

The Living Church

November 25, 1951 Price 15 Cents

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Ewing Galloway.
THE PRACTICE OF PRAYER can be encouraged in children
by appropriate gifts [see page 12].

CHRISTMAS GIFT SUGGESTIONS

LETTERS

Righteous Forgery

ON PAGE 7 of the November 11th issue of *THE LIVING CHURCH* you have a nice article concerning the synod meeting of the Second Province held in Buffalo. There is a key sentence out of my address which I was glad to see quoted, except for a misprint in a critical word which changes the whole meaning of the sentence. The word appearing in *THE LIVING CHURCH* is "forcing"; the word which I used was "forging," which you will at once see has an entirely different meaning.

(Rt. Rev.) MALCOLM E. PEABODY,
Bishop of Central New York,
Syracuse, N. Y.

Editor's Comment:

The sentence should read: "Our Church," said Bishop Peabody, "is gradually forging a new type of structure to provide leadership that can meet the needs of our rapidly changing civilization."

We gladly acknowledge Bishop Peabody's admission of forgery, and approve the nature of it.

A Family Kept Alive

IT was my good fortune to be able to visit Germany again this summer and to spend considerable time in Wiesbaden vis-

iting Pastor Eder, of whom I have told your readers before. The Eders feel that they literally owe their lives to generous members of *THE LIVING CHURCH* family who sent them so many gift parcels during the starvation years. Some parcels continue to come. While I was there one arrived from Hawaii. Living conditions in Germany have improved, but money is scarce and help is still very welcome.

The Pastor's church, the Friedenskirche, now has windows and a roof, thanks to a liberal grant from the Presiding Bishop's Relief Fund. It is still without heat, but the congregation worshipped in the unheated church last winter and they are hoping that this winter will be mild so that church services can be continued without interruption. Parish funds were wiped out by the currency reform in 1948 and the parish is still too poor to do very much for itself.

On June 17th I worshipped at Mass in the Friedenskirche and heard Pastor Eder express his gratitude and that of his congregation for the aid which they have received from their friends in the States. It is my own hope that the happy relationship between Churchmen in this country and the Old Catholics in Wiesbaden may be continued.

BURR W. PHILLIPS,
Professor of Education and History,
University of Wisconsin.
Madison, Wis.

Churches to Burn

YES, seven churches *do* seem quite a few for a town of 2500 like Akron, N. Y., where the diocese of Western New York has just added an eighth church over the protest of the local county council of churches, according to your news item [L. C., September 9th]. Perhaps the Episcopalians there are going to pay the whole cost of securing a minister and church. If so, that is their privilege even though they are further dividing what must already be a weak and divided Christian community.

But if they are to receive diocesan assistance from money raised for the missionary purpose of winning the world to Christ, that poses a searching question of the right use of funds. There are scores of thousands of towns and villages in India, Africa, Japan, China and elsewhere that have no Christian church of any kind, no sort of sacraments, and have never so much as heard the name of our Lord Jesus Christ.

It is a sinful waste of precious missionary contributions to divert them to pamper Akron Episcopalians who apparently won't accept the sacraments from Presbyterians on the one hand or Roman Catholics on the other and who wish to be relieved of driving 20 miles for the Protestant Episcopal rite.

Waste like this, not to mention the concomitant dissipation of manpower, is a

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More than 5,000,000 Koreans are homeless refugees in their own country. Practically every important Korean city is badly damaged or completely destroyed. This is the havoc wrought by Communist aggression. This is the chaos against which Korean children struggle for existence. Nothing could be more pitiful than the plight of these children now. Besides the thousands killed, many are orphaned, maimed and homeless. All are in desperate need of clothing, shoes, school supplies, and the bare essentials of existence. Their plight pleads for your aid—and deserves it.

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You can help the children of Korea by a contribution *now* IN ANY AMOUNT—to the SAVE THE CHILDREN "KOREA FUND." The Federation has furnished 100,000 pounds of clothing for destitute Korean children and their families. Your money will help defray the cost of collecting, reconditioning and shipping this clothing, as well as pay for school supplies and other vitally needed materials.

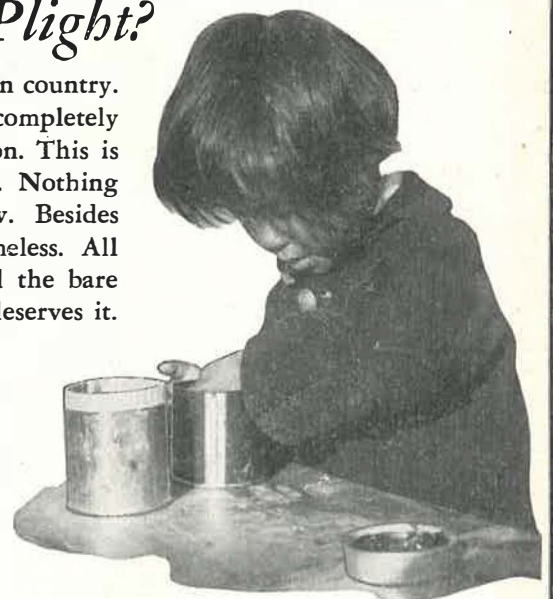
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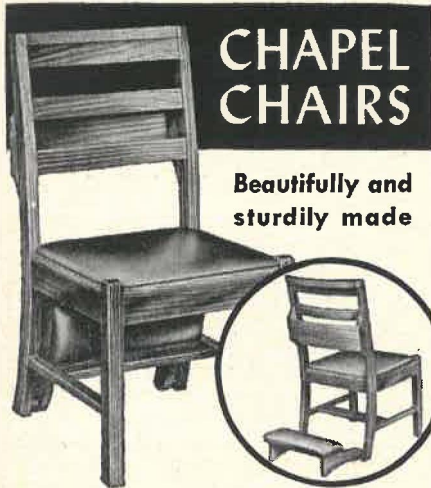
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IAN MICHELL, 29 LOWER BROOK ST., IPSWICH, ENGLAND

LETTERS

major hindrance to winning the world for Christ. A conservative guess is that about 80% of home mission money is spent on that kind of overlapping denominational competition where already "the pure word of God is preached and the sacraments duly administered" by other Christian churches, Protestant or Catholic.

It may, however, be claimed that the Akron mission will reach some of the unchurched not reached by the seven existing churches and so justify the missionary expenditure upon it. Perhaps it will, although the motive for starting it seems rather to have been to save good Episcopalians a longish drive by providing more conveniently the sacraments in the form they prefer. But then one has to consider whether these unchurched are more likely to be reached by an Episcopal service in a Grange hall with layreaders and an archdeacon once a month, or by strengthening one of the already established seven churches. Granted that there are enough unchurched people in Akron to fill all the churches if they all came. But is a new mission like St. Barnabas going to church these unchurched when seven other stronger but struggling churches have failed?

A farsighted, imaginative, pioneering missionary strategy in such a community would be to seek out the Church already there that can be interested in offering to the community with our help some of the rich treasures of Christ we have maintained. We might provide a priest as that pastor's part-time or full-time associate minister or give the pastor himself episcopal ordination under Canon 35. We might help to equip that church with an attractive chapel. We might help it build a good parish house. We would have to give an ironclad guarantee that we would not use any of this as an entering wedge to set up a rival Episcopal church.

There often is a church with a minister who could be interested in such a proposition. The local county council of churches ought to help find it. Of course there are headaches and heartaches galore in such a project. But they are in a good cause. I suggest that such a project has greater potentialities for winning the unchurched and healing the wounds of Christ's broken body than the formation of a weak little eighth wheel of sectarian Episcopalians who are usually too busy raising money, pulling former Episcopalians out of other churches, and explaining the differences between themselves and every other kind of Christian to convert any heathen.

Your news story closed by saying that "the Church has held services in Akron during two different periods in past years. Both times the buildings in which services were held burned down." Could that have been an act of God?

(Rev.) BRADFORD YOUNG,
Rector, Grace Church.

Manchester, N. H.

Editor's Comment:

Well, we doubt if it was an act of the devil, because he likes to persuade people that all churches are alike and it doesn't make any difference what you believe, so he would hardly have singled out the Episcopal church to burn.

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They Wear 'Em Thin

A FEATURE in the September 16th issue of THE LIVING CHURCH included the Rev. Canon I. J. B. Macdonald of Tasmania, Australia, in a list of overseas readers wanting current used copies of THE LIVING CHURCH. A subsequent exchange of letters with Canon Macdonald has been a revelation about the popularity of the magazine in Tasmania.

Excerpts from those letters tell the story.

Oct. 2d. To THE L. C.:

"You certainly do not give the grass much of a chance to grow in the States.

"I received your letter dated September 19th telling me you had kindly mentioned my name in THE LIVING CHURCH, and, presto, next day a copy arrived from a Mrs. Wadeson of Waukegan, Ill. To put it mildly this was fast work and I am most grateful. . . .

"But one point worries me. For some little time I have been receiving copies posted direct from your office, and I thought they were sent by the firm. It would now appear some kind person has sent in a . . . subscription for me. If you could trace the donor . . . I will be happy . . . at once . . . to thank him for the kindness. . . . Sincerely, I. J. B. Macdonald."

Oct. 12th. To Canon Macdonald:

"Your (gift) subscription, paid to November 2, 1952, came to us through the Walter E. Peck (magazine subscription) agency and we do not know the name of the donor. . . .

"If you do not have use for the second copy you are receiving from Waukegan, Ill., possibly you may wish to pass it on to some other clergyman in your vicinity. . . . Sincerely, THE LIVING CHURCH."

Nov. 9th. To THE L. C.:

"Since writing I have received bundles of papers from Berkeley, Calif., Sonoma, Calif., Seattle (and, of course, Waukegan.)

"You mention I might pass on any spare copies to surrounding clergy. God bless my heart and soul, my main problem is to get a chance to read them myself. The moment my brethren of the clergy hear I have copies of THE LIVING CHURCH, I almost have to keep them off with a club until I have glanced at the magazines myself.

"And when honest members of my calling do return them they are worn thin by constant reading and handling. . . . With many regards . . . I. J. B. Macdonald."



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Things to Come

NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
				1	2	3							1
4	5	6	7	8	9	10	2	3	4	5	6	7	8
11	12	13	14	15	16	17	9	10	11	12	13	14	15
18	19	20	21	22	23	24	16	17	18	19	20	21	22
25	26	27	28	29	30		23	24	25	26	27	28	29

November

25. Sunday next before Advent.
27. Southeastern Convocation, Atlanta (to 29th).
28. NCC General Board, Atlanta, Ga.
29. NCC Headquarters Committee meeting, Atlanta, Ga.
30. St. Andrew's.

December

2. 1st Sunday in Advent.
Advent Corporate Communion for men and boys.
4. National Council (to 6th).
9. 2d Sunday in Advent.
Bible Sunday.
16. 3d Sunday in Advent.
21. St. Thomas.
23. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.
30. 1st Sunday after Christmas.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
 Member of the Associated Church Press.

SORTS AND CONDITIONS

THIS ISSUE contains two special features. One of these is the suggestions in the advertising and other columns of religious articles especially suitable for Christmas gifts, the other is the eight-page insert (pp. 13 through 20) telling all about The Living Church, its necessity to Churchpeople, and ways to promote it.

COPIES of the insert are available in quantity, without charge. There are a number of ways in which these might be used in parishes, not only to help in our campaign for more subscribers, but also to build up a group of well-informed Churchpeople in every congregation. They might be mailed with the regular monthly or weekly parish leaflet, with an explanatory paragraph in the leaflet about The Living Church. They might be distributed in the pews and the congregation urged, by an announcement from the rector, to take them home. One or more might be put inside each bundle copy (of an issue other than this one!). Possibly in some communities local libraries (particularly those which receive the magazine) might place them on the desk. And, if you are too hesitant to hand them out to people directly, you can always take your copy of the magazine, with several of these leaflets tucked in it, to your doctor's office or your barber shop, and just forget to bring it back with you.

OTHER CIRCULATION MATERIAL is also available. This includes two posters—one of them to be used for selling single copies, the other for selling subscriptions. There are also quantities of subscription blanks. Available shortly will be a booklet of instructions for subscription agents. So that, if a great many more Churchpeople do not read The Living Church, it will not be for want of promotional material.

PETER DAY'S sickness (from which he is recovering nicely) lays it upon your pinch-hitting reporter to call attention to the article appearing under his own name on page 12. This is intended to be 100% "editorial" (that is to say, not to trespass on the advertising department, to whose columns readers are asked to turn for specific gift suggestions).

