

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

The Liturgical Movement and Peace

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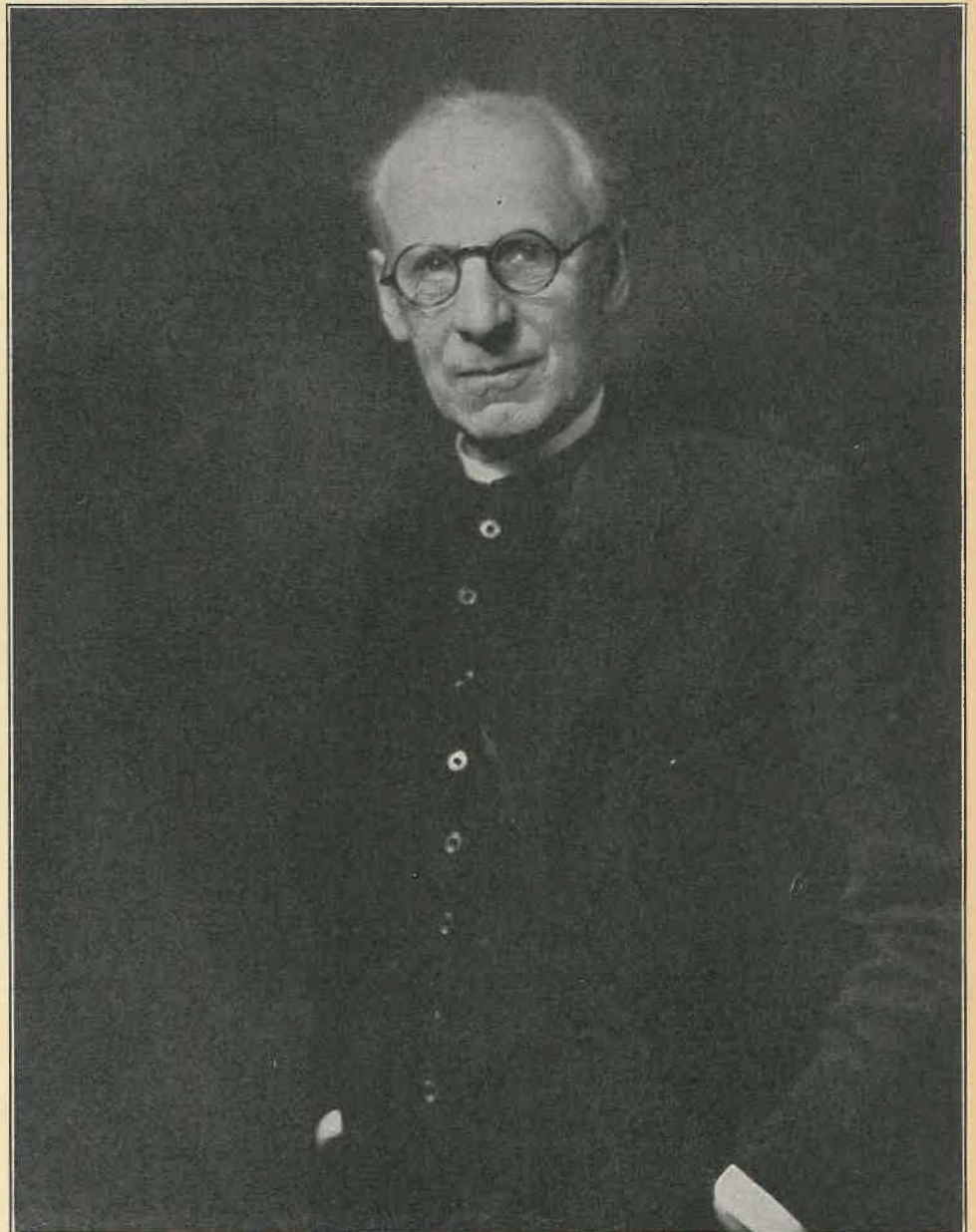
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THE VERY REV. DR. HUGHELL E. W. FOSBROKE

Dean Fosbroke will retire from his position as Dean of the General Theological Seminary, New York City, on August 1st.

