

# The Living Church

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

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*Percy G. Hall*

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*W. Norman Pittenger*

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## **The Suffragan and the Queen**

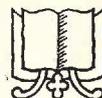
*Editorial*

Page 14

## *Collect for Christ the King*



ALMIGHTY AND EVERLASTING GOD,  
who didst will to restore all things  
in thy well-beloved Son, the King  
of kings and Lord of lords; merci-  
fully grant that all the kindreds of the earth, set  
free from the calamity of sin, may be brought  
under his most gracious dominion, who with thee,  
in the unity of the Holy Ghost, liveth and reigneth  
God, world without end. *Amen.*



# The Christianity of Main Street

Theodore O. Wedel

Idealistic moralism or the Christian gospel of salvation—which is the Christianity of main street? The author, Canon of Washington Cathedral and Warden of the College of Preachers, Washington, D. C., presents the two alternatives so that each individual may make an honest and intelligent choice between Christianity and humanism. He points out that the message of God's love is overlooked in the worship of men and their works, that people are spiritually illiterate and worship ideals and morals rather than the creeds of their fathers. *Religious Book Club Selection* \$2.00

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## LETTERS

### Unfortunate Effect

TO THE EDITOR: I have always been a great admirer of THE LIVING CHURCH. While I am far from always agreeing with its views, I have regarded it as the best edited general periodical of our Church.

I feel, therefore, the more impelled to protest against the use of the headline "An Irreducible Barrier" in presenting my article on the Intercommunion Commission in your issue of October 8th. In my original report of the Bievres meeting, written at the request of the National Council's Department of Promotion, I spoke of "guilt and penitence in the face of this stubborn and at present irreducible barrier." You excised this important phrase and then introduced a headline based on it.

The suggestion is that THE LIVING CHURCH will believe in an irreducible barrier to Intercommunion. I hope this is not true, but even if it is, unsupported headlines are, I am sure, not the place at which the editor would wish to promulgate even his most cherished convictions.

(Rev.) CHARLES W. LOWRY.

Chevy Chase, Md.

### Editor's Comment:

Historically speaking, the headline was written first and the quoted words were excised later in the course of fitting the article into the makeup. We agree with Dr. Lowry that the effect was unfortunate.

### American Church Music History

TO THE EDITOR: I am preparing a history of American Church music, and am interested in receiving copies or extracts from local parish histories which contain references to music. Old service sheets, lists of musicians, etc., are of particular interest. My address: 2504—41st street, N.W.

(Rev.) LEONARD ELLINWOOD.

Washington, D. C.

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan St., Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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The Living Church

# The Living Church

Established 1878

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

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## 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	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25
29	30	31					26	27	28	29	30		

### October

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).
8. Regional Institute, ICRE, at Portland, Ore. (to 9th).
9. Regional Institutes, ICRE, at Dallas (tentative) and Des Moines (to 10th).
11. Armistice Day.
12. 23d Sunday after Trinity.  
Protestant Radio Commission Workshop at Syracuse, N. Y., (to 17th).
13. Biennial Assembly, United Council of Church Women, at Cincinnati (to 16th).  
Regional Institutes, ICRE, at Denver, Kansas City, Mo.; Sacramento, Calif. (to 14th).
15. Regional Institute, ICRE, at Los Angeles (to 16th).
16. Regional Institute, ICRE, at Fargo, N. D. (to 17th).
18. Bishop Donegan's installation as Bishop of New York.
19. 24th Sunday after Trinity.
22. Sobor of Russian Orthodox Church of North America for election of successor to Metropolitan Theophilus.
23. Thanksgiving Day.
26. Sunday next before Advent.
27. Final annual meeting, Home Missions Council of N. A., at Cleveland (to 28th).

## SORTS AND CONDITIONS

A WORLD-WIDE Anglican Congress, the first such meeting since 1908, will be held in Minneapolis, Minn., in August, 1953. Bishops and representative clergy and laity from the 325 dioceses of the Anglican communion will attend the meeting "to witness to our common faith and confer on matters of common interest." The 1,000 delegates will represent a total Anglican constituency of some 37,000,000 communicants.

THE CONGRESS was called for in a resolution of the 1948 Lambeth Conference, and an invitation to the United States was extended by General Convention last fall. Bishop Keeler and the council of the diocese of Minnesota have now offered the Minneapolis location, and the announcement is made by Bishop Sherrill and by Bishop Gray, chairman of General Convention's Committee on Arrangements for the Anglican Congress.

DR. JOHN HOWARD MELISH is continuing his efforts to win reversal of the decision dissolving his pastoral relation with Holy Trinity Church, Brooklyn. Although the New York court of appeals refused to hear his case, he is carrying his appeal to the United States Supreme Court on the ground that a constitutional issue is involved.

THE 29th CHURCH has joined the new National Council of Churches—the National Baptist Convention, with a Negro membership of 2,000,000. According to RNS, the announcement was made by Dr. Luther D. Weigle, chairman of the Council's planning committee.

THE CHURCH Life Insurance Corporation is sending out a bulletin to all clergy and parish treasurers giving the details of the social security set-up. It says: "In our opinion most employers or groups of workers in the religious field failing to elect coverage under the amended Social Security system will later regret the lack of coverage." This means, once you get the negatives straightened out, "we recommend that you secure coverage." The bulletin adds: "The Church will find it more and more difficult to attract workers in competition with secular outfits if it continues to sidestep the pension problem." Layworkers, on the average, stay only four or five years in Church employment.

THOUGH not mentioning names, the Presiding Bishop and Dr. Percy G. Hall let the National Council know that they differed from the views expressed in this column of September 24th on the Episcopal Church's representation in Korea.

WE ARE accustomed to correcting our mistakes, when we find that we have made mistakes, and corrected the particular one in question in our issue of October 8th. Just as a matter of background, the mistake was based on a National Council news release dated August 29th, which said, "The National Council's Armed Forces Division supplies the information that at present there are but two Episcopal chaplains in the Air Force operating

in Korea." We had published a story about these two men and their fine work in our August 27th issue.

CHAPLAINS John C. W. Linsley and W. I. Wolverton are based on Japan, visiting Korea frequently in the course of their work among the fighting men of the Air Force. But they have no responsibility for army personnel except when such personnel are resident on air bases.

THEN, going in to the matter again in our issue of October 15th, we said that a chaplain with a field hospital arrived in September. This was Dr. Percy Hall's mistake, for he said as much in a letter to us; but on page 11 this week he says that the man in question arrived in August.

AT ANY RATE, the Church can be proud of its present provision in Korea. Chaplains J. W. Conner, R. O. Kirsch, and L. B. Sheen are working with infantry outfits. Chaplain Kline Engle is with the 1st Marine Division, having arrived in Korea about October 10th. There are three, not two, army chaplains in Japan—Chaplains F. H. Wielage, J. E. Ellenberg, and C. H. Urban.

IN ADDITION, Chaplains E. J. Eastman, J. A. Edden, and L. W. Fenwick are en route to the Far East. Add to these the two fleet chaplains previously reported [L. C., October 15th] and you will see that the total is news even to the people who were at the National Council meeting—11, not 9, on the scene, and three more on the way.

TO BRIGHTEN up the picture still further, Chaplains W. E. D. Jones and Thomas Robertson are with British troops in Korea, and Chaplain W. W. A. Laing is with the Australians, while RAAF Chaplain Benn provides ministrations for both Australian and American Air Force personnel.

THE SITUATION today, accordingly, is much better than it was for the first two months of the war. It is constantly changing, of course, as units and individuals move around. Our statement that the Church was doing "next to nothing" for the fighting men in Korea was somewhat overdrawn in view of the fact that, unknown to us (and apparently unknown to the Armed Forces Division too) Chaplain Sheen was on the ground in July. But one Episcopal Church chaplain for all the ground forces fighting there at that time was nowhere near enough—as is indicated by the number of the reinforcements!

AS REMARKS at the National Council meeting indicated, the situation of the Churches in China is not exactly comfortable, even though open conflict has not broken out. Some 1,527 signatures have been obtained to an anti-imperialistic manifesto which attempts to line up the Churches behind the government's political program. According to RNS, one of the signers was Dr. Frances Wei, Anglican president of Central China University.

Peter Day.

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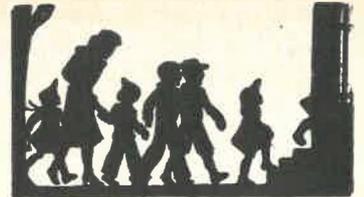
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## Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



## These Opening Sundays

**J**UST as a person's character is set in his earliest years, so a Church school class establishes its character for the year in the first few Sundays. What pupils and teachers do, say, leave undone before Thanksgiving will generally determine whether the class will be happy and profitable all year. The opening Sunday alone may make the difference. Some superintendants weakly announce, "Don't make any special plans for the first day. Just get acquainted with your class, get their names, make some promises for next Sunday." The impression given is that nothing very important happens at Sunday school, but that just being present is enough.

Clearly, the first session should start off with a bang. It should be a foretaste of the interesting things which will follow. This is it! Recalling the formula that "one poor meeting sets you back two," we should add that this is doubly true of the first Sunday. Then the teacher's plan and purpose are revealed and a new relationship begins. There should be extra special preparations for that first day when the little circle, to become a miniature society living together for a year, is making its first connections. You will have the best story possible, splendidly outlined and told, some novel handwork, thoroughly prepared, and some project to launch that will start interest rolling for another Sunday.

The well-prepared teacher has no problem of discipline. That is merely to say that if the leader has a plan, purpose, and program he will keep pupils interested and busy. But there is more to it than that. The quality of the attention must be constructive and creative. These last are proud-sounding academic words, which only mean that the class — as a fused group, not as individuals — does things on its own, by its own formed will and momentum. It has good habits, which are repeated. It is a vital class, not just a company of youngsters controlled afresh each week by a resourceful and vigorous leader. Here, indeed, is the sphere of that "group dynamic" which the psychologists are all talking about. Your truly disciplined class has acquired a will and purpose which persists even when the teacher is absent. In short, it has a character.

The first Sundays have already passed, but it is still possible to redeem the time by swift and definite action. The best

advice here is: Let the teacher first decide what kind of class he desires, and then take steps to bring it into being. You have three choices: 1. Violence, confusion, and rudeness. 2. A silent, restrained, and well-policed class. 3. A self-controlled but eager, responsive, and learning class. Make up your mind.

If you choose No. 3, then you must sharpen your pencil and your imagination and sketch further the details. You write, "Matters of self-restraint desired: No tipping back, no scraping of chairs, no loud talk, no scribbling, no gum-chewing, no silliness or giggling, no rudeness, no interrupting. Constructive points desired: To be responsive, to listen attentively, to be helpful to the others, to keep the books clean, to write carefully, to talk one at a time. Outcomes desired: To get parents interested, homework done, prayers said, memory work accomplished, projects carried through, awareness of Christian standards."

So your notes run. Next, to have them accepted, embraced by the class. This shall be your first *educational objective* — to have the class start to vibrate to your plans for them. The way? By suggestion, guidance, definiteness, and persistence. At first, assuredly by way of the democratic class procedure. "What rules shall we make for our class this year?" you suggest. In the ensuing discussion you manage to get most of the points on your list adopted by the class as their own, even proposed from the circle. Once listed, adopted and posted these rules become the banner, the character of the group. If you are the teacher I think you are, you will use the way of affirmation: "Our class helps the rest of the school. We are always on time. This year we are studying . . ."

One final word. Once having decided, and taken the incisive steps to bring into being a class character, let the teacher never relax his purpose. A little holding up to their avowed ideal is enough, but there must be no single let-down. Stick to it. Be a policeman in a few swift moments if necessary, but always be the friend, member, fellow worker in "Our Class." These opening weeks decide.



The Living Church

FEAST OF CHRIST THE KING (TRINITY XXI)

## GENERAL

## NATIONAL COUNCIL

## The Chaplaincy

By ELIZABETH McCracken

In a speech punctuated by the laughter of members, the Presiding Bishop stated at the October 10th-12th meeting of the National Council that he was not for or against a suffragan for the Armed Forces, that the Church could not give to the Armed Forces as many chaplains as it wanted to give, and that the Church was well represented in Korea. His speech, at an early session of the Council, was made to take note of informal discussion which had gone on before the opening of the Council and during intervals between department meetings on the subjects of the election of a bishop for the armed forces (suffragan to the Presiding Bishop), and criticisms of the Church's present provision for men in service.

