

# The Living Church

June 28, 1953

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### Visiting Bishop

A FRIEND of mine has let me see some numbers of THE LIVING CHURCH, in which a number of notices of my adventures have appeared, together with photographs of myself.

I write to thank you for thus remembering me, and giving news of me, through your columns, to my very many friends in the States. I realize how greatly I was sustained through the nearly three years of captivity by the prayers of the Church in America. I have been pressed by many to return to my diocese in October through the States, but feel that I must get back to Korea as soon as possible. However, an invitation to attend the Anglican Church Congress in the summer of next year seems to offer an opportunity of a short visit to friends in the States for that occasion, and I hope I shall be able to do so.

✠ A. CECIL COOPER,  
Bishop in Korea.

Landcroft, Cuckfield, Sussex, Eng.

### Growth of the Church

I HAVE been reading with a great deal of interest recent letters published in THE LIVING CHURCH dealing with the failure of the Episcopal Church to keep pace with the growth of other denominations and the apparent lack of appeal of this Church to the American people. I submit that our Church has a tremendous appeal but that we fail to "advertise" and "sell" our Church. The truth is that there are relatively few Americans that have ever been "exposed" to the Episcopal Church.

Other writers have remarked on the failure of our Church to bring itself to the attention of the public. A good example, already cited, is that of the article on the boy choir of the Cathedral of St. John the Divine which recently appeared in *Collier's*. This article, and many similar articles, could have been turned into an excellent piece of propaganda for our Church. The article failed, however, to forcibly inform the reader that this was the work of the Episcopal Church. In fact, I am convinced the casual reader ascribed it to the Roman Catholic Church simply because the uninformed public does not know that the Catholic Church exists except in the Roman form. We need to identify and sell our Church before we can hope to win converts to it.

Being a recent convert to the Episcopal Communion, I feel that I am qualified to comment on the appeal of our great Church since I have the perspective of one not reared in its traditions. It is my opinion that the Episcopal Church has a powerful appeal because it appeals to the eye as well as the ear. You see and feel something in an Episcopal Church that you don't in most of the churches in the evangelical tradition. Your eye and mind are drawn irresistibly to the altar adorned with the greatest symbol of Christianity, the cross of our Lord, which dominates the entire edifice. Not so with the "plain" churches. Instead you have the feeling of sitting in a classroom or a lecture hall

The Living Church

dominated by a pulpit instead of the cross.

There appears to be a lack of appreciation on the part of Episcopalians of the great appeal of their Church. Apparently, they feel that the majority of the people will not accept religion in the Catholic tradition. I don't believe this is true, even though we constantly hear the well-worn phrase (even, I gather, in our own communion), "I don't like liturgy and ceremony." The same individuals who make this statement will join a lodge and embrace as formal a ceremony as the highest Episcopal service without a word of protest, simply because they have been conditioned to reject it in their religious life and accept it in their secular life.

I believe we need to become more publicity minded on a national, diocese, and parish level and seek every opportunity through the press, radio, television, and individual contact to inform the public concerning our Church. We should seek to educate them with respect to our Church's traditions, its catholicity, apostolic ministry, liturgy, and ceremony.

I am convinced that a long-term program of selling our Church, coupled with active aggressive evangelism, fully exploiting the priceless treasures of our Church, would produce tremendous results.

I have been a reader of THE LIVING CHURCH for several years and it is my favorite publication of any type. Since I am new in the Episcopal Church, it is a continuous extension to the confirmation instruction I received and is helping me to become a better-informed Churchman. I particularly enjoy Letters and Tuning In and hope they will always remain a part of THE LIVING CHURCH.

(Lt. Col.) ELLIS D. BLAKE.

Ft. Sam Houston, Tex.

**By What Authority?**

IN your editorial in the May 31st issue of THE LIVING CHURCH, entitled "The Holy Trinity," you state that there is a festival on the Thursday after Trinity Sunday, "Corpus Christi," which is optional for Anglicanism.

When and by what authority was this festival established? And when and by what authority was it made optional in the Anglican Church and in the Episcopal Church? I have not been able to find any reference to it in the Book of Common Prayer.

CLARENCE C. BRINTON

Philadelphia, Pa.

**Editor's Comment:**

The Prayer Book provides (p. vii) that the ecclesiastical authority (i.e., the Bishop) may appoint special days and prescribe the forms for observing them. By a strict interpretation of this rubric, the only option possible would be that of the bishop. In practice, however, bishops usually allow parishes to exercise considerable local option in undertaking special religious observances.

The first Bishop to order the observance of Corpus Christi was Bishop Robert de Thorete of Liege, whose order was posthumously carried out in 1247. The Roman Church first ob-

served it in 1265, setting forth an office composed by St. Thomas Aquinas. The English Church began to observe the day some time between 1320 and 1325.

The feast was dropped from the Prayer Book at the Reformation, but the Scottish Anglican Prayer Book restores Aquinas' proper collect, epistle, and gospel for use "at a thanksgiving for the institution of Holy Communion," not specifying the day of the observance. A similar observance was provided for in the 1928 revision of the English Prayer Book, adopted by the Church but rejected by the State. Abridgments of Aquinas' Corpus Christi hymns are found in *The Hymnal 1940*, nos. 193, 194, 199, 200, and 209.

In sum: except as may be ordered by local authority, there is no observance, optional or otherwise, of Corpus Christi provided for by authority of the Protestant Episcopal Church in the USA. Nevertheless, the feast is observed in hundreds of parishes by people who do not think that the absence of such regulations forbids them to observe a day in honor of the Blessed Sacrament.

**Not German Subject**

THE family of the Rev. Hugh E. Montgomery, D.D., subject of the article herewith, would appreciate your making a correction of grave importance, for Dr. Montgomery was by no means a German subject, as your article implies [L. C., April 26th], but was born in Leipzig at the American Consulate. His father, Col. James E. Montgomery, was American Consul at that time.

(Rev.) JOHN S. PARK,

Vicar, St. Andrew's-by-the-Sea, San Diego, Calif.

**THE LIVING CHURCH RELIEF FUND**

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

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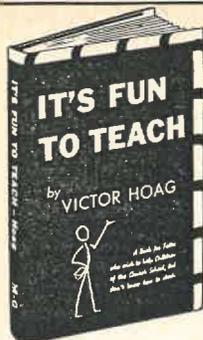
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## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Editor

### Throughout the Ages

**W**HAT is believed to be the largest one-volume Church history in existence — a *History of Christianity*, by Kenneth Scott Latourette — has just been published. Only slightly smaller than the *American College Dictionary*, it consists of xxvii + 1516 pages and 20 pages of maps (Harpers. \$9.50).

Publication of this book coincides with Dr. Latourette's retirement as Sterling Professor of Missions and Oriental History at Yale — a position he has held since 1921 — and fittingly climaxes the career of an author of nearly thirty works, including the now famous seven-volume *History of the Expansion of Christianity*.



DR. LATOURETTE  
*Climax to a career.*

**M**ASSEY H. SHEPHERD'S graphic description of the Eucharist at five periods in history (second to 20th centuries) first came out, paper-bound, in 1947, under the title, *At All Times And In All Places*. This editor, then a parish priest, gave a copy to a vestryman and later learned that the man's Universalist mother-in-law was reading it.

The booklet is now available as a book, with fascinating halftone illustrations (that are explained), a bibliography, and an additional chapter (IV). This last describes an Easter Communion service of the year 1665 attended by a young Englishman on a visit home to take his family back with him to the colonies. The man's reaction to the "new" 1662 Prayer Book and the striking relevance of the Easter propers both to the Restoration and to life "in the plantations" are skillfully and touchingly brought out (Seabury Press. Pp. viii, 85. \$1.50).

### Books Received

**THE BIBLICAL FAITH AND CHRISTIAN FREEDOM.** By Edwin Lewis. Harpers. Pp. 224. \$3.50.

**SPIRITUAL AUTHORITY IN THE CHURCH OF ENGLAND.** An Enquiry. By Edward Charles Rich. Longmans. Pp. xxiv, 218. \$4.50.

**REAL LIFE IS MEETING.** By J. H. Oldham. Seabury Press. Pp. vi, 80. Paper, \$1.50.

**RELIGION AS SALVATION.** By Harris Franklin Rall. Abingdon-Cokesbury. Pp. 254. \$3.

**EFFECTIVE EVANGELISM: The Greatest Work in the World.** By George E. Sweazey. Harpers. Pp. 284. \$3.50.

**GOD HIDDEN AND REVEALED.** The interpretation of Luther's *deus absconditus*

and its significance for religious thought. By John Dillenberger. Muhlenberg Press. Pp. xxiv, 193. \$2.50.

**TWO VITAL QUESTIONS: Why Pray? and After Death — What?** By William P. Witsell. Boston: Christopher Publishing House. Pp. 172. \$2.50. [Author is rector emeritus, Christ Church, Little Rock, Ark.]

