

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



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The new adobe structure was consecrated on September 12th by Bishop Stoney of New Mexico [see page 20].

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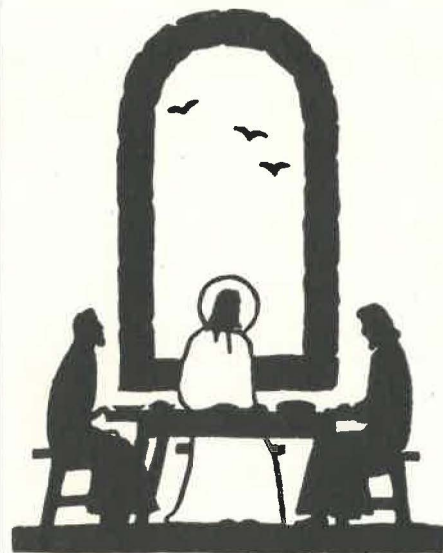
LETTERS

Open Communion

TO THE EDITOR: In connection with the practice known as "open communion" (of which there has recently been considerable discussion in the Church press), may I call attention to the curious variety and mutual irreconcilability of the forms of invitation, oral and written, in use among proponents of this practice. Among these may be noted the following:

1. *All baptized persons.* This form (a) disclaims any necessity for inquiring into the validity of the baptism. Yet it is well known that the baptismal forms of not a few religious bodies are invalid by orthodox standards; (b) assumes that incorporation into the Holy Catholic Church is achieved by a valid baptism (which of course is true) and that by such incorporation the baptized person becomes at once entitled to every privilege of the Church, regardless of compliance with any condition attached thereto (which of course is not the case).

Carried to its logical conclusion, this second assumption entitles the baptized person to have his marriage solemnized without having fulfilled the conditions now



set forth in section 2 of Canon 17, or being willing to make the declaration required by section 3; if sick, to demand absolution without making a confession of sins or giving evidence of repentance, as prescribed in the rubrics of the Order for the Visitation of the sick; and indeed, there seems no reason why under this assumption any baptized person may not demand to be ordained priest without having fulfilled any of the canonical requirements.

2. *All those who are communicants in their own Church.* This form (a) equates the traditional Eucharist with the "grape-juice" rites, purely commemorative (in the popular sense of the term), of post-Reformation religious societies; (b) equates the Apostolic Ministry with the various post-Reformation ministries, for it assumes that the function of the minister in the latter is

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LETTERS

the same as that of the priest in the traditional rite, and his powers the same; (c) fails to cover those religious bodies, such as the Society of Friends and the Salvation Army, which have no communion rite (because they reject all sacraments), and so have no communicants.

3. *All lovers of the Lord Jesus.* This form (a) discards entirely the theory of the necessity of baptism represented by form 1, and that of communicant status in another religious body, represented by form 2; (b) admits persons who, though "lovers of the Lord Jesus," do not believe in his deity.

4. *All who do truly and earnestly repent of their sins.* This form, taken out of its context in the Liturgy, seems to discard completely all requirements of faith. An earnest ethical culturist may repent of his sins, which he would call moral lapses. It is left to the person invited to communicate to determine whether repenting of his sins need involve any faith in God.

Finally, all these forms of invitation implicitly disclaim the necessity of instruction in the meaning of the Eucharistic rite. In doing so they necessarily disclaim doctrine. Instruction given in preparation for Confirmation is, in no small part, for the purpose of teaching the doctrine of the Church as to the meaning of the Eucharist. If instruction is rejected then it is declared

that the meaning of the rite is of no importance.

Is there any term to apply to this sort of thing but sentimental nonsense?

SPENCER ERVIN

Bala-Cynwyd, Pa.

A Sense of Reality

TO THE EDITOR: With thankfulness one notes that the Episcopal Church's theological seminaries are at long last beginning to appoint instructors in religious education [see page 15] and otherwise to lift the work in that subject to something of the central place it deserves.

The clergyman who is unable to teach with competence is hardly fitted effectively to function in a parish in our secularized America. May one hope that the new incumbents will exhibit in their training of ordinands not merely a knowledge of modern psychology of education but also a little sense of reality.

There is a danger that the whole subject may be lifted to such high and esoteric levels that the ordinands come out unable to do anything much in the way of actual teaching. This has been too commonly true of those who, trained in our secular schools of education or in some of the interdenominational ones, later on work as parochial directors of education. Their theories of

THE LEAST OF THESE

I HELD my love from others
Thinking to have the more
To give my lord and master
When he should broach the door,

So, when I heard him knocking,
I ran to open wide,
And held my candle higher
To light the way inside.

But all the lonely voices
Of those I had denied,
Blew round and round my candle
Until the flame had died.

And he whom I would welcome,
For whom my love was light,
Turned stumbling from the doorway
Into the fearful night.

JANET MORGAN.

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Eucharistic Worship

On the very morning of the day on which these words were written, we were on our knees in solemn, but joyful and very grateful worship at the late Mass at Grace and Saint Peter's here. We had made our Communion at the early celebration, so at the late Mass our part in the service was one of worship only, and, while kneeling there, it again, as it has on hundreds of other occasions, struck us forcibly, how heavenly a privilege it was to be kneeling there before The Blessed Sacrament, to be conscious of Christ's Own Actual Presence, there in that Sacrament, and to act there and then with the same "manners" we hope to use when we worship Him in Paradise. What a priceless privilege we Episcopalians have, to have Him there on our Altars, that we may assist in that re-enactment of His

inestimable sacrifice for us, that we can adore Him there present, and "that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us."

In our Eucharists, we worship and adore Our LIVING Lord and Savior **THERE PRESENT**. We do not conduct a memorial service, nor is its tone one like unto a funeral. We are quiet, happy, thrilled, and LOVING, for we are there because we love Christ and He loves us!

If we REALLY DO love Him, do we show our love to Him as frequently as we should, or can He judge the quality of our love by the frequency of our coming where He is?

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development of child personality, of knowledge to be gained by free self-expression, etc., are, or may be, sound enough; but what these people do, or try to do, is likely to be ineffective, and this for several reasons.

In the first place, the usual parish or mission can not get its pupils together for more than an hour or two a week, which is too little time for most "modern educational methods" to be worked effectively. Secondly, to put these methods into operation, professionally trained teachers are necessary, such as are almost never available in small churches, not even in large ones. Thirdly, almost never is there proper housing for such theoretically admirable goings-on. The result is too apt to be pandemonium. The parochial educator must ask not only "What is best to be done?" but also "What can be done?" The old-fashioned Sunday School was pretty bad, certainly; but the new-fashioned, educationally modern Church school is commonly rather worse.

This plea for common-sense training of real priests to head up real teaching of real pupils in real parish situations is prompted by a remark publicly made this summer by a well-known seminary don. "We shall have a department of religious education," he said, "but please God it will not deal with such trivia as how to organize a Sunday School and make it work. It will deal with modern educational psychology."

We already have priests who know liturgical theory and history but who can't conduct services decently and in order; who know the history of preaching but who can't preach to actual people; who are Biblically expert (or think they are) but who can't get the Gospel over to the folks. Are we to go in for more unapplied theory, this time pedagogic? There would seem a danger of it.

(Rev.) BERNARD IDDINGS BELL

Chicago

Migrant Workers

TO THE EDITOR: I was very pleased to see the story from your Central New York correspondent regarding the Episcopal College work camp among the Negro migrant workers at King Ferry, N. Y. [L. C., September 10th]. Living near by the King Ferry camp I can vouch for the story's accuracy.

It was the kind of constructive work and article that we need lots more of. Our local papers carry much news about these workers but it is nearly always of a different nature, being mostly stories about the difficulties that these people get themselves into because of their poor living conditions.

This adverse publicity has given most of the residents of this section a poor picture of these people, who are children of God. I know from experience that many of our nominal Christian folk look down on these people, and I am proud also to be personally acquainted with many of those who assisted in one way or another with this truly Christian project.

GLENN VATTER.

Auburn, N. Y.

The Living Church

Established 1878

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

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Departments

BOOKS	18	EDUCATIONAL . . .	15
CHANGES	23	FOREIGN	10
DEATHS	22	GENERAL	7
DIOCESAN	20	LETTERS	2
EDITORIAL	14	TALKS	6

Things to Come

1950-OCTOBER-1950							1950-NOVEMBER-1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
1	2	3	4	5	6	7	8	9	10	11	12	13	14
15	16	17	18	19	20	21	22	23	24	25	26	27	28
29	30	31					26	27	28	29	30		

October

15. 19th Sunday after Trinity.
Youth Sunday.
16. United Nations Week.
17. Planning Committee, National Council of Churches of Christ in America, at Cleveland (also 18th).
Regional Institute, ICRE, at Nashville, Tenn., to 18th (tentative).
18. St. Luke.
19. National Conference on Religion in Education for headmasters of prep schools at Atlantic City (to 21st).
19. Regional Institute, ICRE, at Atlanta, Ga. (to 20th).
21. Protestant Radio Commission workshop, at Des Moines (to 28th).
22. 20th Sunday after Trinity
World Order Sunday.
23. Federal Council Commission on the Ministry, at New York city.
24. Regional Institute, ICRE, at Philadelphia (to 25th).
United Nations Day.
26. Regional Institute, ICRE, at Columbus, Ohio (to 27th).
Department of International Justice and Goodwill, Federal Council, at New York city.
28. St. Simon and St. Jude.
29. 21st Sunday after Trinity; Feast of Christ the King.
30. Regional Institute, ICRE, at Lansing, Mich. (to 30th).
31. Episcopal Parish School Association Conference, at Sycamore, Ill., (to Nov. 21th).

November

1. All Saints.
2. Regional Institute, ICRE, at Albany, N. Y.
3. World Community Day, sponsored by the United Council of Christian Church Women.
3. Regional Institute, ICRE, at Boston (to 4th).
5. 22d Sunday after Trinity.
Girls' Friendly Society week (to 11th).
6. Regional Institutes, ICRE, at Toronto, Seattle, and Chicago.
7. National Convocation on the Church in Town and Country, at Columbia, Mo. (to 9th).

SORTS AND CONDITIONS

WE ARE HAPPY to report that the number of Episcopal Church chaplains in Korea is increasing, so that there are now two serving with the infantry and one with a field hospital. The two additional chaplains arrived on the peninsula early in September. At least one more is on his way, his wife informs us, having been transferred from a U. S. unit to one serving in Korea. Things have improved considerably since July and August.

ALSO serving the American troops in Korea are Air Force Chaplains Linsley and Wolverton, whose activities have been previously reported in The Living Church. The Rev. Percy G. Hall, National Council executive secretary for the Armed Forces Division, informs us that two fleet chaplains of the Episcopal Church are serving in Korean waters and that of two chaplains in Tokyo, one is assigned to care of the wounded at St. Luke's Hospital.

OUR RECENT survey of conversions from Roman Catholicism has caused quite a stir in the Roman Catholic press. We are indebted to the Rev. John A. O'Brien of Notre Dame for a correction in a paragraph commenting on the ratio of conversions to total Roman Catholic membership. The correct figures are one in 1,000 during the past decade, and one in 625 in the next decade if the 1949 rate continues for 10 years. Fr. O'Brien (like the authors of our survey) noted the fact that many of the figures from dioceses were estimates. He will be pleased to know that steps are being taken to achieve a more precise count in future years through The Living Church Annual.

AN IMPORTANT detail to be kept in mind is that Roman Catholics who come to the Episcopal Church have not been proselytized or propagandized. It is not, in general, the policy of the Episcopal Church to campaign for converts from other Christian bodies while approximately half the nation remains untouched by any Church. However, in the midst of Rome's steady propaganda barrage, it does no harm to look around and make a careful estimate of the situation.

NEW YORK'S Court of Appeals refused on October 5th to consider the appeal of the Rev. Dr. John Howard Melish for a review of his case. Previously a lower court had upheld the action of Bishop DeWolfe of Long Island in dissolving the pastoral relation between Dr. Melish and Holy Trinity Church, Brooklyn. In granting a motion of the Bishop and the former vestry to dismiss the case, the court said that no constitutional question was properly raised in the courts below.

NEW executive secretary of the Federal Council's Department of Pastoral Services is the Rev. Otis R. Rice, who also continues as director of religious work at St. Luke's Hospital, New York. Fr. Rice is well known for his work in pastoral psychology. He was chairman for a number of years of the

department of which he is now executive.

