic Cook Morehouse, oldest son of Linden, and without doubt one of the most remarkable laymen the American Church has produced.

If a single reason were to be assigned today for the elder Morehouse's decision to give up the commission market business and enter Church publishing, that reason might well have been his desire to devote his life to a work upon which his son could build. The *Young Churchman* was a successful sideline for a prosperous businessman. But young Frederic had already shown signs of talents which needed a wider and more intellectual area for their exercise.

In constant ill health as a child, Fred Morehouse had very little formal schooling. He attended the ungraded primary school of All Saints' Cathedral, and had only two years of high school. Yet, through parental guidance and the exercise of a keen and inquiring mind, he became an acknowledged leader of the thought of the Church and a universally admired civic leader in Milwaukee.

Frederic Cook Morehouse was very much involved in the Young Churchman Company's activities from the start. At the age of 17, during the company's first year, he became editor of THE LIVING CHURCH ANNUAL, which at that time published a revised clergy list quarterly. THE ANNUAL had been begun in 1882 by the Rev. Dr. Charles W. Leffingwell of Chicago, editor and proprietor of THE LIVING CHURCH, and its purchase was the first step in a gradual taking over of the publications of The Living Church Company by the new Milwaukee firm. THE ANNUAL is still published by the Morehouse-Barlow Co., under the name of the *Episcopal Church Annual*, having at various times absorbed other Church yearbooks from other publishers. (The oldest, the *Churchman's Almanac*, carries the date of founding of the authoritative yearbook of the Episcopal Church all the way back to 1830 — 129 years.)

The first book published by the new company turned out to be a best-seller. It was Richard Wilde Little's *Reasons for Being a Churchman*, published on December 1, 1885. It continued in print up to 1935 and ran up a total sale of over 100,000 copies.

Various pamphlets were also issued in the first year, but the company's main stock, besides its two children's periodicals, was the publications of other firms.

Continued on page 12

THE BOOKS

Morehouse-Barlow not only publishes its own books (covering subjects from doctrine to flower arranging), but imports many from England

Morehouse-Barlow books have played an important part in the life of the Church at every level.

The present trade catalogue of the company lists more than 500 books of all kinds as currently in print and available to bookstores and the Church public. Of these, 127 are general religious books published by the company itself. The others include textbooks, imported books, and such special items as the *Episcopal Church Annual* and the *Church School Hymnal*.

The company's early interest in the work of liturgical reform and enrichment was shown by its serving as the American publisher for Percy Dearmer's Parson's Handbook Series. The Morehouse Publishing Company served hand in hand with General Convention in publishing the preliminary studies that resulted in the 1928 Prayer Book, the one currently in use. A great furor arose a few years later over the publication by the company of the *American Missal*, a service book designed to provide a norm for Anglo-Catholic additional prayers and devotions at the Communion service. This book, in-



Morehouse-Barlow bookstore, New York: Present trade catalogue lists more than 500 books of all kinds which are in print and available to bookstores and to the Church public.



History by Colophons

From left: Young Churchman Co., used until 1918; Morehouse, 1931-33; Morehouse Publishing, 1934-37; Morehouse-Gorham Co., 1938-August, 1959; Morehouse-Barlow Co., August, 1959 —

tended to conform to the shape of the Prayer Book rite and to discourage Romanizing departures from it, carried a statement from the custodian of the Standard Prayer Book that the portions taken from the Prayer Book were accurate. The result was a storm of protest resulting in the appointment of a new custodian and the adoption of a canon forbidding the binding up of Prayer Book material with anything but such approved matter as the Hymnal and the Bible.

Currently the Morehouse-Barlow list contains 19 books about the liturgy, including one edition of Dom Gregory Dix's masterpiece, *The Shape of the Liturgy*, along with other scholarly works and such down-to-earth volumes as Boss' *The Prayer Book Reason Why*.

When the time came for a revision of the American Missal, the company turned over its rights and plates to the Cowley Fathers, who published it on their own.

In addition to Francis J. Hall's famous *Theological Outlines*, which is still in print, Morehouse titles of a former day include such important theological works as Barry's *The Office and Work of the Holy Spirit*, Archbishop Temple's *The Centrality of Christ*, Frank Gavin's *Contemporary Orthodox Thought* and *Liberal Catholicism in the Modern World*, and More and Cross's *Anglicanism*.

Other important books, still in print, include Gowen's *History of Religion*, Don Frank Fenn's *Parish Administration*, Atwater's popular *The Episcopal Church: Its Message for Men of Today* (now in its 244th thousand), Bishop Huang's *Now I Can Tell* (translated into many Oriental languages by the U.S. Information Service for its revelations of the nature of Chinese Communism), Bishop Wilson's *The Divine Commission, Faith and Practice*, and Outline Series, and books by such popular authors as Bishop Pardue, Bishop Wand, Chad Walsh, and Carroll E. Simcox. Ernest Southcott's *The Parish Comes Alive* and James Pike's *Modern Canterbury Pilgrims* rank among the most-discussed books of recent years in Church circles.

These are only random samplings from a list that over the years would run well up into the thousands. The business of publishing consists of selecting manuscripts, preparing them for printing, financing their production, and then offering them for sale by advertising them and by placing them in bookstores. Morehouse-Barlow books are selected by a publication committee that includes representatives of the editorial, production, and sales departments of the company, together with a clerical adviser. After the book is printed and bound, the real work of "publishing" begins — the offering of the book to the public.

Reinforcing the advertising and direct mail announcements, Morehouse-Barlow representatives visit many bookstores around the country to show them the company's new publications. For its retail book sales, the company prepares two catalogues a year for spring and Christmas, sending them to a list of clergy and selected laypeople. Likely manuscripts are brought to the attention of the Religious Book

Club or the Episcopal Book Club as possibilities for their clientele.

Church school catalogues issued annually include a Fellowship Series prospectus and a gifts and awards catalogue sent out at the end of the Church school season.

From time to time a comprehensive general catalogue is issued. One is being put out this year in celebration of the company's 75th anniversary, replacing the general catalogue of 1954.

The field of devotional manuals and devotional reading has been a specialty of the company ever since the publication of *God's Board*, compiled by Frederic Cook Morehouse in the 1890s and still in print. Another long-time favorite is Archibald Campbell Knowles' *Practice of Religion*. The present Trade Catalogue lists 14 devotional manuals and 50 devotional books, including many of the classics of the spiritual life.

Furthering the present revival of Church interest in spiritual healing, the company has recently published several significant books in this field, including Emily Gardiner Neale's *A Reporter Finds God* and John Ellis Large's *The Ministry of Healing*.

Morehouse editors are not infallible. Sometimes they publish books that won't sell, and sometimes they turn down books that will. The great boner of company history was the rejection of C. S. Lewis's first successful religious book, *The Screwtape Letters*. Another publisher took it, it became a best-seller, and C. S. Lewis's religious novels and essays have now become among the best known of present-day Anglican writings.

Nevertheless, in pursuing its goal of providing "everything for the Church," the company has not neglected its original task of publishing books for the edification of Churchpeople.

Continued from page 10

The first advertisement in *THE LIVING CHURCH*, February 7, 1885, announced:

"Already a stock of books has been gathered, comprising the best selections from the catalogues of foreign publishers and also of our own Church publishers, Dutton, Pott, Young, and Whittaker."

Bishop Stevens, biographer of Frederic Cook Morehouse, says:

"His father's special interest in Fred gave him a liberal education which ill health had denied him. Travel to New York with his

music teacher, is the mother of the only fourth generation member of the family currently employed in the company — William Dean Randall. He is following his grandfather's footsteps in the Chicago branch of Morehouse-Barlow.

Of the three daughters of the first Linden Morehouse, the oldest still survives — Elizabeth Phelps Morehouse of Milwaukee, Wis. She still recalls the first store of the Young Churchman Company, "a little box," she says, in comparison to the present commodious establishments in

placed as president of the firm by his successor, Bishop Knight. When Bishop Knight died three years later in 1891, Linden H. Morehouse became the president and the relationship of the Wisconsin bishops to the firm came to an end.

If the Young Churchman Company was "the largest," as Dr. Gibson asserted, it was the largest in a field of small business enterprises. The total capital stock was \$16,000, but of this only \$10,000 appeared to be actually issued. In those pre-income tax days, the books of the corporation were kept like a proprietorship. The members of the family employed in the business drew no salaries, but careful account was kept of the bills for coal, groceries, carriage rental, clothing, etc., paid by the company on their behalf and the total was deducted from corporate surplus at the end of the year. The annual drawings suggest a modest, but comfortable, mode of living. Dividends were not declared. Profits simply stayed in the business, being reflected in an increase in inventory and facilities.

During this period, the Young Churchman Company was producing little in the way of Sunday school materials except for its two magazines. Other publishers were producing the Uniform Sunday School Lessons used by 350,000 of the Church's 400,000 Sunday school children.

The leading Church paper of the period was the *Churchman*, published in New York. *THE LIVING CHURCH*, published in Chicago by the Rev. Charles W. Leffingwell, had not yet undergone the transformation that was to make it the most influential Church weekly.

But the Young Churchman Co. was making its mark. Several of its books published before 1900 are still in print. In the realm of theology, the *Theological Outlines* of Francis J. Hall remains as one of the most authoritative concise expositions of dogmatic theology available to Anglicans. A little manual of devotions at the Holy Communion, *God's Board* was compiled by Frederic Cook Morehouse and published anonymously in 1898. Aware of the humdrum necessities of Church life as well as the intellectual and spiritual rewards, the Young Churchman Company took on the task of producing the canonical parish register, the marriage register, and similar record books and forms, which still constitute an important part of the service of the Morehouse-Barlow Co.

The journals of early General Conventions, reassembled and edited by Bishop Perry of Iowa, former secretary of the House of Deputies, were published under the Young Churchman imprint.

A harbinger of things to come in the form of instructional materials for the young was a booklet entitled *Church Teaching for the Little Ones*, by Emma Anderson Tew. First published in 1887, this little catechism remained in print for 70 years — until 1957.



© 1940, Morehouse-Gorham Co. (from *Editor's Quest*)

A Morehouse family dinner (1903). The dining room table had also been magazine mailing center.

father on business connected with the publishing company brought the young editor into contact with such publishers as Edwin S. Gorham, Dr. William Walter Smith, and others. Thus was kindled in the boy the spark of enthusiasm which spread into a most brilliant flame."

Linden Morehouse had two other sons and three daughters. Howard, the second son, was well on his way toward fulfilling the family's hopes for a son in the priesthood when he died of pneumonia in 1895 while attending the University of the South, Sewanee, Tenn. The youngest son, William Armitage Morehouse, ten years younger than Frederic, entered the service of the company upon his graduation from high school in the 1890s and made a contribution to the business side comparable to his brother's on the editorial and literary side. He served as secretary of the corporation, kept the financial records, and had oversight of the steadily growing mail order business. Typhoid fever took him suddenly in July, 1907, leaving his young widow with a 7-year-old son. His daughter was born in November, 1907.

William Armitage Morehouse's legacy to the company survives for the present and the future. The son was Linden H. Morehouse II, the present president of the Morehouse-Barlow Company. The daughter, Ruth, the wife of Dean E. Randall, Episcopal Church organist and

New York, Chicago, and San Francisco. During the peak shopping seasons she used to help out in the store, her pay being the thrill of a restaurant meal. Still a communicant of All Saints' Cathedral, she vouches for the fact that the present far-flung business enterprise is the outcome of the life of prayer and sacrament at All Saints'.

Background of the Period

In the 1890s there were a number of publishing firms serving the Episcopal Church, in addition to general publishers maintaining a line of Church books. James Pott & Co., Thomas Whittaker, and Edwin S. Gorham, of New York; George W. Jacobs of Philadelphia; and R. Allen Lycett of Baltimore were among the better known, but there were many publishers in the field.

As early as 1895, however, a Church editor of Utica, N. Y., described the Young Churchman Company as "the largest and best Church publishing company in the United States." The statement was made in an announcement by the Rev. W. T. Gibson that he was turning over the *Church Eclectic*, a monthly journal of opinion, to the 10-year-old midwestern firm. Frederic Cook Morehouse, at 27, became the editor.

In the meantime, Bishop Welles of Milwaukee had died and had been re-

NURTURE FOR YOUNG CHURCHMEN

"Source Method,"
"Christian Nurture,"
and "Church Fellowship" —
three Morehouse answers
to the Church's
recurring
Sunday school crises

Today, the Morehouse-Barlow Company holds a dominating position in the field of producing Sunday school materials for the Episcopal Church. According to its own reckoning, some 215,000 pupils in more than one-third of the Church's Sunday schools used the company's Episcopal Church Fellowship series in the 1958-59 season. Independent investigation suggests that these figures for pupils are considerably lower than the actuality, because of failure to include the re-use of materials purchased in prior years.

Begun to carry forward the work of the magazine published by a Sunday school superintendent for his charges, the Young Churchman Company was dedicated to the service of the Church's children from its very inception. Until 1900, however, the *Young Churchman* and the *Shepherd's Arms* were much more important than the instructional materials in the company's publishing schedule.

The turn of the century found the Episcopal Church in one of its periodic crises about Sunday school materials. Many years before, in 1826, a representative group of bishops and General Convention deputies had established a "General Protestant Episcopal Sunday School Union" to end the chaos of that period. Local Sunday school societies (or rather, according to the Rev. Oscar S. Michael,* "associations of societies,") were producing their own authoritative syllabi of Church teaching according to the particular traditions of New York, Philadelphia, and Charleston. A strong interdenominational Sunday school union was providing materials outspokenly opposed to Anglicanism and in fact sometimes making Anglicans the villains of pious stories.

Though widely representative in membership, the General Protestant Episcopal Sunday School Union was never made an official arm of General Convention. It functioned happily for a time until the great period of high-Church low-Church controversy in the wake of the Oxford Movement. Then, feeling that the Sunday School Union had been taken over by the high Churchmen, evangelical groups began to create and use their own materials.

This began a second period of chaos, ended at last in 1877 by the Joint Diocesan Committees with their series of Uniform Sunday School Lessons.

**The Sunday School in the Development of the American Church.* Y. C., Co., 1904.



Willard Kagore

Episcopal Church Fellowship Series in action [at Christ Church, Austin, Minn.]: The company, dedicated from its inception to service of the Church's children, is a leader in the Church's Sunday school material field.

Several publishers had editions of their own of the Uniform Lessons, and the *Young Churchman* included a weekly Sunday school lesson based on the same curriculum.

The Uniform Lessons were based on a widely used interdenominational plan of Bible-based "International Lessons," which was adapted by each Communion for its specific needs.

After a quarter of a century, however, the Uniform Sunday School Lessons were losing some of their glamor. Not only the changing emphases within the Church's life, but general pedagogical theories, and the broad pattern of American culture were changing.

In 1900 the *Young Churchman* Company was advertising a Sunday school series beginning with Miss Tew's catechism for the younger children and going on up through the grades with catechetical manuals most of which were written by Miss L. L. Robinson. Other publishers were offering other materials, and the time was ripe for a new major series.

A New Moses of the Sunday School

The new Moses of the Sunday school was the Rev. William Walter Smith, executive secretary of the New York diocesan Sunday School Commission. Established in 1898, the Commission developed a well-articulated philosophy of the Sunday school, a plan of organization for its own and other interested dioceses, a program of teacher recruitment and training and, finally, a set of teaching materials. The term, "commission," instead of "committee" was the label under which Dr. Smith's new approach commended itself to the dioceses. By 1904 there were more than 20 diocesan "commissions" taking their inspiration from the New York group.

The *Young Churchman* Company was prompt to recognize the significance of the new movement. The company secured the right to serve as publisher of the New York Sunday School Commission Series, and in 1902 published the first materials.

The production of a major Sunday school series is an expensive matter. Before the first sale is made, books must be written, pictures must be painted and

drawn, and all the complicated processes of printing and binding must be completed and paid for. Then, after the material is sold, thousands of dollars remain tied up in accounts receivable until the customers pay their bills.

The \$16,000 of initial capital of the company had been substantially augmented by the practice of leaving the profits in the business in a surplus account, but it was plain that further capital would be needed. In 1903, a \$35,000 bond issue was offered to the Church public, secured by the assets of the company, which amounted to some \$125,000. The announced purpose was the purchase of printing presses. The company had had its own composing room for years, but now with a string of periodicals having a total circulation of about 100,000 and the prospect of a steady volume of Sunday school materials in addition to its books and other publications, it was ready to expand its mechanical department.

At this time, the periodical publications of the company were described as "the foundation of its business." Besides the two children's magazines, these included *THE LIVING CHURCH ANNUAL*, *THE LIVING CHURCH* (weekly), which had been purchased in 1900, and the *Evening Prayer Leaflet*, a weekly service bulletin purchased from Dr. Leffingwell at the same time as the *ANNUAL*. The purchase of *THE LIVING CHURCH* was described as "the greatest act of expansion of the *Young Churchman* Company," in a *LIVING CHURCH* editorial of April 18, 1903. But, in view of later developments, the tie with the New York Sunday School Commission had an equally profound effect upon the company's development.

The new courses were known as the "Source Method." By 1909, there were 25 textbooks and 12 teacher's manuals in use, all published by the *Young Churchman* Company for the Sunday School Commission of the diocese of New York. The Company on its 25th anniversary was

well launched into the textbook field.

As has been the case ever since, the company was in competition with itself in this field. The catechetical series founded on Miss Tew's *Church Teaching for the Little Ones* consisted of 22 textbooks, of which the most advanced was Dr. F. C. Ewer's *Grammar of Theology*, "an intellectual preparation for Holy Confirmation and a handbook for all Churchmen."

