

# The Living CHURCH

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January 14, 1962

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Skiers leave  
the Church of  
St. Francis  
of the Birds,  
St. Sauveur,  
Quebec, after  
services [p. 8].

Canada Wide Photo

**Negotiation or Exploration?** [page 10]

# LETTERS

(Most letters are abridged by the editors.)

## Will to Endure

I am greatly surprised by your editorial "Logical Fallout" in *THE LIVING CHURCH* of December 3d. It surely is true that "before any bombs can fall, the nuclear war . . . has created some miscellaneous, and in some cases perhaps lethal, debris." But I believe that most of this debris is the result of the hysterical advocacy of private bomb shelters.

The idea that building of fallout shelters will increase the chance of nuclear warfare is not in the nature of superstition nor the old idea that "if we ignore it, maybe it will go away." The reason is very simple and is given by Norman Cousins\* when he quotes the position of the emphatic advocates of shelters; viz. "A nation-wide shelter building program is the best evidence we can give them that the American people have the will to fight and endure a nuclear war." The psychology of those who build fallout shelters is that nuclear war is endurable. The efforts for peace may then be advisable, but they are no longer considered as being absolutely necessary. And in the present condition of the world, nothing will save us but an absolutely all out effort for peace.

And those who oppose the present hysteria for shelters do not hold that it is necessarily "wrong to attempt to save one's life," but only wrong if the effort results in the denial

of the Christian virtue of compassion, and the release of cruelty and hatred. There have been many advocates of the policy of shooting one's neighbor if he attempts to share one's shelter. Even the priest and the Levite would have been horrified at the idea of going that far.

The trouble with the shelter program is that it tends to promote the feeling that physical survival is the highest good. In so doing it tumbles down all Christian ideals, and in fact all decent ideals of any kind.

F. BRUCE GERHARD

Summit, N. J.

## Two Sides

May I congratulate you for giving space to Eugene Goeb's article, in your December 17th issue? I hope you will always adhere to that concept of old-fashioned liberalism that believes both sides of every question should be heard.

(Rev.) JACK D. PARKER

Rector, St. Gregory's Church

Deerfield, Ill.

## Full Pews

I merely wish to tell you how much I enjoyed the four penetrating Advent meditations by the Rev. Marion L. Matics [L. C., December 3d, 10th, 17th, and 24th]. As I read them I thought more than once that if he preaches the way he writes his church has no empty pews. Yet, on the other hand—and I imagine I am not alone in this—I wondered if we really tried to preach the message of the old prophets and the Gospel's

"Bad" News how full our churches would be. Perhaps this would be good, for we need always to bear in mind that we are not engaged in popularity contests.

At any rate, keep such articles coming!

(Rev.) HAROLD D. CHASE, JR.

Rector, Christ Church

Needham, Mass.

## Red Continues

It was an unpleasant surprise to find that the color for the 30th of January has been changed from red to green in the 1962 *Ordo Kalendar*. I wonder what prompted the publishers of our Church calendars to downgrade the person who not only died a martyr for our Church but who, single-handed, saved the Anglican Faith for future generations. For it was for the Church more than anything that King Charles I gave his life rather than compromise the Church of England into a Protestant sect. It seems a very shabby way to treat our great benefactor after having quite properly honored in recent years the noble sacrifice of Saint Charles the Martyr as a red-letter day.

It was also a shocking discovery to learn that the "English Churchman's *Kalendar*" for 1961 had no mention whatever of King Charles' name on the 30th of January. I call this the rankest sort of ingratitude.

For my own part out of loyalty to the great protector of our Church I shall continue to wear the red vestments on January 30th.

(Rev.) ROBERT LEWIS WEIS

Rector, St. Thomas Church

Providence, R. I.

\**The Saturday Review*, November 4, 1961

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# The Living Church

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

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## SPECIAL FEATURE

The Skiers' Church      Agnes Markle 8

## THINGS TO COME

### January

- 14. Second Sunday after Epiphany
- 21. Third Sunday after Epiphany
- 25. Conversion of St. Paul
- 28. Fourth Sunday after Epiphany
- Theological Education Sunday
- Girls' Friendly Society Week

### February

- 2. The Purification
- 4. Fifth Sunday after Epiphany
- 11. Sixth Sunday after Epiphany
- 18. Septuagesima
- 24. St. Matthias
- 25. Sexagesima

### March

- 4. Quinquagesima
- 7. Ash Wednesday

**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.

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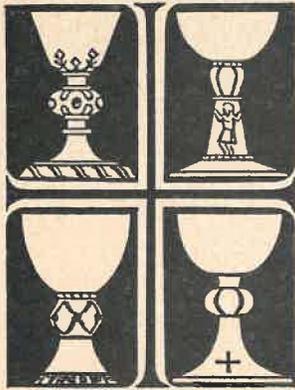
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# BOOKS

## Art, a Barometer

**ART AND THE MESSAGE OF  
THE CHURCH.** By **Walter L. Nathan.**  
Westminster Press. Pp. 208. \$5.

This is a first-class book on art in the service of religion. The introductory chapter on the spiritual foundations of the arts is superb. The section on the Problem of Form is a brilliant explanation of what for the layman is a most difficult problem.

Nothing could make the point clearer than the following quotation:

"God created the universe by the act of giving form to the formless. Similarly, man's creative power, on his incomparably lesser scale, reveals itself in his ability to single out an observation or truth and, by forming it, to endow it with existence. Thoughts come and go, leaving only faint traces of their passing like atomic particles in a cloud chamber, but the thought that has crystallized into form lives on with an independent, almost indestructible, life of its own. . . ." "Form and expression are not opposites, as is sometimes asserted. Unless form is expressive, it remains empty; without form, on the other hand, expression is incoherent and evaporates."

Dr. Nathan\* was fully aware that "art is a barometer of the pressure systems of an age." Thus his handling of the artistic heritage of Christians is brilliantly done. His fine spirit and his vast knowledge in the field of the history of art make this rather brief covering of a vast field both exciting and informative. His section on the Function of Christian Art is catholic and well thought through. The chapter on the scope and limits of Christian art is challenging and, although one may not agree with the conclusion, one will have had to do a lot of thinking to find out why he disagrees. The final chapter, The Task of the Churches, is an exhortation to imagination and integrity.

Dr. Nathan was a profoundly sincere and well informed Christian, both unmistakably German and unmistakably Protestant in his outlook, but by this very fact, he was trapped into all the hopeless anomalies one encounters in trying to divide Christians into Catholics and Protestants. It is a tempting short cut but always has to end up with the rather confusing notion that St. Bernard and St. Philip Neri were Protestants. It leads also and inevitably to the absurd notion that the doctrine of transubstantiation "was formally established by the fourth Lateran Council of 1215, and remains the cornerstone of the Roman Catholic

\*Dr. Nathan, who died May 19, 1961, was for about 12 years a regular contributor to THE LIVING CHURCH in a column, "Religion in Art."

and Orthodox liturgies." There are other errors which arise from failures to understand the theology behind various artistic expressions through the ages.

Some of the judgments are sweeping — as for example the statement that Rembrandt is the greatest religious painter of all time. Some of the exclusions are harder to account for than the inclusions. To do an important book, which this book is, on such a subject and never mention Duccio is simply astonishing. There are some of the touches of the contradictions which any brilliant lecturer almost inevitably falls into. At one point, he says that no painter or sculptor of the 17th and 18th centuries can rank with Bach, Handel, Mozart, or Beethoven. In another place, he says that William Blake's "Ascension of Christ" is one of the most inspired and inspiring versions of this difficult subject in Christian art. Later on he says even more about Blake's greatness. Beethoven was born in 1770 and died in 1827; William Blake was born in 1757 and died in 1827!

These criticisms have been added neither in the interest of proving that I read the book nor in the interest of demonstrating some supposed superiority, but rather because clergymen or Church school teachers using this book for a study book (which they could do with profit) ought to be aware of these few faults well in advance. It is a good book, however.

EDWARD N. WEST

## Books Received

**MUSLIM DEVOTIONS.** A study of Prayer-Manuals in Common Use. By Constance E. Padwick. London: S.P.C.K., 1961. Greenwich, Conn.: Seabury Press, 1961. Pp. xxix, 313. \$7.

