

*No Peace in Orangeburg*

# the Living **CHURCH**

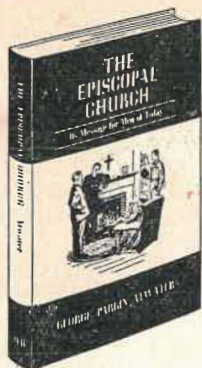
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**Cecil B. DeMille at work.**  
He abandoned his puttees but  
kept his Prayer Book. P. 4.

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# the Living CHURCH

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## Things To Come

### January

1. Circumcision
6. Epiphany
8. First Sunday after Epiphany
15. Second Sunday after Epiphany
18. Week of Prayer for Christian Unity, World Council, to 25th.
22. Third Sunday after Epiphany  
Girls' Friendly Society Week, to 29th.  
Theological Education Sunday
25. Conversion of St. Paul  
Los Angeles convention, to 26th.
29. Septuagesima

### February

2. The Purification
5. Sexagesima
7. Maryland convention, Baltimore, to 8th.

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# MAN POWER

By Lee H. Bristol, Jr.



A Column  
for laymen

## New Year's Thoughts

There's a season for everything worthwhile, I suppose, even New Year's resolutions, and a good many of us laymen are probably now giving thought to ways in which we can make more of 1956 than we made of 1955. As I bought one of those excellent little Seabury Press Pocket Diaries the other day and began some resolution-making of my own, I thought how appropriate for New Year's is that prayer of Sir Francis Drake:

"O God, when thou givest to thy servants to endeavor any great matter, grant us also to know that it is not the beginning but the continuing of the same until it be thoroughly finished which yieldeth the true glory; through Him that for the finishing of thy work laid down His life, Amen."

Here are a few questions you and fellow parishioners may wish to consider in helping your rector set sights for 1956:

✓ In parish planning are you thinking only in month-to-month terms, or does your parish have long-range plans as well? A bishop I know quite took his keymen's breath away when he recently called a meeting to discuss plans he is making for over a year from now. But why should they have been surprised?

✓ Does your parish periodically study the roles of its different organizations to consider (1) any unnecessary duplication of effort between various groups; (2) any organizations which might be eliminated or given new direction; (3) any new programs which might be undertaken to fill new needs, etc.? For example, are there any carryover organizations in your church which exist simply because they have "always done it this way" and not because they are making a real contribution to the life and work of the parish?

✓ What members are not participating in any parish organization at all? Why are they not? What are we doing about it? Lay reader Willard Pleuthner in his two books has many specific suggestions on effective ways to meet this problem.

✓ Do you encourage your parishioners to participate in too many church groups, so that they spread themselves too thin and as a result, tend to do nothing in depth? Dean Weaver of St. Paul's Cathedral, Detroit, once told me at lunch, "We

take a dim view of our laymen belonging to more than one or possibly two different groups." Of course, many a church has its small corps of loyal souls who will fall in the door at any announcement of a new program, and these well-intentioned people can present a ticklish problem you will not want to treat lightly.

✓ What do other people in your community think of your church? Are you known as the "cozy church of the privileged" or a "small, self-contained group more concerned with the precious beautification of your own souls than with the world and those about you?" Or are you known for your healthy concern with the whole life of your community and the way your church — clergy and laity alike — can best play its role in reaching "all sorts and conditions of men" and drawing them to Christ?

✓ What mistakes did your parish make in 1955 and how have you profited from them as reflected in your planning for the New Year?

✓ Are you afraid to try anything new? Or do your parish leaders honestly try to be creative in their approach to planning? If we honestly wish to work for Christ and His Church, we want to keep the channels open and allow Our Lord to "call the signals." As Leslie Weatherhead suggests, "We must be open-minded enough to realize that a thing may be true even if we have not heard it before, and, indeed, may be true if we definitely disagree with it. We must seek for the truth and not for the confirmation of our preconceived ideas." Have you noticed how true it is that we who profess and call ourselves Christians often lack the faith to see that the Holy Spirit may indeed wish to begin new work in a new way in our own particular parish and through us? And how sadly often we fail to be the instruments God would have us be! But this is a New Year and with it comes a new chance to serve Him more fully.

Whether 1956 in your parish calls for giving your men's group new direction, dropping your old committee on this or that project, perhaps setting up a new group to help your Church reach out to those many new people moving into the community, or what-have-you, here's hoping you and other laymen in your parish will feel this time next year that in 1956 you truly came closer to fulfilling in your community what you feel as laymen our Lord had reason to hope of you.

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## the Living **CHURCH**

*How does Christianity  
fit into the life  
of Mr. Motion Pictures?*

By Dan Lincoln Thrapp



# Cecil B. DeMille and the Bible

**H**enry Churchill deMille, could scarcely have realized the spiritual impact upon people everywhere he was generating when he sat, night after night, in a huge leather armchair and read Scripture to his children while they were rubbing his head.

He liked to have his head rubbed. The longer they did it, the more he read. And so movingly could he recite the familiar passages that the children would keep at this game for hours, none of them more persistently than the son who was to achieve movieland immortality as Cecil B. DeMille, master film creator.

Henry deMille became a noted playwright, but that had been his second choice as a career. A pillar of the local Episcopal church at Pompton, N. J., he had planned to study for the priesthood when he detected the first twinges of the call of the theater. His wife encouraged the impulse.

"Mother told him that where he could reach hundreds in the Church, he could reach thousands in the theater," Cecil DeMille explains. "So father came to feel justified in devoting the mainstream of his talents to the theater, although he never lost his interest in the Church and often served as lay reader when the congregation could not afford a resident minister."

Henry, appreciative of his large and

growing audiences, could not have imagined the immense numbers that would be reached in the decades to come by his talented son.

"Several years ago they were totaled up at more than the entire population of the earth, reaching a figure of about 3,500,000,000," Cecil DeMille admits.

There were a number of religious influences that touched the boy during his formative years. The one Mr. DeMille remembers best occurred when he was 10. A red-bearded visiting minister undertook to preach each day during Holy Week at the little church, and the boy selected a particularly cold and rainy morning to attend. He discovered to his embarrassment that he was the only worshipper at the service.

Yet the minister was equal to the occasion. He looked down at the boy and smiled, and commenced the service as though the church were filled. Cecil gave the responses throughout the service, listened to a short sermon and, when the minister put the collection plate on the altar railing, walked forward and dropped in his nickel. The red-bearded minister left his pulpit, walked to the railing and placed his hand on the boy's head.

"I can feel the thrill of that gentle touch to this day," says Cecil DeMille.

His parents gave him a prayer book

and Cecil B. DeMille not only preserves it to this day, but uses it regularly, for he believes it is a key to strength in the everyday life and decisions that affect so many thousands of his co-workers and millions in his audiences. Prayer is important to him.

"One of the greatest powers in the world is the power of prayer," he says. "For me it is communion with the Infinite. For me, it is constant communion."

To hear Cecil DeMille speak as a devout man who plays his life as he believes God would will it, is to see another side of this many-sided Mr. Motion Pictures. His profession is the painting with lights of scenes composed by the finest actors in the business, but his life is his faith in the Bible and its message.

Seventy-four years old last August, Mr. DeMille is engrossed in his 70th major motion picture, an endeavor of such scope that it dwarfs those productions of his that wove such words as "supercolossal" into the fabric of our language. Typically, it is a Biblical picture, "The Ten Commandments," and, Mr. DeMille believes, the second greatest story in Scripture.

Winston Churchill, a couple of decades ago, described the Ten Commandments as the great, significant moment in history when man decided to live under the orderly freedom of

CECIL B. DeMILLE was fired when Paramount authorities saw the budget for his first filming of "The Ten Commandments." He was rehired fast.

MOSES is portrayed by Charlton Heston in the current version of "Ten Commandments." Some Paramount officials predict it will run for 50 years.

law, rather than submit to the whims of dictatorship from any source.

"These Commandments," Mr. DeMille is convinced, "are not rules to obey as a personal favor to God. They are the fundamental principles without which mankind cannot live together. They are not laws — they are the law. There has never been a better time to restate the Commandments."

The producer is a little apologetic when he explains that the film will cost \$10,000,000, far more than any other picture ever made. He fears that such statistics might lead one to sus-

**VISTAVISION VIEW:** Mr. DeMille (at right on platform of Paramount's largest camera boom) lines up scene of building in Pharaoh's city. In basket (left), is John Derek who plays Joshua.

pect the feature was conceived in a counting house instead of the Bible. Yet nothing but statistics can picture the prodigious nature of this, his greatest undertaking.

The making of "The Ten Commandments" on its present scale has been in the back of the DeMille mind for a quarter century and more — ever since the first version was completed as a black-and-white silent back in 1923, in fact. Among the innumerable factors which persuaded the director to re-make that first "million dollar epic" were such letters as one from a Los Angeles pastor.

"The Ten Commandments' began my resolve to serve the Lord in the Christian ministry," the writer reported. "Later in my seminary days I discovered that others had shared my experience and were recalling the film after so many years. It has therefore been my wish to see again the picture which made such a change in my life."

Paramount authorities were ap-



OCELOT gets audition for scene in "Ten Commandments." Mr. DeMille uses old director's trick of feather dipped in perfume to control the cat.

palled at the budget for that first Biblical production, which they had never wholeheartedly endorsed anyway because they thought no Bible picture could ever make money, and they fired DeMille. But they promptly rehired him when its success assumed phenomenal proportions.

"It was the return of the Prodigal," says DeMille, "or perhaps the return to the Prodigals."

With the success of that and later Biblical pictures, a revolution has come about in Hollywood thinking, a DeMille engineered revolution. So profound has it been that no one even winced at the huge budget for the latest version of "The Ten Commandments," and some Paramount officials are quietly predicting that it will be shown for 50 years and will gross upwards of \$100,000,000. Nothing in the fabulous history of the industry will approach those figures.

The film will not be shown until the fall of 1956. It will run three and one-half hours. In addition to many years and \$250,000 spent on research, it will have required three and one-half years to make, a shooting schedule of 112 days — an industry record — plus three months of advance location shooting in Egypt and the Sinai peninsula, where the film group followed the steps of Moses as described in the Exodus, and made scenes on the slopes of Mt. Sinai itself.

The extraordinary energy of Cecil DeMille was shown during the burning hot days when the aging producer

*Continued on page 22*



The troubled community of Orangeburg, S. C., provides an object lesson on how fast and how thoroughly race relations can deteriorate.

Six months ago, the City of Orangeburg, (S. C.) was described within and without the state as an outstanding example of bi-racial amity, of interracial coöperation and of educational progress. Only 18 months ago, *Life* magazine singled out Orangeburg for a photographic report growing out of the May 17, 1954 Supreme Court decision and said "the town can take justifiable pride in its educational system."

Today, Orangeburg still has its top-flight educational establishment, but the atmosphere of bi-racial understanding and coöperation is gone. In its place, so far as the white leaders of the community are concerned, is a sense of disillusionment with and distrust of the Negro citizenry. Racial tension has reached peaks in the last few weeks and months which were unthinkable a year ago. Economic pressures on both sides of the racial division have accentuated the tension, and there is a palpable unhappiness among large segments of the community.

The chain reaction which brought about this situation was triggered in late July when the local chapter of the National Assn. for the Advancement of Colored People petitioned Orangeburg school officials to reorganize the school system on a "racially non-discriminatory" basis. The petition stunned citizens who had taken pride in having pioneered in the equalization of schools and of teachers' salaries, and who were sincerely convinced that they had dealt fairly and intelligently with racial problems.

The petition drew prompt and positive response from the white citizens of Orangeburg. A Citizens' Council, embracing many of the city's most influential and civic-minded individuals, was formed. Striking back with the first weapon at hand, many of the Council members refused to do business with the 57 Negroes who had signed the integration petition.

