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May 23, 1954

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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.*

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## Benefit of Criticisms

AN impression has gotten abroad that the Standing Liturgical Commission has set the deadline of December 1, 1954, for criticisms of its Prayer Book Studies. This is not a deadline for the people of the Church generally, but merely a working deadline for the members of the commission itself in preparing its report for the General Convention in 1955.

No one must get the idea that there is anything definitive or final in our report, for it must be remembered that General Convention has not ordered a revision of the Prayer Book. The sole purpose of the Standing Liturgical Commission is to prepare these studies so that the Church may be acquainted with the principles and issues involved and also in order that if the General Convention does undertake revision, it may be done with this body of study as a basis. Criticisms must continue to come—not only of the Eucharistic Liturgy, but of all other studies that have been issued and new ones that will appear early next year.

We have had lots of comment on the Liturgy, but not nearly enough on the other studies. I can well understand why the Liturgy occupies so much of our thought, but it should not be to the exclusion of the studies on Baptism and Confirmation, the Lectionary, Ministration to the Sick, and the Litany. These should be studied with great care and the commission given the benefit of criticisms and suggestions.

It would be most helpful to the commission if those sending in criticisms would take the time and trouble to read the study that precedes each of the services. Take, as an instance, the study on the Liturgy. It is a book of 343 pages and only the last 24 pages are occupied by the draft Liturgy itself. There is a wealth of historical and liturgical study that precedes it, and the best criticisms and suggestions come from those who have studied this introductory material.

We would like, of course, as much criticism as possible by December 1st, for our report, but until General Convention itself sets a deadline—and that is certainly a long way in the future—the commission itself cannot set one.

All criticisms and suggestions should be sent to the secretary of the commission, the Rev. Morton C. Stone, 6 Alden Place, Bronxville 8, New York.

(Rt. Rev.) GOODRICH R. FENNER,  
Bishop of Kansas;  
Chairman, Standing  
Liturgical Commission.

Topeka, Kans.

## Credit for Accomplishments

ON page 6 of the April 11th issue of THE LIVING CHURCH Trinity Church, Chambersburg, is reported as being the first parish in the diocese of Harrisburg to present its quota to the Builders for Christ fund and the article further states "may be the first in the Church to present its full quota." May I

call your attention to the fact that St. John's Church, Gibbsboro, and Christ Church, Magnolia, both of the diocese of New Jersey, on February 10, 1954, each met in full their quotas. While I do not want, in any way, to detract from the prestige of Trinity Church, Chambersburg, because of what this congregation has done, I do feel that the two churches in our diocese should be given credit for their accomplishments.

ALLEN B. MCGOWAN,  
Treasurer, diocese of New Jersey.  
Trenton, N. J.

## Rich Experience

THESE days when the secularization of Church festivals and observances is permeating our lives, it is a rich experience to discover Dorothy Roby Schneider writing in THE LIVING CHURCH. Her accounts of the family observances of Christmas and Lent [L. C., March 7th] and indeed the Christianization even of Halloween, are some of the most imaginative and adventurous goings-on in the Christian education world today! This is exciting! And it gives us all a clue about what can be done besides bemoaning the commercial secularization that infiltrates the Church school, the family, all phases of life. Secularism is with us, to be sure. But we all know that there is more to fighting than "recognizing" the enemy.

MRS. FRANK ALDRICH,  
College worker, Church of the  
Good Samaritan.

Corvallis, Ore.

## Editor's Comment:

Another article by Mrs. Schneider, on her family's observance of Rogationtide, appears on page 12 of this week's issue.

## Waterpots With Water

IT was very satisfying to read the letter [L. C., April 4th] by the Rev. Clinton H. Blake, Jr. . . . The idea of intercessory prayer directed to the Blessed Virgin Mary, appears to be spreading, both in our American Episcopal Church and in the Church of England. An English friend (a man of ardent faith, with the true Hope of the Church brightly burning in his heart) wrote me recently:

"May you be conscious . . . of the prayers and fellowship of the Beloved Mother, our Lady, who is coming to mean more and more to myself . . . trying to balance the respect and reverence one has always had for her between the Roman Catholic extreme and the Protestant, more than complete, ignoring of her. . . . To ask her to add her pleadings to our imperfect intercessions in the power of that same Holy Spirit which first overshadowed and empowered her is to mobilize all the resources of heaven."

He added that several of the English clergy have exactly the same conviction.

Now, I have always been taught, and hold fast to that teaching, that the Blessed

Mother of our Lord is always to be remembered, revered, honored, venerated, and called blessed, but she is not to be approached in prayer as any sort of mediator, Christ alone being our only Intercessor with the Father in heaven. Intercessory prayer addressed to the Virgin Mary would be wrong in that it acknowledges any but the Lord Himself as mediator for His Body, the Church. It puts another person before Him in our thoughts.

It occurs to me that the scriptural story of the marriage at Cana has much to tell us of the way we should regard the position of the Virgin Mary. Undoubtedly, some light and urging of the Holy Spirit caused her to say to her Son that day at Cana. "They have no wine." His reply was a gentle rebuke: "Woman, what have I to do with thee? Mine hour is not yet come." And yet, minutes later, He felt and used that power to change the water into wine. His hour had come at last. Mary had wanted to hasten things, knowing, in spirit, that the power was there, and she quietly turned to the servants and said, "Whatsoever He saith unto you, do it."

Mary, we are told, typifies the Church, the faithful Church, who sees the great need for a miracle to be wrought to re-establish her in unity and love, to come for her as His Bride, to call her away to be with Him in her rightful habitation, to change the water of her sorrow into the wine of the Kingdom. Mary's place is only to point the way: "Whatsoever He saith unto you, do it." And that way leads directly to Him, who waits for His appointed hour.

I have before me part of a sermon preached in Holy Trinity Church, Munich, during the World Week of Prayer, January, 1953, having in thought the unification of the Church. It is truly worth repeating:

"We have just heard read to us the Word of the Lord: 'Mine hour is not yet come.' No! The hour of the reunification of Christendom is not yet come. But it behooves us to practice, humbly and faithfully, that which the Lord has demonstrated to us: 'Let the waterpots be filled with water;' in other words, Fill the waterpots with your sorrow and yearning, fill them with your wretchedness, with the contrition of your hearts. Then will God change this spiritual yearning into wine through the powerful bidding of His Spirit. He will send you that for which you have prayed, when His hour is come. All you need to give the Lord is the water. It is His work to change it into wine. Just give the Holy Spirit a place in this world, through humble recognition of your poverty and need. Then will appear before your astonished eyes the revelation of His glory and majesty. Now is the hour of the Holy Spirit for the hour of our indigence has already come."

So there it is. Mary (the Church), has pointed the way, "Whatsoever He saith unto you, do it," and the Lord has said to His servants, "Fill the waterpots with water." Are they not full to the brim even now? What next? The miracle of changing and the guests at the marriage feast saying, "Thou hast kept the good wine until now."

EDITH C. JUDD.

Palisade, N. J.

May 23, 1954

Many Questions

IN reading the article [L. C., March 28th] entitled "Love God More" many questions arose in my mind. . . .

Is not the universe a sacrament of God's creative power? Are not the two sacraments having our Lord's specific commands behind them those of Baptism and Holy Communion only?

Does Confirmation have the same importance as do Baptism and Holy Communion, which are bound together by the specific command of our Lord?

Do not Churches other than those having apostolic succession have Baptism and Holy Communion? Does the recognition of the sacramental nature of the universe deny the sacramental power of apostolic succession? Does the recognition of the sacramental power of apostolic succession deny the sacramental power in other forms of Christian ministry? Is not the important thing about Holy Communion what God has done through Christ our Lord, and not the exact form in which we enter its meaning in our worship at Holy Communion?

(Rev.) ROBERT H. PRICE,  
Rector, St. Mark's Church.

Chester, S. C.

Disgust and Contempt

MR. PREU [Religion in Colored Squares, L. C., March 28th], hopes to woo the arts back into the Church. The conquest may not be as easy as he suggests. If the modern artist is even so much as aware of the existence of the Church his attitude registers some place between disgust and contempt.

And with good reason, perhaps. In the face of opposition, ridicule, and privation the artist has continued to wrestle with the soul-searching problems of the meaning of human life and destiny. The Church, in contrast, has avoided such unpragmatic issues, and has chosen to expend itself in propaganda and projects designed to increase its popularity with that mythical monster known in Britain as "the man in the street," and in this country as "the common man."

When the Church is prepared to pursue its work with the courage and single-mindedness of a Joyce or a Bartok it will attract artists. It cannot purchase them with commissions for a few murals or "modernistic" crucifixes.

(Rev.) ROLAND THORWALDSEN,  
Curate, Church of  
St. Augustine By-the-Sea.  
Santa Monica, Calif.

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May

- 23. Grace, Newark, N. J.
- 24. Trinity, Bristol, R. I.  
St. Andrew's, East Williston, N. Y.
- 25. St. John the Evangelist, Flossmoor, Ill.
- 26. Advocate, Philadelphia, Pa.
- 27. Our Saviour, Atlanta, Ga.  
St. Paul's, Dowagiac, Mich.  
St. Peter's, Seward, Alaska
- 28. St. Barnabas, Havana, Ill.  
St. Luke's, Somers, N. Y.
- 29. St. Stephen and Incarnation, Washington, D. C.; St. Mary's, Asheville, N. C.

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# The Question Box

Conducted by the REV. CANON MARSHALL M. DAY

• Where should flags be placed in Church? I know what I think is the correct answer, or certainly should be and it happens to be the usual practice. The Church flag takes the place of honor. But I haven't found any manual, or other written document which states it as I have said it.

As I understand it, you may place the American flag on the right at the head of the nave — at the chancel steps, possibly. But when both flags are at the sanctuary rail, then the Church flag is on the Gospel side, and the American on the Epistle.

This is my understanding in any case. I would appreciate any information you might have.

Flags, in distinction from banners are, in origin, primarily military. The United States Army has published rules concerning the display of the American flag and I believe that these rules have been enacted into law. The American Legion Post in your neighborhood can tell you how to get them. Briefly they are:

In the moving column the national color is carried on the right. All accompanying flags are carried to the left of that color.

## RIGHT OF AUDIENCE

When flags are displayed in a stationary position inside a building, but in a part occupied by the audience, the stars and stripes must be on the right hand of the audience.

When the colors are displayed on a platform which is conceived of as facing the audience, the national color must be on the right hand of the platform and therefore appear to the left of the audience.

Applying this rule to Churches, built on the Catholic ground plan, the stationary flag outside the chancel parapet would be on the Epistle side of the Church. Inside the Communion rail the national color would appear on the Gospel side.

## WHICH SIDE OF CHOIR ?

It is debatable which side of the choir (where it is a definite architectural feature) should be used. I used to think that the Epistle side was the correct one, but I have in my possession a letter from a colonel, who is a good liturgical scholar, arguing for the Gospel side of the choir on grounds liturgical as well as military.

I heartily agree, in principle, that the Church flag should take priority over the national, but since this flag is not the ensign of the Anglican Communion, still less of the Holy Catholic Church, I do not consider this precedence a matter important enough to produce any martyrs.

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# 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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### May

23. Rogation Sunday  
Olympia Convention, to 24th.
24. Rogation Monday  
South Florida Convention.
25. Rogation Tuesday  
Harrisburg Convention, to 26th.
26. Rogation Wednesday
27. Ascension Day
30. Sunday after Ascension

### June

6. Whitsunday.
7. Whit-Monday.
8. Whit-Tuesday.
9. Ember Wednesday.  
Outgoing Missionary Conference, Seabury House, Greenwich, Conn., to 16th.
11. Ember Friday.
12. Ember Saturday.
13. Trinity Sunday.  
Washington Province Conference, Hood College, Frederick, Md., to 19th.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number of overseas. 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

FROM A NEW YORK hotel room, it is not easy to discipline oneself to Matthew Arnold's admonition: "See life steadily and see it whole." Lately it has seemed that I myself and those I have met have been aware of only three things: McCarthy, Geneva, and Dienbienphu. In fact, the fall of that gallant outpost of freedom has been the only thing in weeks that has been able to turn our eyes away from the 21 inches of Senatorial inquisition to an awareness of larger battlegrounds and more urgent issues.

UNDOUBTEDLY a New Yorker's life is not all battlegrounds and issues. Home life and neighbors and books and spring flowers must mean as much here as they do anywhere else. Yet to a visitor, uprooted from his normal daily concerns, this part of the world seems to live on national and international anxieties to the emotional exclusion of all else.

TO SEE life steadily and see it whole involves a judgment as to what matters in life. The contrast between the intense international awareness of New York and Washington and the international obtuseness of my own Wisconsin probably helps to explain McCarthy. He represents a sort of dreadful adolescent sophistication about politics, a belief that the whole game is so crooked that no condemnation attaches to the man who does not play it by the rules.

SPIRITUALLY, however, the issue is not whether one is for McCarthy or against McCarthy; the spiritual issue is where our joys and sorrows and hopes and ambitions and interests should be centered, and how they should be distributed. Perhaps a preoccupation with world affairs is just as much a distortion of Christian outlook as a preoccupation with one's own individual prosperity or pleasure. Indeed, every good thing that exists is in danger of becoming more important to us than God.

THE VERY DEFINITION of insecurity is this: that we have become so dependent on a fading and temporal good that we cannot bear to contemplate losing it. This is just as true of great issues as it is of little desires. Somehow, we feel that God Himself is bound up in the fate of Dienbienphu, or Indo-China, or Asia, or the United States. But God is not dependent on any of these things, nor are we, if we are dependent on Him.

THE APOSTLES probably thought that God was dependent on the continued ministry of Jesus of Nazareth; but actually, God needed only the utter self-giving that brought Jesus to His death—and Resurrection.

MATTHEW ARNOLD lived in a time when it seemed reasonable to have a lot of Christian ethics and idealism with a minimum of Christian Faith. His concept of "seeing life steadily and seeing it whole" undoubtedly had a friendly and respectful place for God ("that power in the universe, not ourselves, which makes for righteousness"), but the idea

that civilization itself, culture in the broadest sense, might become the object of personal anxiety and insecurity was one that did not weigh heavily on him.

ARNOLD did not think that the only recourse for sanity was to see life as God sees it. Generally speaking, he liked what he saw from the vantage point of man. He believed in civilization.

BUT GOD has thrown down the idol of civilization. We hasten to put it up again and defend it, but we can no longer have faith in an idol that we must defend, for we know that it is powerless to defend us. The medieval Inquisition was based on the subconsciously faithless view that Christianity could not survive unless it was defended; and Christianity survived in spite of the Inquisition, not because of it. Our modern inquisitions face a similar dilemma. Unless freedom defends us, we cannot defend freedom.