ANOTHER Church has joined the National Council of Churches, which will be inaugurated at Cleveland late this fall. The United Lutheran Church, with 2,000,000 members, voted affiliation by a large majority at its biennial convention in Des Moines. Previously this Church had followed a policy of undertaking full affiliation only with other Lutheran bodies, although various Church boards had cooperated with interdenominational agencies in their field. There will be two other Lutheran member Churches—the Augustana Synod (Swedish) and the Danish Lutheran Church.

AFFIRMATIVE ACTION has come from a total of 28 Churches, including the Episcopal Church, and one more may act before the new Council meets. It is believed that the total constituency of the affiliated Churches will be more than 31,000,000 souls.

THE PRESIDING BISHOP, a graduate and Fellow of the Corporation of Yale University, gave the opening prayer at the "simple, church-like ceremony" at New Haven, Conn., in which Dr. A. Whitney Griswold was installed October 6th as Yale's 16th president. To the historically minded, the occasion was reminiscent of a Yale commencement in 1722 when Dr. Griswold's early predecessor, President Timothy Cutler, and six Yale faculty members astonished the whole country by announcing, in that stronghold of Puritanism, "that they could no longer keep out of the communion of the Holy Catholic Church, and that some of them doubted the validity and the rest were persuaded of the invalidity of presbyterian ordination in opposition to episcopal."

DR. CUTLER was later ordained a priest of the Anglican Church and Yale thereafter, according to Dr. William W. Manross, "continued, not only throughout the colonial period, but well into the 19th century, to furnish a steady stream of converts to the Episcopal Church."

SINCE the passage of the new marriage canons, we know of three cases in which divorced women were married to clergy of the Episcopal Church. Two of the three have now divorced their clerical husbands.

TO HELP along the sales of bundle copies of The Living Church we have worked up a poster suitable for display in church, narthex, or parish house, or wherever else copies are put out for sale. It is, we think, both dignified and attractive. There is a gadget for inserting a brief resume of the week's news in the center, and the display ought to help materially in spreading knowledge of the Church's news, work, and thought among Churchpeople.

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Give the Kettle Time

A TEACHER told a group at an institute, "My most baffling problem is how to get my class interested in my plans. I come all prepared, and start to tell them what we are going to do, and they don't seem to care at all. What's the use of preparing if you can't get them to do what you propose?"

This is a far more familiar scene than this teacher realized. And it happens, strangely enough, to some of our most eager and faithful teachers. Indeed, that circumstance may be the root of the trouble: the enthusiastic temperament which makes ingenious plans, sees the goal of accomplishment, and then runs up against the apathy of the pupils. It is discouraging, and if repeated often eventually chills the teacher's ardor, reducing her to a commonplace, routine leader. How to transfer the enthusiasm and purpose of the teacher to the class is the problem.

It is largely a matter of approach and understanding. The enthusiastic person expects everybody else to be as keen on his subject as he is, and is a little hurt and rebuffed when he finds people polite but evasive. The enthusiast should realize how he got that way. Your present hobby, scheme or project started days ago. Perhaps the main line of it goes back to years ago when, by some accidental meeting or reading, you found a certain line of thought captivating your mind. It has been developing slowly, from time to time, in your mind. Recently it received fresh stimulus, and now gushes up, full tide, in your present enthusiasm. When you speak of it to others you forget that they have not had the same long, slow approach.

LIGHT THE FIRE

It is a matter of warming up. People give themselves to new plans slowly. Here is a committee apathetic to a proposal at the start of the meeting. But by the enthusiasm and skillful presentation of one or two persons, they arrive, at the end, at a large plan, embraced with keen eagerness. They have made it their own, but it took an hour or more of talk to reach the point of action.

You find this illustrated in life at every hand. Mother has been working in the kitchen. As she works, her

thoughts race on, and she begins to feel she is imposed upon, that somebody else should do some of the housework. She enters the living room, finds the older daughter asleep on the couch. In righteous indignation she insists that daughter "do her share," and get out the vacuum cleaner at once. Of course daughter is annoyed, resists, and there is tension. If she responds, it is under protest, slowly, and with poor spirit. This is almost a parable of the way some teachers launch a project.

THE PLOT IS LAUNCHED

What is the better way — the educational way — of getting people doing your will? You must realize that you cannot get anybody, any person, into motion suddenly. People may obey your prodding, but the results are not pleasant.

Therefore, in teaching, map out your approach. Take a long time planning your opening words, and anticipating their possible reactions. Think of ways of referring to the proposal without actually saying, "I want you to do this." Tell of its being done elsewhere, get them to talking about the problem involved, and asking them for a solution (that always starts active minds on their own). Don't tell them. Hint, play around with it.

In your notes try to have as many imagined points of contact with their lives as you can conceive. Is it the writing of a letter to a missionary you plan? Then your notes say, "Fun of getting letters. Cost of postage to foreign lands. How to find out about a Sunday school in Brazil. What if we lived in a far-off land? Can you be a friend with someone you have never seen?" Each of these, in class, will be the push for a separate little sortie into the interests of your pupils.

Give the kettle time. If all goes well, and you are a patient and skillful teacher, you will eventually reach the boiling point when somebody says, "Couldn't we . . ." and another "Let's . . ." and a third proposes, "I move we appoint a committee." Then the preliminaries are over; they have made your will their will. They may improve on your plan. They will take all the credit. But it will be your victory.



GENERAL

EPISCOPATE

Suffragan for South Florida

A special convention of the diocese of South Florida has voted favorably on the election of a suffragan bishop. Bishop Wing of South Florida will retire on December 31st of this year and Bishop Louttit, Coadjutor, will become diocesan at that time.

Bishop Wing made the formal request for a suffragan to the convention and then asked Bishop Louttit to state the need for episcopal assistance in the rapidly expanding diocese. The election of the suffragan bishop, if proper consents have been received, will take place at the diocesan convention in April.

The special convention met in the afternoon of September 29th, the Feast of St. Michael and All Angels, at the Cathedral Church of St. Luke, Orlando, Fla. During the morning of the same day a congregation overflowed the Cathedral in observing the 25th anniversary of Bishop Wing's consecration as diocesan of South Florida. Bishop Wing was the celebrant at the Holy Eucharist, assisted by Bishop Louttit, and the Rev. Martin J. Bram, president of the standing committee.

Bishop Juhan of Florida was the preacher. He paid tribute to the strong leadership that Bishop Wing has given the diocese.

A luncheon for 250 persons at the Orange Court Hotel honored Bishop and Mrs. Wing. A purse and many individual gifts from organizations and people of the diocese were presented to the Bishop by representatives from the woman's auxiliary, the Daughters of the King, the committee on laymen's work, the young people's service league, the clergy of the diocese, and other combined gifts by Dan B. Weller, chairman of the gift's committee.

Bishop Clark Resumes Work

After spending a quiet summer in Carmel-by-the-Sea, Calif., Bishop Clark of Utah has returned to Salt Lake City fully recovered from a six-month illness, and able to undertake his work once more. During Bishop Clark's absence, Bishop Lewis of Nevada was temporarily in charge of Utah.

Because of his illness Bishop Clark was not able to be present at the celebra-



BISHOP LOUITTIT: *In the rapidly expanding diocese . . .*

tion in August of the 80th anniversary of the placing of the cornerstone of St. Mark's Cathedral, Salt Lake City. However, he sent a message of salutation to the cathedral's congregation.

The cathedral, aside from enlargements, stands as it was erected in 1870,* a symbol of the successful beginning in Utah of Episcopal Church work. The work has been described as being done with less difficulty among the Mormons than that of any other Church. In his message Bishop Clark said that the Cathedral has had a long and distinguished history. "Under the leadership of its bishops and rectors it has contributed much to the life of Salt Lake City, and I trust it may long do so."

Fourth Consent Withheld

At its meeting on September 19th, the standing committee of the diocese of Atlanta withheld consent to the consecration of the Rev. David E. Richards as suffragan bishop of Albany. All members of the standing committee present expressed themselves as feeling strongly that the election was held under irregular and arbitrary circumstances, which, if given official sanction, would be a definite blow to the democratic processes for the election of bishops in the Church.

*The year after the completion of the first trans-continental railroad.

The committee stated that it did not intend in any way to reflect on the character of the Rev. David E. Richards.

Atlanta is the fourth diocese to withhold consent for this consecration. The others: Alabama, Central New York, and Massachusetts.

VISITORS

Canon Mortlock's Itinerary

The Rev. Canon C. B. Mortlock of London arrived in New York on September 27th on the *Queen Mary*, to cover a speaking itinerary under the sponsorship of the Committee on Interchange of Preachers and Speakers of the Federal Council of the Churches of Christ in America.

Canon Mortlock is canon treasurer of Chichester Cathedral, an office which has no concern with finances, but which carries the responsibility of seeing to the care and preservation of the art treasures of the diocese. He has lectured widely and is a member of the standing committee of the Central Council for the Care of Churches and of the Council of Management of the National Buildings Record.

At Kings College, London, Canon Mortlock succeeded Prof. Percy Dearmer, lecturing there on ecclesiastical art. He is at present scheduled for lectures to architectural students of University College, where he is chairman of the board of studies in architecture, his topic being the liturgical arrangement of churches.

He speaks and lectures also on the relationship today of the artist and the Church.

As a member of the Council of the Institute of Journalists and as a fellow of the Institute, Canon Mortlock has lectured much, and especially as War Office and Admiralty lecturer overseas, on the role of newspapers in the contemporary scene. As chairman of the Press Committee of the Press and Publications Board of the Church Assembly, he has addressed various diocesan conferences and other gatherings of Church people on principles and methods of Christian propaganda.

Canon Mortlock is chairman of the Actor's Church Union, which provides a chaplain for every theatre and music hall in England. He is a past president of the Critics' Circle, and for many years

was drama critic of *The Daily Telegraph*. He has lectured frequently on "The Arts of the Theatre." At present he is a critic of the ballet and is a governor of the Sadler's Wells School.

Canon Mortlock's first preaching engagement was scheduled for the Washington Cathedral on October 1st, after a visit to the College of Preachers.

On October 5th he was scheduled to visit Philadelphia Divinity School, returning to New York on October 7th, to be guest of the English Speaking Union and to preach at Trinity Church on the 8th in the morning and again in the afternoon.

Canon Mortlock was expected to go to Boston on October 14th and to preach on the 15th at the Church of the Advent in the morning, and at the Cathedral Church of St. Paul in the evening.

The rest of his itinerary for October:

16. Speak at New England Catholic Club.
21. Guest of General Theological Seminary (to 27th).
22. Preach at Grace Church (morning), St. James' Church, (afternoon).
27. Chicago, to be guest of Canon B. I. Bell (to Nov. 1st).
29. Preach at St. Luke's, Evanston.
30. Evening conference at University of Chicago with theological and art people ("Art in a Theological Curriculum").
31. Luncheon at Seabury-Western Theological Seminary, with address on "Liturgics as an Art." (Evening) Canterbury Club of Chicago.

His itinerary for November:

1. Catholic Club of Chicago, and return to New York.
5. Cathedral of St. John the Divine (morning), Episcopal Actors Memorial Guild, Church of the Transfiguration (afternoon).
12. St. Paul's Church, Richmond, Va. (morning), Church of the Epiphany (afternoon).
19. St. Martin's, Providence, R. I. (morning), St. John's Cathedral, (afternoon), with other engagements not yet announced.
26. Trinity Church, Buffalo, N. Y.
26. Other engagements in Buffalo (to 27th).

MISSIONARIES

Slow to Give Up

Completing her first term of service as professor in the chemistry department of Huachung College, Wuchang, China, Lillian Weidenhammer, Ph.D., has come on furlough to her home in Locust Valley, N. Y.

Miss Weidenhammer returns full of enthusiasm for Huachung College and the diocese of Hankow. She expresses great hope for the future of China and complete confidence in the Chinese Church.

"The Chinese are slow to adopt any-

thing but when they have made it their own they do not give it up." Exactly what effect the Chinese people will have on "Communism" it is too soon to say, Miss Weidenhammer feels, but the result will be something new.

Needed: One Home for Reunion

Bishop Bentley, vice president of the National Council and director of the Overseas Department, is appealing to Church people in the New York area to help find a home for December and January for a Hankow missionary and his family. Bishop Bentley writes:

"Because of the present situation in China, much of our American staff has had to be evacuated. Among those who have returned to this country in recent months is a veteran missionary priest and his wife from Hankow. They have five children, ranging in age from 16 to 22, now at school in this country. The family has not been reunited for five years and is eager to be together again, especially for the Christmas holidays.

