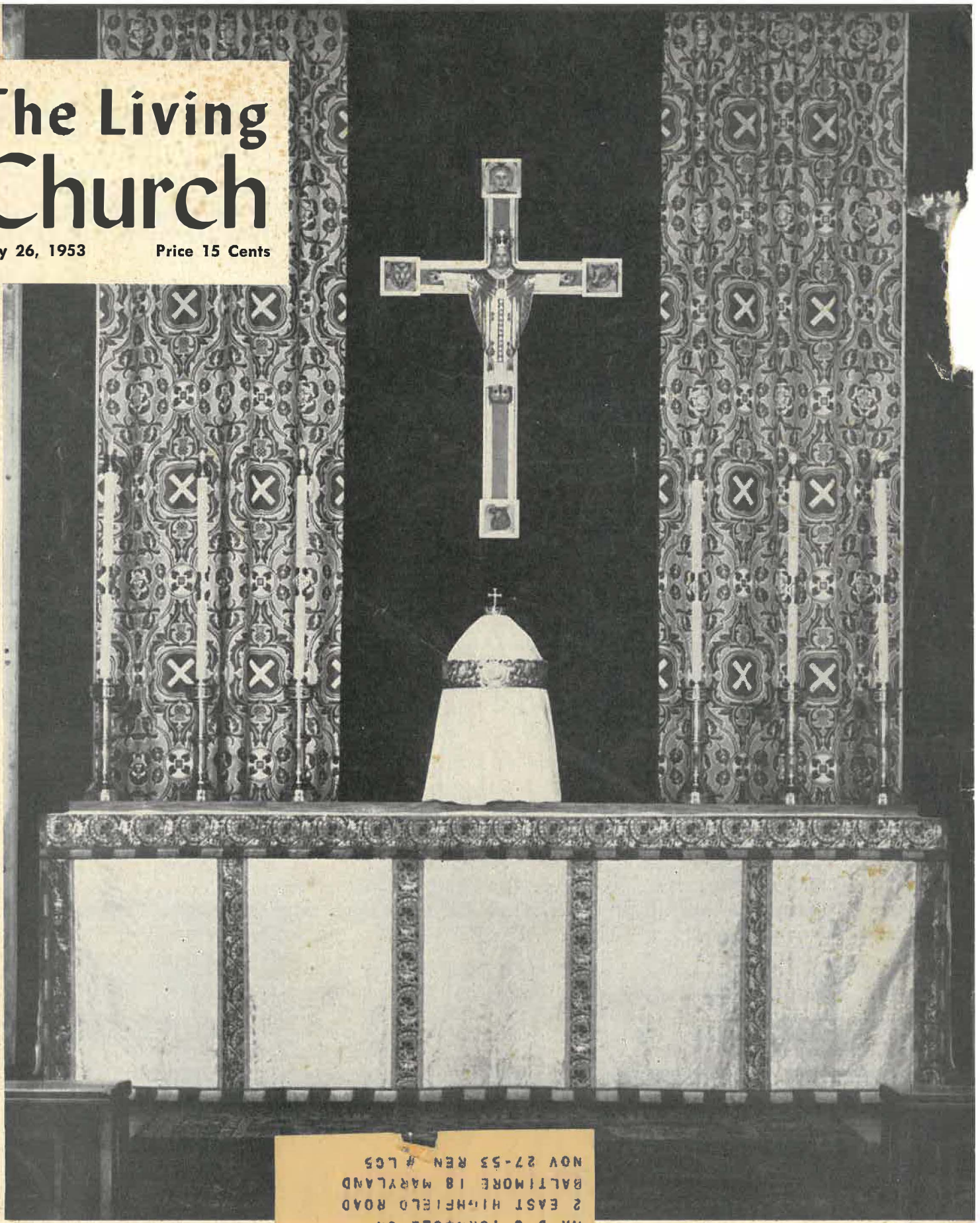


# The Living Church

July 26, 1953

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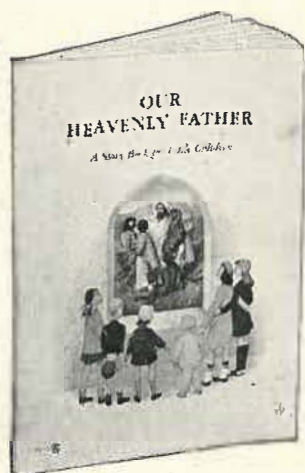
ST. ANDREW'S, BUFFALO, N. Y.: A cross, a thistle, and a rose [see page 12].

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**We Must Dare**

**A** MOST successful attempt to state the relevance of Christianity to our modern age is J. H. Oldham's *Life Is Commitment*, which has just been published (Harpers. Pp. 140. \$2.50).

The six chapters, originally given as "lectures, mainly to students, under the auspices of the London School of Religion," are, as Dr. Oldham himself says in the Postscript, "concerned in one way or another with decision."

In the five chapters that follow the first, this theme is worked out in relation to man ("the fundamental choice whether man is to be thought of as an individual or as essentially man with man"), God ("the choice for or against God"), Christ (whose "appearance in history is the sole assurance that we may dare to believe that love may be the ultimate meaning of human existence"), the Church (which invites men "to the most momentous of all decisions"), and the world ("the decision to accept existence with its impenetrable mysteries").

Dr. Oldham, who was active in the formation of the World Council of Churches, has produced a work penetrating in its analysis, incisive in its expression, and relieved by crisp epigrammatic summaries—"we must dare in order to know," "life for the Christian is a dialogue with God," etc. It is interesting to note how frequently Roman Catholic writers (Lubac, Marcel, Maritain) are quoted.

The reader would do well to begin with the Postscript (pages 112-114)—an excellent summary which this editor failed to note until he had read the preceding chapters!

**W**HEN two books by the same author supplement each other it is natural to review them together.

Thus, Dr. Oldham's earlier *Real Life Is Meeting*, recently put out in an American edition, is by and large a popular version of *Life Is Commitment*, to which its first 43 pages are an excellent introduction (Seabury Press. Pp. 80. Paper, \$1.50).

But it also contains a chapter on religious education, which goes to the very heart of the problem:

"Christian education can have real meaning only in a society in which Christian thought and teaching are not wholly alien and in which the practice of the Christian way of life does not encounter insuperable obstacles" (p. 67).

Both these books should be in every parish library.

July 26, 1953

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# LETTERS

*When minds meet, they sometimes collide.*

*The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

## Burdens of Bishops

THE recent shock of the Church, and particularly the diocese of Chicago, speaks too eloquently of an almost impossible situation developing in our great metropolitan dioceses. The bishop is expected to be a magician performing the manifold tasks of administrator and spiritual mentor. Bishop Conkling has indicated [L. C., July 12th], as have other bishops, that the increasing administrative burdens being shouldered by them, leave little, if any, time for spiritual discipline and evaluation. A bishop by virtue of his consecration is the spiritual leader of his flock, but, with the manifold administrative details, it is a herculean task to do justice to both. Perhaps it might be wise to adopt a title, that of Vicar-General, in whom would be entrusted the administrative details of the diocese, thus saving the bishop for the diocese. This office might be held by a layman. This would give the bishop the opportunity of building up and strengthening the spiritual fabric of the diocese including the clergy and laity. This is a matter to which General Convention should give immediate consideration by some positive measures.

JAMES J. MANAGHAN.

Dorchester, Mass.

## Proposed Communion Service

YOU certainly did handsomely by the *Study on The Eucharistic Liturgy* [L. C., July 5th]. I was particularly interested in your turning up some of the less obvious changes.

There are several more such details. For example: the Fourth Note ("holy") of the Church in the Creed—so introduced (i.e., by "in") as to make it plain that the Church is an object of its own faith; the dominant note of sacrifice in the Offertory Sentences; the deletion of the limiting "Christian" with reference to "rulers" from the second paragraph of the Prayer for the Church and of a Lutheran conception of the Ministry from the third; the quiet removal of the idea of propitiation from the Comfortable Words and the Consecration Prayer; the substitution of dynamic and positive retranslations of the old word "comfort" throughout; and the balancing up of the teaching of the Long Exhortation from a simon-pure statement of Zwinglianism to include the doctrine of a living and abiding presence.