There were also source-method courses approved by other diocesan commissions. One of these, Lefferd M. A. Haughwout's *Ways and Teachings of the Church*, has developed an independent life of its own as a general book and continues in print today.

At this time, Sunday school award pins appeared for the first time in the company's advertisements. Some were stars and some were crosses, in sterling silver, gold plate, and gold. The stars were available plain or with "Episcopal S.S." or "Mission S.S." or any of 19 common Church dedications: St. James, St. John, Christ, St. Paul, Grace, Trinity, St. David (for the Welsh trade?), St. Peter, St. Ann, St. George, St. Luke, Advent, Calvary, St. Mark, St. Philip, St. Andrew, St. Mary, St. Thomas, and St. Barnabas.

From this small beginning developed a branch of the company's service — ecclesiastical jewelry — that occupies 15 pages in its 1959 spring catalogue.

In 1909, the Uniform Series of the Joint Diocesan Committees was still powerful and still claiming the support of the majority of dioceses and parishes. Based on Philadelphia as the Source Method Series was based on New York, it was published at this time by George W. Jacobs and was later carried on by his son Howard Jacobs for many years, finally being discontinued in the 1940s.

With its books, periodicals, and Sunday school materials, together with its growing line of Church supplies, the Young Churchman Company was a well known institution in the east as well as the mid-west. On its 25th anniversary, the company had total assets of \$199,000. Bills and accounts payable amounted to about \$19,000, bonds still to be retired were \$28,000, and the capital stock amounted to \$16,000. The earnings of the company since its inception — some \$136,000, on which no dividend had ever been declared — made up the difference.

From this extensive business, the 1909 profit was \$2,744. While some lines were profitable, others were not, and THE LIVING CHURCH lost \$1,195 that year, not counting overhead or the editor's salary.

A New President

Death came to Linden H. Morehouse on July 15, 1915 — "the kindest old gentleman that ever lived," according to those who knew him. His brilliant and energetic son, Frederic, now became president of the company. He was already well known as editor of THE LIVING CHURCH

and one of the most prominent lay deputies to General Convention.

If the *Young Churchman* was the great interest of his father's life, THE LIVING CHURCH was the great interest of the son. Utterly frank and straightforward in his approach to all things, gifted with a wit that could sometimes hurt, exacting in his demands upon himself and upon those in whom he reposed confidence, Frederic Cook Morehouse was a man of many interests and a leader in any activity he undertook. Although the circulation of THE LIVING CHURCH under his editorship was never large, the magazine became a powerful influence in Church affairs. What was proposed in its columns was fought for by the editor in the councils of the Church; and frequently his publishing company took on the task of implementing the magazine's proposals by providing the tools for the job.

Following spiritually in his father's foot-

Many editorials in THE LIVING CHURCH of 1910 were devoted to discussion of the name of the Church; several to the proposal for the election of suffragan bishops; several to the advocacy of a national Commission on Social Service; but there was only a brief editorial note approving the Convention's action in appointing a General Board of Religious Education that year.

Apparently the subject of the General Board was not controversial. Sixty years earlier, General Convention had refused to establish such an official agency. But by 1910, it was widely understood that the rector of each parish was the man in charge of Christian education and that any national body, official or otherwise, existed merely to assist him in his work.

In 1910, the Young Churchman Company advertised that it was publishing 85 different textbooks for pupils or teachers, "besides carrying in stock the publications of other Church firms." "You don't need to write your own text book," the advertisement plaintively admonished. "Somebody else has already embodied your ideas in print."

But only six years later, yet one more new idea began to be embodied in print, and the Young Churchman Company was the publisher. The General Board of Religious Education, under the leadership of the Rev. Dr. William E. Gardner, began to develop the Christian Nurture Series, the first Sunday school lessons carrying the imprimatur of an official Episcopal Church body.

Education Experiment

Many of the details of the Church's first great experiment in Christian education sound very much like the movement of the 1940s that resulted in the Seabury Series. The new General Board promptly expanded out of the space assigned to it in Church Missions House and rented quarters of its own. It set up Departments of Parochial Education, Secondary Education, Collegiate Education, and Theological Education. It freely claimed the guidance of the Holy Spirit in the production of its materials.

According to Edward Sargent, writing in *The Leader in Religious Education* for April, 1924, the first Christian Nurture Series courses were originally published "for trial use in the hope that the experience of teachers, through the leading of the Holy Spirit, may consistently enrich and improve the course." He continued:

"The success of these first mimeographed lessons and courses resulted in a demand for the publishing of text books. The proposition was offered to many publishers, but the difficulties were enormous, and it was not until the year 1917, through the cooperation of the Morehouse Publishing Company, that it was possible to issue them in printed form."

Actually, the first courses published under the imprint of the Young Churchman Company (its change of name was

CHOIR AND SUNDAY SCHOOL REWARDS

Sterling Silver Cross,
with clasp pin.
25 cents each.
\$2.50 per dozen.



12 Karat Gold Rolled Cross,
Clasp Pin.
70c each; 7.25 per dozen.
These Crosses are of Roman Gold and hand finished in Italy. They are of better appearance than those.



Sterling Silver Cross Pendant,
25 cents; \$2.50 per dozen.
The same style pendant, heavy gold electro plate,
35 cents; \$3.50 per dozen.
All the Silver Crosses are lacquered and will not tarnish. The gold Crosses do not require lacquering. The cuts represent full size crosses.

Sterling Silver Stars,
with clasp pin.
20 cents each, in any quantity.
Same style, gold plate,
30 cents each.



Solid Gold Stars,
with clasp pin.
75 cents each
In any quantity.



These Stars can be furnished plain or with any of the following names:

St. James' S.S.	Grace S.S.	St. George's S.S.	St. Philip's S.S.
St. John's S.S.	Trinity S.S.	St. Luke's S.S.	St. Andrew's S.S.
Christ Ch. S.S.	St. David's S.S.	The Advent S.S.	St. Mary's
Episcopal S.S.	St. Peter's S.S.	Calvary S.S.	St. Thomas' S.S.
St. Paul's S.S.	St. Ann's S.S.	St. Mark's S.S.	St. Barnabas' S.S.

Mission S.S.

**MANUFACTURED FOR
THE YOUNG CHURCHMAN COMPANY
MILWAUKEE, WISCONSIN.**

From a small beginning with Sunday school award pins [cut shows L.C. Annual ad, 1908], the company's sizeable ecclesiastical jewelry business grew.

steps, Frederic Cook Morehouse was a devoted communicant of All Saints' Cathedral, and a member of its governing body, the chapter. His list of Church activities would cover almost every subject of interest to the Church in his day, but that these did not take up all his energies is shown by the fact that he took on the presidency of the City Club of Milwaukee and turned it from a feeble organization into a powerful organ of civic betterment. At one time, his name led a straw poll conducted by the Milwaukee *Journal* to ascertain the popular choice for mayor of Milwaukee, but he refused to run for the office.

Among all these interests, although the work of Christian education was one of his concerns, it was by no means central.

still to come) came out in 1916. The agreement was, like all the agreements of Frederic Morehouse's business career, not a formal contract but a simple exchange of letters without whereases or parties of the first and second part.

The "Hard Sell"

The eagerness of the Church for a new, official (or at least semi-official) Sunday school curriculum had apparently been underestimated not only by the publishers who refused to put it out but also by the publisher who took it on. Early in 1917, the Young Churchman Company announced that the Christian Nurture materials were

"ordered on so large a scale that editions were rapidly exhausted and considerable delays ensued in supplying material. This was due to the fact that the demand greatly exceeded anticipation, and since, naturally, all the schools opened for fall sessions at approx-

courses of other publishers had a tremendous impact on the Episcopal Church which was mirrored in its impact on the publisher.

In 1918, new articles of incorporation were adopted, changing the name of the company to the Morehouse Publishing Company. After the death of the founder, in 1915, participation in the ownership had devolved to heirs of whom some were employed in the company and some were not. A dividend of \$5.00 per year per share had been voted, which amounted to a distribution of \$1,600 per year to owners (all members of the Morehouse family) whose investment in the company by now amounted to something like \$150,000. In the 1918 reorganization, four shares were issued to replace each share previously held, giving the capital stock a nominal value of \$64,000; certain bonds held by family members, the last of the 1903 issue, were converted into stock, and another

tained — *THE LIVING CHURCH*, the *Young Churchman*, the *Shepherd's Arms*, and the *Evening Prayer Leaflet*, together with *THE LIVING CHURCH ANNUAL* — . . . do not produce appreciable profits, but are large factors in attracting book purchasers to the house. . . .

"The past few years have witnessed a large expansion in the sales of the company, especially in supplies for Sunday schools. It is estimated that at least eighty per cent of Episcopal Churches and Sunday schools in the United States obtain their supplies directly from this Company."

It was indicated that the company normally borrowed about \$50,000 per year in unsecured bank loans to meet seasonal requirements for cash.

A new personality was making itself felt in the company. The prospectus said:

"The president believes that in the event of his death the business would continue to be carried on safely without interruption, his nephew, Linden H. Morehouse, with several trusted employees of long standing, being competent to administer it."

(The president's son, Clifford P. Morehouse, was a 16-year-old student in high school at this date, and Linden Morehouse II, four years his senior, was secretary-treasurer of the corporation. Vice president was Lilius Morehouse Farrar, Frederic Cook Morehouse's daughter.)

The Child at the Center

It is estimated that the high-water mark of the Christian Nurture Series was 55% of the pupils in Episcopal Church Sunday schools. Reminiscent of the ideals of a later development were its announced principles:

"First, it believes in putting the child in the center; in other words, it recognizes the law of growth as the highest consideration. The plan of teaching is determined more by the kind of material capable of feeding the child's spiritual life than by the desire to have certain subjects studied. Secondly, the Christian Nurture series recognizes a training in religion which is more than mere teaching. This training includes, but does not end with, instruction in truth. There must be a development of loyalty to the Church, a fostering of inner spiritual life, and a constant practice in Christian helpfulness. . . . 'The young Christian is helped to give expression to His Christianity as he studies it.'"

Also characteristic of a later day were the complaints against the series, which were made from many quarters. It expected far more parental coöperation than was reasonably possible. It demanded far too much in the way of preparation from the teacher. It could only be used by professional teachers. It was suited only to the needs of a large church with a paid Christian education worker. The materials cost too much — or so it was said.

But the Morehouse Publishing Company cheerfully sold other materials to its customers among the 45% who did not care for Christian Nurture.

In the period 1923 to 1925, a revision



Frederic Cook Morehouse (1903): Under his editorship, *The Living Church* became a powerful influence.

imately the same time, the orders were received faster than the materials could be reprinted."

The company's first announcement of materials for fall, 1916, had said:

"Their publication is a notable landmark in the educational work of the Church and every intelligent Churchman should write for the circular and subscribe for the publications."

The February announcement, covering materials for the second half of the year, was less characterized by the "hard sell." It said:

"Send for circulars and order blank if you are interested."

This new contender for popularity among the 85 courses of the Young Churchman Company and the many

\$1,000 was sold at par, raising the total par value of the stock to \$75,000.

Invitation to Investment

Three years later, it was plain that additional capital was needed to finance the greatly increased inventory and accounts receivable that resulted from the success of the Christian Nurture Series. For the first time, the Church public was invited to invest in preferred stock of the Morehouse Publishing Company. The offering was \$25,000 at 8%, but at that time the intention was to retire the preferred stock in 10 years — an intention never fulfilled.

Changing conditions had radically changed the position of the periodicals in the business. The stock prospectus said:

"The book publications are the mainstay of the business. . . . Weekly papers now main-

of the Christian Nurture Series was carried out, and the series continued to be widely used throughout the 1920s. After 12 years' service to the national Church, Dr. Gardner returned to parish life in 1924. His successors in what was now the Department of Christian Education of the National Council did not follow through on the work of periodic revision.

In the mid-1930s the Church began to feel the depression pinch, and Christian education seemed a better place for budget-cutting than missions. The declining birthrate began to have an impact on the Sunday school. Enrollment dropped from 510,000 in 1934 to 388,000 in 1944.

The death of Frederic Cook Morehouse in 1932, in the darkest days of the depression, was a severe blow to the company as well as to the Church. With his quick mind and powerful personality, he had always been the maker of company policies and decisions. His chief assistant on the administrative side, Linden H. Morehouse, now became the president at the age of 32, while his son and chief assistant on *THE LIVING CHURCH*, Clifford P. Morehouse, became the editor of *THE LIVING CHURCH* at the age of 28.

A final revision of the Christian Nurture Series was carried through in 1936 under the auspices of the Department of Christian Education, which was still receiving a royalty of 10% on every teacher's manual sold. But the momentum had evaporated from the series — indeed, from the whole Sunday school enterprise — and the new revision worked no miracles.

A Long Time to Die

It takes old Sunday school materials a long time to die. The Joint Diocesan Series was still being published in 1936. The date of the last sale of Christian Nurture material was 1958.

But through the late 1930s and early 1940s, many new series, most of them under individual auspices, were being tried and found wanting. Other publishers brought out the Cloister Series and the St. James Series. (Both continue to be sold today — Cloister by the Morehouse-Barlow Co., Inc., and St. James by a corporation with a mysterious relationship to Seabury Press.) Morehouse brought out two different series in 1933 — the Christian Living Series by Lala and Leon C. Palmer, and the Pastoral Series by the Rev. Robert S. Chalmers. The latter is still being sold. Its catechetical method and ungraded plan are particularly adapted to the small, impoverished parish or mission.

During the 1930s and 40s many things happened to the Morehouse Publishing Company that had little relation to the Sunday school. The story of the company's development of that time and of the men who guided it — and still guide it today — will be covered in another section of this report. Here, it seems best to continue with Christian education,

The end of the Christian Nurture era was 1941. In that year, the national Department of Christian Education gave up its rights in the Christian Nurture Series and, in effect, bowed out of the field of producing an officially sponsored Sunday school curriculum. One year later, the Department was reduced to the status of a division of the Home Department, a step which seemed logical to everybody. From time to time it issued cheerful little bulletins about how well everything was going in Christian education.

Groundswell of Dissatisfaction

But a groundswell of dissatisfaction with the situation was building up, and by 1946 the Church was up in arms over the inadequacy of materials, methods, and philosophy for the needs of the day. Bishop Whittemore made an historic address to his diocesan convention about the neurotic indecision that confronted the Church on the national scene. "We are not only accepting religious illiteracy for our children," he said, "we have at the present time no serious intention of doing anything about it. By and large, our Sunday schools are a disgrace."

The story of the Church's response to the demand for a revitalization of its educational program has been told elsewhere. The Department of Christian Education was revived under the inspired direction of the Rev. John Heuss, its personnel greatly increased; it again outgrew its quarters in Church Missions House and moved to Greenwich, Conn. It developed the books of the Church's Teaching Series to show that the Episcopal Church really did have something definite to teach to its members, adults and children, and it began to work on the development of new Sunday school materials.

A part of the new Christian education plan was to establish an official Church publishing house, following the pattern of many of the major Protestant denominations, and to use that house as the producer of the new curriculum materials.

This phase of the program was a matter of intense interest and anxiety to the

Morehouse-Gorham Company. (The new name was the result of the absorption of the bookstore and publishing enterprise started by Edwin S. Gorham in New York about the turn of the century.) However, the officers of the company were determined not to stand in the way of the Department's plans.

The company had been working on a full-scale rewriting and modernizing of the Christian Nurture Series and had gathered together manuscripts and illustrations for a new "Fellowship Series" at a direct outlay of about \$18,000. This material was offered to the national Department of Christian Education at cost, for such use as it might care to make of the material in developing its own courses. The offer was politely but firmly turned down by Bishop Whittemore on behalf of the Department in 1948. Two years later, the company wrote off its entire investment in the Fellowship Series.

Toward Revolution at Glacial Speed

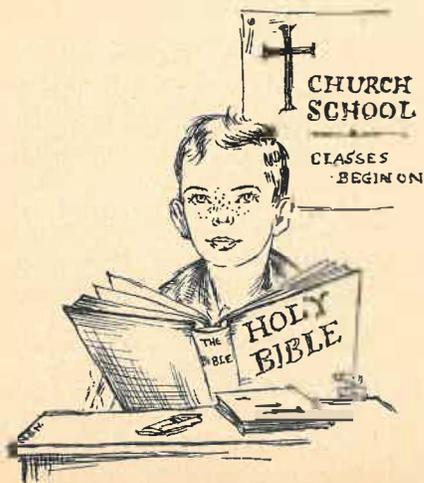
Time went by, however, and the Department's new material for the Sunday school still appeared to be a long way from publication. The Department seemed to be moving — at glacial speed — toward a revolution in the Sunday school that could be effective only in parishes which undertook a substantial reorientation and reorganization of their lives; and such a program seemed to leave a great deal of both time and space for another up-to-date series.

Accordingly, the decision was made to produce the Episcopal Church Fellowship Series, leaving to the future the question of its fate after the Department's own courses were published.

In 1952, the Morehouse-Gorham Company was no longer a one-man enterprise. The top management group consisted of Linden H. Morehouse, president; Clifford P. Morehouse, vice president, and Harold C. Barlow, treasurer and sales manager. In this, as in all major decisions of the company in recent years, all three were involved.

The new series had to be a good one. The prospects ranged from modest success to possible disaster. Against these prospects had to be placed the still unmet need of the parishes for good educational materials. The company also had to consider its own future in competition with a Church-owned firm under aggressive management which would compete not only in the realm of Sunday school materials but perhaps in many other lines as well. Now or never was the time for the company to prove its ability to meet the needs of the Church.