NOW THIS, I think, is the point of God's message to us about each of our anxieties—the big ones and the little ones, the broad humane concerns and the narrow selfish worries: All these things that we seek are good, within their limits; but they are not absolute good. Absolute good is absolutely powerful and nothing can take it away from us. But if something less than absolute good has become a necessity to us, the anxiety that we feel about it is our own declaration of distrust in it—or in Him.

GOD CARES about the gallant men who died for the Free World at Dienbienphu, and about the millions of Asia who are in danger of being driven or tricked into atheistic Communism, and about the rights and wrongs of the McCarthy hearings, and about the security of America and about the closing of the tulips at night and about the squabbles of neighbors and the shouts of children and the fertility of the prairie states and about remote concerns that have not yet come within human worrying-range. He expects us to do something about such of these things as do fall within our sphere of action—to oppose, enjoy, appreciate, renounce, contend, fight, perhaps die.

BUT He does not expect us to fret about those things which, being beyond our control, are still well within His. On this misty afternoon, as I gaze out of my hotel window, I see one of New York's skyscrapers, the RCA building. I look again, and it has disappeared completely, leaving nothing but grey sky where it had been. The startling effect is underlined by the fact that closer and shorter buildings are below the cloud and stand out just as boldly as before.

THE RCA BUILDING has not really been coming and going all afternoon, although my eyes tell me that it has been. And truth and righteousness and love are more solidly grounded than steel or stone in the very nature of Him who sees all things steadily and sees them whole.  
PETER DAY.

## FINANCE

## Overpaid Quota

The amount of money received by National Council as of March 31st, exceeded the amount expected by more than \$98,000, according to the first quarterly report of the year issued by H. M. Addinsell, treasurer of National Council. Five provinces<sup>¶</sup> so far this year have overpaid the quota assigned them.

National Council received \$907,305.12 during the period January 1st to March 31st. The amount expected by March 31st, equal to two twelfths of the total expectations for 1954 (allowing one month for collection and transmittal), was \$809,158.83.

## EPISCOPATE

## First of Two Suffragans

The Rev. Archie H. Crowley, rector of St. James' Church, Grosse Ile, Mich., was elected suffragan of Michigan on the 4th ballot at a special diocesan convention May 12th at St. John's Church, Detroit. He has accepted.

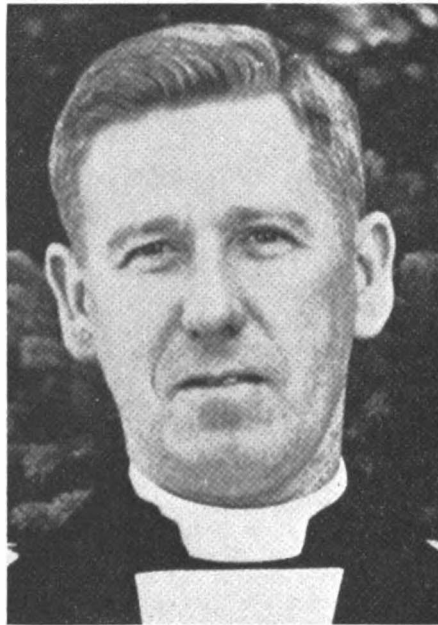
Mr. Crowley is the first of two suffragan bishops authorized by the regular convention in February. He was elected with 72 of 126 clergy votes, and 142 of 247 lay votes. The vote was then made unanimous.

The decision to elect the second suffragan bishop at the next regular convention, was confirmed by the convention.<sup>¶</sup>

Next closest in the May 12th election were the Rev. Canon Bernard C. Newman, vicar of Trinity Church, New York City; and the Rev. Canon John M. Shufelt, executive secretary of the diocesan college commission.

Other men selected by a committee appointed by Bishop Emrich to evaluate nominees were the Rev. George R. Selway, rector of St. Paul's Church, Lansing, Mich.; the Rev. Roger W. Blanchard, executive secretary of the National Council's Division of College Work; and the Rev. John B. Midworth, executive secretary of the Adult Division of the National Council's Department of Christian Education.

Mr. Crowley has been at St. James' since 1949. Before that he was rector of Grace Church, Lawrence, Mass., and



REV. ARCHIE H. CROWLEY  
On the fourth ballot.

was, for a time, curate at St. Paul's Cathedral, Boston.

He is a graduate of Dartmouth College and Episcopal Theological School. In Michigan he has served in the department of Christian education, on the standing committee, and on the board of examining chaplains. He is 47 years old, married, and has two sons.

## Second Election

The Very Rev. Albert Rhett Stuart, dean of Christ Church Cathedral, New Orleans, La., was elected Bishop of Georgia on the second ballot at the diocesan convention May 12th in Savannah.

Bishop Barnwell of Georgia is 71 years old, and will reach the age 72, age of compulsory retirement, this September.<sup>¶</sup>

Dean Stuart declined his election as suffragan of Dallas, which took place January 28th.

## Third Bishop

The Rev. William Henry Marmion was consecrated third Bishop of the diocese of Southwestern Virginia May 13th at 11 AM, in St. John's Church, Roanoke, Va.

Consecrator was presiding Bishop Sher-

rill; co-consecrators, retired Bishop Phillips of Southwestern Virginia, and Bishop McKinstry of Delaware; preacher, Bishop Quin of Texas. Others included:

Reader of the Epistle, Bishop Gunn of Southern Virginia; reader of the Gospel, Bishop Mosley, Coadjutor of Delaware; reader of the Litany, Bishop Carpenter of Alabama; presenters, Bishop Goodwin of Virginia and Bishop Marmion<sup>¶</sup> of Kentucky.

## ANGLICAN CONGRESS

## Curtain Draped Booths

Two-thirds of the exhibit space at this summer's Anglican Congress still remains available. The Minnesota committee of the Anglican Congress has expressed some concern that more groups have not yet taken advantage of this opportunity to exhibit. The entire auditorium of St. Mark's Cathedral in Minneapolis has been reserved for this purpose during the period of the Anglican Congress, August 4th to 13th.

Congress activity is expected to focus on the Cathedral and its grounds. Both the press room and registration booths will be located in the parish house, all services will take place in the Cathedral itself, and all the official sessions of the Anglican Congress will take place in the immediate vicinity.

"There are 21 booths available," says Henry C. Mackall, Minneapolis layman responsible for the assignment of space. "The charge for six of them is \$200 each; others are \$150, and the booths are being completely draped with maroon curtains, front and back and sides. Such additional furniture as may be desired, may be had through arrangements made through Brede, Inc., Minneapolis." Six of the booths are 8x12 feet in size, the other fifteen 8x8 feet.

Mr. Mackall states that application for space may be made by writing the Anglican Congress Committee, St. Mark's Cathedral, 519 Oak Grove Street, Minneapolis 3, Minn.

Some 600 delegates from all over the world are coming to Minneapolis to represent the 325 dioceses of the Anglican Communion at the second meeting of its kind in history. "The Call of God and the Mission of the Anglican Communion" will be the topic of deliberation.

**TUNING IN** (Background information for new L. C. readers):  
¶Provinces are groupings of dioceses. There are eight provinces in the Episcopal Church. ¶Theoretically a diocese may have as many suffragans as it wishes, but for more than two, spe-

cial permission must be had from General Convention. ¶Bishops, with other clergy, may retire, on pension, at 68. ¶Bishop Marmion of Kentucky (Rt. Rev. C. G., Jr.) is brother of the new Bishop of Southwestern Virginia.

## LAYMEN

## No Escape

There were two unusual things about the congregation at a recent celebration of the Holy Communion in Buffalo, N. Y. It was a singularly large congregation—nearly 1300—and it was made up entirely of men and boys.

The occasion was the 14th annual Corporate Communion<sup>1</sup> for men and boys held by the diocese of New York. Because of the size of the congregation the service was held in Buffalo's Kleinhans Music Hall.

Addressing the group, Dr. Demas Ellsworth Barnes, professor of history at the University of Pittsburgh, said:

"We do not believe religion to be a method of escape from living. God wants virile men, strong men, men who will capture His vision and do His will in the world in which they live as Christian citizens. As Christians we are united with the eternal forces of the universe and such power enables us to do our duty to God in the world in which we live."

Basing much of his address upon his years of historical scholarship, Dr. Barnes said:

"The present era is a transitional period in western culture. Tremendous forces are at work throughout the world which have been implemented by a desire on the part of the children of the First and Second World Wars to improve their standards of living. We cannot expect peace or calmness in our time. . . .

"We as Christians realize that the eternal moral principles of Jesus Christ reveal the way to better life and that they are capable of bringing salvation, peace, and happiness to men. We therefore must not only accept Christ as Saviour, but we must go into the world and proclaim Him by word and deed so that men everywhere may receive the practical benefit of Christian life."

Bishop Scaife of Western New York was the celebrant of the Holy Communion which was offered to God with the intention that all men might become protagonists for Christ in days when such loyalty is so sorely needed. The Bishop pointed out to the men attending the service that "your presence is an evidence of your willingness to follow God in these perilous days. Let us never forget that this is God's world and that with Him we shall win."

As has been his custom annually since 1949 Bishop Scaife paid tribute to a layman of the diocese. He recognized the distinguished service of Scott Osgood by presenting to him the Bishop's Cross. This year the Bishop made a second award, although its recipient was not

present. Because of the death of George Allman Orr, Sr., the Bishop presented a posthumous award of the Bishop's Cross to his two sons, George, Jr., and William in honor of their father.

From a specially prepared citation Bishop Scaife noted that Mr. Osgood was "devout, charitable, and unassuming of nature." Mr. Osgood has been a



BISHOP SCAIFE PRESENTS AWARDS\*  
One layman was not present.

vestryman at Grace Church, Buffalo, for the past 24 years, and a warden for 15 years.

For the diocese he has "served on the Department of Finance, Executive Council, as alternate deputy to the General Convention, and deputy to the Provincial Synod. He is now completing five years as a member of the Standing Committee and for the past three years served on the Department of Missions."

Bishop Scaife also said, "In his capacity as executive and prominent business man, [Mr. Osgood] has freely given of his energy to the promotion of noteworthy community projects. . . ."

In citing the distinguished service of the late Mr. Orr, Bishop Scaife said:

"The quality and devotion of his service to the Episcopal Church had been such, that I anticipated awarding to him in a subsequent year the highest award to a layman of this diocese. It is, therefore, with immense personal regret to me that his recognition must be made posthumously. My deep sense of gratitude for his contribution to his Bishop, Church, and community has compelled me to take this extraordinary action today. As trustee and legal counselor for DeVeaux School for many years, he nobly justified the confidence repeatedly placed in him by vote of diocesan convention."

\*From left: Mr. Osgood, George Orr, Jr., the Bishop, and William Orr.

## ALCOHOLISM

## Polls and Plans

What other Church groups have been doing to provide a more effective ministry to alcoholics was thoughtfully considered at the recent second annual meeting of General Convention's Joint Committee to Study the Problems of Alcoholism.

The Rev. Otis R. Rice, director of pastoral services of the National Council of Churches, and Presbyterian John Park Lee came to the meeting, which was held in Boston, to tell of the activities of their groups and to suggest certain basic steps which the Episcopal committee might follow.

Other information came from Episcopal Church sources: The Rev. M. Moran Weston of the National Council addressed the group, as did the Rev. Dr. S. Whitney Hale, who conducted a survey for the committee related to the seminaries and other training institutions. The Rev. David A. Works reported on the Church poll which he undertook last fall to determine what, if anything, the parishes were doing or had done in the past to minister to alcoholics or to improve their ministry [see below].

The General Convention committee was set up in Boston in 1952, charged to study the problems of alcoholism "as they relate to this Church's duty to society" and to report its findings to the next General Convention [Houston, 1955]. Much time and effort was spent at the recent Boston meeting in formulating policies and plans so that the committee can make its 1955 recommendations.

The committee felt that much real progress had been achieved since its first meeting: seminars have been held on alcoholism in many dioceses from coast to coast; bibliographies have been distributed; 10 Episcopal clergy were recruited for the Yale summer school dealing with the subject; the theological study of the problem will be extended.

The committee will meet again in fall in Detroit.

## Model

"What should the Churches do about Alcoholism" will be the theme for the Fourth Annual North Conway Conference on alcoholism for Church leaders, to be held on September 27th and 28th at the Eastern Slope Inn, North Conway, N. H. Co-sponsors of the seminar will again be the New Hampshire Council of Churches and the New Hampshire State department of health.

The North Conway Conferences have

**TUNING IN:** ¶Every Holy Communion is corporate, for it is the offering of the Church as a whole, concentrated as it were in the worshipers present—regardless of how many or how few—and including "the whole company of heaven," with

whom we "laud and magnify God's glorious Name." But corporate communions, so designated, serve to emphasize the sharing of various groups in this overall corporateness that embraces the entire Church, in this world and the next.

become the model for similar sessions throughout the country.

More information may be obtained through the Rev. David A. Works, chairman of the local arrangements committee, North Conway, N. H.

## ACU

### Increase in Chapters

An increase in American Church Union chapters in North Carolina came as a result of a recent visit of the Rev. Canon Albert J. duBois, executive director of the ACU, to that state.

Chapters have been formed in Charlotte, and Greensboro, N. C. Plans are underway for the formation of chapters in Winston-Salem, Goldsboro, Durham, and Raleigh, N. C.

## WOMAN'S AUXILIARY

### Church Worker Scholarships

An unusually large number of scholarships for young women training for full-time Church work was approved by the National Executive Board of the Woman's Auxiliary at its meeting at Seabury House, Greenwich, Conn., April 23d to 26th.

Twenty-six full-year and summer scholarships are being awarded through the United Thank Offering and other funds made available to the Woman's Auxiliary. Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, said that this increase indicated a larger number of women applying for Church work training. The Board approved the appointment of six new women workers.

In cooperation with the Girls' Friendly Society, the board is making it possible for two young women to come from Japan and England, respectively, to attend the National Assembly of the GFS in Minnesota this June, and to spend the coming year studying at St. Margaret's House and Windham House, respectively.

During the course of its meeting the Board devoted special attention to the problems of the city church, one of the mission study topics chosen for 1955. The Rev. G. Paul Musselman, executive secretary of the Division of Urban-Industrial Church Work of the National Council, warned "that the Church should not run away from the city," where the insecurity of individuals was calling for an ever-broader ministry by the Church. Fr. Musselman decried the "nibbling of activities" which are strictly social in

the Church, diverting it from its primary task of preaching the Gospel. He called for more evangelism and stewardship, stating that women could play a large part in the transformation of the Church's ministry in the city.

## ARMED FORCES

### Bronze Star, Purple Heart

Memory of the Rev. Robert M. Crane, the first Episcopal Church chaplain to give his life in the Korean War, was honored at a carillon recital in Balboa Park, San Diego, Calif., April 18th, under the auspices of the San Diego Floral Association. It had previously been announced that Chaplain Crane had been posthumously awarded the Bronze Star with Oak Leaf Cluster and the Purple Heart.