You took exception to two statements in the *Study*. One was the use of Benedictus qui venit as a communion-time chant in the Liturgy of St. John Chrysostom. For this, kindly see *Brightman, Liturgies Eastern and Western*, 396.2, which fulfills all the requirements—shorn only of the Hosannas.

The other statement was that it is radically impossible to perform any Eastern Orthodox liturgy without three officiants. To this you reply that they do it all the time. I know they do; but do you know what they do? There are extensive tracts in the Liturgy where the Deacon sings a Litany aloud, while the Cele-

brant is silently saying parallel prayers. Litany and prayers coming to an end simultaneously, the Celebrant then comes out with the Doxology of his prayer as an *ekphonesis* (sung conclusion).\*

What the Greek Celebrant does when he is without a Deacon is to take the Deacon's litanies himself, concluding them by the *ekphonesis* and omitting the substantive prayers, to which the litanies were never anything but a rosary-like accompaniment, to keep the people occupied while the essential prayers were being offered to God.

Now, resort to this expedient does not affect the vital and central parts of the service, and so a valid sacrament is celebrated. But that it is a legitimate celebration of the Divine Liturgy, I deny point-blank. I stick by the statement of the *Study* as true in principle, no matter what single-handed priests may do in hard-pressed mission fields.

(Rev.) BAYARD H. JONES,  
Vice Chairman,

Standing Liturgical Commission,  
Sewanee, Tenn.

LET us hope there will be much criticism of the proposed new Communion service [L. C., July 5th]. It still has the Invitation, General Confession, and Comfortable Words before the Consecration whereas they are Communion devotions and should come immediately before the people's Communion. The Invocation is still Lutheran in theology. The Prayer of Humble Access should be part of the Communion devotions, following immediately after the Absolution. The Agnus Dei and the Benedictus are misplaced. There are some good points in this proposed revision,

\*This is why our Prayer of St. Chrysostom (P.B., p. 20) has no Doxology; its Doxology was printed at the end of its Litany, and Cranmer never recognized it as such.

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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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but on the whole it repeats the structural incongruities of the present liturgy.

(Rev.) JOHN CLARENCE PETRIE,  
Clewiston, Fla.

IT WAS interesting to see the proposed Communion Service in THE LIVING CHURCH of July 5th. A cursory glance shows several places where a return has been made to traditional forms. These are welcome.

However, there appear to be definite changes in the wording of the Prayer for the Church and in the Prayer of Consecration. Are there no notes from the Standing Liturgical Commission to give the authority for these? They sound as if the heart had been taken from them.

SETON R. DROPPERS.

Delmar, N. Y.

## Editor's Comment:

*Prayer Book Studies: IV—The Eucharistic Liturgy*, referred to in the letter above by Dr. Jones and reviewed in THE LIVING CHURCH (July 5th), is now available from the Church Pension Fund, 20 Exchange Place, New York 5, N. Y., at \$1.50. This not only contains the full text of the proposed service but also gives the reasons for every suggested change.

THE Liturgical Commission's proposed revision of the Eucharist is so good on the whole that one wonders if it can ever be adopted! It will be welcomed by those who have kept fairly abreast of the recent great advances in liturgical studies; but while their number is gratifyingly large it is still no match for the inertia of the majority. Then there are the "jot and tittle" people of all persuasions who will proceed to pick it to pieces because it leaves this out or puts that in. By the time it comes to a second reading in some future General Convention it may well resemble the body of Jezebel. That would be a pity.

The proposed liturgy is put forth for study. By whom? By the experts? They will scarcely need to. The only effective way for most people to study the liturgy is in practice, by its experimental use. The Eucharist is something the people do, not something they read about. In no other way, I am convinced, can a revision so good yet so revolutionary commend itself to the average layman. In no other way can its faults, if it has them, be so certainly found and corrected.

The constitutional difficulties are there, but they should not be insurmountable. The general rubric "concerning the service of the Church" very nearly shows the way. I do not suggest an indiscriminate or irresponsible use, but one strictly subserving the purpose of serious study.

The Ordinary should be empowered to authorize experimental use of the proposed liturgy for one year in any parish under these conditions: (1) It should be at the request of both priest and people; (2) It should be with the understanding that systematic instruction in the nature and use

# The Living Church

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and the Thought of the Episcopal Church.

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## Things to Come

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### July

26. 8th Sunday after Trinity.

### August

- 2. 9th Sunday after Trinity.
- 6. Transfiguration.
- 9. 10th Sunday after Trinity.
- 16. 11th Sunday after Trinity.
- 23. 12th Sunday after Trinity.
- 24. St. Bartholomew.
- 30. 13th Sunday after Trinity.

## NEXT WEEK Church School Number

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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July 26, 1953

## LETTERS

of the Eucharist, provided or approved by the Liturgical Commission, would be undertaken; (3) A report to the commission, in such form as it might require, should be made at the end of the year. I see no reason why the request and permission should not be renewed from year to year.

A scheme not very different from this was urged by Dom Gregory Dix upon the Church of England, where constitutional difficulties are much greater than here. I believe that if the House of Bishops were to give its approval, perhaps as an interpretation of the general rubric, there would be few to deny them the authority. I am fairly certain of this: in no other way can the Liturgy be satisfactorily revised.

(Rev.) ERNEST J. MASON,  
Rector, Holy Trinity Church,  
Spokane, Wash.

THE copy of the proposed revision of the communion service published in your magazine of July 5th, meets with this untutored laywoman's hearty approval. However, while the cobwebs are being swept out of the Liturgy, could not the committee clarify a confusing word in the Prayer of Supplication? In this prayer



we pray that we may "worthily" receive the most precious Body and Blood. Further on in the service we eschew all pretense of worthiness in the Prayer of Humble Access, saying that we are *not worthy* so much as to gather up the crumbs under our Lord's table. To the lay mind this seems contradictory, although perhaps to the scholar "worthily" in the Prayer of Supplication means something more like "duly," "humbly," "sincerely," or "trustingly." (My vote goes to "humbly.")

The question of worthiness is a real one to many within the Church and outside of it. Might it not be made plain that we are *not worthy* and can *only* rely on God's infinite mercy and grace.

ELIZABETH R. HALLETT.

Buffalo, N. Y.

THE proposed revised Communion service should be greatly appreciated by many organists and choirmasters like myself. . . .

There is one item, however, which should be omitted. That is the line which says that while the people are communicating a hymn or anthem may be sung. . . . At this place the devotions should be private, completely free of any channeling by a choir or organist no matter how beautifully it is done. We Episcopalians could learn much from the Quakers. . . .

After all having received, anything suggesting an anti-climax should be avoided. The sacrament itself has been a benediction and all that is needed is an *Ite missa est* or an ecstatic *Alleluia!*—no closing

prayers, no closing hymn, and especially, no closing *Nunc dimittis!*

CLARK B. ANGEL,  
Ohio Soldier and Sailors  
Orphan Home.

Xenia, Ohio

### One Building for Deaconesses

A SOMEWHAT unfortunate manner of expression in the article about the Central House for Deaconesses [L. C., June 28th], has led some of our friends to understand that the deaconesses are taking over the whole of the Bishop McLaren Foundation (though the article of course does not really say that).

We have here at the Foundation six buildings, the Chapel, Waterman and Griswold Halls (which have been used for some years for conference and retreat purposes), the Rectory, the Gymnasium, and Chase Hall which has been unused since the Foundation took over the property. Chase Hall is now in process of rehabilitation for use as the Central House, and is the only portion of the property that the Deaconesses will use.

(Rev.) CHARLES ALLAN GRIER,  
Director,  
The Bishop McLaren Foundation,  
Sycamore, Ill.

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## NEWS FRONTS

## Dean Pike to Visit Far East

The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, will leave on August 1st to conduct a series of retreats for chaplains in the Far East.