A group of Morehouse employees and outside experts was drawn together in an all-day conference in New York—the first of a series of such conferences which have continued to meet annually in succeeding years. The personnel has included bishops and parish priests, laypeople versed in religious education, writers to whom course



Episcopal Church Fellowship Series

material was assigned, and representatives of those who would have to use the material in the parish setting.

At this first conference, held at St. Bartholomew's, New York, July 9, 1952, the revised Christian Nurture material was gone over thoroughly and most of it was discarded. Plans were laid for teacher's and pupil's books which would make use of the newest insights in Christian education and would yet provide a definite body of content to be mastered week by week.

The first two courses were published in 1953 and were enthusiastically welcomed by the parishes. Three more were added the following year, and by 1955, the year when the first three Seabury Series courses came out, there were seven Episcopal Fellowship Series courses.

Seabury vs. ECFS

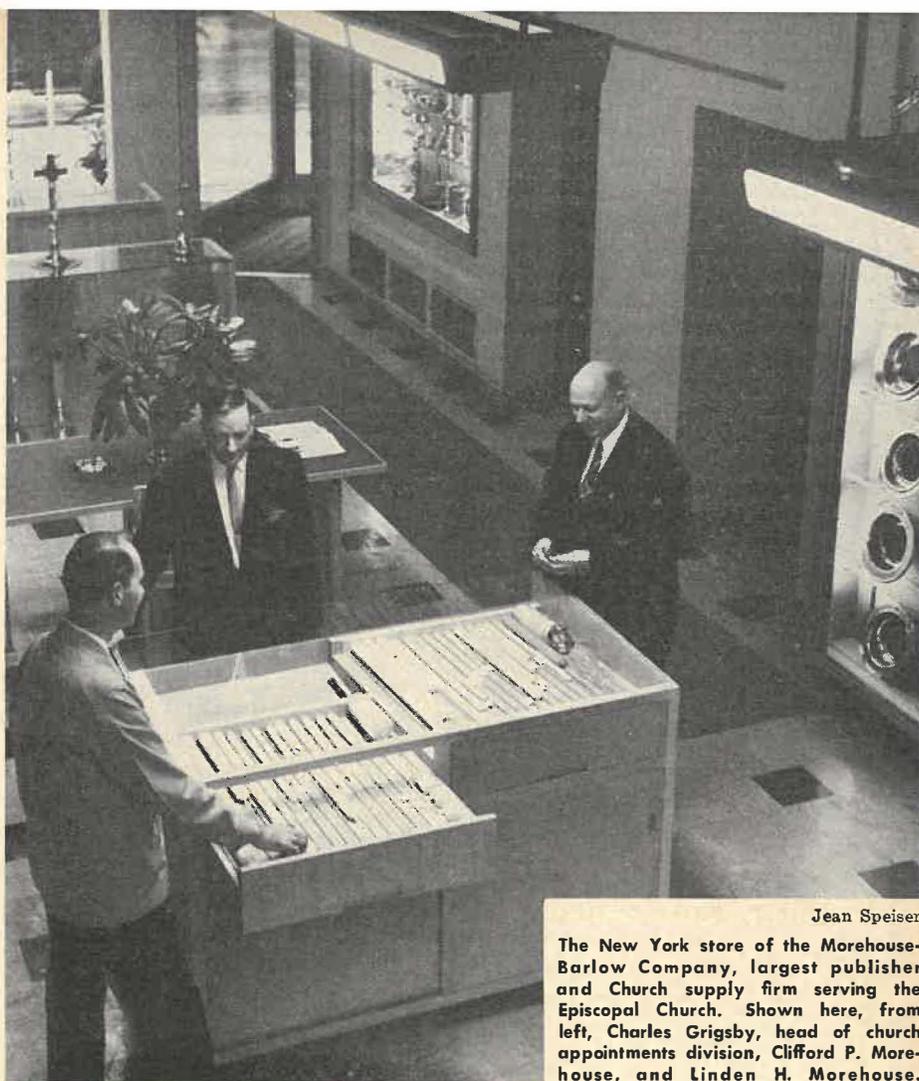
As of 1959, both series offer a virtually complete Sunday school curriculum from nursery on up into high school. In addition, both are vigorously involved in the vacation Church school area. Competition is keen between the advocates of the two series.

As of today, the original head-start of the Fellowship Series is not the basis of its continued popularity. The character of the materials themselves is the explanation. They meet the demand of many parishes, clergy, and teachers for a definite body of subject matter, arranged according to a weekly lesson plan. The Seabury concept of providing the teacher with guidance for developing his or her own weekly lesson based on the current concerns of church and community and family, the Department of Christian Education's insistence on the development of the concerned group of parents and teachers within the parish family, and other "musts" of the Seabury approach may well aim at a higher and ultimately a more practical educational goal, but they leave ample room for a series based on the current state of things in the average parish.

Revision Program

The process of revising and evaluating goes on steadily in the Episcopal Church Fellowship Series as well as in the Seabury Series. The annual Fellowship Series conference has become a two-day or three-day affair. It has moved out to the pleasant environs of the Episcopal Center, West Cornwall, Conn., and combines its serious educational work with recreation and fellowship. This year, in addition to three new courses in the nursery, high school, and vacation areas, the first revised course is being offered as part of a "program of thorough revision."

As of 1959, the publishers claim that "the Episcopal Church Fellowship Series has grown to be the most popular and widely used curriculum in the Church." The decision that was made in 1952 led to a success beyond the dreams of those who made it.



Jean Speiser

The New York store of the Morehouse-Barlow Company, largest publisher and Church supply firm serving the Episcopal Church. Shown here, from left, Charles Grigsby, head of church appointments division, Clifford P. Morehouse, and Linden H. Morehouse.

THE SPAN OF A CONTINENT: the 20-year expansion program that rebuilt the Morehouse-Barlow Company and gave it a new motto — "Everything for the Church"

As of 1959, the Morehouse-Barlow Co., Inc., is not only the largest publisher and Church supply firm serving the Episcopal Church. With sales of \$1,849,000—probably twice as much as any other Episcopal Church firm—the company is one of the larger religious houses of any Church. During its current fiscal year, sales will probably pass the two-million-dollar mark.

Of the total for the fiscal year which ended on April 30, 1959, some \$1,084,000 consisted of books, Sunday school materials, and other items published or manufactured under the company's own label. The actual amount of this that constitutes Sunday school materials is a closely-held trade secret. In addition to the Fellowship Series, the company continues to supply five courses in the Cloister Series, five in the Pastoral Series, and various other educational materials.

Sales of other publishers' books and materials amounted to about \$465,000 of the company's business. Nearly \$200,000 of Church appointments in wood and brass and precious metals were sold. And vest-

ments accounted for over \$100,000 of revenue.

Profits on this large volume of business amounted in 1959 to \$68,516.02, or 3.7 cents per dollar of sales, after deducting federal income taxes. Dividends on preferred stock held by the Church public amounted to \$12,000. And dividends paid to the common stockholders, consisting mostly of the Morehouse family and people closely associated with the company, amounted to only \$8,829.90, somewhat less than half a cent per dollar of sales.

Taxes and Inventory

The great majority of the year's profits went into federal income taxes (\$60,700) and reinvestment in the company (\$47,705), for building up the inventory of 10,000 separate items useful to Episcopalians and similar additions to operating capital.

The small influence of profit upon price

in the business world of today is indicated by the fact that if the company had sold its goods at a 10% discount from its published prices last year, it would have lost \$55,673, plus the \$12,000 of preferred stock dividends. And it would not take many years of such losses to put it out of business.

Clergy Discounts

One of the perennial problems of Church firms is the conviction of many of the clergy that they are entitled to a clergy discount. Since the great majority of the business of such firms is with churches and clergy, it is plain that the only way to give such discounts would be to raise prices.

Ten years ago, the total sales of the company were only \$554,000, less than one-third of today's total. The company actually lost money that year—the year in which Seabury Press was founded, and the year before its decision to make a major effort in the Sunday school curriculum field.

Twenty years ago, sales were at about the \$300,000 level. Successive lean years had reduced the company's surplus to a negative quantity. No dividend had been paid on the common stock since 1931, and it was anybody's guess whether the company would survive for another year.

Financing of materials produced in the spring for sale in the fall and winter costs many thousands of dollars, requiring an extensive use of bank credit. Currently, the company is able to borrow over a quarter of a million dollars in unsecured short-term loans, but in the 1930s bank credit came very close to being cut off.

The recent change of name from Morehouse-Gorham Company to Morehouse-Barlow pays tribute to the man who, with Linden H. Morehouse and Clifford P. Morehouse, planned and carried out the transition from the brink of bankruptcy to the strong institution of today. The beginnings of that transition go back to the last days of Frederic C. Morehouse.

In terms of prophetic vision, perhaps, they go back even further. Miss Elizabeth Morehouse, the only survivor of the first generation of the Young Churchman Company, remembers her father's assertion back in the early 1900s that some day the company would have to pull up stakes in Milwaukee and move to New York.

The Mercantile Dream Faded

During the lifetime of his son, Frederic Morehouse, however, this mercantile dream faded. Frederic Morehouse was not primarily a merchant, and his dreams took other forms. His active participation in Milwaukee community life on a high level of public service was characteristic also of his service to the Church. He served on the National Council during its formative years. As a deputy to General Convention, the acknowledged leader of the Catholic party, and occasional pro-tem

presiding officer of the house, he was one of the great ecclesiastical statesmen of his day. He pioneered in awakening the Church's interest in Christian social service and in the Faith and Order side of the ecumenical movement.

Every book published by the Young Churchman Company and later by the Morehouse Publishing Company was personally edited by him. He wrote the editorials in *THE LIVING CHURCH* and read the proofs of every page.

All these things could be done just as well in Milwaukee as in New York—perhaps a little better. The company's printing department prospered under his administration, growing from a single linotype machine to a complete printing department and bindery through which he could personally put into effect his exacting standards of workmanship. Over the 65 employees he presided with a fatherly, just, and at times autocratic impartiality. He could dismiss at a moment's notice an employee of many years' service who incurred his displeasure. But such was his own self-discipline and dedication that most of those who worked with him grew to love him and to know a tenderness that he felt, but did not display.

In the affairs of the Church and world, he was a leader who never disappointed his friends and, loving a good fight, seemed to love his adversaries as much as his supporters. When it was learned that he could not attend the Convention of 1931, Mr. Roswell Page, a Virginia deputy, moving that a telegram of sympathy be sent to Mr. Morehouse, declared, "I have never agreed with him in my life, but I love him."

Thotide Tidey

His wit was proverbial. Once, when introducing an Irish speaker at a Milwaukee civic gathering, he said he would not wish to neglect the Irish with their fine civic consciousness since they always took an active part in city affairs and invariably voted at least once. On another occasion he referred to the militant low Churchman, Thomas Massey, who introduced an amendment to the Prayer Book proposing that Christmas be changed to Christ-tide. The amendment was amended to change the name of the mover to Thotide Tidey.

A staunch Catholic Churchman to the end of his days, Mr. Morehouse thus stated his belief in the mission of Anglicanism:

"Whatever be the weaknesses of Anglican Christianity, one thing is sure: there is no hampering hand laid on the Anglican mind. We are bred up in an atmosphere in which the expression of the goodness we know and believe is encouraged and not forbidden, is stimulated and not repressed, and the ideal of this duty proclaimed again and again.

"In short, every person in our Communion has not only the right to his opinions but the duty of creating them. No group of specialists has any preëminent jurisdiction en-

titling it to dictate. As it was the free consensus of corporate Christian conviction which developed the great statements of our faith, so we believe that it must be a free consensus which is the ideal which our Lord would have this part of His Church encourage. The consensus must be free. The opportunity spells duty.

"Thinking things out is not the privilege of the few but the obligation of the many."

Under such leadership, the Morehouse Publishing Company became a great company; but an institution which is only the lengthened shadow of a man is in a precarious position when the man who casts the shadow is taken away.

In failing health for a year, Frederic Morehouse survived the death of his wife by only one day. On June 25, 1932, after receiving the viaticum at the hands of the Rev. Marshall M. Day, he entered the Church expectant.

An Acolyte at the Funeral

One of the acolytes at his funeral was a young man who had entered the service of the company some eight years previously—Harold C. Barlow. English-born, Harold Barlow had immigrated to the United States with his family in childhood and had gravitated to the vigorous Church life and lively Christian fellowship of All Saints' Cathedral. He joined the acolytes' guild, in which several Morehouse employees were then serving—a noteworthy group of young men and old whose joy it was to serve at the altar. (It was an axiom with the guild that priest or bishop could give any directions he pleased before the service but that the acolytes would pay no attention to countermanding instructions after the service began.)

A warm friendship sprang up between Harold Barlow and Linden Morehouse, who was one year older than Harold, and in 1924, the young Englishman became an employee of the company.

At the 50th anniversary of the company, in 1934, Linden H. Morehouse was the president, Clifford P. Morehouse was vice president and secretary, and Herman F. Hake was the treasurer. The other directors were the Misses Elizabeth and Jane Morehouse, sisters of Frederic Cook Morehouse. In addition to the officers and directors, there were 66 employees. Harold Barlow was sales manager, in charge of the wholesale and retail sales and the small Milwaukee bookstore.

Many years before, in 1906, the company had established trade relationships with A. R. Mowbray & Co., the well known English firm, whereby each firm handled the other's books in their respective markets. Some years later, the books of Faith Press of London had been added to the company's line. From time to time, arrangements had been made for coöperative relationships with New York publishers—at one time, the Church firm of E. and J. B. Young, which was absorbed into Thomas Nelson in the early 1900s; at another time, with the New York Sunday

School Commission which had become a private enterprise under the Rev. William Walter Smith; and at another period with the firm of Edwin S. Gorham.

Magazines Absorbed

AS THE LIVING CHURCH ANNUAL had absorbed yearbook after yearbook, THE LIVING CHURCH had absorbed magazine after magazine — the *American Churchman*, the *Catholic Champion*, the *Angelus*—and even one non-existent magazine that was being promoted by a distinguished group of Anglo-Catholics in the East until they decided to throw their lot in with THE LIVING CHURCH instead of publishing a competitor.

The contribution of Harold C. Barlow was to apply to the merchandising side of the company's life the same inventiveness and sound judgment which others applied to the journalistic, literary, and manufacturing side.

The first great step in this direction was the opening up of a Morehouse store in New York City. The site chosen was in the Grand Central area, on 41st Street, just a few doors from Fifth Avenue and the public library. Mr. Barlow moved to New York to manage the new store early in 1935. In 1936, the company discontinued its printing plant and disposed of the equipment. The last printing job to roll from the big presses was THE LIVING CHURCH of May 2, 1936. The first issue to come from Morehouse-owned presses had been that of April 18, 1903. In the intervening 33 years, millions of copies of the *Young Churchman*, the *Shepherd's Arms*, the *Evening Prayer Leaflet*, and THE LIVING CHURCH had rolled out from the Morehouse presses, and warm personal relationships had developed between the proprietors and the men and women in the plant. There had been a strike in

1921, part of a nationwide printing strike. For two months the periodicals were printed elsewhere. Frederic Cook Morehouse refused the union's demand for a closed shop, and finally reopened on an open-shop basis. Two years later the picket lines were withdrawn, and with the settlement of the strike some of the old employees returned.

For a brief period in the 1930s a significant part of the company's printing business was the Forward Movement publications, with the popular devotional booklet *Forward—day-by-day*. The publisher of this material was the Forward Movement Commission, of which Clifford P. Morehouse was a member. The company also printed and published one edition of the Book of Common Prayer after the 1928 revision.

Though intimately related, publishing and printing are two different businesses, and in recent years the trend has been toward separation of the two functions. Faced with the alternative of either re-equipping or closing a printing plant which had gradually become out of date, the young management team decided on the latter.

The equipment was sold to the International Textbook Company of Scranton, Pa. Since then an affiliate of this company, the Haddon Craftsmen, has done the bulk of the Morehouse book printing, although half a dozen other firms are also used. The printing of the Episcopal Church Fellowship Series is handled by Business Service Co. of Harrisburg, Pa.

Merger with Gorham

On February 1, 1938, a merger with Edwin S. Gorham, Inc., was effected, bringing in the three veteran employees to whom Mr. Gorham had sold his business shortly before his death in 1934. The company changed its name to Morehouse-Gorham Co., Inc., and gave a minority stock interest to the three owners of the historic bookstore and publishing firm.* There never was any connection between Edwin S. Gorham, Inc., and the several other firms that carry the name of Gorham. Edwin S. Gorham started out in partnership with James Pott in religious publishing, and in 1900 dissolved the partnership to open a retail store in New York City under his own name. A lay theologian of distinction, he became the friend and confidant of several generations of New York clergy and General Seminary students.

Not many books were published under his imprint, but they were likely to be of high intellectual quality — for example, Percival's *The Seven Ecumenical Councils*.

*One of these, Philipp Fey, became secretary of the company and New York store manager; responsible positions were also assigned to the other two, Miss Alice Russell and Edward Schineller. Mr. Fey and Miss Russell have died, but Mr. Schineller, who retired in 1957, maintains an active interest in the company's affairs. Edgar W. Dodge, credit manager, retired at the same time after 47 years' of Morehouse service in Milwaukee and New York.

Edwin S. Gorham:
Books bearing his
imprint were few,
but they were of
high intellectual
quality.



For a time he was the publisher of the *Churchman's Almanac*, the oldest yearbook of the Church which was combined with THE LIVING CHURCH ANNUAL in 1922.