**THE PASTOR: THE MAN AND HIS MINISTRY.** By Ilion T. Jones. Westminster Press, 1961. Pp. 158. \$3.50.

**THE FLEEING FOLLOWER.** By Paul Hoffmann. Translated by Bernhard H. J. Habel. Augsburg Publishing House. Pp. 144. \$3.

**WHAT IS THE CHURCH?** By André de Bovis, S. J. Translated from the French by R. F. Trevett. Hawthorn Books, 1961. Pp. 155. \$3.50. (Volume 48, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**WHAT IS THE CHRISTIAN LIFE?** By P. A. Liégé, O. P. Translated from the French by A. Manson. Hawthorn Books, 1961. Pp. 143. \$3.50. (Volume 56, Twentieth Century Encyclopedia of [Roman] Catholicism.)

## ACU CYCLE OF PRAYER

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

### January

14. St. Stephen's, Miami, Fla.
15. Grace, Lake Providence, La.
16. St. James', South Charleston, W. Va.
17. St. Andrew's, Denver, Colo.; Church of St. Michael and All Angels, Cincinnati, Ohio
18. St. Barnabas', Burlington, N. J.
19. St. Michael's, Hugo, Colo.
20. Codrington College, Barbados, B. W. I.

# Opinion Poll

(fiction)

by Bill Andrews

January 10, 1962. The rector once told me that as junior warden I should be specially alert to learn and relay to him the mind of the parish.

In preparation for our upcoming annual parish meeting, I've been dutifully seeking to carry out the rector's instruction. I've made it a point ever since Christmas to expose myself to parishioners' ideas.

Here are typical opinions:

"I think the curate is a doll." (A 15-year-old female.)

"The new church building is a ridiculous extravagance. I think you ought to cut the costs by 40%." (Male, 68, 1960 income tax of \$38,000.)

"Oh, I think St. Martha's is just fine. Not a complaint in the world! No, sir, just keep things the way they are, and I'll be happy." (Male, 36, confirmed at 14, a regular Churchgoer—every Christmas and Easter.)

"The rector is obviously a Communist." (Female, 72, with political views 10 degrees to the right of the John Birch Society.)

"The curate's sermons are too long and too academic." (Male, 39, philosophy professor at the local college.)

"The rector is a right guy and a genius." (Male, 49, alcoholic in his second year of sobriety, a mainstay of the local Alcoholics Anonymous chapter.)

"The rector, for all his liberal talk, is a reactionary and, objectively, a warmonger." (Female, 19, secretary of the local chapter of Fair Play for Cuba.)

"I don't know why everybody always has to talk about money all the time." (Female, 59, 1961 pledge of 50¢ per week.)

"Fr. Carter is a saint." (Unanimous opinion of a married couple, 32 and 30, who withdrew a divorce action six months ago.)

"There are too many outsiders at St. Martha's this day. Now when Fr. Jones was rector. . . ." (Male, 62, lifelong member of St. Martha's.)

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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Receipts Nos. 3593-3595, Dec. 15-26, 1961 ..... 516.00

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"St. Martha's is a cold parish. We've been coming for two years, and most people never speak to us." (Female, 34, in-migrant from Tennessee, and a woman of intelligence.)

"I don't see why we can't go back to the 1916 Hymnal." (Female, former parish choir director, age something up from 75.)

"The rector's sermons are often a real invasion of the individual's right to think and do what his conscience tells him is right." (Male, 55.)

"The Sunday school is a mess." (Female, 28, explaining why she won't take training to become a Sunday school teacher.)

"Fr. Carter is a snob. All he wants to do is play footsie with the country club set." (Male, 22, former acolyte.)

"That man, Carter! Do you know that the day we had the silver tea for the Arbuthnot Home for Wayward Girls, after I'd worked my fingers to the bone and gotten just everybody there—Mrs. Bay, and Mrs. Lort, and even Mrs. Parquist-Haven—that priest called me up at

the last minute and said something had come up which made it impossible to attend. And I found out later that he actually chose to spend the afternoon in the police court with the Kowalski boy,



who had stolen something. I tell you, he simply won't do as rector of St. Martha's and the vestry ought to ask for his resignation." (Female, 45, *nouveau-riche*, very *nouveau* and very *riche*.)

I carefully noted all these remarks down and took them to Fr. Carter. He read them over without comment, but, when I got home, I found scrawled at the bottom of the sheet of paper these words, "The rector is a pretty poor stick of a parson, but he loves his people and most of the time he does try hard to be God's man!" (Male, 34, rector of St. Martha's parish.)"

## FROM THE TENTH PEW BACK

# Who Left the Book of Instructions

## on the Top Shelf?

by Robert W. Crane

I can't tell you when and where I started to read the Bible. But I strongly suspect that my wife deliberately left her copy around, together with *Forward Day by Day*, where I could find them. Anyway, in our house we now have two copies of *Forward*, as well as the Bible in both the King James and Revised Standard versions.

You will note that I didn't say "read the Bible daily," when I opened these remarks—but I am current. I am wont to cheat a little and read tomorrow's passage and possibly that of the day after, too. This does not mean that I miss a few days, for I may have to read both passage and commentary a couple of times before it gets over. (As an added dividend, *Forward* also acts as a calendar and tells me what day of the Church year it is.) I may even read the Collect, Epistle and Gospel for the day as well.

Those of you who, as I, wake up at the crack of dawn may find these few minutes, with the rest of the house asleep, an excellent time to devote to this study. It is remarkable how few interruptions there are at six in the morning.

As an example of new thinking for me, we had, not too long ago, an entire

series on Isaiah. I don't think I would have ever read Isaiah of my own inclination, but I'm glad I did. The more I read of the Old Testament the more I realize how important it was to the Church of Christ's day, and is to the Church we have today.

If you are looking for answers to your problems, I do not think you'll find them by the daily use of the Bible. But I will say this, that these daily short excursions into God's Word have helped me with my own perspective on daily living.

Anyway, I took the book of instructions down from the top shelf.

## 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.

### January

14. The Church of the Province of West Africa
15. The Church of the Province of Central Africa
16. The Jerusalem Archbishopric
17. The Church of the Province of East Africa
18. The Church of Uganda and Ruanda-Urundi
19. Advisory Council on Missionary Strategy
20. Aberdeen and Orkney, Scotland

# The Living Church

Second Sunday after Epiphany  
January 14, 1962

For 83 Years:

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

## DISASTERS

### Smoke in the Morning

Francine Black Elk, 13, was awakened by smoke early in the morning of December 30th, and roused the family of the Rev. Andrew Weston of Eagle Butte, S. D., in time for them to get out of the burning house. Francine took two-year-old Michael Stephen from the house, and Mrs. Weston carried Myrna Fay, 6. Everett ("Sandy"), 14, escaped without assistance.

Francine is an Indian girl from the Pine Ridge reservation who is living with the Westons. The fire, possibly of electrical origin, started in her basement apartment, and caused at least \$5,000 worth of damage to the house, according to an estimate by Fr. Weston.

The Westons were given the use of the recently-vacated parsonage of the local Congregational church while their own house was unusable.

Fr. Weston, who is superintending presbyter for the Cheyenne River Mission, said that many people have been very helpful to him and his family in providing clothing, bedding, funds, and other necessary things, and in helping to clean up the debris of the fire. "So many good things have happened," he said.

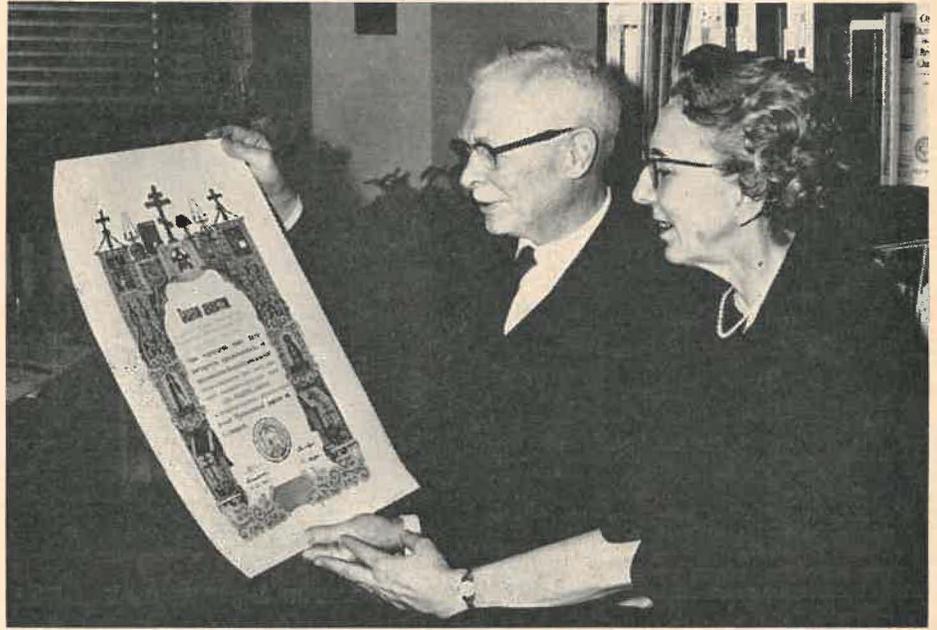
## LAYMEN

### Congratulations

A message from Archbishop Nikodim, who heads the Russian Church's department of foreign Church affairs, was read at a testimonial dinner to Dr. Paul B. Anderson, marking his retirement from the International Committee of the Young Men's Christian Association of the United States and Canada [L.C., January 7th].