AMID the chorus of demands from Churchmen and Protestants, headed by the Presiding Bishop as president of the National Council of Churches, that the President withdraw his appointment of an Ambassador to the Vatican, one of the Church's leading theologians says quite candidly: "I believe that we should be represented there, and in the most worthy and effective manner possible." This belief was expressed by the Rev. Dr. Charles W. Lowry, rector of All Saints' Church, Chevy Chase, Md., in the course of a sermon in which he gave careful attention to the question, "Should America be represented at the Vatican?" The question, he said, "is not a religious question in any direct sense. It is an issue of expediency, a pragmatic question, a problem of American interest and welfare." On that basis, his answer is an unequivocal "Yes." The sermon has been

printed in pamphlet form, and doubtless copies can be obtained from the parish office while they last.

FROM ENGLAND comes news that on St. Andrew's Day (November 30th) the Rev. Arthur E. Chadwell, senior priest of the Korean mission, is to be consecrated at Westminster Abbey as assistant bishop in Korea. Fr. Chadwell, en route to England, stopped briefly in Okinawa and Japan, where he was greeted by missionaries and Churchmen. He will carry on the work of Bishop Cooper, who has been missing behind Communist lines since the summer of 1950. The bishop-elect has given more than 20 years to the service of the Church in Korea. He was imprisoned by the Japanese during the war, and then banished by them from Korea, but returned after the war and has remained at his post during the thick of the present warfare.

"UNTIL her last illness [three months' ago] regularly present at the Holy Eucharist every day" is a fitting testimony to the career of Mary Kingsbury Simkhovitch, who died November 15th, at the age of 84 years. Mrs. Simkhovitch, who was born at Chestnut Hill, Mass., later became a student at the University of Berlin, where she met Vladimir G. Simkhovitch, also a student there, whom she married in 1899, when Dr. Simkhovitch was professor of economic history at Columbia. Mrs. Simkhovitch devoted her entire life to social work, her enduring monument being Greenwich House, now at 27 Barrow St., New York City, which she founded and continued to direct for 44 years. May she rest in peace!

NAMES of possible candidates for election as bishop of Erie have been received by a special diocesan committee. Making up the list (which in no way endorses the individuals) are: Bishops Burrill, suffragan of Dallas; Higley, suffragan of Central New York; Hubbard, suffragan of Michigan; Kennedy (Harry S.) of Honolulu; Kinsolving, of Arizona; Lewis, of Nevada; Melcher, of Central Brazil; Rev. Messrs. T. van B. Barrett, S. N. Baxter, A. V. Bennett, F. J. Bloodgood, J. V. Butler, L. F. Chard, D. M. Dowell, R. W. Fay, T. P. Ferris, W. T. Heath, R. L. Howe, James Joseph, F. W. Kates, H. H. Kellogg, Howard S. Kennedy, K. A. Larsen, P. F. McNairy, M. deP. Maynard, A. T. Mollegan, C. L. Morrill, A. D. Rollit, W. R. Webb, T. O. Wedel, A. C. Davis, L. E. Gressle, R. E. Hovenkamp, B. H. M. Rutledge, T. L. Small, Benedict Williams.

THE CARDINALS, archbishops, and bishops of the Roman Catholic Church in the United States have just issued a statement warning against declining morality and stressing the need for honor in public office. The pronouncement was made at the end of the bishops' annual meeting which took place in Washington November 14th to 16th. The Church leaders warned that the Roman Empire disintegrated from within, and that the same fate could befall us.

Francis C. Lightbourn.



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PART II

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PART III

The Church School

There has been a constant demand for this book to be republished and for this new edition the author has made some revisions especially relating to the Marriage Canon and Christian Education. The late Maurice Clark said: "This book ought to be required reading for every candidate for Holy Orders and for all parish clergy. \$4.50

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Talks With Teachers

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



Don't be Negative

ALMOST daily you may hear someone say oracularly, "Now, don't be negative!" Absolutely right.

Once you realize that you are given to making negative proposals, you still haven't found the answer. "Don't make so much noise. Stop tapping that pencil. Don't slouch in your seat." You know what you don't want. You know you must do more than merely try to check the annoying vitality of your pupils. "If I catch you once more. . . ." But what, how?

Our friend is right. Don't let's be negative. ("Negative," one supervisor called it.) But how to be constructive, have a program, a list of things to do? Realizing the cure, you try at once to be positive, definite. At first you use the direct command, "Now, everybody, sit up straight. Open your books." Later, you make the deeper discovery that the way of permissive suggestion will actually start action even better. You learn the key phrases: "How would it be if we. . . ." "Do you think we are ready to. . . ." "The class has made up this plan; what do you think we should do first?"

THE TEN POSITIVE COMMANDMENTS

This would have struck you with particular force if called upon to teach the Ten Commandments. They come to us almost entirely in a negative form (except the Fourth and the Fifth, concerning the Sabbath and parents.) A first step for the teacher is to try to understand why these laws were given—what human, positive need was to be served, and what God was trying to accomplish by the law. Chesterton suggested that the Ten Commandments were given to get a certain people bearing a certain holy ark through a certain wilderness. Rightly understood and obeyed, they will fit any one, under any circumstances. To *come through* you need a code which you accept as divine. You apply, but do not make the rules.

One ingenious teacher, following this line, tried to see how he might restate the ten into positive duties. He had been stumped by a pupil who asked, "But are the Ten Commandments *Christian*?" The method employed in his class was to start a large notebook, with a full page for each of the Commandments. A

different boy lettered the wording at the top of each page, in his own way, as neatly as possible—shorter form. In doing this they dealt with all the words and difficult expressions. Then they went back to try to explain them.

"WHAT WE SHOULD DO"

(1) (none other gods . . .): Trust God entirely. Always be brave.

(2) (. . . any graven image): Worship God only. Really worship. Take the trouble. Call Him by name. Think of Him often.

(3) (. . . name in vain): Reverence God. Bow your head at *Jesus*. Speak lovingly of Him. Pray to Him regularly.

(4) (Sabbath): Go to church every Sunday. The best day of the week. Be in your place with the Christian family.

(5) Love your parents, mind them, help them. "Be patient with them—they have a hard time bringing us up."

(6) (murder): Love, kindness, unselfish service. No teasing.

(7) (adultery): Respect the bodies of ourselves and other people. Eat the right food. No cruelty or brutality.

(8) (steal): Respect the property of others, especially in our home. "No Hallowe'en destructiveness—that isn't Christian."

(9) (false witness): Tell the truth always, no matter what happens. People have a right to know.

(10) (covet): Be contented, thank God for what you have.

The class filled up the rest of each page with phrases of their own, and cases that applied. Pictures from magazines were brought of home life, fighting, rescues, churches, etc. These were discussed, and pasted on the page for the right commandment, and a reason often written beneath the picture. "Which commandment tells us to send help to European refugees?—to sing carols at the Home for Aged?—to mow the lawn?"

"God's laws fit everything we should do," one boy put it.



SUNDAY NEXT BEFORE ADVENT[†]

GENERAL

EPISCOPATE

Bishop Dagwell Recovering

After undergoing major surgery, Bishop Dagwell of Oregon is recuperating at his residence at the Arlington Club in Portland, Ore. The operation was successful, but the Bishop is suffering from asthma.

VISITORS

The Duke Read the Lessons

Princess Elizabeth and the Duke of Edinburgh have gone home. Many Churchpeople across Canada and in the eastern part of the United States attended church services at which the two were present during their five-week visit. Philip customarily read the lesson[†] at these services. In the snow-covered Laurentian mountains of Quebec, Philip drove his wife to the little country church in Ste. Agathe-Des-Monts over five miles of winding, slippery mountain roads. For one service they visited Christ Church at Niagara Falls, Ontario (the rector is Canon A. T. F. Holmes), with the Bishop of Niagara.

ARMED FORCES

Guard Wants Chaplains

The National Guard needs chaplains, Religious News Service reports. Major General Raymond H. Flemming, National Guard Bureau chief, said there are many vacancies in Guard units for clergymen who can qualify for chaplains' commissions. Qualifications for first lieutenant's rank are that a man be under 33 years and without military experience. There are a few commissions open in the ranks of captain and major for older and more experienced clergy.

Interest in Religion

The Rev. Percy G. Hall, executive secretary to the Armed Forces Division of the National Council, calls attention to the active interest in religion displayed by men and women in the country's service. He quoted a statement by Chief of

Chaplains Roy H. Parker to the effect that attendance at services conducted by chaplains of all Churches has exceeded the million mark. At 20,277 services held in a recent month, 1,000,729 men and women attended.

Civilian chaplains conducted 1,704 services at installations in the absence of service chaplains, with the attendance at 111,793. Hospital visits the same month numbered 11,078 with 220,892 pastoral calls.

The chaplains reported 1,082 marriages, 873 baptisms, and 555 funerals.

Notice

Chaplains in the armed forces and clergy in charge of parishes near army and navy bases probably often look for suitably appointed stationery on which to type notices for service personnel. The Armed Forces Division of National Council has now designed such stationery and it is ready to fill orders. The form is 8½ x 11 inches and neatly headed with the words, "The Episcopal Church

welcomes you." The Church's shield is reproduced in color. The Division suggests the form be used to carry such notices as Church services, office hours of chaplains, social or entertainment features organized by local parishes.

Lieutenant Made Chaplain

Lieut. Porter H. Brooks has been in the U. S. Army since 1944. Now, with the cooperation of the Armed Forces Division of the National Council, he has entered the Theological Seminary at Alexandria, Va., and has been transferred to the Chaplains Corps. From now on he will serve as an Army Chaplain.

EVANGELISM

A Street-Corner Topic

Christianity became overnight the major street-corner topic for conversation in Youngstown, Ohio, as a result of a recent two week preaching mission. The mission drew an estimated 93,000



Acme.

AT NIAGARA FALLS: *The Princess and the Duke*

TUNING IN: (Background information for new L. C. readers): ¶Sunday next before Advent is sometimes nicknamed "Stir up Sunday," from the opening words of the Collect: "Stir up, we beseech thee, O Lord, the wills of thy faithful people. . . ." The

Sunday is a reminder that Advent, the season of preparation for Christmas, is just around the corner. ¶The lesson (one of the Scripture readings for Daily Morning and Evening Prayer) is often in British places read by a prominent layman.

people. Principal speaker was evangelist Charles Templeton, recently appointed to the staff of the National Council of Churches. The Rev. John H. Burt, rector of St. John's (Episcopal) Church in Youngstown, and Attorney James E. Bennett were co-chairmen of the event which was supported by 120 churches of the community representing 30 Faiths. Assisting them as vice-chairmen were Mayor Charles P. Henderson and Attorney Clarence Robinson, senior warden of St. Augustine's (Episcopal) Church.

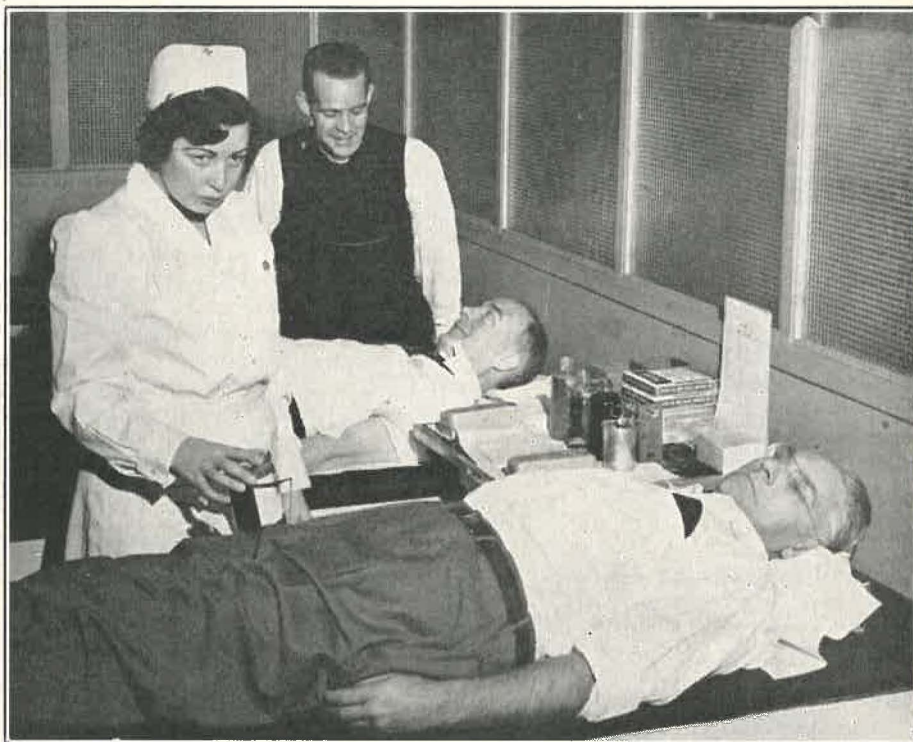
Under the theme "Christ Is the Answer" two preaching services were held each day, a noon meeting in the downtown which daily overflowed the 1200 seat Baptist Temple, and an evening service in the municipal auditorium where crowds each night ranged from 3500 to 8000. On the last Sunday of the mission duplicate services were held to accommodate a throng estimated at 11,000. Over 1600 singers were used in the massed choirs.