[See pages 5 and 12.]

Morehouse-Gorham Suggestions

AT THIS TIME each year clergymen and church school workers plan the closing date for the church school. The matter of prizes and awards is of paramount importance and we are always ready to suggest items that can be used for this purpose.

GRADUATION AND PROMOTION CERTIFICATES are always in order at this time of year. We call your attention to our advertisement in this issue in which these items are featured.

Stock of the Cross and Crown System is available so do not overlook pins, wreaths, bars and pendants as awards for your church school. The booklet THE STORY OF JESUS (single copy 20 cents; 50 copies, 16 cents each) is an exceptionally fine award. There are 32 pages to the booklet with text matter from the Bible and Illustrations of famous Old Masters.

For Prayer Books, Prayer Book-Hymnal combinations and Bibles we suggest you consult our new Spring Catalog. If you are not on our mailing list to receive catalogs, kindly send us your name and address.

* * *

A new section of BOOKS ON CHURCH MUSIC was recently established in our New York retail store and will be featured in our next catalog. The following titles have just been received:

Hymnody (Past and Present)
by C. S. Phillips, \$3.25.

The Ordinary of the Mass,
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Gradual, 85 cents.

The Use of Plainsong by
Edgar T. Cook, 85 cents.

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Failure of Christian Education

TO THE EDITOR: In the autumn number of *Christendom* appears an article by Chaplain Winston L. King under the title "What the Army Taught Me About the Church." The author records his observation during some 28 months spent in active service, 21 of them in the European theatre. He was impressed by the fact that nearly all Army men registered under some religious banner or other, fully half of them as Protestants, nearly 80% reporting as belonging to some specific denomination. Attendance at Church services ran from ten to twenty per cent. Even Roman Catholic chaplains said that their attendance was far below what it was at home.

But the alarming thing was the lack of evidence of religious training of any adequate sort among the soldiers whom this chaplain observed. He says, "Most of the servicemen that I knew personally were almost completely ignorant of the most fundamental teachings of the Bible, unfamiliar with its best-known passages and important personalities, and would have been hard put to it to find a particular book in the Bible. About the only sacred literature they could be counted on to know by memory was the Lord's Prayer. As for a strong conviction of the place and importance of the Church and the Christian way of life, there was none." He further confirms the opinion that "outside of the Catholics practically no one he had known in the squadron ever prayed. There was plenty to pray for, but nothing to pray with."

This is an arresting indictment of the Church back home for a large measure of failure in the fundamental duty of definite training in the principles and basic facts of the Christian religion. Without doubt the Roman Catholic Church teaches her own system of Christian truth more efficiently than do most of the communions ranged under the general term "Protestant." With more than half of the people of this country non-Roman, the duty of giving our youth along with their secular education a central body of Christian teaching is a challenge which has no rival on the horizon of Christian duty today. For many years I have been deeply interested in Christian education, especially that for which our own Church is responsible. There is today an awakened interest among us, but this article in *Christendom* has made us a little more conscious of the national breakdown. Secularism has been growing alarmingly, sometimes calling into play the religious principle of self-sacrifice in promoting it. It can only be met by a body of citizens trained in Christian truth and conviction and ready to make personal sacrifices for what they believe. A Pollyanna substitute of sentimental and selfish religion will never conquer the hostile forces the Christian Church is meeting in our day. Beginning with the home, where there has been a shameful declension, continuing through the Church school, the parochial school — I mean the parochial boarding school for boys and girls where they seem to have the best

opportunities to be more thoroughly taught the Christian religion — up to our seminaries that train the clergy, there is need of a far stronger emphasis upon teaching and less upon group entertainment. In our own Church unless the clergy realizes the importance of sound methods in Christian education and give this sacred duty the share of their time that it deserves, the relative illiteracy and vagueness of those for whom we are responsible will continue. It often seems strange to me that at a time when there is so much sincere desire for Christian unity, the great instrument of education we have at hand in the Christian Year should not be more widely availed of.

(Rev. Dr.) ARTHUR B. KINSOLVING.
Baltimore.