A Mournful Editorial

On May 2, 1938, came the inevitable announcement: the Morehouse-Gorham Company was moving its main office to New York, leaving in Milwaukee only the publication office of THE LIVING CHURCH and THE LIVING CHURCH ANNUAL under the direction of Clifford P. Morehouse, vice president. A mournful editorial in THE LIVING CHURCH commented on the change:

"The removal of our publishers is one caused by the necessities of the times. For better or for worse, the Episcopal Church is heavily concentrated in the East and it is there that the bulk of the business has been concentrated for many years. . . . It is no longer possible to maintain two publishing and bookselling centers, and the Milwaukee one is naturally the one that has to be abandoned."

Clifford Morehouse was—and is—very much his father's son. Entering the business in 1925 upon his graduation from Harvard at the age of 21, he quickly showed the same wide-ranging interests, literary flair, and active involvement in the affairs of Church and community. Under his editorship THE LIVING CHURCH continued in the Catholic tradition but became more and more a medium for the exchange of Church information and opinion for all schools of thought.

Badgered Editor

From 1938 onward, its circulation gained steadily and its position as one of the four Church weeklies gradually changed to the point where THE LIVING CHURCH was *the* Church weekly, read by virtually everyone who wished prompt, accurate, complete—and unbiased—reports of what was going on in the Church. Constantly badgered by accusations from partisans that THE LIVING CHURCH was deserting the Catholic cause, he held unswervingly to the vision of a magazine that would serve all points of view, reserving its opinions to the editorial columns.

Under Clifford Morehouse THE LIVING CHURCH more than doubled in circulation, rising from some 7,000 per week in the

The Living Church



Vol. 36, No. 36

Last job to roll from the big Morehouse-Gorham presses was May 2, 1936, LIVING CHURCH,

September 20, 1959

1930s to 17,201 for the issue of April 27, 1952, the last issue under his editorship.

The story of THE LIVING CHURCH was a part of the Morehouse story from 1900 to 1952. By Clifford Morehouse, and by his father, the magazine was considered for many years to be the principal product of the Morehouse company. In moving away from Milwaukee, however, the company was moving away from THE LIVING CHURCH in a more than physical sense. It was moving into a new concept of itself as a great publishing and selling institution, dedicated to providing the Church with practically any goods that could be carried, mailed, or shipped.

The Struggle to Find Itself

Patiently holding together the organization which thus struggled to find itself was Linden H. Morehouse II, president, to whom might well be applied the characterization of his grandfather and namesake—"the kindest gentleman you ever saw." Owing a much smaller stock interest than Frederic Morehouse or his son Clifford, the nephew and cousin may well have been surprised to find himself as the president of the corporation. But his long experience in the business as well as his personal qualities of calmness, objectivity, and gentleness (combined with a startling ability to be firm when occasion demanded) made him the logical choice.

Linden Morehouse has been a Sunday school superintendent at several times in his career, both in Milwaukee and in the diocese of New York. For a number of years, he served on the chapter as treasurer of All Saints' Cathedral, Milwaukee. With his cousin Clifford and a small group of other laymen he helped to found Christ Church, Whitefish Bay, Wis., a Milwaukee suburban parish that is now one of the strongest in the diocese.

Upon arriving in New York, Linden Morehouse became a communicant of St. Thomas' Church, Mamaroneck, where he also served for many years as Sunday school superintendent as well as a vestryman. For six years, his elder daughter Sue, now Mrs. Dermott M. Breen, was with Morehouse-Gorham Co. as sales correspondent, before going with the Church Pension Fund where she is now engaged in editing the *Clerical Directory*.

Herman F. Hake, treasurer of the Morehouse Publishing Company at the time of the move to New York, was the first non-member of the family to serve on the board of directors since the withdrawal of the Wisconsin bishops. His was the task of managing the company's finances all through the lean period of the 30s; he died suddenly of a heart attack in 1943 at the age of 46. He had the satisfaction of seeing the company arrive at a sound financial position but did not live to see the great expansion of recent years.

During World War II, Clifford Morehouse was in military service with the U. S. Marine Corps. On his return, he

joined the main office of the company in New York. Though he continued to be editor of THE LIVING CHURCH, actively guiding the policies of the magazine from afar, he was also directing his literary and editorial talents toward the million-dollar publishing activity in which the company was soon to engage. The total revenue of THE LIVING CHURCH at the time of his departure for military service was \$63,000 per year.

A Layman in Demand

In New York, he continued his activity in Church affairs at every level. Residing at Katonah, N. Y., he became active in the struggling St. Luke's Mission there, serving at the same time as a vestryman of Trinity Parish, New York City, and a trustee of the New York Cathedral. His relinquishment of the editorship of THE LIVING CHURCH in 1952 made no difference to his stature as one of the leading laymen of the Church. Since then he has served as a representative of the Episcopal Church to the World Council of Churches, as a member of the five-man delegation that visited the Church of South India, and as chairman of the committee on dispatch of business of the House of Deputies. He is probably the layman most in demand as a speaker at Church gatherings.

In July, 1947, the company undertook the first of its noteworthy series of expansion projects of the postwar period. It opened a branch store in Chicago, purchasing the business of M. E. Nickerson, a local Churchman who for many years had conducted a small bookstore at 29 East Madison Avenue, Chicago. Alan W. Simms, an enthusiastic young Chicago Churchman, was engaged as branch manager. The new outlet met with immediate success, and it was not long before it had expanded into larger space in the same building.

The \$600,000 Mark

At the close of the fiscal year, the following April, it was found that the total sales of the company had passed the \$600,000 mark for the first time in history. The new Chicago outlet had provided \$37,000 of sales in its first 9 months. Chicago sales today are over \$300,000 per year.

In the same year, after the establishment of a pension plan for all employees, the company allowed itself the rare privilege of voting a common stock dividend, the first since 1931. The dividend was at the rate of \$1.00 a year per share, or 2% of the par value of the stock. All during the depression the preferred dividends had been kept up, except for one period in which payment was deferred for 12 months. But 17 years had gone by without any dividend payments to the common stockholders.

Early in 1949, the company offered for sale a new issue of preferred stock, raising the total amount of such stock to 2,000 shares of \$50 par value, or \$100,000. The

announced purposes of the issue were four:

To finance the publication of a new series of Church school lessons; to enlarge greatly the department of ecclesiastical appointments, adding a new line of Church vestments; to restore to operating capital the investment in the Chicago branch; and to provide capital for the company's generally expanding business and sales.

The new shares were quickly sold, almost entirely through advertising in THE LIVING CHURCH or to employees in the company. However, several years were to pass by before the Episcopal Church Fellowship Series was to see the light of day. In the meantime, the company expanded vigorously in the vestment business, and in the field of church appointments, as well as in its publishing activities and sales of other publishers' and manufacturers' products.

The Atlantic Highway

The Atlantic ocean became a highway for Morehouse executives traveling back and forth between New York and England. Arrangements were made for representing the long-established Church appointment firm of Blunt and Wray; relationships with Mowbray were cemented with personal friendships, and less close but active relationships were established with other British publishers.

On the first of May, 1952, the final step was taken to sever the connection of the company with THE LIVING CHURCH. In the 52 years since the company took over the magazine, its losses aggregated about \$50,000, or an average of nearly \$1,000 a year, not counting various overhead items.

Assets totaling \$34,000, of which more than \$10,000 was in cash, were turned over by Morehouse-Gorham to the Church Literature Foundation to enable it to carry on the work of publishing THE LIVING CHURCH under the editorship of Peter Day, who resigned as a Morehouse-Gorham director and officer. Against these was the liability to fulfill unexpired subscriptions estimated at \$44,000. The balance of \$10,000 provided Morehouse-Gorham Company with a "paper profit" of \$10,000—the same as the original purchase price of the magazine by the Young Churchman Company in 1900—but actually left the Morehouse-Gorham Co. with \$34,000 less assets than it had before the change was made.

In July of the same year—1952—the company opened its San Francisco subsidiary in order to have a retail outlet on the Pacific coast. The subsidiary corporation purchased the Church Book Shop owned and operated by Miss Grace Osborn and secured as manager George M. Day (no kin to Peter Day) who with his wife had been conducting a small Church book business in the San Francisco area.

The most recent retail expansion of the company has been in New York, where the growing vestment and church ap-



Three steps in a noteworthy series of recent expansion projects: Above left, Chicago store; above right, San Francisco store; right, separate quarters for vestments division, New York.

pointments division has been provided with separate quarters connecting with the bookstore and nearly doubling the space available for store sales.

1954 Capitalization

Further capitalization was provided in 1954 with the sale of another \$100,000-worth of preferred stock. In 1957 some common stock was offered at par (though its book value was considerably higher) to the employees of the company and its subsidiary.

As the years have gone by, the number of stockholders has gradually increased and spread out far beyond the Morehouse family. Today, there are 36 common stockholders, only seven of whom are related to the Morehouses. And the Morehouse family has only a small portion of the preferred stock, which is held by 190 people.

The largest single stockholder, according to the prospectus issued in 1954 in connection with the sale of the preferred stock, was Clifford Morehouse, with 27% of the common and 10% of the preferred. His aunt, Elizabeth Morehouse, held 23% of the common stock, and another 23% was held in trust for the estate of her deceased sister, Jane. Linden Morehouse held 6% of the common stock. These principal holdings remain about the same today, but the smaller stockholders have become a more numerous group.

Stock Split

This summer, in view of the growth of the surplus account, a stock split was voted, providing the common stockholders with an additional share per share held and doubling the amount of common stock to which any preferred stockholder would be entitled if he chose to convert his holdings.

Today, the capital of the corporation (including common stock, preferred stock, and surplus) amounts to \$657,813, more than half of which has been set aside from earnings in the past 20 years. The inventory as of April 30th, a relatively low point, amounted to more than \$350,000-worth of items (valued at cost) selected on the basis of demand for them among Episcopalians. The stock of more than 10,000 items has to be turned over several

times a year in the course of achieving the sales total of \$1,848,000. By contrast, in 1934, the 50th anniversary year, total sales of the company were \$101,000.

The present board of directors of the company includes Linden H. Morehouse, president, Clifford P. Morehouse, vice president and secretary; Harold C. Barlow, treasurer and assistant secretary; Mrs. Clifford P. Morehouse; and Alan Simms, Chicago branch manager.

The officers of the wholly-owned California subsidiary are Linden and Clifford Morehouse as president and vice president respectively, Harold Barlow as treasurer, and George M. Day, secretary and manager of the San Francisco store.

There are now 98 employees, 75 in New York, 15 in Chicago, and 8 in San Francisco.

Linden Morehouse, in addition to his presidential duties, serves as production manager, in charge of the designing and manufacturing of all materials produced by the company. Clifford Morehouse, in addition to his corporate responsibilities, is responsible for obtaining new books, is editor of the *Episcopal Church Annual* (formerly *THE LIVING CHURCH ANNUAL*), and general editor of the *Episcopal Church Fellowship Series*. Books are accepted by the nine-member publication committee, of which he is chairman.

Harold C. Barlow, besides serving as treasurer and assistant secretary, is in charge of the overall selling and promotion policies of the company and is responsible for ordering books and supplies from other publishers, as well as exercising oversight over the purchase of vestments, church appointments, etc.

In recognition of his key role in the company, the stockholders voted to change the company's name to Morehouse-Barlow Co. Inc., in the meeting this July which authorized the stock split.

Over its 75 years of service to the Church, in the words of Linden Morehouse in his annual report for 1959:

"the company has grown to a point where it supplies virtually every need of the Church, including books, certificates, record books, Church school textbooks, Confirmation texts,



Bibles, Prayer Books, hymnals, and in more recent years, weekly offering envelopes, Every Sunday folders, vestments for the clergy, church, and choir, church appointments in brass and silver, and candles."

Seventy-five years ago, the Young Churchman Company was founded primarily as a Church service, a lay ministry. Through the years it has encountered prosperity and adversity, retrenchment and advance, along with the Church and the general economy of the country. The truly phenomenal growth of the past decade into a continent-spanning operation offering a varied line of Church merchandise has removed it physically very far from its small beginnings in a little box of a bookstore in a city of 100,000.

Today, the company no longer flaunts the label of partisanship which would automatically demonstrate the dedication of its managers to a cause. It serves every kind of Churchman with books, Church school materials, vestments, and church appointments, according to his needs and tastes. However, the continued importance of the religious motivations which founded the company is suggested not only by the active volunteer Church service of its officers and many of its junior employees, but by the fact that the great majority of its modest profits has gone right back into the development of some new or expanded service to the Church. It is still a company with a cause, and today the cause is that of the Church as a whole.

A Ministry of the Laity

To those members of other Churches who think of the Episcopal Church as a regimented, authoritarian body it may be surprising that one of the Church's main resources for books, Sunday school materials, and other necessities of its life — including the authoritative Church yearbook — is a privately owned firm without any form of official endorsement or control.

To us, the part played by the Morehouse-Barlow

ing for the *Little Ones*, the company has met the needs of succeeding generations in a variety of ways — coöperating with a group of dioceses in the New York Sunday School Commission Series, working with the National Department of Christian Education in the Christian Nurture Series, and today directly competing with the Department in the Church Fellowship Series.

Those of us who serve on the staff of THE LIVING CHURCH have special reasons to be grateful for the contribution of the Morehouse-Barlow Company to Church life. Although the magazine was founded six years before the company and had a different proprietor for the first 22 years of its life, the 52 years of Morehouse ownership and editorship were the years in which it emerged to front rank among American religious magazines becoming, according to independent

CHURCH TEACHING FOR THE

LITTLE ONES: "Lambs" learned not to commit adultery or steal — even a *small* thing — from the 360,000 copies of Emma Anderson Tew's tiny booklet of catechetical instructions which covered the whole range of faith, order, morals, and sacraments in 52 weekly installments (plus two extra for the extra Sundays after Trinity).

CHURCH TEACHING.

FOURTEENTH SUNDAY AFTER TRINITY

Q. What is the seventh commandment?

A. "Thou shalt not commit adultery."

Q. What does this commandment teach us?

A. To avoid evil.

Q. What does it teach us never to use? A. Unclean words.

Q. What does it forbid us to think?

A. Evil thoughts.

Q. What should we ask God to give us?

A. "Clean hands and a pure heart."

Q. What does Jesus say of the pure in heart?

A. "They shall see God."

CHURCH TEACHING.

49

FIFTEENTH SUNDAY AFTER TRINITY

Q. What is the eighth commandment?

A. "Thou shalt not steal."

Q. What is it to steal?

A. To take what is not ours.

Q. Is it stealing to take a *small* thing like a flower?

A. Yes; just as much.

Q. Is it stealing to take anything belonging to our parents?

A. Yes.

Q. If we buy anything without intending to pay for it, do we steal?

A. It is the same thing.

Q. If we have ever stolen anything what must we do?

A. Give it back.

Company in the life of the Episcopal Church is a striking example of the ministry of the laity as it thrives in Anglicanism. In England, the same phenomenon of independent lay enterprises serving the Church is multiplied many times over; and, although the size and scope of the Morehouse-Barlow Company is exceptional in the United States, laymen and women in business to meet Church needs are found in many cities, running a bookstore or Church appointments shop or arts and crafts studio.

The truth of the matter is that Anglican Church life is more libertarian in many ways than the life of Churches with an apparently more democratic form of government. Each order has its place, defined to some extent by Church law but to a much greater extent by custom and ethos. And each order has its freedoms, subject neither to the decrees of autocrats nor the enactments of legislatures.

Nowhere is this freedom more vividly demonstrated than in the company's long service in the educational field. Beginning in the 1890s with its own catechetical materials like Emma Anderson Tew's *Church Teach-*

observers, one of the four best such magazines in the nation. THE LIVING CHURCH's tradition of prompt, accurate, and complete reporting, of full and free discussion of controversial issues, of loyal and hearty adherence to the Catholic Faith as received and taught by the Protestant Episcopal Church in the USA — all these are Morehouse traditions, and for the editors of today a treasured heritage.

Today, THE LIVING CHURCH has no connection whatever with the Morehouse-Barlow Company. However, personal ties are strong, not only with the officers of the company but with employees of all ranks, many of whom were formerly our co-workers. Our one regret in the preparation of the special report in this issue is that space did not permit mentioning the contributions of these former co-workers individually — not to mention the "alumni" of the organization who continue to have a warm place for it in their hearts although they have moved on to other careers.

Among these "alumni" THE LIVING CHURCH and many of its present staff must be counted. With the objectivity of seven years' separation, we may say that

we are proud of the company of which we were once a part, and are happy to be able to tell something of the drama and struggle that brought it to its present status.

The Morehouse-Barlow Company is glad, of course, to sell its wares to members of other Churches — Roman Catholic, Orthodox, and Protestant; yet the principle around which it is organized, which rules the selection of its merchandise, the preparation of its catalogues, and the production of its books and other materials, is the principle of meeting the needs of the Episcopal Church.

There must have been many times, in the course of company history, when such a vocation seemed like the world's worst way to make a living. Episcopalians are not always easy to get along with; sometimes they take out the frustrations inherent in the Church's Catholic-Protestant tensions upon those who try to understand and work with the Church as a whole. In addition, there is the perennial problem of producing materials tailored to the needs of a particular constituency at prices comparable to those of "ready-made" materials designed for much larger constituencies.

Basically, however, the Episcopal Church is the way it is because Episcopalians like it that way and believe it ought to be that way. It is a joy to serve a Church which attempts to appropriate all the truth and light and life that God has shed upon the world. It is a joy for a layman to do his daily work in the service of such a Church.

This is the spirit in which the Morehouse-Barlow Company was founded 75 years ago and, we believe, the spirit which still guides it today.