The tribute was sponsored by All Saints' Parish, San Diego, where Chaplain Crane had served for almost three years as assistant and rector before being called back to Army duty. The recital was one of a series being given "in remembrance of those who because of their courage, integrity and industry have made San Diego a better place in which to live."

## PUBLIC AFFAIRS

### Capitol Prayer Room

The Senate has voted unanimously to join the House in establishing a prayer and meditation room in the United States Capitol.

The room will be situated below the



MRS. SHERMAN  
More women training.

Capitol dome, just off the main rotunda. It will be about equally distant from the floor of the House and the Senate.

This is the first time in the 154-year history of the Capitol building that Congress has designated such a prayer room.

Representative Brooks Hays (D-Ark.) and Senator A. S. (Mike) Monroney (D-Okla.) jointly sponsored the resolution to create the prayer chamber. Since it was a concurrent resolution the measure does not require the signature of the President.

The resolution made clear that the room will not be available for any formal services or assemblies. [RNS]

## INTERCHURCH

### Ticket Sale

Tickets to the second assembly of the World Council of Churches at Evanston, Ill., next August 15th to 31st promise to be as hard to come by as tickets for a World Series baseball game. Just 30 days after 33,000 tickets for public sessions of the assembly went on sale in Evanston, 26,000 had been snapped up. At this rate, all general admissions will be gone by June 1st—two and a half months before the World Council convenes.

To enable the general public to sit in on part of the assembly, 3,000 tickets had been set aside for each of 11 plenary sessions in McGaw Hall on the campus of Northwestern University. These are in addition to 1,600 sets of tickets for all 25 plenary sessions that have been distributed through churches belonging to the World Council, various local councils of churches, and the National Council of Churches.

Interested persons who write immediately may still be able to secure tickets on a "first come, first served" basis. Orders, accompanied by a stamped, self-addressed envelope and \$1 for each ticket requested, may be sent to the office of World Council Tickets, 1800 Sheridan Rd., Evanston, Ill.

Those who miss the plenary sessions may still attend the Ecumenical Festival of Faith to be held the night of August 1st in Soldier Field, Chicago, which has a seating capacity of 100,000. Details are available from Dr. Ralph G. Schell, 8 South Dearborn St., Room 1208, Chicago 3, Ill.

## Visas

Delegates of Churches in Communist-ruled countries are expected to have little difficulty in obtaining American visas to attend the Second Assembly of

**TUNING IN:** ¶The American Church Union is an unofficial organization in the Episcopal Church that emphasizes the Church's continuity with the Undivided Church of the early Christian centuries. ACU strives to uphold, and to get fellow

Episcopalians to uphold, the essential teachings of the Undivided Church—expressed, of course, in the language and thought-forms of today. ACU's members include bishops, clergy, and lay persons. It has grown much in the last few years.



the World Council of Churches in Evanston, Ill., this summer, according to Dr. W. A. Visser 't Hooft.

The State Department has shown "good will and a positive attitude" in dealing with the matter, Dr. Visser 't Hooft, the Council's general secretary, said on arriving in New York from Geneva to make final preparations for the Assembly. He predicted that the assembly will be attended by delegates from Hungary, Czechoslovakia, Poland, and East Germany.

Dr. Visser 't Hooft added, however, that the governments of these countries will issue passports to very few delegates. The aggregate of Iron Curtain delegations, he said, will be a tiny percentage of the total number of official Church representatives at Evanston.

He discounted a charge made in American Legion circles that the admission of some Assembly delegates to this country would threaten American security.

On this question he lauded the position taken by the Chicago *Tribune*, which said editorially that "the danger to our security from the Evanston meeting is far less than the benefits it should bring as a witness to the common loyalties of Christians throughout the world."

"It is possible," the *Tribune* said, "that some of the visitors from Soviet-controlled countries may be heartened to carry on against the oppression of religion in their homelands. At least they will be able to see what happens in a country that believes in freedom of religion."

While emphasizing that the Evanston deliberations will be a "positive Christian testimony" rather than a stand "against Communism," Dr. Visser 't Hooft said that such testimony represents a challenge to "totalitarianism of any sort." [RNS]

## Refusal of Metropolitans

Three metropolitans of the Greek Orthodox Church<sup>¶</sup> have declined to serve as delegates to the Second Assembly of the World Council of Churches in Evanston, Ill., August 15th to 31st.

The metropolitans, Panteleimon of Salonica,<sup>¶</sup> Ambrosios of Phthiotis, and Agathonikos of Kalavrita, had been named members of a 14-member delegation to the World Council meeting.

In letters to the Holy Synod the three Bishops said it was impossible for them to go to Evanston because of diocesan duties.

The delegation now will comprise a royal chaplain, Fr. Jerome Katsonis, and ten theologians from the Universities of Athens and Salonica.



DR. VISSER 'T HOOFT  
On against oppression.

When the metropolitans were originally named to the delegation there was considerable discussion over their appointment. The question as to whether Bishops should represent the Greek Church at World Council meetings and on its committees has been the subject of debate in Holy Synod circles. [RNS]

## Message of Welcome

Stressing the common ties that unite an estimated 168,000,000 Christians around the world, the National Council of the Churches has released an official message of welcome to delegates of 47 foreign countries to the second assembly of the World Council of Churches at Evanston, Ill., August 15th to 31st.

Acknowledging racial, language, and confessional differences that separate Christians of all lands, the message said, "We know that we have much to learn from many of you who . . . have had insights and experiences different from our own. We are grateful for your loyal witness under adverse circumstances which we have never had to face."

## Student Chaplains

The Rev. Gerald B. O'Grady, Jr., chaplain of Trinity College, Hartford, Conn., will represent the Church in the United States at an international conference of student chaplains May 24th to 31st at the Chateau de Bossey, near Geneva, Switzerland. The conference is sponsored by the Ecumenical Institute of the World Council of Churches and by the World's Student Christian Federation.

## Youth Consultants

Two young people of the Episcopal Church, Roderick French, Gambier, Ohio, and Rebecca Ann Ely, New York, have been named as part of a group of Americans who will serve as official youth consultants to the Second Assembly of the World Council of Churches in Evanston, Ill. August 15th to 31st.

The youth consultants will have the same privileges as adult delegates, except for voting.

## Possible Land Gift

Purchase by John D. Rockefeller, Jr. of a block in the Morningside Heights area of New York is being linked to the location of the future headquarters of the National Council of Churches.

After the purchase was reported in newspapers Dr. Roy G. Ross, general secretary of the NCC said that Mr. Rockefeller<sup>¶</sup> had indicated his willingness "to consider participating in an amount up to a million dollars in connection with the acquisition of land and the possible need for equity financing," for a religious center in New York.

Mr. Rockefeller stressed that he was not making a pledge, but that his letter [to Bishop William C. Martin, president of the NCC] was "an indication of my interest in the development of a religious center, and my willingness to cooperate in its development in an appropriate site on Morningside Heights, should the NCC and its member denominations reach the decision that New York City is the most logical and desirable location for the development of a center."

An NCC release said Mr. Rockefeller has indicated he would consider making available for such a center the property he is acquiring from Barnard College (for a reported price of \$510,000).

The University of Chicago has offered the NCC a campus site for its headquarters and has pledged to make adjacent space available to Churches which may wish to locate in Chicago. A Chicago committee of the NCC also is exploring several possible locations in the Loop, the city's principal business district.

A Committee of Ten, named by NCC's General Board to recommend a headquarter's site, was to meet in Chicago on May 17th. Another meeting of the committee will be held in New York on July 19th to prepare specific recommendations to the General Board for its action in September.

[RNS]

**TUNING IN:** ¶Greek Orthodox Church here referred to is the Church in the kingdom of Greece [see T.I., p. 10]. ¶Salonica is the ancient Thessalonica to which St. Paul addressed at least the first of the two epistles credited to him under that name

in the New Testament. (Some scholars hold that II Thessalonians is non-Pauline.) ¶Holy Synod is governing body of Orthodox Church in Greece. ¶For other philanthropies linked to the name Rockefeller, see p. 16.

## GREECE

### Aid to Quake Victims

Food, clothing and other relief goods contributed by American churches through Church World Service were sent from Athens to victims of Greece's April 30th earthquake in central Thessaly.

The earthquake was the second of major proportions to strike Greece in less than a year. Two towns were completely destroyed and a third was reported three-quarters leveled, leaving an estimated 26 dead, 170 injured, and more than 25,000 homeless. [A third quake shook southern Greece May 12th].

A total of 115,000 pounds of clothing and 263,000 pounds of food, including shipments now en route to Greece, eventually will be used to help Thessaly.

Relief supplies are distributed in the disaster areas under the supervision of the local Interchurch committee of the Greek Orthodox Church<sup>1</sup> and the Greek Evangelical Church. [RNS]

## BRAZIL

### Election of President

The election of Bishop Kruschke of the district of Southwestern Brazil to succeed Bishop Melcher of Central Brazil as president of the Brazilian National Council came as a climax of its 8th meeting, held in Trinity Cathedral, in Porto Alegre, March 26th-28th.

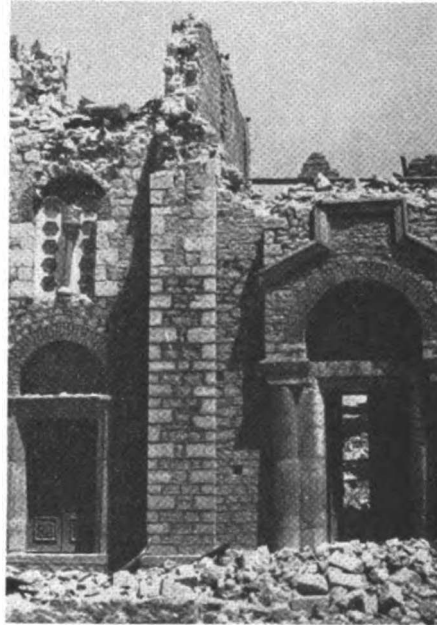
The meeting was notable in that for the first time there was present a member of the National Council of the American Church, assistant treasurer Lindley M. Franklin. Taking advantage of Mr. Franklin's visit the Council asked for counsel and advice on property matters.

Other action was a decision to participate in Builders for Christ and an invitation to Presiding Bishop Sherrill to visit the Brazilian Church whenever possible. He was invited preferably for the

Second Synod, to be held in April, 1955, in the city of São Paulo, where Bishop Sherrill's son, the Rev. Edmund K. Sherrill, is now an associate at Trinity.

It also was voted to hold a meeting for organization of the National Woman's Auxiliary at the same time as the next Synod.

The Department of Religious Education presented a proposal looking for-



RNS  
THESSALIAN CHURCH  
After quake number two.

ward to more efficient action, and requested approval of the appointment of a full time executive secretary in this field. The Council agreed to this plan.

Other officials of the National Council are the Ven. G. Vergara dos Santos, vice president; Canon Sirio J. de Moraes, secretary, both of whom were reelected. The executive secretary of the Brazilian Church is ex-officio treasurer of the Council.

## JAPAN

### Christian Graduates

Dr. Junzo Sasaki, president of St. Paul's University, Tokyo, recently issued a statistical analysis of the "conversion" record of the four-year stay on the campus of the class of 1954.

In 1950 the freshman numbered 1000 young men and women of whom 122 (12%) were Christian. This spring after four years of the usual academic attrition 850 were graduated of whom 336 (about 40%) were Christian. If to this figure would be added the un-

known numbers of "non-Church" Christians and regular worshippers in the chapel, who for family reasons have not yet embraced the Faith, the total number of graduating Christians would exceed 40%.

These conversions have been accredited to:

1. an extremely energetic chaplain-directed chapel program
2. an academic course of which Christian instruction is an integral part
3. the fact that each Christian student considers himself a "missionary" to his non-Christian classmates.

## ENGLAND

### Translations

The Queen, according to the *London Church Times*, has approved the translation<sup>1</sup> of the Bishop of Blackburn (Rt. Rev. W. M. Askwith) to the vacant see of Gloucester, and the translation of the Bishop of Pontefract (Rt. Rev. A. H. Morris) to the see of St. Edmundsbury and Ipswich.

Bishop Askwith is 63, Bishop Morris, 56.

## PANAMA

### Chief Engineer Memorial

In memory of Maj. Gen. George Washington Goethals, chief engineer during the construction of the Panama Canal and first governor of the Canal Zone, a monument was recently unveiled and dedicated on a special holiday designated by President Eisenhower.

Gen. Goethals died in 1928. His wife and sons were members of the Episcopal Church, and his funeral service was conducted by a priest of the Church.

At the recent service Bishop Gooden of the Panama Canal Zone offered the dedicatory prayer. The invocation was pronounced by a minister of the Balboa Union Church, the benediction by a Roman Catholic priest.

This year marks the 50th anniversary of the undertaking of the Panama Canal by the United States. Gen. Goethals was in active charge of digging operations from 1907 to 1914, when he became governor, serving until 1917. At that time he became general manager of the Emergency Fleet Corporation.

Recalled to active duty with the Army, he served until 1919, when he became president of his own New York engineering firm and consulting engineer to the Port of New York Authority.

### The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

Previously acknowledged .....	\$1,612.35
W. H. G., Hartford .....	100.00
C. A. M., Dallas .....	25.00
J. B. B., New York .....	10.00
J. A. D., Abingdon .....	10.00
	\$1,757.35

**TUNING IN:** ¶Greek Orthodox Church in kingdom of Greece is but one national variety of Greek-speaking Eastern Orthodoxy. Greek-speaking Eastern Orthodox are also found in Turkey, Cyprus, Alexandria, and elsewhere. ¶Translation of

bishops — from one diocese to another — is common in Church of England. It is not the custom of the American Church, though missionary bishops and suffragans may be elected to dioceses and other missionary jurisdictions.

**Devotion to Duty**

ONE book whose date of publication (May 18th) just kept it out of the Book Number (May 16th) is now news, and apparently worth more attention than this brief notice, though it is certainly worth this. The book is *Religion Behind the Iron Curtain*, by George N. Shuster.

Dr. Shuster, who is president of Hunter College, New York, and a former editor of the Roman Catholic weekly,

**RELIGION BEHIND THE IRON CURTAIN.** By George N. Shuster. Macmillan. Pp. xxi, 281. \$4.

*The Commonweal*, records in the nine chapters of this book the struggle for survival of "Catholic, Protestant, and Jewish" people in Germany, Czechoslovakia, Poland, Hungary, etc.

SUBTITLED "The last chapter in the life of Senator Robert A. Taft," *Eight Weeks to Live*, by Jhan and June Robbins, describes the course of the illness that took the life of the late Senator, July 31, 1953, and his own reaction to what his physicians told him.