CLID Protest

TO THE EDITOR: I have just read the item [L. C., April 13th], "CLID Condemns Truman Proposals," and I am amazed and in no small measure dismayed at the illconsidered action of such an agency of the Episcopal Church as the CLID.

Is it possible that such a number of intelligent and distinguished leaders of our Church do not know that the world is already irreparably divided into two camps and not through the action of either the United States or the British Empire?

Is it possible that they do not know that the primary purpose of this new and much belated foreign policy of the United States is not the support of kings, and reactionary regimes but the stoppage of the greatest threat to the Christian Church and our cherished Anglo-Saxon institutions since the dark ages? Is it possible that those to whom we should look for intelligent Christian leadership do not now know that the frontiers of both democracy and Christianity are at the "iron curtain" the weakest point of which is now in the Middle East?

Must we wait till the menace is actually at our doors or shall we stop it 3,000 miles away? We do want to stop Communism don't we? Or do we? Is the

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LETTERS

possible cost in blood and tears and dollars too great a sacrifice or are we to sit supinely by in growing terror as we watch the foundations of this last bastion of western civilization eaten away from both without and within while a pusillanimous leadership such as that of the CLID draws a smoked herring across the bloody trail?

W. C. TRUMBOWER.

Oak Park, Ill.

Editor's Comment:

The Church League for industrial Democracy is not an official Church agency, but an unofficial organization of Churchmen. Its views are its own, in this case peculiarly its own.

Novena for Jerusalem

TO THE EDITOR: The Rev. Dr. C. T. Bridgeman, 20 years (1924-1944), American chaplain in Jerusalem; Phyllis M. (Mrs. James) Sutton, of the Bishop's School, Amman, Transjordan (now at the Farm House, Westtown, Pa.); the Rev. Dr. Eric Bishop, director of the Newman School of Missions in Jerusalem (now at the Hartford Theological Seminary); and I joined in an appeal for prayer for the Christian Mission in Palestine on St. George's Day, April 23d. St. George was a Palestinian Saint and there are a number of dragons loose in Palestine today. I refer to racial hatred, political vainglory, and secularism.

Our appeal was late in being made because of delays in communication with each other. However, a Novena for the Jerusalem Bishopric was kept, beginning on St. George's Day, by St. Francis House, Madison, Wis., the Sisters of the Holy Nativity, and the Order of the Holy Cross. And at Trinity Church, Toledo, Ohio, at the opening of the Church Congress, the rector, Fr. Hargate, assisted at the Holy Eucharist, on St. George's Day.

As many chaplains had the privilege of pilgrimage to Jerusalem during the war, and as they may wish to give thanks, it is suggested that the week of Whitsuntide, May 25th to June 1st, be a general time for prayer for justice and peace in the Holy Land.

First, we should give thanks for the steadfast witness of the Greek Orthodox Patriarchate of Jerusalem through the centuries. Prayers are especially needed for the Arab Christians who are sorely tempted to renounce their faith in the Gospel and substitute Arab nationalism with their Arab Mohammedan brothers. Prayers are especially needed for the Hebrew Christians who are sorely tempted to renounce their faith in the Gospel and substitute Jewish nationalism with their Zionist brothers.

It is hoped that all who pray at Holy Communion for Jerusalem will write Timotheus, Patriarch of Jerusalem, and Weston Henry Stewart, Anglican Bishop of Jerusalem, of their recognition of the common inheritance of all Christians in the Mother Church of Jerusalem, and acknowledge the sin of our neglect of our Mother.

(Rev.) FRANCIS J. BLOODGOOD.
Madison, Wis.