The Presiding Bishop said in his speech, "There seems to be a conception in many quarters that we can give to the armed forces as many chaplains as we want to give. We can't. It is all on a percentage basis. The quota of chaplains is in strict relation to the number of communicants to the population. We are entitled to three per cent — two and nine-tenths per cent, to be precise.

"I have been reading in a Church paper," he continued, "information about chaplains in Korea. I don't know where that information came from, but it was incorrect. We are very well represented there. We can't give restricted information, but we give what we can. In Washington, they give us what *they* can, under the rules, in the number of chaplains."

"I want you to know this," he said, "and not to accept incorrect statements, but to correct them, when you see them in any paper."

The Presiding Bishop said he thought it was important to understand the whole chaplain situation. "I can understand," he explained, "the desire of parents to have Protestant Episcopal chaplains where their boys are. But we are not going to have more chaplains until we have more communicants. Conversions are necessary before we shall have them." He went on to say that three per cent of the whole number of chaplains cannot possibly cover one hundred per cent



THE PRESIDING BISHOP: "If I wax warm, I hope you understand."

of the territory of the armed forces. "Our chaplains minister to *all* the men of the place to which they are assigned, men who belong to many Churches. The chaplains of the other Churches do likewise."

"People write to me," he said, "to say that if we had a heroic Presiding Bishop, which they think it is hopeless to expect [Laughter], something might be done. That not being so, then we ought to have a heroic suffragan bishop for the armed forces, who could go to Washington and lay out General Marshall, so that every Episcopalian in the armed forces could have the Holy Communion every morning. That might be done in the diocese of Easton." Here there was more laughter and then he continued, "A telegram was actually sent to Washington, to ask that a bishop be flown to Korea to celebrate the Holy Communion. Why a bishop I don't know—but I don't know so much. If the government did send a Protestant Episcopal Bishop, they would have to send a Methodist Bishop, and a top-ranking man from every other Church. It would take the *Queen Elizabeth* to carry them all out to Korea." [Laughter.]

"The problem can't be solved by the heroism of a suffragan bishop laying out

General Marshall," the Presiding Bishop said. "I am not for or against a suffragan bishop for the armed forces. The House of Bishops will decide that. But I am fed up with being told that *all* we have done is a complete failure; so if I wax warm, I hope you understand. Now, it is time to go and get some orange juice." [Laughter.]

## DR. HALL'S REPORT

The Rev. Dr. Percy G. Hall, executive secretary of the Armed Forces Division of the National Council, reported to the Council on the number of the Church's armed forces chaplains, especially those serving in Korea. Full text of his report appears on page 11.

The Council heard other reports — on the World Council meeting in Toronto, on laymen's work and training, on promotion, Christian education, and finance. Probably the most important action to be taken by the Council centered around a proposed million and a half dollar loan from the Reconstruction and Advance Fund for work in new growing-population areas. One of the last things National Council members did at their meeting was discuss the authority of the Council, and their final act was in observance of the 20th anniversary of the Presiding Bishop's consecration.

## For New Populations

It was the Presiding Bishop at the National Council meeting who, while Bishop Bentley, vice president of National Council, took the chair, offered the resolution to meet the needs of population shifts in the U. S. by a million and a half dollar loan from the Reconstruction and Advance Fund. The resolution reads:

"Whereas: There now remains in the Reconstruction and Advance Fund the sum of \$1,661,736.39, which has been allocated for use in certain areas of the Far East, but which remains unexpended, and

"Whereas: There seems no likelihood that in the immediate future this money can be wisely expended for the purpose for which it was allocated, and

"Whereas: There are several areas in this country, particularly on the Pacific Coast, in which the Church is faced with strategic and pressing opportunities for the opening of new work because of the rapid influx of new population, therefore be it

"Resolved: That the National Council

hereby creates, from the balance remaining in the Reconstruction and Advance Fund, a fund of \$1,500,000, to be loaned, without interest, to dioceses or missionary districts upon the following conditions:

"(1) That the loan shall be used solely for capital expenditures to facilitate Church work in new, rapidly expanding areas;

"(2) That application for such loan shall be made by the bishop, the standing committee, and the executive council of a diocese, or the bishop, the council of advice, and executive council of a missionary district;

"(3) That such application shall be approved by the president, the treasurer, and the director of the Home Department of the National Council;

"(4) That such loans shall be made for a period of ten years, and that one-tenth of the principal thereof shall be repaid to the National Council each year and thereupon be restored to the Reconstruction and Advance Fund."

Although there was some discussion about whether this money should not be held for use in China when possible, the resolution was unanimously passed. Both the Presiding Bishop and Bishop Hobson of Southern Ohio explained that the Reconstruction and Advance Fund can be allocated and reallocated. Said Bishop Hobson, "The money . . . was raised without commitment. No allocations were final commitments on our part. Changing conditions require new alignments." The Presiding Bishop also pointed out that there is still the difference between \$1,661,736 and \$1,500,000 left.

Russell E. Dill, treasurer of National Council, reminded the Council that the tax on Church property in China is \$50,000, and that it must be paid. He added, "To get the money into China, I began sending drafts. For some reason, I am on the black list in China. I am the bad boy. The Presiding Bishop and Bishop Bentley are still thought out there to be nice gentlemen. I no longer sign letters. A treasurer's life is not a happy one."

### Report from Toronto

Bishop Dun of Washington presented to the National Council the report of Charles P. Taft on the meeting of the Central Committee of the World Council of Churches held last summer in Toronto [L. C., July 30th]. Bishop Dun and Mr. Taft are the two Episcopalians on the Committee, not, the Bishop explained, as representatives of the Church, but as "drawn from that representative body." Bishop Dun also explained the report from Mr. Taft was not a report of the Committee on Ecumenical Relations of the National Council which, he explained further, is yet different from the Joint Commission on Ecumenical Relations of the National Council.

Going on then, to the report of the

Executive Committee of the World Council of Churches, Bishop Dun read in part:

"The Executive Committee . . . met at Geneva in February, 1950. It laid the foundation for the Second Assembly at Evanston, Ill., in 1953 . . . At Toronto the Evanston arrangements for 1953 were fully discussed, especially the necessity for participation of the member Churches in the study process leading up to the event. It was strongly hoped that there would be less of preparatory books and more of basic documents, upon which consideration at Evanston would be simply a final gathering of conclusions.

"One of the principal discussions at Toronto was on a paper originally drafted by Visser 't Hooft on the ecclesiastical significance of the World Council. [Exact title: 'The Church, the Churches, and the World Council of Churches.'] The importance of what is the World Council, is beyond doubt, and affects the attitude of both the Greek Church, on the one hand, and the Lutherans in the United States, and the Southern Baptists. . . .

"A most important report at Toronto was the one on 'Religious Freedom in the Face of Dominant Religions.' Not only the situation in some Roman Catholic Countries, but also the growing tension in Moslem lands, and the objections from Christian minorities with established Christian Churches, led to a very thorough study of the facts by the Committee of the Churches on International Affairs. . . .

"Apart from these matters of business, the continuing dilemma of the World Council in seeking to bring closer Christians around the world is illustrated by the title of an article on the Amsterdam Assembly, 'Babel or Pentecost.' One way, perhaps the best way, to overcome this problem of communication through words that mean different things to all men, is for representatives of the World Council to travel, and to record their experiences . . . Trips were made to India and Indonesia on the way to the Bangkok Conference and back. Visser 't Hooft went also to Egypt, Burma, and Hong Kong; and Ranson [Charles W. Ranson] went to Korea and Japan. Bishop Neill went to Tanganyika, Kenya, and Nairobi, in May."

Mr. Taft's report had attached to it the Roman Catholic "Instruction on Ecumenical Movement," and the report on "The Korean Situation and World Order." In this latter statement, objection was strongly expressed to the use of the partial quotations from this report made by the *Witness*, giving a wrong impression [L. C., August 20th].

### Laymen Carry Burden

The reports to National Council on laymen's work and the Presiding Bishop's Committee on Laymen's work, both presented by the Rev. Arnold M. Lewis, director of the Committee, indicated achievement and continuing progress. At present, there is a provincial chairman in each of the eight provinces. These



REV. ARNOLD M. LEWIS: *Continuing progress in laymen's work.*

chairmen travel through the provinces, meeting bishops and lay leaders. In the spring, there was held in every province the customary annual conference, primarily for diocesan chairman. Seventy-seven out of eighty-seven dioceses and missionary districts were represented. The leadership was by the laymen.

In regard to this Dr. Lewis said that the Committee has always worked on the theory that the real burden of leadership in its work rests on the shoulders of laymen, especially those in positions of leadership at the provincial and diocesan level. "They are the ones who deserve credit," he said, "for any success our movement may have enjoyed and they are the ones who give us the assurance of permanency."

The report on the Laymen's Training Program, which was of some length, described the efficient manner in which the Laymen's Committee and the Department of Promotion had worked together, enlisting also the other Departments of the National Council under the leadership of Robert D. Jordan, director of the Department of Promotion. There are now 2,200 trained laymen, prepared to present the Church's Program to the parishes, the presentation to include the parish, the diocese, and the National Church.

### The First Step

The teamwork between the Laymen's Committee and the Department of Promotion, on the part of Mr. Jordan, is indeed noteworthy, according to Bishop Hobson who presented to National Council the report on the Department of Promotion, of which he is chairman. Laymen's Training has not been easy,

he said, because the work is nation-wide. "The National Council should know," he continued, "that Dr. Lewis and Mr. Jordan gave up their vacations this summer, to see this program through." At Bishop Hobson's motion the Council unanimously expressed its appreciation to the two men.

"The Laymen's Training Program," the Bishop said, "is the first step in bringing laymen into active, informed participation in the work of the Church. There must be a substantial appropriation for several years, if we are going to keep this program going." And the Bishop believes the training of young leaders, which is just starting [this is its second year], must be continued. Later, he said, the program could continue on a smaller appropriation.

**GREAT SCENES DELAYED**

The radio program, *Great Scenes from Great Plays*, has not yet been resumed, said Bishop Hobson, because the 350 cooperating churches required by the offer from an anonymous donor to underwrite the plan have not yet been secured.

The Department of Promotion asked National Council for \$6000 for the Protestant Radio Commission, but the Council voted not to exceed for the present the \$6,000 which it had voted, in February, to the PRC. The total share of the Episcopal Church in the PRC, which it voted to join last February, is \$12,000.

**DURABLE UNLESS SHOT AT**

A model of the proposed Episcopal Church welcome sign was set up in the Council's meeting room. It consisted of a standard with a base, and an arm from which the sign hangs. Mr. Jordan explained that the sign was (1) a road sign, to be placed at the entrance of a town; (2) a street sign, to be put in the immediate neighborhood of the church; and (3) a church sign, to be placed on or very near the church.

The model was finished with alumi-

num paint, the lettering on the sign being distinct. The only colors were the red cross of the Church seal, below the words: "The Episcopal Church Welcomes You," and the blue field below the seal, for the name of the particular church or churches. Mr. Jordan said the sign, with standard, would last ten years, unless shot at or hit with a rock. The cost would be about \$28, without shipping expense.

The Council members were interested in the sign; but several expressed a fear that boys would use it for a target. One member suggested that it be given a cement base, in order that it might not be carried away, on Halloween, or at any other time. The Council then voted approval of the sign.

**A New Division**

Bishop Dun of Washington, chairman of the Department of Christian Education, reporting to National Council for the Department, said that for the Adult Division, the whole plan of study programs for adult groups is moving forward. A course on the Church Hymnal will soon be published. Early in 1951 there will be ready a course on "Chapters in Church History," to be used with the book of that name. Volume III in the Church Teaching Series is well under way and will probably be published in April. The manuscript, he said, is now being circulated through the seminaries for criticism from experts. The Adult Division is also cooperating with the other Divisions and Departments, and with the Woman's Auxiliary on a study plan which will deal with the apologetics of Christian missions.

"In leadership work," he said, "the task is that of making the clergy more able to go forward in the work of Christian education. We had 27 conferences at the College of Preachers, and others elsewhere. There was one on the Pacific Coast, through which 85 per cent of the clergy on the Coast were reached. We are to continue these clergy conferences this winter. Beyond that, 13 conferences in coöperation with the Woman's Auxiliary will be held. Dr. Heuss is tireless in all this work.