The qualities shown by Mr. Taft during this trying period—devotion to duty, concern for his wife (who was an invalid), and a sporting resignation—are

**EIGHT WEEKS TO LIVE.** By Jhan and June Robbins. Doubleday. Pp. 23. \$1.

all of them noble from a humanistic standpoint. They may even become Christian virtues when integrated with a Christian philosophy of life.

But it is precisely this integration that is lacking in the book. Either the authors consider it irrelevant or it was lacking in the philosophy of Mr. Taft—who was, by the way, a professing Episcopalian.

In other words, there is nothing in the book about God, religion, or spiritual preparation for death.

OVER 50 full-page halftones are interspersed through the commemorative volume (*panēgyrikos tomos*) of the 19th centenary of St. Paul's Mission to Greece, which was observed in June 1951.

The 645-page dictionary-size tome, compiled by H. S. Alivisatos, D.D., General Secretary to the St. Paul Festival Committee, contains papers, reports of addresses, letters, congratulatory messages, programs, lists of names—just about everything, in fact—in Greek, French, German, and English.

In a commendatory letter the Arch-

bishop of Athens (Spyridon) writes: "The festival was commonly recognized as having been successful."

Perhaps the most generally useful material to be culled from this rich and variegated assortment is the "statistical information" on page 389, at the end of the article on "Christian Greece":

"Bishoprics of the Church of Greece number 66 apart from the Archbishopric of Athens. To these must be added eight



MARS HILL, ATHENS  
Scene from Pauline festival.

dioceses and one metropolis in Crete, with four metropolises in the Dodecanese.

"Parishes in Greece number 6,774 and priests 7,150. Monasteries number 259.

"On Mt. Athos there are 20 monasteries, of which 17 are Greek, one Serbian, one Bulgarian, and one Russian. The total population of Athos hardly exceeds 2,100 persons, of whom 1500-1600 are monks....

"Roman Catholics in Greece amount to about 30,000 out of a population of 7,603,000, but they have six bishoprics. Moslems comprise about 130,000."

It is a credit to the Church in a land that has seen so much recent disaster as Greece has, to have produced so handsome a volume.

No price is given, but presumably information can be obtained from Dr. Alivisatos at Athens.

FIVE more sermons by the Rev. John Heuss, rector of Trinity Church in the City of New York, have recently been published by Seabury Press.

Titles are: *Does God Really Care for Us? Jesus and Our Discouragements; Yet Shall Ye Increase; What Has Sacrifice To Do With Worship? The Disciple Whom Jesus Loved; What Preparing for Christmas Really Means.*

Each sermon is printed separately, like earlier installments of the same series, in an attractive paper binding with a picture of Trinity Church in color on the cover (35 cents a copy).

**In Brief**

**SHOWERS FOR ALL OCCASIONS.** By Germaine Haney. Minneapolis: T. S. Denison & Co. Pp. 255. \$2.75.

Purpose is "to make party-giving a pleasure instead of a chore." Illustrated by line drawings. Of possible interest to Church guilds, etc.

**HOW TO BE A TOP SECRETARY.** By Margaret Delano. Tupper & Love. Pp. xvi, 337. \$3.95.

Seems to contain everything the top secretary should know—from how to dress to how to use the dictionary.

Author is described on jacket as a "top secretary" who is "also an assistant editor at Harper & Brothers."

**Books Received**

**SOREN KIERKEGAARD.** By Johannes Hohlenberg. Translated by T. H. Croxall. With 28 Illustrations. Pantheon Books, Inc. Pp. x, 321. \$5.

**SENT FORTH TO PREACH.** Studies in Apostolic Preaching. By Jesse Burton Weatherspoon. Harpers. Pp. 182. \$2.50.

**CHRISTOLOGY OF THE LATER FATHERS.** Edited by Edward Rochie Hardy, Ph.D., in collaboration with Cyril C. Richardson, Th.D., D.D., Westminster Press. Pp. 400. \$5 [Library of Christian Classics, Vol. III].

**CALVIN: THEOLOGICAL TREATISES.** Translated with Introductions and Notes by the Rev. J. K. S. Reid, M.A., B.D. Westminster Press. Pp. 355. \$5 [Library of Christian Classics, Vol. XXII].

**CHRISTIANITY, COMMUNISM, AND HISTORY.** By William Hordern. Abingdon Press. Pp. 174. \$2.50.

**PERSONAL SECURITY THROUGH FAITH.** By Lowell Russell Ditzien. With an Introduction by Ralph W. Sockman. Holt. Pp. x, 243. \$3.50.

**FREE CHURCHES AND CHRISTIAN UNITY.** A Critical View of the Ecumenical Movement and the World Council of Churches. By Marlon J. Bradshaw. Beacon Press. Pp. xiv, 225. \$3.50.

**ANCIENT ISRAEL.** By Harry M. Orlinsky. Cornell University Press. Pp. 193. Cloth, \$2.50; paper, \$1.75. [Author is professor of Bible at Hebrew Union College, N. Y. City.]

**THINKING ABOUT GENESIS.** By Margaret T. Monro. Longmans. Pp. xxvii, 221. \$2.50.

**THE RIGHTEOUSNESS OF GOD.** Luther Studies. By Gordon Rupp. The Birkbeck Lectures in Ecclesiastical History Delivered in the University of Cambridge, 1947. Philosophical Library. Pp. xiii, 375. \$7.50.

**THE ALL-PRESENT GOD.** A Study in St. Augustine. By Stanislaus J. Grabowski. St. Louis: Herder Book Co. Pp. x, 327. \$4.50.

**THE HOMERIC GODS.** The Spiritual Significance of Greek Religion. By Walter F. Otto. Translated by Moses Hadas. Seven Illustrations. Pantheon. Pp. viii, 310. \$5.

**RETREAT ADDRESSES OF EDWARD KEBLE TALBOT.** Edited, with an Introduction, by Lucy Menzies. Macmillan. Pp. 184. \$3.

**SYNGMAN RHEE: THE MAN BEHIND THE MYTH.** By Robert T. Oliver. Illustrated. Dodd, Mead. Pp. x, 380. \$5.

**IMMORTALITY.** The Scientific Evidence. By Alson J. Smith. Prentice-Hall. Pp. 248. \$3.

**THE POETRY OF DYLAN THOMAS.** By Elder Olson. University of Chicago Press. Pp. vii, 163. \$3.25.

**THE THREE VOICES OF POETRY.** By T. S. Eliot. New York: Cambridge University Press. Pp. 39. \$1.75.

**CELL 2455 DEATH ROW.** By Caryl Chessman. Prentice-Hall. Pp. 361. \$3.95. ["A condemned man's own story."]

## How one Church family observes Rogationtide

By Dorothy Roby Schneider

**T**OWARD the end of Eastertide comes Rogationtide (the 5th Sunday after Easter and the three next days), which are "days of solemn supplication" for God's blessing upon the fruits of the earth.

At first glance the Rogation Days<sup>1</sup> may seem incompatible with the theme of a joyful season, but it is that our "joy may be full" that Christ bids us to "ask" and promises that we "shall receive."

It is obvious to those who live in the country that, as we beseech God to pour forth His blessing upon the land and to give us a fruitful season, His answer to our prayer is already beginning. His answer is evident in the protective soil covering the seeds, the fresh spring rains, and the new warmth of the sun.

There is striking evidence, too, in the mayflowers and trillium springing up in the woods, the bloom of shadbush spotting freshly green hillsides, fruit trees and lilacs covered with blossoms.

God's answer to all our petitions is not always so apparent. Rogationtide is a reminder that always we may pray in the joy of the full assurance of God's love for us, knowing that He will fill our needs. We need only to commend our problems and wants to His care with acknowledgment of our complete dependence upon Him, and with praise and thanksgiving for prayer answered even as it is being asked.

In many Episcopal churches the medieval custom of singing the Litany in procession and "beating the bounds" of the parish during Rogationtide is being observed. In our homes we may also observe the Rogation Days by remembering in our prayers that "the earth is the Lord's and the fullness thereof," and commending to Him the fruits of the earth and the labor of those whose mission it is to help in providing food for the world, from the least sharecropper to the Secretary of Agriculture.

Because our family lives in the country we know very deeply the feel and the smell of the earth. Rogationtide prayers are very practical prayers when the seeds which we plant in our garden must

produce our food for the months to come. Nothing can make one feel quite so humble as kneeling in the dirt, covering a tiny seed with soil, faced with one's complete dependence upon the purposes of God.

### PROCESSION

With only four in our family we could not make a very convincing Rogationtide procession around the boundaries of our land, but we nonetheless do have a procession of sorts. We say our prayers outdoors on these beautiful spring days when the sunlight brightens our evenings and the sky is such a magnificent blue that Beau says it reminds him of St. Mary.

On each of the Rogation Days we walk to a different part of our land, symbolic of all the parts of the earth. The children carry the little crosses they made from the palms of Palm Sunday, saved until now in a special box on their prayer-shelf. At each place where we stop for prayers they erect a cross by tacking it on a tree.

We start out from the house in whatever direction the children choose, saying our evening prayers along the way. Blended with the mellow voice of a grosbeak singing from the topmost branches of a poplar are children's voices chanting, "Our Father, who art in heaven," and "O God, I am very sorry that I have offended Thee who are so good," and all the rest.

We make no particular effort to pray in unison, but it all flows together with the scenic beauty through which we walk—the brilliant flash of a bluebird's wings, the heavy sweet scent of lilacs and apple blossoms, fringed polygalacea making a magenta carpet beneath our feet along the old wood road.

From the tiniest delicate anemone to the tallest great white oak it all belongs to God, evidence of the beauty and intricate detail of His love for us. All of it becomes a part of our prayers, and it all blends into one voice praising God.

The children's enthusiasm grows as we walk. They want to bless it all, not missing even the least significant things. One voice seems to have trailed behind us, and we realize that Beau is no longer with us. We look back and see him kneeling at a sandy spot in the path, face

down close to the ground and very intent. Then he jumps up and runs to catch up.

"I just stopped to bless some ants," he says.

We come to our first little brook which is full and has burst over its banks. The new purposeful and important manner of its behavior makes it easy for us to realize that it rushes on to a bigger brook, which flows by way of the Chicopee River, the Connecticut River, and Long Island Sound into the ocean. Beside the brook we pray for God's blessing on the harvest of the waters, the fish of the seas. A tremendous green frog watches solemnly while Bink fastens a cross out over the water on an overhanging wild cherry tree.

Next the children want to search out

*Cover a tiny seed with  
Suffer the sting of a may  
Say a prayer near the lilac  
And be reminded joyfully*

**God  
Will  
Fill  
Our  
Needs**

**TUNING IN:** <sup>1</sup>Before 1928, the Rogation Days (Monday, Tuesday, Wednesday) were classified as "III." under "Other days of fasting. . ." on p. li of the Prayer Book. (Fridays at that time formed No. IV.) Now, the Rogation Days are taken out

of the Table of Fasts entirely and put under a separate heading, "Days of Solemn Supplication," just below the Table of Fasts. Thus they no longer need be kept as Fridays, though anyone wishing so to observe them may, of course, do so.

the grape vines among the tangle of growth along the brook. They find a twisted trunk with its telltale frayed bark and trace the direction of its devious branches up into a tree then spreading out and winding through all the trees and bushes nearby. Another prayer, another cross, and we can almost taste the tang of the wild fruit jelly which God provides for us without our even planting the vines.

Not all is good and pleasurable out in the midst of nature, however. The children have now chosen to kneel in the middle of an inviting looking bed of low blueberries all covered with their white flower bells — and the mayflies\* have found us! Lovely name for pesky little black flies which swarm in the month of May. They surround each of us in a non-escapable cloud, generously distributing their piercing bites, which cause unbelievable swelling in varying degrees according to one's sensitivity to them. We all seem to be acutely susceptible, and soon we are having difficulty keeping our minds on our prayers.

Our beautiful mood is shattered with swats and ouches, and one of the children cries out angrily, "Why did God have to make these old things anyway?"

We digress from our prayers to discuss the matter and readily decide amidst

frantic slapping and pain that instead they must have come straight from the devil to torment us and divert us from our intentions. Still God could very easily prevent them from annoying us, and why doesn't he?

There's a brief silence while Mother is framing in her mind a reply which will be understandable to the children, but she does not have an opportunity to make it because Beau has the answer, as children often do think out answers in their own terms if we just keep quiet and let them. He is now sitting calmly in the middle of his swarm of mayflies, unruffled and resigned.

"Oh," he said matter-of-factly, "I guess it's just so we can suffer a little."

#### PENANCE

Here we were so satisfied with ourselves as a part of all the lovely things which God has created, and now we know how vulnerable we are to the slightest discomfort. Ready to forsake communion with God at the bite of a miserable little insect! How lucky to have discovered that instead of driving us away from God they can bring us closer to Him. We pray for patience to endure them, and every sting is a penance we can offer up for our prayers or our sins.

We are reminded of St. Francis, and we begin to talk about him; our suffer-

RNS

ings are so slight compared to his. (How can any family teach children about the love of God without St. Francis?) We recall the time when he was blinded by the infection in his eyes and lay in a little hut which St. Clare had made for him outside the Church of St. Damian.

Everything was quiet and beautiful and peaceful there — except for the mosquitoes and horseflies and even rats and mice which plagued him unmercifully. He begged them to go away and play somewhere else, but they would not. When, in addition to his pain and blindness, it became almost more than he could bear he began to pray that God would not let him be separated from His love by all this suffering. He became determined that he would not give in to them, that he would cling to God in spite of everything, and he prayed fervently for patience and strength to bear the torment.

He cried out to God, "All this I deserve, and much worse than this, but do not let it separate me from Thee." In the midst of his praying he heard a voice from heaven telling him that through all his suffering he would gain eternal life. Then he began to rejoice in it and even to sing.

We defy our mayflies to separate us from the love of God! We have not attained such complete abandonment as St. Francis, and we are not above smearing ourselves with insect repellent when gardening or jaunting in the woods during the month of May. But if the mayflies come after us anyway, and they do, let them come. We are ready for them!

One of the Rogation Days we go to the orchard, and there beneath a pink and white canopy of blossoms we pray for God's blessing on the fruit harvests and fruit growers everywhere.