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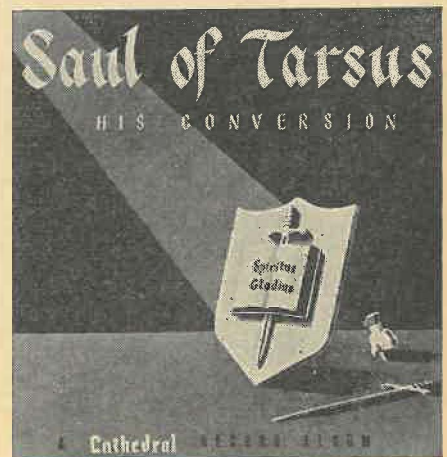
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The Question Box



Conducted by **CANON MARSHALL M. DAY**

• *Is the statement correct that Bishop Brown, although deposed, retained his full episcopal standing through his ordination, while the trial was still going on, as a Bishop of the Old Catholic Church? Was not this one of the two or three bodies in the United States which used that name but are not recognized by the Old Catholic communion?*

The ordination given to Bishop Brown during his trial was given by one of the smaller religious groups whose "Orders" are derived from Vilatte and are not recognized by any other communion. Since the Bishop was in full orders and merely under trial at the time it was given, it could not confer episcopal character upon him. Even after his deposition it would still have been impossible to consecrate him to the episcopate, for deposition does not remove the character of Holy Orders. A deposed bishop or priest is reconciled without any service of ordination or consecration.

• *Can you give me any information of the "Youth for Christ" movement?*

Not very much. It appears to be an inter-denominational movement quite fundamentalist in its theology and very revivalistic in its methods.

• *In a rural Church heated by an oil furnace and practically closed during the week: (a) should the altar frontals and pulpit fall be left in their places and uncovered? (b) if the memorial litany desk and book be taken away for a wedding, where should it be placed and when restored to its place at the foot of the Chancel steps?*

(a) An altar should never appear disused or "put away" in storage. The normal practice is to keep it vested as for service with a cover of baize or some coarse cloth to protect the top linens. If the oil furnace is apt to spray oil through the registers, why not repair the pilot or switch off the thermostat during the week. The pulpit cloth however is not a necessary ornament of the Church and might very reasonably be put away in the Sacristy when not needed. This would apply to similar antepedia on lecterns, prayer desks, or other places where they may be used, and to book marks.

(b) The litany desk should be placed in any space in the Church where it will

not be in the way. It can be brought back to its place at any convenient time after the service which required its removal. Its place is not at the foot of the chancel steps but back from them far enough to allow the choir to make its entry. If there is room it should be placed actually between the pews, but this may not be possible in a small Church. Being a memorial, it should not be taken out of the Church building unless there is not storage place available, but it is perfectly proper to keep such a litany desk in any convenient place and only put it before the altar when needed.

• *Is it bad ceremonial and in violation of liturgical traditions and the Flag Code for crucifers and flag bearers to bow to the altar when bearing the cross or flag?*

The bearer of the cross and those who carry torches beside it, the bearer of a banner and those who manage its control cords, the bearer of a flag and the color guards do not make salutes of any kind. They are considered simply instruments necessary to the movement of that which they are carrying. According to the Flag Code, the flag of the unit (regiment, state, etc.) renders salutes by slightly dipping the colors, but this of course would be improper for a processional cross and inconvenient possibly even to the point of danger for a large religious banner. The National flag never renders salutes, and it is obviously equally wrong for a processional cross to do so.

• *What is the Church's position as regards those who were married and divorced and remarried before coming into any contact with the Church? May they receive the Sacraments of Baptism and Confirmation? Should it be referred to the Bishop? May the present marriage be blessed by the priest?*

As may be expected this is capable of almost opposite answers by interpreters equally loyal to the Church. Some would say that the law of any body operates only upon its members and therefore feel no need of referring the question to the bishop. Others would hold that it must be so referred before the admission of these persons to the privileges which they desire. Certainly this is the most sound canonical procedure.

SUNDAY AFTER ASCENSION

GENERAL

EPISCOPATE

Dr. Donegan Elected Suffragan of New York on First Ballot

The Rev. Dr. Horace W. B. Donegan, rector of St. James' Church, New York, N. Y., was elected Suffragan Bishop of the diocese of New York at the annual convention of the diocese, May 13th. The election came on the first ballot. There were 240 clerical and 153 lay votes cast, of which 121 clerical and 77 lay were necessary to elect. Dr. Donegan received 184 clerical and 123½ lay votes.