## Japan Flood Damage

One Church family near volcanic Mt. Aso is believed dead, but no other Japanese Churchpeople are known to be injured or missing in the worst flood to hit Japan's southern island of Kyushu in over 60 years.

One hundred eighty-four Churchpeople were affected by this flood. To the 9th of July no communication had been made with 22 persons, but it was known that one home had been completely destroyed and seven homes partly destroyed by the flood waters and landslides. Water entered and rose above floor level in 28 Church homes and 12 families had water rise within fractions of an inch of floor level.

Churches in six cities, Shimonoseki (on Honshu Island), Yahata, Nogata, Moji, Oita, and Omuta suffered considerable roof damage. Much water rained into these buildings, damaging walls in four of them, ruining 52 straw mats ("tatami," which floors are made of in Japan).

Rectories in Yahata and Moji sustained considerable roof damage and two others were damaged slightly.

Immediate relief was dispatched to Churchpeople in the way of food and money. This was temporary in nature, and seems sufficient until a thorough survey is made.

Temporary immediate relief was dispatched in the amount of \$300 and this was taken from a special grant of \$2,000 which the American Church sent immediately for flood relief. Most of this expended money went to Kurume and Kumamoto which were especially hard hit.

On July 6th, all nearby clergy and the standing committee met at the Bishop's Office at Kokura to discuss relief. A special diocesan Flood Relief Committee was created to study the needs and how to meet them.

Until these results are known it is impossible to estimate the amount and cost of aid needed by persons, and the extent and cost of repairs to our buildings.

## Clean House

Bishop DeWolfe of Long Island has called upon officials of Churches to clean their own houses of subversive clergymen.

The Bishop, who returned on July 14th from a five-week trip to England and France, said he felt there were subversive forces in Churches and in education. He added that 97% of the clergymen with whom he came in contact in his diocese were loyal. He made his comments in connection with J. B. Matthews' article in the *American Mercury* on Communism and the Churches [L. C., July 19th].

Bishop DeWolfe said that the clergy should not constitute a special class immune to Congressional investigations. In the event of Communist control everything the Churches stand for would collapse, he said.

## EPISCOPATE

## Bishop Leads African Mission

Bishop Campbell, coadjutor of West Virginia, has been invited by Bishop Reeves of Johannesburg to be his guest in the diocese of Johannesburg and the Union of South Africa for the month of September.

For three years the South Africans have been building up a Johannesburg diocesan mission. The culmination of these three years is the "Crusade Week." Bishop Campbell's main job will be to travel the length and breadth of the diocese, introducing "Crusade Week" by a series of one-night stands. The Archbishop of Capetown will preside at the first meeting in Johannesburg on September 2d. Then, other bishops and clergy will move in behind Bishop Campbell in each of the towns and conduct a week's evangelistic mission.

Public meetings are scheduled in the city halls of several towns.

The American Consul will meet Bishop Campbell's plane and arrange a luncheon to introduce him to leaders of

the Union of South Africa; other informal luncheons with various industrial leaders, influential civic personalities, and some labor leaders are scheduled.

Bishop Campbell will fly to Johannesburg from the New York International Airport on August 27th and will return to this country on September 23d.

## PUBLIC AFFAIRS

## Books To Go Back

Paul B. Anderson, of the National Council of the YMCA, New York, and associate editor of THE LIVING CHURCH, whose books were recently ordered removed from libraries sponsored by the U.S. State Department in Germany [L. C., June 21st and subsequent issues], has just received this letter, dated July 13th, from Robert L. Johnson, administrator of the International Information Administration.

"I wish to assure you that the libraries in question were not instructed to remove any of your books from their shelves. As indicated by Mr. Dulles and by myself at various press conferences, the instructions on the selection of material for use in United States information service centers have been given widely different interpretations overseas. As a result of individual action, some books mistakenly have been removed from a few of our libraries. In such cases the books will, of course, be restored to the shelves.

"I very much regret that one of your books happened to fall in the category of those books which were mistakenly removed from Amerika Haus Library."

## Matthews Charge Extended

A charge that Roman Catholic and Jewish clergymen, as well as Protestant and Anglican, are supporting the Communist apparatus in the United States, was made by J. B. Matthews, who resigned as staff director of Sen. Joseph R. McCarthy's subcommittee on investigations.

Mr. Matthews said he did not mention any priests or rabbis in the magazine article that led to his dismissal because the article dealt only with Protestants [and Anglicans].

The Matthews controversy left the McCarthy subcommittee without its

**TUNING IN:** †Johannesburg is one of the 15 dioceses of the Province of South Africa—an independent branch of the Anglican Communion, of which the Archbishop of Capetown is Metropolitan. The Province, which extends far beyond the Union

of South Africa, includes diocese of Capetown (oldest, founded 1847), Grahamtown and Natal (both founded 1853), and Basutoland (newest, 1950), as well as Lebombo and the diocese of St. Helena (islands of St. Helena and Ascension).

three Democratic members, who resigned in protest when the four Republican members voted to give the chairman absolute authority to hire and fire staff personnel. [RNS]

## PUBLISHERS

### Bookstores Hold Conference

A group that is making a large contribution in the broadening and strengthening of the work of the Church — the Episcopal-Church-interested bookstores — attended a two-day conference in San Francisco in June as guests of Seabury Press.

The purpose of the conference was to help these bookstores in their tremendous task of selecting and distributing the great variety of printed material needed by the Church, and at the same time, to acquaint Seabury Press<sup>1</sup> more thoroughly with the special problems of the bookstores. The benefit derived from a similar conference held at the College of Preachers in Washington last year for bookstores east of the Mississippi led Seabury Press to hold this second conference, this time for stores west of the Mississippi. The bookstores invited to attend were, in each instance, recommended by the bishop of the diocese in which they are located.

## URBAN WORK

### Special Problems Discussed

The "Fourth of July" was meeting day for 75 clergymen and laymen who attended the conference of the Urban Mission Priests Group at Seabury House,<sup>1</sup> Greenwich, Conn. The group is made up of clergy in the metropolitan area of New York whose parishes present special adjustment problems caused by changing populations.

The "parish in a depressed area" was the subject of all four speakers at the meeting. Each speaker presided at the discussion which followed his address.

## DRAMA

### Teaching the Faith

Queen Juliana of the Netherlands was represented at the premiere performance of "Tapestry of the Rose," a religious drama in three acts by Gordon Langley Hall, presented recently in the chancel of St. Martin's Church by the Saraband dramatic group in honor of the Coronation of Queen Elizabeth II.

The same group presented "Saraband For a Saint" — also written by Mr. Hall, who is a parishioner of St. Mar-

tin's. That play was said to be the first interracial morality given inside a New York City Episcopal church.

The new production was played with an interracial and an interfaith cast.

Ali Arshad, vice consul of Pakistan, and Miss Isobel Whitney, prominent church muralist and fresco painter, were guests of honor.

Queen Elizabeth had been told of the production and in a letter from Buck-



SCENE FROM "TAPESTRY OF THE ROSE"  
*Religion in three acts.*

ingham Palace told the members of St. Martin's congregation that she was "extremely interested" in their coronation drama and sent her best wishes for "every success."

"Tapestry of the Rose" told the story of an English family from the time of William the Conqueror until the present day. It was narrated by two parishioners who played Anglican sisters from the Convent at Withyham.

Speaking of the production, the Rev. Dr. John H. Johnson, rector of St. Martin's, said, "Drama is one of the best mediums for teaching the faith."

## POLISH CATHOLICS

### New Diocesan Administrator

Newly-appointed pastor of Holy Rosary Church, Buffalo, N. Y., is the Rev. Thaddeus F. Zielinski, pastor of St. Adalbert's<sup>1</sup> Polish National Catholic Church, Dickson City, Pa. He has also been appointed administrator of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church. These appointments become effective September 15th.

