

Why Change the Prayer Book?

the Living **CHURCH**

January 29, 1956

20 cents



The "heavenly washing":
Famous godmother with her
niece and great nephew. p. 13

Jack Carver, Bellingham Herald

LETTERS

The Open Pulpit

Your editorial of January 15th, commenting on my Open Pulpit essay, seems to me quite right in suggesting that a degree of flexibility, that is, of discretion, may canonically be allowed a national or regional apostolic Church in dealing with schismatic situations, and that if and when it is evident that there are no dogmatic differences, concessions may properly be made in advance of actual union. If I were re-writing this part of the essay I would certainly incorporate this idea, though of course I agree with you when you point out that in the negotiations of 1937-1946 there were dogmatic differences, never resolved, which made any concession improper. SPENCER ERVIN Bala-Cynwyd, Pa.

ACU Puzzle Contest

The latest advertisement of the ACU's puzzle contest is printed in the February issue of *Rogue Magazine*, set next to vividly illustrated articles on such subjects as how to avoid being charged with rape, and how to become a strip-tease artist.

This must certainly be a publication that the ACU officers and directors would not have in their homes and offices or encourage their families to read. But in my worst moments ever since last summer when I first saw these vulgar settings in

lewd magazines for their pitiful ads, I have been tempted to enter lifetime subscriptions to these obscene publications for every ACU officer and member of its Board. (In some cases, of course, I would be prevented from doing so because certain of the issues have been banned from the U.S. mails.)

In better moments, however, I am kept from this fiendish and demoniacally inspired plan by the realization that these good people must certainly be acting in naïve innocence. I cannot bring myself to believe that they have seen their church advertisements in these vulgar publications and yet still approve of such church advertising.

I hope their eyes are opened soon. Interested people are sending copies of this trashy stuff through the mail to me to register their complaints and it is getting more difficult every day for us to explain to the postman that we really prefer bland church periodicals.

(Rt. Rev.) J. BROOKE MOSLEY
Bishop of Delaware
Wilmington, Del.

► A statement on the puzzle contest from the American Church Union will appear in next week's issue. — Editor.

Michigan in Life

I cannot resist writing you to point out an omission in your column, "Sorts and Conditions," in the January 1st issue of

THE LIVING CHURCH. In the paragraph which deals with the Christmas issue of *Life* and mentions the sections in it with an Episcopal flavor, you failed to mention the picture taken of one of our own rectors, the Rev. John Walker, greeting his congregation at St. Mary's, Detroit. Naturally, all of us were very pleased that one of the parishes in this diocese was picked for inclusion in such an issue of *Life*.

JOHN C. CHAPIN
Director, Department of Promotion
Diocese of Michigan
Detroit, Mich.

What the Church Has

In answer to the letter of Mrs. Ruth Jewell [L. C., October 23d], I, too, have heard Norman Vincent Peale and Billy Graham, but the Episcopal Church of which I am now a member has something, too. At the first Episcopal Church service I attended, I felt the Holy Spirit present. There is a deep devotion to God and His Christ in every department of the Church. A strong faith and a real joy in serving God in the Church is evident everywhere.

Maybe the Episcopal Church will not have a huge membership (our parish church is bursting at the seams), but those who become members are well grounded in what they believe and love; so much so, that, even though one may stray to another religious body, he is very sure to return with an overwhelming

Continued on page 21

HOW TO READ THE BIBLE

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Things To Come

January

- 29. Septuagesima
- West Texas convention.
- 31. California convention.

February

- 1. General Board, N.C.C., New York City, to 2d. Michigan convention.
- 2. The Purification
- 4. Panama convocation.
- 5. Sexagesima
- Honolulu convocation, to 6th.
- 6. Puerto Rico convocation, to 8th.
- 7. Maryland convention, Baltimore, to 8th.
- 8. Arizona convocation, to 9th.
- 12. Quinquagesima
- Kansas convocation, to 13th.
- 15. Ash Wednesday
- 19. First Sunday in Lent

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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January 29, 1956



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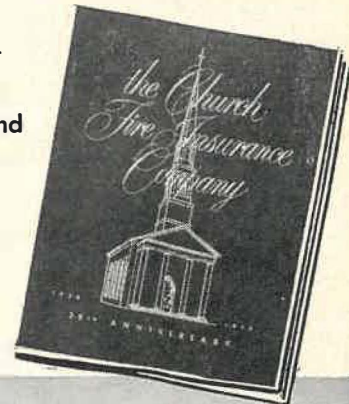


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Why and how often does the Prayer Book need to be revised?

Why should the Prayer Book be periodically revised? Must there be a different version for each generation of Churchmen? Isn't Prayer Book revision, so far as the man in the pew is concerned, a hindrance rather than a help, satisfying only the clergy's insatiable itch for a change?

These are fair questions to ask, and they deserve a fair answer. On the face of it, many of the changes introduced in earlier revisions of the Book of Common Prayer do seem to have little connection with the real problems of everyday living. In this article I am not proposing Prayer Book revision at the present or any other particular time; nor shall I attempt to say just how often it should take place. I shall simply try to indicate for the man in the pew why revision of the Book of Common Prayer should happen at all; I shall be concerned simply with the reasons that have in fact operated in the past to bring about Prayer Book revision and may be expected to operate in the future.

1. *The Prayer Book must change because life is constantly changing.* If religion could be kept in a separate compartment, completely insulated from the rest of life, then it might be possible to have a Liturgy that seldom or never changed. But such a religion would hardly meet the needs of thinking people, who very properly believe that religion and life go together. If there is in fact a close relationship between religion and life, and if life itself is subject to change, then it is not to be unexpected that the forms in which religion expresses itself — and particularly the words of our worship — will themselves from time to time need overhauling.

For example, there is no prayer in our present Book for the right use of atomic energy. This is quite understandable. Our present revision was made in 1928. At that time atomic power had not been developed. But the proposed revision of the Canadian Prayer Book, recently completed, includes just such a prayer. It is quite

HOWEVER THEY GO — by land, sea, or air
— all are now prayed for in the Prayer Book.

What's the Matter

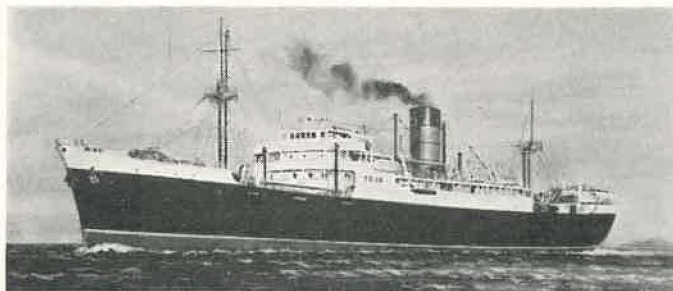
possible, too, that our own Liturgical Commission, now at work on possible forms that Prayer Book revision might take, will also include such a prayer when it deals with the section headed "Prayers and Thanksgivings" (p. 35, 1928 Book).

Our present Prayer Book is the first to include in the Litany a reference to travel by air. Why? Simply because in 1892, when the preceding revision

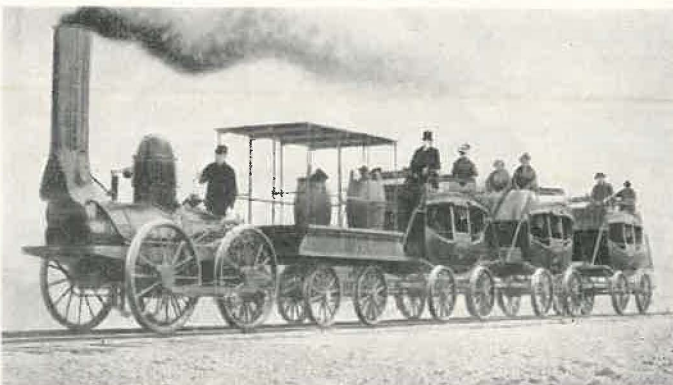
came out, there was no such thing as general air travel. For three and a half centuries the petition, "That it may please thee to preserve all that traually by lande or by water" — save for some modernization of spelling — had been quite adequate, for there were no other means of travel. But with the invention of flying, somewhere around the turn of the present century, and its rapid popularization, it was felt



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With the Prayer Book?

By the Rev. Francis C. Lightbourn
Assistant Editor of *The Living Church*

that those engaged in this kind of travel needed praying for just as much as others, if not more so. And I suspect that, even before the 1928 Prayer Book did it for them, many of the clergy slipped in on their own the three monosyllables "or by air," simply to take care of a practical situation.

Now isn't this smuggling in of a phrase here and there all that is necessary to meet such a need? Why can't the clergy just make the required changes and let it go at that? A moment's reflection is enough to show that, so far from eliminating the necessity for Prayer Book revision, such a procedure would simply put revision of the Prayer Book into the hands of the individual clergyman. Those who know the clergy will hardly give the idea serious consideration.

Few would blame a clergyman during World War I for smuggling in the phrase "or by air," but such a method is only a temporary expedient. There comes a time when changes of this sort accumulate and need to be incorporated into the text; in other words, a time for official revision of the Book of Common Prayer. Any bishop can authorize for his diocese special prayers for use at the rubrical place in the Communion service,* but sooner or later it becomes convenient to have such prayers printed in the book, and not on slips of paper likely to get lost.

Living conditions and social conventions affect not only the forms of prayer (the "ritual") but the things that are done in our worship (the "ceremonial"). In recent years the double ring has become increasingly popular among those getting married. So far the Prayer Book has not caught up with this, but again the Canadian proposed revision provides for the double ring if desired; and our own Liturgical Commission may very well make similar provision when it deals with the marriage service.

Examples could be multiplied, illus-

trating the effect of life itself upon both ritual and ceremonial. Our Prayer Book does not yet provide for cremation; where this is practiced the words "we commit his body to the ground," etc. (p. 333) require some adjusting. The Scottish Book, however, has officially recognized the practice, making the necessary adaptation. "Forms of Prayer to be Used at Sea" got into the English Book of 1662 as a result, apparently, of the phenomenal growth of the navy in the years immediately preceding. This was the Prayer Book in use in the American colonies before the Revolution. With the Declaration of Independence one very obvious change was necessary at the outset — the removal of the name of the British sovereign from the state prayers. George might still need the prayers of Churchpeople more than ever, but to pray for him as "our most gracious Sovereign Lord" was unrealistic. Advantage was taken at the same time to make a number of other changes, giving us our first American Prayer Book of 1789, revised in 1892, then again in 1928.

2. *The Prayer Book must change because language is always undergoing change.* Not only does life change, but



language is changing constantly. Thus another reason for Prayer Book revision is the fact that language gets out of date. The words of public worship seem old fashioned compared with the words of everyday living. Quaint expressions appear unreal. Yet forms of worship have a tendency to be conservative. Many of us seem to prefer a little of the supposed dignity of antiquity in our approach to

Almighty God. We resent changes in the prayers we have been accustomed to saying.

Thus two opposed tendencies operate: a pull toward conservatism and a pull toward intelligibility. Usually there comes at last a time when the latter wins out.

For example, Churchmen in England are still invited in the Communion service to "make your humble confession unto Almighty God, meekly kneeling upon your knees." Americans — and many 20th-century Englishmen, no doubt — may well wonder how it is possible to kneel other than upon one's knees. Nevertheless, the phrase has so stood for over 400 years, and Englishmen have become attached to it. The American Church, in 1789, changed it to "devoutly kneeling," and so it has remained. At the same time the American Church also changed "Our Father, which art in heaven" — still so said in England — to "Our Father, who art in heaven," and made a number of other verbal changes — all designed to bring the Prayer Book language a little more up to date.

Thus, in the Prayer for the Church in the Communion service, "indifferently" ("that they may truly and indifferently minister justice") was changed to "impartially" — because that is what "indifferently" had meant when the prayer was first drafted. In course of time "impartially" had come to take its place, and "indifferently" had come to mean "in a mediocre fashion," as it does today.

Two words that will quite possibly come out of the Prayer Book at the next revision are "succour" and "prevent." Personally I shall hate to see them go.

"Succour" (Latin *sub*: "under"; *curro*: "I run")—"run to the aid of"—is a vigorous word that seems to say so much more than "assist" or "help." It is hard to see just what word could replace it without destroying the matchless rhythm in the Collect for the Fourth Sunday in Advent: "O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us. . . ." Already it has gone from the Offices of Instruction, which have replaced "to love, honour, and succour my father and mother" of the Catechism (p. 575) with the more readily intelligible but surely feebler "to love, honor, and help. . . ."

"Prevent" means to come or go before. It is from the Latin *prae*: "before"; and *venio*: "I come." Now

*I.e., after the announcements "or immediately after the Creed" (p. 71).



U.S. Navy

THE CHURCH'S Eucharistic action repeats the action of our Lord, in exactly the same order.*

one may come to a place before someone else either to help or to hinder that person.