The Youngstown Mission was the first in what will be a series of missions across the nation sponsored by the Joint Department of Evangelism of the National Council of Churches. Months in advance committees in the local council of Churches were hard at work. Ecumenical prayer groups gathered weekly throughout the city. A retreat for laymen was held with Churchman Ralston Young, Red Cap 42 of Grand Central Station, as leader. A two-day clergy retreat under Canon Quintin Warner of the Church of England in Canada brought together over 100 ministers. Then, on the eve of the mission a week of "Visitation Evangelism" was conducted by each participating Church, climaxed with 12 all-night prayer vigils across the town.

Charles Templeton, a Canadian evangelist known for his dynamic preaching both in North America and Europe, proved to be an admirable spokesman for this diversified group of churches. He avoided sensational techniques and kept hammering over and over again on the great central affirmations of the historic Christian faith: sin and judgment, the centrality and the love of God, the divine mission of Christ, the contemporary meaning of the Cross, the Holy Spirit, and the Church. Over 1000 people signed commitment cards indicating a desire to join the Christian Church, and untold other thousands were moved to renewed commitment as loyal Church members.

Citizens from every walk of life had high praise for the event. Six judges from

The Life is in the Blood



RNS.

Awaiting his turn at the new Red Cross blood donor center recently set up in New York City [L. C., November 18th], is the Rev. Edward Turner, assistant to the director of National Council's Overseas Department. The other National Council (of Churches of Christ in the U.S.A.) was also represented at the center by donors. One of them: the Rev. Paul Tilden of Pastoral Services Department (right). There were more than 100 volunteers, during the center's opening, from interchurch groups and various non-Roman Churches. Representing the Congregational Christian Churches' General Council was Dr. Douglas Horton, noted theologian (left).

the court house sat together at the noon-meetings. White-coated dairy workers, a group of policemen in uniform, a welder, goggles in hand, sitting in the front row—these and others by the thousands made up the "congregations."

SOCIAL RELATIONS

Labor's Schools

Two labor schools, one in Pittsburgh and one in Trenton, N. J., were sponsored in October and November by representatives of the Episcopal and Presbyterian Churches.

The one in Pittsburgh, called an "institute on public questions of interest to labor," considered these subjects: the guaranteed annual wage, the Taft-Hartley law, pensions, health, and welfare, union participation in community activities, the significance of the inflation for

labor, as well as labor and education.

In Trenton, meetings were held in synod hall of Trinity Cathedral. Theme of the conference was "sound labor-management relations." Subjects up for consideration were: the historical background of labor-management relations, management's, labor's, and the Churches' contributions and responsibilities.

PUBLIC AFFAIRS

Charles Taft is Candidate

Churchman Charles P. Taft has announced his candidacy for the Republican nomination for governor of Ohio. Mr. Taft is a member of the Central Committee of World Council. His brother, Senator Robert Taft, also a Churchman, is a candidate for the Republican nomination for president of the United States.

TUNING IN: ¶A mission is designed primarily to reach the unchurched and the lapsed, a retreat to deepen the devotion of the faithful and strengthen them for service. ¶Divine mission of Christ is His being sent forth by the Father. These two senses

of mission in column 1 are summed up in the saying, "As my Father hath sent me, even so send I you" (St. John 20:21), fundamental root meaning of the word mission being to "send." A missionary is one sent to preach the good news of God's love.

EGYPT¹

Three Sundays

¶A report from the Anglican Bishop in Egypt, the Rt. Rev. Geoffrey Francis Allen, indicates that Church life in Egypt was going on pretty much as usual with a few prudent switches in plans, as tension between the Egyptians, who had told the British to get out of the Suez Canal Zone, and the British, who said they were not going to get out, continued.

In days of tension and trouble the spectacular incidents very naturally receive notice in the press. Even if they are reported with scrupulous accuracy, a false impression may very easily arise, since incidents which in fact are comparatively rare are assumed to be typical of the general state of affairs.

There has certainly been a state of acute political tension; and it will remain, until some solution can be found, which will satisfy Egyptian nationalistic aspirations yet guarantee the security of the Middle East. Within Egypt there are some fanatical groups, who are ready to take the opportunity for anti-foreign or anti-Christian demonstrations.

While this situation lasts, it is inevitable that there should be some anxiety both in the foreign Christian communities and amongst the local Christians. We have

been living in a state of suspended judgment, waiting to see whether the situation would deteriorate, or whether a solution would be found.

The cost of living in Egypt has risen by 10 per cent over the last three years. In our Anglican Church stipends have had to be raised, both for our Egyptian and for our English clergy, to meet the rising costs. If as is possible there should be some drop in the numbers of our congregations, it may become difficult to find these extra funds.

While the Church in Egypt faces these present difficulties, the dominant impression is that work carries on with very little change. The Egyptian government has so far shown a firm determination to prevent hostile demonstrations against the British civilian community.

Our cathedral church in Cairo has services in English for the English community, and for members of the Episcopal Church of America, and one service each Sunday in Arabic. Our experience at the Cathedral is typical of our other churches, as of life in other ways. On Sunday, October 14th, the crisis had just begun with the announcement by the Egyptian prime minister of the unilateral abrogation of the Anglo-Egyptian Treaty. It so happened that it was our harvest festival in the cathedral. We had large congregations at all our services.

In the afternoon there was an attendance of about a hundred at a special children's gift service. Late in the evening we took the gifts of fruit and vegetables to the Church Missionary Society Hospital and Welfare Center.

The next week the Egyptian Parliament passed the abrogation of the Treaty and of the agreement over the Sudan. Great Britain announced that she would not recognize such unilateral action. And there were the serious incidents in the Canal Zone.

The next Sunday, October 21st, was the day when we generally commemorate the Battle of El Alamein with a big memorial service at the battle-field. The previous year there had been a parade service, which British troops had attended. This year it had already been decided that British troops should not come from the Canal Zone. In view of the incidents during the week it was considered unwise for the usual large number of civilians to make the long expedition along the desert road. Conditions were a little tense in Cairo. Our evening congregation at the cathedral, never at this time very large, dropped to a third of the usual number. The El Alamein memorial service was however observed in the morning at our Church in Alexandria, instead of on the battle-field, and the church was filled to overflowing.

Another week has passed, and on one day there were large, but on the whole orderly, demonstrations in the streets of Cairo and Alexandria. Leaflets urging an anti-British boycott have been pasted on walls and on shop windows. It so happened that on the next Sunday we were observing United Nations Day with special prayers. Our congregations were not quite so large as usual, but the evening congregation rose to nearly its normal number.

GIBRALTAR

Illness of Bishop

The Bishop of Gibraltar,[¶] Dr. Horsley, writing in a postscript to his letter in the Gibraltar *Diocesan Gazette* of October, states that the Archbishop of Canterbury has granted him a leave of absence on account of "illness of so swift and complete a kind that any thought of work or travel, at least for the next three months, is out of the question," which, the Bishop adds, "all emanates from the fact that I have had very high blood pressure for a number of years."

Dr. Horseley visited America earlier this year, preaching in many places.

Demonstrations Against Christians

Perhaps an example of the incidents which Bishop Allen describes as spectacular but not typical, or perhaps an indication of truly intensified feeling, comes in late reports received in London by Religious News Service.

There is obviously, however, not an all-out split between Christians and Moslems.

One report said that mobs in Cairo led by fanatical adherents of the Moslem Brotherhood attacked Roman Catholic churches and schools.

On the other hand, there is a rumor that some Christians are siding with the decision of the Egyptian government.

Egypt's two Coptic patriarchs — Yousab of the Coptic Orthodox Church and Khouzam of the Coptic Catholic Church — reportedly sent messages to Prime Minister Mustafa el Nahas Pasha congratulating him

for abrogating the Anglo-Egyptian treaty and approving his stand against the British.

Another report, from Cairo, puts the Coptic Christians on the other side. That report said that a number of Copts were victims of a nationalist mob in Tant, largest town in the Suez Canal zone. Later both Moslems and Christians took part in a prayer service for the victims.

Other incidents included stoning of a Maronite[¶] (in communion with Rome) church in Cairo, pillaging of shops of non-British and British Christians, and accosting of priests and nuns.

The Egyptian government made official apologies for many of the incidents. Egypt's interior minister was quoted as warning the demonstrators that they would be treated as criminals and traitors.

nites recognize the supremacy of Pope and are recognized by him, but use the Liturgy of St. James in ancient Aramaic

¶Bishop of Gibraltar has jurisdiction over Church of England congregations in Spain, Portugal, Italy, Greece, Rumania, etc.

TUNING IN: ¶Egypt: "cradle of civilization," placed first in general histories, famed for its Pharaohs, its pyramids, and its papyrus. Some think it had a calendar as early as 4241 B.C., but not until 1920 A.D. did it have an Anglican bishop. ¶Maro-

The World's Homeless

WHEN Alexander Ranezay arrived in New York the other day, with his wife and two children, as refugees from Communist Czechoslovakia, he was greeted by the Army band and given the kind of reception appropriate to Very Important People. After greetings by the mayor and other dignitaries, and a tour of the city, the Ranezays went on to Washington for two days of ceremonies; thence they were to set out for their destination in Texas.

Why all the fanfare? Because Mr. Ranezay was the 1,000,000th refugee to be resettled through the International Refugee Organization, an agency established by the United Nations in 1948 to provide services to refugees and displaced persons. And unfortunately the Ranezays will be among the last to benefit by the assistance of this international organization, for the IRO is scheduled to go out of business at the end of this year.

Is the refugee problem then settled? By no means. A recent publication of the World Council of Churches entitled *Europe's Homeless* (obtainable from the WCC, 156 Fifth Ave., New York 10, N. Y.), notes that there are more than 77 million homeless refugees—three per cent of the world's total population—existing today. This stark statistic "involves human beings who have been herded into drab, dingy, and often primitive camps, or sardined into already jam-packed cities, or who even at this moment are trudging wearily along the highways of Europe and Asia, seeking every man's right—freedom and security."

Can there be any hope for a peaceful world, while three per cent of its population are homeless and destitute? Can the Christian conscience rest while such conditions continue to exist? Why has there not been a world-wide public outcry against the termination of the IRO?

The world has become weary of the refugee problem; but it cannot be as weary as are the refugees themselves.

The free world was thrilled recently when an engineer in a Communist country sent his train hurtling through barriers and past Red guards into the American zone of Germany. But for every such dramatic episode there are thousands of unheralded escapes to freedom—and how many thousands of failures, ending in slavery or death, we shall never know.

Last summer in Greece we talked with an IRO official who had recently sent a shipload of displaced persons off to seek a new life in New Zealand. Returning to his office, he picked up from his desk a report that, while he had been away on his errand, twice as many new refugees had come across the northern bor-

der of Greece, and funnelled into his already overcrowded camp. What is to become of such people when the IRO goes out of business?

Speaking on this subject at a recent meeting in Geneva, Mr. Elfan Rees, chairman of the standing conference of the voluntary agencies working for refugees, stressed the fact that a new refugee problem of at least equal magnitude to that of the past has to be faced after the termination of IRO this year, and that no official action yet seems to be contemplated to cope with this problem.

"We are left," he said, "to face a horrifying burden of human misery and homeless with no adequate official star to which we can hitch our wagons of supplementary service. . . . We have pledged our loyal cooperation to the United Nations High Commissioner for Refugees (Dr. G. J. van Heuven Goedhart), but we are ill content, as he must be himself, to contemplate a future in which the United Nations' action provides only that a refugee may survive in the security of legal protection. . . . It is the tragedy of the new refugee that fear and persecution drive him upon our mercy at a time when the free world is becoming emotionally exhausted with the refugee problem."

THE United Nations High Commissioner, to whom Mr. Rees refers, will be the only UN agency to provide aid to refugees when IRO concludes its work. In contrast with IRO's annual budget of \$155,000,000, the High Commissioner's office is expected to operate on an annual budget of \$300,000. Obviously, no real impact can be made on the situation under these circumstances, and the High Commissioner's authority will be confined to a symbolic and legal "protection" of refugees, rather than to any program for material assistance to them.

This is a matter in which the Christian Church has a vital and immediate interest. Without the help of Church and voluntary organizations, the IRO could



not have accomplished what it has during its existence. For example, nine out of every ten displaced persons settled in the United States were brought in and sponsored by religious groups. Of the 238,000 who had

arrived in the United States by December a year ago, 200,000 were sponsored by religious organizations. They were divided roughly as follows:

- 30,000 Protestants and Eastern Orthodox (and some non-Christians and mixed marriages) by Church World Service, in which the Episcopal Church has a large share.
- 30,000 Lutherans and other Protestants by the National Lutheran Conference and Lutheran World Federation.
- 65,000 Roman Catholics, by the National Catholic Welfare Conference.
- 70,000 Jews by American Joint Distribution Committee.
- 5,000 of various faiths by other religious and humanitarian groups.