Church Army Issue

THE LIVING CHURCH is happy to announce that its October 18th issue will be devoted to a review of the work of the Church Army. The Church Army is a corps of trained and devoted lay Church workers engaged in evangelism and other types of service. Old friends of the Army will gain an up-to-date overview of the organization's present work, and those who are not familiar with it will be given an introduction to a significant and valuable Church agency.

If any of our readers are surprised that we are devoting a special issue of THE LIVING CHURCH to the Church Army, we can only reply, "So are we!"

Last winter it seemed to us that we hadn't heard much from the Army in quite a while, and we had, subconsciously, assigned it a place in our catalogue of worthy Church organizations that have outlived their usefulness but never quite get around to dying.

Then last spring we found ourselves in New York lunching with Captain Robert C. Jones, the Army's national director. He and some of his "civilian" aides were very patient with our ignorance, and they unfolded a dramatic and vital story of outgoing work and fruitful searches for new directions for Army attack. Our excitement was so strong that we decided to bring their story to you. We hope you read it!

Mobilizing God

A national day of prayer is such a good thing, in theory, that we don't quite understand our negative reaction to it. On reading the President's proclamation setting aside October 7th as such a day [L. C., August 16th], we find that it would really do quite well as a Thanksgiving Day proclamation; which makes us wonder what people are supposed to do on Thanksgiving Day. Just stay home and eat?

On the other hand, we have received a memorandum from the Office of Civil Defense Mobilization, which tips us off to the "threat which militant communism brandishes before the free world" and "welcomes" the president's message as a step in "marshaling the total strength of the nation to meet a total threat."

Psychological Sample

The memorandum includes a sample prayer thanking God for the wisdom He put into the minds and hearts of our Founding Fathers and informing Him that "now our faith and our nation are threatened by militant forces of unbelief." This leads the OCDM to tell God what to tell us to think about Him in a 23-carat specimen of psychological prayer, winding up with "In our Redeemer's Name." The Redeemer's name itself can be supplied according to the particular faith of the petitioner — For the Jew, Jehovah; for the Christian, Jesus; for the Muslim, Mohammed; for the Buddhist, Gautama; for the Indian, Gitchi Manitou.

Sometimes we wonder if perhaps it is as hard for an American to be really religious as it is for a rich man to enter the Kingdom of Heaven; if, in spite of himself, an American can find no better prayer than the prayer of the pharisee — "Lord, I thank thee that I am not as other men are."

What can a pharisee say in prayer, except to apologize to God for being a pharisee? What can an American say except to apologize for being an American?

No, we don't really mean that. "Let us remember," says the President, "that our God is the God of all men, that only as all men are free can liberty be secure for any, and that only as all prosper can any be content in their good fortune." We want to pray, "Lord, please make everybody as we are." That's a fairly generous kind of prayer, isn't it?

Neither Slave Nor Free

Let us fall back on St. Paul: "In Christ there is neither American nor Russian, neither Pole nor Puerto Rican, neither Chinese nor Canadian, neither slave world nor free world. . . ."

The real problem is that in the presence of God all men are as grass, and their prosperity is as the flower of the field. The grass withereth, the flower fadeth, but the word of our God shall stand forever. Of course we do not need to apologize to God for being Americans. But we do have to apologize for thinking that to be an American counts very much with Him.

The Living CHURCH

RACE RELATIONS

Indignation and Hope

Bishop Brown of Arkansas spoke out against terrorism in Little Rock in a statement issued the day after bombs shattered offices of the school board and the mayor and the automobile of the fire chief. He said,

"In a tragic manner, Little Rock's bid for normalcy has been exploded by a Labor Day bombing of terrorists who have engaged in a wholesale destruction of personal and public property. That such a calamity should occur in our beloved city is unthinkable and yet it has occurred.

"In such a circumstance the Christian Church cannot stand idly by without a murmur or protest. And I, as the Episcopal Bishop of Arkansas, do most earnestly express both indignation and the hope that the perpetrators will be brought to an immediate and stern justice. But, because I know of the consequences of such appalling lawlessness, in all humility I call upon:

"(1) The churches of the community to open their doors for vigils of prayer and repentance.

"(2) The many fine organizations of Little Rock to offer law enforcement authorities such coöperation as will assist them in their duty to protect our lives and property.

"(3) All public minded citizens to express their own indignation and to put forth a common effort to guarantee the safety of every man, woman, and child who inhabits this city."

The same day the Little Rock Chamber of Commerce posted a \$25,000 reward for information leading to the conviction of the bombers. Later in the week, one man was arrested in connection with the bombings.

CANADA

A New Prayer Book and a New Primate

by the Rev. Dr. SPENCER H. ELLIOTT

Two matters of major importance were due for settlement at the 20th session of the General Synod (constituted in 1893) of the Anglican Church of Canada, which convened during the first week of September at Ste. Anne de Bellevue, in the diocese of Montreal and the province of Quebec. A new primate was to be chosen in succession to Archbishop W. F. Barfoot, who had resigned this office while retaining his responsibilities as metropolitan of Rupert's Land; and final approval was to be sought for the proposed new Book of Common Prayer, embodying the results of 16 years' scholarly revision.

Having approved the revised Prayer

Book with dispatch, Synod proceeded to elect as the Church's new primate, the man who had headed the Revision Committee, namely, the Rt. Rev. Howard Clark, Bishop of Edmonton.

Acceptance Without Contretemps

The draft Prayer Book had been given commendation at the Synod of 1955 and had been referred to the Revision Committee for some changes in the light of the discussion at that time. Now it was presented by Bishop Clark, as chairman of the Committee, and it was an open question whether debate might range over page after page, with possible objections from lay delegates little versed in liturgics, resulting in long delay before Bishop Clark's motion could be put to the vote. No such contretemps need have been feared. Clergy and laity alike had discernment to recognize that everything from cover to cover had already been scrupulously examined by committee members, with careful attention to all 3,500 suggestions sent in by dioceses, rural deaneries, and individuals, and that nothing had been left undone that could contribute toward the most satisfactory result. The discussion was cut short by a motion that voting should come at once. This was greeted with enthusiasm, and final acceptance of the work was almost unanimous.

"We feel deeply humble and grateful," said Bishop Clark on behalf of the Committee. The entire proceedings had taken only 45 minutes from the time that the bishop had begun his introductory speech, and this result was due, in part at least, to the very reasonable and good-humored tone in which he had presented his case, going far to disarm the few who had some pet controversial points in mind. Four years ago there had been some fear that a change of doctrine was implied by the use of one new phrase in the consecration prayer in the service of Holy Communion; but this difficulty had since been met by a slight alteration. On the other hand, the provision of optional prayers for the departed, though it had been questioned in 1955, was allowed to stand. The chairman of the committee pointed out that such intercessions had been included in every recent revision except in Ireland, and that in the Anglican Communion there never had been any official declaration either for or against such petitions.

A Man of God

Howard Hewlett Clark was born at Macleod, Alberta, on St. George's day, 1903. He was graduated in 1932 from the University of Toronto and Trinity College, and became assistant curate of Christ Church Cathedral, Ottawa. From 1938 to 1953, he was rector of the same cathedral and dean of Ottawa, and has been Bishop of Edmonton since 1953 in succession to the retiring primate, Archbishop W. F. Barfoot, who moved to the diocese of Rupert's Land in that year. Dr. Clark mar-

ried Anne Evelyn, daughter of W. Foster Wilson, in 1935, and has one son and four daughters.

According to present arrangements he will remain as bishop of his present diocese, but will assume the title of Archbishop of Edmonton. Those who know him well are fully convinced that he is a true man of God, and, as may be expected from one of true spirituality, his manner is consistently gracious, charming, and friendly toward all. The news of his election has been received with profound thankfulness, not only in Ottawa, but throughout the western provinces where he is so well known.

The Electoral College consists of the Upper House and those members of the Lower House, clergy and laity, who represent their respective dioceses on the General Synod's Executive Council. On Saturday, September 5th, after Holy Communion and solemn prayer for the guidance of the Holy Spirit, the bishops met to nominate those of their number whose names were referred to the members of the Lower House, who voted by ballot on these nominees. A majority of both clergy and laity, voting separately, was required for an election. The proceedings, which took place at St. George's Church, Ste. Anne de Bellevue, were held strictly in camera, and no information was given outside respecting the names of nominees not elected or the voting figures.

The installation of the primate took place on Sunday evening, at Christ Church Cathedral, Montreal, where the preacher was the Presiding Bishop of the Episcopal Church in the United States, the Most Rev. Arthur Lichtenberger. It is interesting to recall that the acting primate of the Canadian Church, Archbishop Philip Carrington, was present at Bishop Lichtenberger's installation as Presiding Bishop last January.

Mrs. Lichtenberger accompanied her husband on the visit to Montreal, and the welcome to distinguished visitors included that to the Rev. Canon C. Rankin Barnes, secretary of the National Council of his Church, and Mrs. Barnes. Another notable visitor was Prebendary E. Wilson Carlile, from London, England, chief secretary of the Church Army and son of its founder.

Unity with non-Anglicans

The acting president of the Synod was the Most Rev. Philip Carrington, Archbishop of Quebec, who, in his presidential address, paid tribute to the agreeable relationship between the leaders of the Anglican Church and those of the Church of Rome in his own province, where the French-speaking Roman Catholics are in a majority. Referring to conversations which have been in progress for the past 15 years with representatives of the United Church of Canada (an amalgamation of Methodists, Congregationalists, and some but not all Presbyterians), the Archbishop stressed the fact that some

form of organic union need not involve uniformity of organization.

The same point was emphasized by the Rt. Rev. John Dixon, bishop of the host diocese and chairman of the committee which has been holding conversations with a committee of the United Church. Bishop Dixon proposed that there should be joint action to produce a study guide on the subject and to institute a joint league of prayer. This, he said, might tend to overcome the main obstacle, the ignorance and indifference of lay persons on both sides.

The motion was approved, together with the bishop's proposal that the Presbyterian Church of Canada be invited to renew meetings with the Anglican Church to discuss the possibility of Anglican-Presbyterian unity.

Missionary Responsibility

The Bishop of Brandon, the Rt. Rev. Ivor Norris, who has been on a tour of Anglican missions in the Orient, spoke of the underprivileged masses of southeast Asia. To Christianize the East, he said, was one of the greatest tasks before the Church, and all Christian Canadians must be concerned with developments there. Attempts at self-government must be difficult when they lacked the foundations which Christianity should supply — decency, honesty, and respect for women and children. Secular education was not enough when Christian literature was not available.

The Rt. Rev. S. C. Steer, Bishop of Saskatoon, stressed the problem of finding priests for rural parishes in western Canada, and the Rt. Rev. Tom Greenwood, Bishop of the Yukon voiced a similar complaint regarding the north, where the Church was hard pressed to keep pace with the expansion of various new enterprises. After such appeals the Synod lost little time in approving the report of the Missionary Society (a department of General Synod) and passed a number of recommendations designed to strengthen missionary work both at home and overseas. The presentation of the report was the final official act of the Rev. Canon Leonard Dixon, who has been general secretary of the Missionary Society since 1939. Ordained in 1912, he gave 19 years to work with the YMCA in India and Mesopotamia, followed by four years as the Student Christian Movement secretary at the University of Toronto. He is held in great respect, and the Church headquarters will not seem quite the same without him.

Social Service

A report dealing with a wide range of social problems was read by the Rev. Dr. Leonard F. Hatfield, secretary of the Church's Council for Social Service. Discussion followed on the Church's responsibility in relation to family life, to the increasing industrial development in the neighborhood of city churches, and to the

urgent needs of refugees in various parts of the world. Both rural and downtown areas were passed in review. The Synod was addressed by Dr. Leslie Cooke, associate general secretary of the World Council of Churches and director of its service to refugees, who spoke on behalf of the program of the World Refugee Year.

Dr. David Rogers

For the last time Dr. David Rogers made his report on the educational side of the Church's work, with which he has been concerned for almost 40 years. In 1920 he undertook the production of textbooks for use in Sunday schools, and since that time he has supervised publication of all the material for Anglican Church pupils and teachers throughout Canada, besides editing the *Canadian Churchman* and the monthly *Church Messenger*, bringing out the annual Lenten books, and taking charge of the supplies department. Now, at 78 years of age, he lays down his tasks, having earned the heartfelt gratitude of the Church and the affection of all with whom he has had to do.

Coming World-wide Congress

A committee of bishops, clergy, and laity representative of the Canadian Church was appointed to supervise arrangements for the Congress of the world-wide Anglican Communion to be held in Toronto in August of 1963, at which the total attendance may reach 1,500. Interim plans have already been set on foot by a smaller committee under the chairmanship of the Rt. Rev. Frederick Wilkinson, Bishop of Toronto.

It was heard with regret that Bishop Wilkinson's brother was forced to resign as Bishop of Amritsar owing to heart trouble.

EPISCOPATE

Two Resignations

The Presiding Bishop has received resignations of jurisdiction from two bishops, the Rt. Rev. Dudley B. McNeil, D.D., and the Rt. Rev. Stephen F. Bayne, Jr., D.D.

Both resignations will be acted upon at the meeting of the House of Bishops, which will be held in Cooperstown, N. Y., October 17th-22d.

Bishop McNeil's resignation, effective September 1st, 1959, as Western Michigan's diocesan, is for reasons of health. He is 51 years old.

Bishop Bayne resigns from Olympia effective December 31st, 1959, "in order to devote full time to the duties assigned to me by the Archbishop of Canterbury and the Metropolitans of the Anglican Communion, in connection with Consultative Body of the Lambeth Conference and the Advisory Council on Missionary Strategy." Bishop Bayne is the new (and first) executive officer of the Anglican Communion.

ORTHODOX

Agreement With Rome

If a majority of Christendom is united "it will give hope to hearts that are without hope today," according to the Most Rev. Metropolitan Antony Bashir, the head of the Syrian Antiochian Orthodox Church.

Speaking to 1,700 delegates at the Church's annual convention, in Toledo, Ohio, he said that agreement among the nearly one billion communicants of the Eastern Orthodox and Roman Catholic Churches should be the first step toward the Christian unity advocated by Pope John XXIII.

Protestants could not logically be asked to join the first phases of the movement initiated by the ecumenical council, he said, because of the many differences on matters of faith. "You know how free thinking these (Protestant) people are. No one speaks for them," Metropolitan Bashir said. "But if a majority of Christendom is united, this will inspire everyone."

The Syrian church is a member both of the National Council of the Churches and the World Council of Churches. [EPS]

INTERCHURCH

En Masse to White House

A group of more than 100 clergymen and laymen representing the National Council of Churches called on President Eisenhower in Washington to assure him of their support of international visits and of the prayers of their Churches for his peace-making efforts.

The group which visited the President was described by Dr. Edwin T. Dahlberg of St. Louis, Mo., President of the N.C.C., as "the largest and most representative" body of Protestant Churchmen ever to call on a President of the United States.

Thirty of the Council's 33 constituent denominations, with 38,000,000 members, were represented at the meeting. The Episcopal Church sent Mr. Warren Turner, vice president of the National Council and chief administrative officer to the Presiding Bishop, Bishop Warnecke of Bethlehem, chairman of the Department of Christian Social Relations, the Rev. Arthur E. Wamsley, executive secretary of the Division of Christian Citizenship, the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, and Dr. Paul B. Anderson, New York, N. Y.

Dr. Dahlberg read a statement to the President declaring that the Christian Church bodies which constitute the National Council will pray in connection with "the forthcoming series of visits which are occupying so much of your time" that as loyal American citizens "we might demonstrate by our courtesy and self-discipline that we are not overwhelmed by alien and repulsive ideologies

and that any visitor sees our country as it truly is."

The President, responding to the statement by Dr. Dahlberg, said that belief in religion is the strongest link binding the nations of the West together in the face of atheist tyranny.

The President also told the group that he had talked on the phone with "an old, old friend of mine," Cardinal Spellman, and that "I can assure you that our Catholic brothers are joining you in prayers for peace."

During the delegation's visit to Washington, Dr. Dahlberg released the text of an N.C.C. prayer for use during Premier Khrushchev's visit, asking divine guidance for all leaders of nations. It included the petition,

"Give to us a spirit of self-discipline, so that there may be no untoward incident that shall mar the negotiations between the East and the West, bringing further grief and anguish to a broken world."

The delegation heard Senator Humphrey (D., Minn.) say that the trouble with American foreign policy is not "our errors in judgment but our lack of moral sense." He called on the group to help Americans realize their own moral resources. "If our country is so weak that a two-week visit by the Soviet dictator can undermine our faith and turn us to Communism, then we'd better close up shop," he said. [RNS]

Rome-Orthodox Talks

Vatican Radio reported that 10 representatives of the Roman Catholic Church and an equal number from the Eastern Orthodox Churches will convene in Venice, Italy, next year for "theological discussions of interest to both Churches." No date for the meeting was disclosed.

"The Venice conference," the radio said, "represents a meeting between the separated Church of the East and Rome on a wider and more representative basis than has ever occurred in the past. For this reason it deserves great mention."

The broadcast said the Orthodox delegation would include Dr. Hamilcar Alivisatos, professor of theology at the University of Athens; Fr. Florovsky, a priest and doctor of theology in Paris; and Prof. Crysostomo Costantinidis of Halki Seminary, Istanbul, Turkey.

Names of the Roman Catholic representatives were not given by the Vatican station.

First reports of the theological conference came from Rhodes, Greece, during the annual meeting in August of the World Council of Churches' Central Committee. The reports resulted from informal talks held by Orthodox leaders and two Roman Catholic journalists who were in Rhodes for the sessions.

Several such theological conferences have taken place in recent years especially at St. Sergius Seminary, Paris.