Later on, the Negro community (comprising about 50 per cent of Orangeburg's population) employed an economic boycott against members of the Citizens' Council and against individuals and firms they sought to hurt financially. Mimeographed lists of the black-listed merchants have been widely distributed among the Negroes of the area, some by being placed in mail boxes inside and outside the city.

Batches of those lists were enclosed in recent letters mailed from Columbia to Orangeburg Negroes (and some whites) inviting them to attend an NAACP rally held last Monday night at Claflin College. Those letters attack the Citizens' Councils, defend the NAACP, and tell Negroes "do not patronize these firms" listed on the boycott listing of 23 establishments.

# No Peace in Orangeburg

By W. D. Workman, Jr.\*

*Six months ago, Orangeburg, S. C., was famous for bi-racial amity. Now, a reporter tries to explain to Southern readers what has created "a situation that will get worse before it gets better." Mr. Workman is capital correspondent of the Charleston, S. C., News and Courier. He writes from standpoint of belief in segregation.*

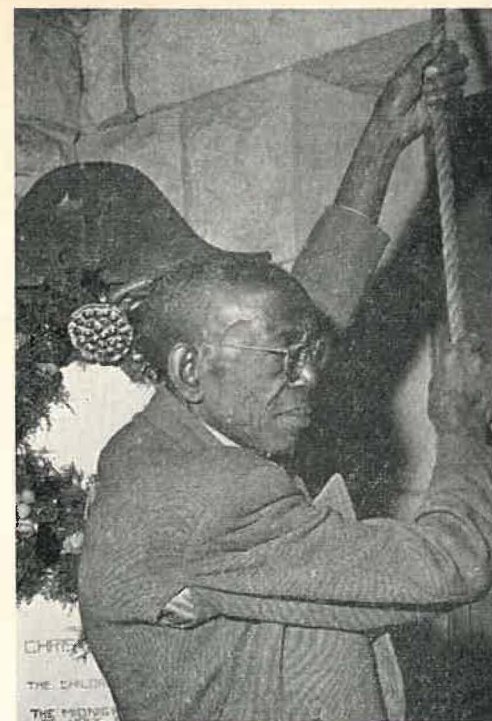
Meanwhile, some of those firms are very definitely suffering from the effects of the boycott. In some instances, the boycott is having a reverse effect as white citizens rally to the support of firms blacklisted by the Negroes, but there seems more solidarity among the Negroes than among the whites on the question of trading.

For one thing, the instigators of the Negro boycott have spread the word that colored patrons would not be well-received at the establishments listed on the blacklist. That is resulting in deterring Negroes from trading with firms with whom they otherwise might do business. There is little real consistency or logic in the blacklist, however, for some merchants whose opposition to integration petitions is equally great are not listed.

The economic factors at work in this situation have caused rifts not only between whites and blacks, but apparently within the ranks of both groups, particularly among the whites. The individual merchants are caught on the horns of a difficult dilemma. If they become openly identified with the Citizens' Council program of resistance to integration, they risk the loss of Negro patronage, a considerable financial factor in this community. On the other hand, if they cater to Negro trade under present circumstances, they jeopardize their standing with white patrons.

Consequently, there are varying shades of opinions as to how best to resist the NAACP-sponsored integration movement.

\*This is a reprint of a dispatch from Orangeburg, datelined December 3d, published in the Charleston, S. C., News and Courier of December 4th. See also editorial, page 10.



WHITE ORANGEBURG has learned with dismay that local Negro leadership is not content with separate but equal facilities. What will happen next is "anyone's guess and everyone's worry."

The white community (with one notable exception) seems completely in accord as favoring segregation, but there is disagreement as to the best methods by which segregation can be preserved. Some favor strong pressures against known NAACP leaders. Others prefer moderation, and many are frankly at a complete loss as to what course to follow.

The white citizens seem agreed, however, on two basic considerations: They are determined that their schools will not be integrated, and they are convinced that it is futile to continue their former efforts to work with local Negroes. Many say that their eyes have been opened to the real intent of Negro leaders, and they no longer delude themselves that these leaders do not seek integration. Individuals who for years have "gone to bat" in behalf of social justice and civil rights for Negroes now are drawing back with mingled feelings of disappointment and distrust. One factor which contributes to the intensity of the controversy in Orangeburg is the quality of leadership among the Negroes. Besides having a progressive public school system which long has been recognized for its consideration of Negro problems, Orangeburg is the location for numerous Negro churches and is the home of two Negro colleges, the tax-supported State College for Negroes, and Claflin College, a Methodist Church institution. For years, Orangeburg's white citizens felt that the staff, faculty and student bodies at both institutions were adjusted to, even if not in favor of, racial segregation in South Carolina schools.

Lately, that attitude has undergone complete revision. The filing of the inte-

# sorts and conditions

gration petition in July, and the events which followed, have brought out into the open many Negro individuals and attitudes which hitherto were not noticeable on the segregation front. Several Orangeburg businesses have been hard hit by economic pressures linked directly or indirectly with personnel at the two colleges.

One result of these recent developments has been the resignation of all three white members of the Claflin College Board of Trustees. Andrew David Griffith resigned from the board after the July integration petition was submitted, bearing the name of a Negro trustee of Claflin, T. K. Bythewood. Within the last two weeks, after Claflin officials had scheduled an NAACP rally in the college gymnasium, the two remaining white trustees tendered their resignation. Former Congressman Hugo Sims, Jr. and William E. Tulluch both left the board with the feeling that they could no longer serve a useful purpose by remaining on it in the face of present attitudes and developments at the Methodist institution.

But the Methodists are not the only religious group affected by the racial schism in Orangeburg. The Roman Catholic community is disturbed by the open and avowed support being given integrationists by the Rev. Francis Donlan, who is in charge of the local parochial school for Negroes and who is credited with having aided and abetted the petition filing of last July. Father Donlan offered an invocation at the NAACP convention in Columbia and was the only white man on the platform at the NAACP rally at Claflin. Some local white Catholics, who are themselves dead set against integration and are suffering from the Negro boycott, are chafing under the realization that Father Donlan is being identified with the local Catholic organization, whereas he actually serves directly under out-of-state superiors who are concerned with Negro schools.

What will happen next in Orangeburg is anyone's guess and everyone's worry. The situation is potentially explosive. So far as the white community is concerned, no one is positive of the best course of action to be followed. They are positive that there shall be no integration. They are distressed, too, that Orangeburg's reputation as a leader in bi-racial amity has evaporated in the face of Negro efforts to move faster than the community was willing to go.

The cold war between the races is in sharp focus in Orangeburg today, and the rift between blacks and whites is widening. To one who has watched the rise and fall of racial coöperation in the community, the situation bodes evil for the entire state of South Carolina. If the Negroes continue to push, and the whites continue to push back, then it seems that the situation will get worse before it gets better.

LIFE'S special issue on Christianity, climaxing its series on the great religions of the world, is a superb piece of work by almost any standard. In text, in masterpieces of painting, in photographs, in music — for six hymns are included, with musical score — the magazine tells the story of the Christian Faith and its moral and social implications.

THE INTEREST of *Time* and *Life* in religion as an important factor in the world scene goes back beyond the present upswing of religious interest. In the between-war days when intellectuals had to conceal their interest in Christianity to retain the respect of their colleagues, *Time* began the now much-imitated practice of devoting a regular weekly section to developments in Christian thought and action; and this special issue of *Life* — a double issue, counting as both the last of 1955 and the first of 1956 — is the product of a staff that knows what Christianity is all about and is able to report it intelligently and sensitively.

CONCURRENTLY with the publication of this issue of *Life*, the newspapers were reporting the total assets of the Ford Motor Co., made public for the first time as the corporation moved to place its stock on the open market. In thumbnail sketches of the major religious groups, estimates of their total assets were given in *Life*, from which it would appear that Ford with its 2.4 billion dollars ranks behind several Churches in total wealth. Ford's sales, on the other hand, were over 4 billion, whereas Church annual income is only about one-fifth of Church assets.

THE EPISCOPAL Church comes out quite well in the issue, with a photograph of a distinguished scholar — Canon Howard Johnson — a color picture of the choir of the Washington Cathedral, and a photograph of St. Stephen's Church, Columbus, Ohio, as an example of current Church architecture. A thumbnail description of the Church's teachings is accurate in fact, but makes no effort to explain that the Church's toleration of vagaries in theological opinion is balanced by the care with which it preserves the integrity of its doctrine in living formularies which the clergy are sworn to uphold.

CHRISTIANITY has a distinctly American flavor in the proportions and emphasis of the issue. If any one religious group is treated poorly, it is the Orthodox, whose chief representation is in an item headed "Season's

Note of Ill Will in Orthodoxy" recounting jurisdictional difficulties of the Russian Orthodox in this country. Orthodoxy as a vital interpretation of Christianity on both sides of the iron curtain in Eastern Europe and the Mediterranean area receives scant attention. Greece is not mentioned at all in an article on the Churches of Free Europe, and there is no article on the Churches in Communist-dominated lands. Similarly, the minority Churches of the Near East receive little attention, except as the photographer stumbles across them in the Holy Land.

IT IS easy to criticize from the standpoint of one's own special interests. However, I think we Americans might understand Christianity itself better if we made an effort to come to grips with a form of Christianity that we do not altogether understand. In America, and in most of this issue of *Life*, we see Christianity veiled by "The American Moral Consensus" that is the theme of *Life's* editorial. The consensus of Tom Paine and Emerson — and, with a few scruples we might add the names of Bertrand Russell and John Dewey — is obviously an outgrowth of Christianity. But none of these men could be called a Christian in any full sense of the word. While their moral consensus makes for a well-ordered society, it does not save our souls.

IF WE think that our American culture is Christianity, we have deprived ourselves even of the ability to find out what Christianity is. A theological section toward the rear of the special number poses some of the questions that the present-day American Christian must ask himself about the world, the flesh, and the devil, and points out that while we have broken the old taboo on the subject of sex, we seem to have transferred it to the subject of death. The author quotes an anthropologist who says "our children are likely to be told that those who have passed on (fie! on that gross Anglo-Saxon monosyllable) are changed into flowers." As a matter of fact, I got into trouble with my neighbors a few years ago when their daughter asked me some questions on the subject of death.

THE BESETTING sin of American Christianity is that, like American endeavors in other areas, it has to be "useful." This is not a particularly characteristic note of Christianity itself, and it is probably one that will not survive the present phase of our civilization.

PETER DAY.

"They shall mount up with wings as eagles."  
(Isaiah 40:31).

**N**ot long before the end of the last war an officer on one of our submarines picked up a scrap of paper on which a young sailor had been scribbling during an enemy depth-bomb attack.

The submarine had been lying motionless on the ocean floor hoping to escape detection, and the crew members were sitting around silently, listening to the ominous discharges of the depth bombs, coming nearer and nearer. One young fellow was nervously scribbling on a scrap of paper. After the danger had passed, it appeared that this was what he had written:

"I wish we had wings! I wish we had wings! Oh sometimes I do wish we had wings!"

We can all sympathize with that young man. There have been occasions in our lives, too, when we, willingly and devoutly, could have wished for wings.

And, often, we have wished for them not just to fly away from something, but to fly to something. When some great, climactic day is coming in your life, how slow the time. When you are going to meet someone you love and the way is long, how pedestrian the hours. When you are on the track of some real achievement, how impatient you become with obstacle and delay. Then, indeed, we could all wish for wings.

It has always been so. From the time when the first man, bound to earth and limited, looked up and saw the free flight of the birds through the illimitable sky, man has wanted to fly. And now, quite suddenly, we live in a new age of wings.