Not only have Church agencies brought these potential good citizens to our shores, but they have sought and found jobs and housing for them, and helped them to learn American ways and customs. This is a program of religious charity without precedent in history, and one of which we may well be proud.

The number of displaced persons brought to this country had grown to 280,571 with the arrival of Mr. Ranezay this month. The rest of the million DPs have been resettled in South America, Canada, New Zealand, and elsewhere. The IRO has made an effort to settle them in areas that are sparsely populated, where their industry can contribute to the building up of regions that are still in the pioneer stage. It would seem that our own government, as well as the United Nations, could continue this policy by finding some way of linking the refugee problem to the economic aid (Point Four) program, as suggested by Stewart W. Herman recently in the *Christian Century*.

Certainly with the termination of the IRO, the Church organizations will have to redouble their efforts, both at home and abroad, to render such services as they can, both to the resettled DPs in this country and to the millions of refugees in Europe and Asia. They may even have to conduct their own camps, through the World Council of Churches and other agencies. At least they can do their best to help improve conditions in foreign government camps, most of which are pretty grim; and to minister to the spiritual needs of the homeless, wherever they may be.

But Church agencies cannot do the whole job by themselves. It is much too vast for that. What is urgently needed is an overall program, under international auspices, to make a frontal attack on the whole problem, and to find a means of mitigation and relief, pending an ultimate solution. The final resolution of the problem, we suppose, can come only with the termination of the East-West struggle and the restoration of genuine peace on earth.

Meanwhile, millions suffer. And after December 31, 1951, there will apparently be no international organization that is adequate even to touch the fringes of the problem. Will the Christian conscience be willing simply to write off three per cent of the world's population as a dead loss?

The Bishop of New Guinea

THE American Church is glad to welcome the Rt. Rev. Philip N. W. Strong, Bishop of New Guinea, who began a tour of this country with a sermon at the Cathedral of St. John the Divine on November 11th. The Bishop is an old friend, and all who recall his visit a few years ago will look forward eagerly to hearing him again. We hope that they will also respond generously to his appeal for funds, as they did on his previous visit.

Bishop Strong's diocese in the southwestern Pacific has suffered devastation twice in the past decade. New Guinea was one of the principal battle-grounds in the Pacific war, and suffered great material losses at that time. His native Church people, the "Fuzzy-Wuzzy Angels," also endeared themselves to American soldiers, marines, and airmen by their courageous acts of rescue and their care of the wounded, whom they often carried many miles on improvised stretchers and sheltered from enemy patrols. Then, last January, one of the greatest volcanic eruptions in modern times wrought havoc in his island diocese, killing thousands and wiping out homes, churches, hospitals and mission stations [see the story of the Bishop at General Seminary, page 24].

So the Bishop has patiently turned again to the work of reconstruction, and has come to this country to seek funds for rebuilding. Readers have given some \$3000 through THE LIVING CHURCH RELIEF FUND, as well as other contributions made directly or through parish churches. We hope they will again open their purses as well as their hearts to Bishop Strong. And THE LIVING CHURCH RELIEF FUND still stands ready to receive and transmit contributions sent to the Milwaukee office, and designated "For the New Guinea Mission."

Level of Barbarism

WHEN Secretary of State Acheson charged, at the United Nations meeting in Paris, that the conduct of the Chinese Communists was "so low that it would take considerable improvement to raise it to the general level of barbarism," there were doubtless those who thought he was indulging in unjustified name-calling.

Two days later, however, came the report from Eighth Army headquarters in Korea that the Chinese and North Korean Communists had murdered at least 5790 United Nations prisoners of war, including 5500 Americans. This does not include the killing of South Korean prisoners of war, nor the atrocity slayings of Korean civilians and political prisoners. These, it was said, probably far outnumber the tabulated losses, and add up to "a record of killings and barbarism unique even in Communist China."

From China itself, reports seep out from time to

(Continued on page 22)

God's Gift and Your Gifts

By the Rev. Francis C. Lightbourn

Managing and Literary Editor of *The Living Church*

A TREND of recent years has gone under the slogan, "Let's put Christ back into Christmas."

For Churchpeople, of course, there can be no putting of Christ back anywhere, for He is already there—as the eternal Son of God present everywhere, the heartbeat of reality.

Nevertheless, Churchpeople may accept the popular slogan for its obviously intended meaning: that of giving greater recognition to our Lord on the day of His human birth. One way of doing this is by making religious gifts; for thus the whole idea of the exchange of presents becomes related to God's "unspeakable gift" of His Incarnate Son.

A Milwaukee wholesale and retail establishment took an important step in this direction when it decided this year to put on the market a set of outdoor crèche figures (the Infant Jesus surrounded by the Virgin Mary, St. Joseph, the animals, and adoring shepherds and Magi). A more suitable gift for one's parish or community it would be hard to imagine. Such a gift might well be made by a guild or young people's society; and if that is not possible this year, now is the time to plan for it as a major project for next.

At any rate, an outdoor crèche is something that appeals to human sentiment, that can be enjoyed literally by the public, and that will help keep the Christmas spirit alive from year to year.

Individuals that cannot afford such a gift need not, on that account, overlook their parish church in planning their Christmas shopping. Indeed, if we are to make tangible gifts to Christ, whose birthday it is, it can hardly be other than through "the Church, which is His body."

The gifts that beautify God's House

are legion. They come in every price range—from organs to hymnals, from chalices to calendars. The more permanent gifts may serve also as memorials to loved ones, while a 50 cent lectionary is a present that even a child could make to his church.

ENTERING INTO A CONSPIRACY

In planning your Christmas shopping, do not forget your rector. You expect him to be constant in pushing door bells, to be on the spot in sickness or sorrow, to be faithful to his priestly duties. So do not forget him at Christmas. Enter into a conspiracy with his wife, and find out if there is some particular thing that he would like. A Prayer Book with Bible (including Apocrypha), so that he can read daily Morning and Evening Prayer from one volume, an extra stole for his personal set, a crucifix for his study, perhaps an oil stock (for Holy Unction)—these are some of the more obvious gifts that might be made, either by individuals or parish groups, to the rector.

Again, there are inexpensive gifts that are suitable—and welcome also. A liturgical wall calendar is something every clergyman needs at least one of—and he can always give an extra one to his wife for the kitchen, so that she will be sure to observe the days of abstinence in her cooking.

There is also your godchild. If you can't do anything else about his religion, here is something you can do: keep him well supplied with attractive aids to devotion. And who knows what this may add up to in the course of years? A Bible, a Prayer Book, a cross on a chain, a prayer desk for his own use, a cross or cruci-



fix, a Madonna and Child, a sacred picture—one of these each Christmas will keep your godchild well stocked with devotional equipment.

And, we venture to add, any godparent would be equally touched by a similar gift from his godchild. Here the wide range in price is an asset. If the mind keeps reverting in this connection to Church calendars, this but serves to recall the universal practicality of time, and to suggest that really, after all, every Christian household should possess at least one visible reminder of sacred feasts and fasts. A calendar, too, can be unobtrusively slipped into a basket of fruit, if you are a little timid about making your gift entirely religious.

FREE REIN

Very appropriate also are religious articles as gifts between husbands and wives. The taste for religious jewelry can here be given free rein—depending, of course, on the elasticity of one's pocketbook. But in addition to religious pictures, books of devotion, Prayer corner equipment, there are religious recordings which make excellent gifts for a husband or wife—as they do for your rector or godchild or any music lover.

But of course the exchange of religious gifts for Christmas is not limited to any one class of persons—any more than the gift of God's Son was limited to one human group. So . . . if you feel the impulse to make a religious gift . . . why not just let yourself go for once?

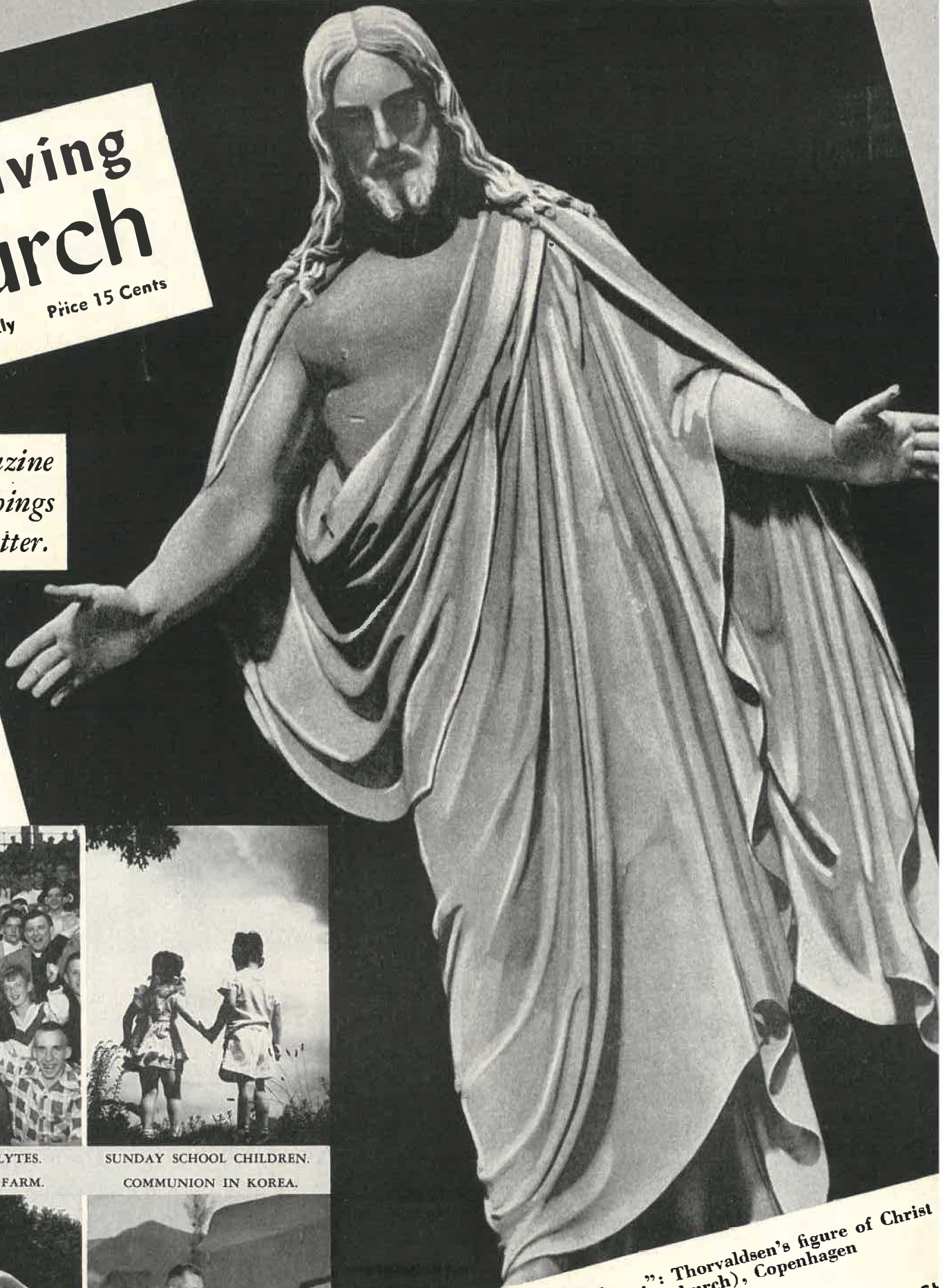
TUNING IN: "The Holy Communion, commonly called the Mass," is celebrated at least on Sundays and on holy days. Because it is joined on the Purification (February 2d) to a candlelight procession, that feast is sometimes called "Candle-

mas"; because the Mass is said on September 29th in honor of St. Michael, that day is often called "Michaelmas"; and because on December 25th the Mass is sung in honor of Christ Himself, that day is called Christmas:

The Living Church

Published Weekly Price 15 Cents

A magazine about things that matter.



BISHOP AND ACOLYTES.
REHABILITATION FARM.



SUNDAY SCHOOL CHILDREN.
COMMUNION IN KOREA.



“COME UNTO ME . . .”: Thorvaldsen's figure of Christ in the Domkirke (cathedral church), Copenhagen

NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CH

Christianity is HERE TO STAY—

BECAUSE:

Truth is more powerful than lies. . . .
Freedom is stronger than tyranny. . . .
Sanity is more contagious than disease. . . .
Love can build faster than hate can destroy. . . .



RNS.