For example, a family may be moving to another town. The father goes on ahead, gets established in his new work, secures a house, has it put into livable shape, and then sends for his family. Thus he *comes* to the new community *before* his wife and children in order to make ready for their arrival. It is in this sense that the word "prevent" appears in the Prayer Book — as in the Collect for the Seventeenth Sunday after Trinity, when we pray that God's grace "may always prevent and follow us, and make us continually to be given to all good works." We want God's help to *come* to us *before* we realize our need of it, as well as to continue with us afterwards; in other words, "to prevent and follow us."

But as we commonly use the word today, "prevent" conjures up the pic-

ture not of a husband moving to a new locality ahead of his family to get the house warmed up for their arrival, but rather of a police squad bent on getting to a city before a gangster gets there and perpetrates more hold-ups. "Prevent," as used today, means to stop or hinder.

Such illustrations show how a word that basically means "to go, come, or arrive before" can acquire two directly opposite senses.

Words like these provide an opportunity for the clergy and others engaged in teaching the faith to explain their theological significance. On the other hand unless this significance is constantly being brought to the fore, such terms will become stumbling blocks and pressure will be exerted to have them replaced by others more readily intelligible.

3. *Advance in liturgical knowledge.* A third reason for Prayer Book revision is the fact that liturgical knowledge — that is, our knowledge of the history of Christian worship — is constantly on the advance: we know a great deal more today about the origin and development of Christian forms of worship than we did 25 years ago. And sooner or later the time seems ripe for incorporating some of the results of this knowledge in the actual forms that we use.

Too often in the past the relation between liturgical study and Prayer Book revision has been treated as though it were almost wholly the concern of specialists in the field. It is indeed a concern of theirs, for they are the ones most familiar with the complex but fascinating details of the subject and the intricate by-paths its material throughout the centuries has taken. But the liturgical reasons for Prayer Book revision are also the concern of Churchpeople as such; for it is Churchpeople who must live with the Prayer Book and worship by it.

Thus, in our own branch of the Anglican Communion, General Convention's Standing Liturgical Commission (often referred to simply as the Liturgical Commission) includes in its membership some of the Church's top-ranking liturgical specialists. But it also includes others who would probably not consider themselves specialists but are nevertheless well read in the subject, and of course devout Churchmen. These latter form a kind of bridge between the liturgical specialists and the rank and file of Churchpeople.

For it is the wish of the Liturgical

Commission, whose purpose is to keep abreast of liturgical knowledge and to classify the forms that revision of the Prayer Book might take when it seems good to the Church to initiate such revision, that its proposals be studied by Churchpeople generally. So far, these have been set forth in a series of booklets,† available for all who care to do so to read. For the work of the experts must ultimately find its testing ground in the pews, among people at worship. On the other hand, it can often be shown, I think, that good liturgics is not infrequently just good practical common sense — practical, that is to say, in relation to the avowed purposes of public worship.

Thus there is the best historic precedent for giving the congregation more of a part in the "Great Intercession," which our Prayer Book calls the prayer "for the whole [i.e., healthy] state of Christ's Church." This part of the service — a central feature in all historic liturgies — was once the joint affair of priest and people, the prayer of the Church for the Church. The reduction in our Prayer Book of the people's part to one word — the Amen at the close (with even this sometimes unsaid!) — simply reflects the clericalizing influence of the later middle ages, which not unnaturally was the background of the 16th-century reformers, however much they thought they were getting away from it.

On the other hand, the people's part at this point in the service could easily be restored by allowing the alternative of a litany — a series of short petitions and responses; and, as a matter of fact, this is exactly what the Liturgical Commission suggests. A litany as an optional alternative to our present Prayer for the Church would not only be good liturgics, reflecting in principle the practice of the earliest Christian ages, but would also be in line with traditional Anglican emphasis on the priesthood of the laity, with the place that we give to the laity in the councils and affairs of the Church, and with the whole current emphasis on laymen's work — which is exactly what "liturgy" is. For "liturgy" is the *ergon* or "work" of the *laos* or "people," which they dis-

† *Prayer Book Studies*: I — Baptism and Confirmation; II — The Liturgical Lectionary (one volume, \$1); III — The Order for the Ministration to the Sick (50 cents); IV — The Eucharistic Liturgy (\$1.50); V — The Litany (60 cents). All are available from Church Pension Fund, 20 Exchange Place, New York 5, N. Y. Other *Studies* are in preparation.

*Pictured administering Holy Communion, Chaplain Robert N. Stretch. The place: Korea.

charge in the worship of Almighty God, even though it sometimes involves no more than the repetition of litany-like responses.

In our present Prayer Book the consecration of the bread and wine is held to begin with the words, "All glory be to thee, Almighty God, our heavenly Father" (p. 80). The Liturgical Commission's proposed new

Communion service puts the heading "The Consecration" somewhat further back — before "Lift up your hearts," or rather before "The Lord be with you," etc., which they would restore at this point just before "Lift up your hearts." "The Consecration," therefore, in the new proposed rite includes not only the "Prayer of Consecration," as we know it (beginning with "All

glory be to thee, Almighty God, our heavenly Father"), but all that leads up to this:

THE CONSECRATION

Priest. The Lord be with you.

People. And with thy spirit.

Priest. Lift up your hearts.

People. We lift them up unto the Lord.

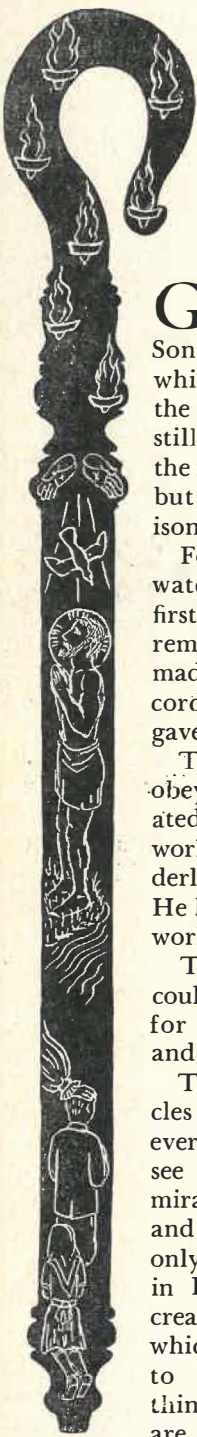
Priest. Let us give thanks unto our Lord God.

People. It is meet and right so to do.

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God . . . evermore praising thee, and saying,

Priest and People. Holy, Holy, Holy, Lord God of hosts: Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

Priest. All glory be to thee, Almighty God, our heavenly Father, etc.



Miracles

then and now

By Christine Fleming Heffner

God, in and through His Son, works miracles today which make the turning of the water into wine, the stilling of the storm, and the raising of the dead seem but child's play by comparison.

For He had made the water and the wine in the first place, and they had remained obedient as He made them, existing according to the nature He gave them.

The wind and the waves obeyed Him who had created them and set them to work according to the orderly processes of being He had commanded for the world.

The power of death could not withstand Him, for He is the Lord of life and death.

The unbelievable miracles are the ones He works every day, and which we see and take for granted: miracles in human hearts and minds and souls — the only disobedient elements in His universe, the only creatures of His making which are not constrained to obedience, the only things in this world that are free to refuse Him, to disobey. Yet He molds, He guides, He uses, He converts, He sanctifies these

free agents, and such divine actions are miracles of a greater power, a nobler majesty, a more awesome wonder, than any miracles in the purely physical realm could ever approach to being.

Breaking the iron wall of pride in a man's heart is more a miracle than leveling a mountain. Turning goodness into sainthood is more a transformation than turning water into wine. Bringing light and joy of grace into cold, barren hearts is more truly a wonderful thing than raising the physically dead. Healing the spiritual disease of sin, of hate, and selfishness, is a more miraculous thing than the healing of the bodily sick. The granting of spiritual perception is a nobler healing than the restoring of sight.

He worked His miracles quietly then — He still does. We are not used to noticing quiet things in the 20th century, so we think that today God works no miracles. Hence we selfishly take to ourselves much of the credit for the miraculous results of His working, in ourselves and those around us. He consents to use us as instruments and we think the miracle is our own doing, if we see it at all.

It is as if the scalpel thought it had removed the appendix, as if the brush thought it had painted the picture, as if the piano thought it had by itself produced a symphony.

ACU CYCLE OF PRAYER

January

- 29. Christ Church, Media, Pa.
- 30. Christ Church, Ridgewood, N. J.; the Rev. F. van Vliet, Ashville, N. Y.
- 31. St. Peter's, Phoenixville, Pa.

All of this material thus forms one protracted act of thanksgiving or *eucharistia* — from which word, indeed, the service gets one of its names, the Holy Eucharist.

This proposed change is a result of generally accepted scholarly opinion today, which has proved pretty conclusively that the essence of the Eucharistic Prayer (or Prayer of Consecration) is thanksgiving for creation and redemption, and that the invitation "Let us give thanks unto our Lord God," with the Preface and Sanctus that follow it, is an integral part of the Consecration.

If this be so, it is of no small help to the man in the pew to have the whole section so headed. He will also, no doubt, welcome the proposed removal of the seasonal inserts known as the "Proper Prefaces," which now clutter up two pages between the Sanctus and the present Prayer of Consecration, to the end of the service, where the clergy — who alone have to worry about them — can easily find them when required.

Should these proposals be adopted, "The Consecration," beginning with "The Lord be with you," etc., and "Lift up your hearts," with its response, will appear as one continuous prayer, smoothly rounded off by "all honor and glory be unto thee, O Father Almighty, world without end."

In our present Prayer Book the priest is directed to "break" the bread in the midst of the Consecration, while reciting the account of the Last Supper (p. 80). In the proposed new

Continued on page 23

Give **What** Back To the Indians?

What they are entitled to: a rightful place
in the economy, in society, and in the Church.

By the Rev. J. Adin Mann
Priest-in-Charge,
St. Sylvan's Mission, Dunseith, N. D.*

Let's face up to it. The situation of the American Indian today is not an Indian problem. He is only the victim. Deep down under the situation is "the white man's problem in dealing with the Indians."

It isn't a problem of the Church failing to bring the good news of the Gospel to the Indian people. There are no atheists among American Indians. They always have been a religious people and have taken readily to Christian teaching. They are good Churchpeople. They know their Prayer Book. They walk miles in the worst weather to attend the little Mission Chapel of St. Sylvan's, Dunseith, N. D., which is under my charge.

The problem is rather to educate the American society to a realization that it is the indifference and complacency of American Christianity that have created the Indian problems today.

The Indians, in their original way of life, were shrewd and thrifty. They had to be. Even Indian wealth in these days was never squandered. The reservation system killed off the Indian system of economics, and, for a period of from 75 to 150 years, various reservations all over the United States put the Indians out of circulation. They exercised so little responsibility, that it is no surprise that big chunks of money coming their way in oil royalties, for instance, have thrown them off balance so that they have gone on spending sprees.

On a hot July day last summer I was returning from my services at Leeds when I observed an Indian family of father, mother, and two

children. I picked them up. The man spoke good English. He told me they were returning from Poplar, Mont., where his wife owned 700 acres of land in the oil district. They had been out seeing about their oil leases, but, as no payment would be forthcoming until September, they were beating their way back to their home on the

*Also vicar of St. Paul's Church, Rugby, N. D., and St. Mark's Mission, Leeds, N. D.



THE AUTHOR found 100 Indians, neglected by the Church for 10 years, who remained loyal Episcopalians. Here he officiates at baptism.

Chippewa reservation on the Red Lake, Minn.

"You know," said John Thunderbird, "those Indians in Poplar are going crazy. There are 10 salesmen to every Indian. They are selling them everything from deep freezers to television sets and none of the Indians have electricity in their little huts."

I asked him if the Indians were getting very much for their oil leases.

"One woman thought she wasn't getting enough for hers. I asked her



THE HOPE of the Indians is their children. It is the job of the Church, the author believes, to teach them to stand on their own two feet.

how much. She showed me a check for \$42,000. Man, it's just like putting a big meal in front of a starving man. We haven't had anything, and it's just like anyone to want everything they have always longed for."

"I suppose you will be picking me up next year in your new Cadillac," I said gravely.

"Not me, brother. When I get my money I'm going to build me a small house, lay in a supply of groceries, get me a second-hand car and put the rest in the bank. I'm tired of being poor."

I bought the potentially wealthy family a dinner, then took them out to a farm where John obtained work in the hay fields to earn enough money to get them back home.

John Thunderbird's experience points up one aspect of the wrong kind of policy used by the white man in dealing with the Indians. The Indian has always been exploited by the white man while on the reservation. Many thousands of Indians employed in gainful occupations off the

reservations have returned to their old habits of shrewdness and thriftiness. Many have been successful in all walks of life.

The reservation Indian has been exploited by the white man. Practically all of the land that could be used to make a living on the Turtle Mountain reservation in North Dakota, for instance, has been taken over by white owners. Out of several hundred thousand acres, only about 50,000 are still owned by Indians, and these in mostly small parcels upon which their homes rest.

Pressure groups through the years have had the government open up the Indian lands for sale. The Indian has had the first chance to buy, but having no money for purchase has had to sell. The money so received has been quickly dissipated, mostly by purchase of things he has always wanted, such as automobiles. Custodians of trust lands have many times encouraged the purchase of adequate housing. Some Indians have been able to manage their finances rather well.