There may be something prophetic in the fact that the two men who developed and first demonstrated the technique of flight were bicycle repairmen. Our mastery of the air is purely mechanical. And so is our mastery of the physical universe today, from the dish-washers and deep freeze units in our homes, to the automatic rifles carried by our fighting men; from the massive electronic gadgets which in an eye-wink will solve mathematical problems that would take 100 men 100 years to solve, to the nuclear bomb itself. We have become so fascinated with, so absorbed with, our mechanical ability that we have begun inter-

**When men learned to fly, they solved a technical problem, but created a world shaking moral and spiritual problem.**

## **In An Age Of Wings\***

**By the Rt. Rev. William R. Moody  
Bishop of Lexington**

preting everything in terms of it, meanwhile forgetting and shoving into the background other facts and other answers. We have invented a mechanistic psychology, a mechanistic philosophy, and — in Communism — a mechanistic religion.

There is a very real sense in which modern "totalitarianism" is simply an attempt to make a mechanical gadget out of politics.

And out of this has arisen a mighty paradox. Our age, which has made itself free in the sky, is about to become the most earth-bound age the world has ever seen. Our age, which has made the greatest mechanical progress in the history of man, is beginning to question whether there is any such thing as progress. Our age, which has behind it the most brilliant achievement in many lines ever attained, is unsure of itself, and pessimistic to a profound degree.

Ask the average man, today, what he wants most, and he will say, "Security."

We are afraid of the kind of world which we have created. We are fascinated by it, wrapped up in it, we interpret all things in its terms, and are profoundly afraid of it.

And we have a right to be afraid of it. In making it, we have left some important things out of it, and that means that it is a world in unbalance, and is therefore just as explosive as an atom in unbalance. In making it we have left some important things out of it, therefore it is a partial world, and in it the answers to all questions will be partial answers; and in it certain

vital questions have been raised for which a world wrapped up in materialism can have no answers.

To have a machine which will wash the dishes does not guarantee that the family in that house will be happy. To be able to fly to Europe in 18 hours or under does not mean that the man will be any less of a problem to himself and to the community after he gets there. To build a machine which will solve problems in calculus will not help you live in friendship with the people next door. To create a hydrogen bomb gives you no guarantee that someone who has learned to hate you will not blow you up with it next year.

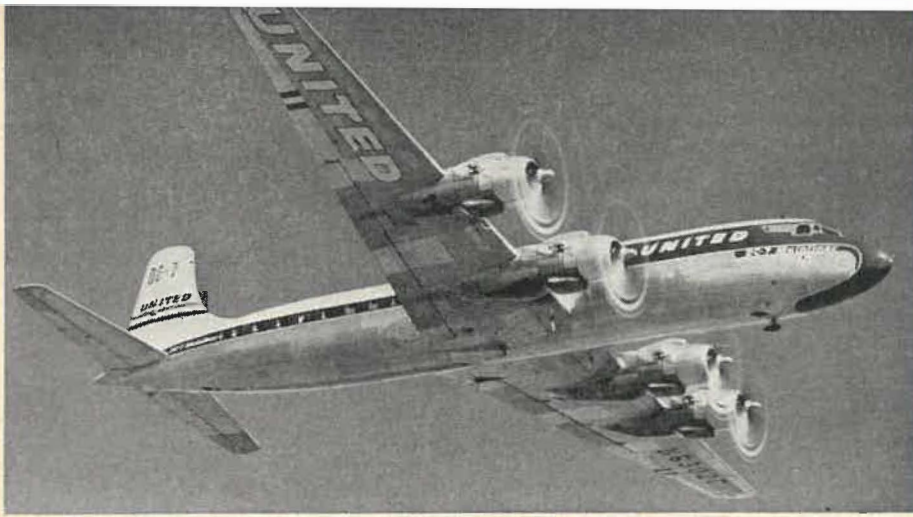
I am not seeking to disparage mechanical development. Mechanical development means power, and we need the power. But mechanical development has no moral index within itself. It is either good or bad according to how it is used. And because we have power as no other generation before us, we need, as no other generation before us, a coordinate advance in cultural and moral judgment able to direct that power to worthy ends. Our generation, simply because it has learned to fly with mechanical wings, now needs, desperately, to learn the use of spiritual wings.

When men learned to fly, they solved a technical problem, but created a tremendous, world-shaking moral and spiritual problem.

We are going to solve that problem.

\*From a sermon preached at the installation of the Rt. Rev. Wilburn Camrock Campbell as Bishop of West Virginia, May 10, 1955.





United Air Lines

ONCE YOU HAVE PUT WINGS IN THE SKY, you have to learn to live with wings in the sky.



I have no doubt about that. But before we solve it, there are certain things that we must do, and certain great truths that we must rediscover. We are not going to solve it until we learn to face it, to define it, to understand it. We must rediscover the fact that there is a spiritual side to life, that material things are not the only things in the universe, that spiritual choices rule the world, and that secularism does not represent the final awakening of the mind of man.

The way to solve the problem of our age is to face that problem realistically, and to face it now. Once you have put wings in the sky, you must learn to live with wings in the sky. Once you have unleashed the power of the atom, you must learn to live with the power of the atom. You cannot construct a world in which these things do not exist.

The attempt to solve human problems by flight to some supposed Golden Age in the past is and always has been illusory, for the simple reason that there has never been a Golden Age. There will never be one until we build it.

I believe that we will build it. I

believe that it is God's will for us to build it. That is part of my Christian Faith. But we will not get it done until we strike a balance, matching our mechanical advancement with moral and spiritual advancement.

The Gospel of Jesus can supply the primary necessity, the great lack, the needed element in the life of the world in our time, and it alone can do so. And if that element is not supplied, it means cataclysm. The world has become one community in our day. Whether it will be an arena for blood and battle, or a cultivated, fruitful garden, depends not upon the mechanical wings which have made it one community, but upon the more noble wings of the soul.

The Gospel of Jesus can supply the needed element in the life of the world; but when we come to apply it, it must *be* the Gospel, not a pale, watered-down imitation of it. No watered-down version of the Gospel can possibly stand against the tides that are sweeping the world today. It must be the Gospel of God. It must be the Faith which sustained the martyrs.

This is not the place, nor am I the person, to try to define that Faith in

its fulness. I will only say this, that the Faith we proclaim must be solidly based on Holy Scripture. It must proclaim without equivocation that this is God's world, and that He is in command of it, and that His will shall prevail, and that those who stand with Him cannot be finally defeated. It must proclaim Jesus, God of God, Light of Light, Very God of Very God, of one substance with the Eternal Father, begotten, not created, Who, for us men and for our salvation came down from heaven and was Incarnate by the Holy Ghost of the Virgin Mary, and was made man.

The religion we proclaim must be a religion with a Cross in it — and a religion with the Resurrection in it — “the third day He rose again and ascended into Heaven.”

It must be a religion with an altar in it, a Holy Table on which the Bread and Wine are spread out, as He commanded, for a perpetual remembrance of Him. And it must be a religion with a Church in it, the Blessed Company of all Faithful People, the Society of the Redeemed in Christ Jesus, redeemed through His Blood, yielded to the heavenly Father's will, holding to each other in faith, and hope, and love, and work.

Here are wings for the soul. Here is medicine for the world's sickness. The Gospel is the hope of the world; and the Church is the only instrument known to man which fully implements the Gospel.

The Church of the Lord Jesus has always been incorrigibly optimistic about mankind. The Church knows that mankind is in confusion and distress and desperate danger today. Although most people do not know it, Churchmen have always been the world's most rigorous realists. The Church knows that man is a sinner. But the Church also knows that there is a Saviour. Those who have sold mankind short have always been mistaken. God's tremendous purpose of salvation is unchanged. God's will is going to prevail. And all the magnificent endowments of our age might be changed — can be changed — from menace to blessing by using them under the discipline of the Gospel.

God has promised that the Church will not fail in that task. Jesus said that the gates of Hell shall not prevail against it! We are on God's side. We have fighting for us the Power that made the stars. Tomorrow is ours, if we have but the courage, and the vision, and the will, and the Faith.

# EDITORIALS

## Three Races In Orangeburg

We publish in this issue a thoughtful report by a Southern newspaper reporter on the way in which the city of Orangeburg, S. C., which has a population about 50% white and 50% Negro, has been affected by the Supreme Court decision against segregation in the public schools.

The article is written from the standpoint of one who believes that "separate but equal" facilities are the right approach to justice between the two races — a standpoint which we do not share and which we believe most of our readers do not share. It tells of the trouble and tension developing in a community that had taken pride in dealing with racial problems "intelligently and fairly" according to its lights. The Citizens' Council is presented as the defender of social values, the National Association for the Advancement of Colored People as the anti-social force.

The thought that the NAACP is on the side of legality and the Citizens' Council on the side of violation or circumvention of the law hardly seems to occur to the writer. The "influential and civic minded citizens" make a "positive response" to the situation — and yet, in Northern eyes, what they are doing is attempting to use economic means to prevent the exercise of rights guaranteed by the U.S. Constitution as interpreted by the Supreme Court.

The problem of Orangeburg is the problem of many parts of the South. It is the problem of a conflict between law and generally held concepts of right and wrong. Normally, the law is properly described in the words the reporter uses for the Citizens' Council — the "positive response" of the "influential and civic minded citizens" to the needs of the community. But when a law is imposed on a community in defiance of its standards of "intelligence and fairness," trouble is bound to arise, and the depth of the trouble can be measured only by the depth of the convictions of both sides that they are the spokesmen for truth and righteousness.

It is a dangerously erroneous view of the situation to regard it as an artificial agitation whipped up by organizations such as the White Citizens' Councils and the NAACP. These organizations exist and secure a following only because they represent the sincere convictions of substantial numbers of people. Really

important trouble is not made by "troublemakers," but by solid people with strong convictions.

The disappointment and surprise noted by the reporter in connection with the attitude of the faculty at the Negro colleges emphasizes this point. The NAACP does not represent an alien invasion into the South. In Orangeburg it represents the growing importance of the Southern Negro as a businessman, a teacher, a consumer, a citizen, a person who does not like the system of segregation under which he has been required to live.

Law ought not to attempt to cut across community ideas of justice — that is a good general principle, almost a necessary one. Governments derive "their just powers from the consent of the governed," says the Declaration of Independence, laying a foundation for its argument that men have a right to rebel when government oversteps its bounds.

But the thing that seems to be missed by those who apply this doctrine to the desegregation issue is that in cities such as Orangeburg there are two communities — a white one that, in general, wants segregation; and a Negro one that, in general, does not want segregation.

Paragraph after paragraph of the reporter's story brings out this fact clearly. Orangeburg is a city where the Negro schools are good schools — the desire for desegregation is not a matter of merely seeking "equal" facilities. The boycott and counter-boycott resulted in an indication of "more solidarity among the Negroes than among the whites." The reporter comments: "Many say that their eyes have been opened to the real intent of Negro leaders."

What becomes of the doctrine of "consent of the governed," when half of the "governed" in Orangeburg are on one side of the issue, and half on the other?

### Christian Principles

From a remote city with an entirely different social structure, we cannot pass judgment on what the people of Orangeburg, S. C., ought to do. What citizens of the United States are usually advised to do when they have a difference with each other is to take the case to law, to carry it up, if need be, to the highest court of the land, and to let that court decide between them. This, of course, is what has been done in the cases in which the Supreme Court has decided that compulsory segregation is a violation of the constitutional rights of the petitioners.

In this decision, the South did not lose a case to the North. Some people in the South lost a case to other people in the South.

We have not up to this point commented on specifically Christian principles that might be brought to bear on a situation such as this. We are sure that the people on both sides mean to be Christian (to a limited extent), as people do everywhere. The white community is disappointed that the Negro community

was not content with a status quo which seemed pretty good to the white community — a set-up that had just claim to be a model of a successful application of the “separate but equal” doctrine. The Negro community would undoubtedly, if consulted by a reporter, express its disappointment with the failure of the white community to accept the results of American constitutional and legal processes. If Christianity consists of just being peaceable, each side has an equal right to condemn the other side for seeking its “rights” rather than peace.