"Does any Churchman in the New York area, who is planning to spend the winter months in the South, care to let this missionary family occupy his home for the months of December and January? Here is an opportunity to render a real service for a family which richly deserves our fullest support."

For further information write the Director of the Overseas Department, Church Missions House, 281 Fourth Ave., New York 10, N. Y.

ELSA

Aims

Thirty-one clergy and laity from 14 states met at Seabury House in Greenwich, Conn., September 3d and 4th.

They were present at the call of the executive committee of the Episcopal League for Social Action to find ways of implementing the program of study and action under the five headings of social change, industrial democracy, international relations, civil liberties and race relations, and the social mission of the Church.

Speakers at the Conference were Miss Mary Van Kleeck, former industrial researcher for the Russell Sage Foundation; the Rev. Louis Berry, rector of St. Philip's Church in Newark; the Rev. Jules Moreau, instructor in New Testament at Seabury-Western Seminary; the Rev. Dillard Brown, rector of St. Luke's Church, Washington, D. C.; Harvey A. Cox, Jr., district secretary of the United Furniture Workers, CIO, of Thomasville, N. C.; the Rev. W. M. Weber, rector of All Saints' Church, Littleton, N. H.; the Rev. C. K. Myers of Grace Church, Jersey City; the Rev. Massey Shepherd, professor at Episcopal Theological School, Cam-

bridge; and the executive secretary of the ELSA, the Rev. A. M. Van Dyke.

From the discussions there emerged this statement of the aims of ELSA:

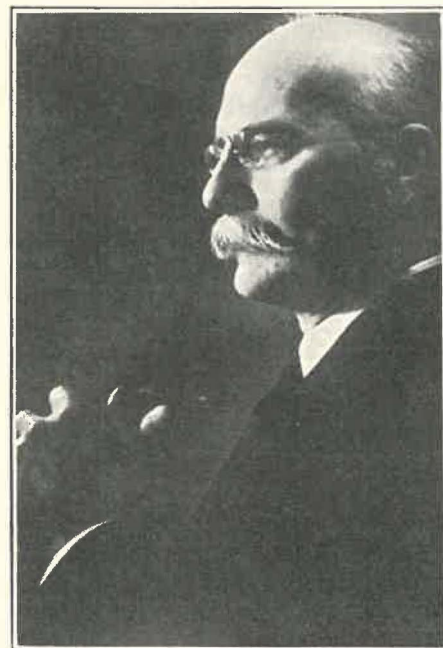
The Gospel of Jesus Christ is the promise of human redemption. It begins with the demand for radical social change—"Repent." The way of salvation for the whole of creation is "Newness of Life." The imperative for radical change is rooted in the doctrine of the sovereignty of God, under whose judgment (and mercy) the Church and all human society constantly stands. It is manifested by the Holy Spirit in the reality of history, namely that for each generation the decisive time is always "at hand." For our generation, it is now.

In this period of history, the Episcopal League for Social Action (1) stands primarily for the Christian duty of accepting and promoting social change to meet the needs of the neediest in our own nation and throughout the world — recognizing that the crucial needs to be met are in the realm of livelihood and the status of all workers; (2) reaffirms its concern for industrial democracy, and continues to support the right of workers to organize and to bargain collectively through representatives of their own choosing; (3) pledges active work for peace through international cooperation; (4) vigorously supports civil liberties and democratic race relations; (5) labors unremittingly within the Church for a clearer and more general recognition of her mission of social change.

ROMAN CATHOLICS

Religious Liberty

The Roman Catholic Church has been asked to "take a clear stand" on whether it does or does not believe in religious liberty for minority Church groups in



PASTOR BOEGNER. Singled out: Spain and Portugal.



MR. NACE: *What the BSA offers the clergy.*

countries with a predominantly Roman Catholic population.

The request was issued in Italy by delegates from 19 Churches in Belgium, Spain, France, Italy, and Switzerland, meeting September 25th to 28th at a special conference convened by the Department of Interchurch Aid of the World Council of Churches.

The delegates stressed the "particular importance" of a definition of Roman Catholic attitude on the religious freedom provisions of the United Nations' Universal Declaration of Human Rights which has already been endorsed by authoritative non-Roman groups.

In a resolution adopted by the 80 delegates under the chairmanship of Pastor Marc Boegner, president of the French Protestant Federation, it was pointed out that the attitude of Roman Catholics on religious liberty questions "differs from place to place and country to country." Spain and Portugal were singled out as countries where religious liberty was especially violated.

The Protestant churches pledged themselves to "refrain from any misinterpretations or derogatory attitude with regard to the Roman Catholic Church" and declared their willingness to engage in "fraternal conversations" with Roman Catholics on religious liberty questions "on the understanding that the members of the Churches of the Reformation will never admit any other authority than that of the word of God."

Among the Churches represented at the conference were the Union of Protestant Churches of Belgium, Evangelical Church of Spain, Reformed Church of France, and the Waldensians.

BSA

Visits to Seminaries

The general secretary of the Brotherhood of St. Andrew, Morton O. Nace, is to be at Berkeley Divinity School, New Haven, Conn., October 26th. He will speak to the faculty and students on parochial administration and laymen's work in general and will also explain what the Brotherhood of St. Andrew has to offer the clergy. Mr. Nace is being invited to visit all of the Church's theological seminaries.

INTERCHURCH

Quinter Miller Appointed

The Rev. J. Quinter Miller, an associate general secretary of the Federal Council of Churches, has been appointed an administrative secretary of the planning committee of the National Council of Churches of Christ in the U.S.A.

The Federal Council has granted Dr. Miller a three-months' leave of absence. He will assume the new post October 1st.

Dr. Miller will be in charge of arrangements for the constituting convention of the National Council to be held at Cleveland, O., November 28th to December 1st. [RNS]

Problem in Arithmetic

Moral foundations of the free nations of the world will assume more importance during the next fifty years than "at any other time since the Dark Ages," Dr. Harold E. Stassen, president of the University of Pennsylvania, told a joint session of two Christian education conventions meeting recently in Toronto.

He spoke to the World Convention on Christian Education and the one-day quadrennial convention of the International Council of Religious Education, of which he is president.

In an address to the International Council convention, Dr. Paul Calvin Payne, Philadelphia, chairman of the organization, referred to the rapid increase in the number of American children who receive no religious instruction.

"In 1927 there were 17,000,000 children and young people who were receiving no religious training of any kind," he said. "Twenty years later this had increased to 27,000,000."

At this rate, he pointed out, the "total paganization of American life is merely a problem in arithmetic."

ACU

Catholic for All People

The annual priests' institute sponsored by the American Church Union at Kent School, Kent, Conn., was held from

September 4th through the 8th with the courses for the session presented under the general theme of "Catholic For All People and For Every Need of Man."

The Rev. James Harry Price, rector of the Church of St. James the Less, Scarsdale, N. Y., led a series of discussions on "Four Modern Apostasies": of Modern Culture, of Patriotism, of Education, and of Marriage. The lectures served as a foundation for the second course, entitled "The Parish in Action." The leader was the Rev. C. Kilmer Myers, rector of Grace Church, Jersey City, N. J., and lecturer in pastoral theology at General Theological Seminary.

During the evening sessions Dorothy Day of Friendship House, New York city, spoke of some aspects of Christian sociology against the background of her own effort of "voluntary poverty as a vocation." This is so closely connected with current efforts in the same realm in the churches in France that it served as an introduction to the Thursday evening address of the Rev. Albert J. duBois, executive director of the ACU in his "Report From Europe."

The Rev. Edward H. Schlueter, former vicar of St. Luke's parish, New York, lectured on "Pastoral Theology and the Foundation Principle of Christian Love." The Bishop of Barbados, the Rt. Rev. William James Hughes, D.D., was a visitor at the Institute and spoke of current problems in the realm of Catholic Action in his diocese. Bishop Littell, retired, of Honolulu was also a member of the institute.

ARMED FORCES

Chapels Reopen

The department of the Army has announced that it will reopen 179 Army chapels by December 31st, to insure a complete program of religious services and moral counseling at 17 installations being reactivated. The chapels will be reconditioned and refurnished, if necessary, and each will be supplied an electric organ and religious articles required for services of the various denominations.

ORTHODOX

Karlovtsky Sobor

Representatives from 12 countries are scheduled to assemble at Jordanville, N. Y., November 26th for a sobor of the Karlovtsky Synod.

The Synod, which calls itself the Russian Orthodox Church outside Russia, refuses to recognize the authority of the Moscow Patriarchate. In 1945 the Synod was denounced by Patriarch Alexei of Moscow as a "rebel" group. [RNS]

JAPAN

Bishop Conkling Reports

Bishop Conkling of Chicago, who is now making a six weeks' visit to Japan and the Philippine Islands, had a 45 minute private interview with Gen. Douglas MacArthur on September 25th.

The bishop reported that Gen. MacArthur spoke at length and "most earnestly" for the abolition of war as a means of solving international problems, and quoted the general as follows:

"War is outmoded as a solution of our problems. The people of every land—millions of them—are against war. Our leaders must find the way to bring relations between the nations up to the higher plane on which the people now are."

Bishop Conkling said his interview with the general also included a discussion of the spiritual problems related to the military occupation of Japan and to the rehabilitation of that country.

The bishop arrived in Japan September 22d and on the same day met with the House of Bishops of the Nippon Seikokwai. On the next Sunday he administered the rite of confirmation to a class of candidates from the occupation colony, including several officers on Gen. MacArthur's staff. Mrs. MacArthur and her son were members of the congregation at this service.

Bishop Conkling also inspected St. Luke's hospital in Tokyo, which the Church is enlarging as part of its missionary program. He reported that the normal capacity of the hospital is 600 but that it now has about 1700 patients.

The bishop talked with several American soldiers wounded in the Korean campaign, and reported that they are getting the best of medical care. He said he also visited a small ward filled with North Korean wounded prisoners, who appeared to be "practically children, about 16 years old."

Bishop Conkling is scheduled to return to Chicago October 31st and will tell of his trip at a series of meetings throughout his diocese.

CHINA

See for Yourself

Recently Bishop Tsang of Ngo-Siang (Hankow) attended an official meeting called by the Communist authorities, and was told that the mission of St. Michael and All Angels, Wuchang, was getting people to church by feeding them, and that the practice must stop!

Up jumped the Chinese head of the YMCA (a former vestryman of St. Michael's) and said:

"You ought to send someone to St.

Michael's on Sunday to see for yourselves. These twenty or thirty country people who get up at dawn, walk two or three miles to the early service on Sundays, and are given a snack afterwards are already Church members and good faithful Christians."

According to the Rev. Robert E. Wood, vicar of St. Michael's and LIVING CHURCH correspondent, the YMCA official saved the day for the mission and won approval instead of criticism.

Fr. Wood writes:

"When many friends of our beloved old

dents, and nearly all of the old ones, except of course those who graduated in June.

"Our government representative absolutely refused to allow our Chinese priest to resign his post as head of the school. Furthermore, he commended him highly for all he had accomplished. We were again reassured of religious liberty—outside of school hours.

"St. Michael's is really on the map. If you could look in on us, on any ordinary Sunday morning, at our 7 o'clock service of Morning Prayer and Holy Communion, you would believe it. The communicants from far and near average at least 100,



TAKE-OFF: Bishop Conkling leaving for Japan.

China Mission family are leaving us—as they are at present—I am really broken-hearted. . . . We are distinctly told by our present government that none of these will be allowed to return, if in any way they come to represent religion. Much less will any new Christian missionaries be allowed to set foot on Chinese soil.

"On the other hand, we are being assured that those of us who remain shall be granted religious toleration, and be allowed to complete our terms of service.

"I am encouraged by the continual friendly attitude of our local government towards St. Michael's mission and school. There is also the work of the Sisters of St. Anne in the House of the Merciful Saviour, for poor, old, disabled persons and orphans. Their wonderful daily clinic brings throngs of sick people. They are also doing an enormous amount of relief work. In view of all this our government has shown its approval, and has sent us a signed and sealed official statement that all taxes are remitted.

"Our parochial school has reopened with a most encouraging number of new stu-

and others come to the second Eucharist at 9, with twenty or thirty more receiving Holy Communion."

ITALY

No Doubting Thomas

Mrs. H. L. Duggins writes in a letter recently mailed to friends of the woman's auxiliary of St. Paul's Church, Rome, that she was almost a doubting Thomas about the auxiliary's most recent charity bazaar. But she explains that her fears that Americans, who had helped support former bazaars, might be too far away and too occupied with their own problems to preserve their concern for Europe's needy were allayed in time.