Another day our prayers are devoted to our vegetable garden, blessings on our seeds and our own hard work. The blessing for seeds is one of our favorites:

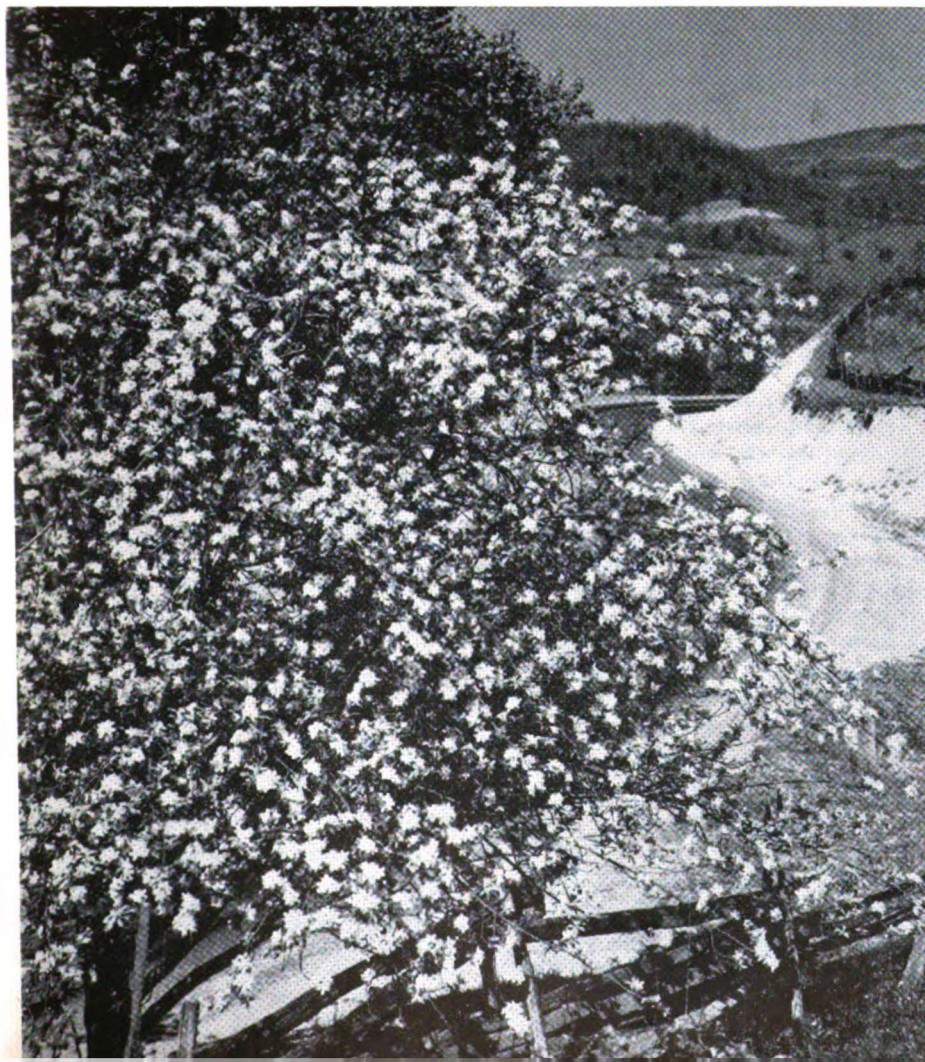
"We pray and beseech thee, O Lord, that Thou wouldst vouchsafe to bless these seeds; to nourish them to make them fruitful with the dew of heaven, and to bring them to fullest maturity, for the use of our bodies and souls. Through Christ our Lord. Amen."†

Near our garden on a birch tree remains a cross. Through the days the peas shoot up almost magically fast, and later when we are passing the cross with a basket laden with the full pods it reminds us to give thanks to God.

Some children we know in another Church family hit upon the idea of burning their palms in the fireplace, then gathered up the ashes and distributed them over their garden. This brings to mind the use of the date palm as a resurrection symbol, which originated be-

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†A Manual for Priests of the American Church, Society of St. John Evangelist, 1944.



*Episcopal Church in Scotland numbers (as of 1953) about 103,600 members, of whom 56,200 are communicants. It has over 338 clergy and seven bishops. Bishop of Argyll and the Isles, the Most Rev. Thomas Hannay, C.R., is the Primus.*

*This Church has close ties with the Episcopal Church in America, for the first bishop of the American Church, Samuel Seabury, was consecrated in Scotland by bishops of the Scottish Episcopal Church, then a struggling and persecuted minority group.*

*Our Prayer Book also has affinities with the Scottish, especially in the structure of the Prayer of Consecration, with its Oblation and its Invocation of the*

*Holy Spirit coming after the Words of Institution.*

*As the Church of Ireland L. C., May 16th is the most austere, ceremonially, of Anglican Churches, Scottish Episcopal Church, on the other hand, is noted for its Catholic emphasis not only in faith but in its outward expression.*

*The foothold of the Episcopal Church in Iona is, of course, but a small part of the Scottish Episcopal Church, but it is important historically: St. Columba came there from Ireland in the 6th century, and in the 7th St. Aidan went thence to Northumbria (northeast of what is now England) to rekindle Christian devotion in those parts.*

*Iona, six square miles in area, is one of the Hebrides Islands west of Scotland.*

**T**HE story of Bishop's House, Iona, is one episode in the long history of that holy island. It is not an ancient story. Indeed it is a very modern one. But it is an important link with the past history of the whole Church in Scotland, and offers hope for the future yet to come.

Dr. Samuel Johnson said of Iona that there "the past, the distant or the future, predominate over the present, advancing us in the dignity of thinking beings." And there Bishop's House tries to keep the light of the Faith burning in that little island from which the Gospel was so valiantly spread many centuries ago.

On St. Bartholomew's Day, 1883, the Rev. J. A. Chinnery-Haldane was consecrated to the Bishopric of Argyll and the Isles. From that moment he realized that he had been consecrated not merely to be overseer of a handful of charges on the west coast of Scotland, but to exercise the "Office and Work of a Bishop in the Church of God."

The Bishop seems frequently to have looked beyond the borders of his little diocese, both into space and into time: to the worldwide Communion of which the Episcopal Church in Scotland is part, and over the course of the centuries of its heroic history.

Thus Bishop Chinnery-Haldane could see Iona as once the home of continual prayer — a power-house of spiritual labor from which the light of the Gospel

had shone over so large a part of Scotland and beyond. It was grievous to him beyond words that in the whole island there was, at the time of his consecration, no place in which he, as a Bishop of the Church, had a "right to gather together any of the faithful who might be there, for prayer and sacrifice."

This regret sank deep into his soul. and within 10 years of first traversing the island with Adamnan's *Life of St. Columba* in his hand,<sup>1</sup> he had secured there a site for the Church which he longed to serve, and proposed to build a house. He was encouraged and helped by the good offices of Amelia, Duchess of Argyll, who was as fervent as the Bishop himself in the project.

There was opposition from the minister of the Established (Presbyterian) Church on Iona, who organized a petition against the Bishop's plans and addressed it to the Duke of Argyll.

The Duke, however, in his reply, pointed out that the people of the island were already divided into Presbyterian Churches of two sorts (Established and Free). Why, then, should they wish to hinder others from enjoying the same liberty which they enjoyed themselves. he asked.

So the Bishop pressed on with his plans, and when building was begun the islanders in fact gave all the assistance in their power to the work. Their cordial welcome has ever since been extended to all who, from time to time, have occupied Bishop's house.

The Bishop made it clear that what he wanted was simply a foothold for Scotland's ancient Church in that holy island. His gracious courtesy endeared him to all, and indeed he soon found a firm friend in the minister of the Free Church on Iona.

Certain purposes were quite clearly before the Bishop's mind from the first. He meant the house to be a House of Prayer and Eucharist, of study and meditation. And the structure of the building itself reflects these things very clearly.

The building is one, and in the center is the chapel, of severe simplicity, yet dignified and devotional in character. It has all the fittings commonly found in Episcopal churches. But it has no east window. Instead, on the outside of the east wall, is a niche containing a statue of St. Columba, facing the sea and in the act of blessing.

On either side of the chapel are the

(Continued on page 21)



ST. COLUMBA  
From the rising of the sun . . .

**As far back as the  
seventh century a  
Christian missionary  
went out from Iona**

## The Holy Island

TUNING IN: †Adamnan (d. 704) was one of St. Columba's successors at Iona. His *Life of St. Columba* was written in Latin, but has, of course, been translated. Three other forms of Columba's name are sometimes found: Columbus, Colm,

Columbkil. He is not to be confused with St. Columban, who belongs to the same Celtic tradition but eventually settled at Bobbio in the North of Italy, where he died (A.D. 615). St. Columba's day is June 9th; St. Columban's, November 21st.

# A College for All Anglicanism

By the Rev. S. C. Vern Bowman

Rector, Church of the Holy Spirit, Orleans, Cape Cod, Mass.

IT IS 10 AM, Easter Monday, 1954. A brilliant sun is bathing Canterbury in springtime warmth as it shines out of a sky bluer than English eyes. Cloud formations to delight the most jaded amateur photographer form a dramatic backdrop for blossom-time in Kent.

I am sitting by the window of my study in St. Augustine's College gazing with ever new wonder, even after eight months, across the primrose-bordered tulip beds of Lady Wootton's Green. Were it late in the afternoon I would be actually in the shadow of the soaring Angel Tower of the Mother Cathedral (Canterbury) of all Anglicanism.

This tower, known locally as the Bell-Harry Tower, must be the most perfect of all Gothic towers, as it is also a fitting crown for the sight of Becket's shrine and the Black Prince's hallowed tomb.

These many weeks have failed to develop within me a casual acceptance of the fact that I have been living inside the walls of the Ancient Abbey of SS. Peter and Paul and St. Augustine, and but a stone's throw from what is for all Anglicans the noblest cathedral of Christendom.

Term time is almost upon us again, and the excitement of the reassembling of our miniature ecclesiastical U.N. is beginning to fill chapel and halls with a most agreeable sense of anticipation. Students are returning from holidays spent at every point of the compass.

Three Canadian priests will soon be dragging in from their 3,000-mile motor trip across Europe to Rome. They used a baby Austin and I fear that if they haven't fallen off an Alp, they must now be acting like well packed sardines.

Our American fellow and two other American students have been sampling fiesta time south of the Pyrenees.

I myself have just returned by way of the Rhine Valley and the bulb fields of Holland from a glorious month in Switzerland.

Add these to the many other vacation experiences and memories of some 30 more peregrinating priests, and there you have material for endless bull-sessions in the Common Room or over a mild-and-bitter.

## BISHOP AS ALTAR BOY

There will be new students to welcome, soon. We are told that we may expect men from both hemispheres to fill up the six vacancies left by those who were forced to end their stay with the Lenten term.

A fellow American from far away Texas is due in from Southampton today at tea time. We shall add our small American welcome mat to the royal red carpet that the warden and his staff and

all Englishmen never seem to fail to lay out for those from far off lands.

A bishop is coming from West Africa, we are told (we already have one bishop among the student body, the gracious and charming Mar Chrysostom from the Mar Thoma Church of India). There will be canons and archdeacons from south, east, and west.

Protocol, as well as international ecclesiastical fellowship, will serve to enliven the ensuing term. Is it permissible to read the *Times* before an honorary canon, and what happens if the schedule calls for a bishop to act as altar boy to a junior curate from down-under?

It all began this way for me. At an informal meeting with the Very Rev. Lawrence Rose, of the General Theological Seminary, the subject of graduate study, for the garden variety of parish priests, came up. The need for an opportunity to indulge in concentrated study, for a chance to re-think our theology, for the time to realize more deeply and reevaluate our vocation, led to a remark in favor of some place where tired parish priests might study and think without feeling pressed to work for advanced academic degrees and other distinctions.

Dean Rose immediately suggested the Central College of the Anglican Communion at St. Augustine's, Canterbury, as he thoughtfully thrust into my hand the brochure put out by the Society for the Propagation of Christian Knowledge on St. Augustine's College. With this information he pointed out that it was his pleasure to be chairman of the Committee of the Episcopal Church set up to represent St. Augustine's in the States, and to choose men to go there for study.

He then added the encouraging news that he would consider recommending me for a scholarship if I were interested in a formal application for admission, and that further, he would encourage my bishop to add his necessary recommendation. It all seemed too good. I came away with many plans buzzing half-formed in my head.

## RICHNESS AND VARIETY

It is difficult for anyone who has not lived here as a student to imagine the richness and variety of the common life

at St. Augustine's. We represent so many geographical areas and racial backgrounds; there are men here from every continent except South America and of every race except the North American Indian. Add to this a wide variety of theological outlook and a stimulating diversity of churchmanship.

Where else within our Communion can one discuss at length matters of reunion or, for example, knotty problems in eucharistic theology with an archdeacon from Nigeria, a priest from Ceylon, a Bishop from India and a don from Oxford?

In addition we are a stimulating cross-section of political, national, and cultural backgrounds. The Communist menace and the required strategy of the Church in the Far East can look much different after one has discussed this problem with a priest born in Borneo, raised in Hong Kong, and who has exercised his ministry in China and Singapore.

This ancient institution, for nearly 1,000 years a great Benedictine Abbey; for nearly a century a Royal Palace; for all too long a neglected and desolate ruin, a private residence, tavern, pub, gambling house, and brewery; for the last 100 years a theological college training missionary priests—800 of them; for one brief but awful day the recipient of one of Hitler's most vicious air-raids; this ancient institution is now, 1,357 years after St. Augustine's arrival, once again truly filling a great and valid need in the life of the Church.

St. Augustine's is now a college of international stature, founded not by a man, or a society, or even by royal patronage, but by the entire episcopate of a world-wide Church. It faces a future that must, I feel, by the very genius of its beginning less than two years ago, do honor and credit to the great heritage and noble traditions of all that is of value in the Anglican Communion.

This college is already, we learn, of tremendous importance in and to the Church. Under its present leadership and with its truly far-sighted and far-reaching goals, St. Augustine's cannot but be of even greater importance in the continual advance and development of the Anglican Communion as a world-wide Church for all men, in all time.

## Advantage Either Way

A SIGNIFICANT development in theological education has recently been made possible by the creation of a number of one-year fellowships "to encourage young people who have exceptional qualities of intellect, character, and leadership" at least to consider the Christian ministry as a vocation.\*

This fellowship program will be financed under a pledge of up to \$100,000 a year from the Rockefeller Brothers Fund, for an experimental period of three years.†

The program is directed not to those who have already definitely decided upon the ministry as their vocation, but to undergraduates and recent graduates "who are not prepared to make the usual commitment involved in entering upon study for the ministry, but who are sufficiently interested to devote a year at a theological school exploring such a possibility."

It is hoped, of course, that a majority will want to continue their theological education and to offer themselves for ordination; but it is not intended that any of them should feel under compulsion to do so, if at the end of the first year they believe that the ministry is not for them.

The American Association of Theological Schools has assumed responsibility for administering this program through a Fellowship Board, of which Anglicans Nathan M. Pusey, president of Harvard University, Whitney J. Oates, chairman of department of classics, Princeton University, and Charles P. Taft, of Cincinnati, are members.