**FOR THE SAKE OF HEAVEN.** By Martin Buber. Translated by Ludwig Lewi-sohn. Harpers. Pp. xvi, 316. \$3.

**MUSIC IN CHRISTIAN EDUCATION.** Through Study and Practice. By Edith Lovell Thomas. Abingdon-Cokesbury. Pp. 160. \$2.

**THE SAGE AND THE OLIVE.** By Florence Whitfield Barton. Muhlenberg Press. Pp. vi, 266. \$3.75. ["The Story of Robert Estienne, Printer, and Heretic."]

**KIERKEGAARD AND THE BIBLE: AN INDEX.** By Paul S. Minear and Paul S. Morimoto. Princeton Theological Seminary. Pp. 34. Paper, 75 cents.

Recent Seabury Press publications include *A Parish Workshop in Christian Education* (94-pp. "guide to assist parishes and missions in program planning from the standpoint of Christian Education," edited by Donald W. Crawford, illustrated by William Sharp — paper, \$1.50), *Action Through the Christian Year* (51-pp. "two week vacation Church school unit for children nine through twelve years," by Gladys Quist, illustrated by William Sharp — paper, 65 cents), and eight more sermons by Dr. John Heuss, rector of Trinity Church, New York — *The Virgin Birth of Jesus Christ, What Does God Do About Evil? What About Revelation? Making Lent Count for Spiritual Growth, What About Creation? What About the Trinity? What About Christ? and What About the Church?* (each 35 cents; 4 for \$1.25; 8 for \$2.25; 10 for \$2.50; 100 for \$21.)

# The Living Church

Established 1878

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

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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## Things to Come

JUNE 1953						
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### June

- 28. 4th Sunday after Trinity.
- 29. St. Peter.
- 29. Delaware election of a coadjutor.

### July

- 4. Independence Day.
- 5. 5th Sunday after Trinity.
- 12. 6th Sunday after Trinity.
- 19. 7th Sunday after Trinity.
- 25. St. James.
- 26. 8th Sunday after Trinity.

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.

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# SORTS AND CONDITIONS

MOST of the necessities of life are taken for granted. For some 17 years, THE LIVING CHURCH and its readers have been taking the Fowle Printing Company for granted, as its compositors, pressmen, bindery workers, and mailers smoothly and efficiently executed the complex operations that get the magazine out each week.

BUT, as the fortunes of business go, disaster struck the Fowle Printing Company early in June and after a series of conferences with creditors, customers, and employee representatives, no workable plan of continuing operation emerged. There was no money available to pay wages (including back wages) or suppliers.

AT THIS POINT, you, the reader, stepped into the picture, as the ultimate source of the amazing momentum that has brought THE LIVING CHURCH out with the regularity of the stars for 75 years. On the afternoon of June 9th, the only machine in operation in the plant was one large printing press turning out LIVING CHURCH sheets because the pressmen couldn't walk away from a Church job. Before it was time for the night shift to go on, union representatives, individual workers, the chairman of the creditors' committee, the head of the company, and the loan company holding the mortgage had agreed on an arrangement whereby the Church Literature Foundation could use the printer's equipment and pay the men and women direct for their work.

THAT NIGHT the presses rolled as usual. The next day, a bindery crew was on hand to complete the mailing, with the union representative standing in the midst to see that your magazine, and your magazine only, was put out. And a spot check informs us that the magazine was delivered on time virtually everywhere with the sizzling story of what happened at Sewanee the preceding weekend, an illustrated report of the coronation, and the election and acceptance of the Rev. Charles J. Kinsolving as Coadjutor of New Mexico and Southwest Texas.

EVERYBODY came through with flying colors in the pinch, forgetting all other considerations to assure that no link would be broken in the chain of communication from skilled observers of Church affairs all over the world to you. New printing arrangements were promptly made for the following week's issue, and again no technicality or personal consideration was allowed to stand in the way.

IT IS STILL too early to predict what the future holds for our printers of 17 years, or to state what regular arrangements will be made for printing the magazine. But whatever else happens, the readers can be assured that THE LIVING CHURCH will come out every week with the latest information on what the Church is thinking and doing.

ONE THING MORE, we can safely predict. Our printing bills will not be

any smaller. And the ultimate solution of this problem is to provide the magazine with a sufficiently strong financial base to build circulation and advertising more speedily.

THIS is the purpose of our LIVING CHURCH Development Fund. Our current circulation is some 1600 over last year, an increase of about 10%. The curve is upward, but it must go up faster to overcome the difference between income and outgo. There is no problem we cannot solve if those who are interested in a strong, effective Church magazine will provide us with the means of growth.

FIFTY THOUSAND DOLLARS ought to be invested in THE LIVING CHURCH this year, and every year for the next five years. Since the Church Literature Foundation is a non-profit corporation, we cannot sell stock on which dividends are paid. The dividends from these contributions will be a better-informed body of laymen, a religious magazine in more homes, increased devotion to God and His Church. But what better dividends can a Churchman ask?

YOUR COLUMNIST is thinking some sober thoughts as he watches the corporation headed by his good friend and fellow-Churchman go through the wringer, with attendant anxiety and possible loss to many other good friends and loyal co-workers of many years' standing. Lack of operating capital, insufficient funds, seems like an inhuman reason for wrenching around so many lives. Yet no better common measure has been devised for evaluating the relative worth of human enterprises. "Where your treasure is, there will your heart be also," said Christ. And if you and I and all the other customers have been undervaluing the work these men and women have been doing, perhaps the inhumanity lies at our doorstep rather than at that of the creditors.

THE LIVING CHURCH also is daily involved in the process of being evaluated by the men and women of the Church. It, too, can only be as good as its financial resources permit, can only last as long as its operating capital holds out. The Church lives by faith, and Church enterprises also live by faith. But faith is a two-way street. Not only those of us who are in the office but those who support us from afar must have the effective kind of faith that commits treasure as well as hearts if our job of maintaining the Church's lines of communication is to be done.

WE ARE NOT gloomy about the prospects of THE LIVING CHURCH. Watching the magazine ride through its printing crisis without losing a moment's headway is further proof, if proof were needed, that it has a powerful and rugged constitution that will carry it through all storms. It would be presumptuous to claim that we are necessary to God, but we have enough sense of destiny to state, unashamedly that by the grace of God THE LIVING CHURCH is what it is.

Peter Day.

## NEWS FRONTS

**Hot Weather Tip**

A parish leaflet edited by St. Peter's Church, Tollville, Ark., contained a sensible note for rural parish life in a hot climate. The suggestion read:

"Men and boys are advised that it is entirely proper, especially during hot weather, to attend church services coatless and in sport shirts. Farmers in the fields, if near the church, are urged to attend for the hour in work clothes, then return to work after the worship hour. Give God one hour!"

**Two Bishops to Retire**

Bishop Dandridge of Tennessee and Bishop Phillips of Southwestern Virginia have both recently sent notice to the Presiding Bishop of their retirement by reason of reaching the canonical retirement age of 72. Bishop Dandridge asks that his retirement be effective on September 20, 1953, and Bishop Phillips on March 24, 1954.

**Bishop Larned Completes Duties**

Bishop Larned, retiring bishop in charge of the Episcopal churches in Europe, sailed on June 4th for the United States. Official date of his retirement is July 1st.

Before he left Europe, the Bishop made a month's tour of Germany, confirming, preaching, visiting with chaplains, and conferring with military leaders.

**Psalms at Sing Sing**

The Jewish chaplain at Sing Sing Prison, Ossining, N. Y., Rabbi Irving Koslowe, recited the 23d Psalm as he walked with Julius Rosenberg toward the electric chair on June 19th. A few minutes after the death of Mr. Rosenberg, his wife, Ethel, died in the same chair. Before her death Rabbi Koslowe recited the 15th and 31st Psalms.

Many leading Jews and Christians, including some Anglicans, had asked for clemency for the two convicted atom spies.

**Two Consecrations**

The Presiding Bishop has taken order for the consecration of two bishops. The Rev. Dudley Barr McNeil will be consecrated bishop of Western Michigan on July 25th. The Rev. George Mosley



DEACONESS JOHNSON  
*In charge of new house.*

Murray was scheduled to be consecrated suffragan of Alabama on June 24th.

The Presiding Bishop will consecrate Bishop-elect McNeil. Co-consecrators will be the Bishops of Western Michigan and Colorado.

Listed for the Alabama consecration: consecrator, the Bishop of Alabama; co-consecrators, the Bishops of Kentucky and Atlanta.

**Book Burning**

In a news conference on June 17th President Eisenhower amplified his views on book burning [see page 7]. He explained:

He does not endorse books that advocate the violent overthrow of the United States government, and favors the destruction of any such books that might be in State Department libraries overseas, with the opinion that retention of such books puts the government in the position of being a party to its own self-destruction. But he defends the retention of merely controversial books in American libraries at home or overseas.

He does defend free access to knowledge.

He opposes using any Communist book to teach students revolution against the U.S. government.

He defends the reading of basic Communist doctrine as written by Karl Marx and Joseph Stalin as a means of maintaining awareness of the world crisis and Soviet plans.

He will ask John Foster Dulles, secretary of State, for an explanation of

State Department libraries overseas, reported to have included merely controversial books as well as those written by Communist authors.

## EPISCOPATE

**Bishop Washburn Ordered to Bed**

Bishop Washburn of Newark was ordered to bed for several days by his physician on June 14th. He sent a message of regret that he was unable to attend the special service on June 15th in thanksgiving for the episcopate of retiring Suffragan Bishop Ludlow [see page 12].