The bazaars in Rome are part of a charity program carried on by auxiliaries in various European cities.

Mrs. Duggins, whose husband is rector of St. Paul's, explains that just before the Christmas bazaar (which is the

auxiliary's largest), the packages from America were arriving at a discouragingly slow pace. The women worked hard to prepare all that they could themselves. She goes on, "Suddenly everything happened at once. Newcomers to Rome brought packages, the postman rang the doorbell steadily with parcels from the U. S., and on the day of the bazaar we looked around at loaded tables. It seemed that everyone in Rome came to the sale and bought everything. It was the biggest sale we ever had."

She says that they had never before had so many requests for help, yet they did not have to turn one down. The auxiliary made gifts to orphanages at Naples, Rome, and Florence, to the Old Ladies' Home at Florence, the Salvation Army, and the YMCA. It provided tableware for a new reclamation camp for delinquent boys, which is modeled after Boys' Town. And it sent toys and gifts to every child in every refugee camp around Rome, and money to provide Christmas for the children in camps around Naples.

The auxiliary has also been helping a number of Italian and refugee families.

A boy for whom the women obtained streptomycin last year is now well and working.

During Lent the women made dolls and toys for children who had never had a present or a toy.

This, says Mrs. Duggins, is only a partial list of the auxiliary's activities. "We have tried to carry out our normal duties as a Church Auxiliary and have made needed gifts to the church, which has had many repairs since the war.

EGYPT

"Disrespect of Official Language"

A protest has been made in Cairo against the alleged disregard of the rights of Arabic-speaking adherents of the Greek Orthodox community in Egypt by Greek Orthodox Patriarch Christopher of Alexandria.

The protest denounced a recent declaration by Patriarch Christopher barring use of the Arabic language in Church services, in the religious status courts, and in the official transactions of the patriarchate.

In their protest, the Arab group declared that the patriarch is the spiritual head of all the Greek Orthodox in Egypt and not the Hellenic Greek Orthodox alone. They complained that Arab Orthodox cannot understand the Church liturgy and sermons, and are not able to deal with the patriarchate and the community courts because Arabic is not recognized as an official language.

The protest asserted that Patriarch Christopher adopted Egyptian nationality as a condition for assuming office in

1939, but is now "showing disrespect of the official language of his country."

Patriarch Christopher, the Arabs said, was also acting contrary to an agreement with the Egyptian government by choosing members of personal status courts from the Greek clergy and not from lay members of the Egyptian Greek Orthodox community.

The Arabs also demanded the return of the only Arab bishop of the Greek Orthodox Church in Egypt and the appointment of one or more other Arabic-speaking bishops. [RNS]

KOREA

Delay Missionaries' Return

Former missionaries to South Korea are eager to return to that field, and mission boards in America are willing to send them as soon as possible, but military conditions probably will not permit their return for several months, according to a survey conducted by Religious News Service. Civilians will not be permitted to enter the areas across which fighting took place, until two conditions have been met:

(1) United Nations military leaders must declare the areas free of all enemy forces, including guerrillas.

(2) Assurance must be given the UN authorities that the returning civilians will be able to provide themselves with housing. This requirement would keep wives and children from going back to

Korea "for some time," even after missionaries are re-admitted.

The policy committee of the Foreign Missionaries Conference urges American Churches to launch an immediate drive to collect funds for relief work in Korea. The committee said the collection of clothing and other supplies, while eventually needed, should await shipping facilities.

For the administration of the relief, the committee requested that a "unified voluntary program" be established, similar to the set-up under Licensed Agencies for Relief in Asia, in Japan. LARA, it was explained, includes all private relief agencies operating in Japan.

PHILIPPINES

Bishop Jamias Is Dead

Bishop Juan Jamias, a former leader of the Philippine Independent Church, died of a heart ailment at the age of 78.

He was one of the last survivors of the original group of Filipinos who broke away from the Roman Catholic Church in 1902 and founded, under the leadership of the Rev. Gregorio Aglipay, the Independent Church.

A dispute between Bishop Jamias and Bishop Isabelo de los Reyes as to who was legitimately entitled to lead the Aglipayan Church led to a series of court rulings. In the last of these, the Philippine Court of Appeals declared Bishop de los Reyes to be the Church's rightful head [L. C., August 20th]. [RNS]

GERMANY

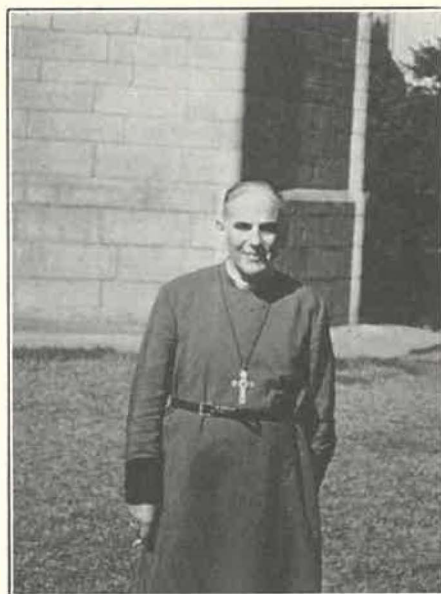
Toward Intercommunion

The Rev. B. I. Kilström of Uppsala, Sweden, visited Germany in August in order to become acquainted with the Old Catholic Church and to establish informal relations between Old Catholics and Swedish Catholics.

Fr. Kilström celebrated the Holy Eucharist according to the Swedish rite with lessons and sermon in German in the Old Catholic churches at Cologne, Frankfurt-on-the-Main, and Güttenbach in the Black Forest.

In Fr. Kilström's talks with Old Catholic priests in Frankfurt, Bonn, and Heidelberg again and again the desire was expressed that the Swedish and Old Catholic Churches, which are similar in faith and practice, might soon enter into intercommunion.

At the present time a young Old Catholic theologian from Bonn University, Wolfgang Krahl, is spending three months in Sweden studying the Swedish Church. After seeing the Swedish Church at work, it is his opinion that it is very much like his own Church, especially as influenced by the Catholic movement.



THE BISHOP IN KOREA: From a picture of Bishop Cooper sent by Mrs. D. C. Kingman of Homestead, Fla., who was among a group of English speaking people that attended Morning Prayer in the cathedral in Seoul on June 25th.

**Recipe for success at
Oyama: No meat, no fish,
no money, no overcoat.**

MEMBERS of the Society of St. John the Evangelist (SSJE) in Japan (commonly called "Cowley Fathers," from the origin of the Order at Cowley, England, in 1865) are often asked about their life and work.

The first and most important work of the society is, of course, prayer. This is God's work, *Opus Dei*. The recitation of the Divine Office and the offering of the Holy Sacrifice have been faithfully carried on by members of the society ever since the landing of the first two Japanese Fathers at Yokohama in April, 1933. Even in the most difficult days during the War, this was the work the fathers were most careful about. The difficulty in war time of procuring proper wine — indeed any wine — for the altar forced them to learn to make wine from the grapes that grew in their garden. To that end, they saved all their rationed sugar for many months.

During the war, also, requests for prayers and intercessions came from various quarters of Japan. Communications with the mother house and with foreign countries were suspended for almost six years. The difficulties of the society in Japan increased as time went on; but the fathers and brothers were greatly strengthened by the prayers of the society and of many friends, known and unknown, throughout the world. It was a great consolation to remember, when they retired after a hard day's work, that their brothers and friends were praying for them on the opposite side of the globe, and that they in turn would reciprocate in kind at break of day.

At length all the younger members were either drafted into the army, or required to undertake compulsory labor. Only the two senior fathers were left to do the work.

A PRIMITIVE LIFE

St. Michael's Monastery, the headquarters of the Society in Japan, is situated about fifty miles north of Tokyo, in a wood on the bank of a river. It lies outside the town of Oyama, about three miles from the railroad station. Members of the society, when at home, spend the morning in prayer, meditation, and study or writing; the afternoon in manual labor; and the evening in study or correspondence. Every member shares in the work in the garden and in the woods. The fathers and brothers raise all vege-

tables needed for the kitchen and cut all their own firewood. In the winter there are stoves in the chapel and refectory, but the cells are heated only by the sun. Living rather a primitive life in the country, the *Benedicite* has become real to them. It is a joy to sing that canticle, especially on a cold day in the winter. To them prayer is work, and work is prayer.

The members of the monastery have received no regular stipend for 10 years, and have entirely depended upon their heavenly Father, who does not want them to worry about their lives. They have not been anxious about calories and vitamins; yet they have been wonderfully protected from illness. They buy meat or fish only to celebrate great feast days or to mark birthdays. On other days, if meat or fish is on the table, this is a gift from friends. For themselves they have neither begged nor refused anything. How they have been supported is a question often asked them. They receive free-will gifts and donations, usually very small, but the Father Treasurer balances the book somehow at the end of the year. They have never run into debt. "Give us this day our daily bread" has become for them a real prayer.

MISSION WORK

The fathers of the society are mission priests, not monks of a contemplative order. They have therefore been doing much missionary work in Japan. The majority of them now live in the diocese of North Kwanto. For a number of years they worked in the parishes of St. Thomas, Kiryu, St. Mary's, Ashikaga, St. Peter's, Sano, St. Alban's, Tochigi, and St. Michael's, Oyama, until the bishop was able to provide resident priests for these stations.

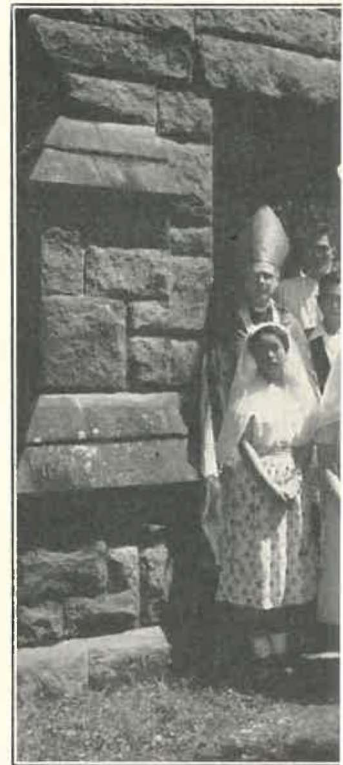
Since October 1, 1948, the society has been responsible for the Church of the Transfiguration, Nikko, where the world-famous Shinto Shrines are located. Nikko has long been regarded as a hopeless place for evangelistic work. The American Church Mission tried for many years to evangelize this stronghold of Shintoism, but without much success. During the war, the Church at Nikko was practically closed. After the war, the bishop attempted to revive the work, finding there a few communicants. Since he had no priest to send and no money to finance the work, he made an appeal to the society to do something for Nikko.

It was regarded as an opportunity by the mission priests. A father was accordingly assigned to the new work, and he began to visit Nikko twice a month. His work was blessed. People began to come to church, and the attendance increased as time went on. In less than two years, 45 persons have been baptized, after long and careful preparation. The church at Nikko is now one of the most active parishes in the diocese. Besides the work at

Nikko, the fathers and brothers are regularly helping at St. Alban's, Tochigi, St. Michael's, Oyama, and the mission church at Shimodate. Fathers have frequently been invited to preach and conduct retreats in all the dioceses of the Nippon Seikokwai save one, the diocese of Hokkaido, which is too far distant to make possible their ministrations there.

There is at the present time the greatest opportunity for evangelistic work in Japan that has ever occurred. The Roman Church has been concentrating on missionary endeavors in Japan, since China and Northern Korea have been closed to its work. Almost every ship arriving at a Japanese port brings Roman priests and sisters; and churches and kindergartens are being built in many

The S



TRANSFIGURATION, NIKKO:

IN J

By a Membe

SSJE



Confirmation, August 6, 1950.*

JAPAN

of the Society

towns. The Episcopal Church has not shown a similar activity.

The first post-war General Synod of the Nippon Seikokwai, held in December, 1945, in Tokyo, unanimously passed a resolution requesting the mother churches to send members of religious communities to help evangelize Japan. All the delegates to the synod felt that Japan could best be converted by the prayers and labors of religious. They remembered that Fr. Herbert Kelley, founder of the Society of Sacred Mission, England, lived in Japan for four years only, but left a great and lasting influence upon the clergy and laity.

The desire of the synod has been par-

* Left to right: Bishop Viall, Bishop Okuba, and Fr. Sakuri, SSJE.

tially fulfilled. Four sisters of the Community of the Epiphany have come back to Tokyo since the war, and the society of St. John the Evangelist, shortly after the war was over, sent back one American member, and is now weighing the possibility of opening a House in Tokyo, to be a center of activities there.