The fellowship program is to be distributed impartially among the various theological schools that are fully accredited by the Association, and only those who can meet the entrance requirements of such schools will be eligible. Quite as important as academic qualification, if not more so, are qualifications of character and leadership. The majority of Fellows will be drawn from graduating classes, but the program is adaptable enough to include persons who have been out of college for a few years.

Fellows will be encouraged to choose the institution at which they wish to study, but the Fellowship Board stands ready to assist them in making the choice. It is the desire of the Board that they select institutions that will encourage and demand their best efforts. Fellowships are limited to the first year of study. Those who elect to continue their theological

course must do so at their own expense or with such assistance as can be had from other sources.

It is expected that a few fellowships will be awarded for the academic year 1954-1955, but the program will not be in full operation until the following academic year. Candidates must be nominated by responsible persons in the ministry or in higher education who have had opportunity to judge their qualifications. For the present, inquiries should be directed to the Rev. Edward H. Roberts, D.D., dean, Princeton Theological Seminary, Princeton, N. J., who is currently president of the American Association of Theological Schools.

THUS an Episcopalian in his senior year in college, who has thought about the Sacred Ministry as a possible vocation but isn't quite sure until he can see something of how it looks from the inside, might make application for one of these fellowships through his bishop or rector, or through one of his college professors. If accepted he would, according to present requirements at least, have to do his year of exploratory theological study at one of the institutions in the United States or Canada which is fully accredited by the American Association of Theological Schools.‡

The amount of a fellowship will be in accord with the needs of the individual student.

This is a program that will work either way to the advantage of Church and community. The men who go on to the ministry will add to the ranks of that profession; those who do not will strengthen lay leadership. To get the full import of the picture one need only visualize congregations that, in the years to come, will number among their members men and women in the various walks of life who have had one year's theological training.

The Episcopal Church has increasingly emphasized in recent years both theological education and laymen's work. The Builders for Christ campaign, launched a few Sundays ago, is largely to provide needed assistance to the Church's theological seminaries. Although the Episcopal Church will naturally be but one body among many which will benefit from this program of one-year theological fellowships, nevertheless the program is one that dovetails admirably with her own dual emphasis on theological education and laymen's work.

The program will be watched with interest not only by the Episcopal Church, but by all Christian bodies whom it concerns.

\*Although our source uses the term "Protestant ministry," members of the Episcopal Church, and presumably other non-Romans (e.g., Eastern Orthodox and Polish National Catholics), will be eligible for these fellowships under the terms specified.

†Not to be confused with the 20 to 25 fellowships established by the Rockefeller Foundation to bring younger religious leaders from other countries to the USA for advanced study [L. C., May 9th].

‡Fully accredited Anglican schools are: Berkeley Divinity School, Bexley Hall, Church Divinity School of the Pacific, Episcopal Theological School, General Theological Seminary, Virginia Theological Seminary, Seabury-Western Theological Seminary, and Trinity College, Toronto, Canada.



**NEW YORK**

**Non-Segregated Guarantee**

New York unanimously has rejected Houston, Texas, as the site of the 1955 General Convention unless an immediate guarantee of a completely non-segregated meeting can be given. The action was taken May 11th at the annual convention of the diocese in the New York Cathedral.

The approved resolution proposed that the site of the Convention be changed unless provision was "immediately" forthcoming for a "non-segregated Convention as the Church generally understands the meaning of that term."

In his annual address to convention, Bishop Donegan of New York said that there had never been "such a wholesome ferment within the Church seeking to end, for good, segregation or exclusion on the grounds of race or color."

A meeting of the committee on arrangements for the 1955 General Convention is scheduled for June 8th.

In other business of the convention, resolution on current Congressional investigations deplored what it described as the "disregard of American concepts of justice and fair play" and urged the careful observance of constitutional guarantees and the right of dissent.

An attempt to seat women as convention delegates or to approve their membership on Church vestries failed.

Bishop Donegan reported that missionary giving in 1953 exceeded that of any previous year and that 202 adults had been received from the Roman Catholic Church.

**On a Rainy Morning**

*By the Rev. ROGER GEFFEN*

The glow of a \$40,000 fire awakened the Rev. Ernest Vanderburgh, rector of Trinity Church, Mount Vernon, N. Y., at 4:30 AM, May 8th. When the flames subsided, the Trinity Church parish house was completely gutted.

The fire department arrived in time to salvage furniture and records, and to stop the fire short of the church itself, which connects to the parish house. Only the stone wall of the first story was left standing, while steel ridgepoles balanced precariously atop the charred beams.

With the assistance of police and others, the church was cleared of water, accumulated during the fire, in time for two weddings to be conducted there that same evening and three regularly sched-

uled services the next morning, a Sunday.

City authorities suspect an arsonist, pointing out that numerous church buildings in the vicinity have suffered similar disaster, with the fires starting about 4 AM on a rainy morning.

Members of the vestry, meeting on the Monday after the fire, decided to begin a campaign to rebuild the parish house. Contributions already are arriving. The parish house was only partially covered by insurance.

**One Bus Ride**

Miss Elizabeth Evans, executive director of the Episcopal Service to the Aged of the diocese of New York, has announced a new program for older people to be inaugurated at New York Cathedral, May 24th.

The announcement was made at a reception attended by Bishop Donegan, Bishop Boynton, and Dean Pike of the Cathedral, as well as by representatives of the social agencies of the vicinity.

A large area of the Cathedral Undercroft is being made available for the project, which will begin as a weekly afternoon Community Group, and will be open to people of all Churches.

Although there are more than 60 such centers for older people in New York City, the Cathedral Center will fill a real need, because the only other center of this kind on the west side between midtown and Washington Heights is the largely German speaking center at 110th Street and Broadway. This center is operated by the National Council of Jewish Women, principally for the benefit of German speaking refugees.

The Cathedral Center will be staffed by volunteers from parishes throughout the city. In addition to games, the center will concern itself with teaching crafts, a practice which has been found beneficial not only because it may help older people achieve partial self-support, but also because of the self confidence which it helps to build.

Miss Evans said that the center should ideally be on a five-afternoon-a-week operation. However, it is being started on a one-day-a-week basis in order to build up a following; also because experience shows that centers of this kind get under way slowly, despite the tremendous need, possibly because it takes some time to build up confidence and a group spirit.

The center is being publicized by means of flyers, and through the social agencies and parishes in the area which

it will serve. That area is defined by Miss Evans as "any place that is one bus ride from the Cathedral."

Games and materials for training in crafts are being donated by interested parishes.

**Organist Choirmaster**

Mr. Alec Wyton, choirmaster of Christ Church Cathedral, St. Louis, will become the new organist and master of choristers of the Cathedral of St. John the Divine, New York City, August 15th.

Mr. Wyton holds the Master of Arts degree from Oxford and has served as assistant organist and choirmaster at Christ Church Cathedral, Oxford, and as organist and choirmaster at St. Matthew's Church, Northampton, England. He is a fellow of the Royal College of Organists and of the American Guild of Organists and has served in St. Louis since 1950.

He succeeds Dr. Norman Coke-Jephcott who retired as master of the choristers of the Cathedral in August.

**SOUTH CAROLINA**

**Negro Congregations**

Three Negro congregations were received into the diocese of South Carolina at its convention at the Church of St. Luke and St. Paul, Charleston, May 4th-5th. These were St. Mark's, Charleston; Calvary, Charleston; and St. Paul's, Orangeburg. Three other congregations also were voted into the diocese — St. Andrew's, Mt. Pleasant; Christ Church, Mt. Pleasant; and All Saints, Hampton.

A special service in recognition of the 10th anniversary of the consecration of Bishop Carruthers, the diocesan, was held the evening of May 4th. The preacher was Bishop Quin of Texas. At the reception following the service, the Rev. Dr. H. D. Bull, president of the standing committee, presented Bishop and Mrs. Carruthers gifts and a check from the people of the diocese.

**ELECTIONS.** Synod Delegates: clerical, J. Q. Beckwith, M. E. Travers, T. S. Tisdale, DeWolf Perry, E. B. Guerry, Henry Powers; lay, E. E. Dargan, H. P. Duvall, Jr., P. G. Porcher, Jack Frierson, Dr. W. M. Hart, and W. W. Dukes, Jr. Standing Committee: clerical, H. D. Bull, M. E. Travers, DeWolf Perry, E. B. Guerry, and F. V. D. Fortune; lay, H. P. Duvall, Jr., B. A. Moore, Dr. W. R. Mead, Loring Lee, Jr., and J. R. Hanahan, Jr. Executive Council: clerical, Milton Crum, Jr., Henry Powers, W. D. Roberts, R. C. Baird, W. W. Dukes, Jr., and P. G. Porcher. Trustees of the Diocese: clerical, T. S. Tisdale; lay, J. R. Hanahan, J. W. Skardon, and F. G. Burroughs.

**TUNING IN:** ¶The seating of women as delegates at diocesan conventions and the approving of their membership on Church vestries are matters within the jurisdiction of the diocese concerned. Approving women as deputies to General Convention

would have to be an action of General Convention itself. ¶St. John (traditional author of Fourth Gospel and Revelation) is called the Divine because of the theological character of his writings.

UPPER SO. CAROLINA

Consecration Anniversary

The diocese of Upper South Carolina observed the 15th anniversary of the consecration of Bishop Gravatt during its 32d annual convention May 4th and 5th at Grace Church, Camden. The convention began the day on May 5th with a celebration of the Holy Communion, with Bishop Gravatt as the celebrant, in honor of his consecration.

In convention business, approval was granted for a survey of the diocese to be conducted early in 1955 by National Council.

The convention approved and requested the trustees of the diocese to mortgage the property at Camp Gravatt for the purpose of expanding and building the camp for its full and complete use. The executive council was instructed by the convention to raise the necessary money to pay off the indebtedness as a result of the trustees mortgage of the camp property.

**ELECTIONS.** Executive Council: clerical, J. W. Cole (for one year to fill an unexpired term), G. M. Alexander, O. C. Zaebst; lay, L. S. Horton, H. T. Stith, T. E. Davis, Mrs. A. T. Allen. Standing Committee: clerical, Capers Satterlee, M. R. Tilson, W. W. Lumpkin, J. K. Morris, J. A. Pinckney; lay, Wyndham Manning, J. T. Reese, William Riley, Porter Caughman, Jr., Herbert Hucks. Provincial Synod: clerical, W. W. Lumpkin, M. R. Tilson, Robert Oliveros, S. B. Lines, J. G. Clarkson, J. T. Harrison; lay, Moultrie Burns, E. J. Hinson, J. W. Arrington, Jr., J. M. Zimmerman, J. G. Stranch, I. A. Trively.

MISSOURI

Non-segregated City

Delegates to the recent Missouri convention at Christ Church Cathedral, St. Louis, almost unanimously passed a motion by the Very Rev. Sidney E. Sweet, dean of the cathedral, requesting information about the 1955 General Convention in Houston.

It requested the Presiding Bishop to provide the diocese with "more full information" as to whether or not statements by Bishop Quin, of Texas, to the 1952 General Convention in Boston concerning the 1955 Convention being held in Houston can be fulfilled.

The motion stated that there are conflicting reports as to just what is being done in Houston to provide non-segregated facilities for the General Convention and declared that the Missouri convention goes on record "as favoring holding the Convention in a city where there are sufficient and adequate non-segregated hotels and eating places."

Earlier in the convention a resolution was passed calling on the committee on

convention arrangements of the National Church and Bishop Quinn to work toward making the Houston Convention non-segregated.

Other resolutions included one commending the trustees of the University of the South, Sewanee, Tenn., and its vice chancellor for admitting students to its theological school without regard to race. Another resolution urged the National Council of Churches, which is seeking a new permanent headquarters, to select a site within the St. Louis metropolitan area.

In his annual address to the opening session of the convention, Bishop Lichtenberger of Missouri said that the greatest present threat to American democracy lies in "our timidity and fear which has so blinded us that we cannot tell the dif-



BISHOP LICHTENBERGER  
*Inquisition or sideshow.*

ference between a tyrant and a patriot, between one who would destroy our liberties and one who would in all honesty preserve them."

He went on to say:

"The spirit of our time, or more accurately, the spirit of great numbers of people in our time is a spirit of fear which demands conformity. How else can we account for the many people who still approve of the inquisition carried on by certain congressional committees in the name of American freedom?"

"How little confidence we have in our Lord's assurance, 'Ye shall know the truth and the truth shall make you free.' The demand now is not for truth but conformity. Americanism is what this Senator or that Congressman says it is and woe to anyone who would say otherwise!"

"We, the people, could reduce this present danger to a harmless and unnoticed sideshow within a week if we would; if we stood resolutely against totalitarian

methods and objectives wherever they appear. This time, above any that I have known, I believe, requires us as Christian people to reassert the principle of freedom on which this nation was founded and by which it lives."

Bishop Lichtenberger urged laity and clergy to greater activity for mission and for church unity.

VERMONT

Bishop Portrait

The unveiling of a portrait of the late Rt. Rev. Samuel Booth of Vermont spearheaded the convention of the diocese of Vermont at Trinity Church, Rutland, May 14th to 15th.

The portrait has been done from photographs of Bishop Booth by Sister Mary Veronica, CSM, of Peekskill, N. Y., and will be hung in the Rock Point School for Girls, Burlington, Vt.

The Rev. John B. Midworth, executive secretary of the division of adult education for the Department of Christian Education of National Council, was the preacher at the convention service May 4th. He formerly was rector of St. Paul's Church, Burlington. He declared the "sole job" of the Christian Church is the setting forth of God as the one reality in this life.

**ELECTIONS.** Standing Committee: The Rev. Harvey D. Butterfield. Executive Council: Bruce B. Butterfield, the Rev. John W. Norris.

SALINA

Kansas-Born Men

"Our goal for Salina is that it become a diocese, self-supporting, and bearing its full share in extending the Church to distant lands," said Bishop Nichols of Salina at the district's recent convocation.

The Bishop said the crux of the matter depended upon more Kansas-born men offering themselves for the ministry and the district. He said that "Lawrence and Manhattan are harvesting a ministry of western Kansas men for the diocese of Kansas." Lawrence and Manhattan, in eastern Kansas, are the seats of the University of Kansas and Kansas State College.

Advances that have been made in the district toward diocesan status include the towns of Hays and Goodland whose clergy say their churches will request parochial status in 1955; Concordia will request it in 1956. Liberal became a parish in April of this year.

Another item of Bishop Nichols' address to the convocation was the announcement of his resignation [L. C.