## DEACONESSSES

**Center to Open in Fall**

The Central House For Deaconesses will open in late September or October at the Bishop McLaren Foundation, Sycamore, Ill.

This property, formerly a school, has been used as a diocesan retreat and conference center.

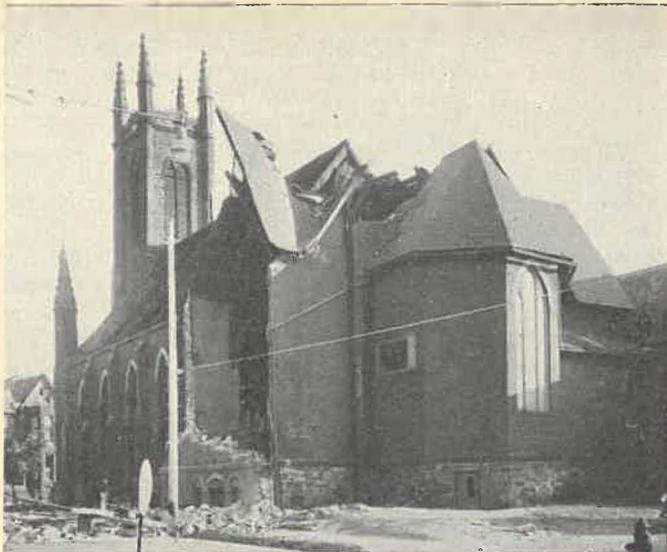
Deaconess Ruth Johnson, executive secretary of the National Conference of Deaconesses, will be in charge of the House, which will be used as a center for the Order, for rest and fellowship, and for furtherance of the work and welfare of the deaconess order. The House will also be used for final or supplemental training of Deaconess candidates before they are set apart. Such candidates must have completed basic academic requirements of the Canons elsewhere at various schools, or directly under a chaplain appointed by their own bishop. The period of such preparation given at the Central House will vary from a few weeks to several months, depending upon individual need.

The duty of a deaconess, as set forth by Canon, is "to assist in the work of parish, mission or institution" under direction of the priest in charge or the bishop.

The Rev. Dr. Royden K. Yerkes, chaplain of the McLaren Foundation, will serve as warden and director of studies, and spiritual counsel. Clinical field trips to institutions, social agencies, parish church schools, and parochial schools will be on the agenda.

The trustees of the Central House for Deaconesses are:

The Bishop of Chicago, chairman; the Bishop of New York, 1st vice-president;



*Ray Majestic, Cleveland Plain Dealer*  
**ST. JOHN'S CHURCH, CLEVELAND, OHIO**  
*"Persecuted . . ."*



**ST. MICHAEL'S CHURCH, WORCESTER, MASS.**  
*. . . but not forsaken . . ."*

the Bishop of Pittsburgh, 2d vice-president; the Very Rev. Alden Drew Kelly; the Rev. Canon Charles L. Martin; deaconess Ruth Johnson; Deaconess Edna M. Sargent; Mrs. Rollin T. Chamberlin; and the chancellor of the diocese of Chicago.

## URBAN WORK

### Members of New Division

As a final step in the establishment of its new Division of Urban-Industrial Church Work, the National Council has elected 12 members to the Division, and these men will plan its program and its policy. An effort has been made to choose persons who have a first-hand knowledge of the problems of Church work in urban and industrial areas, and who in their own background reflect the varied forces which shape urban life today.

Chairman of the Division is Franklin E. Parker, Jr., New York lawyer, and member of the National Council.

Besides Mr. Parker, other members are:

Edward L. Cushman, director of the Institute of Industrial Relations of Wayne University, and a nationally known labor arbitrator.

Ellis Van Riper, vice president of the Transport Workers Union, and treasurer of TWU Local No. 100 in New York.

The two bishops in the Division are Bishop Street, suffragan of Chicago, and Bishop Warnecke, coadjutor of Bethlehem.

Other clergy: The Rev. Messrs. J. W. Nicholson, Ph.D., rector of All Saints' Church, St. Louis, Mo., author of *The Negro's Church*; Richard J. Hardman, rector of St. Stephen's Church, McKeesport, Penn., and president of the Society for the Promotion of the Industrial Mis-

sion of the diocese of Pittsburgh; Howard P. Kellett, executive secretary, department of social service, diocese of Massachusetts; C. Kilmer Myers, vicar of St. Augustine's Chapel, Trinity Parish, N. Y., whose work in Jersey City and now in New York's lower East Side has won him recognition throughout the Church (he is president of the Urban Mission Priests); Paul Moore, Jr., rector of Grace Church, Erie and Second Streets, Jersey City, N. J.; George H. Easter, rector of St. John's Church, Buffalo, N. Y.; G. Clarence Lund, rector of the Church of Our Saviour, Akron, Ohio, who has been active in organizing the Ohio Urban Fellowship.

## DISASTERS

### After the Storm

The two Episcopal churches smashed by recent tornadoes are faced with the long, hard job of salvaging and rebuilding. St. Michael's on-the-Heights, Worcester, Mass., and St. John's, Cleveland, Ohio [L. C., June 21st], suffered violent damage in the June 8th and 9th storms.

A number of the communicants of St. Michael's were injured and one young girl was killed. Homes of 75 of the 300 families in the parish were demolished. The church itself lost its roof and the east wall blew in and destroyed the altar. The new two-story parish house lost its upper half completely, and the parish hall below must be completely rebuilt. The sexton's three-story home was left tilting dangerously forward, having been swept off its foundation. The rector, the Rev. Robert H. Throop, joined relief work immediately.

Although St. Michael's was covered

by insurance, Bishop Nash of Massachusetts asked for gifts to augment the discretionary fund of Bishop Lawrence in whose diocese, Western Massachusetts, the disaster hit.

St. John's, Cleveland, lost a large part of its roof and a wall of the east transept collapsed. The vicar, the Rev. Howard A. L. Grindon, says damage amounted to about \$100,000.

Fr. Throop, in his sermon on the Sunday after the disaster, quoted from II Corinthians 4:8-9 (RSV):

"We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down but not destroyed. . . ."

## PUBLIC AFFAIRS

### President Denounces Book Burners

Book burners and thought control were denounced by President Eisenhower in his address at the recent Dartmouth College commencement.

The designation "book burner" has recently been aimed at Senator Joseph R. McCarthy (R., Wis.) who has been pushing a drive to remove from State Department libraries books of authors who have been accused, not always with proof, of being Communists or fellow-travelers.

Dr. Paul Anderson, senior secretary in Europe for the International Committee of the YMCA, and associate editor of *THE LIVING CHURCH*, is one of the authors whose books were recently ordered removed from libraries sponsored by the U. S. State Department in Germany [L. C., June 21st]. The reasons given for removing the books,

**TUNING IN:** ¶Chancellor of a diocese is the legal advisor of the bishop. He must be learned not only in the civil law but in the canons ("standards," "rules," "laws") of the Church. ¶National Council of the Episcopal Church consists of six De-

partments: Overseas, Home, Christian Education, Christian Social Relations, Promotion, Finance. Most of these are subdivided into Divisions. Division of Urban-Industrial Church Work is in Social Relations Department.

however, do not apply to Dr. Anderson. President Eisenhower told the 593 Dartmouth graduates and audience of 10,000:

"Don't join the book burners. Don't think you are going to conceal faults by concealing evidence that they ever existed. Don't be afraid to go in your library and read every book as long as any document does not offend our own ideas of decency. That should be the only censorship."

## ORTHODOX

### Very Rev. Basil Efthimiou Dies

The Very Rev. Basil Efthimiou, dean of the Greek Orthodox Cathedral of the Holy Trinity, New York, since 1942, died June 13th, of a cerebral hemorrhage. He was 69.

He was born in Smyrna, Asia Minor, and studied philosophy and theology at the Theological Seminary of the Ecumenical Patriarchate in Istanbul. Later, he went to Paris for graduate studies at the Ecole des Sciences Politiques, from which he received a degree in law. In 1931, he came to the United States and was ordained to the priesthood. After a brief period at churches in New York and Massachusetts he was appointed rector of the Greek Orthodox Cathedral in Boston, where he remained until summoned to his final post.

Dean Efthimiou was a member of the Council of the Greek Orthodox Archdiocese of North and South America; a director of the Greek Orthodox Theological Institute, Brookline, Mass., and of the Academy of St. Basil, Garrison, N. Y.

He is survived by his wife,† Helen, and two sons.

## UNION PLANS

### Unitarians and Universalists

A "federal union" of the American Unitarian Association and the Universalist Church of America has been accepted on a preliminary basis by a majority of the accredited churches which will participate. The union will involve only the divisions of publications, public relations, and education.

## MUSIC

### Evergreen Conference

At Evergreen, Colo., this summer, the long School of Church Music will run from July 27th to August 14th.

This year's conference faculty includes two members of the joint commission on church music.