THE LIFE OF PRAYER

The fathers and brothers have felt very strongly that, if they give themselves to the hidden life of prayer, more people will be drawn to God. They prefer the quiet life, but they have been kept busy. They have more requests for active work than can possibly be fulfilled. Visitors and guests to St. Michael's Monastery at Oyama have greatly increased in recent years. A guest often comes from a long distance with the sole desire of spending a week at the monastery. Even non-Christians come frequently for instruction.

The Cowley Fathers have no school of their own in Japan, but they have some connections with education institutions. One member is (temporarily) the warden of the theological college in Tokyo. Another is senior chaplain of St. Paul's University, Tokyo. These Fathers have daily contacts with theological as well as with university students. Bishops frequently send their ordinands to the monastery for retreat. The majority of visitors and guests at the monastery are young men and boys. In the summer of 1948, a special work of training for young boys was begun at the monastery. Its purpose is to inspire them with vocation for the priesthood.

What the Church in Japan most needs is good priests — priests who are willing, if need be, at any moment to die for Christ and His Church. Such priests cannot be made overnight. Boys desiring to be priests, or boys whose parents would like to have them take Holy Orders, are invited to the monastery during their vacations to receive training in living under rule. There are at present over twenty such boys, and the number is steadily increasing. The majority of them still have about ten years to go before they can enter the seminary. Ten years' close observation will give sufficient opportunity to judge the reality of their vocation.

PUBLICATIONS

Before the war, the society in Japan published a great variety of books and pamphlets on doctrinal, spiritual, and liturgical subjects. The war made it impossible to continue this work, and the small fund in hand shrunk to almost nothing after the war, when the value of the yen was reduced to 1/200. As soon as printing again became possible, the work had to be started all over. The first booklet, on the Anglican position, entitled "Seikokwai," was issued in 1948.

The first payment on the booklet was

made by selling the overcoat of one of the fathers. Later subscriptions and donations came in and the fathers printed a second booklet in the fall of the same year. The "best seller" of their series is the Catechism of 365 Questions and Answers. This publication has been warmly received in every diocese of the Nippon Seikokwai. The first 3000 copies of the catechism were sold out within a year. Six different booklets have been published within two years, one being reprinted with slight revisions.

In the midst of their busy life of prayer and work, the fathers have found time to write and translate articles useful for meditation and retreats. They have a collection of papers on theological questions and translation of other articles available for the clergy of the Seikokwai. One father is on the Commission for the Revision of the Prayer Book. Often the fathers receive questions from the clergy and laity on doctrinal, liturgical, and spiritual subjects.

CHARITABLE WORKS

In addition to the usual ministrations to the sick, one member of the society has special responsibilities at a sanatorium. Twelve years ago, this father, together with certain friends, mostly his own converts, started a sanatorium for tuberculous patients on the plateau of a mountain, called Haruna or Hannah, about fifty miles west of the monastery. Having little funds at their disposal, they started on a very small scale. The Hannah Sanatorium now has 75 beds, and a building providing for 25 additional beds will be undertaken in the near future. The father working here has been chairman of the board of trustees from the beginning, and spends one week each month in spiritual ministration to the members of the staff and patients, as well as in general oversight of the institution. A priest of a neighboring Church visits the sanatorium each week for religious instruction and for Mass.

One member of the society has been ministering to the Sisters of the Epiphany in Tokyo as chaplain, ever since he came to Japan in 1934. Another member was for a considerable time chaplain to the Sisters of Nazareth, the first native Sisterhood founded in 1934. A nursing sisterhood, the Community of Divine Charity, has been founded in connection with the Hannah Sanatorium. The first two novices of this latter community were clothed on the feast of St. Peter this year, after 15 months' training. Two other novices are expected to be clothed next spring; and the Father Founder has three or four further applications for admission. There is a plan to start a teaching order in another part of the Nippon Seikokwai, and the fathers of the society have been consulted about this foundation also.

(Continued on page 19)

The Ministry of Healing



ST. LUKE'S DAY ought to be a rather embarrassing occasion for most churches; for the modern Church has largely lost the art of healing that was so primary a note of our Lord's ministry and of the Acts of the Apostles. True, the hospital is an institution that owes its origin to Christianity, and Church hospitals are still commonly named after St. Luke the Physician. But the Church itself, and particularly its ministry, does little to follow the injunction to heal the sick.

It is because the Church has so generally neglected this injunction in modern times that such sects as Christian Science have risen and thrived. Based as they are on inadequate or false theology, they nevertheless stand as a judgment upon the Church and as a rebuke to her neglect of this important function of religion. And our Lord, who is not bound by human ordinances, does heal through these agencies; for where there is faith, there also will be found the fruits of faith. For this we must rejoice, even while we acknowledge the human failings of the Church itself.

Here and there one finds exceptions, of course. Within the Episcopal Church there are organizations, such as the Fellowship of St. Luke and the Life Abundant Movement, that stress the ministry of healing. There are parishes, like the Heavenly Rest in New York, that have regular healing services, often with the laying-on of hands or Holy Unction. And of course all Catholic-minded clergy recognize the sacrament of Holy Unction, and most of them administer it in cases of extreme illness — though generally, we fear, with the modern Roman misconception that it is valuable only as a preparation for death, and not as an agency for restoration to health, if that be God's will.

It should be the normal thing for the Christian priest and the Christian physician to work hand in hand in the ministry of healing. We pray in the collect for St. Luke's Day that God will manifest in His Church power and love like that of Christ, "to the healing of our bodies and our souls." We ought to do our share in this manifestation, by more diligent prayer for the sick (mentioning them by name at the principal services), by services of intercession and healing, by the laying-on of hands with intent for the healing of both body and soul, and by the more general use of Holy Unction for its original purpose of the restoration of the sick to health of mind, body, and soul.

We do not mean of course that the priest should attempt to practice medicine or to supersede the physi-

cian or surgeon. That is a part of the heresy of Christian Science. The Church recognizes the fact of illness, and blesses material means employed in its cure, and in the alleviation of pain. The conscientious doctor is as much a minister of healing as is the priest. But many a good Christian doctor recognizes that the healing power of religion is a strong force in the recovery of the patient, and that there is as important a place for the ministrations of the Church as for the specialized care of the physician. Each supplements the other, and between them they can minister to the whole man as neither of them could alone.

Every priest has the duty of ministering to the sick, and every priest should on occasion administer Holy Unction to members of his congregation who require it. There is nothing magical about Holy Unction, any more than there is about Holy Communion. Its purpose is to strengthen the sick man in spirit and (if it be God's will) in body, the better to enable him to meet the ordeal through which he is passing. God can and frequently does use Holy Unction as an agency of healing; there is abundant evidence of that. But even if the sick person does not recover, the sacramental anointing has a valuable spiritual effect, as well as being a witness to his faith and the faith of the Church.

THE gift of healing, of which St. Paul speaks in his first Epistle to the Corinthians, seems to be a special talent reserved to certain individuals, and is not to be confused with the normal healing ministry that ought to be a part of every parish life. Certain individuals — priests or laymen — seem especially apt at healing through spiritual means. These individuals are indeed gifted, and the Church ought to recognize and use their special talents. But the gift of healing should always be exercised in coöperation with the normal ministrations of priest and physician, and not in rivalry to them or neglect of medical and surgical skill.

The Church has much to learn from modern medicine, and particularly from psychiatry, psychology, and mental hygiene, in relation to the treatment and care of the sick. But modern medicine can learn from the Church, too, which has an ancient tradition of healing that far antedates psychiatry and that employs principles only now being rediscovered, or consciously recognized.

A slogan of the modern ecumenical movement is: "Let the Church be the Church." The Church will more fully be the Church, the Body of Christ, when it restores to a place of central importance the ministry of healing committed to it by the Lord who is its

living Head, and practiced with marked success by the early disciples who took His word literally and were not held back by doubts and mental inhibitions.



AFTER A SUMMER in Milwaukee, I can again look through the Editor's Window at the tower of the Empire State Building, now being rebuilt to accommodate telecasting aerials for several New York stations.

WE DROVE home over a circuitous route, via Illinois, Tennessee, Virginia, and the Eastern Shore of Maryland, visiting cousins, nephews, and nieces at various places, and also stopping at several spots of Church interest. Four of the latter deserve special mention.

AT GLENCOE, ILL., the Rev. James T. Golder proudly showed us the new parish house for St. Elizabeth's Church now nearing completion. It is exceptionally well planned for a medium-sized parish, and will provide splendid facilities for parish meetings, church school classes, and the Woman's Auxiliary. Most notable feature is a beautiful chapel of Christ the King, one of the loveliest small chapels we have seen.

AT OAK RIDGE, TENN., we attended Sunday services in the gymnasium of the high school, conducted by the rector, the Rev. Robert F. McGregor, and attended by about 250 adults and a large and fluctuating number of children, who went to other rooms in the school for classes. Later, Fr. McGregor showed us the \$120,000 church and parish house in process of construction. They hope to be in the church by January, but

the congregation has already outgrown the planned size, so it will be a tight fit. For once the Episcopal Church has obtained one of the best sites in a new community, and is building substantial facilities, through the coöperation of the parish and the diocese of Tennessee.

AT LAWRENCEVILLE, VA., we visited the St. Paul Polytechnic Institute, one of the schools of the American Church Institute for Negroes. Here, too, construction was in progress. A new refectory and an engineering building are nearing completion, the latter being constructed by student labor. Dr. Earl H. McClenney, who was to be installed as president on October 12th, was confident that the refectory would be ready to entertain 100 or more visiting dignitaries on this occasion. Best wishes, Dr. McClenney, in the new and important work you are undertaking!

AT SNOW HILL, MD., we paused briefly to visit one of the oldest and most attractive churches in the United States—All Hallows', built in 1748 to serve a parish established in 1692. It is a lovely brick Colonial building, well kept and attractively furnished; and obviously used by a thriving congregation and church school today, as for more than two centuries past. This church is well worth a visit for any tourist driving through the picturesque Delmarva peninsula, where there are so many historic places to attract visitors.

AGAIN WE FAILED to see any highway signs advertising Episcopal churches, though there were plenty calling attention to Roman Catholic Churches and giving the hours of Masses for tourists. Our Church is certainly missing out on this. Does your parish want strangers? If so, what is being done to show them where the church is to be found, and when the services are held?

Clifford P. Morehouse

EDUCATIONAL

SEMINARIES

Record Enrollment

The Berkeley Divinity School opened on September 25th for its 97th academic year with a record enrollment of 84 students, representing 29 American dioceses, Hankow, Hongkong, and the Greek Orthodox Church. New appointments included the Rt. Rev. Harold Wynn, D.D. Bishop of Ely, as English lecturer for 1950-51 and visiting professor of modern Church history, and the Rev. O. Sydney Barr (Berkeley '48) and the Rev. Joseph A. Johnson (Berkeley '50) as fellows on the Watson Foundation. Mr. Barr will also assist in the department of New Testament.

GTS: Michaelmas Term

The Michaelmas term of General Theological Seminary opened on September 27th, with one of the largest enrollments in its history. The 92 new students, added to the returning students, make a total of 208 to date. Of the new men, 59 are juniors, or first year students; four, middlers, or second year men; four, seniors, or third year;

seven, special students, and two, guest students.

Among the new appointments to the teaching staff of the seminary is that of a layman: E. Townsend Look of Bernardsville, N. J., as consultant in pastoral theology. Other new appointments are those of the Rev. Dr. Charles Wesley Lowry, Jr., as lecturer in dogmatic theology and ecclesiastical history; the Rev. Dr. Samuel Moor Shoemaker, as lecturer in pastoral theology; and the Rev. Richard Rhys Williams, as instructor in Old Testament. Another new appointment is that of Leonora Harris, of the Department of Christian Education of the National Council, as lecturer in pastoral theology.

New members of the tutorial staff are: the Rev. Charles Kane Cobb Lawrence, the Rev. Harvey Henry Guthrie, Jr., the Rev. Boone Porter, Jr., and the Rev. Carl Lutge.

Virginia's Largest

The Virginia Seminary opened its session of 1950-51 with an enrollment of 178 students, the largest in its history. Seventy-four students were admitted to the junior class, also the largest

in history. There are four students from outside of continental United States: Anselmo Carral from Cuba, and Peter Nishikawa, Paul Kochi, and Sam Takeuchi from Japan.