Fr. Zielinski was elevated to the rank of Very Reverend Senior by Bishop Misiaszek of Central Diocese in St. Stanislaus Cathedral, Scranton, Pa., last

fall. As administrator of the Buffalo-Pittsburgh diocese, he will replace Bishop Lesniak who has retired because of illness.

## BSA

### Prayers in the Barracks

A chapter of the Brotherhood of St. Andrew, located at a parish near a large Army disciplinary barracks, had its attention drawn recently to the needs of the inmates for the spiritual help afforded by Brotherhood membership. Other chapters in the vicinity joined with this chapter and queried the chaplain of the barracks in an attempt to minister to the men's special needs.

The chaplain liked the idea, so members of the sponsoring chapters met with both the chaplain and commanding officers of the barracks. As a result of these meetings a Brotherhood chapter was formed at the barracks. The men are permitted, as far as regulations allow, to follow the Brotherhood's rules of prayer and service.

Chapter officers were elected for a three-month term, since in view of the somewhat transient nature of their stay at the barracks, the officers should rotate on a quarterly basis in order to avoid interference by reason of discharges, paroles, or transfers of the chapter officers.

The chapter has developed, on the initiative of its members, a very clearly defined program of worship and study under the guidance of the chaplain, but the program itself has been developed in detail and carried on by the men themselves.

The chapter has been actively praying for a number of objects. Members are unable to meet physically more often than once weekly. But at each meeting, they agree upon the objects of their prayers for the coming week, and, each night, when lights are extinguished, individual members, each in his own assigned location in the barracks, begin their prayers. The plan was originally developed for the purpose of uniting in prayer for the wife of one of the members of the sponsoring chapter, who was desperately ill. The prayer list now includes intercessions for specific members of the families of chapter members and others who have requested prayers and for other objects.

One of the answers to the prayers of these men is their active individual work among their fellow inmates. Several have been brought to Baptism, and the men have made progress toward the spiritual and moral rehabilitation of themselves and others in similar circumstances.

Although it is difficult to appraise in

TUNING IN: <sup>1</sup>Seabury Press is official publishing house of Episcopal Church. It is located in Greenwich, Conn., as is <sup>1</sup>Seabury House, Episcopal Church's national conference center. <sup>1</sup>St. Adalbert (10th century) was a Bohemian by birth but

is one of the patron saints of Poland. Ordained priest by Diethmar, Archbishop of Prague, he succeeded him, but was later driven from Prague and directed his energies to the conversion of Hungary, Poland, and Russia.

statistical terms any concrete effects of the chapter's activities, those in a position to make an objective appraisal are enthusiastic as to the chapter's force for good on an ever-widening basis, not only in this location, but elsewhere as members of the chapter are transferred, restored to duty, paroled, or discharged.

## WORLD RELIEF

### American CARE for Seven Years

Observing its seventh anniversary, CARE has been commended to Americans by President Eisenhower as a means of backing up the government's international efforts. A well-illustrated anniversary booklet put out by CARE [which stands for Coöperative for American Remittances to Everywhere, Inc.] traces CARE'S growth from May, 1946, when it began delivering food packages to Europe, to its present programs for self-help as well as relief for people of 40 countries in Europe, Asia, Africa, and South America. CARE gifts subscribed to April 20th by individuals and organizations total \$150,000,000 and range from food and textiles to plows, tools, new books, health and medical supplies, and community-center equipment.

## BEQUESTS

### \$10,000 to White Plains Church

A bequest of \$10,000 has been left to St. Bartholomew's<sup>1</sup> Church, White Plains, N. Y., by Lulu Flora Tuller, who died April 28th. Mrs. Tuller was the widow of W. Lee Tuller, publisher of the former *White Plains Reporter*.

## ART

### Priest's Sculpture in Presbyterian Church

A sculptured head of Christ done by the Rev. Irwin St. John Tucker of St. Stephen's Church, Chicago, has been placed in the new minister's study of Emmanuel Presbyterian Church, Rochester, N. Y. A replica of the head has been presented to Salem Evangelical and Reformed Church of Rochester.

Fr. Tucker's own church includes many of his wood-carvings. In the garden beside St. Stephen's is a life-size figure of Christ in Gethsemane, hewn by Fr. Tucker out of an eight-ton block of limestone. A large sculptured panel in high relief of the Good Shepherd, made by Fr. Tucker at the request of Bishop Conkling, retired, of Chicago, fronts the entry of the diocesan office.

**TUNING IN:** <sup>1</sup>Of St. Bartholomew nothing is known but the name, which appears in all four lists of the 12 Apostles (in St. Matthew, St. Mark, St. Luke, and Acts). Traditional identification with Nathanael of Fourth Gospel is suspect by modern

## GERMANY

### Church Aids Rebuilding

Work in rebuilding Old Catholic churches in Germany which were destroyed or damaged during the war is well underway now, writes Bishop Demmel, coadjutor of the Old Catholic Church in Germany. In a letter expressing thanks to Presiding Bishop Sherrill and the Church in the United States for the special help it has given to this rebuilding program, Bishop Demmel has given details showing the rapid progress of rebuilding.

Grants totaling \$20,000 given by the Church for this work represent aid over



QUEEN ELIZABETH (right)  
National thanksgiving.

and above the continuing assistance to clergy and to refugees in Germany provided for in the budget item for World Relief and Church Coöperation, the Rev. Almon R. Pepper, secretary of the World Relief Committee, has explained.

When Dr. Pepper was in Europe last fall, he met with bishops of the Old Catholic Church and representatives of the World Council of Churches to ascertain the building needs of these German churches. He personally visited Bonn, Cologne, and other cities to see the damage that had been done, and came away with the conviction that unless rebuilding were undertaken, the work of this Church in refugee-swollen Germany would be severely impaired. The grants only partially cover the cost of rebuilding these churches, for Old Catholics themselves are making contributions, and eventually they will be able

New Testament scholars. St. Bartholomew's feast day is August 24th. <sup>1</sup>St. Giles is said by legend to have been a Greek, but is more probably from southern France. He flourished about the 8th century.

to shoulder the total burden of the building program themselves, according to Bishop Demmel.

Because of this help, churches with four walls and a roof are now replacing the bombed-out shells in which Old Catholics have had to worship.

### Demonstrators Called "Heroic"

Bishop Dibelius of Berlin said that "the only way the West can respond" to the East Berlin workers' "heroic demonstration June 17th against dictatorial rule in the Soviet Zone" is to speed the reunification of Germany.

In a radio address, the Bishop said that the Church is "heart-and-soul with the workers" and will do everything in its power for those who fell during the uprising and for their relatives.

The Bishop said that while many promises had been kept, a number of Communist officials in the Soviet Zone continue to be "unfriendly" toward the Church.

A late release from Religious News Service reported that East German authorities have released all of the more than 50 Evangelical pastors and church workers arrested or imprisoned during the Communist anti-Church campaign that marked the first half of this year in the Soviet Zone.

Officials of the Evangelical Church in Germany (EKID) said that East German authorities had made good on promises, contained in the peace pact they signed June 10th with Church leaders, by swinging open prison doors even for clergymen who had been sentenced to terms of 10 years or more.

## SCOTLAND

### Dedication to Queen

Queen Elizabeth II and her consort, the Duke of Edinburgh, sat in the royal pew in the historic St. Giles<sup>1</sup> Cathedral, Edinburgh, Scotland, during a special national service and thanksgiving in which the people of Scotland dedicated themselves to their queen and country.

The Rt. Rev. James Pitt Watson, moderator of the Church of Scotland (Presbyterian), led the congregation of some 1,700 in the act of dedication.

Preceding the national service, a brilliant procession was held from Edinburgh Castle to St. Giles. Participating in the march, in addition to the queen and her husband, were Scottish earls and dukes bearing the honors of Scotland, the jeweled sword, the scepter, and the ancient Scottish crown. [RNS]





Beneath the differences of terminology or of taste are important differences with which we have agreed to live in a tension that many see as the work of the Holy Spirit Himself

# What Is an Evangelical Churchman?

By the Rev. Robert O. Kevin

Professor of Old Testament Language and Literature

Virginia Theological Seminary, Alexandria, Va.