Christianity does not necessarily provide the principles on which one group can maintain the status quo nor on which another group can secure betterment for itself. The real intent of the Christian Faith is to intrude between these two groups a third which has taken its membership from both — a revolutionary fellowship in which “there is neither Jew nor Greek, neither slave nor free, neither male nor female.” The Church of Christ is no place for a white man — or for a Negro either. It is the place for Christians — former white men, former Negroes, former Jews, former debtors to this world, whose debt has been paid off by Christ. They owe nothing to their race, for now they belong to a new race.

Orangeburg is, we are sure, full of representatives of this new race, just like any other American city. They have a hard time absorbing the fact of their Christian inheritance in their minds and in their habits, just like the rest of us. Seeing their trouble, we criticize the quality of their Christianity from the safe vantage point of communities where social stratification is accomplished in other ways that are equally irrelevant to the social scale of the Kingdom of God. But the 18 upon whom the tower fell in Siloam, as Christ reminds us [St. Luke 13:4], were not especially sinful; it was just that the time had come for them to make up their minds about the ultimate ends of life. Such a time comes to everybody; and if Orangeburg and its two communities are unprepared at the moment of divine judgment, what about ourselves?

It is not harder to be a Christian in a time of crisis than at another time; only more important. And the standard of being a Christian is not the standard of the community, white or black, but the standard of the Beatitudes. It is a foolish standard for anyone who owes something to the world. But the world does not seem overly wise even by its own standards when God calls it to account.

## Photo Contest

More than once recently the readers of THE LIVING CHURCH have benefited from the riches of photographic materials made available to the Church by

the National Council's Church photo contest. The cover pictures of our November 27th and December 18th issues, as well as of the June 12th issue in which the contest results were announced, were among the prizewinners. So also is the illustration of the bell-ringer on page 6 of this issue, by Mary Paxton Keeley. This photograph won second prize in the amateur class.

We neglected to mention the National Council as the source of the two recent cover pictures, and now hasten to repair the omission and to express the hope that the National Council will conduct a similar contest in 1956.

## Clark Kuebler

Those of us who read in the newspapers of the morals charge leveled against Clark Kuebler, well known layman and educator, and of his successful defense in a New York court, had hoped that the word *finis* had been written to this nightmare episode. We are grieved to learn that Dr. Kuebler has now resigned as provost of the Santa Barbara Campus of the University of California, to which he had gone a year ago after serving brilliantly as president of Ripon College, Ripon, Wis.

Commenting on his resignation, Dr. Kuebler said that “the publicity given to the false accusation” had done him “irreparable damage,” and that he was determined that his personal tragedy should not stand in the way of the university's future.

God grant that Dr. Kuebler's great gifts and talents may find further employment in the service of mankind.

## Hurry Back

Under the heading, “resignations,” in this week's issue we record (at his own request) the entry of the Rev. Jack Stipe into the Roman Catholic Church. As we have noted before, the road to Rome is a two-way street, and it not uncommonly happens that the priest who has gone to Rome returns to his former obedience.

In recognition of this fact, the canons of the Church provide that a priest who has “abandoned the communion of this Church” shall not be immediately deposed unless he specifically requests it. Otherwise, he is suspended for six months and at the end of that time is called upon to make his decision. This rule has helped a number of clergy in the past, and we trust that Chaplain Stipe will have reason to be grateful for it in the future.



TRINITY CATHEDRAL, Phoenix, Arizona outranks all in percentage of increase in communicants.

# Biggest Communicant Increase Recorded in '55

1956 Annual editorial wants clergy and laity to help elect Presiding Bishop; advocates reorganization of Convention

The Church gained enough new communicants in 1955 to make a whole new diocese. The number of communicants in the Church (including the United States and Overseas Missions) in 1954 was 1,816,611. This is as recorded in the 1955 *Episcopal Church Annual*. The percentage of increase in 1955, according to the about-to-be-published\* 1956 *Annual* was 2.69%, or a gain of 48,867. This is slightly more than the total number of communicants, in 1954, in the diocese of New Jersey, and slightly less than the number in the diocese of Michigan. Grand total: 1,865,478.

## Death of Dr. Darlington, Former New York Rector

The Rev. Henry Darlington, who had been rector, for 28 years, of the Church of the Heavenly Rest, New York City, died December 20th in New York at St. Luke's Hospital. He was 66 years old. Members of his family said death was the result of a malignant chest tumor.

Dr. Darlington was the son of the late James Henry Darlington, first Bishop of Harrisburg (1905-1930). Born in Brooklyn, Dr. Darlington was educated at Trinity School, Columbia University, and the General Theological Seminary. Ordained priest in 1914, he served churches in New York City and New Jersey. During World War I Dr. Darlington served as chaplain and later he reached the rank of major as a chaplain in the New York National Guard, and became president of the military chaplains' association of the United States.

Dr. Darlington was rector of the Church of the Heavenly Rest and the Chapel of the Beloved Disciple from 1922 to 1950. This church, according to the 1955 *Episcopal Church Annual*, has 1,143 communicants.

Under his rectorship, the present building of the Church of the Heavenly Rest was built at a cost of three and a half million dollars. It is considered a triumph of "new" Gothic architecture.

After his retirement, Dr. Darlington became an account executive with a New York advertising firm.

Surviving are his wife, the former Dorothy Stone-Smith; two sons, Peter and Henry, Jr.; a sister, Mrs. Joel E. Fisher, and a brother, Dr. Gilbert Darlington, treasurer of the American Bible Society.

This is the largest annual increase in communicants in the recorded history of the American Church. (Increase in 1954 was 38,980.) The big jump is partly accounted for by the coming of confirmation age of the spate of babies born during World War II.

Fastest growing diocese in 1955 was Upper South Carolina, with an increase of 11.52%. But ranking above this were two missionary districts, Arizona, with 12.60%, and Nevada, with 11.83%. (First place in 1954 went to the diocese of Olympia with 12.90%.)

Each domestic missionary district, with one exception, outstripped the Church as a whole in percentage of increase in communicants.

The one domestic missionary district to suffer a decrease was Idaho, with a hard fall of 17.34%. Only other sharp decrease was in Puerto Rico: 11.08%. Both these districts had increases in 1954.

An astounding increase in the Church's European Congregation of 84.85% is probably accounted for by a count of noses. For a number of years the figure of 515 has been listed in the *Annual* as an estimate.

Among the provinces, Southwest (7th) takes the lead with a 6.44% increase, and the 8th, or Province of the Pacific, which took top place in 1954, with 5.85%, is now third (4.03%). Second is the Province of the Northwest, 4.23%. Then come

\*Actual publication date, delayed by a strike, was still indefinite near year's end, but was hoped for by the end of January.

Sewanee, Mid-West, Washington, New England, and, last, New York and New Jersey which managed to hike itself up from a decrease in 1954 of .44% to an increase of .46%.

The "Table of Percentage of Increase or Decrease in the Number of Communicants" is part of a seven page Crockford's type editorial by Clifford P. Morehouse, former editor of THE LIVING CHURCH, who has returned this year to his former post of *Annual* editor. He is also vice president of the Morehouse-Gorham Co., which publishes the *Annual*. Mr. Morehouse says:

"The alleged remark of the late Billy Sunday, that if the Episcopal Church ever awoke it would do great things, is still true. Fortunately there are many signs that it is beginning to awake . . . There is always that important word 'if,' of which the Program and Budget Committee reminded us at General Convention: 'We are on the verge of a great missionary advance, if the home Church can be alerted to its opportunities.' It is the task of each one of us to turn that 'if' into a reality."

Noting that in 1956 the Church will round out its 350th year of activity in this country, beginning with the first celebration of the Holy Communion at Jamestown in 1607, Mr. Morehouse says:

"Already plans are being laid for the Church to cooperate with the state of Virginia and with national organizations interested in history, to observe the 350th anniversary of Jamestown in 1957. . . . It is to be hoped that the Church's Commission [authorized by the 1955 General Convention to formulate and carry out the Church's part in the celebration] will see to it that the Church is given the central place of honor and dignity that is its due in the observance of an event in which it played so prominent a part."

Choosing, naturally enough, the 58th General Convention of the Church as the highlight of 1955, Mr. Morehouse traces the controversy over the "necessity and desirability" of changing its location from Houston (because of segregation problems) to Honolulu, and then observes, "Actually, the meeting of the Convention in Hawaii proved to be a happy and harmonious event."

"The principal action of the 1955 Gen-



Blackstone

CLIFFORD P. MOREHOUSE: Estimated cost of the Divine Commission nicely calculated to the penny.

eral Convention," the editorial recalls, "was the adoption of a forward looking program, providing for some new work in the Pacific areas, for an advance in college work, for continuation of the educational program, and for an increased use of radio and television in the Church's promotional efforts."

Mr. Morehouse refers to the annual budget of \$6,806,947.85 adopted for the triennium as "a nice calculation to the penny of the estimated cost of carrying out the Divine Commission, or at least that share of it committed to the Episcopal Church!"

### Hurried and Harried

A study of the reorganization of General Convention was authorized in Honolulu. Cheering on this endeavor, Mr. Morehouse says:

"Certainly this is a great need, particularly in these days when pressure of time has caused the shortening of the Convention from its former leisurely two weeks to a hurried and harried ten days. . . ."

"And certainly some thought ought to be given to the matter of proportionate representation. It is perfectly absurd that the diocese of Northern Michigan, for example, with 15 clergymen and 2,868 communicants, should have the same clerical and lay representation as the diocese of New York, with 413 clergymen and 94,118 communicants."

Also advocated by Mr. Morehouse:

✓ Equal voice, with the bishops, for clergy and laity through their elected representatives, in the election of a Presiding Bishop.

✓ Application throughout the world of the Anglican and Catholic rule of one bishop having jurisdiction in one area, and one province incorporating all included dioceses.

✓ Leadership from the Church's bishops, such as that given in the 1955 pastoral letter.

### New Curricula

Commenting on the controversial new Sunday school materials being produced by National Council and published by Seabury Press, Mr. Morehouse says:

"The Department of Christian Education is certainly to be highly commended for waking up the Church to this whole program. But perhaps we may be permitted to remind the Department and the Church that there is more than one 'new curriculum,' and that no parish has to be judged by its use or non-use of a particular series of textbooks. The ultimate responsibility for Christian education in the parish . . . is still that of the rector. . . . Nor is there any official philosophy that is mandatory in the Episcopal Church, . . . There is only the faith of the One, Holy, Catholic, and Apostolic Church, as set forth in the creeds and sacraments and enshrined in the Book of Common Prayer. . . . We hope that the day will never come when he [the rector] is restricted to one official interpretation and curriculum. . . ."

"Two practical examples of ecumenical relations on the local level in 1955 deserve wider attention than they have received," Mr. Morehouse believes:

Bishop Scaife of Western New York did not want to leave his diocese without episcopal jurisdiction while he was gone to General Convention. So he appointed the Rt. Rev. Thaddeus F. Zielinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church, "to perform necessary episcopal acts and duties in the diocese during his absence." As it turned out, no occasion arose which required a bishop's action, "but the fact that he was officially appointed by Bishop Scaife to perform such functions if needed stands as the first instance, so far as we are aware, of such delegation of authority by a bishop of the Episcopal Church, to a bishop of a non-Anglican Church with which we are in full communion."

The other ecumenicity example:

"In Honolulu, the presence of Bishop de los Reyes of the Philippine Independent Church made possible a visitation by him of communities in which there were many Filipinos, and the establishment in some of them of congregations of the Philippine Independent Church. We understand Bishop de los Reyes intends to send to Hawaii one of the priests of his Church to minister to them, under the supervision of Bishop Kennedy."

### Moonlight in Utah

The Church and Work Congress in the diocese of Albany [L. C., November 6th and 20th] is probably the most significant event of the year besides General Convention, in the estimation of Mr. Morehouse. "The diocese of Albany," he says, "is to be congratulated on this ambitious and successful undertaking. . . ."