The dinner for Dr. Anderson, who is an associate editor of *THE LIVING CHURCH*, was held at the Statler Hilton Hotel, in New York City, on December 28, 1961.

"Fulfilling my sincere desire and present duty," Archbishop Nikodim wrote, "I am greeting on behalf of the Russian Orthodox Church Dr. Paul B. Anderson, eminent YMCA official for 40 fruitful years, whose work, knowledge, and friendly attitude toward our Church we had the privilege to appreciate for such a long time. We wish him long life and most



Dr. Anderson and his wife examine testimonial scroll from Metropolitan Leonty.

successful work with the National Council of Churches for the benefit of Christianity."

Dr. Anderson has agreed to become, on a part-time basis, a consultant to the NCC on the Orthodox Churches and on international relations, the latter particularly as regards the Soviet Union, Eastern Europe, and China. He will retain responsibilities, as a volunteer, for the YMCA world service policy study and on the Y's East-West committee.

Another congratulatory message was sent by Metropolitan Leonty, head of the Russian Orthodox Greek Catholic Church of America. It was in the form of a scroll citing Dr. Anderson for his "outstanding work on behalf of the Orthodox Church in America." [RNS]

## WASHINGTON

### President's Widow Dies

Edith Bolling Galt Wilson, widow of the late Thomas Woodrow Wilson, 28th President of the United States, died in Washington, D. C., on December 28, 1961.

She was buried, on January 1st, in a crypt in Washington Cathedral, near the burial place of her husband. Funeral services were conducted by the Very Rev.

Francis B. Sayre, Jr., dean of the cathedral and a grandchild of the late President Wilson, and by the Rev. Malcolm Marshall, rector of St. Margaret's Church, Washington, where Mrs. Wilson was a communicant.

## MICHIGAN

### Episcopal Sabbatical

Bishop Emrich of Michigan plans to start a sabbatical trip this month. An eight-month leave of absence was granted by the 1961 diocesan convention to mark Bishop Emrich's 15 years of service in Michigan.

"It has been a good, hard 15 years of constantly preaching, writing, and planning," said the bishop, "and the primary purpose of the leave is to give me time and opportunity for rest and study, and to permit me to come back for another good, hard 15 years."

The bishop, who plans to include a trip to Europe in his sabbatical, will deliver the graduation address to the senior class of the University of Michigan, in Ann Arbor, before going to London, England, with his wife.

"The first part of our European stay," said the bishop, "will be spent visiting and working in U.S. Army installations and

American churches in Europe. These engagements are intended to help Bishop Bayne in his heavy work, and to provide Confirmation in the Army camps."

In March and April Bishop Emrich will be working at two conferences in the Bavarian city of Berchtesgaden. The first conference is for all Protestant, Episcopal, and Orthodox chaplains and lay leaders in the Armed Forces in Europe. The second conference is for Anglican clergy and lay leaders.

Bishop Emrich went on to say, "I plan to study and write every morning that I am away. As a member of the Joint Commission on Approaches to Unity, I will have the responsibility of visiting many individuals on the Continent and in the Church of England. I will be visiting friends in England, and learning as much as possible about the work done there. At Easter Mrs. Emrich and I will be making a retreat at Lee Abbey, a Church of England retreat center in North Devon."

The executive council of the diocese of Michigan has designated Bishop Crowley, Suffragan of Michigan, as ecclesiastical authority in the diocese during Bishop Emrich's absence.

#### LAYMEN

### Seven Pounds of Braille

Robert K. Peters of Christ Church, Tyler, Texas, a blind, 20-year-old lay reader of the diocese of Texas, has embossed the complete Book of Common Prayer in Braille.

The *Texas Churchman*, in reporting the accomplishment, suggested that Mr. Peters' copy may be the world's only complete Braille edition of the Prayer Book.

Mr. Peters has been blind since an accident destroyed his one remaining eye when he was 13. Glaucoma had forced the removal of his other eye at the age of three months.

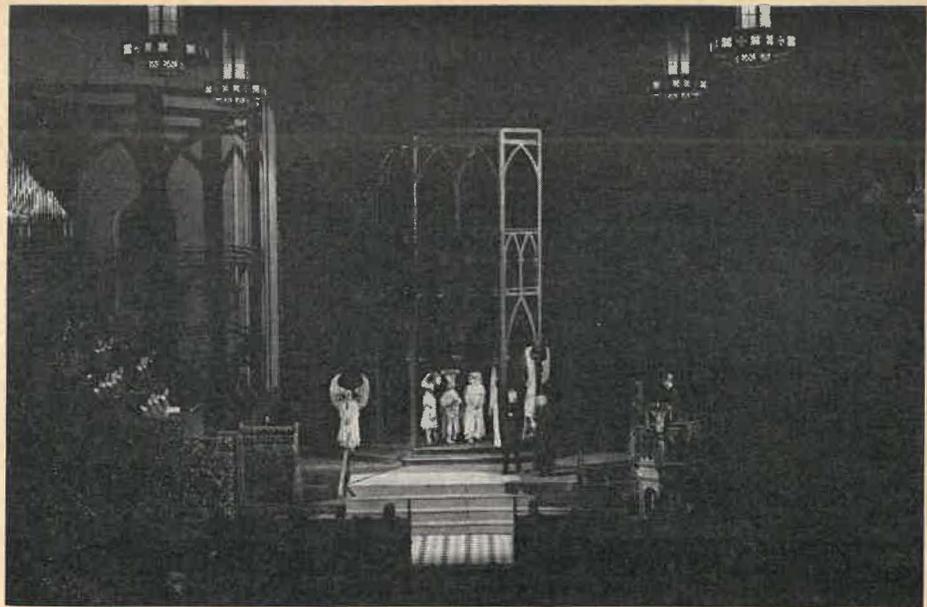
The Braille Prayer Book contains 950 pages and weighs seven pounds. Mr. Peters transcribed it on an embossing machine after members of his family had recorded the material on tape. Materials for the book cost about \$50. The completed work is insured for \$1,200.

#### NEW YORK

### Doctor in the House

A Nativity play commissioned to help St. George's Church, New York City, celebrate its 150th anniversary was presented in the chancel of the church last month.

*The Curate's Play*, written by Nathaniel Banks, was performed by a professional cast. It tells of a poor woman, in labor, who comes to the door of the church during the enactment of Nativity



Dick Hanley

Nativity play at St. George's: More than sentiment.

scenes by parish children. The curate admits the woman and asks for a doctor, whereupon a man rises from the congregation and goes to the chancel to attend the woman. A woman in the congregation offers her fur coat as a covering for the woman in labor, and another woman rises from the congregation, protests the unseemly proceedings, and stalks out of the church.

Scenery and costumes for the play were designed by Peter Wexler. Malcolm Black was the director.

"Nativity pageants," wrote the Rev. Edward O. Miller, rector of St. George's, in telling of the play, "have flourished since St. Francis of Assisi is reputed to have set up the first crèche at Greccio in 1223. Medieval miracle and morality plays forced Everyman to reexamine the implications of religion. What difference does Christ make in each generation? What if He had not been born? Is the angels' message more than sentimental song?"

#### WEST INDIES

### Commonwealth Comment

The Most Rev. Alan J. Knight, Archbishop of the West Indies, recently criticized as "most deplorable" a bill introduced in the British Parliament to control immigration from British Commonwealth countries. He called it "an example of doing the wrong thing in the wrong and worst possible time."

Writing in the Guiana diocesan bulletin, Bishop Knight, who is also bishop of Guiana, said that even a limited restriction on immigration from the Commonwealth countries would be wrong.

He said he believed the British plan was based on a hastily taken decision to pacify a vociferous but small and ill-informed section of public opinion con-

cerned over the difficulty of finding jobs for the newcomers.