**TUNING IN:** †A Greek Orthodox priest either has a wife (unless he be a widower) or is a monk. Before ordination he must choose whether he will enter the ranks of the secular (parochial) or monastic clergy. If he chooses the former he

## BRAZIL

### On a Main Street

On one of Rio de Janeiro's main streets an important event in the life of the Brazilian Church took place on Trinity Sunday. Bishop Melcher, of Central Brazil, in the presence of a large congregation, laid the corner stone of a new building for his district's largest parish, the Church of the Redeemer† (285 communicants). The day was also the 45th anniversary of the parish.

Under the leadership of the Ven. Nemésio de Almeida, former rector, and

new buildings were made possible by the sale of a former baronial mansion in the heart of Tokyo which had been bought with money appropriated by the Woman's Auxiliary of the Episcopal Church in 1949 and which had housed the seminary following the end of the war.

Previous to World War II the seminary occupied buildings erected by funds given by the Pan-Anglican Congress over 40 years ago. These buildings were destroyed during the war so that temporary facilities had to be utilized until the work on the present buildings could be completed.



CENTRAL THEOLOGICAL COLLEGE, TOKYO\*  
A baronial mansion was sold.

the present incumbent, the Rev. Plinio L. Simões, the parish raised \$10,000 toward a new building. A gift from the National Council and a loan made it possible to start construction. The new church will seat 300.

## JAPAN

### New Seminary Buildings

With the youngest brother of the Emperor, the Prince of Mikasa, the Princess of Mikasa, and other civic and ecclesiastical dignitaries in attendance, the new buildings of the Central Theological College in Tokyo were dedicated recently by Presiding Bishop Yashiro of the Holy Catholic Church in Japan. The Bishop is chairman of the board of trustees of the seminary.

Almost two years of intense planning and building preceded the completion of the buildings which now give the seminary spacious and adequate quarters for its work.

Built without incurring any debt, the

## EUROPE

### American Churches

The American Express Company says this summer will see the biggest tourist invasion of Europe since the war. The American Episcopal churches abroad are ready and eager to welcome all Churchmen and visitors from the States and to serve them in any way, according to the Very Rev. Sturgis Lee Riddle, dean of the American Pro-Cathedral in Paris. Here is a list of the churches and their addresses:

Nice, France: Church of the Holy Spirit, 21 Avenue Victor Hugo.

Geneva, Switzerland: Emmanuel Church, 4 rue Dr. Alfred Vincent.

Rome, Italy: St. Paul's Church, Via Nazionale and Via Napoli.

Florence, Italy: St. James' Church, Via Bernard Rucellai.

Paris, France: American Pro-Cathedral of the Holy Trinity, 23 Avenue George V.

\*During dedication service procession moves from main building to chapel.

must marry before he is ordained. Bishops are invariably drawn from the monastic clergy, hence are unmarried and must remain so. †Titles of our Lord other than Redeemer used for churches include Christ, Mediator, Saviour, Messiah.

# The Battle for

# *the Church's Colleges*

The story of one bishop and five college presidents who, 30 years ago, fought to save the five remaining colleges of the Episcopal Church, now reduced to four . . . .

By the Rev. Canon Bernard Iddings Bell

Episcopal Church Representative, University of Chicago



DR. BELL  
*"A dish with a dash."*

FOR 30 years I have concerned myself with the relationship of religion and education, chiefly on the college level. The first 15 of these years were spent in a serious attempt to persuade the Episcopal Church to maintain its own few colleges as both intellectually respectable and committed to a Christian way of looking at the universe and at man within it.

There were at the end of World War I only five such colleges left in America out of a great many which from time to time had been founded by the Episcopal Church. The rest had either died of malnutrition or, under financial pressure, had surrendered their definite Christian orientation. The five, all in grave financial difficulties, with meager enrollments, discouraged, were: Trinity at Hartford, Conn., Kenyon at Gambier, Ohio, Hobart at Geneva, N. Y., St. Stephen's at Annadale-on-Hudson, N. Y., and the University of the South at Sewanee, Tenn. It seemed almost certain that they, too, were doomed to succumb, as the others had done, and this before long.\*

There was one man in the Church, a powerful one, who was determined that this must not be, Bishop Charles H. Brent, who in 1918 came from a noble

tenure as Bishop of the Philippine Islands, and later as Head Chaplain of the U. S. Armed Forces during the conflict just ended, to be Bishop of Western New York. He had two central determinations. The first has since eventuated in the World Council of Churches. The second was to heal what he knew was a deadly breach in America between secular education and the Christian religion. A natural approach to this latter problem, he felt, was to try to save the five Church colleges, one of which was in his own diocese. He was the titular Chancellor of Hobart.

Bishop Brent got the Church colleges together through their presidents. Two of these, Remsen Ogilby at Trinity and Murray Bartlett at Hobart, had been with him in the Philippines. He had come to know me, Bell of St. Stephen's, through work done at Great Lakes Naval Training Station. Benjamin Finney at Sewanee had never met Brent before but was captivated. He was a layman, non-academic, who saved Sewanee from imminent bankruptcy; Brent helped him to become more than that, a real force in education. William Peirce had been at Kenyon for years, his vitality slowly sapped by churchly non-support, ready to call it a day and give up.

Brent proposed to these men a continuous joint effort to make plain to Episcopalians the true significance of definitely Christian Church colleges

and to arouse support of them in the shape of understanding, enthusiasm, money, and students. The Bishop said he would be honored to be chief spokesman of such a group provided they and the colleges over which they presided would take Christian education seriously. We agreed and went to work with vigor and joy.

## A GOOD START

We decided to use as our first approach the newly created National Council and its proposed all-inclusive budget and every-member canvass. All askings for National Church purposes, as the 1919 General Convention had directed, were to be included in one big program, for missions, for social projects, for education. "This last," said Brent, "is where we come in." On this basis we spoke, wrote, sought to persuade — Brent most of all. By the 1922 General Convention, the National Council had put into its budget a starting appropriation of \$10,000 a year for each of the five colleges, to be used toward running expenses. This \$50,000 equalled at five per cent the interest on

\*A sixth, St. Augustine's at Raleigh, N. C., administered by the American Church Institute for Negroes, was in those days neither reputably rated, nor a college in any proper sense of the word. Things are better there now.

a million dollars of endowment. The colleges began to breathe more freely and hopefully. It was, of course, very little money after all. *Each* of them needed a million dollars of endowment, and more. "But it is a good start," said Brent.

The good start soon came to nothing. The new united budget of the Church had hard sledding and the easiest thing to give up seemed to be support of the colleges. Who among the Church's leaders really cared about them? Few except Brent and his five fighting presidents. In the budget drawn up for the General Convention of 1925 the appropriation for the Church colleges as a group was reduced from \$50,000 to \$30,000. Even that would have been cancelled but for Brent's impassioned insistence. By 1928 the fight was over. Not one cent was then included in the National Church's budget, nor has been during the quarter-century since; nor in any other way has the National Church interested itself in support of Church colleges.

I saw Bishop Brent for the last time at a spa where he was resting, just before he sailed for that ecumenical journey in 1929 on which he died. The interview was at his invitation.

It was perhaps to be expected, he said, that our effort to rouse the Church to support its colleges should so dismally have failed. He would like to keep at it, but he was no longer well enough. He knew that he was an invalid and had not long to live. The Episcopal Church was too conformist to the current educational patterns to understand what Christian colleges properly were, or how necessary for both the welfare of the Church and of America. Then he outlined, recapitulating many former talks, what a Church college is meant to be.

#### TO KNOW AND RESPECT

A Church college, he said, is a college in which there is no dodging of facts, no coloring of science, but also and even more one in which *Christ's revelation* about the meaning of the universe and about the nature and destiny of man is assumed in all the teaching, in the administration, in the life of the place. The true Church college will see to it that its students come to know and respect what are Christian theology, Christian worship, Christian good manners, Christian philosophy, the Christian concept of society, Christian politics. It will be a college in which scholars are both unafraid of the crowd and without conceit; a college which helps its students to realize man's sin and man's only possible redemption from it, namely by the love of God as He is revealed in Christ aided by the lives of those who are willing to love — and to be punished for it by a sinful world. The students cannot come to respect these central convictions unless first; last, and all the time their professors gladly assent to them;

*anything less than this is not Christian higher education.* But the Episcopal Church does not see that secular education with a dash of perfunctory religion will produce only more secularists, essentially of the world, worldly.

This talk with the Bishop is vivid in my mind after a quarter-century of busy and largely disillusioning adventure in and for the Church. Though I took no notes that day, I hope, I think, that I have accurately reported what Brent said. He then blessed me and I went away, never to see him again. It is from such an orientation that I look today at the tragic situation of Episcopal Church colleges.

#### NO REAL SCRUTINY

We should, I am quite sure, respect the efforts made to found new Episcopal colleges, ill-equipped for survival though these almost invariably turn out to be. Their founders are trying to make centers of higher study which will fit in with Bishop Brent's wise desires and hopes. But more is properly required of their proponents than good intentions.