"Not That We Have Stupid Clergy"

"The problem within the Church is not that we have stupid clergy, but that we have many clergy who cannot communicate their knowledge to the people," said the Rev. Francis W. Voelcker at Seabury-Western Theological Seminary.

He made the statement after the Very Rev. Alden Drew Kelley, dean, announced the establishment of a department of religious education at the seminary, with Mr. Voelcker as its head. "Religious education courses," Mr. Voelcker said, "will assist the future clergymen to communicate the substance and material of his theological understandings as gained from the Seminary training and elsewhere."

Designed and sponsored jointly by Seabury-Western and the Department of Christian Education of the National Council of the Episcopal Church, the department will offer six courses within its curriculum.



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Why PRAY

By the Rev. Robert Findlay Thomas

SHOULD we pray for recovery from illness? Do the prayers of the Church help us when we are sick? Is there such a thing as spiritual healing? The answer to each of those questions is "yes." To pray to God for help when we are critically ill or in pain appears to be one of our natural instincts.

OBJECTIONS

However, we find objections to prayer for healing. Sometimes such prayer is regarded as a magic formula, to be used mechanically, as one would use a bottle of patent medicine: one's finer spiritual instincts are repelled by such a concept of prayer. Also, we know that physical discomfort may be a form of divine discipline which eventually works for our spiritual benefit: it would not be best for us to escape such discipline.

Both those objections have some validity. They should be kept in mind as a wholesome check on prayer for physical health. But they should not dissuade us from seeking spiritual healing; for the Church teaches us to use her ministry in overcoming disease, and in the Prayer Book there are many prayers for deliverance from sickness. We are reminded of that fact especially at this season by the Collect for St. Luke's Day:

"Almighty God, who didst inspire thy servant St. Luke the Physician, to set forth in the Gospel the love and healing power of thy Son; Manifest in thy Church the like power and love, to the healing of our bodies and our souls; through the same thy Son Jesus Christ our Lord. Amen."

MAN — A UNIT OF INTERRELATIONS

In seeking good health through spiritual power, the devout Christian also is a good scientist. No longer does science regard a human being as merely a mechanical machine whose ills can be cured only by material remedies.

"Science now talks about the body in terms of vibration, and uses all kinds of vibratory treatment — light, energy, sound, and heat — for the relief and healing of sickness, even of cases of organic disease," writes the Rev. John Maillard, in *Spiritual Healing*.

The realm of vibration and radiation is the invisible realm of energy, and hence is not far from the mental and spiritual realm.

Constantly, in fact, we are reminded

that man is a unit of interrelation—physiological and psychological, chemical and spiritual. We are embarrassed, and we blush; we are sad, and we cry. That is, purely mental processes make the blood rush to our cheeks or tears flow from our eyes. And everyone is familiar with that mysterious but common phenomenon we call *nerves*. Is nervousness physical or mental? It is both. Indeed, one who says that the mind or spirit has no effect on the body's organs and functions ignores the simplest facts of his own daily experience.

SPIRITUAL HEALING

But spiritual healing is more than mental healing. The scientist knows that the mind and faith affect one's physical health. The Christian knows that the grace of God can affect both one's mental condition and one's physical health. The Creator of life is the Healer of life. That fact was most remarkably demonstrated by our Lord's ministry on earth. By the direct exercise of His divine power Christ healed the sick. But His ministry was not one of medical magic; it was a ministry of moral and spiritual power. As Creator and Redeemer, as Lord of life, He instantly dissolved the dark and complex links between sin and sickness, and made men whole again. As Son of God, Christ both forgave sins and cured diseases; and the two phases of His ministry often are indistinguishable. To a paralytic or a leper our Lord would say, "Thy sins are forgiven thee." To Him, apparently, men simply were sick — morally, or bodily, or both; but when in faith they turned to Him, the divine physician made them well.

Our Lord commissioned and empowered His Church to continue His own ministry on earth. In the earliest of our Four Gospels we read:

"And he calleth unto him the twelve, and began to send them forth by two and two . . . and they went out and preached



FOR HEALTH?

that men should repent. And they cast out many demons, *and anointed with oil many that were sick, and healed them*" (St. Mark 6:7, 12-13).

The continuation of this ministry is recorded in the book of Acts, where we read that the Apostles used their divinely given power to heal the sick.

HOLY UNCTION

Through the ages, the Church, through her priesthood, has used the laying on of hands as a special means of grace for the sick. In addition, the anointing of those gravely ill with holy oil, or Holy Unction, is one of the seven Catholic sacraments. The scriptural authorization for the administration of Unction is found in the Marcan passage quoted above, and in the Epistle of St. James (5:14-15). Prayers to accompany the laying on of hands, or the administration of Unction, are found in our Prayer Book (p. 320).

Unlike some Christian sects, the holy Catholic Church does not advertise her creed by works of healing. We do not believe it consistent with Christian discipleship to demand signs from God as our price for believing in Him; nor to demand, as our price for Christian faithfulness, that the circumstances of our lives always conform to *our* wills. Instead, we believe in God because our moral nature demands it. We believe the Church because the Son of God established it on earth. We commit our lives in love to

Jesus Christ our Saviour because He willingly was crucified for our sins. But thus believing and thus committed, we pray to God our Father for health quite as naturally as we pray to Him for our daily bread, quite as naturally as we pray to Him for forgiveness or for courage.

ASSURANCE OF GOD'S LOVE

Prayer for deliverance from an affliction may not be granted. It is only natural to wonder why. But after all, in our relation to God we are only children, and children are not expected to know everything. But even though children don't understand why their parents deny them some things, yet they usually can find sufficient evidence of their parents' love and goodness: those few things which are not plain do not blind children to the many things which are. The things about God which are plain to us are that He loves us and cares for us daily.

Sickness may be part of that great mystery of evil in the world which God Himself is striving to overcome. The full connection between evil and human illness remains far from clear. But when, in obedience to Christ, we avail ourselves of the sacraments and prayers of the Church, and strive to grow in Christian love, then at least we know we are doing *our* part to cooperate with God in promoting health, goodness, and blessedness, in ourselves and in the rest of His creation.

A PRAYER

GIVE me faith's strength but not its ease,
And send me wise uncertainties.
So that the fire dies not out,
Fan it with winds of strong self-doubt.
Make me more lonely and removed
From earthly objects I have loved.
Deny fastidious taste, instead
Give me a coarse and homely bread.
Appoint for me a path not clear;
Let me not see Thy beauty—hear
Thy Voice compassionate, until
I understand Thy austere will.
Last, when in peace I would abide,
Lord, keep me still unsatisfied
And to the end let stay with me
Only one fear—the loss of Thee.
Then in Thy pity help me bear
The stringent answer to this prayer.

(G)



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Prophets and Pranksters

MICAH the Morasthite, a contemporary of Isaiah, is known as a champion of the poor and oppressed. Though the last four chapters of the book of Micah are thought by many scholars to come from a later hand, they contain an oft-quoted verse that sums up admirably the message of the prophet himself: "he hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6:8).

A Study of the Prophet Micah, by B. A. Copass and E. L. Carlson (Grand Rapids: Baker Book House. Pp. 169. \$2) provides background material for the study of the prophet's message in relation to the religious, social, and economic conditions of his time. It then offers an outline and commentary on Micah, based upon the text of the American Standard Version, but supplemented by references to the Hebrew.

Dr. Copass was for many years, before his death in 1950, professor of Old Testament Interpretation at the Southwestern Baptist Theological Seminary. The co-author, Dr. Carlson, is his successor in that chair.

The study is characterized by a genuinely spiritual outlook, but one which does not decry the place of the temple and its sacrifices for worshipers whose inward attitude is right before God. Critically conservative, it provides for the non-technical reader just the sort of commentary that will make the book of Micah take on meaning. There is nothing in the treatment to which a Churchman could object.

Copass and Carlson assume the unity of authorship of the book of Micah, as this has come down to us, and hardly touch upon questions of higher criticism.

THOSE who would delve into the historical antecedents of pranks that will shortly be played in every community will enjoy *Halloween Through Twenty Centuries*, by Ralph and Adelin Linton (New York: Henry Schuman. Pp. 108. \$2.50).

The book is the 8th of a projected 10-volume "Great Religious Festivals Series," of which at least two earlier installments, *Passover*, by Theodor H. Gaster, and *Easter*, by Alan W. Watts, have been reviewed in this column [L. C., May 14th]. It traces Halloween and its customs to their origins in Christianity and other religions.

Chapter headings include: "The Eve of Allhallows," "All Souls' Day," "Halloween in Ireland," "The Witch in

Europe," "The Witch Cat," (a chapter the authors, by the way, warn is not for cat lovers) "Witchcraft in New England." Our American Halloween customs, the authors tell us, stem from Scotland and Ireland; and "it was not until after the great Irish immigration which followed the potato famine in the 1840's that Halloween really became a nationally observed holiday in the United States."

Ralph Linton is Sterling Professor of Anthropology at Yale University; Adelin, his wife, has been his collaborator, in several works. The present work



has captivating illustrations, including reproductions of woodcuts and a generous sprinkling in its pages of the midget arched-back black cat.

Of Interest

A *History of Philosophical Systems*, edited by Vergilius Ferm (New York: The Philosophical Library. Pp. xiv, 642. \$6), is an account in 47 chapters by 41 contributors of ancient and medieval, modern and recent, philosophical systems, including everything from Indian philosophy to recent schools of ethics. With copious bibliographical lists at the end of chapters, and a 31-page index, it would seem to be a most comprehensive and yet condensed treatment of an important subject. To be reviewed more fully later on.

Those who like *The Prophet* and other works of Kahlil Gibran will want to dip into *Kahlil Gibran: A Biography* — the translation of a work originally

written in Arabic by Mikhail Naimy (New York: Philosophical Library. Pp. xviii, 267. \$3.75).

St. Paul Shows Us How, by O. H. Schmidt (St. Louis: Concordia Publishing House. Pp. viii, 119. \$1.50), is a study, by way of a running commentary, of mission methods as exemplified in the Epistle to the Colossians. Dr. Schmidt is executive secretary of the Board of Foreign Missions for the Lutheran Church (Missouri Synod).

Create Your Own Tomorrow, by the Rev. Margaret Blair Johnstone (Doubleday & Co., Inc. Pp. 252. \$2.50) is an expansion in book form of sections on personal counselling that have appeared in *Coronet*, *Good Housekeeping*, *Today's Woman*, *The Woman*, etc. It covers such topics as "Where to Take Your Problems," "Let Trouble Work for You," "How to Face a Family Tragedy," "What is Your Ethical I. Q.?"

From This Day Forward, by Kenneth J. Foreman (Richmond, Va.: Outlook Publishers. Pp. xvi, 71. \$1.25). Homiletical chapters on the implications of Christian marriage vows, by a professor of theology at Louisville, Ky., Presbyterian Theological Seminary.

The September quarterly number of the *Historical Magazine of the Protestant Episcopal Church* (Church Historical Society. Pp. 178-296. \$1.25; \$4 the year) contains articles on Lord Falkland (1610-1643); Liberal Layman in the Age of the Stuarts (by James Thayer Addison); New Light on the Origins of the Method of Electing Bishops Adopted by the American Episcopal Church (by G. MacLaren Brydon); Edmund Ibbotson (1831-1914): SPG Missionary to Hawaii, 1862-1866 (by Andrew Forest Muir); The Lusitanian Church of Portugal (by Louis A. Haselmayer); and Monasticism in Stained Glass: A Historical Study (by Robert Smith, SSJE).

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SSJE in Japan

(Continued from page 13)

The brethren of the society in Japan have been living the simplest life they can, yet they find many people poorer than they are. During the war refugees were admitted to the monastery, as far as means and the rule permitted. Many of these were old women, blind and sick. The last three admitted would have been killed when their own town was bombed, had they not found asylum with the fathers. They had a narrow escape. Three of the refugees died while living in the monastery compound and were buried by the fathers. A baby was born in the guest house in the northern corner of the garden.

When the Sisters of Nazareth lost their dwelling place in Tokyo and had no place to go, they occupied this guest house for five months. The former warden of the Theological College in Tokyo, Dr. Y. Inagaki, found peace and quiet at the monastery during six months of his last year on earth. He was a widower and had lost everything, including his health, when his residence in Tokyo was destroyed during the war. He had no relatives to help him and no pension. His bank account was reduced to almost nothing, by the depreciation of the yen. But at the monastery he found peace in the life of prayer. His autobiography, his last literary work, written at the monastery, is now there in manuscript form.