Other nominees were the Rev. H. Ross Greer, who received 35 clerical and 25 lay votes; the Very Rev. Claude W. Sprouse, 10 clerical and 3 lay; the Rev. Dr. Louis W. Pitt, 6 clerical and ½ lay; and the Rev. Richard A. D. Beaty, 5 clerical and 1 lay. Dr. Donegan was nominated by the Rev. Francis J. H. Coffin, and the nomination was seconded by the Rev. Frs. Grieg Taber, Frank L. Carruthers, Roelif H. Brooks, William C. Lee, Joseph H. Brown, John H. Johnson, Alan H. Tongue, Walter W. Reid, G. P. T. Sargent, and Judge Edward Finch and Mr. Clifford P. Morehouse.

When the results of the election were announced, Dr. Donegan made a speech of acceptance and Bishop Gilbert of New York made a welcoming address.

SEMINARIES

Celebration of Dean Fosbroke's Thirty Years As Dean of GTS

Two special events marked the celebration on May 7th, at the General Theological Seminary, of the completion of 30 years as dean by the Very Rev. Dr. Hughell E. W. Fosbroke. Dean Fosbroke retires at the end of the present fiscal year (August 1st), and will be succeeded by the Very Rev. Lawrence Rose.

The first event was a Service of Thanksgiving in the Chapel of the Good Shepherd of the seminary. The preacher was the Presiding Bishop, who studied under Dean Fosbroke at the Episcopal Theological School. Bishop Sherrill, after discussing the nature and true procedure of theological education, spoke



DR. DONEGAN: *Elected Suffragan of New York.*

of Dean Fosbroke with deep affection, saying:

"All this is illustrated by the life and ministry of Dean Fosbroke. For almost fifty years he has given himself to the ministry of theological education: at Nashotah, at the Episcopal Theological School, and at the General Seminary. We are met to thank God for all that he has meant to the Church and to us. I am here in no conventional or official capacity, but as one of his students who many years ago came

under his influence as an inspiring teacher and friend. Ever since, I have turned to the Dean for never-failing help, guidance, and spiritual insight. This experience of mine could be multiplied many times among the graduates of these three institutions.

"Dean Fosbroke is a truly great scholar and teacher. It is difficult for the present generation of theological students to appreciate the intensity of feeling engendered by the modern, so-called critical approach to the study of the Bible. To many of an older generation failure to believe in complete verbal inspiration meant the destruction of nothing less than the Christian faith. Dean Fosbroke at Nashotah came to definite positive decisions in the scholar's search for the truth of God. To many this seemed extremely radical. But with these conclusions Professor Fosbroke emphasized the deeper and constructive truths, so that constantly he built and never was content merely to tear down. The result was that, admitting all that modern scholarship could bring to this discussion, the revelation of God through the history of the Jewish people stood out in even clearer and stronger terms. . . .

"As a lecturer he has been inspiring to many generations of students. The intensity of his feeling and conviction, the clarity of his presentation, with a remarkable felicity of expression, developed through discipline and careful preparation, the depth of his spiritual insight—have stirred the minds and hearts of us all who have been privileged to be his students. It is now over 30 years since I have attended his classes, yet still the impress of his teachings is vivid and vital in my mind. There are some who have felt that he has been something of a hard task-master. It is true that he has had a tremendously high ideal of the work (and I use the word 'work' advisedly) of the theological student and of the Christian clergyman. But he has asked nothing which he has not exemplified in the demands he has made upon himself. Who in his right mind can deny the validity of the standards which he has required of us all?

CHURCHMAN

"The Dean is not only a scholar and teacher; he is in himself and in his outlook an example of that sometimes much abused but none the less significant word—a Churchman. He has given his life to the Church. As a result of this deep conviction he has emphasized those truths and practices which are vital and central. He has covered a considerable range in his transition from Nashotah to Cambridge to New York—and the remarkable thing is that he has felt at home in every environment and has in each place held the esteem

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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and the respect of faculty and students. . . . He has therefore never been at home in any so-called party in the Church. To many who emphasized the truth in Catholicism he has interpreted the truths inherent in Protestantism, and to many with a Protestant outlook he has given an understanding of the meaning of Catholicism. . . . He has been content to be a teacher, and his loyalty has been to the Church in all her depth and breadth of truth. That is what I mean when I say that he is a great Churchman. . . .