It is amusing to see how readily bishop after bishop, when offered a defunct or moribund college "free of all charge," will take it over with no real scrutiny of its equipment or examination of the reason why it failed under a former ownership. I recall one instance where, too late, I was asked to survey such a newly acquired college. Its library was a joke. Its laboratories were preposterous. All its buildings were in disrepair. It had no endowment. It had no academic rating from responsible authorities. Its degrees were more than suspect. To have taken it over reputedly would have cost at least \$500,000 for immediate expenditure, and to keep it going would require an income, over and above fees, of \$100,000 a year. Yet two neighboring bishops had accepted it only a year before with no ready money at all. It is closed down now. This sort of thing happens again and again, to the discredit of Episcopal Church colleges generally.† The sponsors have meant well; they have recognized a basic need in higher education and have tried their best to supply it; but today a college must be more than Mark Hopkins and a student and a log.

With interest and general approval I have read the article in *THE LIVING CHURCH* by Thomas Barrett, sometime head of the College Work Division of

†Some other Christian bodies are more prudent than we. For instance, Missouri Synod Lutherans have in the last decade built an extraordinary college at Valparaiso, Indiana. They had assurance of \$100,000 a year to start with. They have today \$650,000 a year, and an enlarged effort in 1954-55 will almost certainly insure them \$1,000,000 a year. That same Synod is about to start another college in the Middle West, for four hundred men. The initial expense will be nearly \$5,000,000. The maintenance cost will be about \$400,000 a year. Lutherans are realists. They know the cost of colleges. So do Roman Catholics. Episcopalians do not.

the National Church and then for a while Chaplain of Kenyon. He says that we should stop creating new fly-by-night Church colleges. With that I agree. He goes on to say that we should, instead, support the present Church colleges. Of this I am not wholly persuaded.

There are not five of these any more, as there were in 1919. St. Stephen's has ceased to exist. It died of monetary inanition in 1933, and its physical property, which had cost Episcopal Church people a million and a half dollars, is now used by a college in which, under a new charter, all Christian controls of persons and policy are completely removed. It is to its credit that it no longer advertises itself as a Church college. But, one is bound to ask, are the other four — Trinity, Hobart, Kenyon, and Sewanee — Church colleges in the sense that Bishop Brent used the words, and therefore entitled to look to the Church for support?

Describing them, with every desire to make out a good case for them, Dr. Barrett has this to say:

"Religion as a study in the whole curriculum does not occupy a very important place. Their chapel requirements seem outdated and the services themselves too conventionally observed. They tend to be apologetic about their religious affiliation and at times unsure of their own purpose as Christian colleges. In the fury of competition for students and faculty they fall into the error of trying to be all things to all men."

To this I may add that they seem to me to have fallen in with the modern American heresy that education and religion are independent entities and that religious education need not be more than an attempt to season the usual secularist dish with an occasional dash of conventional piety, respectably reminiscent. They do not suspect that religion or neglect of religion is and must be the centralizing and determining factor in education.

Are the alleged Church colleges Church colleges in other than a Pickwickian sense? If not, they have no right to ask from Church people as such a support of their attenuated religious premises and programs. Let us wish them well, but let us clearly see, and help them clearly to see, what they are and what they are not.

It may be that some day these colleges will again become real Church colleges. God grant it may be so! Whether they will find it wise to do this is, however, dubious. Very few of the Episcopalians to whom they will then be appealing know or care enough about the conflict between the wisdom of Christ and the wisdom of the world to understand them if they choose the former. And it is hard to see one's college die. I know from experience how heart-breaking it is.

## The Church's Scholars

**W**HY can't the Episcopal Church get along with its scholars? Or, to put the question more broadly, why can't it hold more of them to teaching and research as a lifetime career?

Recently the resignation of seven theological professors of the University of the South took effect. Somewhat earlier another member of the same staff, though joining with the seven in their protest against the University's refusal about a year ago to admit Negroes to the theological department, resigned to take a teaching position at the University of Chicago.

Of the seven whose resignations became effective earlier this month, three will serve on the faculties of other seminaries of the Church in this country; one will minister to Episcopal Church students at a leading university; one will be the only American on the staff of St. Augustine's College, Canterbury, England; one will enter the parish ministry; and one has not yet announced his plans [L. C., June 14th].\*

Actually this is a pretty good salvage of theological learning. Three of the men will be secured to other seminaries of the Church, and only one is definitely going into non-academic work. It is fortunate that this is so, for it might not have worked out as happily. In the depression it almost certainly would not have.

In addition to the Sewanee professors, one brilliant member of another seminary faculty was asked to resign about the same time, and, so far as we know, is now in the parish ministry. Not only so, but at least two of the Church's distinguished scholars, who have at different times taught at different seminaries, have for many years past been engaged in work that does not make maximum use of their intellectual talents and training. And, most recently of all, the Assistant Professor of New Testament at still another seminary recently accepted the call to the deanship of an important Cathedral [L. C., May 24th].

We are not suggesting that all of these cases are parallel. Nor are we suggesting that all scholars must be confined to seminaries, or that it is a come-down for a man of marked intellectual ability to take a parish. We wish all of these men well in their several positions, and are confident that God will abundantly bless their ministries.

The Church of course needs parish priests. But it also needs its scholars, and these are harder to find. The proportion of men interested in an academic career is, and always will be, relatively small. There is all the more reason, then, for encouraging men with

an aptitude for scholarship to continue in that vocation. It is especially necessary that the Church bear witness to the importance of scholarship when, as in our own day and age, there is a marked tendency to belittle its usefulness—except in the field of scientific research.

Many answers could be given to account for this recurrent exodus from seminary teaching. It is easy enough to say that scholars are eccentric, difficult to get along with. No doubt some are, but others are quite as diplomatic and affable as men in other walks of life. And perhaps eccentricity is part of the price the Church must pay for scholarship. To blame the general temper of the age may be basically in line with the truth, but for the Church to leave the matter there is to pass the buck—instead of asking what immediate effort might be made to improve the situation. Indeed, the Church may best change the temper of the times by changing its own temper.

The inadequacy of the salaries of seminary professors has been brought to the fore from time to time, and we believe this is a real and understandable factor in persuading some of them to enter more lucrative fields. We think that every effort should be made to bring the salaries of the Church's scholars up to the level at least of the better paid rectors of parishes. The promotion in recent years of Theological Education Sunday, with its offering, is a step in this direction. But it needs to become a much bigger step.

**B**UT just as basic, if not more basic to the situation, are two other privileges denied to seminary professors, namely, lack of tenure and lack of effective voice in the policies of the seminary they serve. Everyone knows, of course, that the Sewanee professors resigned for a specific reason—the refusal of the board of trustees of the University to come out in favor of admitting Negroes to the seminary. But would the whole sequence of protest and resignation have taken place if there had been a more satisfactory relationship between administration and theological faculty?

We think that those who control the Church's seminaries should consider this question seriously. If seminary professors can be trusted to mold the thinking of candidates for the Sacred Ministry, it ought to be possible to give them the authority in the administrative realms that is enjoyed and exerted by faculties of many secular institutions of learning, including power over admissions.

This in itself would be no small recognition of the place of scholarship in the life of the Church.

\*The Rev. Frederick Q. Shafer, though not a member of the theological faculty, had for the same reason resigned from the college of arts and sciences. He will teach Christian ethics and philosophy at Claremont Men's College.

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LOS ANGELES — With only one-third of the reports in, the diocese-wide Episcopal Advancement Fund drive in the diocese of Los Angeles had already subscribed \$834,000 on June 15th. This sum is 73% of the total goal of \$1,130,000.

Thirty-eight parishes and missions had exceeded their quotas in the first reports.

The week-long drive opened June 12th, with a diocese-wide radio broadcast by Bishop Bloy of Los Angeles to all drive workers. The fund will aid missions, church institutions, and Christian education.

NEWARK — On the afternoon of the Second Sunday after Trinity in Trinity Cathedral, Newark, N. J., a Service of Evensong was offered to the praise of God and in honor of the Rt. Rev. Dr. Theodore Russell Ludlow, Suffragan Bishop of Newark, one month before his retirement. Clergymen and laymen from all over the diocese assembled to thank God for Bishop Ludlow's seventeen years in the episcopate and for his great Christian leadership especially in the cause of better human relationships.

The sermon was preached by the Rt. Rev. Dr. Alfred A. Gilman, retired Bishop of Hankow, longtime friend of Bishop Ludlow.

After the service a reception was held at the Cathedral House, honoring Bishop and Mrs. Ludlow. The resolution adopted by the recent diocesan convention, now suitably inscribed as ordered by convention, was presented to the Bishop. In replying to the presentation, Bishop Ludlow remarked that whereas people used to say of him, "I wish that brash Suffragan would keep his mouth shut," he is now called by resolution of convention, "forthright" — a sign of how the Church grows.

For the laymen and clergy of the diocese, the Ven. G. T. Jones presented the Bishop with a silver tray and a purse of \$3,800. In expressing his thanks simply, and sincerely, Bishop Ludlow remarked that he had never had such great success in "passing the plate." Filled with emotion he said, "If I don't laugh now, something else will happen."

ALASKA—Alaska mother for 1953 is Mrs. Delia Watson, a member of All Saints', Anchorage.

Mrs. Watson is a full-blooded Athabaskan Indian.