At the present time, a widow, who lost her only child in the war, is staying in our guest house and helping with the

work in the kitchen. The Episcopal Church in Japan has no institution for the aged clergy and other Church workers, or for widows and orphans of the clergy. The need for such an institution has been strongly felt in recent years.

CHRISTIAN CEMETERIES

In the spring of 1948, the society received special permission from the government to have a Christian cemetery in the monastery compound. Everywhere in Japan, except in large cities, all cemeteries are connected with Buddhist temples. This has raised a very difficult problem for Christian believers, and permission for new cemeteries has been granted only in very exceptional cases.

The work of the Society of St. John the Evangelist in Japan has been carried on by a handful of members. During the war, the Japanese members alone were responsible for the whole work. They have therefore been kept very busy; and they have not been able to take any vacations during these 12 years. They have been always shorthanded. In recent years many invitations for preaching or for retreats have had to be declined, because of pressing work at the monastery or elsewhere.

The fathers and brothers greatly appreciate help given through the prayers of many friends both in Japan and abroad, especially in the United States. However, they need more friends to help their life and work with prayers, and the readers of this article are requested to remember them in this way. The society is the only Anglican religious community for men in the far east.



CARE OF THE SICK: Members of the order of nursing sisters at the Hannah Sanatorium for tuberculosis patients, Haruna.

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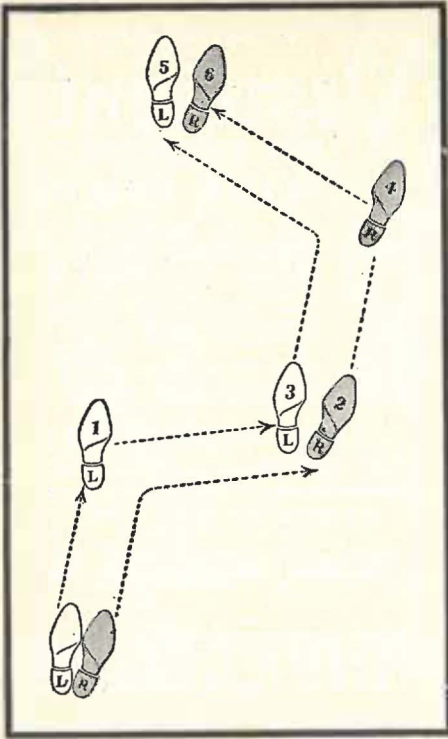
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MISSOURI

Communion With Neighbors

"It costs very little to have unity with people on the other side of the world. My own feeling is that the real challenge is in the concrete here and now, where the scandal of disunity exists on the local scene," the Most Rev. Arthur Michael Hollis, D.D., Bishop in Madras and Moderator of the United Church of South India, told the clergy of the diocese of Missouri at the annual fall clergy conference of the diocese.

On Bishop Hollis' visit to Missouri, he preached at the morning service on October 1st at Christ Church Cathedral, and at an evening service at the Church of St. Michael and St. George. His wife, a former missionary herself, addressed the fall conference of the diocesan woman's auxiliary.

Bishop Hollis said in part:

"The whole Anglican Communion is in communion with the Old Catholic Church, but there is not one Anglican in a million for whom it makes the slightest difference. They never see an Old Catholic and they never will. It is not that this intercommunion is unimportant, but that the real problem is communion with one's neighbors in the same village. We do not want to forget the world and have narrow national churches, but the real danger in denominational ecumenicity is that it provides a good excuse for nobody ever going anywhere."

Bishop Hollis declared that the position adopted unanimously by the Convocations of Canterbury and York with reference to the status of clergy and communicants of the Church of South India when in England probably went further than some of the members thought they were going. To admit that a bishop or presbyter, ordained in the United Church, might celebrate the Holy Communion when permitted so to do by a diocesan bishop was equivalent to saying that he was capable of celebrating, anywhere. Bishop Hollis objected strongly to the proviso that such permission was granted only on the understanding that such clergymen would not celebrate in churches of other communions.

CHICAGO

Ninth Reëlection

Clifford L. Terry, communicant and former vestryman of St. Luke's Church, Evanston, has been elected president of the Catholic Club of Chicago for the tenth consecutive year. Victor D. Cronk was elected vice-president; Williams J. Rivers, treasurer, and Roland J. Heidenfelder, secretary. The Rev. Frs. W. B. Stoskopf, W. R. Wetherell, W. B.

Suthern, and the Messrs. W. S. Underwood, Joseph Warren, and Laurence Wilkinson were named to the executive committee. These men were elected at the recent annual meeting of the club held at the Church of the Ascension, Chicago. The Rev. Gunnar Rosendal will speak on October 9th, the first meeting of the 1950-51 season.

LOS ANGELES

Hospital Additions

Bishop Bloy of Los Angeles broke ground recently for a new \$3,000,000 wing of the Hospital of the Good Samaritan in Los Angeles. The addition will increase the bed capacity from 350 to 500. It will contain also new obstetrical, neuropsychiatric, radiology, pathology, physical therapy, and central sterile supply departments, new operating rooms, and new facilities for the College of Nursing.

NORTH DAKOTA

Oppose Envoy to Vatican

The 66th annual convocation of the missionary district of North Dakota, meeting September 18th and 19th, at Minot, sent a resolution to President Truman informing him of its unalterable opposition to the opening of diplomatic relations with the Roman Catholic Church.

The Commission on the State of the Church, which had surveyed conditions in the state, gave a report presenting solutions for some of the current problems. Provisions were made by the convocation to activate the recommendations.

At the laymen's league luncheon a directory of all the district's laity was distributed. Frederick Lawrence was elected president for the coming year.

ELECTIONS. Provincial synod (clerical): G. M. Armstrong, T. A. Simpson, W. A. Cross; (lay) Richard Holmes, G. R. Horten, R. C. Miller. Convocation officers were reëlected.

NEW MEXICO

Adobe Church, Adobe Altar

The first service held in the new adobe Church of St. James, Clovis, N. M., was the solemn consecration of the structure itself.

Exactly at 10:30 AM on September 12th, Bishop Stoney of New Mexico, tapped on the closed front door with his pastoral staff. A moment later, with the clergy present, he proceeded up the aisle reciting the 24th psalm. As the sentence of consecration was read by his chaplain and laid upon the altar, the church bell began to peal. From the chancel steps the rector at once intoned, "Let us go forth



INTERIOR, ST. JAMES', CLOVIS, N. M.: *A single artistic scheme.*

in peace." Clergy and choir then formed in line and marched round the church in procession.

Celebrant at the Eucharist was the Rev. Robert Snyder of Las Vegas, N. M., assisted by the Rev. Dr. Edward Heffner, and the Rev. Robert Parlour. The sermon was preached by the Rev. M. N. Twiss of El Paso, Texas.

St. James' Church is in the architectural style developed in the Southwest during the 17th century by the Franciscan missionaries to the Pueblo Indians. Characteristics are adobe (sun-dried brick) walls of ponderous thickness which furnish insulation against both heat and cold; projecting roof beams (peeled pine logs called, as in Spanish, *vigas*); and a flat roof rising about three steps higher above the sanctuary, in order to accommodate a transverse window. The altar is of solid adobe, resting directly upon the earth, and with altar stone embedded in the mensa.

Designs for church, rectory, and par-

ish house as one unit were drawn by the distinguished Southwestern architect, John Gaw Meem. The builder was senior warden of the parish, Bill Nelson, who donated more than a year of his time to the task, and meanwhile designed for the church all its furnishings, except the organ console, in a single artistic scheme — altar rail, lectern, pews, pulpit, etc. — which are executed in massive native pine. Both church and furnishings were paid for at the time of completion.

It is believed that in the entire Anglican communion there is not another church quite like this one. Critical appraisal finds it especially notable for severe simplicity of line, harmony of color in its interior, and beauty of native wood. Widely known even before completion, the church has already been visited by travelers from many parts of the country.

The new organ was the gift of Mr. and Mrs. C. M. Henderson whose son Clifton, Jr., was recently ordained in St. James' Chapel. Rector of the parish since

1942 is the Rev. Ross Calvin, author of *Sky Determines* and other southwestern studies.

NEW YORK

Lay Workers for Grace Church

Ernest O. Jacob, a layman, has been appointed to the staff of Grace Church, to assist the rector, the Rev. Dr. Louis W. Pitt. He began his work on October 1st. Mr. Jacob's duties include counseling, personnel work, public relations, and the administering of the Every Member Canvass. He has been treasurer of the Student Volunteer Movement since 1947. Before that, he was, from 1933 to 1947, an executive of the west side branch of the New York YMCA.

SOUTH FLORIDA

Devotion to the Cross

On the Sunday following the feast of the Exaltation of the Holy Cross [Sunday, September 17th], the oldest incorporated parish in the diocese of South Florida, Holy Cross Church, Sanford, observed a parish festival day. In a letter to his people, the rector, the Rev. H. Lytleton Zimmerman, says, "Holy Cross has been a parish which is notable for its devotion to the Cross of our Lord and all that that means. The self-sacrificial devotion of our people down through the years represents a record of which any parish might well be humbly proud and grateful."

WEST TEXAS

Latin American Work

In accordance with a decision made at the annual council of the diocese of West Texas [L. C., May 7th] plans are being completed for the building of a new church and community house for the Latin-Americans of San Antonio. The Church of the Good Samaritan and the House of the Good Samaritan will serve an isolated and needy area of the city, where there is no city health clinic and where the death rate is high.

The work had its beginning in 1940 in St. Mark's Community House sponsored by the women of that parish when Bishop Jones was rector. Even in its first year it served some 500 families. When growth in activities demanded additional support six parishes of the city carried the expense and the work with 327 volunteers. A review of 1949 reveals that the total attendance at all activities of the House was 31,717.

The new church and community house will be a diocesan project and a tour for raising additional funds has just been completed. Opening of the new plant will take place January 1, 1951.

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DEATHS

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

Charles E. Farrar, Priest

The Rev. Charles E. Farrar, 87, who since his retirement 16 years ago, had been living in Berkeley, Calif., died at a rest home there on September 15th after a month's illness.

He had served as rector of St. Paul's Church, Sacramento, for 10 years and then as rector of Christ Church in Eureka, for 15 years.

The Rev. Mr. Farrar was born in London. He was the son of the late Charles P. Farrar, priest, and brother of the late F. W. Farrar, dean of Canterbury Cathedral. He was also a great uncle of Field Marshal Bernard Montgomery.

At the age of 19, the Rev. Mr. Farrar came to Canada, and in 1901 became a citizen of the United States. He studied for the ministry at Seabury Divinity School, which was in Minnesota.

The Rev. Mr. Farrar came to Grass Valley, Calif., in 1904. From there he went to Sacramento. His wife, Emily Mary Attwood Farrar, died in Berkeley last February.

Surviving are a daughter, Mrs. William Webb, Berkeley; two sons, C. Herbert Farrar, Fortuna, and Dr. Ernest V. Farrar, Sacramento; and four grandchildren.

Frederick W. Clayton, Priest

The Rev. Frederick W. Clayton, D.D., vicar of St. John's Church, Milwaukie, Ore., died on September 25th, at Good Samaritan Hospital, Portland, Ore. He had undergone brain surgery ten days previously.

Bishop Dagwell of Oregon read the Burial Office at St. John's Church, Milwaukie, on September 26th. Final services and committal were conducted by Bishop Brinker of Nebraska, from All Saints' Church, where Dr. Clayton was rector for more than 20 years.

Dr. Clayton was born on February 22, 1885, at Durham, England. He was educated in England. In 1914 he was ordained and after that served as missionary in the diocese of Algoma, Ontario, until 1918. He served as rector of St. Simon's Church, Toronto, from 1918 to 1921, and from 1922 to 1925, he served as rector of St. Andrew's Church, Princess Anne, Md.

After serving two years as president of Tabor College, Tabor, Iowa, Dr. Clayton was called to be the rector of All Saints' Church, Omaha. He came to St. John's in September 1947.

Under his leadership, a beautiful new church and parish house have been built at Milwaukie.

Dr. Clayton was president of the Omaha library board, of the Omaha Fellowship club, and of the Omaha Profes-

sional Men's Club. He was a chaplain with the rank of major in the Nebraska state guard.

He is survived by a sister, Mrs. Samuel Thompson, New Castle on Tyne, England, and three cousins.

Clara Bryant Ford

Clara Bryant Ford, widow of the late Henry Ford, died at the Ford Hospital in Detroit on September 29th, at the age of 84. She outlived her husband, the automobile industrialist, by a little more than three years, and her funeral service, as was his, was held in St. Paul's Cathedral, Detroit.