"As we move nearer our objective, the publishing problem will be such that we shall have to come to a decision about what to do. Consideration of the problem has begun."

Important action in regard to the Department of Christian Education was taken at the opening session of the Council. This was the addition of a Leadership Training Division, with the appointment of the Rev. Walter Williams of Denver as executive secretary of the Division. The demand for leadership training has so increased that this new Division is needed.

**Churchmen Pay Bills, Too**

Russell E. Dill, Treasurer of the National Council, began his report to the Council by noting that the Church suffers just as much from inflation as any other organization and perhaps more.

"I am telling you about it," he said, "so you can share in our problems:

"First: Salaries, particularly in the Church Missions House. Inflation has caused us to fall behind commercial houses; and we are losing some of our best people because we do not pay them enough. We lost four two weeks ago, because of inadequate salaries. Just because we are a Church organization we can't impose on people. Church people must pay their bills like anyone else. Our top salary for a high-grade secretary is \$52. The top salary in business is \$70. To bring salaries up to proper levels, we shall need \$20,000.

"Second: Our office space at the Church Missions House is completely filled. We could not accept even one more employee. As it is, we have people working away from the building.

"Third: the civilian defense people have been coming and saying: 'Where will you go in case of a raid?' The natural answer would be: 'The cellar.' But if you have ever been in the cellar of the Church Missions House, you know what it is like. I shall stay on the third floor in case of a raid. We need \$1,000,000 for a new building. We must have it. The Committee appointed to look over the Church Missions House agreed that it should be torn down or sold."

Mr. Dill cited as good news the fact that payments on expectations as of September 30th equal or exceed amounts due. [L.C., October 22d.]

The report of the Finance Committee at the final session of the Council listed grants made for building, repairs, and improvements in several Overseas fields.

The 1951 Asking Budget was presented for consideration by members of Council until the next meeting. Its total is that of the 1949 General Convention, \$5,634,617. The 1950 final budget, it was stated, was a reduction from the original figure, viz., \$4,966,944 as the final adjusted total for the year.

**Grants for Home Work**

The Department of Domestic Missions, through its director, the Rev. George A. Wieland, asked the National Council's approval for rules to govern grants to be made to dioceses and districts from funds set apart for work in emergency areas.

Grants were approved for two building projects in the missionary district of Arizona, for the True Sunshine Mission in San Francisco, for two rectories in Eastern Oregon, for a new church



BISHOP DUN: Clergy Conferences.

in the Linda Vista Area, Los Angeles, for church and parish house projects in Lebanon and Powers, Ore., for a building project in Spokane, and for a building project for Latin-American mission, San Antonio, Texas.

**\$5000 FOR SOUTH AMBOY**

A special grant of \$5,000 was made to repair church and rectory at South Amboy, N. J. damaged by the recent explosion of munitions there. [L.C., June 4th].

A grant was made toward a student center, Canterbury House, in Wyoming. Reports were made on the student training, through the Town and Country Division, of the Home Department, and progress made in enlargement of the Town and Country Institute, at Roanridge, in Missouri. It was stated that 21 Displaced Persons from Europe were placed through Roanridge.

**Social Security**

The National Council approved a resolution brought before it by the Department of Christian Social Relations, urging "all churches and church organizations with lay employees and all such employees to take the immediate steps necessary for inclusion under the provisions of the Social Security Act to be available on January 1, 1951." The Council has authorized the inclusion of its own lay employees in the Old Age and Survivors Insurance provisions of the Social Security Act.

**Displaced Persons**

The National Council passed a resolution expressing its appreciation to the many Churchmen who, in spite of the many unforeseen delays and complications, have assisted in the program of resettlement of Displaced Persons as authorized by General Convention. The Council authorized the Department of Christian Social Relations to continue this program of resettlement.

**Who Has the Authority**

The authority of the National Council was one of the last matters taken up at the Council's meeting. The discussion was led by the Presiding Bishop, who said, "the National Council has the authority, as it should have, to decide on the action to be taken on recommendations or requests. The executive secretaries have not always liked this; but it is a fact. To save time on the the consideration by the whole Council, more authority might be given to the Standing Committee."

Bishop Nash of Massachusetts contributed, "I should like some plan by which we did not have to hear resolutions three times, as we do now. First, for instance, we hear something, and then it is re-

ferred to Overseas. Then, it is referred to Finance. Then we get it again."

Bishop Mitchell of Arkansas disagreed: "But the National Council *should* pass on all resolutions. So should the Overseas and the Home Departments, and Finance. Some clearance of information is also needed."

The Presiding Bishop repeated, "We must always remember that it is the *National Council* that makes decisions, *not* the officers."

**POLICY PROBLEMS**

A difficulty felt by other members, of the Council was brought up by the Rev. C. Gresham, Jr.: "Problems have come up here, problems of policy, that we never get a chance to discuss, because of the details of business. Yet the Church is facing these problems and would like our help."

James Garfield of Massachusetts spoke further to this point: "I think the Overseas Department could be modified. That Department spends a great deal of time on details. We are not in a position to deal with details because they are largely a matter of rules. I have learned more of our general policy in the Laymen's Training Courses than I have here in the National Council. We should take time out to discuss policy."

Mrs. Harper Sibley of Rochester noted that she knew nothing about Okinawa except what she had read in the Church press. "It is embarrassing when I am a member of the Overseas Department."

The Presiding Bishop said, "Each Department should set up a procedure so that such information would be given. I must emphasize again that the National Council has the authority. The Church must realize that we are not streamlining things."

The Rev. Dr. John S. Higgins of Rhode Island said he thought members of the National Council should know what is the strategy and policy of *every* Department.

Then Bishop Block of California made a telling insertion: "We haven't time to take a long-range vision. In England, they have a forward look of 50 years. As a Council, we have never set any time for a discussion of fixed policy, with preparation *before* we come here. Dioceses would be glad to hear that our policy extends over a term of years, especially with the fluid state of modern life. We should take a long view. Our present view is only from one Council meeting to the next."

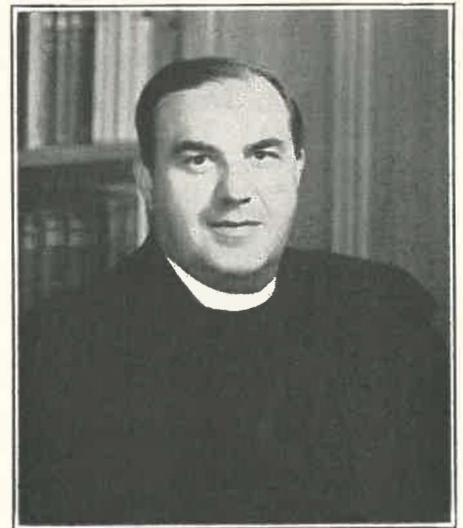
Sounding a more hopeful note, Bishop Hobson of Southern Ohio said: "With all the National Council's faults, we have cause for thankfulness. Compared with what it was when I first went on the Council 14 years ago, there has been

progress. Let's not drop into the mistakes we made 10 or 12 years ago. I see only one solution: get rid of all routine that we can. In the day time, when we are fresh, let us do our most important work. The Departments should organize their whole strategy and let the Council know what it is."

The final words, and they were earnest ones, came from the Presiding Bishop. "What I should like," he said, "would be to have each Department so eager to present an important matter under consideration that the Department would seek the opportunity to present it. I would prefer *that* to having a visiting Bishop speak. We should think more of what we *will do* in the next three months, instead of what we *have done* in the past three months."

**Appointments**

A number of appointments and elections were made during the meeting of the National Council. The Rev. Donald Crawford, who has been giving part time to the Editorial Board of the Department of Christian Education, was appointed fulltime assistant to the director, effective November 1st. Miss Katherine Snyder was appointed assistant secretary in the Division of Youth and Miss Charlotte Van Nest Gluck was



**BISHOP BLOCK:** "We should take a long view."

appointed assistant secretary of the Division of Health and Welfare Services of the Department of Christian Social Relations. The Rev. Thomas Blomquist and Lt. Gen. John C. H. Lee were named members of the Armed Forces Division. The Rev. Arnold Nash was appointed secretary for College Work for the Fourth Province; and the Rev. Samuel M. Garrett secretary for College Work for the Eight Province.

James A. Smith of Birmingham, Ala., was elected by the Fourth Province to

be its National Council member, succeeding W. Ted Gannaway, who moved out of the province and thus became ineligible. The Fifth Province reelected Bishop Whittemore of Western Michigan as its member.

#### Visitor

Bishop Boynton, suffragan-elect of New York, was welcomed with applause when he visited the National Council briefly on his way back from the Clergy Conference of the diocese of New York.

#### Appreciation for 20 Years

The last act of the National Council at its recent meeting was the adoption with a rising vote of a minute in recognition of the Presiding Bishop's anniversary. It was offered by Bishop Hobson of Southern Ohio:

"We, the members of the National Council, enjoy a privilege for which we wish to express our very great thankfulness. We are conscious that in serving under the leadership of our president, we are constantly blessed, not only by the wisdom, devotion, faith, and courage which he contributes in directing all the work of the Council and the Church, but also by the generous and unselfish concern and affection with which he and Mrs. Sherrill include us as their friends.

"October 14th marks the 20th anniversary of Bishop Sherrill's consecration. We, the members of the National Council, thankfully join both the diocese of Massachusetts, where our president served as its Bishop for 16 years, and also the total membership of the Protestant Episcopal Church in the United States of America, which for the past four years has found in our Presiding Bishop a leader who has brought us all new hope, enthusiasm, unity, and loyalty, in extending to Bishop Sherrill our congratulations and affectionate good wishes.

"We further take this opportunity to express our high confidence in the continued advance which our Church will make under the leadership of our Presiding Bishop, and we are sure that clergy and laity throughout the Church will respond to this leadership with constantly greater loyalty."

## ARMED FORCES

### Warning to Acolytes

Members of the Order of St. Vincent for Acolytes who are entering the armed forces are warned in the Michaelmas issue of the Order's Bulletin about attending services of the Holy Communion. They are admonished to make certain when attending a service that the celebrant is a priest of the Episcopal Church or the Anglican Church and that he is using the form for service provided in the Prayer Book. "Otherwise," the article continues, "while you may attend, you should do no more than make a spiritual communion in union with your own altar at home or in union with the

## Ministry to Armed Forces



RNS.

**TOWARD FULL COÖPERATION:** Representatives of the country's major faiths present President Truman with a statement asking the churches to cooperate fully in religious ministry to America's armed forces.

Left to right around the president: Rabbi Bernard J. Bamberger, president of the Synagogue Council of America; Bishop William R. Arnold, Roman Catholic military delegate to the armed forces; Frank L. Weil, chairman of the President's Committee on Religion and Welfare in the Armed Forces, in whose name the appeal was presented; and Bishop Charles W. Flint, president of the General Commission on Chaplains.

The statement was signed by Bishop John S. Stamm, president of the Federal Council of Churches, Francis Cardinal Spellman, Archbishop of New York, and Rabbi Bamberger.

intentions of the Church in which God has placed you."

## EPISCOPATE

### Bishops Go to College

Latest phase of the clergy training program of the National Council's Department of Christian Education at the College of Preachers is the exposure of bishops of the Church to the intensive training previously supplied to groups of younger clergy.

From October 16th to 20th inclusive, 24 bishops sat at the feet of the regular College faculty of the Department and received substantially the same courses as the other clergy have been receiving, both in Washington and on the Pacific Coast, in Colorado, Massachusetts and elsewhere.

Bishops attending were:

Armstrong, Suffragan of Pennsylvania, Barth, Coadjutor of Tennessee, Burroughs, Coadjutor of Ohio, Claiborne,

Suffragan of Alabama, Gibson, Suffragan of Virginia, Gunn of Southern Virginia, Hall of New Hampshire, Henry of Western North Carolina, Hines, Coadjutor of Texas, Hubbard, Suffragan of Michigan, Jones of West Texas, Jones of Louisiana, Louttit, Coadjutor of South Florida, Mason of Dallas, Quarterman of North Texas, Sawyer of Erie, Scaife of Western New York, Sherman, Suffragan of Long Island, Smith of Iowa, Stark of Rochester, Street, Coadjutor of Chicago, Welles of West Missouri, West, Coadjutor of Florida, Whittemore of Western Michigan.