**T**HE labels of Churchmanship are poor things. None of us likes them or likes to wear them. Even less do we care to use one of these as a bulletin board on which to pin our positive affirmations.

Though we are an Episcopal Church with bishops, who are our fathers in God, we are also in our government a representative democracy. And in any kind of democracy parties are a healthy and necessary part of the structure.

To have parties in the Church, therefore, is not an occasion for apology or regret. In the Spirit there are diversities of gifts and of understanding. We are all finite, partial, and sinners. We see through a glass darkly.

We need parties in the Church that we may help and correct each other; that each may tell of the things that God has done for him and his brethren; that none may arrogate to himself, or to the coterie most like him, an exclusiveness in the Spirit's operation; and that by our several contributions we may be helped to the knowledge of the fullness of Christ.

## BENEATH THE SURFACE

Though there are parties among us in the Episcopal Church, these need not and ought not to provoke strife or bitterness. Our differences can be discussed in reasonable and responsible debate. Christ is the Lord, transcending everything we see in ourselves and in others. He is the foundation on which all of us

build. What we do, as party men, we do for Him. And He will accept or reject our work in the day of His testing.

When one speaks for a party he does it with the utmost reluctance and diffidence. He is presumptuous if he thinks he can speak for any other than himself. And his problem is even greater when he tries to describe the brethren of any other school. Whatever he may say he does some an injustice.

Some of the differences between those who call themselves by the party names of "Catholic" or "Evangelical" are simply differences in semantics, in the use and understanding of words. Others are matters of preference and taste. We are happily part of a Communion in which, within limits, we are free to worship severally in ways that have proved most helpful to us.

Yet beneath these surface matters there are differences which all agree are important. Our Church is comprehensive and tolerant of difference; and it has long since agreed to live with these differences in tension. This, to some of us, is the work of the Holy Spirit. Some day, in the providence of God, our Church may embrace a wider fellowship of Christians. If so the tensions then will be even more severe; and these things now may be for our schooling.

The Evangelical party in the Church today is neither the party of a generation ago, nor of the generation before that. The same thing may be said of the Anglo-Catholic party.

Many things have changed. The Evangelical acknowledges gladly that he has been enriched by what many an Anglo-Catholic of a former time has stood for. This is part of the reason why references nowadays to "high church" or "low church" seem false and misleading.

John Wesley was a "high churchman." But he was the founder of Methodism. Once these terms marked a contrast in ritual. Still earlier they characterized political parties in England. Tories were the "high churchmen" and Whigs were the "low churchmen." And still earlier "high church" described men who, opposed to the Puritans, were staunch advocates of episcopacy, though theologically they were Calvinists.

Today many Evangelicals regard themselves as "high churchmen," not as ritualists especially — for all of us are ritualists — but as holding to the high calling of the Church as the people of God.

To try to describe the Evangelical of today is to observe, for one thing, that he is in Protestant reaction to changes that in the last generation seem to him to have come over large areas of the Episcopal Church.

Some are tempted to dismiss these currents as fringe or peripheral. This is to underestimate the situation. The direction should be taken seriously.

Rightly or wrongly, the Evangelical sees the Anglo-Catholic movement as in-

*(Continued on page 13)*

**TUNING IN:** ¶Catholic (Greek, "universal"), applied to Church, originally meant universal as opposed to local. Still bearing this connotation, it now carries also idea of loyalty to historic continuity — a sense it could hardly have borne

in 2d century when there wasn't any historic continuity to speak of. ¶Evangelical (Greek, "gospel") Churchmen underscore Gospel itself, rather than Church as such. But Catholics claim to be evangelical also.

# Catholic Forms and Evangelical Norms

**A**FTER the publication of our editorial, *What is a Catholic Churchman?*\* a number of readers wrote to us asking that we publish another editorial on the subject, "What is an Evangelical Churchman?"

We made several attempts to draft such an editorial, based on the fact that one cannot be a good Catholic without being a good Evangelical, but then decided that it would be fairer to all concerned to let a spokesman for the Evangelical point of view do the talking. The article by the Rev. Robert O. Kevin in this issue is the result.

It is perhaps a characteristic fact of the Churchmanship problem that, although only about one-sixth of Dr. Kevin's article is written in a negative or critical vein, this one-sixth is the part that claims five-sixths of the editor's attention. We refer to the brief section in which Dr. Kevin "sees the Anglo-Catholic movement increasingly finding its ethos in the norms and forms of the Roman Catholic Church." This seems to us to be a completely false statement of both the good and the bad aspects of the Catholic movement. Indeed, if there were no Roman Church today with its "norms and forms" we suspect that the Catholicizing trend in our own Church and in the Protestant Churches also would proceed more, rather than less, rapidly.

Our first objection to the assumption that Anglican Catholicism is mere imitation of Rome is that it is an abject surrender to the Roman claim that Christian history up to the Reformation is really Roman Catholic history. Christian history belongs to Episcopalians just as much as it does to Roman Catholics. St. Augustine, St. John Chrysostom, St. Martin of Tours, St. Patrick, and all the other Christian heroes of the early ages are just as much a part of our tradition as of theirs. The Church that Christ founded was not the Roman Catholic Church any more than it was the Episcopal Church — it was just the Church, to which we equally belong.

In order to claim this Christian history, we must necessarily regard the Reformation as "simply a sloughing off of medieval corruptions and abuses"; otherwise our membership would not be in the Church that Christ founded but in a new religion founded by somebody else.

Not only does a "body of pre-Reformation law . . . define and limit our polity," but a body of pre-Reformation doctrine and tradition defines Angli-

canism's theology, morals, and worship. It happens to be a fact that Christianity began before the Reformation. The New Testament, to which Catholics and Evangelicals alike declare allegiance, is a pre-Reformation document. The sayings of Christ, the Lord's Prayer, the sacraments, the Ten Commandments, the Summary of the Law — indeed, everything that is fundamental to Evangelical Christianity as well as to Catholic Christianity — antedates the Reformation by more than a thousand years.

Corruptions and abuses plainly did creep into the Church over the course of history. The ability to trace a continuous line of historical development is not of itself a guarantee of purity in faith and practice. Catholics, no less than Evangelicals, seek in the norms of the primitive Church, in the Bible, and in the living voice of the Holy Spirit today for a corrective to the element of decay that affects everything in which man has a part.

**W**E mentioned above the "Catholicizing trend" which, we think, might proceed more rapidly if non-Roman Churches were not subject to the pressure of being different from Rome. By the Catholicizing trend we mean that process of development into a powerful, self-protective, and rigid institution which is the natural, almost inevitable course of any successful form of human organization. In our opinion, there are both good and bad features of the Catholicizing process; and the bad ones could become so serious that, unless checked, they could lead to a new hardening of the Church's arteries, a new condition of corruption demanding a new Reformation.

One of these bad features is described by Dr. Kevin in his article — "increasing a gulf between the clergy and the laity so that one becomes little more than the recipient of that which the other mediates." The prime symptom of this feature of the Catholicizing trend is, strangely enough, more in evidence in American Protestantism than in American Roman Catholicism — it is the tendency of the laity to stay away from Church, to offer and receive the Eucharist infrequently, to regard themselves as subject to a less exacting code of behavior than the clergy, and generally to look upon religion as a matter for hired professionals. There is nothing scriptural, nor truly evangelical, about staying away from Church on weekdays, or going to Church only one Sunday in two or three or four.

European Catholicism in general does not present the picture of evangelical piety among the laity that characterizes Roman Catholicism in the United

\*L. C., January 4th. Available in reprint form at five cents per single copy, four cents in quantities of 25 or more, 3½ cents each in quantities of 100 or more. Postage additional unless payment accompanies order.