"If the British government," he added, "is truly concerned about the welfare of immigrants, it could have consulted the governments of several Commonwealth territories over the problem of employment for immigrants into Britain." [RNS]

#### JAPAN

### On the Air

Paul Rusch, director of Kiyosato Educational Experiment Project (KEEP) and associate editor of *THE LIVING CHURCH*, was guest of honor on the Japanese television program, "Here Tolls the Bell," on Christmas night.

The program, which is somewhat similar to the American "This is Your Life," introduced Dr. Rusch to the Japanese people, and brought together groups of people who had been associated with him in the past. Dr. Rusch met a group of university graduates to whom he had taught English, and in honor of his birthday (which was on November 25th) some kindergarten children from a KEEP outreach station sang "Happy Birthday" and presented him with flowers. The Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokai (Holy Catholic Church in Japan), Dr. Masatoshi Matsushita, president of St. Paul's (Rikkyo) University, Tokyo, and Dr. Hiroto-shi Hashimoto, director of St. Luke's Hospital, were among those present.

A feature of the broadcast was the reception by Dr. Rusch of a message from Dwight D. Eisenhower, president of the People to People Foundation, and former President of the United States. The message said, in part: "I should like to extend my warmest congratulations to

*Continued on page 11*



Skiers leave the Church of St. Francis of the Birds, in St. Sauveur, Quebec, after service.

*Amid  
the snowy  
slopes,  
a dream  
fulfilled*

# The Skiers' Church

Canada Wide Photo

The Rev. Horace Baugh blesses skiers at the foot of slope.



by Agnes J. Markle

At St. Sauveur, Quebec, amid the snowy slopes of the Laurentian Mountains, stands the Anglican church of St. Francis of the Birds, more widely known as the "Skiers' Church." The rector, the Rev. Horace G. Baugh, arranges his services so that the congregation is out before the ski tows open at 10:30 in the morning.

The attendance on Sunday mornings shows that the young ski enthusiasts appreciate this. Frequently the pews are filled and as many as 100 people hear the service outside over a loudspeaker. Free coffee, served cafeteria-style, is available in the church recreation center after the service for the 90% of the worshipers who head up the slopes. Even the choir boys have their ski boots on under their robes at the services! On Saturdays, visitors are invited to drop into the center for badminton or square dancing.

Many young people who have met on the ski hills have been married in the Church of St. Francis; and surely there could not be a more romantic setting for a skiers' wedding. Mr. Baugh has instituted the custom of blessing the skiers in an outdoor ceremony.

This unusual church is the fulfilment of a dream which Mr. Baugh had in his youth, when he was an amateur skier living in the Laurentian Mountains, his birthplace. He knew of no church which served the skiers and made up his mind to build one some day. In 1951 a wind-storm hit the St. Sauveur area and 600 trees owned by a Montreal businessman were blown down. He offered to donate them for the building of a log church. The building was designed by Mr. Baugh and is located at the foot of three famous skiing hills.

Inside, this church, with its natural logs for walls and rafters, is graced by a large stained glass window above the altar. This window depicts St. Francis in his brown robe, surrounded by the birds he loved so much. These are not, however, the birds of his native Italy, but Laurentian birds in their natural colours against the vivid blue of a Canadian winter sky. Outside, the cross on the spire points to that same glorious blue, while an electronic chime system sends the music of bells high across the ski tows, reminding everyone who hears them that the Church is there in the midst of Canada's winter wonderland.

Mrs. Markle is the wife of the Rev. Harvey Markle, an Anglican clergyman. Mr. Markle served in the American Church from 1947 to 1954, when he returned to Canada.

Canada Wide Photo



Right: Even the choir boys wear ski boots to services. The boys are shown adjusting their boot laces under their robes. Bottom: Skiers fill the Church of St. Francis of the Birds before heading up the slopes.

Canada Wide Photo



## Which Invitation?

One action of General Convention which will be of lively interest in the next few years is the acceptance of the proposal of the Presbyterian Church that the Episcopal Church join with it in issuing an invitation to the Methodists and the United Church of Christ to discuss the possibilities of Church unity. The first meeting of the Episcopal Church's Commission on Approaches to Unity with the revised membership\* resulting from appointments by the Presiding Officers of the two Houses of the 1961 General Convention was reported in last week's issue of *THE LIVING CHURCH*.

There is a rather odd initial hurdle involved in the beginning of these negotiations — or explorations — in that the Episcopal Church did not accept the Presbyterian proposal without amendment. As was noted both in our news columns and in editorial comment last fall, there are several differences between the actions of the two Churches. They may be summarized as follows:

(1) The Episcopal Church did not authorize its representatives to "negotiate a plan of union" as requested by the Presbyterians. It only authorized them to "explore possibilities for an eventual united Church."

(2) Instead of appointing nine persons to a "joint negotiating committee," as requested by the Presbyterians, the Episcopal Church authorized its 15-member (or 16-member, counting Bishop Bayne) Commission on Approaches to Unity to "conduct these conversations," giving it authority to appoint such subcommittees as it might choose.

(3) The action of General Convention appears to have committed the Episcopal Church to a five-way, instead of a four-way invitation. The Commission was instructed to "invite representatives of the Polish National Catholic Church, with whom we are in communion in this country, as well as from time to time representatives of any Church with which this Church is in full communion, to participate in the conversations." A clear distinction seems to be made here between the PNCC and other Churches with which we are in full communion, and the inference is that the PNCC is invited to be a full participant.

(4) The fourth difference is, perhaps, not a difference but an instruction to the Commission regarding its own part in the discussions. It is of equal importance with the other three, but the responsibility only of the Episcopal Church's representatives. This is the Convention's stipulation that the Commission is to conduct the conversations "on the basis of the Chicago-

Lambeth Quadrilateral." In another resolution, adopted at a later session, the Commission was instructed to follow the guide lines of the "Statement of Faith and Order" which it prepared some years ago. This statement was endorsed both by the Lambeth Conference and by General Convention as a basis for unity negotiations.

The first three differences enumerated above represent such distinct alterations in the original proposal that they place on the April meeting the burden of deciding just which invitation has been accepted — the Presbyterian proposal for a joint committee consisting of nine members of each of four Churches to negotiate a plan of union; or the Episcopal proposal for conversations between commissions or committees of five Churches to explore possibilities.

We understand that the Methodists are concerned about including representatives of at least one other Church with which they are seriously discussing unity and that the United Church of Christ has talks under way with the Disciples of Christ. It is possible that what is in order is exploration by seven or more Churches, which begins to look more and more like a rump meeting of the National Council of Churches.

The distinctive note of agreement among the several participants-to-be is found in the three adjectives describing the united Church which is the goal — "truly Catholic, truly Reformed, and truly Evangelical." Such a goal, in our opinion, should be resolutely pursued even though differences seem to exist on such questions as how many Churches are to join in the hunt and how much and what kind of authority the various representatives are given.

It seems quite clear to us that neither the Episcopal Church as a whole, nor its Commission on Approaches to Unity in particular, is in any danger of rushing into a hasty and ill-considered unity scheme. We look forward to calm and candid discussion among the participating Churches, aimed first of all at mutual enlightenment as to what they believe and teach and do. Many things have been happening to the life and thinking of the Churches, and sometimes it appears that one Church's concept of another Church's beliefs is a caricature of the actual situation.

It is still too early to guess at what future date the Churches might decide that they agree enough to put a draft "plan of union" on paper. It may even be a year or more before we know definitely which Churches are involved in the discussions!

We think that all the Christians in the world ought to belong to one Communion and fellowship — one Church which is truly Catholic, truly Reformed, and truly Evangelical, one Holy Catholic and Apostolic Church, with "one Lord, one Faith, one Baptism, one God and Father of all." To bring this about is certainly beyond the wit of man; but if it is the will of God — and we cannot doubt that it is — it will happen; and better sooner than later. We pray that this particular effort to carry out God's will may quickly get past the preliminary hurdles and come face to face with the great issues which divide us.

For these issues, representing the things that God has done to and for and through us in separation, are the very things that must ultimately unite us.

\*Members are: Bishop Gibson of Virginia, chairman; Bishop Bayne, Anglican Executive Officer, coöpted member; Bishops Brady of Fond du Lac, Burrill of Chicago, Emrich of Michigan, Lewis of Olympia; the Rev. Messrs. Powel M. Dawley, James DeWolfe, Jr., Charles Kean, secretary, Alden Kelley, Theodore Wedel; Mrs. Clifford Cowin; Messrs. Peter Day, Andrew Oliver, J. L. Pierson, John R. Quarles.