## INTERCHURCH

### Letters to the Clergy

The planning committee for the National Council of the Churches of Christ in the U.S.A. is sending letters to clergymen whose Churches will be represented in the new organization asking them to help launch the Council. With the letter comes an announcement about prayers for the constituting convention to be used in churches on Sunday, November

26th, two days before the opening of the constituting convention for the Council. The planning committee is also issuing to clergymen a booklet (available in quantity without charge) from which laymen can learn the significance of the Council, and an application to be filled out by visiting delegates to the Convention.

### Aid for Ailing Workers

Contributions from Churches throughout the world have provided medical aid for 569 European pastors and lay church workers during the first nine months of this year.

The assistance has been administered through the World Council's Interchurch Aid Department and has come chiefly from Australia, Sweden, and the United States.

Medicine has been supplied to 400 clergymen and lay workers in Bulgaria, Hungary, Poland, Romania, and Yugoslavia, a report from the World Council said. Another 122 have spent four to six weeks at the World Council's rest home in the Ticino Canton, Switzerland, while the remaining 47 have had longer periods of treatment for tuberculosis and other diseases in sanatoria at Davos and Leysin.

The patients treated in Switzerland have come from Austria, Belgium, Great Britain, Finland, France, Germany, Italy, and the Netherlands. Their care has been provided from the Department's regular health program budget, which so far this year has been about \$35,000.

One-third of the cost of the Council's rest home has been borne by Swiss Churches. The medicine for Iron Curtain pastors and church workers was paid for by donations from American and Swedish Churches. [RNS]

### Take Problems to Church

A national interchurch program to stress the importance of spiritual values in personal and community life plans to concentrate nationwide attention in November on religion in America. It is called the "Religion in American Life" program, and is sponsored by the National Laymen's Committee. It is conducted on a voluntary basis.

The program started last year as an outgrowth of the United Church Canvas. The program is making mass advertising publicity available to religious bodies through the national Advertising Council. (The Council was formed during the war to put the forces of advertising behind the war effort. Since then it has continued to promote national activities of major public interest programs.)

National promotion to urge church attendance and support will make use of

press, radio, television, highway billboards, and bus cards. Throughout November the theme is "Take your problems to church this week—millions leave them there!"

It appears that this year 3,000 communities will take part. In these communities, churches and also synagogues are joining in promoting religion. Roman Catholic churches participate in the program in many communities.

In order to assist these communities in their efforts, regardless of the nature of the local campaigns, the national office has prepared a work kit of suggestions and materials.

Head of the National Laymen's Committee is Charles E. Wilson (Baptist) president of General Electric.

Included among the Episcopalians working with Mr. Wilson are Harper Sibley, Charles P. Taft, and Owen J. Roberts.

## SOCIAL RELATIONS

### Child Welfare

From September to December, communities throughout the United States are studying and planning for child welfare. The climax of the nation-wide activity will be the Midcentury White

House Conference on Children and Youth, at Washington in December.

The Church's participation in the movement began last fall at a meeting on child welfare. A report outlining local and regional action is available from the National Council under the title, *The Children: The Church's Responsibility* (25 cents).

The Church is represented on the Midcentury Conference's Advisory Council of national agencies by the Rev. J. Arnold Purdie, executive secretary of the Division on Health and Welfare Services; Miss Edith Balmford of the Episcopal Service for Youth; and Mrs. Elwood L. Haines of the Girls' Friendly Society. The Division on Youth of the Department of Christian Education is also represented on the Conference's Youth Council. There will be a large delegation from the Church or its agencies in Washington in December, and hundreds of Episcopalians have been active on state or local preliminary committees.

Representatives of all three faiths have worked upon the advisory committees for the Midcentury Conference. They all agreed that they wanted no separate segment actively devoted to religion. Instead, they wanted religious thinking to motivate and influence the total activity.

## Last Letter Home

In Capt. Donald Wilkins' last letter to his mother, he said, "You speak of Church and prayer quite often. You must know that the same sort of thoughts are in my mind. And yesterday we had an Episcopal communion service, the first since that last one at home."

Capt. Wilkins, who was writing from Korea, went on to describe the service and to tell how it came about:

"There have emerged through the work and fun of the organization, five Episcopalians. I think I mentioned how one of the nurses and I looked for an Episcopal mission one afternoon, without success. But we learned that there is an Episcopal chaplain associated with the 2d Division, from which we secure our supplies. Largely through the offices of the Catholic chaplain who is staying with our unit, he was informed of our presence in Korea, and he came to hold the service.

"It was a simple service at 10:20 Wednesday morning. The young chaplain, Capt. Lewis B. Sheen, strode down the aisle of the tent. (There were benches from the mess hall on

either side and straw mats upon which to kneel.) He took a box of matches out of his pocket to light the candles and stepped over to the side to place a stole over his fatigues. The altar was a table covered with an army blanket and supporting a little brass crucifix. The wine, water, and wafers were reposed upon a trunk at the side. The communion rail was a white cord tied to the tent poles. The service was short but so very welcome, and it ended as simply as it began. The priest blew out the candles, and removed the stole."

Donald Scott Wilkins died in Korea on October 5th. He was 28 years old. The parish paper of St. John's by the Campus, Ames, Iowa, which was his church, said of him in its October 15th issue: "He was captain to the men in Korea, doctor to his associates in the Iowa City Hospitals, and one of our most loyal acolytes to the rector and parish."

A life-long friend of Capt. Wilkins, Dr. Charles S. Gwyne, said, "There are a lot of people here who are saying, 'There he goes.' But there are a lot more saying, 'Here he comes.'"

# The Chaplaincy Today

*Report to the National Council of the Armed Forces Division*

By the Rev. Percy G. Hall

THE Armed Forces Division held its meeting on October 3d at the Church Missions House. Considerable time was spent in going over the policies of the Division and also the proposed budget for the year 1951. The budget had to be raised owing to the national emergency which has arisen, causing a great many of our clergymen to be recalled to active duty and other clergymen to apply for active duty.

At the present time we have the following chaplains on active duty: army 46; navy 23; air corps 14; veterans administration 11 (including 3 part time): [Total] 94 chaplains. Compared with 62 chaplains, as reported in our meeting of April 25th, this is an increase of 29 chaplains on full active duty.

The picture at the present time is as follows: the navy is asking for 50 chaplains to be drawn from all denominations for the month of November; and within three months they will call for 150 chaplains. Our quota at the present time, based on denominational strength, is 2.9%. Since the national emergency has arisen seven chaplains have been called from our denomination to serve in the navy. The present emphasis for the call of chaplains to fill the needs is on youth. Chaplains under 34 years of age are needed.

In recalling chaplains for active duty, records are being carefully checked and only those whose records show worthwhile service are being recalled. At the present time reserve officers in the navy who are being recalled fall in the following category: age 34 to 50 and in grade, Lt. Jr. grade to Lt. Commander. The navy requests a new endorsement for each chaplain recalled to active duty.

The army is asking for 200 chaplains to be drawn from all denominations to fill its quota. Since the national emergency has arisen 18 chaplains have been called from our denomination to serve.

At the present time the age limit for initial commissions in the chaplaincy is up to 33 years. However reserve and national guard chaplains are being recalled from 33 to 45 years of age. Chaplains on reserve status are being called to active duty on an involuntary basis.

The army bases its total quota of chaplains on one chaplain for each 1200 men.

The army is adhering to the same denominational quota as the navy.

In August we were sent a list of 42 names of chaplains who were in reserve status and had been screened for recall to active duty. Only two indicated their desire to return to active duty at the present time. After the cessation of hostilities in Korea, there will be no decrease in the number of chaplains on active duty, and there is every indication that after 21 months of active duty, the chaplains can stay on by signing a new category.

All chaplains are catalogued as IV if they are not regular for 21 months. A reserve chaplain, if called for active duty, may ask for a delay in order that he may clear his business affairs. Army Regulation 135-233, dated September 1950, covers this.

The air force is asking for 150 chaplains more, recalling 50 chaplains in October, November, and December respectively. We have been asked to furnish 17 chaplains from our denomination by the end of the year. These will be drawn from initial applications and the age limit is up to 32 years.

I think right now I should make a statement about some of the erroneous statements made in a Church magazine. I wish to state that I was not consulted about the number of chaplains we had in the Korean area, during the month of August.\* I give you the following information in order that you may have a clear picture in your mind. One of our chaplains entered Korea with his division in July. Another one, with a hospital unit, entered Korea in August, another moved in with his infantry unit early in September to Inchon and was engaged in the recapture of Seoul.

We have had two air chaplains in the Korea area during this entire period. We have had two chaplains on fleet ships; and we have two chaplains, one at St. Luke's Hospital in Japan, looking after the Korean wounded, and the other attached to the army headquarters in Japan. Another chaplain was on his way to Korea, but was taken with a heart attack and had to be returned to the States for hospitalization. The first mass ship-

ment of 34 chaplains to be sent to the war area, left California early in October. Three of the chaplains in this group were ours. The majority of these chaplains will be sent to Korea.

I want to read you excerpts from one of our chaplains.

"The past five weeks have taken me to nearly all our air bases in Japan and Korea. During my two visits to Korea it was necessary for me to get down to the work of a field chaplain and do the usual things that go with that job. It was close to the lines; many wounded were being evacuated, and one lived under something pretty close to battle tension. There was the menace of guerrillas always as a possibility and there was the sound of bombardment. I was able during my last visit to fly over the actual battle area. It is not the kind of war that I expected to see, but our boys seem to be catching on very fast.

"You will be interested in the new forms of chaplain's pastoral work. In Japan there is the necessity of sustaining the spirits of dependents who have husbands or fathers in or flying over Korea. Church attendance and church activities in Japan are much participated in by the dependent population; but the men in uniform are working around the clock seven days a week, so their attendance is much less. They must be seen by the chaplain on the line and in the offices and shops. In Korea, it is a case of a chaplain keeping constantly on the move, walking around to all places where men are working; and it is necessary to exercise in full measure the Christian gift of cheerfulness. I have also had many times of prayer and ministrations to the wounded. The religious services that I have conducted have gone to extremes; in a tent and a hangar in Korea, and in chapels in the southernmost and northernmost bases in Japan. Everywhere I go it seems that the chaplain is a welcomed person."

Because our quota is based on our denominational strength of two and one half million, we are only 2.9%. Therefore, our chaplains are sparsely spread out all over the world. However, we do try to see that coverage is given where we have strong Episcopalian representation. I might cite an instance where one of our chaplains who has been recalled to active duty writes us that there are only six Episcopalians in the division. He naturally is unhappy, and we have asked the Chief of Chaplains to transfer him to another area.

\* Editor's Note: See Sorts and Conditions



HE Church of God a Kingdom is, where Christ in power doth reign . . ." With these words, one of our hymns begins its description of the Christian Church.\*

The Church is a "kingdom"; it is the sphere in which Christ, incarnate God, reigns over his people, who have been redeemed by his Cross and Passion and are now being sanctified by the Holy Spirit who indwells the community of the faithful.

But the Church of Christ is not only His kingdom; it is also, as the Apostles' Creed asserts, "the communion of saints." It is *communio sanctorum*. And it is this latter truth to which we now direct our attention. What is involved, what is implied, in this creedal affirmation?

It is not my intention here to enter into a discussion of the exact meaning of the Latin words, *communio sanctorum*. Churchpeople are doubtless aware of the two possibilities. *Sanctorum* can, of course, be either a masculine or a neuter genitive plural. If one assumes it to be masculine, the phrase means "the communion or fellowship of holy persons"; if one takes it to be neuter, the meaning is "the fellowship or communion of holy things."

In the former instance, the words would describe those who are made "very members incorporate in the mystical Body of Christ"; in the latter, they would describe that participation in "holy objects" — probably in the sacramental life of the Church — which is the unique privilege of those who have become, in Christ, "a peculiar people, a royal priesthood." On the practical level of devotion we may accept both meanings as significant for life in the Body of Christ, taking as our cue the words, *hagia hagiois* (holy things for holy people), which the deacon proclaims in the Eastern liturgy.

#### WHAT THE CHURCH IS

That proclamation, made as the faithful draw near to receive their Lord's Body and Blood, puts the two ideas together in an admirable fashion. It is to people who in Christ have been "made holy" that the "holy gifts" are offered; it is by them that the gifts are received; and it is in them that the work of sanctification, of making holy, takes place.