States. And the main reason for this fact is another bad feature of the Catholicizing trend — the tendency for the Church to form a partnership with the State, or, as in this country, with the dominant social system. American Roman Catholicism brought in its evangelical drive from Ireland and Poland, two countries in which the Church was in alliance with the common people against the rich, the mighty, and the oppressor.

Another feature of the Catholicizing trend has both good and bad effects — the archaizing tendency. The Church loves that which is old, that which has been handed down from the past. Then, as time goes on, the old becomes so old that it is strange, so strange that it is mysterious, so mysterious that it seems supernatural. The plainsong of the Church is nothing but the popular music of an earlier day. The vestments of the priest are the dress-up clothes of a former period. The language of the service is the vernacular of a long-ago time. When the service was translated from Greek into Latin, the translation was a minor Reformation, a rendering (against conservative protest) of the service into a language understood by the people. English replaced Latin at the Reformation. Now Prayer Book English is quaint English, and the work of modernizing it does not go forward quite as fast as the evolution of the language.

The Church ought to "hold fast to that which is good," as admonished by the apostle, but it should also "prove [i.e., test] all things" and should distinguish between that which is good only in its season and that which is eternal. The tendency to eternalize the temporal, to absolutize the past, can ultimately stifle true religion.

Of course, in our opinion this tendency is generally much more characteristic of Roman Catholicism than it is of Anglicanism or Protestantism. Our main point here is to emphasize the fact that the

Catholicizing trend is not primarily an imitative one, but a universal tendency of people in a religious setting. Institutionalized religion, left in the hands of experts and professionals, unthinkingly going through in the past, buying off love for God and for neighbor with a code of worship and a code of behavior — this is something into which people sink by inertia, not something into which they are led by misguided enthusiasts.

The Episcopal Church has developed as a normal feature of its existence an institution that wraps up all the bad features of the Catholicizing trend into one bundle — the self-centered parish. Just how the leaders of a particular parish can convince themselves that God came down to earth and died on the cross for the express purpose of making St. Vitus' Church, Suburbia, a wealthy, comfortable, and thriving institution, is a mystery before which Catholic and Evangelical alike can only stand and mutely ponder. A parish-centered parish, lacking a sense of obligation to the Church that gave it birth and unmoved by the needs of the missionary cause, is like a Missouri mule — without pride of ancestry or hope of posterity.

As we make these comments, we are in our turn probably saying things with which Dr. Kevin would be five-sixths in agreement. There remains the one-sixth on which we disagree and shall probably continue to disagree. We refuse to concede him a monopoly of Evangelicalism and he, as he notes in his article, refuses to concede us a monopoly of the enrichments Anglo-Catholicism has brought to the Church. Even if we find it difficult to live together in one Church, we know that we would find it impossible to live separately. And in our moments of wisdom we realize that the Church's real problem is not those who wear another Churchmanship label but those who are indifferent to the glory of God and the needs of His children.

## D I O C E S A N

**DELAWARE** — Bound for Honolulu, Bishop McKinstry of Delaware and Mrs. McKinstry sailed on July 13th from Wilmington, Calif., for a vacation in the Islands. The bishop will return to his office in Wilmington, Del., during the latter part of August.

**DELAWARE** — Anchorage, Alaska, is the destination of the Rev. Charles R. Leech, canon of the Cathedral Church of St. John, Wilmington, Del., and director of Christian Education of the diocese of Delaware. He left by plane on Friday, July 10th. He will serve as co-conductor of a conference for United States Air Force chaplains meeting in Anchorage. A second conference will be held in Fairbanks.

**MASSACHUSETTS** — The Rt. Rev. Theodore R. Ludlow, retired suffragan of Newark, was to preach in Trinity Church, Boston, Mass., during July, for the twelfth successive season. The Rev. Dr. Theodore P. Ferris, rector of the parish, will spend the summer in Europe.

**PENNSYLVANIA** — One of Philadelphia's finest estates has become a home for aged clergymen and missionaries and their wives.

Mrs. Henry Brown, Jr., Mrs. Robert R. Meigs, and Mrs. Lawrence H. C. Smith, three daughters of the late Samuel F. Houston, banker, Churchman, and philanthropist, have given the property for this purpose, requesting that a non-profit corporation be set up to ad-

minister it. The Chestnut Hill property was the Houston family residence for many years. Bishop Hart of Pennsylvania said that the home would be open to others besides Episcopal Church clergy and wives.

**NORTHERN MICHIGAN**—Preacher at the opening service of the 58th convention of the diocese of Northern Michigan was the Very Rev. Dudley B. McNeil, rector of St. James' Church, Sault Ste. Marie, and Bishop-elect of Western Michigan. The service was conducted by Bishop Page of Northern Michigan and the rural deans in the Church of the Transfiguration, Ironwood.

After a celebration of the Holy Com-



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munion and breakfast, the business session of the convention was held. The bishop in his annual address to the convention called for the approval of an increased budget which would make provision for the calling of a priest who would be a part-time Christian education worker for the diocese and also rector of one of the smaller parishes.

**ELECTIONS.** Standing Committee: clerical, J. W. Robertson, J. A. Alford, Joseph Dickson, Herman Page; lay, C. J. Stakel, Carl Brewer, and Cdr. Theodore Dahlburg.

Bishop and Council (three years): clerical, Joseph Dickson, Herman Page; lay, W. P. Chamberlain, R. R. Seeber, Thomas McMeekan, Howard Raiche (one year to fill vacancy).

Deputies to Provincial Synod: clerical, J. A. Alford, Herman Page, Joseph Dickson, J. W. Robertson; lay, Eric Jones, W. P. Chamberlain, Howard Holland, C. J. Stakel.

**WESTERN NEW YORK**—Altar memorials [see Cover Photo] were blessed recently at a Pontifical High Mass in St. Andrew's Church, Buffalo, N. Y., by Bishop Scaife of Western New York.

The memorials—a dossal curtain, crucifix, and tabernacle—are a gift from Mrs. H. H. Wentz in memory of her husband, Heidel Howett Wentz, who died January 27, 1950.

Mr. Wentz was senior warden at St. Andrew's at the time of his death. He had been a member of the vestry since 1932.

The red and gold curtain is adorned with the Cross of St. Andrew, patron saint of the parish; the Canterbury Cross, symbolic of the Anglican heritage; the Scottish thistle, symbolizing Bishop Seabury, the first bishop of the Church who was consecrated by the Episcopal Church in Scotland, and the Messianic Rose, a symbol of Christ as the hope of the world.

The cross stands 5½ feet high and is made of carved wood richly polychromed. The Rev. Thomas R. Gibson, rector, participated in the Mass.

**CHICAGO**—The Rev. Gordon Byrd Galaty, rector of Emmanuel Church, LaGrange, Ill., announces the establishment of a scholarship fund now available for young men who are Emmanuel members interested in studying for the priesthood.

The fund, known as "The Swetnam Memorial Scholarship of Emmanuel" in memory of Dr. and Mrs. C. R. K. Swetnam, provides \$2,000.00 for three years of seminary work.

The late Dr. Swetnam was senior warden of the parish in Prescott, Ariz., for many years. Both he and Mrs. Swetnam had three major interests—church, education, and young people. The scholarship was established by members of their family, now members of the LaGrange church.

**OHIO** — A summer of Church work in Alaska awaits William Bumiller, a

member of the University of Cincinnati's graduating class. He will work with several other UC students in Alaska, conducting Bible schools, teaching Indians and Eskimos, and helping to rebuild the churches in Alaska.

Mr. Bumiller, who received the B.S. degree, was also awarded the 1953 Robert Patterson McKibbin gold medal at commencement on June 12th for "best exemplifying the ideals of manhood."

Prominent in campus activities, among them, the Canterbury Association, he plans to enter the foreign medical missionary field.

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# Evangelical Churchman

(Continued from page 9)

creasingly finding its ethos in the norms and forms of the Roman Catholic Church.

This is particularly evident in an attachment to the theology of St. Thomas Aquinas; in describing the Reformation as simply a sloughing off of medieval corruptions and abuses; in increasing a gulf between the laity and clergy so that one becomes little more than the recipient of that which the other mediates; and in invoking of a body of pre-Reformation law with which to define and limit our polity.