**TUNING IN:** ¶Our Lord's assurance, "Ye shall know the truth, and the truth shall make you free," has often been treated as a promise to humanity as such and used to justify any and every kind of search. Not so often noticed is its context: "If

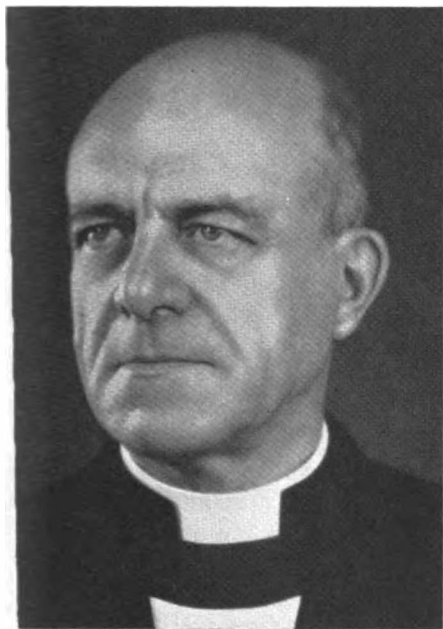
ye continue in my word, then are ye my disciples indeed; and ye shall know the truth," etc. Both the truth and the resultant freedom are promised to His "disciples" and depend upon continuance in His "word."

[May 16th] to be presented at the 1955 General Convention in Houston, Texas. The Bishop is 69 years old.

A committee of three, headed by the Rev. Fred Croft of Hutchinson, was appointed to promote the episcopate endowment fund. Announcement was made of a gift of \$5,000 to the fund from the Rt. Rev. Robert Herbert Mize, retired Bishop of Salina, who now resides in Yuma, Ariz.

Reports on the Builders for Christ fund indicated that the district would far exceed its quota. The district also is concentrating assessments toward the financial assistance of St. John's Church, Great Bend, in its campaign for an adequate new church building and parish status.

It was reported that St. Augustine's Church, Meade, is building a parish house and seeking its first resident clergyman. Clergy are needed for Ellsworth, McPherson, Kingman, and Pratt. On



BISHOP NICHOLS  
*The goal is a diocese.*

June 1st, Kinsley will receive its first resident clergyman in 18 years.

KANSAS

Company of Forgiven

With one exception, every cure in the diocese of Kansas is filled, Bishop Fenner, the diocesan, reported to convention in Trinity Church, Lawrence, April 25th and 26th. The vacancy exists in the need for a priest to assist the rector of St. Paul's Church, Manhattan, in the student work at Kansas State College.

The Bishop made favorable reports on

TUNING IN: ¶The Parish Communion generally takes the form of a Eucharist celebrated somewhere between 8 and 11 (usual hours of service in Episcopal Churches). Ideally it would be the only Eucharist of the day. In practice, however,

additions to physical property of the churches in the diocese, increase in the number of confirmations, and increase in total Church membership.

One of the additions to buildings in the diocese is a rood screen in Grace Cathedral, Topeka. Another addition to the Cathedral is twin towers, scheduled for completion late this summer.

In his charge to the diocese, Bishop Fenner referred to the selfhood of the Church, and said:

"The one movement within the Church that tends strongest toward making the Church come into selfhood is the parish Communion.¶ It is a liturgical movement and is therefore a worship movement—the worship of the people of God gathered as the company of the forgiven. It has no theology save the theology of the Church. It does not use this theology as abstract propositions, but rather makes it applicable to the worship and work of the parish community. It is unrelated to the partisanship and ceremonial controversies that too often confuse the mission of the Church. It centers in the Eucharistic offering and from that everything else is derived.

"The Eucharist is not offered as a convenience for a tiny segment of the parish membership who want to avoid a truly corporate act of worship and the hearing of a sermon. In the parish Communion movement, the sacrament is not in competition with the Gospel. The worship on the Lord's Day is the Lord's service which He instituted and commanded. There, His people gather about His table to have their part in the act of consecration by offering themselves, their souls and bodies to be a reasonable, holy and living sacrifice, that they may be made one body with Him. They ask Him to accept this, their bounden duty and service; not weighing their merits, but pardoning their offences.

"We call it a liturgical movement, but when we think it through, we find it is simply a movement back towards the main purpose of our Book of Common Prayer—the purpose of bringing forgiven sinners together as the people of God, that as the redeemed community they may help to bring His redemptive life to all mankind."

ELECTIONS. Standing Committee: clerical, J. W. Day, A. D. Davies, C. H. Blakeslee, Jr., H. R. Heeney; lay, H. M. Glover, Corlett Cotton, Fred Study, W. G. Price. Executive Council: clerical, J. B. Covey, W. J. Marner, H. R. Heeney, R. L. Cashman; lay, Fred Study and C. H. Summerfield.

EAU CLAIRE

Bishop Wilson Memorial

Construction work is under way on the Bishop Wilson Memorial Center at Christ Church Cathedral, Eau Claire. The memorial to Eau Claire's first Bishop, Frank Elmer Wilson, will be a two story structure and include many facilities such as Sunday school class rooms.

it is usually necessary (especially in larger churches) to provide one or more other celebrations. But the Parish Communion, with some singing and short sermon, aims to bring the parish together at the same time and at the altar every Sunday.

SEMINARIES

Beginning of Buildings

Ground was broken April 26th for the first two units of the \$1,250,000 building program of the Episcopal Theological Seminary of the Southwest, Austin, Texas. The next day construction began.

One of the buildings, both dormitories, will be used as temporary quarters for



SEMINARY OF THE SOUTHWEST  
*Dormitory units are first.\**

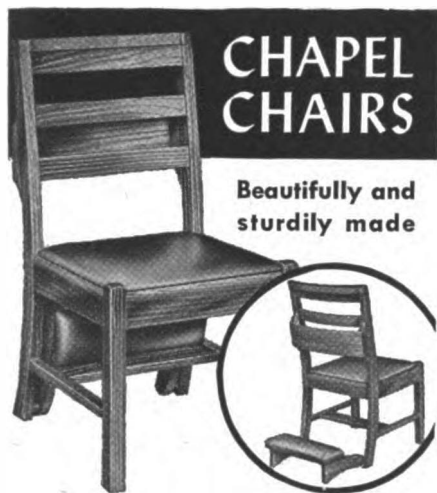
classrooms, library, and offices next year. Both buildings are scheduled to be ready for occupancy before the beginning of the fall semester this year.

PLANNING STAGE

Still in the planning stage of the program are a chapel, a library and classroom unit, an administration building, and refectory. There will be a campaign for funds to complete the program next year. It is anticipated the program will be completed in late 1955 or 1956.

The seminary is located on a five acre tract of land near the University of Texas and the Austin Presbyterian Seminary. It opened in the fall of 1951 with seven students and a part-time faculty of three. This September it will have a full-time faculty of seven, two part-time faculty, and an administrative staff of three. The student body will number more than 50.

\*Left to right are Bishop Quin of Texas; William G. Farrington, chairman of the building committee; and Mrs. Ernest H. Villavaso, who along with her husband, gave land for the seminary.



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MAN'S CRUELEST ENEMY

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## DEATHS

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

### Carlton N. Jones, Priest

The Rev. Canon Carlton Newbold Jones, rector of Trinity Church, Chambersburg, Pa., and St. Andrew's Church, Shippensburg, Pa., died of a heart attack April 6th.

He served as rector of St. John's Church, Haverhill, Mass., and later as rector of the parish of Martha's Vineyard, Mass.

After being received into the diocese of Harrisburg, Canon Jones served as rector of St. Paul's Church, Lock Haven in 1945, and from 1947 to 1949 as rector of St. Luke's Church, Mount Joy, vicar of St. Elizabeth's, Elizabethtown, and was Episcopal chaplain to the Masonic Homes, Elizabethtown.

Canon Jones assumed his duties at Trinity Church, Chambersburg, and St. Andrew's Church, Shippensburg, in 1949. He was appointed honorary canon of the Cathedral of St. Stephen's in 1950.

In addition to his ministry with Trinity Church and St. Andrew's Church he was director-chaplain of the diocesan home for the aged in Shippensburg, served on the youth commission of the diocese, and was a member of the executive council of the diocese of Harrisburg.

Canon Jones also served as chairman of the diocesan commission on college work and as chairman of the department of Christian social relations. He was chaplain to the Episcopal students at Wilson College.

He is survived by his wife, Doris Broman Jones.

### Edwin Tuttle Lewis, Priest

The Rev. Edwin Tuttle Lewis, D.D., 75, rector emeritus of St. Matthias' church, Whittier, Calif., and honorary canon of St. Paul's Cathedral, died April 29th of complications after an appendectomy.

Much of the charity work of Whittier institutions and organizations was spearheaded by Canon Lewis during his 27 years as rector of St. Matthias', and his eight years as rector emeritus. He served for 12 years as rural dean of the Los Angeles convocation and was twice deputy to General Convention. He served churches in Ohio, New Jersey, Wisconsin, and Utah before accepting the rectorship of St. Matthias' in 1920.

He is survived by his wife, two sons, and a daughter.

### Truman Post Riddle, Priest

Honoring his work of founding and directing Church-sponsored Navy Family Chapel, Long Beach, Presiding Bishop Sherrill conducted the funeral services of the Rev. Truman Post Riddle, USN retired, April 12th, at the Cathed-

ral of St. John the Divine, New York City.

Chaplain Riddle died of a sudden heart attack April 8th, in Sputhfield County, N. Y., where he and Mrs. Riddle were visiting her sister, Miss Eleanor Coxe, enroute to a vacation in Europe. Chaplain Riddle formally retired last October from direction of Navy Family Chapel, which he had founded in 1949, and his work of assistance to Navy wives and children on shore.

### Glyn Aneurin Thomas, Priest

The Rev. Glyn Aneurin Thomas, rector of St. Paul's Church, Kinderhook, N.Y., and canon of All Saints' Cathedral, Albany, N.Y., died suddenly April 22d. Canon Thomas was born in Cardiff, Wales, in 1904.

He was educated at St. David's Collegiate School, and St. David's College Lampeter, Wales, ordained deacon in 1928 and priest in 1929.

After serving in England from 1928 to 1938, and in Bermuda from 1938 to 1942, he became rector of St. Paul's in 1944. For the past three years he was moderator of the Albany Episcopal Hour. He is survived by his wife and three children.

### Mary de Forest Britzius

Mary de Forest Britzius, for five years parish secretary of St. Stephen's Church, Miami, Fla., died April 25th. She was buried with a requiem from St. Stephen's April 27th.

### Nellie Waller Healy

Nellie Maria Waller Healy, 90 years old, died April 30th in her home in Burlington, Wis. She was the widow of the late Elton Carlos Healy, priest of St. Chrysostom Church, Delafield, Wis., and for many years attached to Nashotah House.

She is survived by a son, and one sister.

### Angelina Merry Mason

Angelina Merry Mason, aged 88, widow of the Rev. Charles J. Mason, died April 18th in Scarsdale, N. Y. Fr. Mason died 29 years ago.

Active in Church work, Mrs. Mason had been president of the Woman's Auxiliary of the Church of St. James' the Less in Scarsdale.

Survivors include a son, Charles J. Mason, Jr.; two daughters, Mrs. John K. Starkweather and Mrs. Kenneth H. Chalmers; two sisters, Mrs. E. Coppee Thurston and Mrs. Henry F. Meiggs; five grandchildren and three great-grandchildren.

## DEATHS

### John W. Miller

John W. Miller, a vestryman of St. James' Church, Bradley Beach, N. J., died March 26th after a long illness. Mr. Miller's association with his parish began in early childhood when he was a member of the Church school and choir. Later he served with great devotion in the acolytes' guild.

Upon his return from military service, he continued to serve the church and became superintendent of the Church school at St. James' where under his leadership there was a marked increase in attendance.

### Sophonra S. Mills

Sophonra S. Mills, age 85, died April 24th. She was the mother of the Rev. Cedric E. Mills, rector of St. James' Church, Lafayette Square, Baltimore, Md.

### James Craik Morris, Jr.

James Craik Morris, Jr., died suddenly of coronary thrombosis at his home at St. Andrew's School, Middletown, Del., May 5th. He was born in 1906, the son of the late James Craik Morris (Bishop of the Canal Zone and later of Louisiana) and Edith Tucker Morris, who survives.

Mr. Morris taught English and art at St. Andrew's School from 1941, was choirmaster and organist, coach of the glee club, and faculty sponsor of the press club. Until recently he was choir director of Grace Church, Concord Pike, Ill.

He is survived by his widow, Elizabeth Pyle Morris, his mother, two sisters, and a nephew.

### Laura Marjorie Reynolds

Laura Marjorie Reynolds died suddenly at Asbury Hospital, Salina, Kan., April 25th. She was the wife of the Rev. Francis Core Reynolds, rector of the Church of the Epiphany, Sedan, and St. Matthew's Church, Cedar Vale, both in Kansas. Surviving besides her husband is a sister.

### Island

(Continued from page 14)

usual domestic quarters with accommodation for some 12 guests. The whole is well arranged, compact, and eminently suited to the purpose which the Bishop hoped it would serve.

It was Bishop Chinnery-Haldane's first wish that the House should be placed in the official custody of the Church in Scotland, but there were hindrances which prevented this being done at the first.

On St. Columba's Day, 1897, therefore, it was made over to the Society

of St. John the Evangelist, Cowley, who undertook under certain conditions, to maintain the house, and to use it for the purpose for which it was founded. This they did for over 12 years, until 1909, when the Superior of the Society resigned it once more to the Bishop of Argyll and the Isles.

The half-century or so during which Bishop's House has been established in Iona, through its own changes of occupants, and against the wider background of many changes in the world, it has stood as a symbol of things dear to every Christian soul.

It has stood for hospitality. Many people have been drawn to it by the simple need of shelter or even food. It has meant rest for those travelers taken unawares by a change of weather and forced to remain on the island during heavy seas and storms. But above all it has stood for the "peace which passeth all understanding" and which is perhaps the most distinctive quality of the charm which Iona has to offer.

"A House of Prayer and Eucharist" was the wish of Bishop Chinnery-Haldane. And whenever possible that wish has been carried out. Many visitors from the Church in distant lands have come,

to find here the services they knew and loved at home.

Clergy and Churchpeople have stayed here and worshiped together. Bishops and archbishops have ministered in the chapel at Bishop's House. Archbishop Lang was a visitor and celebrated the Holy Eucharist in the chapel when he occupied the see of York, and again when he was at Canterbury. By a strange coincidence the present Archbishop of York, Dr. Garbett, also celebrated the Holy Eucharist on the same day 40 years later, in 1950, as Dr. Lang had done in 1910.

The Visitor's Book is indeed a store of memories for those who come again and again to Bishop's House. The names of the Bishop of Nyassaland in 1894, and the Bishop of Adelaide in 1948, among many others, testify to the word Catholic, at least in the sense of our Faith being found in some measure the world over.

The little altar of St. Columba must often have made its regular contribution to the "pure offering" foretold by Malachi, and added its shape of praise to that which ascends from faithful people everywhere day by day, "from the rising of the sun even unto the going down of the same" (Malachi 1:11).