"The greatest of Dean Fosbroke's gifts to his students is the consciousness of the reality of the Presence of the Living God, in history, in the religion of Israel, in the life of Him whom we call our Master, and in the world today. Here is the keynote of his teaching, his preaching, his entire ministry. . . . So tonight we, of many points of view and from varying positions within the Church, meet to thank God for all that has been given us because there is a man sent from God whose name is Hughell Fosbroke."

FESTIVAL DINNER

After the service came the second event of the celebration, a festival dinner in Hoffman Hall. In the large company were many former students of the dean. Seated at the high table with Dean Fosbroke were the Presiding Bishop, Bishop Gilbert of New York, Bishop Washburn of Newark, Bishop DeWolfe of Long Island, Bishop Lawrence of Western Massachusetts, Bishop Ludlow, Suffragan of Newark; the Very Rev. Lawrence Rose, dean-elect of the General Seminary; the Very Rev. Alexander C. Zabriskie, dean of the Virginia Seminary; President Fackenthal of Columbia University; the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish; Admiral Reginald R. Belknap, treasurer of the seminary; the Rev. Dr. Charles N. Shepard, the Rev. Gordon B. Wadhams, the Rev. Stephen F. Bayne, Bishop-elect of Olympia; and others.

Dean Fosbroke came to the General Theological Seminary in 1917 from the Episcopal Theological School, where he had been professor of the history and religion of Israel since 1909. At Nashotah, he was instructor in the preparatory department from 1900 to 1902, and professor of Old Testament exegesis from 1902 to 1909. Throughout the 30 years at the General Theological Seminary, Dean Fosbroke taught Old Testament literature and interpretation, adding regular teaching to his responsibilities as dean.

Hughell Edgar Woodall Fosbroke was born in Netherton, Worcestershire, England, April 5, 1875, the son of Charles Baldwin Fosbroke and Charlotte Elton Fosbroke. After finishing his undergraduate work at Harvard University, he went to Nashotah, where he received the degree of B.D. in 1901. The following honorary degrees were



THE BISHOP OF LONDON ARRIVES: *Dr. Wand is greeted by Dr. Fleming, his host.*

conferred upon him: by Nashotah House, D.D. in 1909, and LL.D. in 1927; by the Episcopal Theological School, D.D. in 1916; by Columbia University, D.D. in 1923; and by Boston University D.D. in 1939. He received the honorary degree of S.T.D. from the General Theological Seminary in 1934.

Dean Fosbroke was married in 1901 to Miss Blanche Esther Peter of St. Louis. Their children are the late Hughell E. W. Fosbroke, Jr., and Miss Esther Fosbroke of New York.

MUSIC

Gregorian Institute Completes Summer Session Plans

Plans for the extensive transcontinental series of five-day summer sessions of the Gregorian Institute were completed at the general faculty meeting held in Buffalo, April 7th to 11th. Sessions in Gregorian chant, choral technic, XVI century polyphony, and modal organ accompaniment to Gregorian chant will be given at Webster College, Webster Groves, Mo., June 9th to 13th; Incarnate Word College, San Antonio, Texas, June 16th to 20th; St. Mary's Academy, Portland, Oreg., June 17th to 21st; Ursuline College, New Orleans, La., June 23d to 27th; Holy Name Academy, Seattle, Wash., June 23d to 27th; Cathedral of St. Louis School, St. Louis, Mo., June 30th to July 4th; Massachusetts State College, Amherst, Mass., July 7th to 11th; Saint Mary's College, Notre Dame, Ind., July 7th to 11th; Seton High School, Baltimore, Md., July 14th to 18th; St. Joseph's College, Hartford, Conn., July 14th to 18th; Mary Manse College, Toledo, Ohio, July 14th to 18th; St. Patrick's High School, Washington, D. C., July 21st to 25th; Marywood College, Scranton, Pa., July 21st to 25th; Little Flower High School, Philadelphia, Pa., July 28th to Aug. 1st; St. Joseph's College, Portland, Maine, July 28th to Aug. 1st; Marymount College, Salina, Kans., Aug. 4th to 8th; University of Detroit, Detroit, Mich., Aug. 4th to 8th; College of St. Teresa, Kansas City, Mo., Aug. 18th to 22d; Ursuline College, Louisville, Ky., Aug. 18th to 22d.