BRIEFS

NIKI, NEW YORK, AND A NEGATIVE:

Bishop Boynton, suffragan of New York, acting as Ecclesiastical Authority of the diocese in the absence overseas of Bishop Donegan, sent a formal statement on Premier Khrushchev's impending visit to all churches in the diocese to be used as the clergy saw fit. The statement expressed the diocese's concern over the visit and the discouragement it might cause among "the many freedom-loving people now engulfed in the darkness of oppression, and the possibility of misinterpretation of this visit which might convey to the people of Russia the impression that we, as a nation, approve of their form of government as much as we approve of them as human beings. We are, at the same time, conscious that our President, himself a devout Christian, has, for sufficient reasons of state, decided that this visit is of importance to the peace of the whole world. . . . We are seriously concerned, however, that nothing should be done or said which could give anyone, here or abroad, the idea that we are not united behind our President." The statement called for prayers for "peace with righteousness" and for the President. A separate statement, issued earlier by the Rev. Charles D. Kean, rector of the Church of the Epiphany, Washington, D. C., deplored the efforts of religious groups to organize "days of prayer" as a protest against Khrushchev's visit. "The exploitation of our Christian heritage for his purpose is a serious perversion of the faith," he said. He declared it is "frivolous" for Americans to "strike a pose of moral superiority" because Khrushchev is coming.

NO CRACKDOWN ON FILMS: The Rev. R. W. Spike, vice president of the NCC's Broadcasting and Film Commission, disavowed recent statements by G. A. Heimrich, the commission's west coast representative, which, Dr. Spike said, made "blanket" charges against Hollywood films and were "hinting at a possible boycott" of certain films [L.C., September 13th]. Dr. Spike, writing to the president of the Motion Picture Association, criticized the film industry's code and said it was handled too rigidly. He pointed out that sex and violence could get by in such a film as *The Ten Commandments* because of its religious theme, while "sensitive handling of sexual transgression, even though it might be done with the greatest amount of compassion and sense of tragedy, often comes in for reproach." A spokesman for the commission pointed out that the Bible contains many words banned by the film industry code.

Meanwhile the subject of cinema sex and violence was scheduled for special consideration at the BFC's next scheduled meeting on October 16th and 17th in New York City. It was agreed, according

to an NCC release, that nothing further could be said officially before the next regularly scheduled meeting of the NCC's General Board in early December. A policy of "no further comment" will be followed until necessary investigations have been completed and the General Board has had an opportunity to review the matter in proper perspective, the release said.

Meanwhile, "off the record" NCC discussions of the work of the west coast Broadcasting and Film Commission office in liaison with the entertainment film industry are continuing.

PRIEST DENIED PASSPORT: The Rev. Leo T. Rakale, an African member of the Anglican Community of the Resurrection, was denied a passport by the government of South Africa. He had sought to leave the country for a furlough at the Community's mother-house at Mirfield, England. Fr. Rakale was the first African to take the Community's vows. He is a colleague of the Rev. Trevor Huddleston, long a bitter foe of South African *apartheid* (segregation) policies. Though the government gave no reason for denying the passport, the refusal was believed to be related to the racial controversy. [RNS]

MISS SKINNER AND BROTHERHOOD: Cornelia Otis Skinner, actress, author, and Church woman, has been named national chairman of Brotherhood Week, to be observed next February 21st-28th, under sponsorship of the National Conference of Christians and Jews. This is the first time that a woman has been designated to head the national observance which was first celebrated in 1934. Miss Skinner is a member of New York's "Little Church Around the Corner" (Church of the Transfiguration).

MISS SHERRILL'S ENGAGEMENT: The Most Rev. and Mrs. Henry Knox Sherrill announce the engagement of their daughter, Barbara Prue, to the Rev. Mason Wilson, Jr., son of Mrs. Mason Wilson and the late Mr. Wilson of Wichita Falls, Texas.

Miss Sherrill, a graduate of Wheaton College, Norton, Mass., and the Simmons College School of Social Work, Boston, is on the staff of the New England Center Hospital.

Mr. Wilson is the rector of the Church of the Messiah, Wood's Hole, Mass.

ORATORY AT LEHIGH: Two priests of the Episcopal Church will be on the list of five guest speakers at fall chapel services at Lehigh University. The Rev. Arthur M. Sherman, rector, Church of the Mediator, Allentown, Pa., will speak on November 8th. On October 18th, the speaker will be the Rev. John V. Butler, rector, Trinity Church, Princeton, N. J.

DISASTERS

Lost Priest Found

The Rev. Leonidas Smith, retired priest of Calvary Church in Golden, Colo., was found September 7th, after being lost for five days in a heavily timbered area near Allenspark, north of Boulder, Colo.

Doctors at the Longmont Community Hospital, where the 76-year-old priest was taken by ambulance, said that he is suffering from dehydration and exposure. Temperatures in the area neared freezing over the Labor Day weekend. The priest's weight is down to 75 pounds and his condition is termed fair. Mrs. Smith said her husband has a severe heart condition also.

Searchers were almost ready to give up when articles of the clergyman's clothing were found hanging from the trees in an area that had already been covered thoroughly. Evidently Fr. Smith had circled back to within a half mile of his mountain cabin and finding he couldn't make it, scattered the articles of clothing hoping that someone would find them. He was found lying in a gully near an emergency unit which owns two bloodhounds. The area had been blocked off by posse members after the clothing was found.

Fr. Smith was almost incoherent, but he spoke briefly with his wife and said, "I've had a rough time of it."

RELIGIOUS

Catonsville in Spring

An addition to All Saints' Convent, Catonsville, Md., is now under construction, and is expected to be ready for early spring occupancy by All Saints' Sisters of the Poor.

The present convent was built in 1921, and the new building will meet the growing needs of the community. Housed in it will be a larger novitiate, refectory, and service facilities; more completely-equipped visitors' quarters; and a large lecture room for use by pilgrimages and retreat groups.

The building program was made possible by a legacy bequeathed by a relative to one of the sisters.

EPF

S. N. McCain, Jr., Elected

The Rev. Samuel N. McCain, Jr., rector of the Church of the Epiphany, Newport, N. H., was elected chairman of the Episcopal Pacifist Fellowship during a four-day September conference at Seabury House. He succeeds the Rev. John R. Yunblut, who resigned as chairman.

The 50 conferees heard:

- ✓ Dorothy Day, publisher of the *Catholic Worker*, speaking of poverty, peace, and the spiritual weapons.
- ✓ The Rev. John Nevin Sayres, secretary of the International Fellowship of Reconciliation, reporting on a trip to Europe, Asia, and Africa, during which he observed some of the

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"*Science and Religion*" is the title of the Bampton Lectures for 1884, by the Bishop of Exeter, and covers ground necessary to understand in these days. Price \$1.50.

Sadler's Commentaries on St. Matthew, St. John, and St. Mark, \$2.50 per volume. (3 volumes, sold separately, when desired). The latter is just out.

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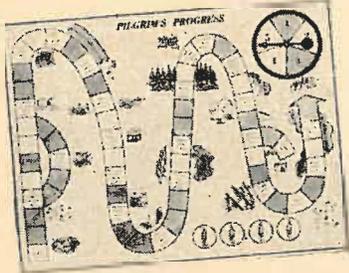
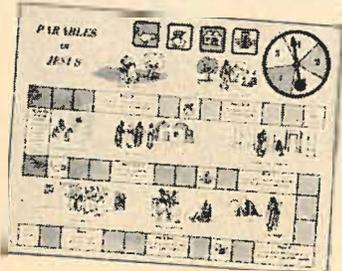
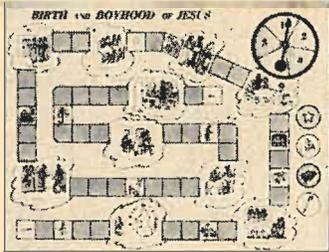
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projects aided by annual EPF appropriations. ✓ Albert Bigelow, a Quaker who made headlines a few years ago by trying to sail a boat into the area of nuclear bomb tests, stressing that the U.S. cannot hurt, trouble, and violate people in attempts to gain peace. Peace and freedom are not the end, he said, but the starting point. "We need to be daring and inwardly revolutionary in trusting our neighbors," he continued. "This trust is the basis of American democracy, and the concept of war is undemocratic, since in it trust is undermined and violated. We must so relate to others that we in no way dominate them, because there is only one Dominus, the Lord." Mr. Bigelow said that deliberate disobedience, such as was involved in his protest sailing, is not to be undertaken lightly, and never except against an act requiring us to do injustice to another.

EDUCATION

The Eternal Mission

When the second National Study Conference, sponsored by the National Canterbury Association and the Division of College Work of the National Council convened August 25th, at Colorado Springs, Colo., nearly 500 Episcopalians, representing more than 100 colleges and universities throughout the United States and several overseas areas of the Anglican Communion, were in attendance. Colorado College dormitories housed participants at the eight-day conference.

Bishop Corrigan, suffragan of Colorado, was the conference chaplain. Bishop Minnis of Colorado was the Sunday celebrant. Bishop Pike of California was the preacher, and the Rev. George F. Tittmann of Lake Forest, Ill., was the conference lecturer.

The theme of the conference was "The Life of the World Today and the Eternal Mission of the Christian Church." Lectures, meditations, seminars, and private study time was utilized by undergraduate and graduate students, teachers and administrators, and college clergy and women Church workers who attended the conference.

Special lectures discussed questions of conflict and reconciliation between and within nations, changing patterns in the life of the Church, contemporary arts and society, and the Christian responsibility of the individual in the mission of the Church.

Sight-seeing included tours to the Cheyenne Mountain Zoo, the United States Air Academy, and the Garden of the Gods.

Gold and Sagebrush

Vacation Bible schools were held in four locations in central Nevada's mining and ranching area, where dusty roads wind through the sagebrush linking hamlets that once were booming gold camps. The Rev. E. L. Bishop, vicar of St. Mark's Church, Tonopah, aided by a layman and two women trainees from the Western Town and Country Institute, held 10-day

schools in Round Mountain, Goldfield, Beatty, and Tonopah. A total of 175 children took part in the schools, and year-round week-day Church schools were established at Round Mountain and Goldfield.

Acres and Dollars

During the 1958-1959 school year, the Hannah More Academy, Reisterstown, Md., completed the first phase of its development fund drive. By raising \$150,000, the trustees were able to meet the requirements of a matching fund of \$75,000 provided through Mr. Summerfield Baldwin, Jr. The academy for girls, grades 7 to 12, is an institution of the diocese of Maryland.

In the period between December and commencement time, parents of current students gave \$21,594 to the development fund.

Last spring, 10 acres adjacent to the school campus were purchased by the board of trustees. A house on the property is to be the residence of the head of the school; riding facilities will also be transferred to this land. The additional space allows increase of the boarding enrollment for the 1959-60 session to 98 students.

Summer in Canterbury

The international summer courses at St. Augustine's College, Canterbury, England, had this year a wider representation from the Anglican Communion than in previous years.

The three sessions enrolled an average of 60 at each. More than 160 representatives of 82 dioceses from 14 areas of the Anglican Communion attended. In addition there were guest students from France, Germany, Switzerland, Yugoslavia, the Netherlands, the Church of South India, and the Syrian Orthodox Church.

The U.S. was represented by students from Chicago, Colorado, Connecticut, Dallas, Indianapolis, Louisiana, Los Angeles, Massachusetts, Maryland, Michigan, Minnesota, New Mexico, New York, Northwest Texas, Ohio, Olympia, Pennsylvania, and South Florida.

The first session on the Church's worship had as lecturers the warden, the Rev. Canon C. K. Sansbury, and the Rev. Leonard M. Schiff, formerly of Union Theological College, Bangalore, India, and recently appointed as a Fellow of St. Augustine's College. The biblical basis of Christian worship was presented by Prof. C. W. F. Smith of the Episcopal Theological School, Cambridge, Mass. (U.S.A.). Two liturgical demonstrations were given: one being "The Experimental Liturgy" of Birmingham and the other, "The Combined Services for adults of Baptism, Confirmation, and First Communion" as proposed by the Church of England Liturgical Commission.

The theme of the second session was

"The Authority of the Bible." The Rev. Canon James Puxley, D.D., principal of King's College, Halifax, N. S., led the bible study course and the Rev. Corwin C. Roach, Ph.D., of Bexley Hall, Gambier, Ohio, presented "The Bible in the Pulpit." Other lecturers were the Rev. Canon Henry Balmforth of Exeter, and the Rev. Dr. Richard P. C. Hanson of Nottingham University.

"Christianity in the Modern World" was the subject of the third session. Mr. Leslie Paul noted lay author of the Church of England spoke on "Christianity and the meaning of History"; the Rev. Canon Charles E. Raven lectured on "The Christian Ethic in the Atomic Age"; the Rev. Dr. Alden D. Kelley, subwarden of the Central College, conducted a course on "The Pastoral Ministry and Modern Psychiatry."

Board Center at Sewanee

The University of the South is to become one of four "college board" centers in the nation.

A southern regional office of the College Entrance Examination Board to be headed by Dr. Ben F. Cameron, Jr., the university's director of admissions since 1951, will open October 1st on the Sewanee campus. It will be one of three regional offices being opened simultaneously, the other two being at Stanford University and at Northwestern. The board's main office is at Columbia University in New York and its Educational Testing Service is at Princeton.

Membership on the Board is open to individual colleges and universities, and, as of October, also to individual secondary schools (formerly only secondary school associations and other educational associations could belong). Any college may apply for and be elected to membership which belongs to the appropriate regional educational association and which makes regular and substantial use of the Board's tests.

In addition to its elaborate testing service, the Board also offers a College Scholarship Service.

MATRIMONY

Counseling in Colorado

St. Barnabas' Church, Denver, Colo., is providing housing facilities for a community supported marriage counseling service recently established in the Rocky Mountain region. Colorado has for several years shown the highest divorce rate in the nation. It is felt that this fact is due in part to the rapid population growth. The service has six part-time case workers, three of whom are Episcopalians. The advisory board includes a psychiatrist, physician, clergyman, and a lawyer.

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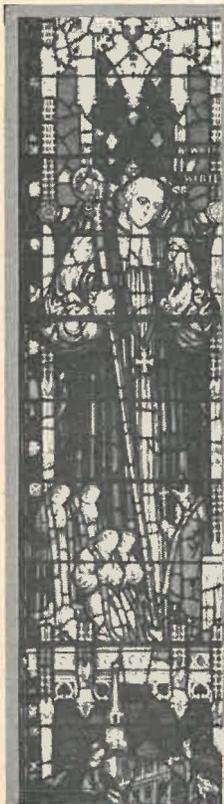
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INTERNATIONAL

CENTRAL AMERICA

Home to *Buen Pastor*

A significant step forward was taken by the Episcopal Church in Central America, when Bishop Richards of Central America installed the Rev. John B. Kelley as the priest-in-charge of the first Spanish-speaking congregation in the Church's newest missionary district.

The formal establishment of a Spanish-speaking congregation in San José has been planned for some time. In this capital city of Costa Rica — which is also the seat of the Bishop of Central America — there are many young Spanish-speaking people of British West Indian ancestry who have come from the coastal areas of Costa Rica to San José to make their homes, study, and earn a living. Many of these people were born and raised Anglicans on Costa Rica's Caribbean Coast. Through the ministry of the Rev. Mr. Kelley, aided by an enthusiastic group of these young people known as the Anglican Missionary Society, many of these people — non-Anglicans, as well as Anglicans — have made their church home in the Church of the Good Shepherd (*Buen Pastor* in Spanish).

At the Rev. Mr. Kelley's installation, the church was filled to overflowing, with standing-room only. At this same service, after his own installation, the new priest-in-charge installed the members of his congregation's "bishop's committee," the laymen who are the official representatives of the congregation of a mission. Next, a congregational meeting was held in which plans were laid for the future and various committees appointed to carry out these plans. Afterwards, an informal reception was held at the temporary parish house (a new one is in process of construction) for the clergy, members of the congregation, and visitors from the English-speaking congregation of the Good

Shepherd and their priest, the Rev. Charles P. Shulhafer.

Although this first Spanish-speaking congregation in the district of Central America is based largely upon the support of those who are already Anglicans who speak Spanish, it has many friends among the purely Spanish population, of whom some are beginning to attend the Spanish services. It is hoped by both clergy and congregation that many of these Spanish people will be attracted to the Church of the Good Shepherd through the witness of the new congregation, thereby enlarging the appeal of the Episcopal Church, broadening its base in these countries, and developing a truly indigenous Central American Anglican Church.

KOREA

The Bishop Who Wasn't There

by the Rev. ARCHER TORREY

The guest-of-honor who wasn't there was Bishop Bentley, director of the American Church's Overseas Department, at four different special programs arranged for his brief visit to Korea, but all the other guests were there and had a great time, anyway!

On Monday, August 24th, Bishop Bentley was to have arrived from Tokyo for a 48-hour stay in Korea. Since Bishop Trapp, head of the SPG, and Mrs. Trapp, as well as Fr. Thomas Elsam, S.S.M., associate secretary of the Korean Mission (London), also happened to be visiting Korea at the same time, an Episcopal dinner was arranged to fete all the visiting dignitaries. The other guests of honor, including the Commander of the United Nations Forces, Gen. Carter B. Magruder, plus 240 Episcopalians and their friends from the State Department, Armed forces, British and Korean Anglicans, and the Seoul business and missionary community, were all present and enjoyed an address by Bishop Trapp, a program of Korean



The Rev. John B. Kelley, rector of new Spanish-speaking congregation installs bishop's committee.

dances, and a movie of the Archbishop of Canterbury's visit to Korea.