For the first time since 1943, Mr. Morehouse observes, the 1956 *Annual* includes a tabulation of the names of Episcopal churches, and a table comparing the first 20 names in the two lists. "There are some unusual church names in the list," he says. "One of the most beautiful, we think, is 'St. Mary of the Moonlight,' which is an Indian mission at Bluff, Utah. And we are very grateful that no parish has been so lacking in imagination as to call itself 'First Episcopal.'"

## Marine Commandant Is Churchman Again

One Churchman will succeed another as Commandant of the U.S. Marine Corps on January 1st. As of that date, Gen. Lemuel C. Shepherd will be relieved by Lt. Gen. Randolph Mc. Pate, whose new assignment will carry with it promotion to the rank of four-star General.

The new Commandant was born in Port Royal, S. C., in 1898, and was graduated from Virginia Military Academy in 1921, when he became a second lieutenant in the Marine Corps. He served with distinction in Santo Domingo, Haiti, and China before World War II. In that war he served in the Battle of Guadalcanal and later campaigns, and was twice decorated with the Legion of Merit. Since the war, he has served at Marine Corps headquarters in Washington, first as head of the Division of Reserve and recently as Assistant Commandant.

His predecessor, Gen. Shepherd, has frequently addressed Church gatherings, and was the principal lay speaker at the annual dinner of the Church Club of New York in 1954.

## Bishop Noland Declines Montana Election

Bishop Noland, suffragan bishop of Louisiana, has declined his election as Bishop Coadjutor of Montana. When notified by telephone that he had been elected at a special convention on November 9 and 10, 1955 [L. C. November 27, 1955], Bishop Noland agreed to visit Montana before deciding whether or not to accept.

## Los Angeles Ship Museum Gets Piece of "Ironsides"

A piece of timber from the hull of the U.S. frigate "Constitution" (Old Ironsides) is part of a new Ship Museum at the Seamen's Church Institute of Los Angeles. It was donated by E. H. Pell of El Cajon, Calif., who wrote that he had started to make a jewel casket out of it, "but when I burned up two band saws trying to cut it, I quit — so the name 'Old Ironsides' is absolutely correct."

The Rev. Harry Leigh-Pink, chaplain

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

### January

1. All Saints' Chapel, Nassau, B. W. I.
2. St. Paul's, Roosevelt, L. I., N. Y.
3. Holy Redeemer, Denver, Col.
4. Christ Church, Joliet, Ill.
6. Epiphany, Chicago, Ill.; Advent of Christ the King, San Francisco, Calif.

of the Institute, invites further gifts of maritime relics or ship models for the Ship Museum, which will be a feature of the new Seamen's Institute to be built in Wilmington, Calif., in the next 18 months.

## Face-Lifting for St. Luke's, Oldest Sewanee Building

St. Luke's Hall, Sewanee, Tenn., is getting its first complete face lifting in the 77 years during which it has housed the School of Theology of the University of the South. The oldest stone building on the campus, it has sheltered and taught some 500 candidates for the ministry. This year the School of Theology is quartered in three other buildings on the campus.

A two-story addition is being made to a one-story wing completed in 1951. The new wing will be joined to the old on all floors, and central corridors in the old building will eliminate the need for running from the third floor to the first to visit the students next door. No longer will fireplaces be needed in every room, as a new central heating plant will pipe steam through the building.

The renovation project will cost \$375,000, of which nearly \$220,000 is in hand. It is hoped that gifts, especially from Theological Education Sunday offerings, will eliminate the need for borrowing to finish the job.

## St. George's Cross Plus Maple Leaves Make Flag For Canadian Church

After changing its name to the "Anglican Church of Canada," the Canadian Church recently adopted a distinctive flag. The red cross of St. George on a white field is to be the main feature, but the Canadian touch is to be added in the shape of four green maple leaves, one in each of the four quarters.

The crest of any of the dioceses may be set in the middle of the cross under appropriate circumstances, and the General Synod is to have a flag with its own crest added to the design. In England the St. George's cross has been flown from church towers since medieval days. The new flag design was suggested by the Rev. E. M. Evans of Camrose, Alberta.

## Quaint Swiss Chalet Crowds World Council

Adequate headquarters at Geneva, Switzerland, are planned for the World Council of Churches, it was announced recently. The first gift toward the new headquarters has been promised by the Woman's Auxiliary of the Episcopal Church, in memory of Mrs. Edwin Stebbins of Rochester, N. Y., a leader in the ecumenical movement.

The memorial to Mrs. Stebbins will be



WITH ITS INSIDES ON ITS OUTSIDES St. Luke's Hall gets steam heat to replace fireplaces.

\$10,000, which will be added to the Church's contribution to the building fund. The World Council has suggested that other Churches, groups, or individuals may make gifts to the fund in memory of some of the "ecumenical pioneers" who made the World Council possible.

The World Council is now housed in a rather small Swiss-type chalet, quaintly lovely, but quite inadequate for the Council's growing activities. There is no chapel, and the library has been housed in one room of the chalet. Some offices are housed in temporary barrack structures. A building for offices and administration will have first priority in the program.

The building program as planned would require \$750,000, of which the American Churches would contribute about \$240,000. It is hoped that the buildings may be assured by 1948, the 10th anniversary of the World Council's founding.

## Reading Survey Shows Few Religious Books

A study of the reading habits of parishioners of St. Michael's Church, Orlando, Fla., showed that secular matter was read to a far greater extent than religious literature. Of 141 questionnaires sent to families in the parish, 28% were returned.

A parish committee then undertook to present religious books, magazines, and tracts of the Church to parishioners in as interesting a manner as possible, through programs in all parish organizations. Panel discussions were held on books and particularly the Episcopal Book Club, and on the reading of Church magazines for news, teaching, and devotional material. The rector, the Rev. John Q. Crumbly, felt that through the committee's efforts more of the families of the parish read religious works.

## Needy to Get Surpluses As NCC Requested

The Department of Agriculture announced a stepped up program of releasing surplus farm products for the needy, at home and abroad, on December 14th. One source estimated that about 800,000,000 lbs. will be distributed during 1956, about double the amount released this year.

Among religious groups which have appealed to the government for release of the surplus stocks was the National Council of Churches. Previously only perishable dairy products have been released; now grains and fibers will be included.

The Commodity Credit Corporation will bear the cost of packaging, transportation to shipside, handling and similar charges. Overseas shipping costs must be paid by the voluntary agencies. The agencies can have all the surplus foods they want. They are limited only by the funds available for shipboard charges and actual distribution abroad.

## Mission Reaches Audience via Phone

The teaching and preaching missions of Canon Bryan Green of the Church of England have made news throughout the world, but one held recently in the diocese of Albany was of special significance. The mission was so arranged that the canon addressed nine audiences simultaneously by means of a closed-circuit telephone line. Speaking each night for seven nights from the Cathedral of All Saints' in Albany, he also reached audiences in eight other locations throughout the diocese. Total attendance was over 20,000.

In each of the centers the services were led by a missionary selected by Canon Green because of his familiarity with the missionary's technique. After a hymn-sing, a scripture lesson, prayers and a short question box, the telephone circuits were opened. Canon Green answered some typical questions telephoned in from the eight mission congregations before giving the main address. Before the circuit closed, the canon had his customary period of directed silence, to drive home the main points of his address. After the service, clergy of each area assisted the missionaries in counseling individuals and groups.

Much preparation and personal contact was necessary to make the telephoned mission successful. Canon Green, Bishop Barry of Albany, and Bishop Richards, Suffragan, all traveled about the diocese during the mission week. Earlier a special mission prayer card was distributed and used daily for months by individuals and at church services. A group of laymen spoke to congregations or parish organizations on the purpose of the mission.

# Church Institutions Receive Millions From Ford Fund

**Known recipients in New York area number at least 16; purpose is to encourage efforts of Americans in problems affecting national progress**

Probably well over three million dollars will go to Episcopal Church-related educational institutions and medical groups from the 500 million dollars in grants made by the Ford Foundation. At least 16 Church hospitals and colleges in the New York-Connecticut-New Jersey area are on the list of recipients, plus a number of institutions in all parts of the country. A complete list of all benefiting Church-related institutions was not available near year's end.

Purpose of the grants, as recorded in a statement issued by Ford Foundation trustees: "to supplement and encourage the efforts of the American people in meeting problems affecting the progress of the whole nation, the Trustees of the Ford

Foundation have approved special appropriations of \$500,000,000 for privately supported institutions in communities all over the land."

Among Episcopal Church-related institutions which already are known to be in line for grants are:

HOSPITALS	
Child's Hospital, Albany, N. Y. ....	\$ 22,300
St. Margaret's House and Hospital for Babies, Albany, N. Y. ....	24,100
St. Mary's Hospital for Children, Bayside, L. I. ....	28,300
St. John's Episcopal Hospital, Brooklyn, N. Y. ....	120,600
House of St. Giles the Cripple, Brooklyn, N. Y. ....	20,500
House of St. Giles the Cripple, Garden City, L. I. ....	22,300
House of the Holy Comforter, N. Y. C. ....	53,600
St. Barnabas' Hospital for Chronic Diseases, N. Y. C. ....	250,000
St. Luke's Hospital, N. Y. C. ....	250,000
Memorial Division of St. Luke's Hospital, Utica, N. Y. ....	40,000
St. Luke's Division of St. Luke's Memorial Hospital, Utica, N. Y. ....	62,200
Christ Hospital, Jersey City, N. J. ....	145,400
St. Luke's Convalescent Hospital, Greenwich, Conn. ....	54,800
St. Luke's Hospital, Denver, Colo. ....	220,800
COLLEGES	
Trinity College, Hartford, Conn. ....	532,600
Bard College, Annandale-on-Hudson, N. Y. ....	162,700
Colleges of the Seneca (Hobart College and William Smith College), Geneva, N. Y. ....	242,800
St. Augustine's College, Raleigh, N. C. ....	99,000
Kenyon College, Gambier, Ohio ....	286,400
University of the South, Sewanee, Tenn. ....	287,500
St. Paul's Polytechnic Institute, Lawrenceville, Va. ....	amount unknown

## Archdeacon Consecrated Canadian Suffragan

The Ven. William Alfred Townshend, Archdeacon of Middlesex, was consecrated and invested as Suffragan Bishop of the diocese of Huron, Canada, November 30th. Bishop Scaife of Western New York read the Gospel at the service, which was held at St. Paul's Cathedral, London, Ontario.

## Bishop of Osaka Learns Rigors of Okinawa Mission

Each fall a bishop of the Japanese Church visits the Okinawa Mission. This year the Rt. Rev. Peter S. Yanagihara, Bishop of Osaka, made the visitation. The Bishop confirmed people in each of the six churches in Okinawa and preached missionary sermons in various centers. When he spoke in the mother church of SS. Peter and Paul, Naha, over half of the congregation of 150 were inquirers, most of them students.

Bishop Yanagihara also visited the leper

colony, where he confirmed 19 people. He was introduced to some of the rigors of the work in Okinawa when he and the Rev. William Hio were stranded for four days on the isolated island of Izena.

Villagers came to their assistance when their food ran out. While storms held them on Izena, the Bishop spoke over an island-wide closed circuit radio system, reaching 800 families with a 45 minute talk.

## N.A.A.C.P. Gift May Cause Speech to be Cancelled

The Rev. Alvin Kershaw, rector of Holy Trinity Church, Oxford, Ohio, who won \$32,000 on the television show "\$64,000 Question" recently, may be prevented from speaking to students at the University of Mississippi because he plans to donate part of his winnings to the National Association for the Advancement of Colored People.