Department heads of the Gregorian Institute, including the Rev. Ethelbert Thibault, PSS, Montreal, Dr. Eugene Lapiere, dean of the music department of the University of Montreal, and Dom Ermin Vitry, OSB, of St. Louis, under the direction of Dr. Clifford A. Bennett, national director of the Gregorian Institute of America, will direct a faculty of 14 liturgical music experts recruited from the United States and Canada.

A feature to be inaugurated at each of the five-day sessions will be a free liturgical music clinic open to all choirs in the vicinity of the sessions.

Information regarding these courses may be obtained by writing the Gregorian Institute, Toledo 2, Ohio.

RELIEF

Bishop Larned Appeals

Bishop Larned, Bishop in charge of the Convocation of American Churches in Europe, writing from Geneva after the World Council conference for European relief needs held in Chexbres, Switzerland, urges the Church to intensify its effort to bring relief to the war-devastated countries of Europe.

Stressing the need for food, clothing, paper, school equipment, and millions of dollars to resettle the 13,000,000 displaced persons, Bishop Larned says:

"I know that our Church at home is now engaged in the effort to raise the \$1,000,000 we have pledged through the

Presiding Bishop's Fund. I am sure we shall meet that goal. But when we heard that the budget for CWS was \$12,000,000 for this year, and that only \$8,000,000 was in sight it is all too evident that we, and all other participating churches, must strive to the utmost to surpass our self-appointed objectives. How easily this would be accomplished if only those at home could have listened in at our conference, heard reports of the efforts of the 'giving' countries, and the detailing of the tragic emergency needs of those 'receiving' countries who so pathetically await our help!

"... I know that every possible effort has been made through much admirable publicity to acquaint our people with the real facts. But to hear the appeals from the lips of the representatives from these tragic countries, to look into their faces as they speak, is quite a different matter. We tell you we need \$750,000 to buy paper pulp, but does that request convey the true picture? Do our people realize that institution after institution has had all books carried away or burned, that thousands of pastors' libraries are gone, that there are no pads upon which pupils in school or college or theological seminary may take notes, that Bibles and catechisms, and hymnals are begged for in millions, that there are no paper bags in which to distribute the food or supplies that we are able to send?

"We ask your help for the reëquipment of theological schools, deaconesses' homes, orphanages, colleges, hospitals. But do those at home know that when we speak of 'reëquipment' we refer to the most elemental needs such as glass for windows, beds, tables, chairs, cups and plates, sheets and blankets? It breaks one's heart to hear of so many makeshift buildings where thousands of orphan children are sleeping upon straw on the floors; of theological schools where students study and live in buildings without heat... seminaries still functioning in their former underground hiding places, or carrying on behind barbed wire in prisoner of war camps.

"We place high in our priorities for 'spiritual reconstruction' the vast problem of the refugee and the displaced person. Many of us knew that a department of the World Council was devoting all its energy to this work, and were being nobly assisted in this field by the work of the YMCA and YWCA. But many of us were totally unaware of the fact that there were still some 13,000,000 men, women, and children in camps, or frightfully congested quarters scattered all over Europe.

"Imagine the task of the chaplains and the civilian workers who seek to keep up the courage, the morale—yes morals—of such a multitude who see little or no hope ahead, but know that each day presages less food, or even more congested quarters. Among them are vast numbers of highly educated, cultured people—musicians, authors, artists, teachers, and trained technicians who would make great contributions to the life of any nation opening its doors to them. Yet so few doors are even ajar, much less open, to these hopeless, helpless folk.

"UNESCO has recently allotted \$75,-

000,000 to the problem of resettlement of such numbers—many, many times this sum will be required. It can only be forthcoming as Christians, the world over, at last decide that such tragedy, such starvation, and moral deterioration just cannot be permitted to continue."