The Church, then, is not in its primary meaning a society for ethical cul-

ture, an association concerned to promote the moral life; neither is it, primarily, an organization of men who are engaged in a search after God and what are often, and loosely, called "religious values." It is the divinely created and divinely sustained society, Christ's mystical Body, in which his human brethren are being sanctified. The purpose and end of life in the Church is not, in the first instance, the production of morally admirable persons; it is the production of saints.

Léon Bloy said one day that "there is only one sadness: not to be a saint." For the Christian, the conclusion of it all is in his conformity to Christ, as Christ is formed in him, and this means that he is "holy," even as his Lord is "holy." But such a consummation is not possible in splendid isolation; it can occur only within the context of the holy life of the Lord Jesus, communicated in his mystical Body and received through his sacramental Body; it is in the fellowship of all faithful people that the evangelical proclamation comes alive, the life in grace is nourished, and the goal of sanctity is, in however partial a manner, achieved *through Christ's gift and by God's grace*. So it is altogether right that the Church should be called the communion of saints.

#### COMMUNITY LIFE IN CHRIST

More and more is one convinced that at least part of the reason for the feebleness of contemporary Christian witness and its relative inability to win men to Christ is that this truth has been forgotten or neglected. For the Christian faith means nothing less than community life in Christ. Its end is the deepening of Christ in us the hope of glory, so that we become not merely good men, not merely believing men, but actually "new men in Christ," living by His grace, through His mercy, and under His judgment. In other words, we are to be saints — and it is in the degree that the Church produces saints, and not simply moral people or people who believe the gospel, that it is fulfilling the divine intention with which it was brought into being.

But what is a saint — in the sense in which we are employing this term, and in this particular context of the fellowship of the Church which is the Body of Christ? In answering this question, I must refer to the Hebrew conception of holiness, which is far removed from the usual modern notion of an ethical quality, a moral goodness, and that alone. Obviously there are moral implications in



ALL SAINTS: *God's charity . . . plain*

Com

LIFE IN

By the Rev. W.

Professor in the General The

holiness, as the Jew saw it; but the primary meaning is something else — it is that separateness from "the world," or the nations of the world, which comes as a consequence of God's call to his people that they shall in fact be *His* people.

That mysterious energy of God, of which (as Isaiah says) the whole earth is full (or rather, of which the whole

*The Living Church*

\*No. 387 in *The Hymnal 1940*.



ay (see "Religion in Art," page 21)

# unity CHRIST

erman Pittenger  
al Seminary, New York City

earth is the over-flowing), is somehow imparted to, and shared in by, the people of God. For the Christian community, the calling is into the company of Christ, and carries with it the imparting of the Spirit, whom Christ sends in His name and with His power. The Spirit is charity, charity in its God-given and supernatural sense. It is no achievement of

man, although for its flowering it requires that man shall be the humble recipient of grace; and in this passion, which in the most real sense is a supreme action, God transforms the believer, through the Spirit, into the likeness of his Son.

To be a saint, then, is to possess the principle of God's mysterious charity within oneself; but one can have this only because one belongs to the company in which the love of Christ is shed abroad. By our prayer, through sacramental life, in fact by all the "means of grace," this seed of charity is strengthened; the conclusion is the total transforming of our unregenerate, unloving natures into the love which is Christ's gift of Himself to His faithful. He dwells in us, we in Him; the bond of union between us is the same charity, and that charity is the Holy Spirit, who in the Blessed Trinity is also — as St. Augustine insists — the love which links the Father and the Son in one divine life which is a unity, even though it is also marked by a social quality which saves it from solitary monadism.

I have stressed the word and idea, "supernatural." By this I mean that the life in the communion of saints, which is the life in charity, results in no sense from the simple unfolding of the natural possibilities of man. Doubtless the presence and work of God, who is himself *the* Supernatural, is nowhere absent in His creation; at the very ground of each man's existence, there is some operation of God, creating, sustaining, empowering even sinful man. Yet man is not God, nor does he become God. But God can, and in the Incarnation He does, take to Himself human nature, in such fashion that it can be, as St. Athanasius says, the *organon* or instrument for his purpose, the means of his presence, the abode in which he dwells or tabernacles.

The Word was made flesh, enmanned; and from the grace and truth which were His, we have received grace upon grace. For the Christian community is the continuing reality of His incarnate work, in supernaturalizing human nature. If you wish to put it so, this miracle of new birth, as we are regenerate and made God's children by adoption and grace, is known within the communion of saints, precisely because that communion of saints is the Body of Christ. And to that Body, we may say with all humility and gratitude, we who have been grafted into Christ belong; we are of His family, we are His members, we are the branches of the

Vine which is Christ. Holiness or sanctity, then, is that possession of the Christian which results from his membership in Christ.

And so the Church itself is a wonderful mystery. For in its life, Christ the incarnate God, the Holy Spirit whom He sends, and the faithful as they are incorporated into the Body, are all of them mysteriously intertwined and interpenetrating.

Thus the Church is the sphere in which the divine circumincession occurs — one might more properly say that the Church, in its divine nature, *is* that circumincession. By this I mean that the love which flows from Father to Son, from Son to Father, the love which is the Holy Ghost, is in the created order reflected in the life of the Body of Christ; those who are of the Body are caught up into and share that love.

On the other hand, we must not lose sight of the fact that the Church, in its empirical expression, is made up of men and women, who are sinful, weak and erring mortals. Hence the full flow of that circumincessory movement is blocked. Although, in the great saints, the sluiceways have as it were been broken down and God's charity has been made plain as day; yet in the rest of us, called to be saints, already saints in the making, there is warfare between the law of Christ and the law in our members. But by surrender to God and by deep immersion of the individual in the communion of the holy, the old Adam is beaten down, and we can emerge, through Christ, as more than conquerors. This is the goal toward which we strive; yet every victory won is given by God alone, and our most vigorous effort is, in the last resort, but our glad exposing of our innermost being to the work of Christ within us, as He openly crowns what secretly He has initiated.

It is this holiness, and this communion in holiness, which is the peculiar and distinctive mark of the Christian life. All too frequently we are told that Christians are no different from anyone else. If this means that they are supposed to be entirely perfect creatures, the complaint is somewhat silly; for it is the Christian understanding of man that he is a sinner, even when he is redeemed in Christ, and that in this life, at any rate, he is so much still *in via* that perfection is not to be expected.

But the Christian surely is expected, and rightly, to be *on the way* — on the way to perfection, on the way to holiness.

(Continued on page 20)

## The Suffragan and the Queen

THE Presiding Bishop was in high good humor when he addressed the National Council on the subject of a Bishop for the Armed Forces. "The problem," said he, "can't be solved by the heroism of a suffragan bishop laying out General Marshall." And again, if the government sent out a bishop of this Church it would have to send "a top-ranking man from every other Church," so that "it would take the Queen Elizabeth to carry them all out to Korea."

The idea of a suffragan bishop "laying out" General Marshall, and of the queen of the seas carrying a shipload of bishops to the Orient, naturally brought laughter from the members of the National Council. But laughter unfortunately won't solve the problem of adequate supervision for the chaplains, or ministration to the Churchmen of the armed forces.

We have already given our reasons in favor of having a Suffragan Bishop for the Armed Forces [L. C. September 10th]. Now let's look at some of the arguments seriously advanced against the idea, and see what answers to them there may be.

(1) "There are not enough Episcopalians in the Armed Forces to warrant a bishop."

(A) The government proposes to expand the services to 3,000,000. If three per cent of these are Episcopalians, as it is generally estimated, that means 90,000 Churchmen—to say nothing of their families. This is a larger Church population than any diocese except New York, which reported some 99,000 communicants in the 1950 LIVING CHURCH ANNUAL. (Massachusetts is next, with 80,000, in round numbers.)

(2) "There are not enough Episcopal chaplains to warrant it."

(A) According to the report of Dr. Percy G. Hall to the National Council, chaplains now on full time active duty number as follows:

Army .....	46
Navy .....	23
Air Force .....	14
Veterans' Administration .....	8

Total .....

91

These numbers are increasing, and for a military establishment of three millions, the quota of chaplains allocated to the Episcopal Church would be about 140, exclusive of those for the Veterans' Administration. This is equivalent to the number of clergy in a good-sized diocese—e.g., Michigan, which lists 141 in the 1950 Annual. And the proportion of chaplains-to-Churchmen in the military service is less than that of clergy-to-people in civilian life, for Michigan has some 44,000 communicants compared

to the 90,000 Churchmen in a three-million military establishment. Moreover the military chaplain has to minister to *all* men in the unit to which he is assigned, not to Episcopalians only.

(3) "The chaplains are too scattered."

(A) All the more reason why they need episcopal oversight.

(4) "The chaplains are canonically connected with their home dioceses."

(A) But they are rarely located in their home dioceses, and few diocesan bishops are familiar with military conditions or able to help them in their special pastoral problems.

(5) "We already have an Armed Forces Division of the National Council, with an executive secretary."

(A) Yes, and we'll continue to need that headquarters organization, which renders invaluable service to the chaplains. But this is an Episcopal Church; its clergy need a bishop as their *pastor pastorum*. An executive secretary, however able he may be, does not fill the bill.

(6) "A Military Bishop would not be able to travel to distant points abroad."

(A) Why not? If he spent three or four out of twelve months travelling he could visit a good many overseas posts. Bob Hope is now on a trip that will take him to Hawaii, Japan, Korea, and Alaska in one month. If radio stars can get around, why not a bishop?

(7) "Local bishops can visit posts for Confirmation, etc."

(A) In some places, yes; in others, no. But there ought to be a Military Bishop to invite them to do so, as he would know when and where they were needed.

(8) "We can do much through the General Chaplaincy Commission."

(A) Yes; but that committee can't confirm, exercise marriage discipline, or speak in the name of the Episcopal Church.

(9) "Other Churches would resent a Military Bishop, or think the Episcopal Church presumptuous in having one."

(A) Why? Do they resent diocesan bishops? Would we give in to them if they did?

(10) "The Army and the Navy would pay no attention to a Military Bishop."

(A) If he's the right man, they'll pay attention to him. A bishop's power depends pretty much on his personal ability at best. But the military services respect authority. It takes brass to deal with brass.

(11) "The chaplains don't want a Military Bishop."

(A) We think they do. Several groups of them

went on record in favor of one in World War II, and we had the equivalent of one in Bishop Brent in World War I. Why not ask them?

(12) "*Churchmen in the services don't want a Military Bishop.*"

(A) Major General James L. Frick wrote [L. C. October 8th] that this was an important and long-overdue step. This is but one of many letters from servicemen—from general to private—that we have received in favor of a Military Bishop. We cannot recall a single letter from a service man opposing the idea.

(13) "*The Church doesn't want a Military Bishop.*"

(A) Two successive General Conventions voted for a constitutional provision to authorize the position. Diocesan conventions and groups of clergy and laymen—e.g., the Central New York laymen's conference, the Manlius conference, the diocese of Virginia—have urged the election of a Military Bishop.

(14) "*What would we do with the Military Suffragan if the armed forces are cut back to pre-war strength?*"

(A) Unfortunately, that is not likely to be the case in our generation. But if the Military Suffragan should prove to be superfluous, for any reason at all, the House of Bishops could transfer him to a missionary bishopric, or any diocese could elect him.

(15) "*We can't afford to have a Military Bishop.*"

(A) If 140 chaplains ministering to 90,000 Episcopalians in the services—to say nothing of the families of those who live at military posts—need a Military Bishop, we can't afford *not* to have one.

We hope the House of Bishops at its meeting next January will fill the office provided by the Church's constitution for a Suffragan Bishop [to the Presiding Bishop] for the Armed Forces. And we are confident that a good many more Churchmen than could be carried by the *Queen Elizabeth* on several voyages would agree with us.

### *Thirty Martyrs?*

THE mystery of the fate of Bishop Cooper and other Christian leaders who were interned at Seoul at the outbreak of hostilities in Korea is ominous. Neither at the former South Korean capital nor at the North Korean capital of Pyongyang, now liberated by United Nations troops, has any positive trace of them been found. In the light of wholesale executions and massacres by the retreating Communist troops, it is feared that they may have suffered martyrdom.