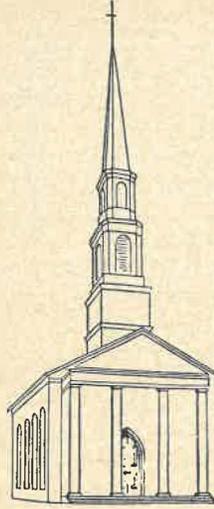
Bishop Bentley's plane finally arrived, 24 hours late. Bishop Daly, Bishop in Korea, was attending, at the moment Bishop Bentley landed, the fourth of the series of affairs in Bishop Bentley's honor, a dinner at Korea House in Seoul. Earlier in the day there had been a solemn high mass at the cathedral, and a meeting with all the clergy of the diocese. Bishop Trapp and Fr. Elsam attended and participated and the program continued without change in spite of Bishop Bentley's absence. A tribute of thanks to the SPG and a tribute of thanks to the American Church were presented, but Bishop Bentley was not present for a public reading and received the document privately.

Bishop Bentley went with Bishop Daly to Yonsei University, the leading Christian university of Korea, where he met with Dr. George Paik, the president of the University. Among the topics discussed was the possibility of the American Church appointing a priest to serve on the faculty of the university's theological college. At present, diocesan aspirants for Holy Orders take pre-theological work at Yonsei, and then continue at the Church's St. Michael's Theological College for three additional years of graduate level study.

In answer to a number of questions put to him, Bishop Bentley is reported to have said, "It is true that the American Church is especially interested in theological education, and is also especially interested in ecumenical coöperation, but I am sure that you are aware that, as a 'bureaucrat,' I cannot make any commitments."

After his visit to Yonsei, Bishop Bentley was rushed to the site of St. Bede's House, Anglican student center now under construction on land belonging to the diocese in the midst of the campus of Seoul National University. There the bishop inspected the construction work in progress and conferred with Fr. Richard Rutt, the warden of the center, with regard to construction plans and projected use of the building and site. There are several buildings crowding onto parts of the site, built on land belonging to the center, which will have to be moved at some later date. Fr. Rutt is now living in one of these. Bishop Bentley was especially interested in the proposed chapel, which is to be a memorial to American servicemen of the Episcopal Church who lost their lives in Korea. American Church women have given \$35,000 to St. Bede's.

From St. Bede's, the party was rushed 16 miles out in the country, after being joined by Fr. Elsam and Bishop Arthur Chadwell, the assistant Bishop in Korea, to St. Michael's Theological College, where Mrs. Archer Torrey was their hostess at dinner. Bishop Bentley spent the night with the Torreys. The next morning he returned by plane to Tokyo to continue his tour through Okinawa, the Philippines, and other Pacific points.



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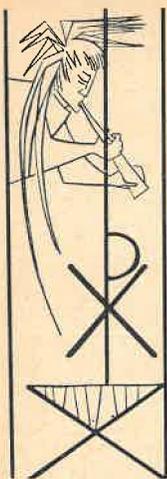
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AROUND THE CHURCH

The symbol, right, is the traditional Christian "Chi Rho" transmuted into western heraldry as the "Nine Cross Brand." One of the oldest of Montana cattle brands, it was recently vacated by its former owner, and the **diocese of Montana** registered it as its own. The diocese will make available branding irons to **God's Brand** ranching Churchmen who wish to mark certain calves as Church property. Proceeds from the sale of Nine Cross cattle will go to the diocese and will be used to assist missions in ranching areas and to develop diocesan camping program, Bishop Sterling has announced.



At **St. Mary's Church Warwick, R. I.**, a daily Holy Eucharist is scheduled during the days of **Nikita Khrushchev's** visit to the U.S. The intention is for better understanding between the Soviet Union and the United States, as well as a peaceful outcome of the discussions between Premier Khrushchev and President Eisenhower.

The Rev. **Frederick Ward Kates**, rector of St. Paul's Church, Baltimore, Md., is among 12 civilian clergymen who have been invited to conduct missions for **United States Air Force** personnel and their families. The missions, to be held at USAF installations in Great Britain, Europe, North Africa, and Turkey, will be part of the tenth annual series of overseas missions and convocations for Air Force personnel, beginning in September and continuing to April, 1960. The remaining guests include Protestant, Roman Catholic, and Jewish clergymen.

The Saint Priscilla Guild of **Christ Church, Mexico, D. F.** conducts groups of six to 12 persons on a tour of houses and gardens on the first and last Thursdays of each month. Each tour includes four houses in the contrasting modern and Spanish colonial periods. Coffee is served at one of the houses. The price is \$5.00 (American) per person.

Interested persons may write in advance — to arrange for dates — to: Mrs. David B. Orden, Melchor Ocampo 18, Coyoacan, Mexico 21, D. F. Mexico.

Tour proceeds are devoted to the missions of the Mexican Episcopal Church.

The **diocese of Easton** will have its own **headquarters building** in a few months, according to Mr. Covert Crowder of Queenstown, Md., chairman of a building committee authorized at Easton's convention last May. Convention voted to spend not more than \$25,000 on the building, and the committee was able to announce

at the end of July that a contract had been let for considerably less than that amount. Savings resulting from termination of rent now being paid for offices downtown in Easton, plus other adjustments of diocesan finance, will preclude an increase in the present budget. The new building will be located on the grounds of the cathedral which occupy a square block in the residential section of Easton, and will provide offices for the bishop and the *Eastern Shore Churchman*. It will be completely air conditioned and of Colonial type brick architecture.

The **150th anniversary** of the first use of the **Book of Common Prayer** in what is now the **district of Spokane** was celebrated by Bishop Hubbard of Spokane at Sandpoint, Idaho, on August 29th. He read the English office of Morning Prayer as part of a week-long historical commemoration of the founding in 1809 of nearby Kullyspell House by David Thompson, factor of the North-West Company of Montreal. Mr. Thompson, a devout Churchman, made it his custom to conduct services for the men at his trading posts, and recorded in his diary the actual performance of such a service at Kullyspell House. The company was later absorbed by the Hudson's Bay Company.



A Lammas Loaf baked in the shape of a sheaf of wheat was presented to the Rev. E. Harvey Buxton (right), vicar of St. John's Church, Sparta, Wis.

The "baker" in this case was Mr. Charles Ambelang (left), a lawyer and lay reader in the diocese of Eau Claire. Although Lammas Day is August 1st, the observance continues throughout the month as harvest time varies from place to place. The word "Lammas" is a contraction of the "Loaf Mass," or the mass that gives thanks for the new flour.

The Lammastide observance is a part of a town and country program in the Coulee Country Deanery of the diocese of Eau Claire. An educational program is aided by a dozen newspapers in the surrounding townships where there are Episcopal churches.

High or Low?

(fiction)

by Bill Andrews

September 17, 1959. John Lacey and I had lunch together twice this week, and tonight we sat together in the club car of the 5:14 commuter train.

It has been a surprising experience for both of us.

John and I have been on opposite sides of the argument in the vestry ever since the search for our new rector began. John has been anxious to get a low Churchman as rector, and, as he says, "bring the parish back to the good old ways." I have liked the ways of the parish as they are, and if it is high Church to want frequent Communion services, a certain amount of ceremonial, and an opportunity to make my confession to my priest, then I have to plead guilty to being a high Churchman.

The division of opinion in the vestry led the one priest we have called to turn us down, and I went looking for John because our former rector told me I should, in the interest of parish harmony.

John was surprisingly warm and cordial at our first luncheon, but still a little on the defensive, a little unsure of me and my motives.

At the end of that luncheon, I suggested that he and I each go home and write down a description of the qualities we thought the next rector of St. Martha's ought to have. We made a date to get together again and compare notes.

Here is what we came up with:

JOHN'S LIST

- (1) A good preacher
- (2) Good at working with people in trouble
- (3) Able administrator
- (4) A man who knows his Bible and makes it the center of his ministry.
- (5) A humble man
- (6) A low Churchman

MY LIST

- (1) A good pastor
- (2) Good speaker and teacher
- (3) Good youth worker
- (4) A man who is sacramentally centered
- (5) A man of prayer and faith
- (6) A man between 30 and 55

With the two lists before us, we hammered out our ground of agreement. I accepted every point on his list except the last, and he accepted all my points except no. 4. Then John suggested, "Maybe our trouble is the terms we use. You explain what you mean by 'sacramentally centered,' and I'll try to explain what I mean by 'low Churchman.'"

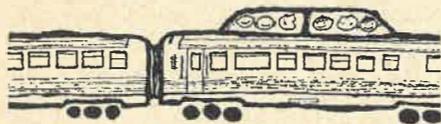
I don't suppose I did a very good job of explaining sacramental theology, but I told him as best I could what it meant to me to have available frequent Com-

munion, confession, unction of the sick, and so on. To my surprise, nothing I said seemed to disturb him. In fact, he finally said, "I'll buy your right to have these things. Maybe I'd like to have Morning Prayer more often - I love the Psalms - but I recognize that that seems to be a lost cause today. I don't want any part of confession myself, but the Prayer Book gives anyone who wants it the right to have it. Unction seems a little silly to me, but, again, that's in the Prayer Book. All I ask is not to have a lot of things jammed down my throat that I don't want."

I told John that I'd agree that none of these things were compulsory. Then I said, "You've seemed suspicious of Fr. Jones and his practices. Does that mean you felt he was using compulsion?"

"No," John replied, "but he kept moving in a high Church direction, and I always felt the next step would be compulsion. Then when we were picking a rector, I was really afraid we might get a wild man, so I set up a counter-pressure, not really expecting to get a low Churchman as rector, but hoping to prevent us from taking a priest who would go too far."

Strangely enough, in that luncheon discussion we never did get to talking about ceremonial. It was only on the club car



tonight that we discussed this subject - which was, after all, apparently what all the argument had been about in the first place.

And tonight, to our amazement, we found that neither John nor I was prepared to do battle for ceremonial one way or the other. He summed up our thinking fairly when he said, as we got ready to get off at the Oakburg station, "Okay, then, we both agree that we aren't looking for a certain kind of Church manners. What we are looking for is a good priest."

ACU CYCLE OF PRAYER

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

September

20. St. Mary's, Robinson, Ill.
21. St. John's, Shenandoah, Iowa; the Rev. Canon Fred D. Butler, Green Lake, Wis.; St. Matthew's Cathedral, Dallas, Texas; Church of Our Saviour, Placerville, Calif.
22. Christ, Riverdale-on-Hudson, N. Y.
23. Grace, Lake Providence, La.
24. St. Peter's, Woodbury Heights, N. J.
25. Madison Chapter A.C.U., Madison, Wis.; St. James', Port Daniel Centre, Quebec, Canada; the Rev. Donald C. Stuart, Ravens, N. Y.
26. St. Mark's, North Bellmore, N. Y.

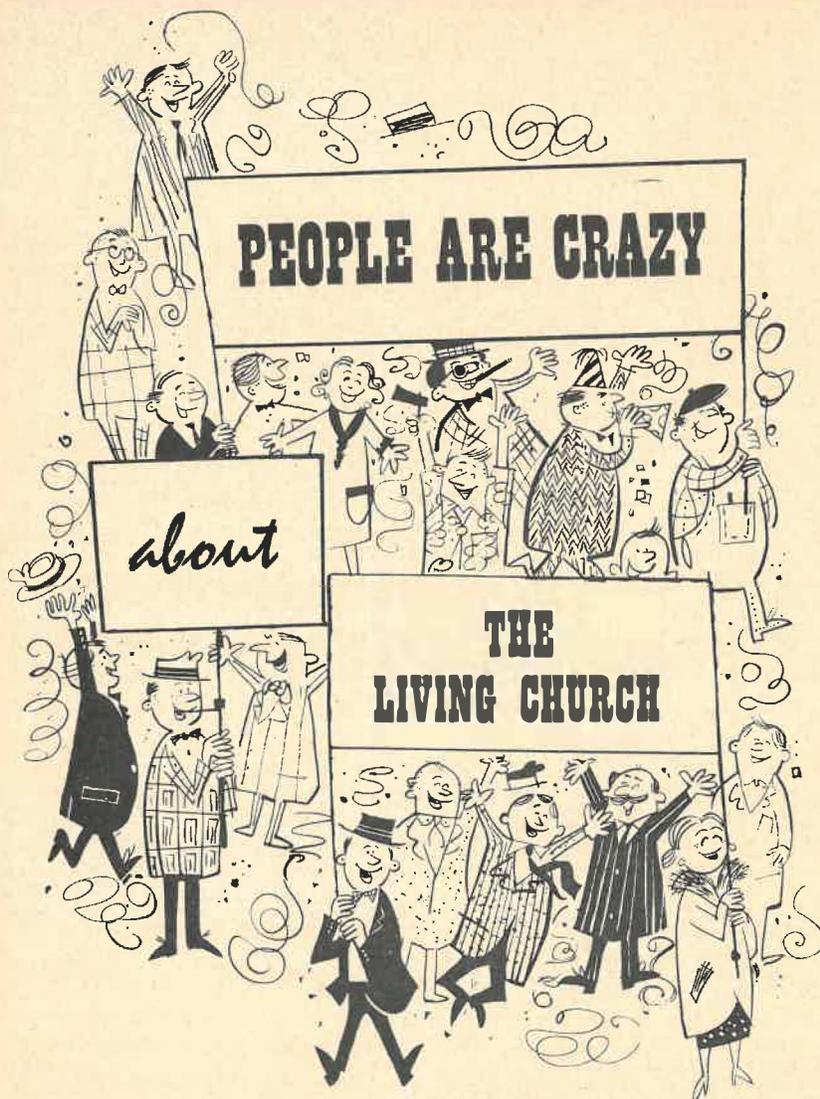
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sorts and conditions

SOMEWHERE in the many-volume corpus of literature about Pogo Possum, one of the characters is being cheered up by Porky, the dour porcupine. Life is gloomy, Porky admits, but "it ain't nowise permanent."

I AM reminded of this by an article in the August issue of *Coronet* offering the exciting prospect that our children may live to be 100 and our grandchildren may survive to age 150. The article refers, among other things, to the classical experiments on caterpillars which kept them in the caterpillar state indefinitely.

OF COURSE, the caterpillars attained their great age at the cost of the fulfillment of a caterpillar's way of life in wings, and in the other joys and sorrows of maturity. As far as the joys of immaturity are concerned, adults sometimes wish they were children again, but I don't know many children who want to stay below the age of adolescence.

WHAT particular part of your life span would you wish to prolong for 50 or 70 years? Or would you like to prolong every part about equally? Psychologically, I find that every year I live goes faster than the last. I remember summer days of childhood that lasted at least a month by comparison with the rush of my present days.

ALL IN ALL, while good health is a blessing, I don't see much benefit to mankind in doubling the normal life span. The effort to do so seems to me to be an attempt to postpone the part of life that nobody likes — the period of senility and the moment of death.

SO FAR, nobody has worked out a way to skip this part of life. In fact, much of the success of science so far has been in the area of prolonging senility and keeping the spark of life glowing fitfully in the dying. We are condemned to spend more time in the part of life we would like most to shorten.

BUT EVEN here, we can cheer ourselves with Porky's comment, "It ain't nowise permanent." Permanence belongs to another stage of our existence. It's too bad that we spend so much time trying to postpone arrival at that stage and so little time preparing ourselves to enjoy it to the full.

PETER DAY

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Thomas B. Aldrich, formerly assistant at St. Paul's Church, Peoria, Ill., is now vicar of St. Anskar's Church, Rockford, Ill.

St. Anskar's is a new mission. Services are being held in the Grange Hall at Millford and Gillford Rds. Mailing address: 1608 Larkspur Rd.

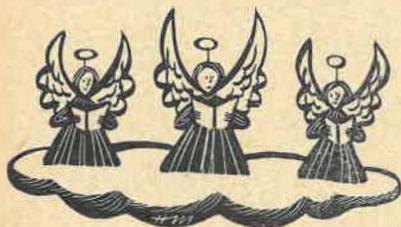
The Rev. Warren M. Cassell, formerly vicar of Christ Church, Zillah, Wash., is now rector of the Church of Our Merciful Saviour, Penns Grove, N. J. Address: 100 E. Maple Ave.

The Rev. Anthony G. Diffenbaugh, formerly rector of Emmanuel Church, Olathe, Kan., will on September 22 take charge of St. Peter's Church, Norfolk, Va.

The Rev. George P. Frysinger, perpetual deacon, formerly attached to the Bishop's staff in Dallas, Texas, is now vicar of St. Matthew's Church, Prosser, Wash.

The Rev. William G. Greenfield, formerly rector of the Church of the Nativity, Lewiston, Idaho, is now rector of St. Stephen's Church, Olean, N. Y. Address: 112 S. Clinton St.

The Rev. Robert Grumbine, formerly in charge of Epiphany Mission, Valdez, Alaska, is now in charge of St. Peter's-by-the-Sea, Sitka, Alaska,



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The Rev. John W. Herman, who formerly served St. John's Church, New Braunfels, Texas, is now chaplain resident at St. Luke's Episcopal Hospital, Houston. Address: 3013 Wroxtton Rd., Houston 5.

The Rev. John G. Hay, who formerly served St. Paul's Church, Virginia City, Mont., will be rector of St. James' Church, Dillon, Mont.

The Rev. Lawrence H. Larson, formerly assistant at St. Paul's Church, Cleveland Heights, Ohio, is now rector of St. Michael's Church, Ligonier, Pa.

The Rev. William M. Maxey, formerly assistant at Trinity Church, Asheville, N. C., is now rector of All Saints' Church, South Hill, Va., in charge of St. Andrew's, Baskerville, and Grace Church, Palmer Springs. Address: South Hill, Va.