Children of farmers whose land adjoined in Greenfield, a small suburb of Detroit, Mrs. Ford and the man who was her husband for 59 years were themselves farmers in the early days of their marriage, before her husband's rise to industrial leadership.

Throughout her life Mrs. Ford remained simple, direct, unassuming, and in the background. Her charities were for the most part private, but the news files reveal clippings extending back through the years and telling of her gifts.

One of her last acts of giving was to present more than a million dollars to the diocese of Michigan with which to build and maintain a church near the Ford family cemetery on Joy Road at Greenfield Road, Detroit. The church will be built near the burial place of Mr. and Mrs. Ford. It will be called St. Martha's Church. Martha was the name of Mrs. Ford's mother.

Bishop Emrich of Michigan conducted the funeral service in St. Paul's Cathedral on October 2d. He was assisted by the Very Rev. John J. Weaver, dean of the Cathedral, and the Rev. Hedley G. Stacey, rector of Christ Church, Dearborn, which the Fords often attended. Officials not only of the Ford organization, but also of the other major automobile organizations, were present; also the Governor of Michigan, the mayors of Detroit and Dearborn, and hundreds of those whose lives she had touched and helped.

Every department of the gigantic Ford organization suspended operations for three minutes of silent tribute at the hour of the funeral service. The city's flags stood at half staff.

A hundred children from Greenfield School and 300 from the Edison Institute, both founded by the late Mr. Ford, were brought to the service in buses by Ford Motor Company drivers. The St. Paul's Mothers' Club, of which Mrs. Ford had been a member for many years, attended as a unit.

Mrs. Ford is survived by four grandchildren and eight great-grandchildren.

CHANGES

Appointments Accepted

The Rev. Harold F. Bache, formerly assistant rector of St. Peter's Church, St. Petersburg, Fla., is now rector of Grace Parish, Gainesville, Ga. Address: 431 E. Washington St.

The Rev. Peter A. Barker, formerly at work in religious education at Gearhart in Clatsop County, Oregon, is now vicar of Calvary Church, Seaside, Ore. Address: 505 N. Holladay Dr.

The Rev. S. C. Vern Bowman, formerly associate rector of the Church of the Redeemer, Chestnut Hill, Mass., will become rector of the Church of the Holy Spirit, Orleans, Cape Cod, Mass., on December 1st.

The Rev. W. Meade Brown, formerly general missionary of the diocese of Texas, is now rector of

St. Paul's Church, Shreveport, La. Address: 140 Albany.

The Rev. Newton L. Carroll, formerly a professor at the University of Connecticut, is now vicar of St. Mary's Church, Lakewood, Tacoma, Wash. Address: 5626 S. Warner St., Tacoma 9, Wash.

The Rev. James P. Clements, formerly rector of St. Paul's Church, Chattanooga, Tenn., is now rector of St. Mark's Church, Houston. Address: 3728 Rice Blvd., Houston 5, Tex.

The Rev. John S. duBois, formerly curate of St. Paul's Church, Westfield, N. J., will become rector of St. Peter's Church, Spotswood, N. J., on November 1st.

The Rev. Tom Turney Edwards, formerly tutor in Church history at the Episcopal Theological School, is now assistant to the dean at the American Pro-Cathedral Church of the Holy Trinity, 23 Avenue George V, Paris.

The Rev. Alfred L. Griffiths, formerly priest in charge of St. Paul's Church, Balhalasang, Kalinga, Mountain Province, P. I., is now vicar of the Kenmore-Kirland missions in the diocese of Olympia. Address: Box 717, Kirkland, Wash.

The Rev. Kent L. Haley, formerly curate at St. Mark's Church, Portland, Ore., is now vicar at St. Peter's Church, Portland. Address: 225 N.E. Eighty-Sixth Ave., Portland 16, Ore.

The Rev. Charles Havens, Jr., formerly assistant rector at St. John's Parish, Stamford, Conn., is now rector of St. Andrew's Church, Longmeadow, Mass. Address: 15 S. Park Ave., Longmeadow 6, Mass.

The Rev. Herbert W. Lamb, Jr., formerly rector of St. Paul's Church, Waterloo, N. Y., will become rector of Grace Church, Silver Spring, Md., on November 15th. Address: 9301 Georgia Ave.

The Rev. Smythe H. Lindsay, formerly archdeacon of Dallas, is now rector of St. Andrew's Church, Sixteenth and Bryan, Amarillo, Tex.

The Rev. Harry E. Nelson, formerly superintending presbyter of Crow Creek Indian Reservation, is now rector of St. John's Church, Deadwood, S. Dak.

The Rev. Paul R. Savanack, formerly priest in charge of Christ Church, Kilauea, Kauai, T. H., is now headmaster of Hawaii Episcopal Academy, Kamuela, Hawaii.

The Rev. Dorsey G. Smith, Jr., formerly rector of St. Paul's Church, Houston, Tex., is now rector of St. John's Church, Brownwood, Tex.

The Rev. Robins H. Thatcher, formerly vicar of the Chapel of the Incarnation, New York City, is now rector of St. John's Church, Southwest Harbor, Maine. Address: The Rectory, Clarks Point Rd., Southwest Harbor, Me.

The Rev. Harry W. Vere, formerly assistant at St. John's Church, Buffalo, is now serving Trinity Church, Fredonia, N. Y. Address: 111 Temple St.

The Rev. Harry B. Whitley, formerly chaplain of University Chapel, Lincoln, Nebr., is now rector of St. Andrew's Church, Algonac, Mich.

The Rev. Frederic Williams, formerly assistant to the Rev. J. P. Craine at Trinity Church, Seattle, is now assistant rector to the Rev. Mr. Craine at Christ Church, Indianapolis.

The Rev. C. Wilbur Woodhams, formerly curate at St. Luke's Church, San Francisco, is now rector of Christ Church, Tacoma, Wash. Address: 306 North K St., Tacoma 3.

The Rev. Lee Huntington Young III, who was recently ordained deacon in the diocese of Oregon, is vicar of St. James' Church, DeLake, Ore., and assistant missionary for Lincoln County, Oregon. Address: Box 443, Taft, Ore.

Armed Forces

Chaplain (Comdr.) C. L. Hulst, formerly at the U. S. Naval Submarine Base, New London, Conn., should now be addressed: New York Group, Atlantic Res. Fleet, Bayonne, N. J.

Resignations

The Rev. Douglas T. Haviland, priest in charge of St. Paul's Church, Millville, N. H., has resigned this work because of ill health. Address: 89-25 Parsons Blvd., Jamaica 2, N. Y.

Changes of Address

The Rt. Rev. Howard R. Brinker, Bishop of Nebraska, formerly addressed at 1111 City National Bank Bldg., Omaha, should now be addressed at

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RECTOR'S ASSISTANT, not over 40 years old, with aptitude for youth work, for large mid-western parish. Good salary, house and car allowance. Reply Box L-481, The Living Church, Milwaukee 2, Wis.

RECTOR'S ASSISTANT not over forty years of age to share the work of a large Parish in Western New York. Good salary. Reply Box G-494, The Living Church, Milwaukee 2, Wis.

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ORGANIST-CHOIRMASTER—Churchman, experienced with children's, boy and adult choirs. desires full-time position, Eastern, Central or Mid-West States. Excellent music background, degree of D.S.M. Reply Box R-479, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST in big-city Parish wants to move Rural, Suburban, or small town parish. Reply Box G-492, The Living Church, Milwaukee 2, Wis.

RECTOR of city parish desires change. Full academic training plus business experience. Salary \$3300 and Rectory. Reply Box H-486, The Living Church, Milwaukee 2, Wis.

EXPERIENCED PRIEST, Prayer Book Churchman, desires change. South preferred. Reply Box R-493, The Living Church, Milwaukee 2, Wis.

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LECTURE

ST. URSULA'S GUILD. Address by Frances Perkins, St. Ignatius' Church, 87th Street and West End Avenue, Friday, October 20th, following 8:00 devotions. Non-members welcome.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CHANGES

the new headquarters of the diocese at 1008 W.O.W. Building, Omaha, Nebr.

The Rev. Jesse L. Malone, chaplain at V. A. Hospital, has moved from 315 McKnight Dr. to 510 Crestland Ave. in Murfreesboro, Tenn.

The Rev. William A. Zisch, priest in charge of St. Stephen's Church, South Ozone Park, L. I., N. Y., is still correctly addressed at 143-08 Sutter Ave., South Ozone Park 20, L. I. He writes:

"I am lucky to be getting THE LIVING CHURCH at all because other magazines my wife and I are subscribers to stopped coming completely, and bills have been returned to their senders marked 'address unknown' or 'removed.' All because my wife and I spent the weekdays of August at our cottage in Huntington and had asked the postoffice to send our mail there until September 1st."

Ordinations

Priests

Albany: The Rev. Robert Harold Walters was ordained priest on September 29th by Bishop Barry of Albany at St. George's Church, Schenectady, N. Y., where the ordinand will continue to be

assistant. Presenter, the Rev. Darwin Kirby; preacher, the Rev. Dr. W. Norman Pittenger.

Eau Claire: The Rev. Roy Alan McDaniel was ordained priest on September 21st by Bishop Horstick of Eau Claire at St. John's Church, Sparta, Wis., where the ordinand will be priest in charge. Presenter, the Rev. Ray S. Ottensmeyer; preacher, the Bishop. The new priest will also serve Black River Falls, Wis., an unorganized mission, and will be diocesan chaplain at Camp McCoy.

Tennessee: The Rev. Samuel S. Monk, Jr. was ordained priest on September 29th by Bishop Barth, Bishop Coadjutor of Tennessee, at the Church of the Redeemer, Shelbyville. Presenter, the Rev. Leonard E. Nelson; preacher, Bishop Dandridge of Tennessee. To serve the Church of the Redeemer, Shelbyville, and St. Barnabas', Tullahoma, where he spent his diaconate. Address: Box 203-A, Route 3, Shelbyville, Tenn.

Deacons

Nebraska: Jess Lee Hansen was ordained deacon on September 21st by Bishop Brinker of Nebraska at St. James' Church, Fremont, Nebr. Presenter,

the Rev. Frederick B. Muller; preacher, the Rev. Dr. William E. Craig. To continue at St. John's, Broken Bow, and Holy Trinity, Callaway. Address: Broken Bow, Nebr.

Lay Workers

The Rev. Francis W. Fowler, a former Methodist minister, is serving as minister in charge of All Saints' Church, Galena Park, Tex.

Living Church Correspondents

Miss Stella Mulligan, news correspondent for the diocese of Nebraska, formerly addressed at 1111 City National Bank Building, Omaha, should now be addressed at the new diocesan headquarters at 1008 W. O. W. Building, Omaha, Nebr.

Correction

The Rev. Emmons P. Burrill, who was described in THE LIVING CHURCH of September 24th as having been in semi-retirement and as having accepted a new position as vicar of St. Paul's Mission, Lancaster, Calif., reports this information to be incorrect. He is not at Lancaster, but is priest in charge of All Saints' Church, 625 Pennsylvania Ave., San Diego 3, Calif.



CHURCH SERVICES

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



OAKLAND, CALIF.

ST. PAUL'S Montecito Ave. & Bay Pl.
Rev. J. C. Crosson, r; Rev. B. C. De Camp, c
Sun HC 8, 11 1st Sun, 11 Ch 5, 11 MP, 12:30
Holy Bapt; 10 Wed; OH Tues, Wed, Thurs, 10-2:30
& by appt

SAN FRANCISCO, CALIF.

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

ST. FRANCIS' San Fernanda Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8:30, 11 Ch 5 9:30; Daily Masses
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6
Close to downtown hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES' Rev. James Murchison
Duncan 1215 Massachusetts Ave N.W.
Sun Masses: 7:30, 9:30, 11 with ser; Daily Masses:
7; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn; Rev. Frank R. Wilson
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11

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

RIDGWOOD (Newark), N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11,
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30 & 10 HC

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10;
C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed);
HC; 8:30 MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. G. P. T. Sargent, D.D., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. PITT, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION

Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

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

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Roy, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters.
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7,
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chap-
man; Rev. Nicholas Petkovich
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

PROVIDENCE, R. I.

ST. STEPHEN'S Rev. Warren R. Ward, r
On the Brown University Campus
Sun Masses: 8, 9:30 (Children's Mass & Instr),
10:15 Adult Sch of Religion, 11 High Mass & Ser,
5 Ev & B (as anno); Daily Mass: 7; C Sat 4:30-
5:30, 7:30-8:30

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8