## NEWS

Continued from page 7

Dr. Paul Rusch for his promotions and leadership of this project [KEEP], which represents such a fine contribution to Japanese-American understanding and an outstanding example of the people to people concept, in expressing my hope for the continued success of KEEP."

### Wrong Bishop

St. Stephen's Church, Tokyo, was dedicated last October by Bishop Goto of Tokyo, rather than Bishop Nosse of Yokohama, as erroneously reported in *THE LIVING CHURCH* [L. C., November 5, 1961].

Bishop Nosse was the preacher at the dedicatory service.

### SOUTH AFRICA

#### Understaffed but Resolute

The Most Rev. Joost de Blank, Archbishop of Capetown, warned recently that the Anglican Church of the Province of South Africa is "dangerously understaffed" and many more priests are needed, especially in the rural ministry.

He gave the warning in an address to the Synod of the Capetown diocese in which he also strongly reiterated the Church's "implacable hostility" toward the South African government's *apartheid* (racial segregation) policy as "contrary to the Christian doctrine of man, to the fullness of life, and to the revealed will of God in Holy Scripture."

Archbishop de Blank said the diocese faces a particularly grave situation owing to movements of population. This, he said, results from implementation of the

Group Areas Act which involves plans for moving more and more thousands of Colored people from their homes to new areas. [In South Africa, the term "Colored" is applied to persons of racially mixed ancestry.]

"The Church must follow them, but even if we can provide new churches, will priests be available?" he asked.

"The Church in South Africa," he said, "is dangerously understaffed, while in America, the Church is in danger of being over-organized."

"Something along the lines of a veldt brotherhood of priests is needed to travel from village to village, administering the Sacraments to faithful Anglicans throughout the countryside," he said.

At the same time he chided white Anglicans in country areas who "tended sadly to recall the strength of the Church in bygone days and to compare it with the 'weakness' of today."

"Sometimes, alas," he said, "they are unaware that the strength of the Church is today greater than ever. They need go only a few miles down the road to join Mission Church congregations of non-whites.

"But they have been corrupted by the prevailing spirit of the land and have dared to think of their Church in terms of being 'white,' instead of in terms of the universal Church of Christ wherein there is neither Greek nor Jew, nor black nor white, but all are one in Christ."

The archbishop went on to say that "the entire world knows that virtually all Christendom rejects *apartheid's* evil doctrine and all its works."

"Only a few Christians who cannot escape from their own conditioning environment," he said, "dare claim divine authority for separating human beings on grounds of color alone. The whole world, in the last few weeks and months, has

condemned the South African racial policy — though some quick to cast stones are not without sin themselves. As for ourselves, our task is not one of mere condemnation, but rather of repentance, reconciliation and redemption."

Bishop de Blank said that although the Church would continue to "speak out forthrightly and resolutely, at whatever cost to her ministers and people, whenever God's laws are flouted," its primary task was "to work for the spread of the Gospel in the hearts of all men."

Asking prayers for the President of South Africa and all those in authority, he said, "We live in dark and dangerous days, and only God's overruling Providence can save us from disaster and bring about a happy and contented people. This demands statesmanship of the highest order and men in authority humbly seeking the will of God and the strength to carry it out."

[RNS]

### JERUSALEM

#### Christmas Visits in the Old City

Daoud Abu Ghazaleh, Governor of the Jordanian "Old City" of Jerusalem, paid calls to Roman Catholic and Anglican dignitaries to extend Christmas greetings in the name of King Hussein of Jordan.

The Church officials visited included Latin Rite Patriarch Alberto Gori of Jerusalem; Fr. Alfredo Polidori, O.F.M., Franciscan Custodian of the Holy Land; Archbishop Gabriel Abou-Saada, Melchite Rite Patriarchal Vicar in Jerusalem; the Most Rev. Angus Campbell MacInnes, Anglican Archbishop in Jerusalem; and Bishop Cuba'in of Jordan, Lebanon, and Syria.

Accompanying the Governor on his visits were military and police commanders in the Old City. The Churchmen thanked him for the zealous care shown in maintaining good order in the Old City and in preventing interreligious friction.

[RNS]

### ENGLAND

#### Marching Band

Some 2,000 people joined Bishop Stopford of London and Bishop Stockwood of Southwark when they led a procession through the streets from St. Paul's Cathedral to Southwark Cathedral last month [L.C., December 17th].

The intention of the procession was to draw public attention to the plight of homeless people in London who are living in makeshift accommodations. A crucifer in an alb led the procession and the band of the Church Lads Brigade provided music.

Preaching in the Southwark cathedral



Bishop Brown, Coadjutor of Liberia, is shown receiving his episcopal ring from Bishop Dun of Washington. Bishop Brown, who was elected at General Convention and consecrated at the Washington Cathedral last fall, left for Liberia on December 29, 1961.

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after the procession, Dr. Stockwood said that the aim of the demonstration was not recrimination, "for the situation is too serious for that," but to stimulate public concern so that the measures to ease the situation would soon be taken. [D.M.]

## Farewell to Superfluity

by the Rev. DEWI MORGAN

A decision that now seems final has been reached about St. John's Church, Smith Square, Westminster, left a ruin by Hitler's bombs. One suggestion after another has been made about this church, which, because of changing population patterns, would have become superfluous



even had Hitler not accelerated the process. It is now to become an art center, and will contain a modern theater, a concert hall, and exhibition and art galleries.

Also to disappear finally (the site will be sold for other purposes) is St. Michael's Church, Paternoster Royal, the church associated with the famous London mayor, Dick Whittington.

## PILGRIMAGES

### Columba's Way

Three Anglican clergymen plan to lead a 500-member pilgrimage from Ireland to the Isle of Iona, off Scotland, to commemorate the landing there of St. Columba in 563.

The group will sail in coracles — vessels like that used by St. Columba when he and 12 companions landed on Iona where they established a monastery. In ancient times a coracle was a small boat made with a wicker frame covered by hide or cloth.

Leading the pilgrimage, for which details are being arranged, will be the Rev. John Barry, of Hillsborough, County Down, representing the Church of Ireland, and a minister from the Church of England and from the Episcopal Church in Scotland.

Plans call for a service to be held in Iona Abbey, at which the preacher will be Archbishop Ramsey of Canterbury. [RNS]

## TENNESSEE

### Flavoring the Soup

The Rev. Kenneth E. Heim gave several hundred Tennessee Episcopalians a first-hand view of the complexities of Japan when he addressed groups in Nashville, Jackson, and Memphis during a three-day visit in early December, 1961.

At Nashville's Church of the Advent, Dr. Heim, a representative of the American Church to the Nippon Seikokai [Holy Catholic Church in Japan], began his talk with historical background. He described early efforts of Spain and Portugal to Christianize Japan, saying that alarm at the imperialistic power of these countries was a factor in Japan's decision to isolate itself from the rest of the world.

During Japan's 250 years of isolation Confucianism, Buddhism, and Shintoism remained, but — cut off from their origins — they underwent change. "Culturally, Japan stayed simmering on the back of the stove like a pot of soup," Dr. Heim said, "until all over the country, from the emperor on down, there was the same distinctive flavor."

When Japan was opened to the world in 1853, all the diverse influences of the 19th century were, as Dr. Heim put it, "thrown into the soup." Western philosophy, literature, art, and music poured in as new ingredients, as did many flavors of the still-banned Christian Faith. "The result," he said, "was a severe case of cultural indigestion."

Dr. Heim described the patience and purposefulness of the Rev. Channing Moore Williams, an Episcopal priest from Virginia, who landed in Nagasaki in 1859 and lived there unobtrusively for the first 10 years, studying Japanese and teaching English. From the few students he gathered around him, St. Paul's University developed. With "the Christian materialism which says that the spiritual man does material things for others," he started to help the sick; from this effort grew St. Luke's Hospital. Dr. Heim outlined the slow growth of the Church, the eventual election of Dr. Williams as its first bishop, and the establishment in 1941 of the autonomous Nippon Seikokai.

Other comments by Dr. Heim in a question-and-answer session:

✓ On Bishop Yashiro: "One of the greatest men I've ever known. I deem it an honor to call him my friend." Of the bishop's heavy responsibilities: "In addition to being Presiding Bishop of the Nippon Seikokai, he is bishop of Japan's largest diocese, dean of the cathedral in Kobe, principal of a school of 2,000 girls, and board chairman of St. Luke's Hospital, St. Paul's University, and several other institutions. And he must spend at least one day a month at National Council."