Through a gift many years ago the missionary district of North Dakota has 700 acres of land upon which a fine mission building stands, and upon which mission Indians are allowed to build their home-made log and mud huts. It is a fine wood- and hay-land and through a lease agreement some of the families supplement their meager incomes. As with most reservations the land is far from able to supply adequate living, and job opportunities in the vicinity of the reservation are limited.

The Indian people have come a long way towards acceptance by the dominant society, but they still have a long way to go before they can take their rightful place in the economy. The reservation Indian people cannot cross the abyss without the helping hand of the dominant society.

On the Turtle Mountain reservation only 3% of the Indians left have pure blood. The rest are intermingled with the whites. The mixed bloods only dimly remember the past culture and glory of their race, they are really confused as to their place in the dominant society, and they don't know exactly where they are going. They live from day to day.

There are several misconceptions generally held about the Indian:

(1) that he is a ward of the government and receives a monthly pension check, which he promptly spends for

Continued on page 21

sorts and conditions

A DELIGHTFUL tale is told in a recent issue of the *Saturday Review* about a Hindu who wished to be a missionary to the USA. He didn't want to convert America to Hinduism, but to Christianity; and he showed, by numerous quotations from the sacred writings of the two religions, that both held up much the same idea of the good life.

THE TASK, as he saw it, was to get both Americans and Indians to mean business about their respective religions, to scorn the mundane compromises and dilutions which prevented both religions from being sincerely held and resolutely followed.

IN THIS, the *Saturday Review* seemed to feel that the Hindu had really put his finger on the problem. And, in a way, he had. The task of defining the good life has its problems, but they are minor in comparison with the task of getting a man to practice the amount of goodness he already recognizes.

FOR A LONG time, the thinkers of the world have been urging upon mankind the preaching, "You can't be really happy unless you're good." With the coming of the hydrogen bomb, the message has a new twist: "You can't survive at all unless you're good." And somehow it is hoped that those who refused to take the necessary step for happiness will be persuaded to take it for the sake of survival.

A PART of the trouble, of course, is that our earthly survival depends not only upon our own but upon other people's goodness. No matter how loving and kindly and peaceable we are, we cannot survive unless our enemies are peaceable, too. We know better than to trust them (look at the Baltic states and Czechoslovakia and Korea) and they think they know better than to trust us.

UNDER such conditions survival becomes a deadly dilemma. Put forward as the object of the good life, it becomes the justification for what most religions would describe as the bad life — warlike preparations, hostility, suspicion, and ultimately, if need be, mass murder. We cannot survive without the ghastly arsenal of modern warfare, and we are not likely to survive if we put it to use.

CHRISTIANITY provides an answer to this dilemma, but it is not the answer that many of us expect. The

answer is: "The world is not going to survive anyway. Survival is not only the wrong objective — it is a visionary, impractical objective." To preach the good life for the sake of survival is not good Christianity, and it probably isn't good Hinduism either. Rather, it is a last-ditch stand of the secular optimism that seemed so reasonable a short half-century ago.

WHAT are we supposed to do instead of surviving? The old standard answers are there, if we will but listen to them: Be baptized into Christ's death; be crucified with Him; bear our cross; give up houses, brothers, sisters, father, mother, wife, children, lands, lose our lives, for His name's sake.

IT IS HARD to struggle through the modern misconceptions of Christianity and find the real Christian message. Essentially, it is this: "God is going to take the world away from you and you away from the world; but don't worry, He is giving you something much better — life in His Son Jesus Christ and a share in His everlasting kingdom."

SOMETIMES friends of Christianity present this message in somewhat abbreviated form as "don't worry." But unless you hear it all, you are bound to answer: "Why shouldn't I worry? I've got plenty to worry about!"

THE PRESSING need for survival, the will-o-the-wisp pursuit of happiness, the mournful quest of a good life defined as the securing of these things



for other men rather than ourselves — ruled by these desires, we merely oscillate between impossibilities and hardly need a visitor from a far-off land to tell us that we are not making much progress.

IF SUCH a visitor, however, were to tell us that the way to life and happiness and virtue is to be found in rebirth in Jesus Christ, then he would be a Christian missionary indeed; and perhaps our nation needs him as much as India does.

PETER DAY.

EDITORIALS

A Jew Who Saved Christianity

What sort of man was St. Paul? The Church commemorates him by special Collect, Epistle, and Gospel every January 25th, the feast of his Conversion (Prayer Book, p. 229). Nay more, the Church commemorates him every Sunday, or almost so; for on any Sunday you pick the chances are that the liturgical Epistle will be from one of St. Paul's letters. What kind of person was he anyhow — this man who gets so much attention, whose letters resound down the corridors of time?

Was St. Paul a bandy-legged, pious old fogey, with somewhat weird notions about women and their place in society, responsible for the fact that 2000 years after his time Churchwomen still wear hats when entering a place of worship, or, if caught suddenly, reach for something to put on the head — a veil or a handkerchief, maybe? Can a man like this have any real message for an atomic age? Are not the little snippets from his letters that we hear every Sunday mere relics of a culture long dead?

All of us are to a degree creatures of our age, and St. Paul is no exception. Many of the thought-forms in which he clothed his message are indeed antiquated. At times much peeling away of successive layers is necessary if we would get at the real meat of his thought. But the meat is there, just the same. St. Paul is significant for our time precisely because he is significant for all time.

St. Paul was a Jew — “of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee” (Philippians 3:5). The Pharisees come in for a great deal of criticism not only in the Gospels but in everyday speech, in which “pharisaical” has become a recognized term of reproach. But the Pharisees were not wholly bad; and many of their ideas were not so bad either.

The Pharisees and the Sadducees represented two different parties in New Testament times, and there was a sharp difference between them — “as touching the law.” Both believed that the law of God as reputedly given in its fundamental content by Moses should be obeyed — in its ceremonial as well as in its ethical precepts. Both were agreed as to the binding character of the law, but they differed on the principle of interpretation.

The Sadducees were the conservatives. They held that the law meant just what it said — no more, no

less. If it said that you mustn't carry food outside of a house on the Sabbath day, that meant that you mustn't carry it out of doors at all. Houses were commonly grouped around a central court — as many apartment buildings are today. The Sadducees held that even the carrying of food into the central court was forbidden.

The Pharisees, on the other hand, said: “Let's be realistic and sensible. When the law was promulgated men didn't live in apartments. What it meant was that you mustn't carry food *out into the street* on a Sabbath. And that still holds. But if you live in an apartment and carry food from your own apartment to another without going into the street, then you are not breaking the law.”

What Is Work?

To us, such a controversy seems just a little silly, at best an amusing piece of casuistry. But it was the inevitable consequence of taking seriously the fourth of the Ten Commandments, with its prohibition of work on the Sabbath. For, once you prohibit work, you have got to define what constitutes work. And when you have said that taking food outside the house is work, and men then begin to live in apartments, you have got to say whether the building as a whole or any single apartment constitutes “house” (“within the meaning of the act”), outside of which it is forbidden on a Sabbath to carry food.

The Sadducees, being the conservatives, had to play safe. They took the view that (“within the meaning of the act”) “house” was the single apartment. Hence, for their followers, movement of food on the Sabbath day was restricted to the area denoted thereby. The Pharisees, on the other hand, said: “No; ‘as touching the law,’ in the case under consideration, ‘house’ is the building as a whole; food may be moved around freely within it on the Sabbath.” The Pharisees were the liberals. “As touching the law,” St. Paul was a Pharisee. St. Paul was a liberal.

Had it been otherwise, Christians in America today might have found themselves in the position of having to keep not only Christian practices but all of the Jewish ceremonial requirements as well; not only Sunday as a day of worship, but Saturday as a day

Moment of Silence

There is no need for speech
At the day's end.
Silence is friend
To in-sight. Let descend
The Word that can only teach
If the heart attend.

Louisa Boyd Gile

How To Get To Know St. Paul Better

There are, in the Prayer Book, 57 sets of Collects, Epistles, and Gospels for the Sundays of the Christian Year.* In 41 of these the liturgical Epistle is either from the genuine letters of St. Paul or from material traditionally ascribed to him and to some extent dependent upon his teaching.

As early as the second century, the writer of the New Testament work known as "II Peter" refers to "our beloved brother Paul" and to his "epistles . . . in which are some things hard to be understood" (II Peter 3:15-16).

If people today find St. Paul's epistles "hard to be understood," it is for a number of reasons. St. Paul, great though he was, did not always express himself clearly; his epistles were written — sometimes in a hurry or in the heat of an argument — as letters, with no thought of publishing them, still less of adding them to the Bible; he frequently alludes, not unnaturally, to matters of his own day which fail to ring any bell with us unless we are in on the situation: and, when we hear the liturgical Epistles in church, we hear only excerpts — sometimes little more than snippets — of what were originally much longer pieces.

One way to appreciate the liturgical Epistles — and this applies also to those ascribed to St. Peter, St. James, and St. John — would be to read the entire letter, perhaps a chapter a day, during the preceding week, trying to fit the liturgical Epistle into its larger context and to see if in that way it doesn't make more sense.

Another profitable form of Bible reading would be to study the Acts of the Apostles, then to digress and read the Pauline epistles at the various points in the narrative in which they naturally fit.

For both of these projects, a good modern translation (Revised Standard Version, Wand, Phillips, etc.) would be a help. A still further aid would be a modern one-volume commentary (e.g., *A Concise Bible Commentary*, by W. K. Lowther Clarke).

*Of course not all of these are used in any one 12-month period. When there is a long Epiphany season, the Trinity season is correspondingly short; and vice versa. For Easter Day and Whitsunday, two sets are provided.

of abstention from all but the most necessary occupations. If the modern American Christian can get into his overalls on Saturday and putter around the house over "Do It Yourself Projects," this is a fifth freedom for which he has to thank St. Paul.

For it was St. Paul, with his Pharisaic background of reinterpreting the law so as to make it applicable to new situations, who was able eventually to shake off the law entirely — at least for his Gentile followers. Others had preached to the Gentiles before St. Paul. He did not start the Gentile mission. But he did make it possible for it to continue and for Gentile Christianity eventually to become determinative. For he stuck to his guns, maintaining in the face of fierce opposition that Greeks and Romans and all the rest need not become Jews in order to become Christians.

Had it not been for St. Paul, 20th-century Americans

might have had to become Jews before they could be admitted to the Christian fellowship. More likely, however, Christianity would have petered out into nothing. For this is exactly what happened to Jewish Christianity — to the type of Christianity represented by St. Paul's opponents in the Church, the type that insisted on full conformity to the Jewish law as well as to the law of Christ, the type that insisted, for example, upon circumcision as well as upon Christian baptism.

For a time Jewish and Gentile Christianity subsisted side by side in the Church. But gradually, as Gentile Christianity grew, Jewish Christianity dwindled, the two drawing further and further apart, until the last we hear of Jewish Christianity is as an obscure backwater sect "living a vegetarian sort of life" in 4th-century Cyprus.

As far as we can see, that fate, sooner or later, would have befallen Christianity as a whole, had it not been for St. Paul and his liberalizing spirit. Then, instead of the literature on the Dead Sea Scrolls, or perhaps in addition to this, Americans might have been reading of the startling discovery of important documents throwing light upon the obscure and hitherto little known sect of Christians that died out in the 11th or 12th century of the founding of Rome.*

Humanly speaking, it was St. Paul who saved Christianity, for the world and the centuries. Rightly is he the Apostle of the Gentiles; for it was he, more than any other, whose Pharisaic training "as touching the law" enabled him to transcend the law and Christianity to burst the shell of Judaism and emerge as the life-giving chrysalis of the nations.

What sort of man was St. Paul? That sort of man.

The Melish Case

For years — nearly seven, to be exact — the Melish case had dragged on, a sorry spectacle to the world as it looks at the Church.

In this cause célèbre THE LIVING CHURCH has consistently supported — as have indeed the courts of the land — the Bishop and standing committee of the diocese of Long Island. But the case has now taken a different turn; and whatever Churchmen may have thought, and may still think, of its earlier phase, it is difficult to see how the Rev. William H. Melish can any longer have supporters among Churchpeople generally.

By his disregard of his bishop's "godly advice," by the embarrassment he has caused to a brother priest who was carrying out his superior's orders, and by his rendering of the act of worship into a mockery, Mr. Melish has definitely put himself in the wrong.

*I.e., since Rome was allegedly founded 753 B.C., the 4th or 5th century of the Christian era; but on the supposition posited there would have been no Christian era.



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RNS
CLIFFORD P. MOREHOUSE

Next Summer American Church Will See For Itself in South India

Appointment is announced of two bishops, two priests and a layman to fulfill directive of 1955 General Convention

Five American Churchmen are going to India next summer to find out what kind of a Church is developing there. Their visit will be official, and they will report their findings to the Joint Commission on Ecumenical Relations.

Announcement of their appointment was made by the Presiding Bishop on January 18th. The men are: Bishop Binsted of the Philippines, Chairman; Bishop Lichtenberger of Missouri, the Rev. John V. Butler, Jr., rector of Trinity Church, Princeton, N. J.; the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass.; and Mr. Clifford P. Morehouse, vice president of Morehouse-Gorham Co.