The Rev. Charles R. McGinley, formerly assistant at St. Stephen's Church, Richmond, Va., is now rector of Emmanuel Church, Kempsville, Va.

The Rev. Samuel S. Odom, formerly rector of churches at Eastville, Bridgetown, and Cape Charles, Va., will on October 1 become curate at St. Stephen's Church, Sewickley, Pa.

The Rev. Henri B. Pickens, formerly curate at St. Martin's Church, Metairie, La., is now canon of the Cathedral of St. John the Evangelist, Spokane, Wash. Address: South 1115 Grand, Spokane 3, Wash.

The Rev. Samuel E. Purdy, formerly rector of St. Thomas' Church, Bath, N. Y., will be canon residentiary of the American Pro-Cathedral Church of the Holy Trinity, Paris, France.

In addition to his work as assistant to the dean of the parish, he will have charge of the youth program and also the chaplaincy service to Episcopallians at several American bases in the Paris area. Although he will arrive in France in time to attend the Convocation of the European Churches in Nice, September 22 and 23, the Rev. Mr.

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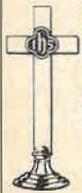
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LIVING CHURCH "SPECIALS"

FALL BOOK NUMBER — issue of October 4.
Timely, informative and important. Revealing
what is coming this fall in the publishing field;
special feature on good reading in the field
of religious books.

CHURCH ARMY NUMBER — issue of October 18.
A "special" on this evangelistic and mission-
ary society of laity.

Purdy will assume his duties at the cathedral
officially on October 1.

The Rev. Max E. Roberts, formerly associate
priest at St. Matthew's Cathedral, Dallas, is now
director of Christian education at Grace Chapel
Parish, Jacksonville, Fla. Fr. Roberts is also serv-
ing temporarily as headmaster of Grace Chapel
Parish Day School. Address: 3765 San Viscaya Dr.

The Rev. Ward R. Smith, formerly rector of
St. Andrew's Church, New Kensington, Pa., is
now rector of St. Stephen's Church, Wilkensburg,
Pa.

The Rev. Richard W. Turner, formerly assistant
at Trinity Church, Bristol, Conn., will serve St.
Andrew's Church, Polson, Mont. (He was previ-
ously reported as going to St. Paul's Church, Fort
Benton, Mont., but because of a change in plan,
the priest formerly at Polson, the Rev. Lindsay D.
Warren, will serve in Fort Benton.)

The Rev. William H. Wagner, formerly canon
of the Pro-Cathedral of the Holy Trinity, Paris,
will be on the staff of St. Bartholomew's Church,
New York.

Ordinations

Priests

Montana — By Bishop Sterling: On July 16,
the Rev. B. Shepard Crim, to be in charge of the
Virginia City, Mont., field.

Deacons

Long Island — By Bishop DeWolfe: On August
1, William F. Crosby, to be in charge of St.
David's Church, Cambria Heights, N. Y.

Newark — By Bishop Stark: On August 16,
Marshall E. Denkinger, curate, St. Peter's, Morris-
town, N. J.

Degrees Conferred

The Rev. Dr. Claude A. Beesley, rector of the
Church of the Good Shepherd, Wichita Falls,
Texas, received the honorary degree of doctor of
laws from Midwestern University, Wichita Falls,
recently.

Dr. Beesley, who teaches Greek at Midwestern
University, has received many medals and degrees
including the British War Service Medal, and an
earned degree of doctor of divinity. In 1939 he
became the first person in the United States to
pass the intermediate examination for the bache-
lor of science degree in economics in the Univer-
sity of London.

Bishop Bentley, vice-president of the National
Council and director of the Overseas Department,
received the honorary degree of doctor of humane
letters from St. Paul's University, Tokyo, in Au-
gust at a special convocation held in All Saints'
Chapel of the university.

Living Church Correspondents

Mrs. George G. Donnell, 6630 N. E. Mason, Port-
land 18, Ore., is now correspondent for the dioc-
ese of Oregon.

Armed Forces

Chaplain (Capt.) Richard T. Middleton, former-
ly addressed at Fort Lewis, Wash., may now be
addressed at HQ 1st B.G., 31st Inf., APO 7, San
Francisco.

Births

Chaplain and Mrs. Donald O. Chilton of Shep-
pard Air Force Base, Texas, announced the birth
of their third daughter, Megon Elizabeth, on
July 22.

Bishop and Mrs. Gordon announced the birth of
a daughter, Anna Clark, on July 1 in Fairbanks,
Alaska. Anna's father is the Bishop of Alaska.

The Rev. Richard E. Trask and Mrs. Trask, of
Laurel Springs and Clementon, N. J., announced
the birth of their second child, Margaret Rebecca,
on August 3.

Missionaries

Several missionaries recently returned to their
overseas work after furlough. The Rev. Lee W.
Stratman returned to Alaska, the Rev. Kenneth
T. Cosby, to Hawaii, the Rev. George C. Harris
to the Philippines, and Deaconess Evelyn M. Ash-
croft to the Philippines.

The National Council's Overseas Department also

reported the appointment of the Rev. Albert N.
Roberts, Jr. as a new missionary. He left the
United States in the middle of August to take up
work in Montenegro, Southern Brazil. His father
served as a missionary in Brazil from 1924 to
1950.

Other Changes

The Rev. Richard C. Bailey, rector of All Saints'
Church, Rehoboth Beach, Del., was recently elected
to the board of directors of the Rehoboth Beach
Art League.

The Rev. Martin Caldwell, rector of Emmanuel
Church, Southern Pines, N. C., is now also exec-
utive director of the Moore County, N. C., Alco-
holic Educational Administration.

Mr. Clifford Horton, formerly executive director
of the Seamen's Church Institute of Los Angeles,

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 education Tues 8; Penance Fri 7 to 8 & by appt

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ST. PAUL'S-on-the-Green
 Rev. Anthony P. Treasure, r
 Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
 3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
 day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
 HD 8:30; C Sat 5-6

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 C Sat 5-5:30

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 EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

KEY—Light face type denotes AM, black face
 PM; add, address; anno, announced; AC, Ante-
 Communion; appt, appointment; B, Benediction;
 C, Confessions; Cho., Choral; Ch S, Church
 School; c, curate; d, deacon; d. r. e., director of
 religious education; EP, Evening Prayer; Eu,
 Eucharist; Ev, Evensong; ex, except; 1S, first
 Sunday; HC, Holy Communion; HD, Holy Days;
 HH, Holy Hour; Instr, Instructions; Int, Inter-
 ceptions; Lit, Litany; Mat, Matins; MP, Morning
 Prayer; P, Penance; r, rector; r-em, rector-
 emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
 tions; V, Vespers; v, vicar; YPF, Young People's
 Fellowship.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
 1313 Esplanade Ave., Rev. L. A. Parker, M.A., r-em
 Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
 Rev. Osborne Littleford, r; Rev. Frank MacD.
 Spindler, c; Rev. E. Maurice Pearce, d
 Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets
 Rev. MacAllister Ellis, Rev. Donald L. Davis
 Sun: Masses 7, 8, 9:30; Daily 7, 9:30; C Sat
 5:30-6:30, 7:30-8:30

OLD ST. PAUL'S Charles St. at Saratoga
 Rev. F. W. Kates, r; Rev. A. N. Redding, c
 Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
 12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
 Revs. S. Emerson, T. J. Hayden, R. T. Loring
 Sun 7:30, 9 (sung), 11 MP, HC & Ser; Daily 7
 ex Sat 8:30; C Sat 5, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
 Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
 Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
 415 W. 13th St.
 Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden,
 canon
 Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

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

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
 Rev. James Brice Clark, r
 Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
 Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
 Sun: Masses 8 & 10 (Sung); Daily 7, Thurs 10;
 C: Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
 Rev. George F. French, r
 Sun 7:30, 10:45; Wed 7:30; Thurs & Hd 10;
 C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
 Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
 Rev. Terence J. Finlay, D.D., r
 8, 9:30 HC, 11 M. Service & Ser; Weekdays HC
 Tues 12:10; Wed & Saints' Days 8; Thurs 12:10;
 EP Tues & Thurs 5:45. Church open daily for prayer.

HEAVENLY REST

5th Ave. at 90th Street
 Rev. John Ellis Large, D.D.
 Sun HC 9, MP & Ser 11; Thurs HC & Healing
 Service 12; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
 46th St. between 6th and 7th Aves.
 Sun: Low Masses 7, 9, High Mass 11; B 8
 Weekdays: Low Masses 7, 8; Wed 9:30; Fri 12:10;
 C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION

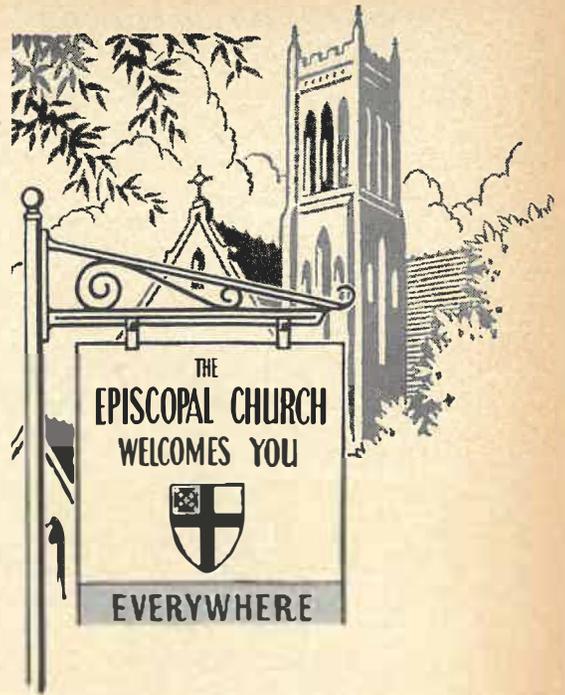
115 East 74th
 Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c;
 Rev. C. O. Moore, c
 Sun Masses: 8, 9:15 & 11 (Sol); Daily 7:30 ex Sat;
 Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat
 HC 8; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
 Rev. Bernard C. Newman, S.T.D., v
 Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
 Sat HC 8; C Fri 4:30 & by appt



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

ST. PAUL'S CHAPEL Broadway & Fulton St.
 Rev. Robert C. Hunsicker, v
 Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
 (Thurs also at 7:30) 12:05 ex Sat; Int & Bible
 Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
 appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
 Rev. Robert R. Spears, Jr., v
 Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
 MP 9, EP 5:30, Sat 5, Int 12 noon; C 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

292 Henry St.
 Rev. C. Kilmier Myers, S.T.D., v
 Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
 HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
 Rev. C. Kilmier Myers, v; Rev. Wm. A. Wendt, p-in-c
 Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
 ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
 Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,
 B.D., c
 Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
 9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
 3rd), MP (2nd & 4th)

MOREHEAD CITY, N. C.

ST. ANDREW'S Rev. E. Guthrie Brown, r
 Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S) HD HC
 11 (as anno)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
 6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
 Rev. Walter F. Hendricks, Jr., r
 Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
 daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st
 Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. CLEMENT'S 1501 32nd Ave. So.
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 Sun HC 8 & 11; Tues 7; Thurs & HD 9; C Sat 7-8

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is now assistant secretary in the Division of Domestic Missions and Church Expansion of the National Council.

The Rev. Spaulding W. Howe, Jr., vicar of Trinity Church, Oroville, Wash., has exchanged cures for nine months with the Rev. C. G. C. Robertson, rural dean of South Grantham, Harlaxton Rectory, Grantham, Lines, England.

Women

Miss Jean Leeper, formerly at St. Luke's Parish, Minneapolis, is now on the staff of All Saints' Parish, 10 Irving St., Worcester, Mass.

Layworkers

Mr. John D. Alfriend, a student at VTS, is now lay minister at St. James' Church, Boynton, Va., Christ Church, Boynton, and St. Timothy's Church, Clarksville.

The Rev. Mark Becton, a former Methodist minister, is now serving as lay assistant in the diocese of Southern Virginia in the Powhatan-Amelia field.

Resignations

The Rev. Herbert J. Dowling, rector of St. Matthew's Church, Jamestown, R. I., has retired because of permanent disability. He and Mrs. Dowling will reside at 17 Thurston St., Riverside, R. I.

The Rev. Vincent F. Pottle has retired as vice-dean of the Philadelphia Divinity School and may now be addressed at 421 N. Duke St., Lancaster, Pa.

The Rev. William J. Woon, rector of St. Stephen's Church, Port Washington, L. I., N. Y., for the past 27 years, has retired. Address: 114 Devon Dr., Falls Church, Va.

The Rev. Mark I. Young, formerly curate of the Church of St. John the Evangelist, Flossmoor, Ill., is now a postulant in the Order of the Holy Cross, West Park, N. Y.

Engagements

Mrs. William Pruden Smith of Asheville, N. C., recently announced the engagement of her daughter Katherine to the Rev. Richard Rodney Kirk, vicar of the Church of the Epiphany, Newton, N. C.

Marriages

Miss Leta Susan Corpening, niece of the late Rev. Samuel Stroup of Hickory, N. C., was married on August 21 to Mr. Jack Leslie Kelley. The

wedding took place on the 100th anniversary of the consecration of Calvary Church, Fletcher, N. C., and the bride's gown was in the style of a hundred years ago.

Changes of Address

The Rt. Rev. Benito Cabanban, Suffragan of the Philippines, formerly addressed at Holy Trinity Church, Zamboanga City, where he was rector, may now be addressed at 1230 Gral. Luna, Box 655, Manila.

The Rev. William J. Lydecker, who recently began work at St. George's Church, Almirante, Bocas del Toro, R. P., may be addressed c/o Chirigui Land Co., Almirante, Bocas del Toro, Republic of Panama.

The Rev. Arthur W. Rudolph, who is serving the Church of the Redeemer, Los Angeles, has had a change of address from Los Angeles to 239 W. Hammel St., Monterey Park, Calif.

Diocesan Positions

The Very Rev. Conrad L. Kimbrough, rector of St. Augustine's Church, Rhinelander, Wis., is now also rural dean of the Wisconsin Valley convocation of the diocese of Fond du Lac.

DEATHS

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

The Rev. George Arthur Peters Jewell, retired priest of the diocese of Kentucky, died July 25th, in Panama City, Fla.

He was ordained to the priesthood in 1930, and served parishes in Indiana, Ohio, and Kentucky. From 1944 until his retirement in 1947, the Rev. Mr. Jewell was rector of Grace Church, Hopkinsville, Ky.

William Walker Kennedy, assistant clerk of the vestry of St. Thomas Church, New York, N. Y., died August 17th. He was 57.

Mr. Kennedy was a partner in the New York Stock Exchange firm of W. E. Burnet and Co. He also served on the board of managers of the New York Protestant Episcopal City Mission Society, and was chairman of the society's Elko Lake Camps and finance committees. Mr. Kennedy was a director of St. Luke's Home for Aged

Women, and the Edgewater Crèche and Rethmore Home, an institution for the care of children. Surviving are his wife, Frances L. Kennedy; a daughter, Mrs. William W. Bianchi; a stepson, J. Birt Kennedy; and four grandchildren.

Anna Smith, widow of the Rev. William O. Smith, Jr., died at her home in Towson, Md., just three weeks after the death of her husband. Both Mrs. Smith and her husband were 78 years of age.

The Rev. Mr. Smith was priested in 1914, and served the Church of the Good Shepherd, Ruxton, Md., from 1914 until his retirement in 1949.

Mrs. Smith was born in Easton, Md. She resided in Baltimore or Baltimore County most of her life.

The Smiths are survived by a daughter, Mrs. Bernard V. Schloss, of Stevenson, Md.

Arthur Vall Spinosa, son of one of the early Episcopal ministers sent to Puerto Rico from St. Augustine's College, England, died August 17th, at the age of 79.

Mr. Vall Spinosa was born in Ponce, Puerto Rico. He was educated at Burlington Academy, Burlington, N. J., Lehigh University, and Kenyon College.

At the time of his death, he was a member of Trinity Church, Parkersburg, W. Va., and had served the church as a vestryman and treasurer.

Survivors include a son, the Rev. Arthur A. Vall-Spinosa, rector of St. Thomas Church, Medina, Wash.; two daughters, Mrs. F. O. Northrup and Mrs. Dean Cochran; one sister, Mrs. T. T. Thomas; and ten grandchildren.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

September

20. Polynesia, Pacific
21. Portsmouth, England
22. Pretoria, South Africa
23. Puerto Rico, and Virgin Islands
24. Qu'Appelle, Canada
25. Quebec, Canada
26. Quincy, U.S.A.

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ASSISTANT to share all priestly duties in suburban parish requiring the energy and talents of two clergy. New Jersey. Reply Box T-341.*

RETIRED COUPLE — general handyman and custodian for Church Camp. Wife to supervise kitchen and housing. Reply Box D-342.*

WANTED—SINGLE PRIEST for diocesan office secretarial work, bookkeeping, typing, mimeographing and general office work. Reply Box E-337*.

WANTED — PARISH SECRETARY for large mid-western parish. Reply, stating qualifications and desired salary, to Box J-336*.

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RECTOR, excellent references, seeks parish. Reply Box L-344.*

PRIEST AVAILABLE for opening as rector or vicar. Reply Box H-338*.

PRIEST, six years' experience same church. Excellent record, highest references. Good preacher and organizer. Bored. Desires city parish. Married. Not interested in curacy. Reply Box J-345.*

PRIEST — Th.M., eight years in parish ministry, desires change to teaching field. Qualified in Greek, Latin, French, English and History. Reply Box M-339.*

RETREATS

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

*In care of **The Living Church**, Milwaukee 2, Wis.

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