Orphaned at seven by a disease that swept through her native village, she was abandoned by the primitive tribe because of the fear of evil spirits which had brought the disease that killed her family. She was taken by the Mission of Anvik to be raised—it became her home and her school. At 17 she married a white trader whose former wife had died,

leaving him with a tiny youngster. She left Anvik to live at Pilot Station where her husband had a trading post. Thirteen children were born to Mrs. Watson, 10 of whom are still living.

When her youngest child was less than three years old, Mrs. Watson was left a widow. She carried on her husband's



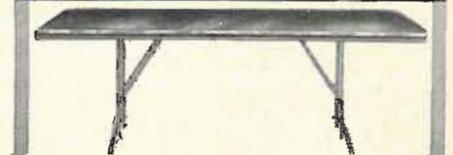
MRS. WATSON AND RECTOR  
*People like to have her around.*

business. Not only did she care for her family well, but she was a leader in her community. Many village children were brought into the world under her supervision.

At no time has Mrs. Watson had to call upon government agencies for assistance. At the present time, she is a much-sought-after person by those who want assistance in their home—not only because of her skill as a housekeeper, but because people just like to have her around.

When her parish church and friends in her community learned of her selection as Alaska Mother, they raised the

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**EDUCATIONAL**

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**Dr. Pusey Active Churchman**

The president-elect of Harvard University, Dr. Nathan Marsh Pusey, president of Lawrence College, Appleton, Wis., is an active Churchman and worships regularly at All Saints' Church, Appleton, where he has been junior warden for the past five years. He has also taught church school, been a lay-reader and chairman of the "Every Member Canvass," and a member of the committee to rebuild the church after the fire of 1949.

Dr. Pusey was a deputy to the General Convention from the diocese of Fond du Lac in 1949 and served on the committee to consider candidates for a bishop coadjutor in 1952. He has represented All Saints' parish several times as a delegate to the diocesan council meetings. In addition, both Dr. Pusey and his wife have been active in the youth program of the parish.

**SEMINARIES**

**Bishop Hart Awards Degrees**

Diplomas and degrees were presented to the graduating class of the Philadelphia Divinity School by Bishop Hart of Pennsylvania.

Honorary degrees were awarded: D.D. degree to Percy J. Brown, Earl M. Honaman, Gordon T. Jones, and Herbert B. Satcher; S.T.D. degree to John W. Norris; D.C.L. degree to Ralph E. Coonrad.

**COLLEGES**

**Trinity College Commencement**

Cited as a man who has "conjoined the precision and eloquence of the advocate with the warmth and persuasion of religion," the Very Rev. James A. Pike, dean of New York's Cathedral Church of St. John the Divine, was awarded an honorary degree of Doctor of Divinity at commencement exercises at Trinity College, Hartford, Conn. Dean Pike, who delivered the traditional open-air Baccalaureate sermon, was a successful attorney who turned to the ministry and within 10 years became dean of one of America's largest cathedrals.

The honorary degree of Doctor of Divinity was also awarded to the Rev. Paul H. Barbour, Episcopal missionary among the Indians of South Dakota and translator of Church books into Indian languages.

At Class Day exercises the previous day, the Rev. John Ellis Large, rector of the Church of the Heavenly Rest, addressed the seniors.

**SCHOOLS**

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**All Saints' Episcopal**

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

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An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

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**Saint Mary's School**

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A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Arts, Dramatics, Riding. Modified Kent Plan. For catalog address:

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**COLLEGES**

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Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions:

Carleton College  
Northfield Minnesota

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necessary funds to send her to New York City for the American Mother activities at the Waldorf Astoria Hotel.

The Rev. Albert Sayers is Mrs. Watson's rector.

**LONG ISLAND**—Vandals broke into the Church of the Atonement, Brooklyn, recently and stole several dollars from the poor box and 150 pairs of dice used for a church social game.

The looters also threw communion articles on the floor and tossed cartons of old church records into the street.

**MARYLAND**—Consecration services for the Chapel of St. Mary the Virgin, Baltimore, Md., were held on Saturday, May 30th, with Bishop Powell of Maryland as consecrator.

The Rev. E. Lawrence Lacher, vicar, was the celebrant of the Mass. The petition for the consecration was delivered to the Bishop by the Rev. Henry Neeson Botts, rector of Mount Calvary Church with which the chapel is affiliated.

**NEW YORK** — Announcement was made at the services of the Church of St. James the Less, Scarsdale, N. Y., on Sunday, June 21st, that the vestry had elected the Rev. George French Kempself, Jr., as rector of the parish, and that the Bishop of New York had given his consent to the election. Fr. Kempself, who has been assistant in the parish for the past year, will succeed the Rev. James Harry Price, who recently resigned and entered the Roman Catholic Church.

The election of Fr. Kempself is expected to give vigorous new leadership to this important suburban parish of 1,200 communicants, which has been hit twice within the past two years by the defection of its clergy, who have entered the Roman Catholic Church [L. C., June 7th].

Of the election of Fr. Kempself, a well-informed layman active in diocesan affairs and familiar with the situation, said:

"The parish and the diocese were most fortunate to have so able a priest already 'on the spot,' ready to give sound, constructive, and thoroughly Anglican leadership, and already known and loved by the people. I am utterly confident that Fr. Kempself is and always will be entirely loyal to the Episcopal Church. He came into the Church from a Protestant denomination through conviction, and he has absolutely no tendencies toward Romanism. He understands the Roman claims and rejects those of them that are in conflict with the teachings of our own Church and with the doctrines of the Catholic Faith as taught in the Scriptures and as received by this Church. There will be no question of where the Church of St. James the Less stands under his leadership."

## NOTICES

### MEMORIAL

**MALCOLM**—Of your charity pray for the repose of the soul of Rosetta Adelaide Malcolm departed this life June 30, 1947. "Who can find a virtuous woman? for her price is far above rubies." Memorial Mass at The Church of the Good Shepherd, Greenwood Lake, New York, June 30, 1953, at 7 A.M.

## CLASSIFIED

### BOOKS

**USED AND NEW BOOKS:** Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

### BOOKS WANTED

**MISSION ELEMENTARY SCHOOL** needs books, used texts, fiction, dictionaries, teacher's helps, etc. Parcel post book rate five cents a pound. The Rev. Charles Matlock, Box 61, Baguio, Philippines.

### CHURCH FURNISHINGS

**ANTIQUÉ SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

### LINENS AND VESTMENTS

**CHURCH GOODS.** Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

**ALTAR LINENS:** Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundation—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

**LINENS BY THE YARD:** Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

### POSITIONS OFFERED

**PRIEST** trained and experienced in social service work, to become Executive Director of boys' home in large midwestern city. Prefer family man with children. Reply Box Q-888, The Living Church, Milwaukee 2, Wis.

**WANTED:** Trained and experienced woman social worker for Director of small Church Institution for girls in Philadelphia. Reply to Mrs. John Gardiner, Jr., 614 Pembroke Road, Bryn Mawr, Pa.

**PRIEST** for teaching math and science and part time parochial work in parochial school in Los Angeles. Unmarried, Catholic. References. Reply Box A-892, The Living Church, Milwaukee 2, Wis.

**CHRISTIAN EDUCATION** Director to help develop total parish program in spirit of new curriculum. New England small town parish of steady growth and active lay leadership. T-891, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

## DEATHS

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

### Lawrence Amor, Priest

The Rev. Lawrence Amor, honorary assistant at St. James' parish, Vancouver, B. C., died June 5th.

He was born at Pewsey, Wiltshire, England, in 1864, and received his theological training at St. Boniface College, Warminster. After being accepted as missionary to Newfoundland in 1887, he was ordained deacon by the Bishop of Newfoundland in 1887 and ordained priest by the same Bishop in 1889.

He left Newfoundland in 1892. After serving several parishes in Canada, he finished his active service as rector of Woodstock, Vt., from 1915 to 1932 when he retired as rector emeritus. At this time he took up residence in Vancouver, B. C.

He is survived by one daughter, two grandsons, two great-granddaughters.

### Clarence Albert Thomas, Priest

The Rev. Clarence Albert Thomas, a priest in the diocese of Pittsburgh for over 40 years, died on March 31st, at the age of 78.

Fr. Thomas graduated from General Theological Seminary in 1900, and was ordained a deacon the same year, and a priest in 1901. Before coming to the diocese of Pittsburgh he served churches in Circleville, Ohio; Eastville, Va., and Helmetta, N. J. In 1911 he came to Pittsburgh and served first at St. Thomas' Church, Canonsburg, then Christ Church, Brownsville, and Grace Church, Pittsburgh, before going to St. Thomas' Church, Barnesboro, and Trinity Church, Patton, where he spent the last 15 years of his ministry, retiring in 1946. He was also registrar of the diocese from 1930 to 1946.

For the last seven years Fr. Thomas was in very poor health, and at the time of his passing he was both blind and deaf. Most of the time he was confined to bed. He is survived by his widow, Bessie F. Klein Thomas, who cared for him to the end.

### Maude Davies Martin

Maude Davies Martin, wife of the Rev. John Goodridge Martin, S.T.D., retired, died May 17th after a brief illness at Coral Gables, Fla., her residence for the past two years.

Born in England, Mrs. Martin came to the United States as a child. She was a teacher until her marriage to Dr. Martin. Dr. Martin was for 26 years superintendent of St. Barnabas Hospital, Newark, N. J.