To all this the Evangelical is in radical dissent and his affirmations in this respect are the Reformation watchwords.

To be so is not to have a Roman phobia. Nor is it to close a door on the Church of Rome should she ever be willing to coöperate or to unite with us. We know that she is not the monolithic structure she sometimes seems to be, and that helpful reforms are at work within her. But for us to become as nearly like Rome as possible, in order to encourage reunion, is to lead from weakness not from strength.

## BEYOND HISTORY

On the affirmative side, the Evangelical sees the living God as moving through history with forgiving and renewing love, and with judgment; that He is sifting men and their institutions, including the Church; indeed, that He begins His judgment in the house of God.

From this awareness comes the witness the Evangelical must make. His affirmations proceed from a faith that when we are "in Christ" we are members of a Kingdom that is both beyond history and at the same time pressing into history. It is not so much a "push" from the past, though there is that, as it is a "pull" from before: He sees God as coming to us as Saviour and Redeemer to reconcile the world unto Himself; and coming also as Judge of mankind.

The Evangelical thus must be humble in his judgments as to what and whom God will be pleased to accept.

To him the Church is the messianic Body of the Lord, empowered by His Spirit, set in the world to do His redemptive will. He believes that the Church is One, Holy, Catholic, and Apostolic, and that in it, as the Prayer Book affirms, "all baptised people are members."

He thinks the Churches might better understand each other, and with greater charity approach each other, if they recognized that all are "remnants of the one true Church" and that the branch theory is not a help but a hindrance.

To the Evangelical the Protestant Reformation was one of the mighty acts of God, at once a judgment on the Church of Rome and at the same time a recall of the Church to her true vocation.

Because the Evangelical finds the norm for his teaching in the Scriptures, he affirms the priesthood of all believers. This does not mean that every man is his own priest but that in Christ all have the priestly task of being His mediators to a non-believing world.

The Evangelical accepts apostolic succession as the Church's missionary witness down the ages to the Resurrection. He rejoices in a ministry with continuity back to the apostles' times, and he rejoices in a rich Catholic inheritance. But to him all Christian Communions, bearing witness to the Gospel proclaimed by Christ and His apostles, and bringing forth the fruits of the Spirit, share in the succession of the apostles.

If Evangelical services of worship are sometimes marked with a degree of simplicity, it is that the pure word of God may speak — across the words of the Bible, and by means of the service and sermon — directly to the heart of the believer. The Evangelical would not have the Word impeded in any way by our cultic acts.

The Evangelical lives in, and loves, the sacramental life of our Church. If he is not drawn to some forms of Catholic devotion, it is because he wants the Sacrament to be a sacrament. The nature of a sacrament is destroyed if the rite attending it supposes an act of thaumaturgy, or wonder-working, by a priest.

A plain mark of the Evangelical is his willingness generally to work with and to worship with his Protestant brethren. He would do this with his Roman Catholic brethren if they would let him.

He sees no reason why we should not, and every reason why we should, engage in occasional acts of hospitality, at our altars and in our churches, to lay people and to the clergy of Churches other than our own. To him the alternative is to become a sect, in increasing isolation from the continuing life of Catholic Christianity.

And the Evangelical believes in going forward as rapidly as possible on the road to Christian reunion. He holds this because of man's terrible need and thirst to be at one with his fellowman and, quite simply, because he believes that it is the will of God.

Most of all, we believe that our times are in God's hands. Christ is the Lord of the Church, and He is leading the Church. With neither fear nor anxiety, we have to trust and obey; and He will fulfill His promises.

## SCHOOLS

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Carleton College

Northfield

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#### ST. PAUL'S SCHOOL Garden City, Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

#### PORTER MILITARY ACADEMY Charleston, S. C.

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2/ - - -

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### 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.

### 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.

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### POSITIONS OFFERED

WANTED—Physical education teacher. Small Church school for girls, in the South. All sports and swimming. Reply Box M-902, The Living Church, Milwaukee 2, Wis.

PART TIME SEXTON'S job available in Southern California parish. Write 415 Wild Rose Ave., Monrovia, California.

IMMEDIATE OPENING. Matron for small Diocesan Home for the Aged. Supervisory position with ample domestic help. Reply to The Rev. Canon Carlton N. Jones, 58 South Second Street, Chambersburg, Pa.

WANTED: STUART HALL, Staunton, Va. Applicants for two vacancies. (1) Teacher of Science, (Biology and Chemistry) (2) Librarian who can also teach several academic classes, preferably beginning Algebra. Conditions pleasant; salary adequate; college degree necessary; experience preferred. Reply to Headmistress.

CASEWORKER for small child placing department of multiple Episcopal agency. Intake and supervision of approximately 60 children, divided between caseworker and supervisor. Professional training and two years experience required. Must drive a car. Liberal pension plans. Salary, \$3,000-\$3,900. Philadelphia Protestant Episcopal City Mission, 225 South Third St., Philadelphia 6, Pa.

### POSITIONS WANTED

CITY RECTOR seeks Institutional Chaplaincy. Youth worker, social service, hospital. Experienced in problems Service families. Reply Box L-896, The Living Church, Milwaukee 2, Wis.

PRIEST seeks post associate rector, youth work, religious education. Highest references. Reply Box L-897, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER. Churchman. Cathedral background and experience, now playing New York area, wishes change same vicinity September first. Reply Box F-898, The Living Church, Milwaukee 2, Wis.

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## DEATHS

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

### Robert Kline, Priest

A heart attack took the life of the Rev. Robert F. Kline, 64, of Allentown, Pa., former rector of Calvary Church, Wilkes-Barre, Pa., who died June 11th at his home.

Ill health forced his retirement on January 1, 1953, after he had served at Calvary Church for 34 years. While in Wilkes-Barre, he also served as minister in charge of St. Paul's Church, White Haven, Pa., and St. James' Church, Pittston, Pa., for some time.

Fr. Kline served as dean of the Scranton Convocation of the diocese of Bethlehem from 1936 until his retirement; vice president of the executive council of the diocese; and editor of the *Bethlehem Churchman*, diocesan publication.

He is survived by two daughters, three grandchildren, three sisters, and two brothers.

### David Lewis, Priest

The Rev. David H. Lewis, Sr., retired of Ivy, Va., died June 17th.

Mr. Lewis had been retired because of ill health since 1928. His son, the Rev. David H. Lewis, Jr., is rector of St. Mark's Parish, Culpeper, Va., and chairman of the diocesan commission on architecture.

Mr. Lewis was born at Ivy Depot, Va., November 19, 1882. He studied at Virginia Theological Seminary. He was ordained deacon in June, 1907, and priest in May, 1908.

In 1917, he married Miss Louise Thornton Owen, who survives him, along with two sons, a daughter, and four grandchildren.

Mr. Lewis was in charge of St. Paul's Church, Elk Hill, Va., 1907-10; chaplain, Miller School, Albemarle County, 1910-12; assistant at Grace Church, Richmond, 1912-15; rector of Grace and Trinity Church, South Boston, Va., 1915-22, and St. Paul's Church, Salem, Va., 1922-26; working in the archdeaconry of the Blue Ridge, diocese of Virginia, 1926-27.

### John Martin, Jr.

John Quincy Martin, Jr., 19, son of the Rev. and Mrs. John Quincy Martin, died in the Bates Memorial Hospital, Bentonville, Ark., on June 19th, where he had been admitted after suffering a heat stroke. In April, 1951, he had suffered a fractured neck in a car accident and had made a remarkable recovery at the time of the heat attack. Although still confined to a wheel chair, his improvement had been steady. He had been an acolyte in various parishes served by his father.

## CHANGES

### Appointments Accepted

The Rev. Frederick Harry Arterton, rector of All Saints' Church, Belmont, Mass., will on September 1st become rector of All Saints' Church, Chevy Chase, Md.