Hitler captured Germany's government, police, army, law courts, colleges; but he could not capture the Christian Church.

Russian Communism stamped out every trace of the old order in Russia, but could not stamp out the Church. →

Only the Churches say "No" to the government in Iron Curtain countries today.

The ancient Roman empire crumbled to dust, ← but the Church remained.

Pagan tribes swarmed over Europe and England, but Christ conquered them.

French atheists enthroned the goddess of reason in a temple that now is a Christian Church.



RNS.

The Church of Christ goes steadily onward, extending the frontiers of truth, freedom, sanity, and love. Your parish church is an important sector of the Church's battlefront. But the success or failure of your parish church is linked to the world-wide effort of the Episcopal Church, the Anglican communion, and all Christian people everywhere. You owe it to yourself to keep informed on what the living Church of Christ is doing on a national and international scale to bring truth, freedom, sanity, and love to the whole world.

YOU OWE IT TO YOURSELF to be a regular reader of **THE LIVING CHURCH**, and to become familiar with the men, women, organizations, and programs that translate Christian faith into action.



From All of Us — to You

Anywhere in the world, when something happens that makes a difference to your Church life, you have a friend who is on the alert to tell you about it.

Behind the paper and ink of the finished magazine is the real **LIVING CHURCH** — the small army of men and women who gather the news, evaluate it, organize it into compact form, and dispatch it to you week by week. This skilled organization has been built up over a period of 73 years.

It would be impossible to count the number of people who have a hand in maintaining the Church's chain of communication. Some of the most important links in the chain are these:

MORE THAN 100 SPECIAL CORRESPONDENTS — one in every diocese and missionary district of the Church, and several in foreign lands — have learned to evaluate Church events in terms of their significance to you.

RELIGIOUS NEWS SERVICE provides wire, cable, and radio coverage of religious news from the interdenominational point of view.

OTHER MAGAZINES — parish and diocesan publications, periodicals of other Churches, overseas Anglican magazines, are watched closely, and foreign language publications are scanned by specialists.

DAILY NEWSPAPERS and secular magazines are checked regularly for religious news leads.

EXPERT ADVISERS are consulted on technical Church matters — canon law, theology, Church history, finance.

NEWS AND PUBLICITY RELEASES from Church headquarters and many other sources come in a steady stream.

"**STRAIGHT FROM THE SOURCE**" REPORTING is one of the traditions of **THE LIVING CHURCH**. If a Churchman says or does something newsworthy, **THE LIVING CHURCH** frequently requests and receives a report directly from the individual concerned. Church leaders cooperate in this way because they share the editors' conviction that *you* have a right to know what is going on.

The fully trained and experienced editorial staff coordinates the reports from all sources and condenses and combines them into a magazine regarded — not only within the Episcopal Church, but by members of other Churches and by leaders of the Anglican communion throughout the world — as one of the best religious periodicals published anywhere.

THE LIVING CHURCH is edited on the principle that you want your Church paper to be just as skillfully put together, reliable, and interesting as any other newspaper or magazine.

"Readability" IS THE KEYNOTE . . .

The contents of THE LIVING CHURCH are scientifically designed — applying the results of years of experimentation — to make it easy for both clergy and laity to find the things they are specially interested in.

The layman starts reading the magazine from the front. Many of the clergy start from the back. Going through the magazine layman-style, this is what you find.

LETTERS

First come the letters to the editor — in which clergy and laity say their say on controversial matters, with full freedom to criticize, object, and oppose.

SORTS & CONDITIONS

Next, on the page listing the staff, principal contents, and forthcoming Church events, appears the popular column, "Sorts and Conditions." Taking its name from the Prayer Book prayer "For all sorts and conditions of men," this column reports late news developments and tries to bring out the great basic concerns of Christianity as exemplified in the week's news, just as the Church does in the prayer from which the column takes its name.

The Question Box

Conducted by the REV. CANON MARSHALL M. DAY

Talks With Teachers

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

Next, in alternate weeks, come two of the most popular features of THE LIVING CHURCH — Talks with Teachers, a column of advice and practical suggestions for Sunday school teachers conducted by the Rev. Victor Hoag, New Jersey diocesan director of religious education; and the Question Box, in which the Rev. Canon Marshall M. Day gives authoritative replies to readers' questions on all kinds of Church subjects.

GENERAL

Next comes news of the General Church. The General section contains reports of all important national Episcopal Church activities, as well as of interdenominational organizations in which the Episcopal Church is interested. Sometimes items of special interest about other Churches are included — Roman Catholic, Eastern Orthodox, Protestant.

FOREIGN

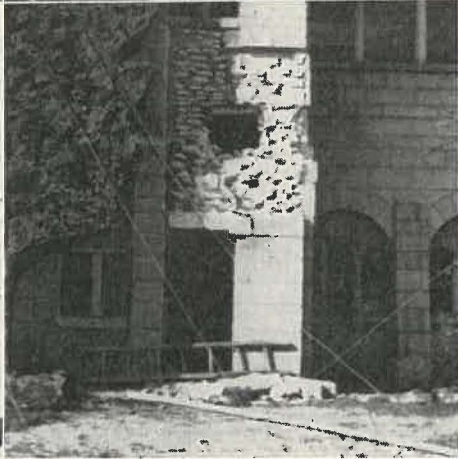
Foreign News, the next section, tells the dramatic story of Church life in other lands—not only the Churches with which we are in communion, but other Churches, many of which are bearing valiant witness for the Christian Faith behind the Iron Curtain.



Chicago Herald Tribune.
PEACE MEETING PICKETS. Displaced persons call American People's Congress Communist front.



ALASKA CONFIRMATION. Bishop Gordon and army and air force men.



© Dorothy Morrison.

THEY HAVE STOOD THE TEST OF WAR: Fr. Chadwell, with Korean friends (upper left). Fr. Choi Timothy, veteran Korean priest (upper right). 8th Hussars with bell-ringer-layreader (lower left) of damaged Korean Cathedral (lower right).



FR. BALEY totes water during Columbia, Pa., flood.

EDUCATIONAL

Educational news reports developments in the 170 or more educational institutions connected with the Episcopal Church as well as public school activities that have a religious bearing. Special attention is given to the work of the theological seminaries.

CHANGES

The obituaries and the section headed "Changes" are of interest particularly to the clergy and to laymen who have a wide acquaintance in the national Church. Of special interest to this group also is the classified advertising, a national Church market for all sorts of items as well as a dignified "within-the-family" means of finding the right men and women for Church positions.

... Streamlined

TO YOUR NEEDS

Illustrated with photographs, drawings, diagrams, and maps, with attractive modern typography, THE LIVING CHURCH is a publication streamlined to meet the needs of every kind of reader. A recent innovation, which has been widely praised, is the feature entitled "Tuning In"—a brief explanation at the bottom of the main news and article pages of Church terms and customs which are familiar to many readers but not so familiar to the ordinary man in the pew.

Editorials and Articles

The center of the magazine is given over to editorials and articles. Editorials represent the considered opinion of the magazine on matters of Churchwide significance, and are sometimes varied by Editorial Correspondence—firsthand accounts by the Editor or one of his associates of conditions in distant places in which they are traveling.

Articles, totaling well over 100 a year, cover an amazing variety of subjects, with authors ranging from unknown members of the laity to famous national and international leaders, clerical and lay. Authoritative pronouncements of official Church committees appear alongside such vital personal testimony as Judge Medina's account of the religious aspect of the Communist treason trials—an article which appeared first in THE LIVING CHURCH and has since been used by hundreds of magazines, and newspapers.

BOOKS

The Rev. Francis C. Lightbourn, Editor

The book reviews in THE LIVING CHURCH provide a bird's-eye view of everything that is going on in the publishing field of interest to Episcopalians. A few books are singled out for special attention each week, and the week's crop of books—a dozen or more—is briefly surveyed. Then, in four special Book numbers each year, the literary editor calls on the resources of scholars and literary experts for evaluations of the current books in more detail.

DIOCESAN

Diocesan news reports local activities of Churchwide interest in compact form, occasionally devoting larger space to items of unusual interest.

Every diocese is covered by a special LIVING CHURCH correspondent who has the responsibility of keeping you informed of everything interesting, important, significant, or valuable, that happens within his jurisdiction.

“Coverage” is a Big Word

When you subscribe to THE LIVING CHURCH, you are not merely getting an attractive and interesting magazine about Church life — you are getting *coverage*.

The editorial staff and the 120 correspondents combine their efforts to bring to you *everything* important, interesting, significant, and valuable that is going on in the Church at the national level. You need your diocesan magazine and parish paper, too, to keep you informed of important local Church news. These, with THE LIVING CHURCH for your national Church news, will guarantee that you are a well-informed Churchman able to make intelligent decisions about religious problems.

Because Church life is about things that matter intensely to devoted Church members, controversy cannot always be avoided. The policy of THE LIVING CHURCH is to speak its opinion frankly about controversial matters, trying always to respect the sincerity of those who differ with us; and to make sure that our news columns report all facts of interest and importance, whether we approve of them or not.

We know by experience that after a person has subscribed for two years he finds the magazine such an important part of his Church life that, in more than nine cases out of ten, he will renew his subscription again. We know also that, in these critical days, more and more laypeople are coming to realize how important Christian faith is to decent living — that there is no broad middle ground between Christianity and chaos.

Therefore we are engaged in a nationwide drive for new subscribers, to connect up the Church's need for a well-informed, effective membership with the layman's desire for more information about the Church.

“Coverage” is a two-way proposition. If THE LIVING CHURCH is to be of maximum value to the Episcopal Church, it must not only cover the news, the work, and the thought of the Church in its columns, it must also cover the membership of the Church in its subscription list. This is a campaign in which you have an important stake and an important part to play.

Seven Practical Steps

Because the job of maintaining the Church's lines of communication is important to every Churchman, THE LIVING CHURCH has developed a circulation program in which every Churchman can take part.

1 If you are not yet a subscriber, enter your subscription today! You need THE LIVING CHURCH, and THE LIVING CHURCH needs you.

2 If your parish does not have THE LIVING CHURCH on sale every Sunday at the Church door, start this service in your parish. This responsibility is usually undertaken by the parish priest, but happy is the priest who can depend on helpful laymen and women to carry a share of the load.

These are the details of the bundle plan: We mail out a bundle of five or more copies of THE LIVING CHURCH each week to the Church or to an individual approved by the rector. They are sold at the Church or parish house on the following Sunday at 15 cents a copy. Any unsold copies may be returned for full credit if received by the 15th of the month following date of issue. Then, on the 15th of each month a bill is sent for the copies which have not been returned, at 11 cents a copy. Thus a small profit is assured to the person or organization sponsoring the bundle.

3 You can order gift subscriptions for your fellow-Churchmen. The regular rate for THE LIVING CHURCH within the United States is \$7.00 per year, but two subscriptions sent in together cost only \$13.00 and each additional subscription sent at the same time is only \$6.00.

4 You can send 22-week introductory subscriptions at the low rate of \$2.00 to friends who are not at present subscribers. This is a particularly appropriate gift to vestrymen, guild and Woman's Auxiliary leaders, and newly confirmed Church members.

5 You can become a LIVING CHURCH circulation representative, earning subscription commissions of from 20% to 40% either to increase your own income or to contribute to the treasury of your guild. A notebook of instructions, posters, subscription blanks, and other materials will be furnished to help you in this important Church work. A LIVING CHURCH table would be a worthwhile feature of your parish fair or bazaar.

6 You can send us names and addresses of active Churchpeople to whom we can write, inviting them to subscribe.

7 You can remember THE LIVING CHURCH in your prayers, asking God to make it a more useful and effective instrument of His plan to restore mankind to truth, freedom, sanity, and love.

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A New Anglican Liturgy

By the Rev. Emani Sambayya

Bishop's College, Calcutta, India



FR. SAMBAYYA: "Much to commend."

THE Church of India, Pakistan, Burma, and Ceylon¹ is well on the way to having its own revised Prayer Book.

Since the attainment of liturgical liberty in 1930, the Episcopal Synod has been sanctioning, from time to time, a series of liturgical changes either for experimental or optional use. It is felt that the time has now arrived when the experience of the liturgical life of the Church, spread over 20 years, should be enshrined in a Prayer Book that may eventually become the authorized liturgy of the Province.

The liturgical committee of the Province drew up proposals for the consideration of the liturgical committees of the various dioceses. Last summer the Provincial Liturgical Committee, under the able leadership of the Bishop of Chota Nagpur, incorporated the suggestions of the diocesan committees into a book printed in draft by the SPCK in India.

The Episcopal Synod recently debated this document with a view to sanctioning it for experimental use in the Province. The General Council must give its consent twice to the proposed book before it can come into general use.