Integrated Camps Attacked

A group of pro-segregationists in the diocese of South Florida are organizing to rescind the action of last year's diocesan convention by which children were accepted at diocesan summer camps without regard to race. Soon after the convention in April, 1955, the vestries of certain influential parishes passed resolutions condemning the action and requesting Bishop Louttit to call a special convention to reconsider it. He refused to do so, and the camps were held on an integrated basis without incident.

Mayor Leaves Church

The mayor of Alexandria, Va., Marshall J. Beverly, stalked from his pew in Christ Church there when the Rev. Allen Miller, assistant rector, opened his sermon with a reference to the Gray amendment on racial integration in the public schools [L. C., January 22d]. Mr. Miller, along with the Rev. Dr. B. B. Comer Lile, rector, and many other Virginia clergymen, opposed the Gray amendment. The mayor, a Christ Church vestryman, was a leader of the forces that proposed abolition of public schools, if necessary, to prevent racial integration. [RNS]

The findings of this delegation will be evaluated by the Commission on Ecumenical Relations and reported to the 1958 General Convention.

The Church of South India, which the delegation will visit, is a united Church. It is a result of a union of Anglicans and Methodists with a previously united body consisting of Congregationalists, Presbyterians, and Reformed Church members. It contains four former Anglican dioceses. What the relationship should be between this united Church and the American Episcopal Church is an unsettled question.

Recent action of the Church of England [L. C., August 7, 1955] allows episcopally ordained clergy of the Church of South India to officiate in Anglican churches while they are in England, if they promise, while there, not to officiate in non-Anglican churches. The American Church has not yet made any such allowances.

The 1955 General Convention authorized the sending of a delegation to South India [L. C., September 25, 1955]. It did so by adopting a resolution proposed by the Joint Commission on Ecumenical Relations. The resolution asked the Presiding Bishop "to appoint a special delegation . . . to visit the Church of South India and to present, if possible, their findings to the Joint Commission on Ecumenical Relations at its meeting in 1957 for an evaluation which in turn would be reported to the next Convention."

The House of Deputies, concurring

with the House of Bishops, voted overwhelmingly in favor of the resolution: Clergy approved by a vote of 51½ to 22 with seven divided votes, and laymen by a vote of 55 to 21½, with three divided votes.

The two Houses had earlier adopted a resolution asking the Church to study the Church of South India during the next three years.

Both actions were the result of a recommendation from the 1954 Anglican Congress which suggested "that an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion of the situation as it is developing in South India."

Some Churchpeople are doubtful whether the visit to India will add much to the Episcopal Church's knowledge of the Church of South India. Some also fear the action might be misunderstood by the Church of South India.

The Joint Commission on Ecumenical Relations was scheduled to meet in New York on January 19th and 20th. It was expected that at that meeting the Committee would project plans for the South India delegation and probably set a date for the trip. Two of the delegation, Mr. Day and Mr. Morehouse, are Committee members.

The Rev. Gardiner M. Day, author of *Old Wine in New Bottles*, has been a deputy to every General Convention since 1937, with the exception of 1943. He was the chairman of the diocesan committee on arrangements for the 1952 Convention, held in Boston. From 1940 to 1946 he was president of the Episcopal Evangelical Fellowship. He has been rector of Christ Church, Cambridge, Mass., since 1941. He has held a number of diocesan positions.

Clifford P. Morehouse, the only lay member of the South India delegation, was a delegate to the World Conferences on Faith and Order in 1937 and 1952. He has long participated in diocesan, national Church, and interchurch affairs. Besides being vice president of the Morehouse-Gorham Co., he is also editor of the *Episcopal Church Annual*. He is a former editor of *THE LIVING CHURCH*.

Bishop Binsted, a native of Toronto, has been a bishop for almost 28 years. He has been bishop of the missionary district of

It's time to plan your reading for Lent. See next week's *Living Church*.

the Philippine Islands since 1942, and was bishop in charge of the district for two years before that. He came to the Philippines from Japan, where he was bishop of Tohoku from 1928 to 1940. He is a graduate of Virginia Theological Seminary and received the D.D. from that school in 1928, the year he was consecrated. The Bishop was interned briefly by the Japanese during World War II and then allowed to continue his work.

Bishop Lichtenberger also has served in the Orient. He was a professor of St. Paul's Divinity School, Wuchang, China, from 1925 to 1927. He holds degrees from Kenyon College, Episcopal Theological School, and General Theological Seminary. Consecrated coadjutor of Missouri in 1951, he became the diocesan the next year. He was elected to the episcopate while a professor at G.T.S., and had served previously as dean of the Newark Cathedral for seven years.

The Rev. John V. Butler has been a deputy to three General Conventions, including the last one. He was vice chairman of the Joint Committee to Arrange for the Anglican Congress. He has been rector of Trinity Church, Princeton, N. J., since 1948. He also has held numerous diocesan positions.

Chaplain Mize on Board Of Armed Forces Chaplains

Chaplain (Lt. Col.) Edward M. Mize of the Army Chaplaincy has been assigned to the Armed Forces Chaplains Board. He will act as executive director.

Chaplain Mize was ordained in 1930. Before going on active duty in the Army in 1942, he served at St. John's Military School, Salina, Kans., from 1930 to 1937, and St. Andrew's Church, Emporia, Kans., 1937 to 1942. During World War II, he served with the 89th Infantry Division from 1942 to 1945. After the war he served in Europe, Japan and the United States.

The Armed Forces Chaplains Board sets the policy for the Department of Defense in all matters having to do with religious activities in the military service, and with the moral and spiritual welfare of servicemen. Membership is composed of the chiefs of chaplains of the three branches of the Armed Forces, another chaplain appointed as a representative of each branch, and a representative from the Jewish Welfare Board.

Bishop Keeler Returns To European Charges

Fully recovered from the illness that interrupted his tour of European churches last summer, Bishop Keeler of Minnesota resumes his work as bishop in charge of American Churches in Europe with a six weeks' visit, beginning with a service January 29th service at Holy Trinity pro-Cathedral, Paris.

In Munich he will appoint a civilian

priest for the Church of the Ascension, now served by a military chaplain. A site has been chosen near the University of Munich for a building to replace the church destroyed by the Germans during World War II. In Frankfort Bishop Keeler will also arrange for building a church and appointing a civilian priest. There the new building, which will serve the combined congregations of St. Willisbrode's Old Catholic Church and St. Christopher's Episcopal Church, will be constructed with funds from the United Thank Offering.

After visiting churches in Rome, Florence, and Geneva, the bishop will visit Madrid.

The Godmother Is Famous; The Business Is Serious

The baby in the priest's arms appeared to be eyeing the water in the font warily. "Name this child," commanded the priest, glancing at the godmother. "Hall Randolph," came the reply. The woman's voice was a famous one.

"I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost," pronounced the priest.

Four-month-old Hall Randolph Walker felt the water trickle off his forehead and watched it splash gently back into the font. This was a joyful occasion, but it was also serious business. A few minutes later the ministration of Holy Baptism was completed. The place: St. Paul's Church, Bellingham, Wash. The officiant, the Rev. W. Robert Webb, rector. The godmother: Mrs. Franklin D. Roosevelt.

The baby's mother, Mrs. Donald C. Walker,* is Mrs. Roosevelt's niece.

Young Hall Randolph had a famous godmother. But what matters most is that

*Pictured on this week's cover, from left: Mr. Webb, Hall Randolph, Mrs. Walker, Mrs. Roosevelt. Picture was taken by a communicant of St. Paul's.



CHAPLAIN MIZE: He will help formulate Defense Department policy on religious activities in military.

he had been accepted "into the congregation of Christ's flock." His godmother probably would be among the first to agree. Hall Randolph received the "heavenly washing." He had eyed the sacrament, at least its outward and visible sign, with wariness. Perhaps this was a living sermonet.

Secretary of Navy Wants More Men — For the Church

Presiding Bishop's Committee also "suggests" higher clergy pay

It was a case of laymen talking to laymen when the committee "respectfully suggested" to vestrymen all over the country that they take another look at their rector's salary. The committee, being the Presiding Bishop's Committee on Laymen's Work, was made up of a distinguished lot of men, including such of the famous as Secretary of the Navy Charles S. Thomas and Harvey S. Firestone, Jr., who heads the Committee. It was the annual meeting of the Presiding Bishop's Committee, January 13th to 15th, at Seabury House in Greenwich, Conn.

Restrained wording formed the resolution the men adopted on the subject of clergy salaries:

"It has been brought to our attention that in many parts of the Church salaries of our clergy have not been brought in line with advancing costs of living. The changing conditions and shifts in population have placed added responsibility upon many of our clergy. In view of these conditions and in view of the unselfish service rendered by our clergy in the furtherance of the Church's work the Presiding Bishop's Committee on Laymen's Work respectfully suggests to the vestries of our parishes and to our diocesan councils that this matter be considered in the light of present standards of costs of living, looking toward an adjustment of clergy salaries where needed and practical."

The Committee plunged into the plan to integrate the Church's men's work which evolved at General Convention time. The new policy is to coördinate all laymen's work with the national Church program, and to avoid laymen's projects which might clash with the program or be beside its point.

It was the Secretary of the Navy who was responsible for a motion at the meeting aimed at increasing man power on the parish and diocesan level. The motion, which passed, provided for a committee to chart further developments under the present structure of the Presiding Bishop's Committee, so that more men might be drawn into positions of responsibility in parishes and dioceses. Mr. Thomas was appointed to the committee along with Col. Carl O. Hoffman and Joseph Boyle.

The 13-year-old Presiding Bishop's Com-

mittee promotes personal evangelism, study groups, building of new churches, and financing of the Church's program. It does this by enlisting the skills of laymen who keep in touch with each other and the Committee through keymen in some 5000 parishes and missions.

The Seabury House meeting produced other evidences of efforts to increase and integrate man power:

✓ Reports were made to the Committee by representatives of three other men's organizations. Speaking on behalf of the Brotherhood of St. Andrew was its president, Francis E. Armstrong; on behalf of the Church Army, its national director, Capt. Robert C. Jones; and for the National Guild of Churchmen its president, Edward N. Perkins. All three are members-at-large of the P.B.C.L.W.

✓ Members discussed utilizing laymen's special abilities and training in the various national departments of the Church. Presumably this would mean, for instance,

that a television writer from Chicago might be called upon, or volunteer, to help National Council's Division of Radio and Television put the finishing touches on a Church-sponsored television script. Or that a college professor in Virginia might pitch into establishment of Church work with students on his campus, through the Church's Division on College Work.

✓ The Committee expressed an interest in getting information about successful local projects that might be publicized.

In a provocative address, the Presiding Bishop called for stronger, Christian homes. If our homes were what they should be, he said, the results we now work to obtain would more than likely happen as a matter of course. He also pleaded the case for world missionary endeavor. We cannot hope for a Christian Greenwich in a pagan Connecticut, he said; nor for a Christian Connecticut in a pagan world.



Charles F. Sibre

THE REV. WILLIAM ELWELL, left, receives keys as the new rector of St. Clement's Church, Philadelphia. Others: Bishop Hart of Pennsylvania, the Rev. C. H. Long, diocesan secretary, and John Kremer, warden.

New Rector Finds Anglo-Catholic "Citadel" Free of Mid-City Dry Rot

The Bishop's eyes were friendly as he looked down at the congregation. Commenting on the ceremonial of this particular parish, the Bishop said that although he had never been in agreement with it, it made the parish no less loyal in the diocesan family.

The occasion for these remarks was the institution, on January 6th, of the Rev. William Elwell, D.D., as rector of St. Clement's, Philadelphia. It was described as a milestone almost as significant as the centennial the church will observe in 1957. Fr. Elwell succeeds the Rev. Franklin Joiner, whose tenure covered 37 years.

The change in clergy is one that both the parish and the new rector may find hard to get used to, said the Bishop, the

Rt. Rev. Oliver J. Hart, Pennsylvania's diocesan, who presided at the institution. The Bishop was referring to the fact that Fr. Elwell comes to a big city parish after 26 years in charge of Grace Church, Sheboygan, Wis.

Bishop Hart expressed appreciation for the "friendship, loyalty, and counsel of Fr. Joiner," who besides being "dean" of the Anglo-Catholic clergy of the diocese, served on the diocesan standing committee for 26 years, the last 15 as president, and at the Lambeth Conference acted as Bishop Hart's chaplain.

Fr. Joiner, who has gone to England for a year, retains the title of rector emeritus.

Some 30 priests of the diocese attended the institution to welcome Fr. Elwell. He

is 54, an alumnus of Nashotah House, and a trustee and secretary of the seminary board. As a leader in the diocese of Fond du Lac, he was a deputy to the last five General Conventions.

The Rev. James H. Pearson has become St. Clement's new curate. A 1949 graduate of Nashotah House, Fr. Pearson served as a line officer with the Marines in the South Pacific during World War II. He comes to St. Clement's from Sturgeon Bay, Wis.