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# CHANGES

## Appointments Accepted

The Rev. Lawrence M. Berry, Jr., formerly rector of St. John's Church, Petaluma, Calif., is now rector of St. John's Church, Odessa, Tex., and St. James' Mission, Monahans. Address: St. John's Church, Box 2721, Odessa.

The Rev. Ralph Daniel Bonacker, formerly rector of Grace Church, Millbrook, N. Y., will on July 1st become director of the Episcopal County and Mission Society of San Diego, Calif. The Rev. Mr. Bonacker, a former hospital and correction school chaplain, was for several years chaplain of the City Mission Society of New York.

The Rev. William D. Foley, who has been in charge of St. John's Mission, 11570 Santa Monica Blvd., West Los Angeles, since last November, is now permanent vicar.

The Rev. Stephen William Green, who will in August become curate of St. John's Church, Chula Vista, Calif., and superintendent of the parish day school, will temporarily serve St. Anne's Church, Oceanside, Calif.

The Rev. Edmund L. Souder, formerly rector of St. Mary's Church, East Providence, R. I., is now rector of St. Martin's Church, New Bedford, Mass. Address: 67 Brownell St.

## Resignations

The Rev. Canon William M. Hargis has resigned as canon in residence of Grace and Holy Trinity Cathedral, Kansas City, Mo. He was elected to the office in 1950, after serving for several months as assistant to Dean Sprouse, who has since died.

The Rev. Charles A. Parmiter, Jr., rector of Iolani School, Honolulu, has resigned because of ill health and will return to the United States for medical treatment this summer.

## Changes of Address

The Rev. Chauncey H. Blodgett, retired priest of the diocese of Massachusetts, formerly addressed in Baltimore, may now be addressed: College Manor, Lutherville, Md.

The Rev. S. C. Vern Bowman and his family are returning to the Church of the Holy Spirit, Orleans, Mass., on June 1st after nine months abroad. Fr. Bowman spent two terms at St. Augustine's College, Canterbury, England, and did research work at the C. G. Jung Institute for Analytical Psychology in Zurich.

In the interest of a closer relationship between parish life in the Church of England and that in the Episcopal Church and in appreciation of the many kindnesses and courtesies extended to the visiting American priest and his family, Fr. Bowman has arranged for the Rev. C. L. T. Barclay, vicar of Holy Trinity Parish in Harts, England, to spend the summer in Holy Spirit Parish. Fr. Barclay will be available for speaking and preaching engagements between June 1st and September 1st.

The Rev. Rollin E. Cooper, who recently joined the staff of Grace Church, Madison, Wis., with special oversight of St. Luke's Chapel, may be addressed at 4510 Maher, Madison 4.

The Rev. James E. Hacke, Jr., who is serving in Tempe, Ariz., has moved from Van Ness Ave. to the new vicarage at 515 W. Thirteenth St.

The Rev. Phillip S. Krug, curate of Christ Church, Cambridge, Mass., may be addressed at 17 Farwell Pl., Cambridge 38.

The Rev. J. Edgar Livingston, who is serving St. Mary's Church, Lompoc, Calif., should be addressed at Box 1082, Lompoc.

The Rev. Joseph Parsell, O.H.C., has left the United States and is returning to Liberia by way of England and the Holy Land. Address: Holy Cross Mission, in Kailahun, Sierra Leone, West Africa. Fr. Parsell will reach the mission on about June 15th. In the course of his visit to the United States he was, "thanks to help from some readers of The Living Church," able to secure seven workers for the mission and funds to support them.

The Rev. Leonidas W. Smith, retired priest of the diocese of Colorado, has moved from Golden Colo., to 1220 Fifteenth St., Greeley, Colo. He has been doing Sunday supply work. (During the past winter he was employed for a time at the Church of the Holy Faith, Santa Fe, N. Mex., the church which achieved parish status during his care more than 35 years ago.)

The Rev. Lincoln A. Taylor, who has been in charge of the Holy Cross Liberian mission during the absence of the prior, the Rev. Joseph Parsell, O.H.C., will soon visit the United States for furlough. He will arrive in New York about August 1st.

## Needs

(Continued from page 13)

cause the ashes from the old date palm made excellent fertilizer for seedling palms.

On the last of the Rogation Days we climb to the top of our mountain, and looking out over our own little world at the homes in the valley below we pray for our country — its children, its workers, and its old people, and ask God to bless its mountains and plains, rivers and forests, its inland seas, rough coasts, and sandy shores. † With our spring planting completed, apple trees pruned, prayers said, we rest our tired limbs, content in the knowledge that God in His bountiful goodness will provide for our needs.

†As sources for prayers we use the English, Scottish, Irish, and Canadian Prayer Books as well as our own, and for blessings, *A Manual for Priests of the American Church*, already cited.

**Ordinations**

**Priests**

**Tennessee:** The Rev. William Grosvenor Pollard, b.D., was ordained priest on May 1st by Bishop Barth of Tennessee at St. Stephen's Church, Oak Ridge, Tenn., where the new priest will be assistant. Presenter, the Rev. R. F. McGregor; preacher, Bishop Danbridge, retired Bishop of Tennessee. Address: 191 Outer Dr., Oak Ridge.

Dr. Pollard, a physicist, helped develop the atomic bomb. He expects to continue as executive rector of the Oak Ridge Institute of Nuclear Studies which he helped organize in 1945. He has two sons, aged 13 to 19, who acted as acolytes at their father's ordination.

The rector of St. Stephen's, the Rev. Robert F. McGregor, whom Dr. Pollard will assist, was recently elected suffragan bishop of Tennessee, but declined the election [L. C., May 16th].

**Western Michigan:** The Rev. David G. Bryce was ordained priest on March 25th by Bishop McNeil of Western Michigan at St. Paul's Church, Muskegon, Mich., where the ordinand will be vicar. Presenter, the Rev. J. D. Skinner; preacher, the Rev. W. C. Warner.

**Deacons**

**Nassau:** William E. Barksdale was ordained deacon on April 12th at All Saints' Cathedral, Milwaukee, by Bishop Hallock of Milwaukee, acting as the Bishop of Nassau.

**Oregon:** Several men were ordained to the diaconate on April 27th by Bishop Dagwell of Oregon:

Paul G. Anderson, 2015 N. E. Thirty-Ninth Ave., Portland 13, Ore. (presented by the Rev. G. R. Turney)

Glenn A. Eaton, 10733 N. E. Skidmore Ave., Portland 20, Ore. (presented by the Rev. L. F. Evenson)

Clifford H. Goold, 9233 S.E. Cora St., Portland 56, Ore. (presented by the Rev. H. V. Myers)

Richard C. Littlehales, 1833 S. W. Third Ave., Portland 1, Ore. (presented by the Very Rev. J. L. O'Rillon)

William Marsh, Route 3, Box 850, Gresham, Ore. (presented by the Rev. Rene Bozarth)

Donald R. McKinley, Route 1, Box 328, Troutdale, Ore. (presented by the Rev. Rene Bozarth)

dale, Ore. (presented by the Rev. Rene Bozarth)  
Bernard F. Young, 428 N. W. Skyline, Portland 1, Ore. (presented by the Rev. L. E. Kempton)

**Marriages**

The Rev. F. Virgil Wood, assistant of the Church of the Resurrection, New York, and Miss Nancy Jahn, daughter of Mr. and Mrs. Fred Jahn of Lunenburg, Mass., were married at the church by Bishop Donegan of New York on May 1st. The couple planned a honeymoon in Bermuda.

**Births**

The Rev. Harold D. Chase, Jr. and Mrs. Chase, of the Church of the Transfiguration, Buffalo, report the birth of a son, Andrew George, on



BISHOP BARTH AND DR. POLLARD  
*Nuclear studies and St. Stephen's.*

April 5th. The Chases are living in a new rectory purchased by the parish at 108 Frontenac Ave.

The Rev. William D. Eddy of St. Paul's University in Tokyo and Mrs. Eddy report the birth of a son, William David, on Easter Day. Also in Japan on Easter Day, a daughter, Theodora, was born in Kyoto to the Rev. William B. Parsons and Mrs. Parsons.

The Rev. Richard Sevier Miller and Mrs. Miller, of St. John's-in-the-Wilderness, Allakaket, Alaska, announce the birth of a daughter.

The Rev. A. Balfour Patterson, Jr. (chaplain of the Fred Ingle Student Center at the University of Colorado in Boulder, Colo.) and Mrs. Patterson announce the birth of their first child, a son, Lewis Wheeler Patterson, April 22d.

**Diocesan Positions**

The Rev. Edward M. Blum, who is vicar of the Mission of St. John the Baptist, Corona, Calif., has been appointed director of the new Camp Stevens of the diocese of Los Angeles—in the Cuyamaca Mountains near Julian, Calif. Eventual plans provide for making the site into an all-year diocesan conference center.

**Degrees Conferred**

Bishop Keeler of Minnesota, president of the board of trustees of Seabury-Western Theological Seminary, received the honorary degree of doctor of divinity in connection with a recent faculty convocation and service of Evenson in the chapel at the seminary.

Preacher at the service was Mr. Winston Crum, a senior student from the diocese of Minnesota. Mr. Crum is the winner of the Helen Ledyard Field prize, awarded each year to the senior who shows outstanding ability in homiletics.

**Depositions**

James Wesley McClain, Jr., presbyter, was deposed on May 3d by Bishop Clough of Springfield, acting in accordance with Canon 60, Section 1 (Renunciation of the Ministry), with the consent of the standing committee.

CLASSIFIED

**LINENS & VESTMENTS (Cont.)**

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

**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**

**OVERSEAS BOARDING SCHOOL** needs Teachers: Latin, Science. Five years experience. Single. Living and reasonable salary. Reply Box G-110, The Living Church, Milwaukee 2, Wis.

**WANTED:** Cook. Upper South. Opportunity for Church work with youth and adults. Small salary, good home, private room and bath. Reply Box S-113, The Living Church, Milwaukee 2, Wis.

**DIRECTOR** of Religious Education wanted by Church of six hundred communicants, located in Virginia. Reply, giving Age, Training and Salary expected. Reply Box B-112, The Living Church, Milwaukee 2, Wis.

**DESIRE SUPPLY PRIEST:** Catholic; July or August; Florida Seaside, Rectory and remuneration. Reply Box P-104, The Living Church, Milwaukee 2, Wis.

**A SMALL CHURCH SCHOOL** and junior college for girls is interested in receiving applications from teachers in several fields. High academic standards with emphasis on cultural education. Small classes, daily chapel. Churchmanship moderate and evangelical. Art, Latin, voice, history, physical education are subjects that may be open this September. In Latin and history master's degrees required. Reasonably good cash salary plus all living. Rectors in touch with teachers are requested to make recommendations. Reply Box A-966, The Living Church, Milwaukee 2, Wis.

**ORGANIST-CHOIRMASTER,** Cathedral parish, for one year beginning September 1, in conjunction with teaching theory and organ at local University. Reply, The Dean, Grace Cathedral, Topeka, Kansas.

**POSITIONS WANTED**

**PRIEST-CHAPLAIN-EDUCATOR:** Mus. B., M.A., B.D. (Union Seminary, N.Y.) D.D., available in September. Qualified and experienced teacher in Music and Religious fields; extensive counselling experience all age levels. Reply Box A-111, The Living Church, Milwaukee 2, Wis.

**AVAILABLE JUNE 15th.** Qualified experienced Director of Religious Education, willing to do some secretarial work. Reply Box M-103, The Living Church, Milwaukee 2, Wis.

**EXPERIENCED** and mature priest, ex-Army chaplain, seeks challenging opportunity in New York metropolitan area. Reply Box J-107, The Living Church, Milwaukee 2, Wis.

**SUMMER CAMPS**

**CHICKADEE, GROTON, N. H.** 40 girls 5-17; 40 boys 5-15. In separate sections. Modern cabins and facilities. Adult staff including Clergy. A private Episcopal Camp for Episcopalians. \$300. 8 weeks; \$160. 4 weeks. Rev. & Mrs. R. L. Weis, 721 Douglas Ave., Providence 8, R. I.

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- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

**THE LIVING CHURCH**  
407 East Michigan Street, Milwaukee 2, Wis.

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.

**CHURCH FURNISHINGS**

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

**LINENS AND VESTMENTS**

**CATHEDRAL STUDIO:** Silk damasks, linens by yard. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

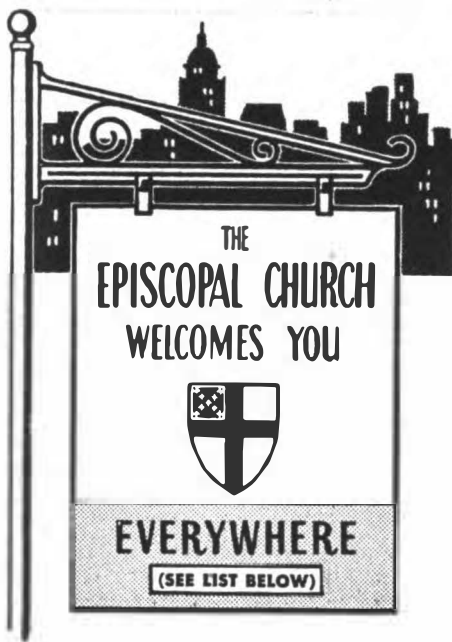
**ALTAR LINENS:** Exquisite qualities of Irish Church linens by the yard. Linen girdle Crochet Thread. Transfer patterns. Plexiglas Pall Foundation—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

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THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

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;  
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 McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 EV;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr., 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.

WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.  
Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

**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

ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;  
Other days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

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

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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

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BALTIMORE, MD.

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

BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; D. L. Davis  
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 5:45 EP  
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

**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

MINNEAPOLIS, MINN.

**GETHSEMANE** (downtown) 4th Ave. and 9th St.  
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;  
Wed & HD 10:30; EP Daily 5

ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7,  
Wed 10:30

BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D. dean; Canon  
Leslie D. Hallett; Canon Mitchell Hoddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last  
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th & Amsterdam, New York City  
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;  
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed, & Cho HC  
8:45 HD); Mat 8:30; Ev 5. The daily offices are  
Cho ex Mon

**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

**CALVARY** Rev. G. C. Backhurst  
4th Ave. at 21st St.  
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Panny; 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. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

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

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Roelf H. Brooks, S.T.D., r  
Sun HC 8, 9, 11 & 3 S, MP & Ser 11; Daily  
8:30 HC, Thurs 11; Daily 12:10 & 3:15 ex Sat.

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, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun 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 Scammel)  
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**  
New York City  
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &  
HD 10

CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7  
ex Mon 10, C Sat 7-8

PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th St.  
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.  
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,  
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7  
& by appt

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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

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

**KEY**—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessors; 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.