The proposed book contains services grouped under five headings: (1) the di-

vine office; (2) Christian initiation; (3) the Eucharistic Liturgy; (4) occasional offices; and (5) the ordinal. There is no preface to the book, and the Psalter sanctioned is the version revised in 1916. The compilers drew freely on the Scottish and the American Prayer Books. Wherever possible the excellent diction of Cranmer, as found in the first prayer book of 1549, was retained. Changes, wherever made, were actuated by a desire for simplicity and brevity.

The alternative or additional services were introduced by reason of the peculiar circumstances prevailing in various parts of the Province. The document considered had been called in some quarters "a definitive prayer book," but, in view of its experimental nature, the Synod at the outset decided to refer to it as "a proposed prayer book containing forms of service supplementary and alternative to the Book of Common Prayer." Great care was taken to see that the language of new collects, versicles, and phrases adopted is such that translation into the various vernaculars is free and easy.

DETAILED CONSIDERATION

The Morning and Evening Prayer are flanked with an introduction and conclusion which can be used at the discretion of the Minister at either service. The Benedictus, Magnificat, and the Nunc Dimittis (the important canticles which give meaning and character to the daily office¹) are retained without any alternatives.

The Litany, which is slightly revised, is provided with an optional shorter version taken from the Scottish Prayer Book. The proposal for the inclusion of Family Prayers, as in the American Prayer Book, gave rise to a long but useful discussion, at the end of which two forms of Family Prayers were inserted.

Because of the missionary background of the Church the Baptismal services of the new book regard the ministration of adult baptism as the norm and the service

for the baptism of infants as a variation. In both services the interrogatory creed and the three fold renunciation are adopted. *Chrism* in baptism (the giving of a white robe) and *Chrism* in Confirmation (anointing with oil) are permitted. Again following the lead of the American Prayer Book, and in view of the inconclusive discussions among Anglican theologians concerning the theology of Christian Initiation, the service of Confirmation is introduced merely with the Scriptural warrant (Acts 8:14-17). Meanwhile the Bishop of Chota Nagpur is to bring out a memorandum on baptism in relation to Confirmation which may be expected to give further enlightenment on the subject.

THE EUCHARIST

In addition to the 1662 rite, the draft book provides for "The Indian Liturgy" (compiled in 1923 by Fr. Winslow from the historic liturgy of St. James¹ and revised drastically and published in 1948 in its altered form by the Oxford Press) and a newly drawn up Liturgy known as "the order of the Holy Eucharist" for alternative use.

It is evident that the Liturgical Committee has taken great care in framing the new Liturgy and has referred to the uses obtaining in the other Provinces of our Communion, and also carefully considered the recommendations of the Liturgical Committees of the dioceses. The salient features of the proposed liturgy are:

(1) An introduction containing confession and absolution which may be said by the priest and servers, or the priest and the people. On the days when it is said by the celebrant and the people, the liturgy proceeds from the Offertory to the Canon without the interruption of confession-absolution. It is with the same aim in view that the prayer of the humble access is moved to the head of the section on "Communion";

(2) The order and subject matter of the Prayer for the Church are rearranged

TUNING IN: ¹ Church of India, Pakistan, Burma, and Ceylon is the new official title for that self-governing Province of the Anglican Communion formerly known as "The Church of India, Burma, and Ceylon" (abbreviated CIBC). ¹ The daily

office means the services of Morning and Evening Prayer, designed to be read every day in the year, at least by the clergy. ¹ Ancient Liturgy of St. James is still used by the Greek Orthodox once a year in Jerusalem and island of Zante.

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thus: petition for the acceptance of oblations, for the Church, for Bishops, for various forms of lay service in the Church, for nations and their rulers, for protection from natural calamities, and for the departed and the saints. Somewhat after the fashion of the Ceylon Liturgy, and in keeping with the tradition of the Eastern liturgies, a Litany which may be led by the Deacon is provided as an alternative to the prayer for the Church;

(3) The Prayer of Consecration is linked to the Sanctus by the word "Holy" rather than "Glory" as in some other rites. After the commemoration of the Incarnation the Canon proceeds with the narrative of the Institution and goes on to the Oblation (*anamnesis*), which is followed by the Invocation (*epiklesis*), and concludes in the regular manner with the self-offering of the worshippers, and the great Amen.

VALID MATTER

On account of the difficulties in obtaining Sacramental wine in India (owing to the Government's policy of prohibition), discussion as to the valid matter for the Eucharist was raised, and the House was unanimous that pure wheaten bread and fermented wine is the universal practice of the Church. The proposed Liturgy with its balanced Prayer of Consecration, a very satisfactory prayer for the Church, and wise rubrical directions, has much to commend itself as a rite which provides for the celebrant, the deacon, and the peo-

ple to take their appropriate part in the Church's great Offering day by day.

The fourth section of the new prayer book deals with the occasional offices. Here are given a few additional services, such as a form of confession and absolution, of the blessing of a civil marriage, of the blessing of a dwelling—services that are necessitated from time to time by pastoral urgency. Anointing of the sick with the laying on of hands is included in "the ministry to the sick."

A suitable Catechism which has been drawn up with the aid of the Scottish and American prayer books was approved for inclusion. The office for the admission of a catechumen, which provoked a lively debate, was divested of the concluding prayer of *Christaraksha* (the prayer of the protection of Christ) which was drawn from an ancient Eastern source.

The proposed prayer book which will come into use as soon as the SPCK can publish it promises to serve as an efficient instrument of worship in every nook and corner of the Indian Church. Some dioceses which are asking for a simple and inexpensive prayer book which they can place into the hands of their lay folk may want to print portions from the proposed book either in the original or in a vernacular, according to their requirements, under the direction of their Bishops.

In 1953 the General Council will have the opportunity either to concur with or differ from the proposals of the Synod.

EDITORIAL

(Continued from page 11)

time indicating that a mass purge of unprecedented size is taking part in that country. Returned missionaries have told of mass trials and mass executions, and of "accusation meetings" in which even Chinese Christian leaders have denounced one another as tools of Western imperialism.

Yet our British allies and others still recognize Communist China, and there are those in our own country, even in Church circles, who would have the United States do so. How could we recognize such a regime, or admit it to the United Nations, while it is engaged in aggressive warfare against us, and in barbarous atrocities against both its prisoners and its own people?

Holy Land Christmas Gift

AGAIN, as Christmas draws near, we call attention to the needs of the Christian residents of the Holy Land. In the midst of an overwhelmingly Moslem and Jewish population, there are relatively small Christian communities at Bethlehem and Nazareth, and within the Old City of Jerusalem. These are

hard put to it to maintain their autonomy and self-support, and to meet the demands of hospitality to the refugees in their midst. Surely it should be of special interest to all Christians to lend a helping hand to their fellow-Christians in the birthplace of our faith.

The Holy Land Christian Committee has recently appealed for regular contributions, from individuals and churches, to enable them to extend help to these Christian communities. Our own Presiding Bishop, together with Archbishop Michael of the Greek Orthodox Church and Bishop Tiran of the Armenian Church, sponsors this appeal, which is set forth in a booklet that will be mailed on request to the committee, at 7023 Empire State Building, New York 1.

We hope that this appeal will meet with a favorable response. Some parishes may want to make regular monthly contributions to this cause, as suggested in the leaflet; other parishes and individuals will want to give a single gift as Christmas approaches. But surely many Church people and parishes will welcome this opportunity to help the Christians in our Lord's own land as the anniversary of His birth draws near.

DIOCESAN

LOS ANGELES — Forty hours of devotion were observed at the Church of the Ascension, Sierra Madre, Calif., recently. This is probably the first time such an event — which the church called a Eucharistic mission — has been attempted in an Anglo-Catholic parish in the West.

During the 40 hours, after the opening sung Mass, the Blessed Sacrament was exposed on the altar in a monstrance. Parishioners kept watch each day until after the evening service.

There was preaching at the mission, too. The Rev. Karl L. Tiedemann, O.H.C., gave a sermon every evening at the service of benediction. He stressed the importance of the doctrine of the Eucharist in the life of a Catholic. Fr. Tiedemann is the founder of Mt. Calvary Monastery, the western house of the Order of the Holy Cross.

Each day there was a low Mass and votive high Mass with intercession for peace.

CONNECTICUT—A bishop ordains, instructs, and advises his clergy, but sometimes he gives them a party. Bishop Gray of Connecticut and his wife recently had the diocesan clergy and their wives to dinner. Approximately 300 were there for dinner and for the informal entertainment which came afterwards.

MASS. — A total of 1800 churches representing 10 Church bodies make up the Massachusetts Council of Churches. At its recent annual meeting the Council elected Bishop Nash of Massachusetts as its president. The Council elected Massachusetts' suffragan, Bishop Heron, as director of its Department of Research and Strategy. The Rev. David R. Hunter was elected director of the Department of Christian Education.

OREGON — It would be nice if all campaigns for money in the Church were successful. But they aren't. Oregon's centennial fund was planned to celebrate the diocese's 100th anniversary this year by helping a dozen building projects. The goal: \$100,000. Total received in the two-year campaign: \$32,589. Lightening the blow a little is a promise of 10 or 12 thousand dollars more from parishes still working on the campaign.

S. DAKOTA — A Marine private conducted services (described as "Protestant") at sea and 1800 Marines attended. The private, Maynard Yellowhorse, a South Dakota Churchman, received a letter from his commanding officer, who attended the two services, praising him for his ability "to discharge a duty which is incident to the welfare of the mental as well as the moral health of troops . . ."

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EDUCATIONAL

SEMINARIES

The Life of Sacrifice

The 75 new students at General Theological Seminary received some advice from the Bishop of the Fuzzy-Wuzzies during recent matriculation ceremonies at the school.

The Bishop, whose full name is the Rt. Rev. Philip Nigel Warrington Strong, told the young men, "You must live the life of sacrifice now, not wait to begin it when you begin your ministry. If you can do this, you will be ready for whatever comes."

The Bishop of New Guinea knows what it means to be ready for whatever comes. Always in New Guinea there is scarcity — of priests, of teachers, even of essential church furnishings, of everything, the Bishop Coadjutor of New Guinea once said, from small launches to refrigerators, from cool drinks to penicillin.

Then during the war there were the Japanese bombings. The dark-skinned Fuzzy Wuzzy Christians (they got that name because of their fuzzy hair) took care of wounded Allied servicemen so well that they became famous for it. Bishop Strong told the men at GTS, "Many a man of the armed forces said that he first saw the power of the Christian religion manifested by these natives."

Last January came the disaster that Bishop Strong described as worse than the worst days of the Japanese bombing: the eruption of Mount Lamington [L. C., February 4th, April 22d].

More than 5000 New Guinea natives died in that disaster. Others were seriously injured. Many lost all their possessions. The whole staff at the Anglican mission nearest the mountain was killed.

Bishop Strong said, "I believe that our people came through that great tribulation, that Christ was with them and they knew He was. Those Christians were ready, because they had daily been living the life of sacrifice."

The men at GTS, said the Bishop, could also be ready. They might never encounter a volcanic eruption, but, said the Bishop, "If you accept the call of Christ, you will know that you can do all things." The true meaning of the word "sanctity" as used by Christ, said Bishop Strong, was a sacrificial one.

The New One in Texas

Classes have begun at the new seminary of the diocese of Texas with an encouraging enrollment of seven regular students and four special students. Under a coöperative plan with the Austin Presbyterian Theological Seminary in

-IN HIGHLAND, ILLINOIS

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EDUCATIONAL

Austin, Texas, the new seminarians attend some classes there and some at the new seminary's headquarters, at the Canterbury house of the University of Texas. The Rev. Gray M. Blandy is dean and instructor of New Testament at the new seminary. Bishop Hines, coadjutor of Texas, will serve as temporary president.

COLLEGES

New Club House

There is a new \$43,000 Canterbury club at the University of Wyoming, Laramie. The new building, center of all Church student activities, includes a great hall, library, kitchen, chaplain's office, and sanctuary on the first floor, and a chaplain's apartment in the basement. Schedule of activities includes Holy Communion and breakfast every Wednesday morning, dinner meetings on Sunday evening, sweater dances on Friday evening, and coffee hours after football games. Students use the building every day for recreation and study.

SECONDARY

New Pool, New Building

A swimming pool and a library and classroom were built last summer by 12 students of St. Paul's Polytechnic Institute, Lawrenceville, Va., for the students of Christchurch School, Christchurch, Va. Both the building and the pool, which is on the shore of the Rappahannock River, were gifts to Christchurch School from the Rev. John Garkick Scott and his sister, Mrs. James Fenton Taylor, both of Richmond.

Supervising the squad of students from St. Paul's were two professors in building trades, J. D. Rivers and H. L. Thurman. The professors and the students were commended for excellent work by the board of trustees of Church Schools in the diocese of Virginia at its recent meeting.