Surviving are her husband, one son, John Davies; two granddaughters; two sisters, and several nieces and nephews.

## CHANGES

### Appointments Accepted

The Rev. Thomas A. Simpson, who has been serving All Saints' Church, Minot, N. Dak., and its associated field, will on July 1st become chaplain of St. Luke's Hospital, Kansas City, Mo.

The Rev. Milton F. Williams, formerly assistant rector of St. Mark's Church, Shreveport, La., is now rector of St. John's, Minden, La. Address: 814 Jefferson.

### Changes of Address

The Rev. Whitney Church, rector of St. Matthew's Church, Addison Parish, Seat Pleasant, Md., may be addressed at 516 Addison Rd., Washington 27.

The Rev. John S. Haight, retired priest of the diocese of Long Island, has had a change of address in Sarasota, Fla., from 378 W. Eighteenth to 1303 Twelfth St., because of renumbering.

Canon Howard Harper of the diocese of Michigan should no longer be addressed at Wayne University in Detroit, because he is no longer chaplain there. Address: 63 E. Hancock Ave., Detroit 1. Canon Harper recently received the degree of doctor of divinity from Kenyon College.

The Rev. George E. Hoffman, rector of St. Thomas' Church, Salem, Ill., and St. John's Church, Centralia, will exchange parishes during the months of July and August with the Rev. Ernest L. Gordon, vicar of Christ Church, Battersea, London. The Archbishop of Canterbury and the Bishops of Springfield and Southwark have given their consent. The Rev. Mr. Hoffman is scheduled to sail with his wife and mother on July 8th.

The Rev. S. Knox Kreutzer, chaplain of the District of Columbia department of corrections, formerly addressed at 3321 Valley Dr. in Alexandria, Va., may now be addressed at 15 Forest Hill Rd., Alexandria.

The Rev. Eric M. Tasman, of the Church of the Holy Communion, South Orange, N. J., has had a change of mailing address from 257 W. South Orange Ave. to 116 Turrell Ave., South Orange.

The Rev. George B. Wood, rector of Trinity Church, Fort Wayne, Ind., has had a change of

## CLASSIFIED

### POSITIONS WANTED

**DEACONESS** desires work in institution, Midwest preferred. Reply Box D-889, The Living Church, Milwaukee 2, Wis.

**PRIEST,** Catholic, competent, available August. Rectory, remuneration. Reply Box H-887, The Living Church, Milwaukee 2, Wis.

### SUMMER CAMPS

**EPISCOPALIANS** will be glad to know about . . . Hiram Blake Camp, on Penobscot Bay, Cape Rosier, Maine. A recreational vacation cottage resort on the American Plan. Sea bathing, fishing, boating. Comfortable and economical. Good Maine food. Sunday Eucharist (Resident Priest—Manager). Open June to October. Send for descriptive literature.

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## CHANGES

address from 617 W. Berry St. to the new rectory at 1103 W. Berry St.

### Ordinations

#### Priests

**Chicago:** Several men were ordained to the priesthood on June 6th at the Church of the Redeemer, Chicago, by Bishop Street, Suffragan Bishop of Chicago. Among them were:

The Rev. Vincent Mavillard Butler, presented by the Rev. F. W. Lickfield; to be vicar of All Souls' Chapel, Waukegan, Ill. Address: Box 259.

The Rev. Kenneth Stewart Curry, presented by the Rev. B. W. Smith, Jr.; to be in charge of the Church of St. Simon the Cyrenian, Maywood. Address: 148 S. Tenth Ave.

The Rev. James Garrard Jones, presented by the Rev. Dr. F. L. Cirlot; to be assistant of the Church of the Epiphany, 201 S. Ashland Blvd., Chicago 7.

The Rev. Richard Edward Winkler, presented by the Rev. F. H. Millett; to be assistant of Trinity Church, 130 N. West St., Wheaton, Ill. The Very Rev. Dr. E. S. White preached the sermon.

**Salina:** The Rev. Clifford W. Atkinson and the Rev. Austin J. Staples were ordained to the priesthood on May 29th by Bishop Nichols of Salina at Christ Cathedral, Salina, Kans. Presenters, respectively, the Rev. W. E. Hotaling, the Rev. W. R. Brown, III; preacher, the Rev. R. W. Treder.

Fr. Atkinson will continue as vicar of St. Paul's Church, Beloit, Kans., and various unorganized missions. Dr. Staples will continue to serve Trinity Church, Norton, Kans., and the churches at Studley and Logan.

**South Carolina:** The Rev. John M. Moncrief, Jr. was ordained priest on May 9th by Bishop Caruthers of South Carolina at St. Paul's Church, Orangeburg, S. C., where the ordinand is in charge. Presenter, the Rev. T. S. Tisdale; preacher, Bishop Thomas, Retired Bishop of South Carolina.

#### Deacons

**New Mexico and Southwest Texas:** John Bernard Haverland was ordained deacon on March 31st by Bishop Stoney of New Mexico and Southwest Texas at St. Mark's-on-the-Mesa Church, Albuquerque, where the new deacon is curate. Presenter, the Rev. G. P. LaBarre; preacher, the Rev. Paul Saunders.

**Western Massachusetts:** Sinclair Danforth Hart was ordained deacon on June 6th by Bishop Lawrence of Western Massachusetts at St. John's Church, Williamstown, Mass. Presenter and preacher, the Rev. Dr. A. G. Noble. To be curate of All Saints' Church, Worcester, Mass. Address: 10 Irving St.

#### Church Army

Sister Elsie Isaacs of the Church Army, formerly addressed at Box 21, Window Rock, Ariz., may now be addressed at Box 467, Yerington, Nev.

#### Diocesan Positions

The Rev. Walter P. Plumley, who is executive assistant of the diocese of Western New York, was recently made a diocesan canon.

Miss Louise F. Powers, formerly director of Christian education of St. James' Church, Richmond, Va., will be manager and consultant for the Episcopal Book Store of the diocese of Virginia. She replaces Miss Mary F. Goodwin, sister of Bishop Goodwin of Virginia.

Miss Goodwin is known in historical circles for her work as a research student in the restoration of colonial Williamsburg and for her discovery of a copper plate bearing engravings of the Capitol, the Governor's Palace, and the Wren Building at William and Mary College. The engravings helped immeasurably in the restoration work. Miss Goodwin will make her home at Charlottesville after her resignation.

#### Degrees Conferred

Virginia Theological Seminary conferred the degree of doctor of divinity on June 4th on

Bishop Warnecke, Coadjutor of Bethlehem; Bishop Block of California; Bishop Bloy of Los Angeles; Bishop Gordon of Alaska, the Rev. Richard R. Beasley, the Rev. James A. Mitchell, and the Rev. Otis Radcliffe Rice.

Seabury-Western Theological Seminary recently conferred the honorary degree of doctor of divinity on the Rev. Leland W. Stark, Bishop-Elect of Newark; the Rev. Wood B. Carper, Jr.; the Rev. Homer R. Harrington; and the Rev. Edward M. Pennell, Jr.

#### Depositions

Herbert L. Miller, presbyter, was deposed on June 11th by the Bishop of Springfield; Canon 60, Section 1, with the consent and recommendation for immediate action of the standing committee.

#### Other Changes

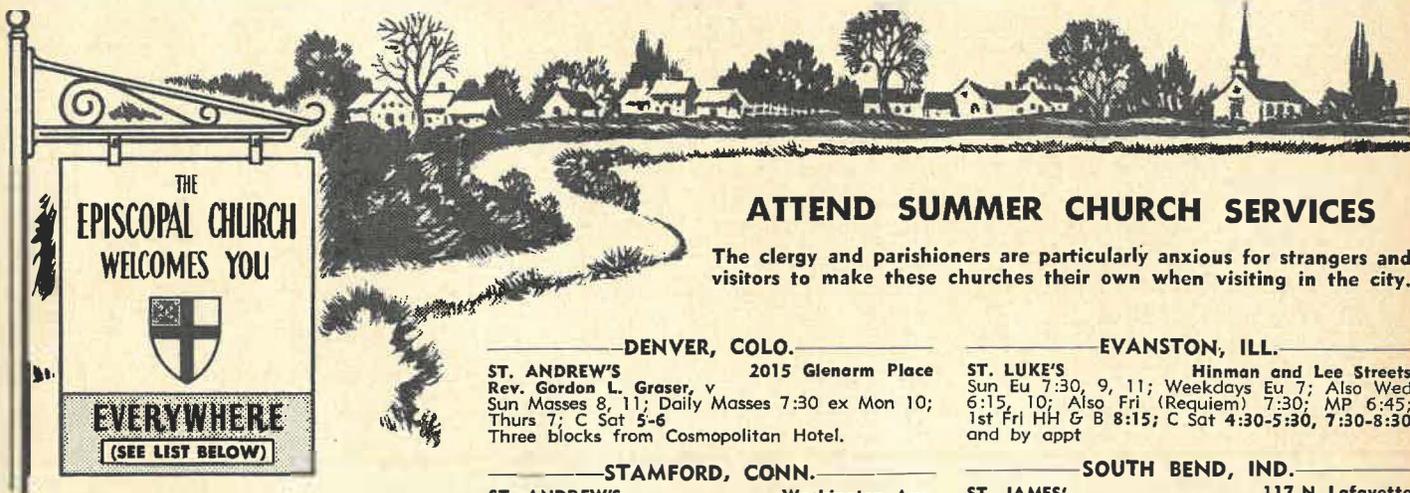
A distinguished Christian leader, who has served the Church in Los Angeles for 40 years as vicar of St. Mary's Church and as general missionary to the Japanese, recently became a citizen of the United States. He is the Rev. Dr. John M. Yamazaki, 68, who was born in Japan and came to this country in 1910 to study for the ministry at Berkeley Divinity School.