Mr. Kershaw was to speak during the university's Religious Emphasis Week, February 21st and 22d. The university's board of trustees discussed the matter informally but took no action at its December meeting. Later James Morrow, a member of the state legislature, stated that he would ask the legislature to prevent Mr. Kershaw from fulfilling the engagement if the university had not rescinded the invitation. [RNS]

## "Pilgrimage" to Present Trinity Parish Counselor

On the five Sundays in January, the ABC radio network will present "Pilgrimage." This program, to be heard from 1:35 to 2:00 p.m., E.S.T., will be conducted by the Rev. Benjamin R. Priest, director of the Trinity Parish, New York City, counseling service. The program is sponsored by the National Council of Churches through its Broadcasting and Film Commission. Those interested in hearing the program are advised to check their local stations for the exact time when it will be given.

**OKINAWA:** Church in Naha was jammed for Bishop's visit. Half of congregation were inquirers.



# BOOKS

## Deacons, and the Liberal Spirit

According to the Book of Common Prayer, the diaconate is one of the three orders of the sacred ministry, and the function of a deacon is "to assist the priest in divine service, and in his other ministrations, under the direction of the bishop" (p. 294).

The diaconate, however, like everything else in the Church, has had a long and complex history; it has not always meant precisely what it means today. A comprehensive and interesting treatment of the subject is found in the November issue of the English *Theology*,\* which is given over entirely to "the historic diaconate" in five articles designed to provide a theological basis for making the sacred ministry more relevant to the needs of today.

Writing on "Deacons in the New Testament," C. D. F. Moule, who is Lady Margaret's Professor of Divinity in the University of Cambridge, concludes that "we are driven back upon speculation about the origin and the original function of the diaconate," but that "the two best known types of guess relate it to the Eucharist or to the almoner's work."

Ignatius of Antioch (ca. 100) regards the bishop as representing God the Father, the deacons Jesus Christ, and the presbyters the college of apostles. In his article, "Deacons in the Early Church," R. P. Symonds, who is tutor of Lincoln Theological College, believes that such symbolism does little harm if no one pattern is worked to death. (In the third century *Didascalia Apostolorum* a similar set of analogies is used, with the addition, "The deaconess is to be honored as the Holy Spirit!")

An interesting article on "Deacons in the Orthodox East" is contributed by the Very Rev. Lev Gillet, Archimandrite of the Ecumenical Patriarchate, who concludes that, save in monasteries, the perpetual diaconate appears in Eastern Orthodoxy to be on its way out, the office of deacon becoming merely a stepping stone to the priesthood.

When is a deacon not a deacon? When, as in Anglicanism, he is an archdeacon and therefore a priest. This oddity of nomenclature is traceable, according to John Bligh, S.J., in his article, "Deacons in the Latin West," to the 10th-century Hincmar, who appears to have been the first to bestow the title "archdeacon" on presbyters. Before that, in the West — as even today in Eastern Orthodoxy — an archdeacon was a chief deacon.

An article by J. M. Ross, who is an

elder of the Presbyterian Church of England, on "Deacons in Protestantism," rounds out the series.

FRANCIS C. LIGHTBOURN

**CHRISTIAN ETHICS AND MORAL PHILOSOPHY.** By George F. Thomas. Scribners. Pp. xvi, 539. \$5.75.

After 25 years of chastening, the liberal spirit is beginning to reassert itself in contemporary theology. That it has an enduring and indispensable contribution to make is demonstrated by George F. Thomas' new book, *Christian Ethics and Moral Philosophy*. Beautifully organized, this book covers a vast amount of biblical, historical, and systematic ethics, dealing with nearly every problem that has ever been raised in the field. It states both sides of an issue fairly and briefly, and then proceeds to present the author's solution in a way which cuts many a Gordian knot. For example, in discussing the alleged incompatibility of love and law, he points out that law and duty can

be transformed from oppressive taskmasters into strategies of love.

While agreeing with recent criticism of the older liberal theology, the author is determined to preserve the open-minded quest for truth which was its hallmark. Unless theology can relate the claims of Christianity with the truths discovered by independent inquiry, he argues, it will only end in obscurantism. In the great tradition of Christian apologetics, he seeks to relate "Christian ethics," the ethical content of the Bible and theology, to "moral philosophy," or the insights of the great philosophers into the problems surrounding human conduct — problems involving the definition of good and evil, obligation and duty, etc.

He does not do so, however, at the cost of compromising the distinctiveness of Christianity. Indeed one of the book's major achievements is to digest critically the views of such philosophers as Mill, Kant, Hartmann, and Perry without either importing them bodily into Christianity or rejecting them out of hand. His method is to incorporate secular truth into Christianity by transforming it, a process which consists of three steps: to show by the philosopher's own yardstick the inconsistency of non-Christian theories; to discern the partial truth which such theories were trying to express; and to show that this dimly perceived truth can be made explicit and secure only with a Christian context. The development of this "method of transformation" makes an original and important contribution to apologetics.

One of the author's central criteria of a genuinely Christian position is whether or not it acknowledges the fact of human freedom. From this entirely biblical premise he draws three important conclusions which have not always received adequate stress in recent theology. First, no explanation can be given for the fact of sin. Though its universality can be readily established by empirical observation, any attempt to prove its necessity only explains it away. Second, though the initiative always does lie with God, men can and do cooperate with Him. In other words, grace is not irresistible. The author seems almost to be saying between the lines, "If this be synergism, make the most of it." Thirdly, "sanctification," when understood as "growing in grace," comprises a large part of the *raison d'être* of Christianity, and ought never to be minimized.

The reason why recent theology has been skeptical of all three of these points was not so much their intrinsic defects as the fear that they were the real cause of the errors of liberalism. By showing that this is not so, Prof. Thomas — who incidentally is a Churchman — has indicated a new direction in theology, one which manages to avoid these errors without falling into new ones.

E. LA B. CHERBONNIER

### Your Christian Year\*

How do you commemorate  
the holy days  
of your own life:

The anniversary of  
your birth,  
your baptism,  
your confirmation,  
your first Communion,  
your marriage,  
and the special days of others  
near and dear to you?

How do you keep the  
anniversaries of  
those dear to you, who through  
death have entered  
into that closer union with  
the all-Merciful God?

These are your holy days because  
God was a part of them.

The best way to remember  
these days  
is at God's Altar,  
as has been the practice of  
the Church through the ages.

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\*In America \$1.80 a year (12 issues) payable to Macmillan, 60 Fifth Avenue, New York 11, N. Y.



# 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.*

## Water and Champagne

The letter [L. C., November 20th] chiding Dean Pike for approval of "the cocktail hour" reminds me of occurrences of some years ago in a populous Eastern diocese. It was well after the conclusion of the heroic struggle of the United States Government against the laws of chemistry known as Prohibition, but the president of the diocesan Church Club was able for some 10 years, as president or as chairman for entertainments, to keep the club completely dry. At the annual midwinter reception and dinner to the diocesan, to which all the diocese was invited, water flowed like champagne, and the same was true of the occasional meetings of the club held here and there in the diocese.

At one meeting of the Board of Governors a member suggested that at the annual reception and dinner, sherry passed before dinner and an inexpensive white wine, with charged water, at dinner would cheer the occasion. The president and his allies were dismayed. "But," they said, "this is a Church club." "Exactly so," said my informant, "that is why I'm mak-

ing the suggestion. At any ecclesiastical social gathering in England you would not find anyone without at least a glass of beer or a whiskey and soda."

But the proposal, though accepted eight to seven at that meeting, was voted down 20 to three at a special meeting called by the president, which voted to expunge from the minutes all mention of the prior vote. A number of those who voted with the majority said to my informant after the meeting: "We would gladly go downstairs to the hotel bar with you before dinner for a drink all around, but we couldn't think of having anything at the dinner. This is a Church club."

At one of the meetings of the club held about this time on a warm summer evening the host provided beer in cans, which most of those present thoroughly enjoyed. Some two years later another meeting was to be held in the same place. The president of the Church Club was telephoning the host about the menu. "And for the price you're paying," said the host, "I can throw in a bit of beer." "Beer, beer," said the irate president; "no indeed, we'll have no more of that!" And there was none. But in the course of the evening the president fell down a flight of steps and broke an arm. "Poor fellow," said my informant, "he might just as well have had a drink."

SPENCER ERVIN

Bala-Cynwyd, Pa.

## Boys' Homes

May we make use of your columns both for a "thank you" and for a small correction? A recent letter [L. C., December 4th] in your correspondence column called attention to the boys' work in our own Church, particularly in these days when we are swamped by many appeals from outside agencies. The correct address of St. Francis Boys' Homes (the work specifically mentioned) is Box #366, Salina, Kan., however, rather than Hays, Kan. St. Francis Boys' Homes has units in both Bavaria, Kan. and in Ellsworth, Kan. You may be interested to know that we received three letters and gifts within 24 hours after the item had appeared in THE LIVING CHURCH.

JOHN M. HENNESSY

Ass't. to the Director

Salina, Kan.

During our vacation this summer, we visited both of "Father Bob" Mize's units - at Ellsworth and Bavaria, as well as the office in Salina. Let me assure you that what we saw of "Father Bob," his boys and his homes leads us to say that the work that is being done there will compare in quality and importance with any similar work being done anywhere by anyone. I hope Mr. Alcorn's letter will inspire many people to support it. But send your contributions to Salina, and not to Hays.

PHILIP L. BERTON

Lombard, Ill.

## Mission Study Books for 1956 Lenten Teaching

### That They Might Have Life

PRIMARY AND JUNIOR LEADER'S GUIDE

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# PEOPLE and places

## Appointments Accepted

The Rev. John G. Carson, formerly in charge of St. Andrew's Church, Washington Court House, Ohio, is now rector of St. Mary's Church, Hillsboro, Ohio. Address: 151 S. Glenn St.

The Rev. J. Raymond Denton, formerly rector of Luray Parish, Page County, Virginia, is now rector of St. Stephen's Church, Blytheville, Ark., and Calvary Church, Osceola. Address: Blytheville.

The Rev. Frank Duran, formerly in charge of St. Mary's Church, Savannah, Mo., and churches at Maryville and Fairfax, is now rector of St. John's Church, Kansas City, Mo. Address: 525 S. Kensington.

The Rev. Arnold A. Fenton, Jr., formerly a chaplain in the U.S. Navy, is now rector of St. Stephen's Church, Longview, Wash.

The Rev. George E. Harper, formerly in charge of Holy Trinity Church, Nashville, Tenn., and Holy Comforter Church, Columbia, will on February 1st become rector of St. Philip's Church, Richmond, Va. Address: 520 St. James St., Richmond 19.

The Rev. J. David McCallum, III, formerly vicar of St. Mary's Church, Galena, Kans., will on January 16th become first resident vicar of the new Church of the Epiphany, Grandview, Mo. Address: 13423 Thirteenth St.

The Rev. Robert F. McGregor, formerly rector of St. Stephen's Church, Oak Ridge, Tenn., will in February become canon of the Washington Cathedral.

Oak Ridge is sometimes called the first atomic city. A large part of the research for the atomic bomb took place there, and the Atomic Energy Commission maintains a national laboratory in Oak Ridge.

The Rev. Harold V. Myers, formerly rector of St. Paul's Church, Portland, Ore., is now rector of Grace Church, Nampa, Idaho.

The Rev. Walter S. H. Parker, of the diocese of Oregon, formerly on leave of absence with address in Martinez, Calif., is now curate of the Church of the Good Samaritan, Corvallis, Ore., and pastor to students at Oregon State College. Address: 659 Adams St.

[Do not confuse with the Rev. Walter P. H. Parker, of the Church of the Holy Cross, Pittsburgh.]

The Rev. Walter A. Rogers, formerly dean of Trinity Cathedral, Duluth, Minn., is now in charge of the Church of the Good Shepherd, Windom, Minn. Address: 1535 Third Ave.

The Rev. Robert F. Sweetser, formerly headmaster of Watkinson School, Hartford, Conn., will be rector of Grace Church, Sheboygan, Wis.