Writing on October 13th after a visit to Seoul, the Rev. Harold Voelkel, a Presbyterian chaplain and associate secretary of the National Christian Council, reports: "There is no word whatever of Lieutenant Commander Lord of the Salvation Army, Bishop

Cecil Cooper of the Anglican Church, the papal legate Bishop Byrne, and the six Methodist missionaries caught in Kaesong at the time of the Northern attack." Earlier, on October 5th, Chaplain Voelkel had written: "It seems likely that what at first was a terrible rumor is being confirmed as a dreadful fact, that 30 or more of the outstanding men of the various denominations have been martyred." Several of these leaders, he says, "were summoned to a meeting the 23rd of July and haven't been heard from since."

Another missionary, Helen Kim, reports that three members of the staff of Ewha Woman's University, one YMCA worker, and about 40 pastors of various denominations were taken away by the Communists and not returned.

Widespread damage to Christian institutions in and about Seoul is reported, together with the destruction of most public buildings. But the Chosen Christian University buildings are usable, and the top floor of a Church building in which a Christian broadcasting station is installed is saved, though the rest of the building is gutted. No mention is made of the Anglican Cathedral in Seoul, which was one of the most beautiful in the Far East.

One thing is clear. Relief through Christian sources will be necessary on a large scale, as well as the relief through government and United Nations organizations. It is above all a time to hold out a helping hand to our fellow-Christians and fellow-Churchmen of liberated Korea.

We urge every reader to send a contribution, in the name of Bishop Cooper and his co-workers in the Anglican Church of Korea. The fund may become a memorial to him—though we still hope and pray it may be a thank-offering, if he yet be found alive. Russell Dill, treasurer of the National Council, will administer the fund. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Korea," and sent to 407 E. Michigan St., Milwaukee.

### TO A SONG SPARROW

YOURS is the first voice that we hear  
 Before the dawn.  
 You speak to fading stars. Brief — clear —  
 The melody that sets the note  
 For light yet to appear.

What hope inspires your vibrant breast?  
 Day, veiled and wan,  
 Withholds its promise unpossessed;  
 Still trust is shaken from your throat  
 To pierce our darkened rest.

Your sweet chime summons us to praise  
 While night dreams on . . .  
 O faithful prophet of our days,  
 Translate for us this waking word  
 Shared by the stars and one small bird!

LOUISA BOYD GILE.

## The Prayer Book: Its Origin and Meaning

A SUBSTANTIAL work in which the study of liturgy takes on life is now given to the English speaking world in *The Oxford American Prayer Book Commentary*, by Massey Hamilton Shepherd, Jr. (New York: Oxford University Press. Pp. xxiii, 958. \$10).

Dr. Shepherd's volume fittingly follows upon the heels of the 400th anniversary of the Book of Common Prayer, observed last year. Though similar in scope and purpose to the late Bishop Barry's *The Teachers Prayer Book* (now out of print), it is an entirely new production, written to the present 1928 revision, on the basis of half a century's accumulated liturgical knowledge.

The work is in the form of a running commentary on the Book of Common Prayer. As such, it includes the text of the entire Prayer Book (minus the Psalter), set in pica type on the left hand pages, with commentary, in smaller type, on the right.

The commentary traces the history of every office to its origins, the course of its development in both East and West in the early centuries of the Church, and its history in Western rites through the middle ages to the Reformation. The changes made in the first English Prayer Book are then surveyed against their historical background, as well as the modifications in subsequent revisions of the English Book to the time of the American revolution. Finally, the changes in the American books, through their three revisions, are then noted, with frequent references to the more recent English, Scottish, Irish, Canadian, South African and Indian rites.

Throughout the volume the spiritual significance and use of the Book of Common Prayer is constantly highlighted as in the following statement of the purpose of the Prayer Book as a whole:

"Thus the Prayer Book sets forth a pattern for living so that all of time, whether ordinary or extraordinary, is ordered and related to the redeeming and sanctifying grace of God" (pp. iii-iv\*).

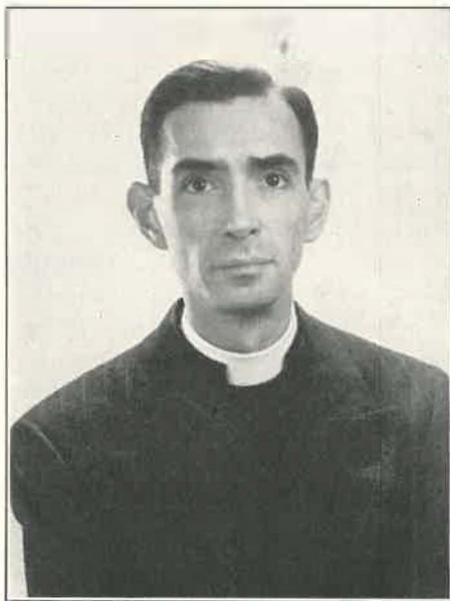
And the section on the Holy Communion begins:

"The Holy Communion is the primary and central act of corporate worship of the Church, and regular participation in its observance is a solemn obligation upon all the faithful of God. Every other liturgical service of the Church is centered in it,

\*Page references, except where otherwise noted, refer to the pagination of the material in the commentary, which parallels the standard pagination of the Prayer Book.

being either an anticipation, or preparation, for it, or a consequence and development of it" (p. 65).

A noteworthy feature of the book is the way in which the scriptural antecedents of the various prayers are constantly given. This is especially true of the preambles to the collects, as, for example, that of Advent IV, which is traced to Psalm 80:2 — one of the Psalms pro-



DR. SHEPHERD: "*The Prayer Book sets forth a pattern for living. . .*"

vided in the 1943 lectionary for the daily office of that Sunday. The author must have used a literary Geiger counter, to register every trace of radiation that could be extracted from Holy Scripture.

As this is a commentary on the *American Prayer Book*, it is natural to find special light thrown upon those features that are contributions of our own rite: Several quotations from Bishop White's letters are given, explanatory of deviations made in 1789 from the English book of 1662. The authorship of the new prayers added in 1928 is traced, presumably wherever possible, and the book thus incorporates the substance of the brochure *Who Wrote the New Prayers in the Prayer Book*, by Dr. Shepherd's late colleague, Dr. James Arthur Muller. It is of interest to note that the prayer "For Courts of Justice" (P. B. p. 35) is "the only prayer specifically for the judiciary in any of the Anglican Prayer Books," and that Dr. William Reed Huntington composed the Transfiguration Collect "appropriately enough, on top of

Mt. Sargent on Mt. Desert Island, Maine."

On controversial matters the author confines himself for the most part to stating facts:

"the American Book's form [of Invocation in the Consecration Prayer] . . . avoids the implication that the Invocation makes or changes the bread and wine into the Body and Blood of Christ" (p. 81).

"It is perfectly clear that the framers of the present rubric [the 2d at the end of the Confirmation office] had in mind only a disciplinary regulation for the Church's own members and that they did not foresee the divisions of English Christianity that arose after their time" (p. 299).

"The rejection of Cranmer's wording here [*i.e.*, in the XXVIIIth of the Articles of Religion] is unambiguous testimony that the English Church has not officially repudiated the doctrine of the Real Presence, though it refuses to accept any scholastic definition of the nature of that Presence . . ." (pp. 606-10).

Different readers will form their own interpretation of the factual content of such statements; but it is the factual content that Dr. Shepherd has chosen to accent, rather than to argue the respective merits of this or that interpretation.

Dr. Shepherd's treatment of the Ordinal is of especial interest, not only because of its evident thoroughness, but because the year 1950 is the 400th anniversary of the Ordinal (which was published in March 1550).

St. Augustine's arrival in England is said (p. xiv) to have taken place in 596, though the date usually given is 597. And there is some confusion in the discussion on pages 16-17 of the versicles and responses of Morning Prayer, which is clarified under the same section of Evening Prayer (p. 31).

But these are minor matters in a work which it is safe to predict will remain definitive for several years to come. Dr. Shepherd has given to the Church a lucid and deeply spiritual treatment of the origin and meaning of the Prayer Book, based on technical knowledge but presented in non-technical language.

### Of Interest

JUST published is *The Christianity of Main Street*, by Theodore O. Wedel (Macmillan. Pp. x, 112. \$2). A further contribution of the present warden of the College of Preachers, Washington, which will be reviewed more fully later.

*Reformed Dogmatics*, by Henrich Heppe, translated into English by G. H. Thomson (Allen & Unwin. In America:

## BOOKS

Macmillan. Pp. xiv, 721. \$8.50). A 1950 translation of a 1934 revision of an 1861 original. Theological with a vengeance, Calvinistic to the core, well written, attractive typography.

*The Origins of the New Testament*, by Alfred Loisy, translated by L. P. Jacks (Macmillan. Pp. 332. \$4.50). A rendition in English, by the former editor of the *Hibbert Journal*, of *Les Origines du Nouveau Testament* (1936).

*Positive Protestantism*, by Hugh Thomson Kerr, Jr. (Westminster Press. Pp. 147. \$2.50). An attempt to set forth the essentials of the Christian Faith. The author is chairman of the department of theology at Princeton Theological Seminary.

The prolific Msgr. Ronald Knox, in *Enthusiasm* (Oxford. viii, 662. \$6), has given a history of the various perfectionist movements from New Testament times to the present. To be reviewed more fully later.

*Russian Nonconformity*, by Serge Bolshakoff (Westminster Press. Pp. 192. \$3), is described in the foreword by Kenneth Scott Latourette as "timely and welcome."

*Passage to America*, by Katherine B. Shippen (Harper. Pp. x, 211. \$2.50). An account of the successive waves of immigration to the new world.

*King Philip, the Indian Chief*, by Esther Averill (Harper. Pp. 147. \$2.50). A sympathetically written story of an episode and a character in early American history. Attractively illustrated.

*The Church's Answers*, by J. G. McCausland, SSJE (published by the Society of St. John the Evangelist, Bracebridge, Ontario, Canada. Pp. 107. 50 cents). Three hundred answers to questions actually asked in missions conducted by the Cowley Fathers in Canada and in the United States. Indexed.

*The Child's Treasure Book of Fireside Tales*, by Ken Anderson (Grand Rapids: Zondervan Publishing House. Pp. 109. \$1.50). Evangelical and moralistic.

*Can You Tell Me?* by Dena Korfker (Grand Rapids; Zondervan Publishing House. Pp. 96). Answers to questions children ask. Samples: "Angels are those creatures who live in heaven with God" (p. 91); "Mary cannot hear your prayers any more than Baal could" (p. 78).

*Rumi, Poet and Mystic* (1207-1273), by Reynold A. Nicholson (London: Allen & Unwin. In America: Macmillan. Pp. 190. \$2). Selections from the writings of the allegedly greatest mystical poet of Persia.

## Positive Protestantism

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Rites of Eastern Christendom (Text) Archdale King. 2 vols \$9.28  
History of the Book of Common Prayer. Proctor & Frere \$1.92  
Shape of the Liturgy. Dix \$6.56  
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WASHINGTON

Dean Suter Resigns

The Very Rev. John Wallace Suter has resigned as dean of Washington Cathedral.

Dean Suter will leave the Cathedral in January to accept a call to New Hampshire where he will be rector of St. Andrew's Church in Hopkinton and a member of the faculty of St. Paul's School in Concord. St. Andrew's has 145 communicants and is currently being served by the priest from Goffstown, the Rev. A. H. Reed.

Dean Suter came to Washington Cathedral as Dean in 1944 from New York city, where he had been rector of the Church of the Epiphany for 11 years. Previously, he was executive secretary of the Department of Religious Education of the National Council. He is a graduate of Harvard University and the Episcopal Theological School at Cambridge, Mass.

Since 1942 Dean Suter, like his father before him, has been Custodian of the Standard Book of Common Prayer. During his years in Washington this master copy has been kept in Washington Cathedral. It will go to New Hampshire with him.

In discussing the reasons for his decision Dean Suter said that he is anxious to return to parish work and is particularly happy to be able to combine it with some teaching.

PENNSYLVANIA

Episcopal Hospital Secularized

On October 10th the Episcopal Hospital in Philadelphia was removed from the Church and the way was paved for secular control of the institution. The hospital was one of the largest in the Church.

The diocese of Pennsylvania is not a corporation sole. Many Church institutions are in the diocese, but not of it. This was true of the Episcopal Hospital. The hospital, which has 535 beds, is situated in the heart of the industrial area of the city. For some time the hospital was able to maintain itself, with some assistance from the diocese and interested Churchmen. A chaplaincy service was maintained. Certain hospital privileges were granted to the clergy and their families. The hospital, in compliance with certain trusts, gave preferential care to patients sent from Church institutions or parishes in the diocese.