Dr. Yamazaki and his wife became eligible for citizenship under the McCarran Act, which for the first time permits Japanese nationals to become citizens of this country.

In 1942, when all Japanese were evacuated from Los Angeles as a war measure, Dr. Yamazaki guided his congregation to the Gila River Relocation Center in Arizona and continued to serve as its vicar. His son, the Rev. John M. M. Yamazaki, has taken over the work as vicar of St. Mary's, and Dr. Yamazaki remains general missionary to the Japanese.

#### Corrections

The name of the Rev. Treadwell Davison should have been included in the list of delegates to Synod from the diocese of Virginia [L. C., June 7th].



## ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

#### DENVER, COLO.

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

#### STAMFORD, CONN.

**ST. ANDREW'S** Washington Ave.  
Rev. Percy Major Binnington  
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &  
Fri 9; C Sat 5-6

#### WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** 1215 Massachusetts Ave., N.W.  
Rev. James Murchison Duncan  
Rev. John Jerome Phillips  
Sun Masses 7:30 & 10; Daily Masses 7, Thurs  
extra Mass at 9:30; C Sat 4-5 and by appt.  
Visit Washington's Historic Anglo-Catholic Parish.

**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

#### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

#### CHICAGO, ILL.

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

#### EVANSTON, ILL.

**ST. LUKE'S** Hinman and Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed  
6:15, 10; Also Fri (Requiem) 7:30; MP 6:45;  
1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30  
and by appt

#### SOUTH BEND, IND.

**ST. JAMES'** 117 N. Lafayette  
Rev. William Paul Barnds, D.D., r  
Sun 8 HC, 9:15 HC, 11 Service & Ser

#### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;  
Rev. P. E. Leatherbury, c  
Sun 7:30, 9:30, 11 & daily

(Continued on page 24)

**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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

#### BIRMINGHAM, ALA.

**ADVENT** 20th St. at 6th Ave., N.  
Rev. John C. Turner (Air Conditioned)  
Sun 7:30, 9:30, 11 & 6; Wed 7:30 & 11

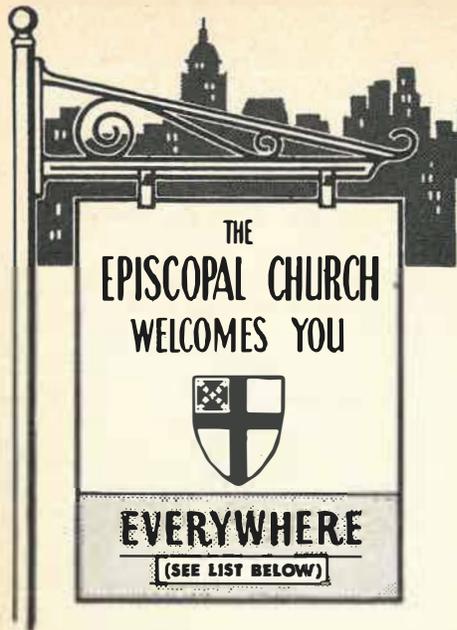
#### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses 8, 9:15, 11; Daily 9, ex Tues & Fri 7;  
MP 8:30 & Ev 5:30 Daily  
C Sat 4:30 & 7:30 & by appt

#### SAN FRANCISCO, CALIF.

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

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



## ATTEND SUMMER CHURCH SERVICES

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WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 23)

### BOSTON, MASS.

**ALL SAINTS'** (Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; Rev. Donald L. Davis  
Sun 7:30, 9 (sung), 11; Daily 7; C Sat 5

### MARBLEHEAD, MASS.

**ST. MICHAEL'S** Built in 1714  
Rev. David W. Nortan, Jr., r  
Sun 8 & 11; HD 8

### DETROIT, MICH.

**ST. PAUL'S CATHEDRAL** 4800 Woodward Ave.  
Very Rev. John J. Weaver, dean  
Sun HC 8, 9:15; 11 MP, Ser; Wed 7:30 HC;  
Church open daily for prayer. Parking lot in rear.

**INCARNATION** 10331 Dexter Blvd.  
Rev. Clark L. Attridge, D.D.  
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &  
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

### RIDGEWOOD, N. J.

**CHRIST CHURCH** Franklin Ave. at Cottage Pl.  
Rev. A. J. Miller, r  
Sun 8, 9:30 HC (MP on 1st), 11 (HC 1st, MP  
others); Fri & HD 9:30 HC; C by appt

### SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller, r; Rev. J. J. English, c  
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30  
ex Fri 9:30

### NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
Sun HC 8, 9, HC with MP 11, EP 5; Weekdays:  
MP 7:45, HC 8, EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Re-  
citals Fri 12:10; Church open daily for prayer

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun: HC 8 & 9:30, Morning Service & Ser 11;  
Thurs, and HD HC 12 Noon

**ST. IGNATIUS'** 87th St. & West End Ave.,  
on 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

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs  
4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. Y. Wood, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Roelif H. Brooks, D.D.  
Sun 8 & 9 HC, 1st Sun 11; MP 11; Weekdays  
HC 8:30; HD HC 12:10

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

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8;  
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri  
HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun Music Broadcast CBS 9, HC 10; Daily MP  
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by  
appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammell)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

### 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

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;  
Healing Service 12 Noon Wed

**ST. ANDREW'S** 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8 & 10 (Sung); Daily 7; Thurs 10;  
C Sat 7:30-8:30

### GREENWOOD LAKE, N. Y.

**GOOD SHEPHERD** Rev. Harry Brooks Malcolm, r  
Sun Mass 8, MP & Ser 11; HD Mass 9:30; C by  
appt  
In the heart of the beautiful Ramapo Mts.



ST. MARK'S CATHEDRAL  
SALT LAKE CITY, UTAH

### NIAGARA FALLS, N. Y.

**ST. PETER'S** Jefferson Ave. at Second St.  
Very Rev. Blake B. Hammond, r and dean of  
Niagara; Rev. Edward P. Miller, c  
Morning Services 8 & 11; Special Days 7:30 &  
10, as announced.

### SCHENECTADY, N. Y.

**CHRIST CHURCH** Cor. State & Swan Sts.  
Rev. Ernest B. Pugh, r  
Sun 8 HC, 10:30 Mat or HC; HD announced

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, r; Rev. George F. French,  
Rev. John M. Mills, Assts.  
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-  
fast), 9 Sch of Religion and Nursery, 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

### 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

### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. Emmett P. Paige, 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, Mon, Wed  
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP  
5:30; C Sat 12-1 & 4-5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with Ser 10:30; C by appt

### NEWPORT, R. I.

**TRINITY** Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues &  
Fri 7:15, Wed & HD 11

### MEMPHIS, TENN.

**GOOD SHEPHERD** Jackson & University  
Sun HC 7 & 11, MP 9:30  
"The Catholic Parish of the Mid South"

### FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Road  
Rev. James P. De Wolfe, Jr.  
Sun HC 8, 9:30, 11 (1st Sun only); Daily MP &  
HC 6:45 (ex Thurs 6:15); Tues 10; C Sat 5-6

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

### SALT LAKE CITY, UTAH

**ST. MARK'S CATHEDRAL** 231 East First South  
Very Rev. Richard W. Rowland, dean  
Sun HC 8, MP 11 (ex Cho Eu 1st Sun) Weekday  
Eucharist Wed 7; Thurs & HC 10:30; C by appt

### BELLOWS FALLS, VT.

**IMMANUEL**  
Rev. Robert S. Kerr, r  
Sun HC 8 & 10; Wed & HD 8; Fri 9

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays as anno; C appt

### MONTREAL P. Q. CANADA

**ST. JOHN THE EVANGELIST**  
Ontario St. West at St. Urbain, Montreal  
Rev. H. L. Hertzler, r; Rev. B. D. Freeland  
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11,  
Ev 7; Daily: H Eu 7 (also 9:30 Wed & HD),  
Mat 7:45, Ev 5:30; C Sat 7:15 & by appt

### VANCOUVER, CANADA

**ST. JAMES'** Gore Ave & E. Cordova  
Sun Masses: 8:30, 9:30, 11, Sol Ev 7:30; Daily:  
HC 7:30, Thurs 9:30; C Sat 5 & 7

### LONDON, ENGLAND

**ANNUNCIATION** Bryanston St., Marble Arch, W. 1  
Sun Mass 8 (Daily as anno, HD High 12:15),  
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as  
anno). C Fri 12, Sat 12 & 7