✓ On the Rev. John Hasegawa, whose mission church in Toyama City is aided by alms from an annual corporate communion of Tennessee Churchwomen: "John is a wonderful young man. His church had no regular priest before he came. Now it is put on its feet to go forward. The Japanese Church can maintain itself at its present level, but to get new work under way, help must come from outside. This is a contribution the American Church may make."

✓ On the riots which preceded President Eisenhower's proposed visit to Japan: "The riots were a product of many forces of



Dr. Heim: Christianity must be a big hunk of meat.

destructively, we are giving the opportunity to use it constructively."

Dr. Heim concluded, "Japan is a country which our country rates as the fourth most important embassy in the world. The people are intelligent, 100% literate, and hard working. Japan will be one of the arbiters of the world's future. The bigness of Japan has to do with the bigness of the task of the Church there. We are 50,000 people to convert 510 million. If Christianity is going to flavor the whole soup, it's got to be a pretty big hunk of meat."

#### NORTHWEST TEXAS

### Witness in Lubbock

To mark the 15th anniversary of the consecration of Bishop Quarterman of Northwest Texas, more than 3,000 Episcopalians attended a service of witness in the Lubbock, Texas, Municipal Auditorium on December 3d.

Six bishops and 32 Texas clergymen participated in the Communion service, for which the Rev. George H. Quarterman, Jr., of Travis Air Force Base, Calif., was chaplain to his father.

Bishop Smith of Iowa, a seminary classmate of Bishop Quarterman, delivered the sermon. Other bishops participating in the service were Bishop Powell of Oklahoma; Bishop Mason of Dallas; Bishop Turner of Kansas; and Bishop Harte, Suffragan of Dallas.

Bishop Smith, in his sermon, said, "I am of the conviction that we need a better understanding of the life and mis-

sion of the Church, a clarification of the roles of the clergy and the laity, a deeper comprehension of what the central focus of our work should be, and a wider vision of our place in the total life of the Church." He continued:

"After several years of intense and helpful discussion of the life and mission of the Church, there has come a general agreement that the task of the Church is of a fourfold nature. The first is worship — the praise and adoration of God. The second is nurture — the strengthening of the faith of those who already believe. The third is evangelism — the confrontation of those outside the Church with the Gospel. And the fourth is witness — working to bring society and its institutions in line with what God intends."

Turning to the question of the layman's work in the Church, Bishop Smith said:

"We . . . need clarification of the roles of the clergy and the laity. I would like to suggest an ordering principle which I believe would eliminate much of the confusion over the role of the clergy in the Church. The role of the clergy is to help the laity catch a vision of what they are meant to be and do, and provide the training and support in fellowship for the doing of God's work in His world. The clergyman's role is not to be doing things that the laity should be doing, but helping them to discover and undertake their own tasks. . . .

"Because of a lack of understanding of the word 'layman,' both clergy and laity too often think of the layman as only the clergyman's 'helper. . . .' The good layman may do this, but primarily he is to be a person who is acting on God's behalf by showing Him forth in his home, business life, social life, community life, or wherever he may be."

which the Communists took advantage. Everyone in Japan is hypersensitive to anything to do with atomic explosions, and almost romantically against war, arms, soldiers, and military alliances. They feel a vocation to be pacifists. To the extent that America seems to be warlike they want no security pact with us." Dr. Heim predicted that, since Russia broke the moratorium on atomic testing, this event would separate the Communists from the pacifists in Japan.

✓ On the Church's recent gift of an atomic reactor to St. Paul's University: "By this, we are saying that where there is Christianity, there is an interest in everything which promotes the welfare of man. To a land where we used atomic power

## CLASSIFIED

### DIED

**MARSHALL STRONG FOXWELL**, 32 years old, died suddenly November 20, 1961. He was an executive of the Knox Woolen Company, Camden, Maine, the grandson of the late Rev. Gilbert Marshall Foxwell, who at the time of his death was the Rector of St. Thomas Church, Camden, Maine. His father, Richard Strong Foxwell, died in 1937. He was a communicant of St. Thonias', Camden, where his Requiem burial was said. His grandmother, Marian Strong Foxwell, resides in the parish. Marshall was a graduate of Phillips Andover (cum laude), Yale University, and Bentley School of Accounting. He is also survived by his mother, Elizabeth Foxwell Beveridge; his brother, Richard; and two children, Ralfe and Marian Elizabeth. R. I. P.

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PARISH SECRETARY, ten years' experience, desires position in moderate size Eastern State parish. Reply Box W-686.\*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH  
407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

# CHURCH SERVICES NEAR COLLEGES

Refer to key on page 16

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## DEPARTMENT OF COLLEGE WORK DIOCESE OF ALBANY

### ALL COLLEGES IN TROY, N. Y.

ST. PAUL'S Third & State Sts., Troy, N. Y.  
Rev. Frederick E. Thalmann, r

CLARKSON COLLEGE Potsdam, N. Y.  
NEW YORK STATE UNIVERSITY COLLEGE  
at Potsdam

TRINITY Potsdam, N. Y.  
Rev. James Pennock, r

N. Y. STATE AGRICULTURAL  
AND TECHNICAL INSTITUTE, Delhi, N. Y.

ST. JOHN'S Deihi, N. Y.  
Rev. William O. Homer

N. Y. STATE UNIVERSITY COLLEGE  
at Albany

ST. ANDREW'S Albany, N. Y.  
Main & Madison Ave.  
Rev. Ralph M. Carmichael, r

N. Y. STATE UNIVERSITY COLLEGE  
at Oneonta

ST. JAMES' Oneonta, N. Y.  
Rev. Richard H. Frye

N. Y. STATE UNIVERSITY COLLEGE  
at Plattsburgh

TRINITY Plattsburgh, N. Y.  
Rev. Richard K. Janke, r

PAUL SMITH'S COLLEGE, Paul Smiths, N. Y.  
ST. THOMAS' Tupper Lake  
Rev. Michael Kundrat

ST. LAWRENCE UNIVERSITY  
Canton, N. Y.

N. Y. STATE AGRICULTURAL AND  
TECHNICAL INSTITUTE Canton, N. Y.  
GRACE Canton, N. Y.  
Rev. Robert D. Keel

SKIDMORE COLLEGE  
Saratoga Springs, N. Y.

BETHESDA Saratoga Springs, N. Y.  
Rev. L. Schuster

UNION COLLEGE Schenectady, N. Y.  
ST. GEORGE'S No. Ferry St., Schenectady, N. Y.  
Rev. Darwin Kirby, r

UNION UNIVERSITY COLLEGES at Albany  
Rev. Canon E. T. H. Williams, chap. (full-time)

## DIVISION OF COLLEGE WORK DIOCESE OF COLORADO

UNIVERSITY OF COLORADO, Boulder, Colo.  
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.  
Rev. A. B. Patterson, Jr., chap.  
Sun & daily Eucharist; full-time chaplaincy

COLORADO SCHOOL OF MINES  
Golden, Colo.  
1320 Arapahoe

CALVARY CHURCH  
Rev. Bruce P. Moncrieff, chap. & r  
Sun & daily Eucharist

COLORADO STATE COLLEGE, Greeley, Colo.  
THE CANTERBURY HOUSE 1865 10th Ave.  
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, ass't.  
Daily Eucharist, in term; chaplaincy

COLORADO STATE UNIVERSITY  
Ft. Collins, Colo.  
ST. PAUL'S CHAPEL Laurel at Whitcomb Sts.  
Rev. C. F. Coverley, chap.  
Eu daily Mon through Thurs 6:45; Sun 7:30, 9 & 11

COLORADO WOMAN'S COLLEGE  
Denver, Colo.  
ST. LUKE'S CHURCH 13th & Poplar  
Rev. R. Dudley Bruce, r; Rev. James W. Brock, c  
Midweek Eucharist, on campus, in term. Canterbury activities

UNIVERSITY OF DENVER  
CANTERBURY ASSOCIATION  
Rev. John R. Kuenneth, chap.  
2290 South Clayton St., Denver 10, Colo.  
BUCHTEL CHAPEL, University Park Campus  
Wed 6:45 during term  
CANTERBURY HOUSE, 2258 So. Clayton St.  
Open noon until 10 daily, ex Tues for study and recreation; Canterbury Assoc. meetings 5:45 Sun, Canterbury House. Other meetings and functions as anno

ST. LUKE'S HOSPITAL SCHOOL  
OF NURSING Denver 3, Colo.  
601 East 19th Ave.  
Rev. Robert L. Evans, chap.  
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

PUEBLO JUNIOR COLLEGE Pueblo, Colo.  
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.  
Rev. Donald R. Von Splinter, v

UNITED STATES AIR ACADEMY  
Colorado Springs, Colo.