## Resignations

The Rev. Dr. Leland Hobart Danforth, rector of the Church of the Holy Comforter, Kenilworth, Ill., and honorary canon of St. James' Cathedral, Chicago, will retire in August. The Rev. Dr. and Mrs. Danforth plan to live near Melbourne, Fla. He will become rector emeritus of his parish.

The Rev. Dr. Devall Langhorne Gwathmey, rector of St. John's Church, Wytheville, Va., since 1921, has resigned, as of January 1st, because of ill health. He will be rector emeritus.

The Rev. John H. Stipe, formerly an Army chaplain at Fort Devens, Mass., has left the ministry of the Episcopal Church. He became a member of the Roman Catholic Church on December 7th. Address after February 1st: St. John's Seminary, Lake St., Brighton 35, Mass.

## Changes of Address

The Rt. Rev. Dr. Egmont M. Krischke, former Bishop of Southwestern Brazil, now Bishop of Southern Brazil, may be addressed: Caixa Postal 2684, Porto Alegre RGS, Brazil.

The Rev. T. D. Brown, who recently became vicar of St. Philip's Church, Charles Town, W. Va., and St. Mary's, Berryville, may be addressed at 413 Lawrence St., Charles Town, W. Va.

The Rev. Dr. William Elwell, rector of St. Clement's Church, Philadelphia, may be addressed at 2013 Apple Tree St., Philadelphia 3.

The Rev. Louis W. Johnson, who is in charge of St. Thomas' Church, Minneapolis, formerly addressed on Clinton Ave., may now be addressed at 3837 Second Ave. S., Minneapolis 9.

The Rev. Alex N. Keedwell has returned from abroad and may again be addressed at 938 Twenty-Seventh St., St. Petersburg, Fla.

The Rev. Joseph Lamar Peacock, curate of St. Paul's Church, Augusta, Ga., may be addressed at 605 Reynolds St.

The Rev. Robert P. Varley, who will become rector of St. Peter's Church, Salisbury, Md., on January 15th, may then be addressed at Camden Ave. Extended, Salisbury.

The Rev. Thom Williamson, of St. John's Church, Clearwater, S. C., formerly addressed in Warrentonville, may now be addressed at 815 Carolina Ave., North Augusta, S. C.

## Ordinations

### Priests

**Long Island**—By Bishop DeWolfe: The Rev. Daniel Crain Brown, on December 3d, at the Cathedral of the Incarnation, Garden City, L. I., N. Y.; presenter, the Rev. H. R. Kupah; preacher, the Rev. G. T. Cook; to be rector of St. Paul's Church, Woodside, N. Y.

**Pennsylvania**—By Bishop Hart, on November 19th, at St. Luke's, Eddystone: The Rev. Harold A. Hopkins, Jr., the Rev. Richard C. Chapin, the Rev. Roderic H. Pierce, and the Rev. Kenneth R. Treat.

By Bishop Armstrong, Suffragan of Pennsylvania, on November 26th, at St. John's Church, Norristown: The Rev. Peter F. Watterson and the Rev. James T. Berger.

By Bishop Hart, on December 3d, at St. Thomas' Church, Whitmarsh: The Rev. Alfred W. Degerberg, who will be rector of St. John's Free Church, Philadelphia; the Rev. John Preston Ough, Jr., curate of St. Thomas', Whitmarsh; and the Rev. Charles R. Summers, curate of St. Chrysostom's Church, Chicago.

Presenters were the Rev. Dr. N. B. Groton, the Rev. F. P. Davis, and the Rev. Cuthbert Pratt. The Rev. J. R. MacColl, III, was preacher.

By Bishop Armstrong, Suffragan: The Rev. Frederick A. Breuninger, on December 3d, at St. John's Church (Pequea), Compass, Pa.

By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania: The Rev. Donald B. Baldwin and the Rev. Charles B. Mitchell, on December 3d, at All Saints' Church, Torresdale, Pa.

**Southern Ohio**—By Bishop Hobson: The Rev. Michael Hamilton, on December 7th, at the Church of the Advent, Cincinnati; presenter, the Rev. Alanson Higbie; preacher, the Rev. S. W. Plattenburg; to be curate of the Church of the Advent, Cincinnati.

**Southwestern Virginia**—By Bishop Marmion: The Rev. William Alpheus Edwards, on December 9th, at Christ Church, Buena Vista; presenter, the Rev. Dr. J. L. Gibbs; preacher, the Rev. Dr. T. V. Barrett; to be rector of Christ Church, Buena Vista, and St. John's, Glasgow, Va.; address: 2262 Walnut Ave., Buena Vista. The Rev. Mr. Edwards, a former Methodist minister, was ordained deacon in May.

While the ordinand and his wife were attending a reception after the ordination service, someone put their automobile license plates on a new Chevrolet that was a gift to them.

**Virginia**—By Bishop Goodwin: The Rev. Edward Meeks Gregory, on December 3d, at St. Mark's Church, Richmond, where he will be associate rector; presenter, the Rev. B. R. Howarth; preacher, the Rev. Dr. A. T. Mollegen.

**Western Massachusetts**—By Bishop Lawrence: The Rev. William Charles Wrenn, on November 27th, at the Church of the Good Shepherd, Fitchburg, Mass., where he is in charge; presenter, the Rev. S. W. Andrews; preacher, Bishop Lawrence.

### Deacons

**Kansas**—By Bishop Fenner: Philip Stephen Crow, to the perpetual diaconate, on November 30th, at St. Paul's Church, Coffeyville; presenter, the Rev. Louis Basso; preacher, the Rev. V. C. Root; address of ordinand: 2110 W. Fifth, Coffeyville, Kans.

The Rev. Mr. Crow, who is a nephew of the Rev. Carl A. Nau and of the Rev. George W. Barnes, will serve as assistant of St. Paul's Church, Coffeyville, in addition to secular work.

## We congratulate

### Births

The Rev. CARL R. BLOOM and Mrs. Bloom, of Grace Church, Galena, Ill., on the birth of a daughter on November 5th. Little Anne Louise has three older brothers.

Mr. and Mrs. JERALD HAMILTON on the birth of Barbara Helen, November 25th. Mr. Hamilton is organist and choirmaster of Grace Cathedral, Topeka, Kans.

The Rev. ALFRED E. CONOLLY and Mrs. Conolly, of St. Andrew's Church, Tampa, Fla., who recently announced the birth of a son.

The Rev. FRANCIS CAMPBELL GRAY and Mrs. Gray, of St. John's Church, Decatur, Ill., on the birth of a daughter, Suzanne Greenwell Gray, on November 7th. Suzanne is named for her maternal aunt.

The Rev. BRUCE POWELL and Mrs. Powell, of St. John's Church, Tampa, Fla., on the birth of Michael Thomas.

### Adoptions

The Rev. WAYNE L. JOHNSON and Mrs. Johnson, of St. Paul's Church, Pekin, Ill., who recently adopted two-year-old Kathryn Louise, their third daughter.

### Marriages

Captain DALE MEKEEL of the Church Army and Miss JEAN WAY, formerly of Dorchester, Mass., who were married November 13th. They are stationed on the Onandaga Indian Reservation in Central New York. Address: Church of the Good Shepherd, Nedrow, N. Y.

[Church Army is a missionary movement of lay people who do evangelical work for the Episcopal Church. Church Army began in England in 1883 and in 1927 achieved official status in the Episcopal Church in this country. The missionary work is carried on by men and women who are commissioned officers and candidates.]

### New Buildings

ST. ALBAN'S CHURCH, SIMSBURY, Conn., whose new church will be built with the help of Churchpeople throughout the diocese of Connecticut. St. Alban's was formed as a diocesan mission a year ago, after a group of residents asked Bishop Gray for a church in their area, which was not served by any Christian body. The congregation worships in the gymnasium of a girls' school with the Rev. Robert Wardrop as priest in charge.

Last spring the diocesan Woman's Auxiliary voted to help build the new church, and later it was decided that the theme, "Let's Build a Church" would be an appealing one for the Church School Advent Offering. One half of the Men's Advent Communion offering will also go for the project.



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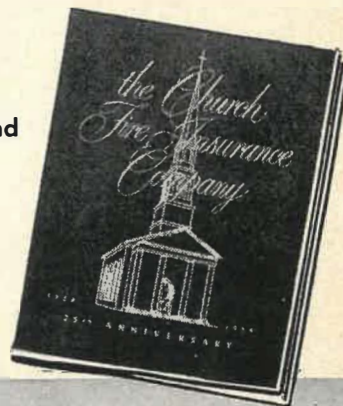


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ST. MICHAEL'S CHURCH, ALTURAS, Calif., whose new building was dedicated on December 12th by Bishop Barton of Eastern Oregon, with Bishop Porter of Sacramento preaching. The work, in the northeast corner of the diocese of Sacramento, is functionally under the jurisdiction of Eastern Oregon.

Alturas is a field demonstration area of the division of Town and Country. Under its rural field training program, two seminarians made a survey and church census of the area. St. Michael's, whose vicar is the Rev. Dr. H. N. Tragitt, Jr., has grown in communicant strength from 35 to 78 in the past two years, 22 being confirmed the evening before the dedication.

THE CHURCH OF THE EPIPHANY, GRANDVIEW, MO., a new mission whose building was dedicated by Bishop Welles of West Missouri December 4th. The project, including land, house and church building, costing about \$50,000, is the first large undertaking of the expansion fund of the diocese of West Missouri, established last year. The congregation has been meeting only since Ash Wednesday, 1955.

Architect Neal Reyburn, a Churchman from Sedalia, Mo., designed the church in contemporary design. The Rev. David McCallum has been appointed first vicar of Epiphany, which has been under the direction of the Rev. C. J. Scott, the Bishop's missionary, until now.

ST. JOHN'S CHURCH, SYLVA, N. C., which dedicated its new building on December 11th. The new church is brick, panelled inside with walnut, and seats 120. Its approximate cost was \$25,000. The Rev. Robert Pollard, III, is priest in charge.

ST. KEVIN'S MISSION, OPA LOCKA, FLA., formed less than a year ago, which has purchased property on which to build. The property includes a house which is now used as a parish house for social activities.

ST. STEPHEN'S CHURCH, MIAMI, FLA., whose new building was opened in formal ceremonies November 27th by Bishop Louitit. The new structure includes additional Sunday School rooms as well as the church proper.

HOLY TRINITY CHURCH, WEST PALM BEACH, FLA., which has broken ground for a new addition to the parish house. A drive last spring resulted in \$146,000 pledged toward a capital improvement fund, which will be used for other additions to the parish property.

OLD TRINITY CHURCH, DORCHESTER PARISH, Md., which has been given the property known as the Elsing House adjoining the church property. Old Trinity, which dates back to the 1690's, is being restored [L. C., June 19th], and it has had the use of the Elsing House for worship and Sunday School. Recently its owners, Col. Edgar Garbisch and his wife, the former Bernice Chrysler, registered a formal deed of gift of the property to the vestry of Old Trinity.

ST. LUKE'S CHURCH, WYE PARISH, Md., known as Old Wye Church, which plans to build a new parish house. The vestry and parish are raising \$20,000 to meet the offer of Arthur A. Houghton, Jr., who will then contribute twice that amount and whatever more is necessary to finish and furnish the parish house. The church building, dating back to 1721, restored in 1949, attracts many visitors.

## Periodicals

The Rev. Dr. WILLIAM S. LEA, rector of St. John's Church, Knoxville, Tenn., who has been named editor of the bi-weekly *Episcopal Churchnews*, published in Richmond, Va. He will assume the post on January 1st.

Dr. Lea replaces a five-man editorial board. He will supervise the news and features of the magazine as well as the editorial page. The appointment was announced by Bishop Gibson, Coadjutor of Virginia, president of the magazine's board of trustees.