St. Clement's is one of the oldest and best known "citadels of Anglo-Catholicism" in the United States. It has thus far successfully resisted the dry rot of population shifts that has beset so many mid-city churches. A sizable portion of the present "parish," however, consists of distant suburbanites who commute regularly to services of worship.

St. Clement's was opened in 1857. Its daily mass and auricular confession were introduced under the Cowley Fathers who had charge of the parish from 1876 to 1892. For a time conflicts between parish practices and people on the parish and diocesan level shook the congregation. Inside St. Clement's brown stone walls the ritual continued with quiet determination and the parish gained a national reputation as a champion of a cause.

The last 37 years have, with minor exceptions, been unruffled years and a testimony to the quiet, shepherdlike ministry of Fr. Joiner.

Fr. Blakeslee Leaves St. James, Wichita

The Rev. Charles H. Blakeslee resigned recently as rector of St. James Church, Wichita, Kan. He has been rector of St. James, a church of 1900 communicants, since the death of the former rector, the Rev. Samuel West, in 1952.

Fr. Blakeslee served as an infantry sergeant in World War II. A graduate of the University of the South and Seabury-Western Theological Seminary, he was ordained priest in 1950.

Presbyterians Hope for Merger in May, 1958

May, 1958 has been set as the tentative date for the merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America.

The merger proposal is based on a three-way plan approved by the two Churches in 1954 but defeated that year by a vote of the presbyteries of the Presbyterian Church in the U.S. (Southern).

If the commissions, General Assemblies and presbyteries of both Churches approve the plan, the two bodies will unite in a combined General Assembly to be held in Pittsburgh in May, 1958. The merged Church will have about 3,000,000 members.

[RNS]



TWO CLERGYMEN HOLDING SERVICES SIMULTANEOUSLY are the Rev. William Howard Melish, at the altar, and the Rev. Robert K. Thomas, in the pulpit. The Rev. Dr. John Howard Melish is in rear.

Latest Melish Case News Lands On Front Pages Across the Nation

William Howard Melish, under judicial investigation, is restrained by injunction from holding services at Holy Trinity

Attorneys for the vestry of Holy Trinity Church, Brooklyn, N. Y., on January 19th secured a temporary injunction restraining the Rev. William Howard Melish from holding services at Holy Trinity. Also a resolution of the standing committee of the diocese of Long Island has provided for an investigation of Mr. Melish.

Disregarding "godly advice" of Bishop DeWolfe of Long Island, Mr. Melish, who had been serving since 1950 as supply priest of Holy Trinity (from which his father, the Rev. John Howard Melish, was ousted in 1949), appeared as usual to conduct Sunday services on January 15th.

Meanwhile Bishop DeWolfe, who had approved the action last week of Holy Trinity's vestry in calling as rector the Rev. Irving S. Pollard (thereby ending Mr. Melish's tenure as supply priest), had sent the Rev. Robert K. Thomas of the staff of the Cathedral of the Incarnation, Garden City, to conduct Sunday services at Holy Trinity.

By Saturday vestry members who had supported the call of Mr. Pollard had had the locks on 40 major doors of the church and parish house changed, leaving one guard on duty during the night. Nevertheless, by Sunday morning at least one major door to the church had been jimmed open. It is not known who was responsible for this action.

Mr. Melish entered the church, it is reported, at about 7:30 Sunday morning and, with some 30 of his followers, celebrated the 8:30 service of Holy Communion at the side altar. A little after 8 o'clock, according to reports, the Rev. Robert K. Thomas arrived and, after vesting, proceeded to celebrate Holy Communion at the main altar.

Thus the stage was set for the tragico-

comical, albeit dramatic, spectacle that all America read about and discussed a day or so later, as it made front page news in papers throughout the country: a divided congregation, the one part following one officiant, the other part, the other; the overlapping Eucharists, each group vying with the other to make itself heard; the later service of Morning Prayer with its mumbo-jumbo-like confusion; the withdrawal of the Rev. Robert K. Thomas when he felt that he had done his duty and could not in conscience "make a mockery of this church and religion in general."

Seldom has a church squabble received so much publicity in the press.

Frederic H. Sontag, THE LIVING CHURCH's "roving correspondent" and an eyewitness of the scene writes:

"During the conflict . . . Trinity Church was covered by plain clothes detectives and uniformed policemen. One deputy inspector, a minimum of 15 detectives (though reporters claim that the real number was double that), and two radio patrolmen and cars were either in or outside the church.

"Swarms of reporters and photographers were all over the Church. Some papers had five men covering the story. These, with the wire services, made a full crew of journalist worshipers.

"Outside the church, where the curious gathered, a retired priest [and onetime

Shakespearean actor], the Rev. Leo Leonard Twinem, picketed on behalf of the Bishop, carrying a sign that read, 'Love, Honor, and Obey the Bishop.'

"There was some violence, as documented in New York papers, but no charges were filed. Various Church members did push each other around, and at least one elderly shoulder got hurt. Fr. Thomas' mike went dead, when he needed it most to outshout the Melish forces. Mr. Melish had full control of the organ, choir, sound system, and of most of the ushers."

In a statement issued on behalf of the Bishop, the Ven. Charles W. MacLean, diocesan administrator, said:

"On January 10, 1956, the present vestry [of Holy Trinity Church], long supporters of Dr. Melish and his son William Melish, nominated the Rev. Irving S. Pollard (assistant minister of the Church of St. Bartholomew of New York) to the Bishop and sought his consent for the election of the Rev. Irving S. Pollard as rector, succeeding the Rev. John H. Melish, former rector. Bishop DeWolfe gave consent to the election, and on January 11th Mr. Pollard was elected rector of the Church of the Holy Trinity, Brooklyn, thus ending a vacancy in the rectorship extending back to 1949.

"Under the resolution employing the Rev. William Howard Melish, his position as the supply minister terminated upon the approval by the Bishop of the election of the Rev. Irving S. Pollard as rector. At the request of the vestry the Bishop designated the Rev. Robert K. Thomas to conduct services until such time as the rector-elect might be able to assume his duties, and sent the following admonition to the Rev. William Howard Melish:

"January 13, 1956. Rev. and dear Brother: In view of the action of the vestry of Holy Trinity Church, Brooklyn, and my subsequent approval of this action in calling the Rev. Irving S. Pollard as rector and also their termination of your work as a supply priest for Sunday duty, I am, as your Bishop, admonishing you in no way to interfere in the conduct of services on Sunday.

"I am further admonishing you to absent yourself from Holy Trinity Church of Brooklyn on Sunday and thereafter, since it is my judgment that your presence may create an unfortunate sensational incident which will cause unfavorable reflection on God's Holy Church. I regret deeply that you had not long before now been in touch with your Bishop. It is my earnest prayer that you, as one of God's priests, having taken your solemn vows at your ordination, will have in remembrance how high a dignity and to how high an office and charge you are called, and to consider with yourself the end of the ministry toward the children of God, and especially at this time to consider the responsibility of your ministry toward the Spouse and Body of Christ which is God's Holy Church.

"Unless you follow the admonition given above, it would be my judgment that you have failed in carrying out the responsibility of your priesthood."

"A report of those present at Holy Trinity Church on Sunday, January 15th, reveals that the Rev. William Howard Melish openly defied both the Bishop's admonition set forth in the above and the duly constituted legal

authorities of Holy Trinity, and thus brought open scandal on the Church. The Rev. William Howard Melish and three members of the present vestry who failed to attend the duly called vestry meetings on January 10th and 11th maintain that the acts of the vestry in nominating and electing the Rev. Irving S. Pollard failed to observe the requirements of the religious corporation laws of the State of New York. However, the chancellor of the diocese, Mr. Hunter L. Delatour, and other legal advisers of the wardens and vestrymen of Holy Trinity, have stated that the actions taken in nominating and electing a rector were entirely legal and proper, as were the Bishop's acts in approving the election."

Archdeacon MacLean laid before the standing committee of the diocese certain matters relating to the present situation at Holy Trinity Church and the conduct of the Rev. William Howard Melish. The Bishop has had many requests and pleas that immediate action be taken to end the situation at Holy Trinity Church. Archdeacon MacLean therefore presented to the standing committee the facts of the full situation and the standing committee adopted the following resolution:

"Resolved, pursuant to Canon 27 Section 8 of the Canons of the Diocese of Long Island, the standing committee is of the opinion that it is proper that a judicial investigation of the conduct of the Rev. William H. Melish of this diocese shall take place and, with the consent of the Bishop, a general statement of the facts be made and delivered to the advocate of the ecclesiastical court of the diocese of Long Island."

According to Archdeacon MacLean, this means that all facts relevant to this situation will be delivered by the standing committee to Mr. Frank Sincerbeaux, advocate of the ecclesiastical court, and he will with legal assistance make a thorough judicial investigation and report speedily to the standing committee, who will in turn make recommendations to the Bishop as to whatever ecclesiastical procedure and discipline may be indicated.

A letter dated January 17th, and signed by E. Dewitt Ramel, Clerk of the Vestry, and by Phillips Brooks and John H. Burke, Vestrymen, as well as by Cameron Beadle and Mrs. Fredrick C. Henry, Co-Chairmen "Parishioners' Committee for Holy Trinity," and sent "to all Episcopal ministers in metropolitan New York area," contains these paragraphs:

"Why did we insist that the Rev. Mr. Melish conduct these services as usual? Certainly not because of a trivial desire to defy the Bishop or precipitate a situation! We did so in order that the Bishop might not force upon us a supply of his own choosing until he could impose upon us a rector of his own choosing.

"We acted in accordance with our understanding of General Canon 47* which author-

*Canon 47, Section 1, reads: "When a Parish or Congregation becomes vacant the Churchwardens or other proper officers shall notify the fact to the Bishop. If the authorities of the Parish shall for thirty days have failed to make provision for the services, it shall be the duty of the Bishop to take such measures as he may deem expedient for the temporary maintenance of Divine services therein."

izes a Bishop to provide a supply only when the Parish shall fail to provide services for thirty days, and in accordance with Canon 45, Section 4, which prohibits a minister to officiate in another cure without consent of the minister of that Parish. The Rev. Mr. Thomas was informed upon his arrival at our church that the Rev. Mr. Melish was authorized by resolution of the Vestry 'to maintain services until a new rector shall have been *elected* and *installed*' and the Rev. Mr. Melish informed the Rev. Mr. Thomas that he withheld permission for him to conduct services.

"The action of the two Wardens and four Vestrymen was illegal in attempting to nominate and elect a Rector because there was no quorum present at the meeting.

"Section 42 of the Religious Corporation Law specifically states what constitutes a quorum of the Vestry. Where there is no Rector, it states:

"One Churchwarden and one more than a majority of the Vestrymen, or both Churchwardens and a majority of the Vestrymen. . ." (Subsection 2).

"No point has been more clearly established in Law than that a majority means a *majority of the whole number of positions, irrespective of whether they are filled or vacant.*

"The Vestry of the Church of the Holy Trinity consists of two Churchwardens and nine Vestrymen.

"Since a majority of the nine Vestrymen is five and only four Vestrymen were present, there was no quorum at the meeting of January 10, 1956, wherein an illegal attempt was made to nominate, and on January 11th, when an attempt was made to elect, a Rector. Each and every act attempted to be taken at either of these two meetings was null and void for lack of a quorum. The Rev. Mr. Melish is therefore still in charge of this parish with all the rights and duties unimpaired."

A statement from Bishop DeWolfe, released January 12th, said in part:

"All canonical requirements have been fulfilled and I have given my approval as the Bishop to the action [in electing the Rev. Irving S. Pollard as rector]. Any statement that the election is not canonical or legal is foolishness. As bishop of the diocese I consider the Rev. Irving S. Pollard as the rector-elect, and that the Rev. William H. Melish's term as a supply priest is now over. As the diocesan authority I shall act accordingly. I have therefore arranged with the vestry that the regular services will be held on Sunday next, with the Rev. Robert K. Thomas of the staff of the Cathedral of the Incarnation officiating."

Seven years ago, on petition of a former vestry of Holy Trinity, Bishop DeWolfe of Long Island ordered the dissolution of the pastoral relation between the senior Melish and Holy Trinity on the ground that the pro-Soviet activities of his son, who was serving as assistant, were harming the parish. Dr. Melish had refused to curb the activities of his assistant or to discharge him.

Parishioners who sided with the Melishes, joined by new parishioners who joined the parish partly out of sympathy with its two clergy, voted the old vestry out and elected a new one favorable to

the Melishes. (The vestry, with one or two exceptions, is still made up of the same members.) After a struggle in the secular courts, the issue was decided in favor of the Bishop. Dr. Melish was retired on full pay. With his son, he has continued living in the rectory.

Unable to secure the consent of the Bishop to the election of the Rev. Mr. Melish as rector, the parish settled down to a long period of vacancy in the rectorship, with Mr. Melish serving on a temporary basis as priest in charge. The Bishop continued to make his canonical visitations, but relations between the parish and the diocese were, according to Lewis G. Reynolds, senior warden, becoming "tenuous." Mr. Reynolds had been a leader in the legal struggle to retain the Melishes, but now favors a new rector.