With the changes in the community, and the rise of hospital costs, it became increasingly difficult to maintain a general hospital with comparatively few pri-

vate and semi-private rooms. Some attempt had been made to modernize the hospital, but most of the buildings date from the Civil War period and are obsolete.

AGREEMENT WITH UNIVERSITY

It became increasingly clear that a new building program was necessary, requiring, it is said, an outlay eventually of about three million dollars. For a few years the hospital faced deficits. In 1948 an agreement was entered into between the hospital's board of managers and the University of Pennsylvania to staff and run the hospital. The deficits were then and are now met by the university and the state of Pennsylvania. The constitution of Pennsylvania prohibits the use of state funds in Church owned and operated hospitals. Consequently, the agreement was entered into with the university partly to provide adequate staff and service to the hospital, but also to get state funds through the university to help in meeting the hospital's operating needs and expenses. In the last year this amounted to about \$70,000 from the state and a similar amount from the university.

The agreement of the hospital with the university was to last until 1953, or until by mutual agreement the contract was terminated. The hospital's chaplaincy services and the use of its chapel, were continued intact under this agreement. Apparently concerned with conditions which may arise after 1953, the board of managers of the hospital, of which the Bishop of Pennsylvania is "ex-officio the honorary president" and of which Lawrence Eldridge is president, called a special meeting of the board on August 25th, for the purpose of considering and acting upon "a resolution proposing amendments to the charter of the incorporation so as to constitute Episcopal Hospital a non-sectarian institution."

The major proposals in the original charter which were passed with two dissenting votes and approved by the Philadelphia court of Common Pleas are:

The paragraph which reads: "To provide the instructions and consolation of religion according to the principles of the Protestant Episcopal Church, for those who are under the care of the Institution," is deleted.

The paragraph which reads: "The government of the institution shall be vested in a board of managers consisting of the bishop of the diocese, who shall be ex-officio the honorary president of the board, and 24 persons, communicants of the Protestant Episcopal Church in the diocese in which the hospital is situated, one-third of whom shall be clergymen, in addition to the bishop of the diocese. The honorary president shall

have all the rights of other managers" is amended to read:

"The government of the institution shall be vested in a board of managers consisting of not less than 15 persons nor more than 25 persons as shall be prescribed in the by-laws."

The article on religious services is deleted.

**NO PREFERENCE TO CHURCHMEN**

The part of a paragraph providing that among incurable patients a preference shall be given to members of the Episcopal Church is deleted. The other part of that paragraph, which reads "patients, without exclusion on account of creed, color, or country shall be admitted in accordance with the regulations of the hospital," is retained.

The hospital continues, at least for the time being, under the name "Episcopal"; it continues its association with the University of Pennsylvania, but the court-approved changes in its charter deliver the hospital over entirely to secular control.

Whatever free work was done heretofore by the hospital must now be paid for — if patients are Episcopalians — by the diocese. The ministrations of the Church's ministry at the Episcopal Hospital will now be similar to those in any other secular hospital.

Bishop Hart of Pennsylvania, in a letter dated October 13th, says:

"For years, the Thanksgiving Day offering has been given to the hospital to help meet the deficit. The salary of the chaplain was paid for out of general hospital funds. The discount given to clergy and their families as well as special patients sent from our institutions and parishes, was taken care of by the hospital.

"When the University of Pennsylvania took over the management of the hospital, we decided not to put the Thanksgiving Day Offering into the general funds but to use it to pay for the salary of the chaplain and the discounts above mentioned. Last year, the offering amounted to \$25,009.56. This yearly offering has ranged between \$25,000 and \$41,000, with the exception of one year when a special drive for \$100,000 was put on in honor of Bishop Tait's 80th birthday.

"I shall continue to appoint the clergyman to act as chaplain at the hospital and he will be paid by the diocese."

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Under the will of the late Miss Roberta Ridley of Boykins, Va., the diocese of Southern Virginia receives a plantation farm of 1200 acres containing valuable timber, also several thousand dollars in cash and securities. The entire estate is estimated at a current value of \$200,000.

**Awareness**

While attending Mass one week day recently, we saw something interesting. Few daily Eucharists are well attended, and this was no exception. There were only three men and a woman there. When the celebrant appeared, he had no server. But, as he approached the Sanctuary, one of the men, a chap in his thirties, arose and in his street clothes, stepped into place before the priest, and proceeded to serve him at the Altar, a thoroughly correct procedure in such emergencies, be it known.

But what struck us was, that this chap was AWARE of a certain need, knew how to function in that need, and stepped in and did the work. The thought has been flowing through our mind ever since, there are so many needs in Christ's service that require

handling. Are we as Christians equipped to take care of them when they arise? Are we trained Christians? Are we intelligent about our Church, Her faith and practice? Are we equipped to do for Christ and His Church those countless things THEY so badly need done? If not, why not? In our daily work, we prepare ourselves for the next job just ahead of ours, or we're dubs. How can we truly be working Christians if we do not prepare ourselves for the things which Christ will doubtless bring to US to be done. It's all a matter of awareness. Are we aware of the job that Christ wants done for Him? Have we EVER been aware of what He needs done for Him by Us? Are we even the AWARE type? Let's ponder a bit.

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## Life In Christ

(Continued from page 13)

In principle, by baptism into the Body of Christ, he is already a saint; hence St. Paul's constant reference to "the saints" in the Christian communities which he had planted. He is a saint because he belongs to the holy people—the people chosen by God to be His people, whose election is not for their own boasting but for the service of their human brethren, so that they may indeed be "a light to lighten the Gentiles." But he is a saint in the making; and it is in the communion of saints that he is becoming that which by God's grace he already is, holy unto the Lord.

### VERTICAL AS WELL AS HORIZONTAL

But the communion of saints is vertical as well as horizontal; it includes those holy souls who are in what we call the Church expectant, and also those blessed ones, close to God's throne, who already are of the Church triumphant. With them all, we here *in via* are united in the communion of holy people; we are all knit together in one communion and fellowship, in the mystical Body of Christ our Lord.

In the Catholic tradition, this communion of saints is no theoretical matter; it is an intensely real and vital affair. The saints of God, above all the blessed Mother of our Lord and Saviour, are not simply dead and of the past. We in the flesh may address them, we may ask their prayers, for we are bound to them and they to us, in the Body of Christ, which is the communion of those who are holy or being made holy. Of course we cannot worship these blessed ones, as we worship God Himself; to Him alone belongs *latreia*, worship in the full sense. We may not even pray to them, as we pray to God alone.

But we may ask the saints to pray for us. We may look with wonder and awe upon the flower of human receptivity to God, the Mother of Christ, as she said, in humility, "Be it unto me according to thy word." We may hail her as indeed blessed among women, full of grace; and we may ask her, in the words of the ancient devotion, to "pray for us sinners, now and in the hour of our death." Nor is she who is queen of saints, because she was chosen by God to be bearer of the humanity of Him who is God the eternal Word, and because she accepted this choice with utter humility and sheer consecration to the divine will—nor is she alone amongst saints. There are some whom we can name, because their holiness was so fragrant and lovely, so brave and unswerving, that the Church knew as by intuition that they belong close to their God in the heavens. And some there are whom we cannot name, but whom, with all the saints

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(and especially on that day called "All Saints"), we can honor, and with humble courage ask to remember us as they see God in his beauty.

**DEATH NO BARRIER**

And those others, our own beloved, whom we have "loved long since and lost awhile. . ." — these, too, are of the company of the holy. Death has not dropped a barrier between us; we are all knit together in one fellowship in Christ; and so, out of the charity which is not ours but the gift of Christ to us, we may pray for the souls of the faithful departed, asking in the confidence of faith that God will grant them light, refreshment and peace.

Nowhere is this reality of the communion of saints more evident than in the offering of the Eucharistic Sacrifice. For here, "with angels and archangels, and with all the company of heaven," we are united in the great action by which the Body of Christ expresses the secret heart of its life. As we here present, here spread forth, the "only offering perfect in God's eyes, the one, true, pure immortal sacrifice" by which our souls are fed, we are not only the company of the militant, here in earth.

Here, indeed, we are with all saints, with all the redeemed, with the whole creation, even now proleptically "the new heaven and the new earth," and in the depths of our being we know community . . . not as man creates it but as God, of his ineffable love, gives it, "the communion of saints," where those who have been made holy by the sacrifice of Christ are sharers in things that have been made holy for their use.

This, then, is the meaning of the communion of saints, as it makes itself known to us, not in theological formulae but in liturgical life. For the setting of all Christian dogma is the Church's adoration of the divine Mystery through Him who, as a Cape of Good Hope, brings to us tidings of the untrodden continent of Deity.

"God's grace," Emil Brunner has told us, "is man's task." Yes, and in the grace which is ours through our membership in the communion of saints, we are to move out from the sanctuary, so that the common life of the world may be fashioned, God willing, after the pattern of that life which, as an unspeakable mystery, has been shown us and given us, in the eucharistic adoration of the Thrice-Holy God. *Amen, Amen, Amen.*

**RELIGION IN ART**

By DR. WALTER L. NATHAN

**Albrecht Duerer (German, 1471-1528):**

**All Saints**

THE years after Albrecht Duerer's return from his second visit to Italy (1505-1507) saw him at the height of his artistic powers. Paintings and engravings followed each other in rapid succession, among them the famous masterpiece which he finished in 1511 for the altar of a chapel in Nuremberg. Known both as the "Adoration of the Trinity" and the "All Saints Picture," it is a grandiose vision in infinite space such as no other artist had yet conceived.

The heavens have opened above a beautiful evening landscape, to reveal in majestic glory the symbols of the three Persons of the Godhead: God the Father, enthroned on the rainbow, the crucified Son, and the dove of the Holy Ghost. Choirs of angels, some of them carrying the instruments of Christ's Passion, surround them in the highest spheres. Immediately below them we see the witnesses of salvation, the holy men and women of Old and New Testament times. On the right hand side, St. John the Baptist kneels in front of King David, the psalmist, and Moses with the tablets of the Law. On the left, the Virgin Mother leads a host of saintly women. Among them we recognize St. Agnes, St. Cath-

erine, as well as St. Mary Magdalene.

At their feet are gathered the multitudes of the faithful. Pope and Emperor, confronting each other, occupy the center. All around them people of every rank and station in life join in adoration: king and knight, monk and cardinal, noblewoman and peasant's wife, merchant and craftsman, old and young. They all form one great community of the spirit, and the pious donor of the painting, Matthew Landauer — introduced by the cardinal on the left — modestly takes his place with them.

Albrecht Duerer did not wish to leave himself out, either. Humbly and yet proudly, he portrayed himself at the bottom of the panel, pointing to an inscription which gives his name, his city, and the date.

In our disunited and war-torn world this painting may seem merely a dream, a lovely fantasy. But deep in his heart every Christian still harbors the hope that men of all nations and groups will one day learn to live together at peace before God, united in the one true democracy: the brotherhood of faith.

\*Vienna art museum. See pages 12-13.

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## SEMINARIES

### Enrollment Breaks Record

The Philadelphia Divinity School reports a record-breaking enrollment of 96 students, of which 27 are taking graduate courses. They represent 31 dioceses and have a total of 132 academic degrees. There are also students from the Ukrainian Orthodox Church, the patriarchate of Jerusalem, the Greek archdiocese of

North and South America, the United Lutheran Church, and the United Brethren.

## COLLEGES

### Statement on Canterbury

Bishop Kirchhoffer, Bishop of Indianapolis and president of the board of trustees of Canterbury College, has issued a statement to the faculty and students of the college on policy, administration, finance, and publicity and public relations. Text of the statement follows:

"At a meeting of the board of trustees of Canterbury College, held at the College on Tuesday, October 17th, at which there were present 13 of the 17 trustees, the trustees took the following action in the fields of policy, administration, finance, and publicity:

"*Policy:* That Canterbury continue as a Church-centered, coeducational liberal arts college, with teacher training continuing as an important part of its objective; that its president be a member of the Episcopal Church, and that an Episcopal chaplain be secured; that we reemphasize our sense of responsibility to the community of which we are a part; keeping alive the ties of the past as well as fulfilling our present responsibility to the Episcopal Church.