In Knoxville, Dr. Lea said he hopes to have a board of editorial consultants, including some of the most prominent men in government, journalism, education, and religion. He plans to have the consultants meet every two months in Washington to discuss the Christian interpretation of major issues and how these issues should be placed before Churchpeople.

Managing editor of *Episcopal Churchnews* will be Gordon Glover, a former Knoxville newspaperman. For the past several years he has been on the staff of the Associated Press at Buffalo and Albany, N. Y.

[Maurice E. Bennett, Jr., publisher of *ECNews*, was listed as managing editor on the masthead of the December 25th issue, in which announcement of the new editor had not yet been made.]

[RNS]

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# Deaths

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

The Rev. Dr. Charles Stuart Hale, rector of Grace-St. Luke's Church, Memphis, Tenn., died suddenly of a heart attack in Memphis on December 12th.

Dr. Hale was born in 1889. Ordained deacon in 1917, he served St. Paul's, Kingsport, Tenn., and then went to Bristol, Va., where he was ordained priest in 1922. He later served in Ashland and Lexington, Ky., until 1930, when he became rector of St. Luke's Church, Memphis. In 1940 Grace Church, Memphis, was merged with St. Luke's, Dr. Hale being the associate rector of the combined church and later, after the death of the Rev. William G. Gehri, rector. He has held a number of diocesan offices.

Dr. Hale is survived by his wife, Virginia Rebecca Shores Hale, three sons, including the Rev. Edward Stuart Tracy Hale, priest in charge of Christ Church, Tracy City, Tenn., and the Rev. George Blodgett Stuart Hale, assistant at Grace-St. Luke's, Memphis and priest in charge of St. Edward's Church; and a daughter.

The Rev. Dr. Jennings Wise Hobson, rector emeritus of Christ Church, Bluefield, W. Va., died December 6, 1955, in Bluefield at the age of 68.

A graduate in chemical engineering, Dr. Hobson was commandant at Bingham Military Academy, Mebane, N. C., before he entered Virginia Theological Seminary. Ordained in 1914, he served St. Thomas Church, Abingdon, Va., until 1916, when he became rector of Christ Church, Bluefield. He remained there until his retirement in 1949, serving also the Church of the Heavenly Rest, Princeton, W. Va.

A widower, Dr. Hobson is survived by one son, the Rev. J. W. Hobson, Jr., rector of St. Paul's Church, Hanover, Va.; six daughters, Mrs. Charles Lindsey, Mrs. Edwin Luther, Jr., Mrs. Arthur Barksdale, Jr., and Anne Wise Hobson of Bluefield; Mrs. George Moore of New Castle, Pa., and Mrs. Harry Stowers of Peoria, Ill., and 19 grandchildren.

The Rev. Linn Warren McMillin, retired chaplain of University Chapel, Lincoln, Neb., died in Lincoln on August 4, 1955.

"Father Mac," as he was known in Nebraska, was headmaster of Racine College, Racine, Wis., in 1905. Ordained priest in 1907, he later served as chaplain of St. John's Military School, Salina, Kan. The first chaplain at University Chapel, he came to Lincoln in 1921 and remained in charge of the chapel until his retirement in 1949.

Fr. McMillin is survived by his wife, Ida C. Trull McMillin, whom he married in 1906.

The Rev. John K. Tibbits, rector emeritus of All Saints' Church, Hoosick, N. Y., died December 9th in Camden, S. C. He was 85.

Ordained priest in 1898, Mr. Tibbits served as a chaplain with the Canadian forces in World War I, and received an M.A. degree from Oxford University, England, in 1920. After serving St. Paul's Church, Baltimore, Md., and Trinity Church and St. Luke's Church, Buffalo, N. Y., he became chaplain of the Church Home, Buffalo, in 1925. He was rector of All Saints', Hoosick, from 1933 until his retirement in 1940.

J. Bruce McClelland, Sr., chancellor of the diocese of Oklahoma, died in Oklahoma City December 5th.

Mr. McClelland's most distinguished service to the Church was as legal counselor and secretary to the Bishop and Council of the diocese, starting when Oklahoma was a missionary district and continuing throughout the period when the diocese was being established. He gave unmeasured time and professional ability in executing legal documents. In May, 1955, he was appointed chancellor of the diocese. Mr. McClelland was a vestryman of St. Paul's Cathedral, Oklahoma City for 25 years.

Survivors are his wife, Eugenia; two sons, Bruce, Jr., of Oklahoma City, and Walter M. of Washington, D. C., and three grandchildren.



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## DeMILLE

Continued from page 5

clambered all over the mountainside ahead of his assistants, wearing them out one by one as he insisted on seeing at firsthand every locale where they planned to shoot. He wanted everything to be as authentic as possible.

Someone asked a red-shirted cameraman why the whole thing could not have been filmed near Hollywood, where the climate, flora, and rocks are a pretty good imitation of those near Mt. Sinai.

"Not DeMille," growled the cameraman. "If he was going to film Dante's 'Inferno' he'd have to shoot the crowd scenes in hell."

Twenty-five thousand extras will appear in the picture, 8,000 of them in a single scene. In addition there will be no one knows how much livestock, and tons of props. The three-pound script runs 308 closely-written pages — more than three times as long as the average movie story.

"But the script basically was written 3,000 years ago," Mr. DeMille says. He believes that the picture is "entirely spiritual," and said that prayer had an important part in its conception and production.

"The question is whether one can be worthy of it," he said. "One of the things to pray for is to be worthy." He somehow conveys to his heterogeneous cast and working crews something of the reverence with which he approaches what is essentially a materialistic task.

Whenever Cecil B. DeMille makes a religious picture he gets thousands of letters of advice, indicating the fas-

### The Cover

Seven-year-old Eugene Mazzola, who plays Rameses' son in "The Ten Commandments," sits on Producer-Director DeMille's knee during conference with Charlton Heston, who plays Moses.

cination of Bible stories for so many. This interest in DeMille's treatment of the Bible is echoed among the clergy, many of whom have visited "The Ten Commandments" set.

The Rev. Hugh Sharkey, S.F.M., a Roman Catholic visitor from Vancouver, B.C., commented that "A motion picture like this can make the Scriptures live, not only for millions of churchgoers, but for countless others who might not otherwise begin to know the Scriptures."

Selection of "the Ten Command-

ments" as a subject for the original version was the result of a newspaper contest in which a prize of \$1,000 was offered for the best suggestion for a major film undertaking. DeMille said that ten persons suggested the Ten Commandments, and each was awarded \$1,000.

This picture, of course, is a film biography of Moses, and to trace it DeMille and his researchers have gone to many sources.

"It is like a broken mosaic," he explained. "We have bushels of pieces. For instance, the Bible doesn't touch 30 years of Moses' life, as it ignores most of Jesus's.

"Fortunately, with regard to Moses, the hiatus is partially filled by Josephus, Philo, and others. Also, more has been learned since 1923 by archeologists studying the life of that time than was unearthed in the previous 3,000 years."

A stickler for accuracy of detail, Cecil B. DeMille is eagerly awaiting criticisms he knows from experience will follow the preview of his latest film. Always there are those who be-

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lieve they have detected inaccuracies in the film version of the story. Often they are justified. But DeMille thinks he will have the answer on every detail of his latest, greatest, effort.

"Take the ballet scene," he said. "I'm going to be jumped on from here to Christmas for that, but the Oriental Museum at Chicago has the evidence in an ancient Egyptian frieze depicting just such a ballet. We even copied the costumes. You could see from the frieze that the dancers of that day were also not unfamiliar with the snapping of fingers during the dance. But I left that out."

There remains, it might be added, plenty of room for script writers' imaginations to roam about.

DeMille handles a vast and complicated scene like an organist playing a wondrous instrument.

He has long since abandoned the puttees and megaphone which once were his trade marks. Now he dresses conservatively, speaks softly, and occasionally uses the microphone an assistant has ever ready at his side. A little of the oldtime showman crops up now and then, however. He has never persuaded himself to do away with the special assistant who pads after him all over the set, a stool ever ready in his hand. For when DeMille sits, he

wants something there to sit on, and he doesn't care to look about for a seat. Busily talking with someone, the urge to be seated comes over him and, with never a backward glance to see if the stool is ready, he plunks himself down. If the seat ever were not there, no one would laugh, least of all the rapidly departing assistant.

When the air on the set gets a bit blue, the producer asks the hordes of extras and production workers to give up smoking for a time.

"He doesn't really approve of smoking," an assistant explained. "But he tolerates it."

When he feels it necessary to be stern, he can draw upon a vast vocabulary, but those who have worked with him longest claim that he never rages.

"De Mille has no anger. He couldn't control huge crowds if he lost control of himself," an admiring aide said.

Yet he is the master of the set and no one disputes it.

The director will take infinite pains in assuring that each member of the

cast feels the part he is to play and knows how he is to play it. He will insist that a hod carrier make like a hod carrier, that a small boy properly handle a golden calf. He wants everyone to re-live the drama, not as it was done 32 years ago, but as it was performed three milleniums back. Only an audience can determine to what extent he succeeds. But DeMille thinks it important that he attempt it.

Once asked by an interviewer why he leaned so heavily on the Bible for story material, the producer answered:

"Because man's discovery of God is the most wonderful story ever told, and whether he admits it to himself or not his need for God is ever-present."

Cecil B. DeMille feels that through his films he is bringing God and the Bible story closer to millions.

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## CURATE WANTED IN SOUTHERN CALIFORNIA

To work in growing parish in a superior community where living conditions are ideal . . . but where opportunity to expand God's work abounds . . . age, under 35 years; experience, 3 to 5 years with youth program; married; prayer book churchmanship. Reply Box B-272, The Living Church, Milwaukee 2, Wis.

## POSITIONS WANTED

ORGANIST-CHOIRMASTER, M.Mus., F.A.G.O., Ch.M., full time in large parish. 12 years experience. Studied with noted instructors. Available immediately. Reply Box W-270, The Living Church, Milwaukee 2, Wis.

PRIEST desires to serve parish with the full catholic heritage of the Book of Common Prayer. Stipend — \$4,000 and rectory. Reply Box L-273, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

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**LOS ANGELES, CALIF.**

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;  
C Sat 4:30 & 7:30

**SAN FRANCISCO, CALIF.**

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

**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;  
Wkdys 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 7; also Tues 9:30; Thurs, Sat & HD  
12 Noon; C Sat 5-6:30

**COCONUT GROVE, FLA.**

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

**FORT LAUDERDALE, FLA.**

**ALL SAINTS'** 335 Tarpon Drive  
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

**ORLANDO, FLA.**

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

**CHICAGO, ILL.**

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

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
7:30, 9, 11 HC; Weekdays 7:15

**EVANSTON, ILL.**

**ST. LUKE'S** Hinman & Lee Street  
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

**BALTIMORE, MD.**

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & Daily

**BOSTON, MASS.**

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;  
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

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

**DETROIT, MICH.**

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3; 7-8

**ST. JOSEPH, MO.**

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hanckel, r  
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC  
10:30

**ST. LOUIS, MO.**

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

**OMAHA, NEBRASKA**

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

**BUFFALO, N. Y.**

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean  
Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,  
Thurs 10; C Sat 8-8:30

**COOPERSTOWN, N. Y.**

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed & HD HC 7:30

**NEW YORK, N. Y.**

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, Ser & HC 11; Ev & Ser 4;  
Wkdys: MP 8:30; HC 7:30 (& 10 Wed); Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., 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 Recitals  
Fri 12:10; Church open daily for prayer.

**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 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

**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. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;  
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex  
Sat 12:10



**NEW YORK, N. Y. (Cont'd)**

**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 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,  
& by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., 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, 9:30, 11, 12:30 (Spanish), EP 7:15;  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;  
C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;  
Daily 8, 5:30; Thurs & HD 10

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;  
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;  
C Sat 12-1, 4-5

**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, & 7

**PARIS, FRANCE**

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail

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