School Not for Sale

The school for girls operated by the Community of St. John Baptist in Mendham, N. J., is not affected by the proposed sale of the convent property there. The school with its 29-acre campus is located in Mendham Borough. The convent property is in Mendham township. The buildings under contract are the convent, the former St. Marguerite's, the caretakers house, the guest house, and a two-car garage. Sale is subject to zoning variances which are still pending. Proposed new use for the property is as evacuation center for key personnel of Esso Standard Oil's New York city offices.

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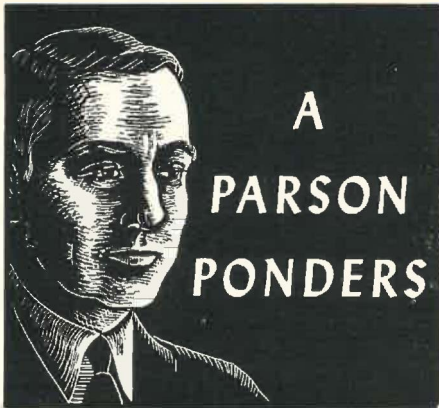
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Generally speaking, generalities fail to tell the whole truth. To generalize is to descend from fact to speculation. The light-minded indulge in this dangerous sport too frequently. "All ministers are alike"—there never was such a wild oversimplification. Observers know that no two preachers are alike.

Another dangerous half-truth needs exposure: "Preachers know nothing about handling money." That certain members of the cloth are like that we will admit. But generally speaking, this generalization is false. If the ordinary layman had to live on a preacher's salary, he would be frantic. To rise to particulars, we affirm the truth that thousands of ministers display remarkable skill in managing their financial programs.

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

The Punch Left In

A SET of recordings that can hardly be treated as anything other than a book is *Christopher Recordings on Sex Instruction* (The Christophers. 33 1/3 rpm, \$4; 78 rpm, \$6).

These are in four parts: Part 1. "How Babies are Born" (for young children);

Part 2. "Menstruation" (for girls 10-12); Part 3. "Problems of Growing Boys" (for boys 11-13); Part 4. "The Marriage Union" (for teen-agers). The presentation takes the form of talks between typical children and their parents. These records are not meant to be

For a Gift, Try a Book

"BOOKS make the perfect gift," according to a book mark that mysteriously got into a review copy.

In this column we give a list — by no means exhaustive — of books especially appropriate for gifts, with suggested recipients.

For a service man. Whether it will stop a bullet is for ballistics experts to say, but the new Moffatt Vest-Pocket Testament does fit a vest-pocket, as can be proved by anyone with a vest-pocket — and a copy of the book. India paper, gift pack (Harpers. Pp. 561. Genuine leather, \$4.75. Hand-grained Morocco, \$7; maroon, blue, red, brown, \$7.50).

For your organist. Healey Willan, organist since 1921 of St. Mary Magdalene's, Toronto, is perhaps best known for his musical setting to the Holy Communion represented by 709 through 713 in *The Hymnal 1940*. His *Six Chorale Preludes*, in rich green paper cover, has a genuinely Christmas appeal (Concordia Publishing House. Pp. 22. \$1.50).

For expectant fathers and mothers. Enlivened with verse quotations and cartoons, numerous as well as humorous, *Your Baby's Name*, by Maxwell Nurnberg and Morris Rosenblum, gives word lists of just about every boy's and girl's name there is, practical tips on choosing a name that a person will not be ashamed of later, and a calendar of saints' days. An excellent piece of work (World Publishing Co. Pp. vi, 237. \$2.95).

For scholars of literature, connoisseurs of book craft, and collectors of children's books. Those who are uninterested in the documentation of

The Oxford Dictionary of Nursery Rhymes, edited by Iona and Peter Opie (which traces the origin and variant readings of 550 rhymes), will enjoy the many plates and line drawings made from antique sources, while even the reading to the wee-tots can be done from this edition. A splendid production (Oxford Press. Pp. xxvii, 467. \$8).

Also for book collectors: *The Life of Christ* as told in 65 wood engravings by the Italian master, Bruno Bramanti, with corresponding selections from the King James text on facing pages. An artist's delight (Pellegrini & Cudahy. Pp. 130. \$10).

For your rector. Art and literature are combined in *The Virgin and the Child*, edited by Elizabeth Rothenstein. Consists of 22 full-page plates of some of the lesser known works of the great masters interpreted by, and in turn interpreting, poems and other literary extracts ranging from Chaucer to T. S. Eliot (Scribners. Pp. 95. \$3).

For sick persons and shut-ins. Augsburg Publishing House's *Christmas* — an annual of the season's literature and art — contains this year (volume 21) full-page color illustrations of the nativity including a perfectly exquisite one of the flight into Egypt. (Augsburg Publishing House. Pp. 68. Paper bound in gift envelope, \$1; cloth bound in gift box, \$2.50).

For Children. "An Introduction to Art for Young People," *Famous Paintings*, by Alice Elizabeth Chase, in its unusual readability and well chosen color plates and other illustrations is highly recommended for the seven to twelve age-group (Platt & Munk. Pp. 102. \$3.50).

BOOKS

played by or before children, but are designed to show parents how to answer the questions their children ask.

The notable feature about these recordings is that they get God into the picture — where He belongs. Again and again God is mentioned as the one who is behind the whole creative process, whose agents the father and mother are.

Every family with growing children should own a set of these records.

Two other recent recordings are of direct interest to Churchpeople.

Choral Evensong is a rendition, strictly choral rather than semi-choral, of Evening Prayer. All the parts of the service are sung that ought to be sung, and nothing is sung that ought not to be sung (St. Mark's School Choir, Dallas, Tex., with commentary by I. F. O'Connor. 2 discs, 78 rpm. \$15).

No opening hymn takes the punch out of "O Lord, open thou our lips," and the office (which is adapted from that of Trinity Sunday) ends with the Amen of the "Third Collect" ("Lighten our darkness," etc.).

The commentary is concise and to the point. It is noted that the psalms are the "core of the office," and that, where possible, the entire daily selection should be sung.

The plainsong, a musician reports, is not of the best, but is a good attempt, and indeed much better than that commonly heard in America.

Clergy and choirmasters who wish to introduce *Choral Evensong* will find these records an immense help.

A Program of Religious Music, by the choir of the University of the South, "constitutes a fair cross-section of the



FULL-PAGE COLOR PICTURE from "Christmas" (see page 26, box).

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choir's repertory, the backbone of which is formed by the music of the 16th-century polyphonists."* (University of the South, Sewanee, Tenn. 78 rpm. \$4.65. Long playing edition available at same price December 10th).

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Of Interest

THREE "dictionaries" in one week are indeed a haul—even in a literary editor's net:

(1) John F. Sullivan's *The Externals of the Catholic Church*, revised by John C. O'Leary, is described as a "handbook," but with its careful indexing is for practical purposes a "dictionary" of Roman Catholic faith and practice (Kenedy. Pp. xi, 403. \$4.50).

(2) Vergilius Ferm's *A Protestant Dictionary* contains thumb-nail definitions of theological terms, personages, and events relating to Protestantism—in which Anglicanism is copiously included (Philosophical Library. Pp. ix, 283. \$5).

Both of these provide ready reference in handy form, but suffer from the errors of oversimplification.†

(3) Edited by Dagobert D. Runes, and with foreword by Albert Einstein, *Spinoza Dictionary* (really an alphabetically arranged anthology) will be of interest to students of philosophy (Philosophical Library, Pp. xiv, 309. \$5).

Those who have been helped by the writings of the late Dr. Joseph Fort Newton will welcome the appearance of *Everyday Religious Living*, which is a sequel to his 83d book, *Everyday Religion*, published posthumously.

Both volumes are made up of selections from the weekly column that Dr. Newton had for many years written for the Philadelphia *Evening Bulletin*. Each, however, stands alone, and either may be read first (Abington-Cokesbury. Pp. 256. \$1.25).

Two recent volumes of verse are *In Many Moods*, by Henrietta R. Smedes and John Esten Cooke Smedes, and *The*

*Contents: "Welcome, Yule!" (15th-century carol, music by Eric Gritton); "Balulalow" (medieval carol, music by Peter Warlock); "O Magnum Mysterium" (Tomas Luis da Vittoria); "Veni Creator Spiritus" (Palestrina); "Alle Psallite" (Anonymous); Sanctus and Benedictus (André Caplet); "Personent Hodie" (music by Gustav Holst); Piffero di Natale (Lojero); "The Dying Christian to His Soul" (Alexander Pope, music by William Billings).

†Thus (1) is hardly accurate when it implies (p. 178) that the liturgical language of Uniat Greeks is that of Homer, and (2) gives the impression that the doctrine of *communicatio idiomatum* is a Lutheran invention.

Village Church and Toward God, by George Albert Nicholson (Exposition. Pp. 96, 80, respectively; both \$2.50).

Dr. Smedes (d. 1906) was a priest, and Henrietta R. Smedes is his daughter. Their joint work contains, among other things, material that has appeared in **THE LIVING CHURCH**. Mr. Nicholson is also a Churchman.

For those who want tid bits of mystical writers from Lao-Tse to Evelyn Underhill at their finger tips,‡ *The Way of Mysticism*, introduced and arranged by Joseph James, will be a handy volume to own (Harpers. Pp. 274. \$3).

A less handy, but less restricted, anthology, with selections ranging all the way from the Bible to B. I. Bell, is *A Treasury of Inspiration*, by Ralph L. Woods. Includes prose and poetry. Large, clear type (Crowell. Pp. xi, 498. \$5).

"The worship of God is thus the beginning and end of the good life" is a statement that seems strange, coming from a Unitarian, as it does in *Cult and Culture*, by V. Ogden Vogt (p. 256), but Dr. Vogt admits (p. 233) that his theological position is pantheist, though he hastens to add that "it does not need to suffer, however, all the difficulties of the older pantheism," and that perhaps a better name for it is "panpsychism."

The book is an important study, from this point of view, of the impact of cult upon culture in the American scene (Macmillan. Pp. ix, 269. \$3.25).

‡Including William of Glasshampton, probably the only post-Reformation Anglican solitary.

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DEATHS

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

Egerton Elliott Hall, Priest

The Rev. Dr. Egerton Elliott Hall, rector emeritus of the Church of the Crucifixion, New York City, died in St. Luke's Hospital on October 15th.

Egerton Elliott Hall was born in Barbados, British West Indies. He studied in England and the United States.

He did missionary work in Mount Hope, Panama; Panama City, C. Z.; and in Colon City, C. Z. In the United States, he was rector of St. Andrew's Church, Lexington, Ky.; vicar of St. James's Church, Charleston, W. Va.; in charge of St. Mark's Church, Plainfield, N. J. In 1936 he became rector of the Church of the Crucifixion, an important cure which he held until his retirement in 1950.

Dr. Hall was the author of *Barbados and the West Indies*, *The Panama Mission*, *The Therapeutic Value of Religious Experience*, and *The Negro Wage Earner of New Jersey*.

He is survived by two sons, two sisters, and three brothers.

Robert Charlton Thomas

Vestryman, senior warden, and Sunday school superintendent Robert Charlton Thomas died on October 30th at his home in Ridgeway, S. C., at the age of 77.

Mr. Thomas served on the executive council of the diocese of Upper South Carolina and as a trustee of the Episcopal Church Home for Children. He was Sunday school superintendent for many years at his parish church, St. Stephen's, Ridgeway. He was preceded in that position by his father and succeeded by one of his sons. For many years Mr. Thomas was a vestryman and senior warden of St. Stephen's.

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CHANGES

Appointments Accepted

The Rev. Bertram F. Bleil, formerly rector of St. Francis' Mission, San Jose, Calif., is now vicar of St. Andrew's Mission, Ben Lomond, Calif.

The Rev. Benjamin DeCamp, formerly curate of St. Paul's Church, Oakland, Calif., is now vicar of St. Michael and All Angels' Church, Concord, Calif.

The Rev. Carter S. Gilliss, formerly assistant of St. Andrew's Chapel, College Park, Md., is now rector of St. Peter's Church, Poolesville, Md.

The Rev. Alvin H. Hanson, formerly rector of St. Jude's Church, Fenton, Mich., is now rector of St. Andrew's Church, New Berlin, N. Y.

The Rev. W. Robert Insko, formerly assistant of Christ Church, Lexington, Ky., will on January 15th become associate rector of St. Martin's Church, Metairie, New Orleans, and chaplain of St. Martin's School. Address: Metairie Rd., and Arlington Dr., New Orleans 20.

The Rev. Bernard N. Lovgren, formerly dean of Grace Cathedral, San Francisco, is now rector of St. John's Church, Del Monte, Calif. Address: R. R. 1, Box 49, Carmel, Calif.

The Rev. Joseph W. O'Brien, formerly in charge of St. John's Church, Battleboro, N. C., is now in charge of St. Joseph's Church, Durham, N. C., and chaplain to Episcopal students at Duke University. Address: 903 W. Markham St., Durham.