ST. MICHAEL'S CHAPEL  
Rev. Desmond O'Connell, v  
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

WESTERN STATE COLLEGE, Gunnison, Colo.  
CHURCH OF THE GOOD SAMARITAN  
307 West Virginia Ave.

## OTHER COLLEGES IN ALPHABETICAL ORDER

UNIVERSITY OF ARIZONA Tucson  
ST. PAUL'S 1501 E. Speedway  
Rev. Keith Kreitner, chap.  
Sun 8, 9:30, 11:15, (6 College Supper)

BRYN MAWR COLLEGE and  
HAVERFORD COLLEGE  
CHURCH OF THE GOOD SHEPHERD  
Lancaster and Montrose Avenues Rosemont, Po.  
Sun 7:30, 9:30, 11; Daily 7:30

CALIFORNIA INSTITUTE OF TECHNOLOGY  
ALL SAINTS 132 North Euclid Ave., Pasadena  
Rev. John H. Burt, r; Rev. Colin Keys, chap.  
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

CARLETON and ST. OLAF COLLEGES  
ALL SAINTS Northfield, Minn.  
Rev. Donald C. Field, r and chap.  
8 HC, 11 MP (ex 1st & 3d) HC

COLUMBIA-BARNARD  
ST. PAUL'S CHAPEL on campus New York, N. Y.  
Rev. John M. Krumm, Ph.D., Chaplain of the University; Rev. Jack C. White, Episcopal Adviser  
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri; Canterbury Assoc Wed 5

CORNELL MEDICAL SCHOOL,  
ROCKEFELLER INSTITUTE  
NEW YORK HOSPITAL SCHOOL OF  
NURSING, FINCH (Studio Club; East End Hotel)  
EPIPHANY York & 74th, New York City  
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.  
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser  
Sun 8, 9:30, 11, 6:30; Wed 7:25; Thurs 11

UNIVERSITY OF GEORGIA  
HODGSON HOUSE AND ST. MARY'S CHAPEL  
980 South Lumpkin Street Athens, Ga.  
Rev. A. D. Teague, Jr., chap.  
Daily MP 7:30, EP 5:30; Eu 8 Wed; Canterbury Club 5 Wed

HARVARD, RADCLIFFE, M.I.T.  
CHRIST CHURCH Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.  
Sun 8, 9:30, 11:15, 7. St. John's Chapel 10

HOBART & WILLIAM SMITH COLLEGES  
ST. JOHN'S CHAPEL Geneva, N. Y.  
Sun 9:30, 7; Weekdays 5, 10; Canterbury Assoc. Fri 5

HOWARD UNIVERSITY  
CANTERBURY HOUSE Washington, D. C.  
2333 First St., N.W.  
Rev. H. Albion Ferrell, chap.  
HC Sun 9, Wed & HD 7, Thurs 12:15; Wed 7:30  
Canterbury Assoc.

UNIVERSITY OF ILLINOIS  
Champaign-Urbana  
ST. JOHN THE DIVINE Champaign, Ill.  
Rev. F. S. Arvedson, chap.  
Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
Daily: MP, HC, EP

UNIV. OF KENTUCKY Lexington, Ky.  
ST. AUGUSTINE'S CHAPEL 472 Rose St.  
Sun 8, 10:30, 8; Weekdays 7:30, 5; Sun 5:30  
Supper and Program

KENYON COLLEGE Gambier, Ohio  
HOLY SPIRIT  
Rev. Richard F. Hettlinger, chap.  
Rev. John F. Porter, r

LOWELL TECHNOLOGICAL INSTITUTE  
LOWELL STATE TEACHERS' COLLEGE  
ST. ANNE'S Merrimack St., Lowell, Mass.  
Rev. Francis B. Downs, r;  
Rev. H. H. Choquette, ass't  
Sun 8, 9:15, 11

MADISON, BRIDGEWATER  
EMMANUEL Harrisonburg, Va.  
Rev. Francis Bayard Rhein, r  
Sun 8, 9:30, 11; York Club 6; Canterbury 6

Continued on next page

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

**RICE UNIVERSITY**  
**TEXAS MEDICAL CENTER**  
**COLLEGIATE CHAPEL OF ST. BEDE, Houston, Texas**  
Autry House, 6265 So. Main  
Rev. Lane Denson, chap.  
Sun HC 10; Wed HC 7; Mon thru Fri 5:15

**RUTGERS UNIVERSITY**  
**New Brunswick, N. J.**  
**THE CANTERBURY HOUSE** 5 Mine St.  
Rev. Clarence A. Lambelet, Episcopal chap.

**SAN JOSE STATE COLLEGE**  
**SAN JOSE CITY COLLEGE**  
**TRINITY** 81 N. 2nd St., San Jose, Calif.  
Sun 8, 9:25, 11; Wed 7:30; HD 10:30  
**Christian Center** 300 So. 10th St.  
HC Tues 4:45; Thurs 7:15

**SOUTH DAKOTA STATE COLLEGE**  
**ST. PAUL'S, 6th St. & 8th Ave., Brookings, S. D.**  
Sun 7:30 & 11, 5 Canterbury Club

**STANFORD UNIVERSITY**  
**EPISCOPAL COLLEGE CENTER**  
1176 Emerson St. Palo Alto, Calif.  
Rev. John W. Duddington, chap.  
Sun 8, 9:30; Tues 12:10; HD 7; full-time chaplaincy  
and Canterbury program

**TULANE UNIVERSITY**  
**NEWCOMB COLLEGE**  
**CHAPEL OF THE HOLY SPIRIT**  
110 Broadway New Orleans, La.  
Rev. W. Donald George, chap.; Rev. Wayne S.  
Shipley, ass't chap.  
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon,  
Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canter-  
bury Forum Wed 6

**TUSKEGEE INSTITUTE**  
**Tuskegee Institute, Ala.**  
**ST. ANDREW'S** 429 Montgomery St.  
Rev. Vernon A. Jones, Jr., r  
Sun 7, 9, 11

**VASSAR COLLEGE** Poughkeepsie, N. Y.  
**CHRIST CHURCH** 105 Academy St.  
Rev. R. Rhys Williams, r and chap.  
8 HC, 9:15 HC, 11 MP

**UNIVERSITY OF VIRGINIA**  
**ST. PAUL'S MEMORIAL** Charlottesville, Va.  
Rev. D. W. Cammack, chap.  
Sun 8, 9:30, 11, 5:30; Wed 7:15

**UNIVERSITY OF WISCONSIN**  
**Madison, Wis.**  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
Rev. Gerald White  
Sun & daily worship; full-time chaplain and  
Canterbury program

**UNIVERSITY OF WISCONSIN, Milwaukee**  
**EPISCOPAL CAMPUS RECTORY, 3216 N. Downer**  
Rev. James Dyar Moffett, chaplain  
Open Daily 7-10

# PEOPLE and places

## Appointments Accepted

The Rev. Joseph P. Burroughs, formerly at work in the diocese of East Carolina, is now an assistant at St. Paul's Church, 815 E. Grace St., Richmond 19, Va.

The Rev. Albert Stone Hoag, formerly director of Christian education of the diocese of Rochester, is now associate rector at St. Martin's Church, Charlotte, N. C.

The Rev. John C. Parker, Jr., formerly curate at Trinity Church, Mobile, Ala., will on February 1 become rector of Trinity Church, Bessemer, Ala.

The Rev. Charles L. Poole, formerly vicar of St. Philip's in the Desert, Hawthorne, Nev., and St. Edward's, Mina, is now vicar of St. Bartholomew's Church, Ely, Nev. Address: Box 387, Ely. He will also minister to the churches of Pioche and Cliente.

The Rev. Sydney C. Swann, Jr., formerly rector of St. Paul's Church, Petersburg, Va., is now rector of the Church of the Good Shepherd, 1520 North Shore Rd., Norfolk 5, Va.

## Missionaries

The following recently returned to their mission work after furlough: Bishop Harris of Liberia; the Ven. James W. Anderson and his family and Deaconess Sarah F. Swinburne to Hawaii; Miss Helen Boyle to the Philippines; the Rev. Robert M. Demery to Guatemala; the Rev. William F. Draper and Mrs. Draper and the Rev. Beverley D. Tucker and his family to Japan.

The Rev. Charles T. Cooper formerly rector of St. Mary's Church, Kansas City, Mo. (and a priest who has served in numerous diocesan capacities for West Missouri) is now at work in Puerto Rico, charged with the responsibility for organizing a new parish in the Rio Piedras area.