On January 10th of this year the vestry met and decided to seek the election of a new rector to normalize the church's status. Three members, led by vestry clerk E. DeWitt Ramel, absented themselves from the meeting, claiming that their absence, together with two vacancies in the vestry, made the number of those attending less than a quorum. The minority group claimed to represent the wishes of a majority of the parishioners and asserted that the vestry had promised to consult the wishes of the parishioners before calling a new rector. At Holy Trinity, as in most Episcopal Church parishes, the vestry, rather than the general body of parishioners, has the authority here.

Nevertheless, the four vestrymen and two wardens, advised by counsel that they constituted a quorum, notified the Bishop of their desire to elect Dr. Pollard; received his approval, and issued a formal call.

Advised of the vestry's action unofficially, Dr. Pollard declined comment. It is exceptional for a call to a rector to be publicized before his acceptance; if he declines, the call is usually not publicized at all. However, the members of Holy Trinity have become accustomed to sharing their problems with the newspapers.

Since Bishop DeWolfe is known as a leader in the Catholic movement and the Melishes are representatives of the Liberal Evangelical school of thought, metropolitan newspapers indicated that some parishioners looked upon the move as an effort to change the parish's Churchmanship. Dr. Pollard has ministered in parishes of varied Churchmanship. Parochial disagreements can seldom be accurately interpreted on the basis of the Churchmanship issue.

At the conclusion of the investigation, which it is estimated will take at least three weeks, Bishop DeWolfe will decide whether to accept whatever recommendation the standing committee makes. If Mr. Melish is found guilty of misconduct he may be admonished, suspended, or deposed.

What Can a Substitute Teacher Do?

Many a person has had the experience of being drafted on short notice to substitute for a class teacher. "Won't you please take the Fourth Grade boys? It's an emergency! Mrs. Thompson just phoned that she can't get here. I can't have those boys running wild. . . ."

So a hard-pressed superintendent plugs a gap in his front line, and hopes all will be well. He makes what quick suggestions he can, and trusts to the ingenuity of the drafted adult to save the period from being wasted.

What emergency teaching steps can be proposed under the circumstances? Certainly the possible need for a substitute hangs always over every class, even where the teacher is most loyal, willing, healthy, or unencumbered. Any teacher may have to take a day off. The possibility should be recognized, the what-to-do shared by the whole staff, and some preparations always at hand — like a fire extinguisher.

First, it can be the frequently announced duty of every teacher to give early notice when he knows he must be absent, and to help the leader prepare for a substitute lesson and teacher. Some parishes provide all teachers with an "emergency memo" naming one or two substitutes, and their phones.

The best situation is that where the latest device of an observer for each class (call her associate, apprentice, assistant—what you will) has been established. Then the extra leader, who has been present every Sunday, and knows the pupils and what the class is doing, can readily carry on whenever the regular teacher is away. This is increasingly being done, with great satisfaction and no strain, and may ultimately prove to be our best if not our only way of training new teachers.

But if there is no regular assistant for the class, a substitute must be found and set up in business. What can we tell a substitute teacher to do?

1. Hand him (or her) a good book of well written Bible stories, to be read to the class. If the regular teacher has been truly teaching, and using stories infrequently and with discrimination, this will prove a pleasant variation. Most children like to be read to at times, and will listen quietly if the reader can read at all well. It is doubtful if such reading of Bible stories alone will accomplish very much learning, but at least they are breathing the folk-ways of the tradition, imbibing the childhood lore of anecdote, names, and illustrations which (along with Hans

Christian Andersen and Lamb's *Tales from Shakespeare*) are part of their cultural inheritance. Hurlbut's *Story of the Bible* is a natural for this purpose. But don't leave it lying around for lazy teachers to use!

2. Have at hand a pile of Church magazines. Give these (with the box of scissors) to the substitute explaining that this morning they are to start a scrap book about what is going on in our Church. Assign to different children (or pairs) topics such as Confirmations, ordinations, little children, altars, new churches, new bishops, foreign scenes, etc. Pupils go through the magazines finding and cutting out pictures for their subject. Attach child's name and clip together, and the results may be used by the regular teacher at some later need. At least the class has been busy with a purpose, and will have learned something special.

3. Activities such as the above are always suitable, especially since substitute lessons are often only aimless talk. The teacher can always be instructed to propose that children act out some of their favorite stories. They need not move about, if the space is limited, but can take parts and invent lines.

4. Drill on finding places in the Bible is always useful, and can be done by any who can read, old or young. Make it a game. Stop briefly to identify the nature of some of the books. Do some memorizing of the names of books.

5. A special shelf where apparatus such as the above can always be found. Here can go all the special books suitable for class reading or showing. Books of Bible art, such as Tissot's large sets, or Maus can be used to study pictures of Bible costume and character, or provoke review and discussion.

In any case, it should be the policy for the substitute to have a different sort of lesson from the regular. The substitute should *not* be asked to follow the regular text. "Here: The lesson for this Sunday starts on page 52." No one can thus step into a going program, and teach a lesson cold. Better to do something different, anything. Perhaps this is a providential opportunity to inject new life into a stale class. And never, never combine two classes: everyone involved is cheated, annoyed, and frustrated.

The substitute can always be told to be himself. "Find out what they are thinking. Then give them a slice of your own religion."

Appointments Accepted

The Rt. Rev. John A. Jagoe has resigned his work as Lord Bishop of Bermuda and will be rector of a parish in Ireland. Address after February 1st: The Rectory, Schull, County of Cork, Ireland.

The Rev. R. E. Blackburn, formerly curate of the Church of the Redeemer, Chicago, is now vicar of the Church of St. Agnes-by-the-Lake, Algoma, Wis., in charge of the Church of the Precious Blood, Gardner.

The Rev. John Nelson Brockmann, formerly vicar of St. Andrew's Church, Seward, Neb., is now rector of the Church of St. Martin of Tours, Omaha, Neb. Address: 2312 J St., Omaha 7.

The Rev. Thomas K. Chaffee, Jr., formerly rector of St. John's Church, Mount Prospect, Ill., is now rector of St. Thomas' Church, Menasha, Wis. Address: 125 Washington St.

The Rev. Frank W. Cole, formerly vicar of St. Luke's Church, Woodsville, N. H., and the Church of the Epiphany, Lisbon, is now in charge of Christ Church, Middletown, Conn. Address: 24 Silver St.

The Rev. James D. Furlong, formerly rector of St. Paul's Church, Mayville, N. Y., will be canon chancellor of St. Paul's Cathedral, Buffalo. Residence: 343 Parkside Ave., Buffalo 14.

The Rev. James A. Gusweller, who formerly served St. Mary's Church, Keyport, N. J., is now rector of the Church of St. Matthew and St. Timothy, 26 W. Eighty-Fourth St., New York.

The Rev. James Manchester Hindle, formerly in charge of the Church of the Transfiguration, Bat Cave, N. C., is now in charge of the newly organized mission at Mount Holly, N. C.

The Rev. E. James Kingsley, vicar of St. Bartholomew's Church, Beaverton, Ore., and city missionary of Portland, has added St. Michael's, Newberg, to his care.

The Rev. John Knoble, rector of Holy Trinity Church, Minneapolis, editor of the diocesan magazine of Minnesota, and chaplain of St. Timothy's Student Center at the University of Minnesota, will be associate rector of the Church of St. John the Divine, Houston, Tex.

The Rev. Harold A. Magee, formerly vicar of St. Andrew's Mission, Fort Lupton, Colo., and All Saints', Loveland, is now canon of the Cathedral of St. John in the Wilderness, Denver. Address: 844 S. Shoshone, Denver 23.

The Rev. Perry Roberts Williams, who has been serving on the staff of Christ Church, Bloomfield Hills, Mich., will on about June 15th become rector of Grace Church, Orange, N. J. Address: 105 Main St.

The Rev. Richard A. Yale, formerly curate of St. Matthew's Church, Evanston, Ill., is now rector of St. Timothy's Church, Milwaukee. Address: 4111 N. Montreal St., Milwaukee 16.

Resignations

The Rev. Charles E. White has resigned as assistant to the rector of Trinity Church, Fort Wayne, Ind., for reasons of health.

Armed Forces

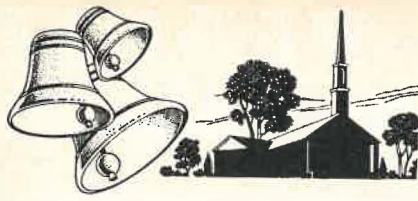
Chaplain (Lieut. Col.) Walter M. McCracken, formerly addressed at HQ Seoul Military Post, APO 301, c/o P. M., San Francisco, may now be addressed: HQ 2d AA Regional Command, Fort George G. Meade, Md.

Changes of Address

The Very Rev. Arnold M. Lewis, formerly dean of St. John's Cathedral, Jacksonville, Fla., and Bishop-Elect of the missionary district of Salina, may now be addressed at Box 345, Salina, Kans.

St. Paul's Church, Louisville, Ky., formerly at 1400 S. Fourth St., is in the process of completing a building in a new location. Mail for St. Paul's Church, until May of 1957, may be sent to 3227 Robin Rd., Louisville 13.

The Rev. Daniel G. O. Gauclair, of the diocese of New York, formerly addressed in Whitinsville, Mass., may now be addressed at 3636 Sixteenth St. N. W., Washington.



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The Rev. J. Norman Hall, associate secretary of the Leadership Training Division of the National Council's Department of Christian Education, may be addressed at 28 Havemeyer Pl., Greenwich, Conn.

Canon William C. Heffner, who has been in the United States on furlough, announced plans to sail on the Hikawa Maru from Seattle on January 14th. Canon Heffner can now be addressed at Box 47, Naha Central Postoffice, Naha, Okinawa.

The Rev. Willis M. Rosenthal, assistant of St. Paul's Church, Salem, Ore., formerly addressed at Box 614, Salem, may now be addressed at 1080 Cross St.

The Rev. Robert F. Sweetser, who recently became rector of Grace Church, Sheboygan, Wis., may be addressed at 630 Ontario Ave.

Ordinations

Priests

Bethlehem—By Bishop Warnecke: The Rev. Beverly B. Karsten, on December 6th, at Zion Church, Dobbs Ferry, N. Y.; presenter, the ordinand's father, rector of Zion Church, the Rev. C. E. Karsten; preacher, the Rev. Burke Rivers; to be curate of St. Stephen's Church, Wilkes-Barre, Pa.

By Bishop Warnecke: The Rev. Lloyd Edgar Teter, Jr., on December 17th, at the Cathedral Church of the Nativity, Bethlehem, Pa.; presenter, the Rev. D. T. Stevenson; preacher, the Rev. George McKinley; to be in charge of St. Andrew's Church, Bethlehem, and Christ Church, Slatington.

California—By Bishop Block: The Rev. William Weeks Eastburn, on December 16th, at the Church of the Epiphany, San Carlos; presenter, the Rev. Angus Dun, Jr.; preacher, the ordinand's father, the Rev. Fordyce E. Eastburn, who is rector of the Church of the Epiphany; to be curate of All Saints' Church, Carmel, Calif., and vicar of St. Dunstan's, Carmel Valley.

By Bishop Block, on December 17th, at St. Mark's Church, Berkeley, Calif. (the Rev. R. B. Staines preaching):

The Rev. Harold Rowland Brumbaum, vicar of Christ Community (Protestant Episcopal) Church, Portola-Valley, Woodside, Calif.; the Rev. Dwight Woodbury Edwards, vicar of St. Timothy's, Mountain View; the Rev. Richard Gray Johns, vicar of St. Bartholomew's, Livermore; and the Rev. Dr. James Bennett Pritchard, professor of Old Testament at the Church Divinity School of the Pacific (formerly a minister of another Church). All four candidates were presented by the Rev. Walter Williams.

By Bishop Shires, Suffragan: The Rev. Stuart Norman Anderson, on December 18th, at Trinity Church, San Jose, where he is curate; presenter, the Rev. Dr. F. A. Schilling; preacher, the Rev. Dr. Mark Riftenbark.

By Bishop Block: The Rev. John Michael Galagan, on December 21st, at St. Francis' Church, San Jose; presenter, the Rev. F. M. Wickham; preacher, the Rev. Richard Byfield; to be vicar of St. Mark's Church, Santa Clara, Calif.

By Bishop Block: The Rev. Charles Lester Kinsolving, on December 24th, at Holy Trinity Church, Richmond, Calif.; presenter, the Rev. Oscar Green; preacher, the ordinand's father, Bishop Kinsolving of Arizona; to be vicar of St. Philip's Church, El Sobrante, Calif., and St. Thomas', Rodeo.

By Bishop Block: The Rev. Lester Leon Westling, on January 7th, at St. Peter's Church, Redwood City, Calif., where he is curate; presenter, the Rev. J. H. Thomas; preacher, Bishop Walters of San Joaquin.

Missouri—By Bishop Lichtenberger: The Rev. Harlow Donovan, on December 18th, at St. Paul's Church, Sikeston; presenter, the Rev. William Tibbett; preacher, the Rev. John Tierney.