The Rev. Clyde A. Benner, who has been serving Red Lake Indian Mission, Redby, Minn., is now serving St. Bartholomew's Church, Box 37, Bemidji, Minn.

The Rev. Stephen J. Dibble, who was ordained deacon in April, is now assistant of the Church of the Ascension, Sierra Madre, Calif. Address: 279 E. Grandview Ave.

The Rev. D. Howard Dow, who formerly served St. John's Church, Wilmington, Calif., is now vicar of St. Matthew's Church, Baldwin Park, Calif.

The Rev. Guy Louis Hill, formerly dean of Trinity Cathedral, Duluth, Minn., will on July 23rd



become associate rector of St. Mary's Church, Arlington, Va.

The Rev. T. G. David Kingman, rector of Emmanuel Church, West Roxbury, Mass., will on September 1st become rector of Trinity Church, Elmira, N. Y. Address: 300 N. Main St.

The Rev. G. Ernest Lynch, rector of Trinity Church, Hannibal, Mo., will on September 1st become rector of Trinity Church, Indianapolis,

## CLASSIFIED

### RETREATS

RETREATS will be held at Margaret Hall School for men and women, August 10th, 6 P.M., until the morning of August 14th; and from the afternoon of August 15th until the evening of the 16th. Conductor, The Reverend Leopold Kroll, O.H.C. Please notify Sister-in-charge of retreats.

### 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

Ind. Address: 3243 N. Meridian St., Indianapolis.

The Rev. John G. Magee, formerly minister to Episcopal students at Yale University, New Haven, Conn., is now assistant of Calvary Church, Pittsburgh. Address: Evergreen Hamlet, Box 426, R. D. 8, Pittsburgh 9.

The Rev. Luther D. Miller, Jr., formerly assistant of All Souls' Memorial Church, Washington, is now assistant of All Saints' Church, Frederick, Md., and the Chapels of St. Barnabas and St. Timothy.

The Rev. Edmond T. P. Mullen, who was ordained deacon in April, is now vicar of St. Mark's Church, Medford, N. Y., and St. Michael and All Angels', Gordon Heights. Address: Box 283, Medford, L. I., N. Y.

The Rev. Russell E. Murphy, formerly associate rector of Christ Church, St. Paul, Minn., is now rector of St. John's-in-the-Wilderness, White Bear Lake, Minn. Address: 708 First St., White Bear Lake 10.

The Rev. R. Louis Somers, formerly assistant in charge of Christian education and youth work at Grace Church, Utica, N. Y., is now rector of St. Augustine's Church, 78 Second St., Ilion, N. Y.

The Rev. John W. Thomas, formerly rector of Ascension Church, St. Paul, Minn., is now vicar of the Church of the Redeemer, Avon Park, Fla., in charge of St. Ann's Church, Wauchula. Address: 20 E. Pleasant St.

The Rev. Tom Thurlow, formerly rector of Roblin, Grandview, Gilbert Plains, is now rector of Christ Church, Hamiota; St. Paul's, Shoal Lake; St. Luke, Strathclair, in the diocese of Brandon. Address: Box 134, Hamiota, Man.

The Rev. Russell W. Turner, former assistant of the Church of the Redeemer, Pittsburgh, is now associate of St. Stephen's Church, Eighth Ave. near Walnut, McKeesport, Pa.

The Rev. Walworth Tyng, who formerly served St. Stephen's Church, East New Market, Md., is

now locum tenens of Christ Church, Savannah, Ga., during the leave of absence of the rector due to ill health.

The Rev. Franklyn Y. Weiler, formerly curate of St. Paul's Church, Paterson, N. J., will on August 24th become rector of St. Andrew's Church, Newark. Address: 933 S. Seventeenth St., Newark 8.

The Rev. Daniel J. Welty, formerly rector of St. George's Church, Astoria, L. I., planned to leave on June 22d for work in the Virgin Islands.

The Rev. Harvard L. Wilbur, formerly in charge of the Hanna field in Wyoming, is now rector of St. Christopher's Church, Cheyenne, Wyo.

The Rev. Glen W. Wilcox, who has just completed studies at Berkeley Divinity School, was to leave with his wife for Christ Church, Anvik, Alaska, on June 26th.

The Rev. James L. B. Williams, of Immanuel Church-on-the-Hill, at Virginia Theological Seminary, Alexandria, Va., will on September 1st become the first minister of Stimson Memorial Chapel at Bonn, Germany.

The Rev. Mr. Williams, who is also chaplain of the Episcopal High School in Alexandria, has been active in ecumenical work in the Washington area. His new work is to be minister of the interdenominational congregation at Bonn, serving American and German personnel associated with the high commission in Germany.

### Armed Forces

The Rev. Wilson Rowland, formerly chaplain of the U. S. Navy, is now rector of St. Boniface's Church, Comfort, Tex.

### Resignations

The Very Rev. E. Addis Drake will resign as rector of St. John's Church, San Bernardino, Calif., on September 1st in order to devote full time to his work as dean of the San Bernardino convocation.

San Bernardino will be the second convocation in the diocese to have a full-time dean (San Diego is the other). Dean Drake will have charge of the 13 active missions and others now being planned in the many new residential centers. Missionary expansion in Southern California will be rapidly increased during the coming year, according to Bishop Bloy of Los Angeles, with the help of funds from the recently completed Episcopal advancement drive for \$1,130,000. The campaign overreached its goal.

The Rev. Paul Wessinger has resigned his work as director of the Coos-Curry Counties associate mission and vicar of St. John's-by-the-Sea, Bandon, Ore. He is now in residence at the Monastery of St. Mary and St. John. Address: Society of St. John the Evangelist, 980 Memorial Dr., Cambridge 38, Mass.

### Changes of Address

The Rev. Dr. J. Clemens Kolb, formerly chaplain of the Episcopal Academy, Overbrook, Pa., now semi-retired, may be addressed at 202 S. Nineteenth St., Philadelphia.

The Rev. A. W. Taylor, retired priest of the diocese of Southwestern Virginia, formerly addressed in St. Petersburg, Fla., may now be addressed at National Home B. P. O. Elks, Bedford, Va.

The Rev. Canon Edward T. H. Williams, director of Christian education of the diocese of Albany, is now in residence at 60 Elk St., Albany. Business correspondence should be addressed: Dept. of Christian education, Attention Canon Williams, 68 S. Swan St., Albany 10. Personal mailing address: Box 274, Capitol Sta., Albany 1.

The Rev. Richard H. Wilmer, Jr., minister to Episcopal students at Yale, may now be addressed at 88 Trumbull St., New Haven, Conn.

The Rev. Horace W. Wood, retired priest of the diocese of Los Angeles, formerly addressed in Los Angeles, may now be addressed at 316 Cajon St., Apt. B, Redlands, Calif.



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**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

### 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

(Continued on page 16)

### 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

### OAKLAND, CALIF.

**ST. PETER'S** Broadway at Lawton Ave.  
Rev. Dr. L. D. Canon Gottschall  
Sun Masses 8, 11; Wed Healing Service & Address; C by appt

### SAN FRANCISCO, CALIF.

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

### 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.

**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.



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**MARBLEHEAD, MASS.**

**ST. MICHAEL'S** Built in 1714  
Rev. David W. Norton, 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

**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  
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**NEW YORK CATHEDRAL** (St. John the Divine)  
Sun HC 8, 9, HC with MP 11, EP 5; supper and  
forum for school teachers, 6; 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 Rec-  
itals 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.,  
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

**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. V. 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, S.T.D., r  
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30  
HC, Thurs 11; HD 12:10

**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 Chandler, p-in-c  
Sun 8, 10, 8:30; Weekdays, 8, 5:30

**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 Kintzing, Jr.  
Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed,  
Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30;  
C Sat 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

**VICTORIA, B. C., CANADA**

**ST. BARNABAS** Belmont and Begbie  
Sun Masses 8, 11, Ev 7:30; Daily 7:30 ex Wed  
8 & Fri 9:30; C Sat 8:15

**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