The Rev. J. Howard W. Rhys, assistant of Trinity Cathedral, Trenton, N. J., will serve St. Paul's Church, Washington, during the rector's absence for service as an Air Force chaplain.

The Rev. Ian Robertson, formerly rector of St. Andrew's Church, Taft, Calif., is now rector of the Church of the Good Shepherd, Hemet, Calif. Address: 696 S. Jacinto St.

The Rev. Reginald G. Rosson, formerly rector of Christ Church, Las Vegas, Nev., is now rector of All Saints' Church, Watsonville, Calif. Address: 209 Third St.

The Rev. William B. Schmidgall, formerly rector of St. Peter's Church, Tunkhannock, Pa., is now rector of St. Stephen's Church, New Hartford, N. Y.

The Rev. William Stocks, formerly vicar of Trinity Church, Collinsville, Conn., and Christ Church, Unionville, is now rector of Grace Church, Greenville, Jersey City, N. J. Address: 97 Lembeck Ave., Jersey City 5.

The Rev. Ellsworth B. Stone, formerly assistant of St. Luke's Church, Baltimore, is now rector of the Church of the Redeemer, Cairo, Ill.

The Rev. Paul Wessinger, formerly rector of St. Mark's Church, Portland, Ore., is now in charge of associated missions in Coos and Curry Counties, Oregon, with residence at St. John's-by-the-Sea, Bandon.

The Rev. F. Marshall Wickham, formerly vicar of St. Michael and All Angels' Church, Concord, Calif., is now rector of St. Francis' Mission, 1205 Pine St., San Jose 10, Calif.

The Rev. John D. Wing, formerly assistant of St. Thomas' Church, New York, is now rector of St. John's-on-the-Mountain, Bernardsville, N. J. Address: Box 184.

The Rev. John R. Yungblut, formerly rector of St. Thomas' Church, Terrace Park, Ohio, will become rector of St. John's Church, Waterbury, Conn., on December 17th.

Armed Forces

Chaplain (Lieut. Col.) John E. Kinney, formerly at Camp Roberts in California, may now be addressed at HQ III Corps, Fort MacArthur, Calif.

The Rev. Benjamin Nevitt, rector of St. Peter's Church, Poolesville, Md., is now an Air Force chaplain.

The Rev. Wendell M. Pasco, formerly chaplain of St. Augustine's College, Raleigh, N. C., is now a USAR chaplain at Fort Slocum, N. Y.

The Rev. James Richards, rector of St. Paul's Church, Washington, will return to the chaplaincy service of the Air Force on January 7th.

Resignations

The Rev. Thomas Ashworth, rector of St. John's Church, Butte, Mont., has retired. Address: 2014 Beverly Way, Santa Rosa, Calif.

The Rev. Duncan Fraser, rector of Christ

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CHANGES

Church, Cooperstown, N. Y., announces his resignation, effective December 1st. Address: 205 S. Market St., Johnstown, N. Y.

The Rev. Paul C. Martin, rector of the Church of the Good Shepherd, Richmond, Va., has retired because of total and permanent disability. Address: Westover Gardens, Richmond 25, Va.

The Rev. Charles C. Wilson, rector of St. Stephen's Church, Cohasset, Mass., for the past 30 years, has retired. He has held many diocesan offices, working on the standing committee, diocesan council, and board of examining chaplains. He will continue to reside in Cohasset.

Changes of Address

The Rt. Rev. A. Ervine Swift, Bishop of Puerto Rico and the Virgin Islands, should be addressed at Box 9672, Santurce, P. R.

The Rev. J. Manly Cobb, rector of St. James' Church, Roanoke, Va., wishes to receive all mail at 3235 Forest Hill N. W., Roanoke 12.

The Rev. George Crocker Gibbs, SSJE, is now at the Monastery of St. Mary and St. John, Cambridge, Mass., and should be addressed at 980 Memorial Dr. He was formerly in Chicago, serving as assistant of St. Francis' Church.

The Rev. Henry Glaeser, retired priest of the diocese of Western Massachusetts, formerly addressed in Pittsfield, Mass., is now residing at 119½ Peterson Ct., Holly Hill, Fla.

The Rev. L. C. Howell, rector of St. Timothy's Church, N. Fifty-Second St. and W. Capitol Dr., Milwaukee, should be addressed at 4111 N. Montreal St., Milwaukee 16.

The Rev. Jerome F. Politzer, who is at work in Alisal, Calif., formerly addressed at 1101 Mohar St., Salinas, Calif., is now to be addressed at Box 165, Alisal Branch P. O., Salinas, Calif.

The Rev. Dr. Mark Riftenbark, rector of Trinity Church, San Jose, Calif., should be addressed at 1680 Shasta Ave., San Jose 26.

The Rev. Edson Peaslee Sheppard, formerly rector of the Church of the Holy Trinity, Danville, Ill., may now be addressed c/o Men's Social Service Center, 2179 E. Fifty-Fifth St., Cleveland 3.

Ordinations

Priests

Erie: The Rev. William Kenneth Reid was ordained priest on September 19th by Bishop Sawyer of Erie at the Memorial Church of Our Father, Foxburg, Pa. Presenter, the Rev. J. R. Clair; preacher, the Rev. P. L. Schwartz. The new priest is rector of the Memorial Church of Our Father and vicar of the Church of the Epiphany, Grove City, Pa.

Long Island: The Rev. Wesley Frensdorff was ordained priest on October 30th by Bishop Lewis of Nevada, acting for the Bishop of Long Island, at the Church of St. Mary the Virgin, Winnemucca, Nev., where the new priest will be vicar. He will also be in charge of the churches at Battle Mountain and McDermitt. Presenter, the Ven. T. H. Kerstetter; preacher, Bishop Lewis. Address: Box 209, Winnemucca.

Nebraska: The Rev. Francis G. Havill was ordained priest on October 30th by Bishop Brinker of Nebraska at St. Mary's Church, Blair, Nebr., where the new priest will be rector. He had been assistant at Trinity Cathedral, Omaha. Presenter, the Rev. F. B. Muller; preacher, the Rev. M. D. McCallum. Address: 204 W. Grant St., Blair, Nebr.

Newark: The Rev. Trevor E. G. Thomas was ordained priest on October 27th by Bishop Washburn of Newark at Holy Innocents' Church, West Orange, N. J., where the new priest will be vicar. Presenter, the Rev. Norman Egerton; preacher, the Rev. Benjamin Minifie. Address: Llewellyn Park, West Orange, N. J.

Ohio: The Rev. James Millar was ordained priest on October 30th by Bishop Tucker of Ohio at St. Paul's Church, Bellevue, Ohio, where the new priest will be rector. He will also serve Grace Church, Clyde. Presenter, the Rev. Hunsdon Cary, Jr.; preacher, Dean F. B. Sayre, Jr. Address: 283 W. Main St., Bellevue.

Rhode Island: The Rev. George Lucian Slone was ordained priest on October 13th at Calvary Church, Pascoag, R. I., by Bishop Bennett of Rhode Island. Presenter, the Rev. C. H. Horner; preacher, the Rev. L. D. Batchelor.

Texas: The Rev. John F. Caskey was ordained priest on October 31st by Bishop Quin of Texas

at Trinity Church, Galveston, Tex., where the new priest will be curate. Presenter, the Rev. E. H. Gibson; preacher, the Rev. P. W. Hirst. Address: 915 Church St.

Virginia: The Rev. Clarence Wagner was ordained priest on October 28th by Bishop Goodwin of Virginia at St. Paul's Church, Bailey's, Fairfax County, Va., where the new priest will be rector. Presenter, the Rev. S. B. Chilton; preacher, the Rev. G. F. Tittmann. Address: 2711 Central Ave., Alexandria, Va.

Deacons

Rhode Island: William Norman Shumaker was ordained deacon on October 27th by Bishop Bennett of Rhode Island at the Cathedral of St. John in Providence. Presenter, the Rev. Dr. J. S.

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ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values and qualities imported from Ireland. Also ecclesiastical transfer patterns, beautiful household table damask and Plexiglass Pall Foundations in 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

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PRIEST of Prayer Book Churchmanship as Associate Rector. Prefer married man under 45. Adequate salary, excellent housing. Write in confidence. Reply Box A-656, The Living Church, Milwaukee 2, Wis.

OPENING, January 1st, for qualified Nursery School teacher at Social Settlement. Salary depending on experience. Apply to: Rev. R. B. Gutmann, Neighborhood House, 740 N. 27th St., Milwaukee 8, Wis.

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PRIEST, college and seminary graduate, desires medium sized parish. Salary \$3600 plus house. Reply Box H-662, The Living Church, Milwaukee 2, Wis.

CARE of two children over three years of age, in Miami, Florida. Nice home, very best of references. Reply Box C-652, The Living Church, Milwaukee 2, Wis.

PRIEST, young, married, Prayer Book Catholic. An able pastor and teacher desires change to growing parish (preferably, not necessarily metropolitan or suburban) interested in truly religious program of worship, pastoral care, Christian education and expansion. Reply Box C-661, The Living Church, Milwaukee 2, Wis.

RECTOR, 32, of small Parish, ready for new and larger responsibilities. Reply Box M-658, The Living Church, Milwaukee 2, Wis.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

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THE LIVING CHURCH

CHANGES

Higgins; preacher, the Ven. A. R. Parshley. To be vicar of Christ Church, Coventry, and the Church of the Messiah, Foster. Address: Box 13 D, RFD 1, Greene, R. I.

Springfield: Roger Sutcliffe Marxsen was ordained deacon on September 21st by Bishop Clough of Springfield at St. Matthew's Church, Bloomington, Ill. Presenter, the Ven. E. M. Ringland; preacher, the Rev. F. H. Bowman. To be assistant of St. Matthew's Church.

West Missouri: Conley J. Scott was ordained deacon on October 2d by Bishop Welles of West Missouri at St. Luke's Church, Excelsior Springs, Mo. Presenter, Dean C. W. Sprouse; preacher, the Bishop. To be in charge of All Saints', Kansas City, Mo., and St. Paul's, Lee's Summit. Address: 1512 Ewing Ave., Kansas City, Mo.

Depositions

F. Warren Morris, presbyter, was deposed on October 25th by Bishop Van Dyck of Vermont, acting in accordance with the provisions of Canon 60.

Degrees Conferred

The Rev. John O. Patterson, headmaster and rector of Kent School, Kent, Conn., recently received the degree of doctor of divinity from Seabury-Western Theological Seminary.

Deaconess

Deaconess Heath Dudley has left St. Jude's Chapel, Branchville, N. J., because of ill health, and may be addressed at St. Elizabeth's House, Maryhill, Mount Sinai, L. I., N. Y.

Lay Workers

Dr. Edward L. Hawthorne has been appointed executive director of St. Barnabas' House, New York. Dr. Hawthorne formerly did case work at the psychiatric clinic of Children's Village, Dobbs Ferry, N. Y. St. Barnabas' House cares for 600 children every year.

Mrs. Eloise L. McKinsey, formerly rural worker of St. Michael and All Angels' Mission, Grand

Junction, Mich., is now director of religious education at St. Stephen's Church, Goldsboro, N. C. Address: Box 935.

Mr. Winfield D. Smith, lay reader and candidate for Holy Orders, is in charge of St. James' Church, Black Mountain, N. C., and ministers to patients at the veterans' hospitals and the North Carolina tuberculosis hospital located near Black Mountain. Mr. Smith has completed two years of seminary work and is finishing his studies under examining chaplains of the diocese of Western North Carolina.

Mr. George A. Detor, lay reader of All Saints' Church, Syracuse, N. Y., is now a student at Seabury-Western Theological Seminary.

Corrections

The Rev. Frederick Lang has not yet left the Church of Our Saviour, Milton, Mass., as reported in this column, but he is leaving November 30th, in order to devote the next two months to the completion of his doctoral thesis at Harvard University, before undertaking any new charge.



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.



SAN FRANCISCO, CALIF.

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

ST. FRANCIS' San 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 Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; 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

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c
Sun 8, 9, 11; Daily HC, Hours Posted

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. Altridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

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, 11 MP, 1st Sun HC 11

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

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
Sun 8, 9:30, 11

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. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10.
The Church is open daily for prayer.

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 Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

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 Tober, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9-15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

NEW YORK CITY

ST. THOMAS' Rev. Roelf H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 15 HC; Daily: 8:30 HC; Thurs 11 HC; HD 12:10 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; V 4

TRINITY Rev. Bernard C. Newman, v
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 Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening, Weekday, Special services as announced

PHILADELPHIA, PA.

St. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Pelge, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & HD 9:30, EP 5:30; C Sat 12 to 1 & 4 to 5

NEWPORT, R. I.

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

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 St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

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