By Bishop Lichtenberger: The Rev. James F. D'Wolf, on December 18th, at St. John's Church, Caruthersville; presenter, the Rev. Harlow Donovan; preacher, the Rev. Alfred Seccombe.

By Bishop Lichtenberger: The Rev. Charles Taylor, on December 19th, at St. Paul's Church, Ironton; presenter, the Rev. Gordon Price; preacher, the Rev. Robert Fay.

By Bishop Lichtenberger: The Rev. Clarence F. Stolz, Jr., on December 21st, at St. Augustine's Church, St. Louis; presenter, the Very Rev. Sidney Sweet; preacher, the Rev. Arthur Walmsley.

By Bishop Lichtenberger: The Rev. Jerome Wilson, on December 31st, at Grace Church, St. Louis; presenter, the Rev. Charles Washburn; preacher, the Rev. Ned Cole.

Montana—By Bishop Daniels, on December 21st, at the Church of the Holy Spirit, Missoula:

The Rev. Robert L. Bettinger, presented by the Rev. Dr. H. L. King, Jr.; to be curate of St. James' Church, Bozeman, Mont. He will also work on the campus of Montana State College and in the rural mission field.

The Rev. Kenneth H. Okkerse, presented by the Rev. T. W. Bennett; to be curate of the Church of the Holy Spirit, Missoula, Mont.

New York—By Bishop Swift of Puerto Rico, acting for the Bishop of New York, on December 21st, at St. Paul's Church, Frederiksted, V. I.: The Rev. Edmond Albert Penn, curate of All Saints' Church, St. Thomas, V. I.; presenter, the Rev. E. L. Malone, Jr.; preacher, the Rev. R. W. Smith.

Newark—By Bishop Washburn: The Rev. Leslie L. Laughlin, Jr., on January 1st at Grace Church, Van Vorst, Jersey City, N. J.; presenters, the Rev. Paul Moore, Jr. and the Rev. J. P. Morton; preacher, the Rev. Dr. J. V. Butler; to continue as assistant of Grace Church.

Pittsburgh—By Bishop Pardue, on December 17th, at Trinity Cathedral, Pittsburgh (the Very Rev. N. R. Moor preaching):

The Rev. Richard M. Barnes, of St. Matthew's Church, Homestead, Pa.; the Rev. Richard W. Davies, St. Paul's, Monongahela; the Rev. Charles P. Martin, Emmanuel, Pittsburgh; and the Rev. David K. Leighton, Calvary, Pittsburgh; and the Rev. George W. Stockhove, Community Episcopal Church, Monroeville, Pa.

Three races were represented at the service, since the Rt. Rev. Dr. Q. K. Y. Huang, a Bishop of the Holy Catholic Church in China, gave the blessing, and the Rev. Walter P. H. Parker, a Negro, served as Bishop's chaplain.

Quincy—By Bishop Essex: The Rev. William Leslie Toland, Jr., on December 6th, at St. James' Church, Lewistown, Ill., where he is in charge; presenter, the Rev. Canon J. K. Putt and the Rev. G. E. Gillett; preacher, the Rev. Canon G. T. Lawton; to be rector of St. Peter's Church, Canton, Ill.

By Bishop Essex: The Rev. Richard Maurice George, Jr., on December 17th, at the Cathedral of St. John the Evangelist, Quincy, Ill.; presenter and preacher, the Very Rev. F. B. Wolf. At the same service, the ordinand was installed as minor canon of the cathedral.

Puerto Rico—By Bishop Swift: The Rev. Luis Quiroga Gil, Ph.D., on December 7th, at St. John's Cathedral, Santurce; presenter, Canon Francisco Reus-Froylan; preacher, the Rev. Julio Garrett; to be in charge of All Saints', Vieques.

By Bishop Swift: The Rev. Andrew Lyon Williams, on December 24th, at Holy Trinity Church, Ponce; presenter, Canon Francisco Reus-Froylan; preacher, the Rev. J. Pastor Ruiz; to be chaplain of St. Luke's Hospital, Ponce; also in charge of English-speaking congregations at Holy Trinity, Ponce, and the sugar centrals at Ensenada and Aguirre.

Virgin Islands—By Bishop Swift: The Rev. Earle Hackett, vicar of Holy Cross Church, St. Croix; presenter, the Rev. H. P. Aldrich; preacher, the Rev. R. W. Smith. The service was held on December 21st at St. Paul's Church, Frederiksted, V. I. Fr. Hackett originally came to the West Indies as a missionary teacher at St. Just's School, Puerto Rico, later going on to study for holy orders.

Deacons

California—By Bishop Block: Norman Herriman Boyd, on December 23d, at Grace Cathedral, San Francisco; presenter, the Rev. David Graham; preacher, Bishop Shires, Suffragan; to be vicar of St. Matthew's Church, San Ardo, Calif.

Maryland—By Bishop Doll, Suffragan: John Lawson Bordley, to the perpetual diaconate, on December 17th, at St. John's Church, Huntingdon, Baltimore, where he will be assistant; presenter, the Rev. E. L. Gettier, Jr.; preacher, the Rev. Dr. C. S. Ball; ordinand's home address: 4219 Eastview Rd., Baltimore 18.

The ordination was Bishop Doll's first since becoming Suffragan in May.

Missouri—By Bishop Lichtenberger: Moss W. Armistead, to the perpetual diaconate, on December 9th, at St. Andrew's Church, Normandy, Mo.; presenter, the Very Rev. Sidney Sweet; preacher, the Rev. William Russell.

Living Church Correspondents

The Rev. James F. Hopewell is now correspondent for Liberia. Address: Cuttington College, Suacoco, Liberia, West Africa.

The Rev. Lyon A. Williams is now correspondent for Puerto Rico. Address: St. Luke's Hospital, Ponce, P. R.

Religious Orders

The Rev. Raymond A. Gill, OHC, is now at the mother house of the Order of the Holy Cross, West Park, N. Y. He is on regular furlough after a three-year tour of duty at the order's mission in the hinterland at Bolahun, Liberia, West Africa.

The Rev. Leopold Kroll, OHC, Father Superior, has returned to West Park after making a visitation to the Liberian mission field.

Laymen

Miss Margery Parkes, formerly director of Christian education at St. Alban's Church, Washington, is now associate director of the Education Center, 3621 De Tony St., St. Louis, Mo., working with the Rev. Dr. Charles F. Penniman.

Mr. W. Norris Weis, Baltimore high school teacher, has been appointed for the second year as summer camp director for the diocese of Delaware. Camp Arrowhead offers religious and camping activities for young people. The first annual reunion of campers was held in December.

we congratulate

ST. MARY'S CHURCH, PARK RIDGE, ILL., for its decision to repay a debt which does not legally exist. St. Mary's "moral" debt dates back to the Depression, when the parish had a legal indebtedness of \$80,000. To aid the parish in meeting this obligation the Bishop of Chicago assumed payments on the mortgage and, with diocesan funds, matched dollar for dollar the payments made by the parish. The debt was removed in 1948. Now St. Mary's has undertaken to repay the diocesan share of the payments, \$35,000, in 10 installments. Bishop Burrill was recently presented with the first installment for use at his discretion for missionary work in the diocese.

MISS MINNIE WOOD, who is over 80 years old and attends Eau Claire State Teacher's College, Eau Claire, Wis. Miss Wood is a resident of the Buffington Home, a Church home for old people in Eau Claire. She taught school for 37 years. This year she is auditing classes in children's literature, general psychology, and ancient philosophy. She says "when people ask me what I'm learning in college, I tell them I'm learning humility!"

CHRIST CHURCH, GROSSE POINTE, Mich., on its 25th anniversary. Bishop Barry of Albany was to be the featured speaker at a celebration January 8th. Representatives were expected to attend from Christ Church, Detroit, mother parish of the Grosse Pointe church, and from St. Michael's, Grosse Pointe Woods, and Trinity, St. Clair Shores, which were once missions of Christ Church, Grosse Pointe.

ST. BARTHOLOMEW'S CHURCH, BALTIMORE, for its plans to keep step with real estate development in its neighborhood. Two parish planning meetings have been held in recent months to assess the opportunities and problems of the parish. St. Bartholomew's Church School, with an enrollment of over 400, is held in two sessions, and a second Family Service has been added.

ST. JOHN'S CHURCH, DICKINSON, N. D., on the dedication of its new building, December 18th, by Bishop Emery. A massive mahogany cross with a grapevine carved in bas relief was done for St. John's by sculptor John Rood, who also designed and carved the altar and altar rail. Rector of St. John's, which became a parish in 1955, is the Rev. F. Goldthwaite Sherrill.

NOW, the new monthly newspaper of the diocese of Missouri. Of tabloid size and printed on newsprint stock, the newspaper sent its first issue to 8,800 Church families in the diocese early in January. William Matheus of St. Louis is the editor, the Rev. Roy Schaffer, the associate editor, and the Ven. Charles F. Rehkopf, the business manager.

ST. PAUL'S CHURCH, PATERSON, N. J., on the burning of its note for the remaining debt on Memorial Hall. The service was held in connection with the choir's regular Christmas rendition of Handel's "Messiah" on December 18, 1955.

The Rev. G. RALPH MADSON on his completion of 10 years as rector of St. Paul's Church, Albany, Ga. Fr. Madson and his wife were given a

sterling silver coffee service during the coffee hour after the 11:00 a.m. service on December 4, 1955.

The Rev. CHARLES F. SCHILLING on the 20th anniversary of his ordination. An anniversary service was held in St. Paul's Church, Augusta, Ga., in December, at which the Rev. William C. Baxter of St. Alban's Church, Augusta, heard the renewal of Fr. Schilling's ordination vows.

ST. MARTIN'S CHURCH, POMPANO, FLA., on the consecration of its permanent altar. The altar is the gift of the family of the late Emil C. Hertz and was designed by his son, Chris Hertz. It is of light oak in a modern design, with a slab of polished Italian Marble in the center.

The Rev. JOHN W. NORRIS, rector of St. Michael's Church, Brattleboro, Vt., on the 30th anniversary of his ordination to the priesthood. Fr. Norris was given a television set by his parishioners at a reception held in his honor. He is THE LIVING CHURCH'S music editor and correspondent for Vermont.

ST. CHRISTOPHER'S MISSION, HOUSTON, Tex., which broke ground for its new church December 11th. After Bishop Hines dug the first spadeful of earth, the vicar, the Rev. Herbert A. Willke, dug the second, and the spade was passed from hand to hand until a chilly rain made the crowd run for cover.

St. Christopher's first service was held in July, 1954. The mission now numbers 180 communicants, and 18 candidates were presented for confirmation just before the ground-breaking. The new church will cost \$48,000, including air conditioning and central heat.

THE SISTERS OF THE TRANSFIGURATION, PONCE, Puerto Rico, on the 10th anniversary of the founding of their convent in Puerto Rico. Five new associates of the order were admitted by Bishop Swift during the anniversary observance December 12th and 13th. Gifts were presented to Sister Esther Mary and Sister Julia Margaret, the only two of the original group of sisters who are still in Puerto Rico.

ST. ANDREW'S CHURCH, MT. HOLLY, N. C., a new mission with a congregation of about 30 persons. The work of organizing the mission was done by Bishop Henry of Western North Carolina. The Rev. James Manchester Hindle will take charge February 1st. The congregation of the new mission has purchased a site and was to hold a house raising January 21st for its first building, which will provide living quarters for the priest and house a chapel and Sunday school rooms.

THE FALLS CHURCH, FALLS CHURCH, Va., where Bishop Gibson, Coadjutor of Virginia, confirmed the largest class in the history of the diocese on December 4th. There were 101 persons confirmed in the class and three received from the Roman Catholic Church. The rector, the Rev. Francis W. Hayes, Jr., prepared the adults, while the young people's classes were conducted by Army Chaplain Kenneth M. Sowers and Charles K. Horn, a lay worker. The Falls Church, built in 1769, is much too small for its congregation, so that four services are held each Sunday to accommodate them. The confirmation class, plus friends and relatives, overflowed into the church yard.

CAPT. RICHARD B. DERICKSON; commanding officer of the service school command, U.S. Naval Training Center, Bainbridge, Md., who received a letter of gratitude from Bishop Miller on behalf of the diocese of Easton for furthering "the work of the kingdom of God, both at the Bainbridge Naval Training Center and also throughout the diocese."

Capt. Derickson is a layreader, who conducts services in neighboring parishes, and supports the work of the Church at the Center. The letter of gratitude was given to Capt. Derickson at a confirmation service for 25 Navy men at St. George's Chapel at the Center, where the Rev. John D. Vincer is chaplain.

EPIPHANY CHURCH, ORANGE, N. J., which is celebrating its 50th anniversary. As an anniversary project, the parish will build the Epiphany Center. Its first unit will be Egbert Chapel.

Epiphany Church was started as a Sunday school for Negro children in 1905. The next year it became a mission of Grace Church, Orange, and in 1907 the present rector, the Rev. Dr. George M. Plaskett, then a student at the General Theological Seminary, was placed in charge. Dr. Plaskett saw the mission become a parish in 1930, and grow to a membership of 681, with 570 communicants.