The new mission, as yet unnamed, was initiated by Bishop Swift of Puerto Rico at the request of laymen of the area. It is expected to serve Hato Rey, Rio Piedras, and the area from El Comandante to College Park. Services began on Christmas Day at the parish's temporary quarters in the Church of the Incarnation in Roosevelt. The rectory is at No. L 10 Calle Clascow, College Park, P. R. Fr. Cooper is married, has two young children.

The Rev. Philip A. Getchell, together with his wife and their new baby boy, has taken up residence in the village of Toledo, Parana, Brazil, near the Paraguayan border and the famous falls of Iguacu. The Rev. Mr. Getchell will develop several new missions in this area, where Churchmen from other states in southern Brazil have been settling in search of new and more fertile farm land. He formerly served as associate chaplain at St. Paul's Anglican Church in São Paulo, Brazil, while studying Portuguese.

The Rev. Harry W. Hansen and his family have arrived on terminal furlough from Japan. The Rev. Mr. Hansen was rector of St. Luke's Church, Tomakomai, Hokkaido, and is to be reassigned elsewhere. During January the Hansens will be at Brugler House in Greenwich, Conn.; thereafter, at 109 Hawthorne St., Cranford, N. J.

The Rev. Carl S. Shannon, Jr., formerly at work in the diocese of Texas, is now attending language school in Costa Rica. He and his family live at Apartado 2240, San Jose, C. R.

## Changes of Address

The Rt. Rev. Dillard H. Brown, who was recently consecrated Bishop Coadjutor of Liberia, flew to Liberia at the end of December to begin his new work. His wife and two children will remain in the United States until June.

The Ven. Stanley Atkins, new archdeacon of the diocese of Milwaukee, formerly addressed in Hudson, Wis., may now be addressed at 434 Lake Rd., Oconomowoc, Wis.

The Rev. John H. Battle, rector of Grace Church, Cuero, Texas, has moved from E. Live Oak St. to 111 Bohman St.

The Rev. N. Dean Evans, a perpetual deacon on the staff of the Church of the Redeemer, Springfield, Pa., formerly addressed in Bala-Cynwyd, Pa., may now be addressed at 216 N. Highland Rd., Springfield, Pa.

The Rev. W. O. Leslie, Jr., retired priest of the

diocese of Newark, formerly addressed in Sparta, N. J., may now be addressed at 1546 Eighth Ave. Dr., Bradenton, Fla.

The Rev. Frank R. Sandifer, who is serving Trinity Church, Long Green, Md., has had a change of address from Baltimore to Box 98-20 Dulaney Valley Rd., Glen Arm, Md.

The Rev. Robert Sheeran, chaplain of St. Andrew's Priory, Honolulu, formerly addressed on Oahu Ave. in Honolulu, may now be addressed at 102-A Bates St., Honolulu 17.

The Rev. Dr. Samuel M. Shoemaker, who retired at the end of December as rector of Calvary Church, Pittsburgh, Pa., may now be addressed: Burnside, Stevenson, Md.

## Births

The Rev. Thomas F. Hudson and Mrs. Hudson, of Winnsboro and Ridgeway, S. C., announce the birth of their second son, Guy Edward, on December 11.

The Rev. Frank Mauldin McClain and Mrs. McClain, of St. George's Church, Germantown, Tenn., announce the birth of their second child and second daughter, Mary Lee Ashcraft. Mary Lee was born on December 8, the ninth anniversary of her father's ordination to the priesthood.

The Rev. Max T. Tracy and Mrs. Tracy, of Sedan and Cedar Vale, Kan., announce the birth of their second daughter, Ellen Cecile, on December 15.

## Women

Among the appointments reported to the recent meeting of the National Council were the following: In the General Division of Women's Work, Miss Mary Alice Naden was reappointed assistant professor of Christian education at St. Margaret's House, Berkeley, Calif. In the Home Department, Division of Domestic Mission, Deaconess Betty Lank was appointed field worker on the Cheyenne River Mission, S. D.; in the Division of College Work, Miss J. Susan Graham was appointed college worker at Syracuse University, Mrs. Ira P. Jones at Northwestern University, Miss June P. Bonfield at San Marcos, Texas, and Miss Mary Faith Sutton at Radford, Va.

## Diocesan Positions

The Rev. Robert Leonard Miller, executive secretary of the department of Christian education of the diocese of Chicago, is now also canon of the Cathedral of St. James, Chicago.

## DEATHS

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

The Rev. Bartholomew Fuller Huske, former U. S. Navy chaplain and retired priest of the diocese of East Carolina, died on October 28th at Fayetteville, N. C. He was the uncle of the Rev. Joseph Strange Huske, Jr., of Epiphany Mission, Sherwood, Tenn.

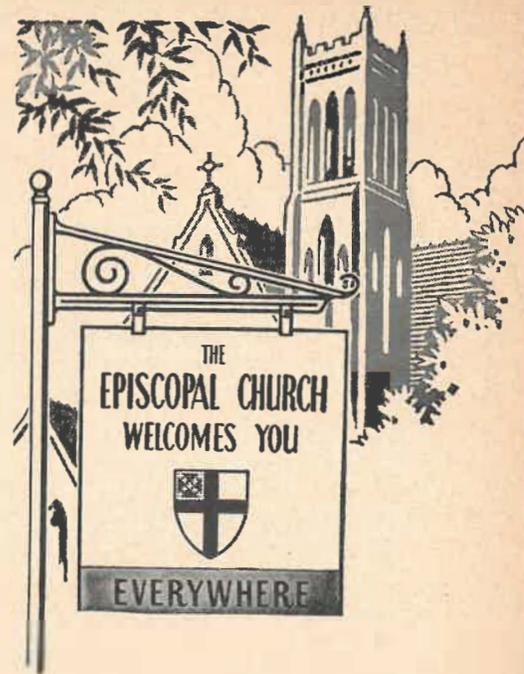
The Rev. Mr. Huske was born in Fayetteville, N. C., in 1884. He was graduated from the University of North Carolina with the B.D. degree in 1903, and then attended the University of the South for about three years. He was ordained to the priesthood in 1909. In 1929, the University of California conferred on him the honorary D.D. degree.

After serving churches in North Carolina, he became a chaplain in the U. S. Navy, and spent 28 years, with service in both wars, retiring in 1950 with the rank of captain. Among the churches he served in the diocese of East Carolina were St. Paul's, Greenville, N. C.; St. Mary's, Kinston, N. C.; Christ Church, New Bern, N. C.; St. Philip's, Fayetteville, N. C.; and St. Stephen's, Red Springs, N. C.

Besides his nephew, the Rev. Mr. Huske is survived by a brother, Capt. J. C. Huske, Fayetteville, N. C.

This Directory is published  
in all  
January and September issues.  
Write Advertising Manager  
for details.

# CHURCH DIRECTORY



## TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilcox  
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses: 7:30, 9:15, 11; Daily Mass: Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45; EP 6; C Sat 4-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun: 7, 8, 9:15, 11; Daily; C Sat 4:30

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also  
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,  
11:30; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
HD 10; C Sat 5-6

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.  
Caldwell, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;  
Daily MP 8; Wed HC 10

## WEST PALM BEACH, FLA.

**HOLY SPIRIT AND DAY SCHOOL**  
1003 Allendale Road  
Rev. Peter F. Watterson, r  
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri  
10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

**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-  
cessions; 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.

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

## SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY N.** Eutaw and Madison Streets  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses: 7, 8, 9 (Low Mass), 11 (High Mass);  
Daily: 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. R.  
Magruder

Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP  
5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

## 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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Sun: Low Mass 8, Sol High 10; Daily Mass 7  
ex Thurs 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;  
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC 11 Morning Service & Ser, 9:30 & 11,  
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 8 & 9, MP Ser 11; Thurs HC 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, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

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

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat  
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight.

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

## TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 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

## ST. PAUL'S CHAPEL

Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays: HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 12:30

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

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes  
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

### 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. Wm. V. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;  
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat  
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat  
9:15, EP daily 5; C Sat 4-5 & by appt

### ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
Rev. Wm. V. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
C Sat 4-5, 6:30-7:30 & by appt

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;  
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs  
8:45, Sat 4:30-5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45  
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,  
Sat 12

## 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. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 9 H Eu, 11 Mat & H Eu

## WHITE SULPHUR SPRINGS, W. VA.

**ST. THOMAS'** (near) The Greenbrier  
Rev. Edgar L. Tiffany  
Sun 8, HC; 11 MP & Ser (1st HC)

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