"*Administration:* That beginning with November 1, 1950, when the resignation of the Rev. Douglas R. MacLaury, president, takes effect, Dean Frederick G. Neel be and hereby is appointed acting president, with the following trustee-faculty committee acting with him in an advisory capacity: Dr. W. A. Jamieson, chairman, and Mrs.

H. W. Whinfield from the trustees; and the Educational Policy Committee of the faculty, being the heads of the several divisions, as follows: Mr. Vincent Crane, the Rev. J. Perry Austin, Prof. W. E. Johnson, Dr. Matthew Evans, and Dr. Robert L. Liggett.

"*Finance:* That the Finance Committee, consisting of Mr. Willis B. Conner, Chairman; Dr. W. A. Jamieson, Mr. John Kendall, and Mr. Don Smith be given the immediate responsibility of taking suitable steps in the securing of funds to meet all current obligations, to develop new plans for retaining the old and securing new supporters of Canterbury College, and in setting forth for the November meeting of the trustees a financial policy for the future.

"*Publicity and Public Relations:* The following trustees were appointed to the Promotion and Publicity Committee: Dr. Robert Wisheart, Mrs. H. W. Whinfield, Mr. Bayard Shumate, and the Rev. Thomas Mabley. They were entrusted with the responsibility for making all administration news releases, for issuing any statements for the trustees, and for the development of public relations."

### Earl McClenney Inaugurated

Mr. Earl Hampton McClenney, Sr., was inaugurated as president of St. Paul's Polytechnic Institute on October 12th. He was unanimously elected to that position last spring by the board of trustees of the Institute. Before assuming his duties at St. Paul's, Mr. McClenney was president of Voorhees School and Junior College at Denmark, S. C. Both schools are sponsored by the American Church Institute for Negroes.

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### Nathaniel H. Ives

Nathaniel Holmes Ives, who for 42 years was senior warden of the Church of the Ascension, Bronxville, N. Y., and had been a vestryman and warden since 1901, died October 8th in the Lawrence Hospital, Bronxville. He was 77.

Dr. Ives was considered the dean of physicians in Mount Vernon, N. Y., where he made his home before his death. He began his general practice in 1896. He was a homeopath on the staff of the Mount Vernon Hospital and also an honorary member of its board of managers.

Born in Yonkers, he was a son of Angus M. Ives, priest, and a grandson of Caleb A. Ives, a missionary priest who established what was probably the first Episcopal Church in Texas.

Dr. Ives had been a director of the Mount Vernon Trust Company for 28 years. For 17 years, until 1939, he had operated the Fernway Girls Camp at

Monterey, Mass. He was a trustee of the New York State Homeopathic Hospital, and a member of the New York State, Westchester County and Mount Vernon Medical Societies, and American Homeopathic Institute.

Surviving are two daughters. His wife, Flora Thomson Ives, died in 1945.

### Charles Withrow Kellogg

Charles Withrow Kellogg of Hudson Falls, N. Y., chairman of the board of directors and former president of the United Wall Paper Factories and former president of the First National Bank of Hudson Falls died suddenly after a brief illness on August 28th in Newton Falls, N. Y., at the age of 81.

For about 50 years Mr. Kellogg was treasurer and a member of the vestry of Zion Church, Hudson Falls. At the time of his death he was senior warden.

Surviving are his wife, a son, two stepsons, six grandchildren, and a sister.

## D E A T H S

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

# CHANGES

## Appointments Accepted

The Rev. Robert Henry Challinor, who was ordained deacon in the diocese of West Missouri in June, is now in charge of All Saints' Church, West Plains, Mo., and the Church of the Transfiguration, Mountain Grove, Mo. Address: Box 484, West Plains, Mo.

The Rev. William C. Cowles, formerly priest in charge of St. Andrew's Church, Carbondale, Ill., is now serving Trinity Church, Sewanee St., Elmont, L. I., N. Y.

The Rev. Andrew M. Heederik, who formerly served St. Luke's Church, Whitewater, Wis., is now chaplain of Bishop Clarkson Memorial Hospital, Omaha, Nebr., and vicar of St. Mark's Church in the Florence section of Omaha.

The Rev. Clinton J. Kew, former rector of St. James' Church, Boardman, Youngstown, Ohio, is now assistant at St. Luke's Church, Montclair, N. J.

The Rev. Denmere J. King, formerly chaplain of Bishop Clarkson Memorial Hospital, Omaha, Nebr., is now rector of St. Paul's Church, Council Bluffs, Ia.

The Rev. Charles K. C. Lawrence, formerly a graduate student at Union Theological Seminary, is now fellow and tutor at General Theological Seminary. Address: 6 Chelsea Sq., New York 11.

The Rev. William F. Maxwell, Jr., formerly priest in charge of St. Luke's Mission, Stephenville, Tex., is now chaplain to Episcopal students at Northwestern University. Address: 2046 Sheridan Rd., Evanston, Ill.

The Rev. Allen P. Roe, formerly priest in charge

of St. Andrew's Church, Youngstown, Ohio, is now priest in charge of St. Paul's Church, Put-in Bay, Ohio.

The Rev. Paul Stadium, formerly rector of Holy Trinity Church, Thermopolis, Wyo., is now rector of All Saints' Church, Richland, Wash.

The Rev. Charles B. Traill, formerly rector of the Church of the Holy Communion, St. Peter, Minn., is now rector of St. John's Church, Green River, Wyo.

The Rev. Herbert W. vanCoudenhoven, formerly assistant at St. Clement's Church, Philadelphia, is now chaplain at St. Anne's Convent, Emsworth, Hants, England.

The Rev. William S. Walthall, formerly priest in charge of St. Luke's Church, La Union, N. Mex., is now priest in charge of St. Mark's Church, Coleman, Tex., and Trinity Church, Albany, Tex.

The Rev. William LaRue Witmer, formerly vicar of Emmanuel Mission, Quakerstown, Pa., is now resident missionary of the Cathedral Church of Christ, Roxboro, Philadelphia. Address: 8630 Ridge Ave., Philadelphia 28.

The Rev. Charles F. Wulf, formerly chaplain at the Virginia Episcopal School, Lynchburg, Va., and rector of St. Stephen's Church, Forest, Va., will become rector of Holy Trinity Church, Hertford, N. C.; St. Mary's, Gatesville; and St. Peter's, Sunbury, on November 1st. Address: Hertford.

The Rev. John R. Wyatt, formerly executive secretary of the Province of New England and provincial secretary for college work, will become rector of Trinity Church, Seattle, Wash., on December 1st.

## Armed Forces

The Rev. Newell D. Lindner, formerly associate director of the Presiding Bishop's Committee on Laymen's Work, has been recalled to active duty in the U. S. Navy. Stationed at N. T. S., Newport, R. I., he may be addressed at his home, Indian Ave., R. F. D. 1, Newport, R. I.

Chaplain (Captain) Joseph W. Peoples, Jr., formerly at Shaw Air Force Base, S. C., is now on duty in the Far East. Address: 437th Troop Carrier Wing, APO 660, c/o P. M., San Francisco.

## Changes of Address

The Rev. Denzil A. Carty, priest in charge of St. Philip's Church, St. Paul, Minn., has had a change of address from 685 Carroll Ave. to 465 Mackubin St., St. Paul 3.

The Rev. Carl F. Herman, rector of St. Andrew's Church, Greensboro, N. C., has had a change of residence from 207 Tate St. to 200 Wavery Way.

The Rev. Dr. A. E. Knickerbocker, retired priest of the diocese of Minnesota, formerly addressed in Minneapolis, may now be addressed at 1409 N. E. Fourth Ct., Fort Lauderdale, Fla.

The Rev. Dr. John G. Martin, who recently resigned as administrator of the Hospital of St. Barnabas', Newark, may now be addressed at 3159 Bird Ave. S. W., Coconut Grove, Miami, Fla.

The Rev. E. Frank Salmon, who recently retired as rector of the Church of the Holy Trinity, Philadelphia, may now be addressed at The Fairfax, Forty-Third and Locust St., Philadelphia 4.

The Rev. Almus M. Thorp, who is serving St. Stephen's Church, Columbus, Ohio, may be addressed at 1937 Summit St.

The Rev. William Tullberg, who is serving the Church of the Nativity, Mineola, N. Y., should now be addressed at 28 Richlee Court, Apt. I S, Mineola, L. I., N. Y.

The Rev. Oscar J. Wetklo, retired priest of the diocese of Kansas, has taken up permanent residence at 21 am Schwarzacker, Giessen (Hessen) Germany.

The Rev. John E. Winslow, who is serving Trinity Church, Van Buren, Ark., may be addressed at Box 177, Van Buren.

The Rev. George Wyatt, who is serving Holy Trinity Church, Melbourne, Fla., has moved from 317 Washington Ave. to the new rectory purchased by the church at 20 Greenway Dr. Church: Box 1006, Melbourne, Fla.

## Resignations

The Rev. Frank L. Benfield, vicar of St. James'

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THE LIVING CHURCH

# CLASSIFIED

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## CHURCH FURNISHINGS

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## CHANGES

Church, Callicoon, N. Y., has retired. Address: Asbury Grove, Mass.

The Rev. Enoch R. L. Jones, Jr., has resigned as rector of St. Paul's Church, El Centro, Calif., and will do graduate work at the University of California. Address: P. O. Box 1707, San Francisco 11.

The Rev. Dr. G. Wallace Ribble, who has been serving as priest in charge of St. Paul's Church, Artesia, N. Mex., has again retired from the active ministry and is living with his son, the Rev. W. L. Ribble, at 422 N. Sheppard St., Richmond 21, Va. In 1945 Dr. Ribble became a retired priest of the diocese of Alabama, but later served three mission fields in New Mexico.

### Ordinations

#### Priests

Virginia: The Rev. John E. Williams was ordained priest on September 28th at Aquia Church, Stafford County, Va., by Bishop Goodwin of Virginia. Presenter, the Rev. Frank H. Moss, Jr.; preacher, Bishop Mason, Suffragan Bishop of Virginia. To be rector of Overwharton Parish,

Stafford County. His address: Stafford, Virginia.

Western Michigan: The Rev. Harold Austin Pellett was ordained priest on August 9th by Bishop Whittemore of Western Michigan at St. John's Church, Grand Haven, Mich., where the ordinand will be rector. Presenter, the Rev. William T. Reeves, Jr.; preacher, the Rev. Dr. Charles E. White. Address: 524 Washington St.

Dean Reeves was acting as proxy for the Rev. Everett A. Moore, who was influential in bringing Fr. Pellett to the ministry. Fr. Moore became critically sick, was unable to attend the ordination service, and died ten days later.

### Deacons

Oregon: Comdr. Charles Hibbard, a retired officer of the United States Navy, was ordained deacon on August 9th by Bishop Dagwell of Oregon at Grace Church, Astoria, Ore. Presenter, the Rev. V. L. Livingston; preacher, the Rev. Dr. Frederick W. Clayton. To be canon to the ordinary and chaplain at the U. S. Veteran's Hospital in Portland. Address: 1234 N. W. Twenty-Third Ave., Portland 10, Ore.

Spokane: The two top honor students of the 1948 graduating class from Gonzaga University, a Jesuit school, both parishioners at Holy Trinity Church, Spokane, were ordained recently.

David E. Nyberg and William H. Powell were ordained on September 21st by Bishop Cross of Spokane at Holy Trinity Church. Presenters, respectively, were the Rev. William G. Greenfield; preacher, the Rev. Ernest J. Mason. The two young men will continue their studies at Nashotah House.

Within the present year this parish of less than 200 communicants has produced these two ordinations and one life profession, Sister Gladys Mary of the Sisterhood of the Holy Nativity.

### Marriages

The Rev. Hobart Jude Gary was married on August 22d to Miss Elizabeth Gray Sewall at St. James' Church, Old Town, Me. Bishop Sherman, Suffragan Bishop of Long Island, solemnized the marriage. Fr. Gary, who was formerly vicar at Old Town, is now in charge of the Church of St. Francis, Levittown, N. Y.



## 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. Crasson, r; Rev. B. C. De Camp, c  
Sun HC 8, 11 1st Sun, 11 Ch S, 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 McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt.

**ST. FRANCIS'** San Fernando Way  
Rev. 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 S 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. Rev. Howard L. Cowan  
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

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; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### RIDGEWOOD (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 Lorge, 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 Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C Sat 2-5, 7-9

**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 Ray, 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