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Deaths

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

The Rev. Mortimer Chester, rector of St. Paul's Church, Salt Lake City, Utah, died January 8th in Salt Lake City. He was 63 years old.

Mr. Chester was the son of Arthur H. Chester, a founder of the Brotherhood of St. Andrew. Born in Chelsea, Mass., he was ordained priest in Pasadena, Calif., in 1919. He served as a missionary in San Bernardino and Santa Barbara counties, California, and later was rector of Trinity Church, Pocatello, Idaho. An Army chaplain from 1934 to 1937, and again during World War II, he attained the rank of lieutenant colonel. He has been at St. Paul's since 1945, during which time he has also served as Utah correspondent for THE LIVING CHURCH. Suffering from a heart ailment, "he lived under a sentence of death — constantly ill — and yet at the same time loving and caring for his people," according to Bishop Watson of Utah.

Mr. Chester is survived by his wife, Miriam Bispham Chester; three daughters, Mrs. Donald Johnson, Denver, Mrs. Robert Des Aulniers, Boise, Idaho, and Mrs. William Harwill, Linch, Wyo., and seven grandchildren.

The Rev. Malcolm Peart, retired priest of the diocese of New Hampshire, died December 30, 1955.

He was born in Bengal, India, in 1875, and was educated in India, Scotland, and Canada. Ordained in Canada in 1905, he became priest in charge of Groveton and North Stratford, N. H., in 1925. He later served the Church of the Redeemer, Rochester, N. H., the Church of the Transfiguration, Derry, N. H., and St. Thomas Church, Dover, N. H. He retired in 1951, and has been living in Pacific Grove, Calif.

Fr. Peart, whose wife died earlier last year, is survived by four daughters; Mrs. Russell Tamburello of Bellmore, N. Y., Mrs. Lesley Crance of Pacific Grove, Patricia and Mary Peart; and a grandson, Steven Crance.

The Rev. William B. Suthern, Jr., rector of St. Thomas Church, Chicago, died January 4th.

Born in Renovo, Pa., in 1878, Fr. Suthern was a graduate of the Bishop Payne Divinity School.

He was ordained priest in 1906. He was rector of St. Joseph Church, Fayetteville, N. C., St. Mark's Church, Wilmington, N. C., and St. Monica's Church, Hartford, Conn., before becoming rector of St. Andrew's Church, Cleveland, in 1917. In 1933 he left St. Andrew's to become rector of St. Thomas, Chicago, where he has served since then.

Deaconess Harriet Rearden, 92, died December 16, 1955, in Redlands, Calif.

Born in Shawneetown, Ill., Deaconess Rearden served for many years at Philadelphia Church Training and Deaconess House, Philadelphia, Pa. She had been bedridden for 15 years.

George W. Hickok, 87, vergger of the Church of the Messiah, Santa Ana, Calif., died November 25, 1955, in Santa Ana.

A retired silversmith and jeweler of church vessels, Mr. Hickok served many eastern churches during his business years in New York City. Surviving is his wife, Letitia.

Leah Kirkbride, 81, Yucaipa, Calif., wife of the Rev. Richard G. Kirkbride, assistant rector at Trinity church, Redlands, died in November 1955.

Survivors, besides her husband, are a son, Alfred of Yucaipa, four grandchildren and four great-grandchildren.

Edward McCastline, business manager and parish counselor of All Saints', Pasadena, for the past 10 years, died December 8, 1955.

Born in upper New York state, Mr. McCastline had been a resident of Pasadena and a parishioner of All Saints' for the past 25 years. He leaves his wife, Sigrid; two daughters, Mrs. Peter Paulson, San Diego, and Mrs. Helen Harless, San Francisco, and five grandchildren.

Mrs. Willoughby Page Rodman, 88, diocesan leader for many years in Southern California, died December 7, 1955, in Los Angeles.

Instrumental in establishing city playgrounds in Los Angeles early in the century, Mrs. Rodman was awarded the Gold Key for Community Service and other civic citations.

Mrs. Rodman leaves one son, T. C. Rodman of Chicago, Ill.

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LETTERS

Continued from page 2

sense of gratitude for the Gospel as preached and lived daily in the Episcopal Church.

It is not large numbers that are so desirable, but that the members be truly Christ-centered and give their lives to God. This I see in my Church. Probably Mrs. Jewell sees it in her Church, too.

(Mrs.) KATHERINE L. ROUZEE
Silver Springs, Md.

Miami Beach

While I enjoyed the article [L. C., October 9th] explaining why Miami Beach was selected as the site for the 1958 General Convention, one point which was apparently overlooked in the selection should be mentioned.

Where Honolulu placed great emphasis on foreign missions, a trip to South Florida will mean that Home Missions will come in for equal emphasis.

South Florida only 30 years ago was a missionary district. Until 1947 (if my memory serves me correctly) it was an aided diocese. Yet for the next three years it will rank 21st in the nation in the "askings" for support of General Convention's triennial budget.

This tremendous growth in the Church is, of course, a reflection of the tremendous growth of population in South Florida — which, today, is quadruple what it was in 1925. But to keep pace with population, the diocese, under Bishop Louttit and his predecessor Bishop Wing, has had to operate a very sizable missionary program of its own. The number of congregations in South Florida is at least double, perhaps triple, what it was in 1925 when this area became a diocese.

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INDIANS

Continued from page 9

non-necessities; also that he can't leave the reservation.

(2) that he is no-account, lazy, and generally disregarding of the law — that he is still on the warpath.

(3) that he never will be able to assimilate and take his rightful place in society; also that he is still a pagan.

All three are wrong conceptions.

(1) The Indian is not a ward of the government. In 1924 the federal government granted him equal rights in every respect except that of not being able to buy liquor. This discrimination has lately been done away with. The Indian votes, and he can hold office in every level of government. He pays the same taxes as whites of equal economic situation. His trustland, it is true, is exempt from taxation, but he owns very little trust land. He receives the same kind of federal relief as his white neighbor, such as old age assistance, etc. However, because of his economic condition (except in such isolated cases as the Poplar, Mont., Indians), the reservation Indian is becoming more and more of a liability financially.

(2) The Indian has great capabilities. He is clever with his hands. He is a good worker when the work is supervised and steady. He holds fine jobs off the reservation. He might decide that it is much too nice a day to work and go fishing instead. If more white people would do likewise there would be fewer ulcers. He does like his rather carefree and indolent life on the reservation in the summer time. In the cold of winter he is thoroughly miserable because of poor housing.

He is law-abiding. For nine months the Fort Totten Reservation in North Dakota was without police protection because of a hassle between the federal and state government over responsibility. During that time there were no major crimes and just a few minor ones. In his present economic condition there could well have been more. Because his population is concentrated and in the limelight, any crimes that are committed are magnified out of proportion.

(3) The Indian, at least on the Turtle Mountain reservation, has the opportunity to receive a fine education. The government schools are modern in every respect. There is a boarding school at Whapeton where

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Church Schools

Make Good



Churchmen

many Indian children go. There are also Episcopal Church schools in South Dakota where many of our children go for a nine-month period. These schools, it is true, are inadequately budgeted and the Church, as a whole, does not seem interested in doing a real job in these places.

Church schools are needed in the Indian field. Bishop Hare (Bishop of South Dakota, 1873-1909) established five of them, and they contributed immensely to the wonderful Sioux Church of South Dakota that he built up. The point is, Church schools are a great need in the Indian field everywhere. Other Christian bodies are beginning to realize this and are gradually building Church schools and dormitories for the purpose of using the advantages these places provide for religious education.

Indians not only love their families, but they love one another — the whole tribe. The Indian children are, for the most part, well behaved and respectful of parental authority.

More and more Indian people are making something of themselves and are taking their rightful places in the dominant society. Many are graduating from universities; many more have the opportunity but are not taking advantage of it. Racial discrimination, especially around the reservation, is a handicap. To be discriminated against is one thing; to be made a joke of is still more devastating to the personality of a human being. I have seen whites go far beyond the mere "kidding" stage in mocking and making fun of Indian people.

The Indian is far from being a pagan. He always did worship God. Before Christianity, it took the form of worshiping some object that God had made, such as the mountain or the sun. Our St. Sylvan's Mission had a lag of 10 years because of lack of manpower to conduct regular work. Last year the district was able to place me at Rugby, about 30 miles from the Mission. After a 10-year lapse I found my group of 30 adults and 70 children still loyal to the Episcopal Church. We organized a working bee, made a feast of it, and in two days our Mission building was sparkling again. When I looked out at the joy in the faces of those Indian people at their first Communion in their new building, when I saw them kneeling reverently on the hard floor—we haven't kneelers yet—during the entire service, and when I felt their grateful and devout response as I administered the Sacrament, I

had the feeling that here were God's people just as eager for the Gospel as any white communicant.

As I write this at General Convention, the soft Hawaiian air is alive with the buzz of Oriental and Hawaiian people working near by. I can't help comparing the joy of these people living without racial discrimination with my own reservation Indian people, who look so similar and could act so similar if their capabilities were developed, if racial discrimination were broken down, and if their economic condition improved to the point where they were self-supporting. As a whole the American Reservation Indians' economic situation is bad. They live in 8 x 12 log and mud huts — 11, sometimes 15, people to a single dwelling. At least my people do.

A young couple and their infant baby were relocated in Oakland, Calif., last month, through the government's relocation program. They were thrilled, doubtful, scared, hopeful, before they left. I have written the priest nearest their new home to take them under the wing of the Church and see that they are accepted. It is the responsibility of the Church to hold out a helping hand to this couple and many like them. They will be homesick immediately, timid, afraid to venture out. They will have a good home, their children will be accepted in the public schools. The breadwinner will be accepted in his job and judged only on his ability to perform his task. He will receive the same wage as his white co-workers. The family will need a lot of spiritual guidance and friendship.

As for the Episcopal Church's place on the Turtle Mountain reservation there is a great opportunity, as there is on every reservation. I have 70 children who are surely the hope of the Indian people. It will be our job to encourage the development of their fine capabilities, to teach them to forget paternalism and stand on their own two feet; to bring them the good news of the Gospel; to encourage them to take their place in society; to baptize; and to bring encouragement. It will be our job to contribute to their acceptance among the people of our state; to dwell on their good points; to secure the cooperation of the dominant society in extending a helping hand across the abyss.

With God's help there need be no "white man's problem in dealing with the Indians." Indians are a people with a bright future.

PRAYER BOOK

Continued from page 7

service this ceremonial "breaking," sometimes called the "Fraction" (Latin *fractio*, "breaking"), is removed to a point immediately after the Lord's Prayer, where the priest is to break the Bread as he says "The peace of the Lord be always with you" and the people reply "And with thy spirit."

This change, so seemingly insignificant, restores in clearer outline the essential shape of the Eucharistic action, which is a fourfold movement exactly paralleling our Lord's action at the Last Supper. As He "took bread" and a cup of wine, the Church, which is His continuing Body, "takes bread" and a cup of wine (at the Offertory); as He "gave thanks" over the bread and wine, so does the Church "give thanks" (at the Consecration, which we have seen is essentially a thanksgiving); as He "brake" the Bread, the Church "breaks" it (at the Fraction); and just as He "gave" the Bread and the Cup to those who sat down to meat with Him, so does the Church "give" the Bread and the Wine, now become His sacramental Body and Blood, to the faithful in Holy Communion.

Thus the Church's Eucharistic ac-

tion repeats our Lord's — and in exactly the same order. We who are the people of God bring before Him our gifts — bread and wine — into which has gone something of human toil and labor. God takes these and through them makes available to us the sacramental Body and Blood of His Son Jesus Christ. This Body is broken, and then given to the faithful that they and their lives may be joined to our Lord's in His eternal offering of Himself in heaven and may, in the strength of that union, give themselves anew to Him in His service.

The meaning of the Eucharist is at once as simple as this — and as profound. But if so, it is a practical help to have it clearly outlined in our rite, which at present is defective in that its fourfold action is somewhat obscured by the thrusting back of the Fraction into the Prayer of Consecration itself.

Our final example might appropriately be taken from Morning Prayer. We now know that the last section of the *Te Deum* (beginning with "O Lord save thy people," p. 11) is not a part of the original "hymn" but a series of versicles and responses that in course of time got attached to it. Already, the proposed revision of the Canadian Prayer Book has relegated

these to an appendix for use as an alternative on penitential occasions. Our own Liturgical Commission has not yet published its suggested revision of Morning and Evening Prayer, but when it does I suspect that these verses will receive similar treatment. This will have the practical effect of shortening the *Te Deum*, and one may be permitted to hope that, as a result, it will be restored to more frequent use.

Prayer Book revision, then, is no mere fad or doctrinaire whim on the part of a few people sitting in ivory towers remote from the practical affairs of the world in which we live. It is rather the response of the Church to changing conditions of life, to the development of language, and to advancing liturgical knowledge. And the underlying purpose of it all is that the worship which we offer may be more worthy of the God to whom it is offered, and more intelligible to the people who offer it.

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