Critical Situation

Primary relief needs will remain high in many parts of Europe until the summer of 1948, according to a cable received by Church World Service from the second annual conference of national interdenominational reconstruction leaders in Chexbres, Switzerland.

This survey of conditions was made at the conference by 50 representatives from 17 countries. The American Churches were represented by Dr. Robbins W. Barstow, executive director of service for CWS. The conference, sponsored by the World Council of Churches, closed March 18th after a five-day session.

Spokesmen for the European countries emphasized the gap left by the demise of UNRRA, the cable said, and while extending warm thanks to the American Churchpeople for their gifts through Church World Service, underscored the need for increased help from such private international agencies. Critical conditions exist from Finland to Romania, with the western countries reporting important but not so crucial needs.

ROMANIA: Robert Tobias, an American representative on the World Council, said that on a recent trip to Romania he learned that three pastors died of starvation since the beginning of the year. "Three years of drought means that people in Romania are starving," he asserted. "Both food and medicine are in great demand there, and only the wealthy can get clothing. Children stay home to keep warm." He predicted Romania will need aid for three or four years.

POLAND: The Rev. A. J. Sargent, Polish representative, said that the discontinuance of UNRRA leaves Poland's prospects grim. From April to the summer's harvest will be a most difficult period. The country needs fats, meats, flour, and soap. There is also a need in that country for clothes, bed sheets and shoes.

AUSTRIA: A shortage of food will continue in Austria at least till the summer of 1948, Georg Traar, head of the Austrian Protestant Reconstruction Committee, reported. He said that the end of UNRRA puts Austria in the position of not knowing where to get supplies to replace the help of that agency. The zonal divisions are getting

tighter, which he explained means that while there are potatoes in parts of the country, there are none in Vienna. Clothing also is almost impossible to buy in the capital. He expressed the hope that foreign Churches will continue to send their aid until the crisis is past.

GERMANY was described as a "hopeless case" by George Federer, assistant director of Evangelical Hilfswerk, German Church relief unit. He said the Germans admire the Churches of other countries trying to help because it gives them courage to try to help themselves, "but all that could come will only be a drop in the bucket of all the need. Germany as she is can never nourish herself, and only God knows how long her need will continue."

HUNGARY: The Hungarian representative said his country's greatest lack was a child feeding program and clothing. The food situation there was reported as improving.

FINLAND: In Finland the need for both food and clothing was depicted as serious.

BULGARIA: In many respects, Bulgaria's needs were reported to be as acute as the more northern countries'.

Other reports at the conference, according to the cable, said Belgian production was 90% of the prewar average, but the coal situation remains serious. Czechoslovakia, where prices are high, will depend on outside help until the nation has a bumper harvest. In France prices are eight times higher than before the war and the country needs bedding, especially. Holland's needs include clothing, shoes and soap, but not food. The Norway representative said the food situation under rationing is satisfactory. His country, however, stands in need of building materials to get the reconstruction program going in full stride.

PRESBYTERIANS

New York Presbytery Favors Ordination of Women

The Presbytery of New York voted 76-21 in favor of a proposal that women be admitted to the ministry of the Presbyterian Church in the USA. Presbyteries throughout the country are voting on this proposal, and the results will be announced at the meeting of the Church's General Assembly in May.

The presbytery also adopted a report by its committee on marriage and divorce reminding the clergy of the "strict requirements of the Presbyterian Church safeguarding the institution of Christian marriage." [RNS]

GREECE

New Metropolitan Arrives

Metropolitan Timothy has arrived in Athens, Greece, to assume charge of the See of Rhodes, to which he was recently named by the Holy Synod of the Ecumenical Patriarchate. The See was recently restricted to the jurisdiction of the Ecumenical Patriarchate of Constantinople under terms of the Italian peace treaty which turned over the Dodocanese Islands to Greece. Before his appointment as Metropolitan of Rhodes, Metropolitan Timothy was head of the See of Sydney, Australia. [RNS]

Biennial Conference to be Held

Metropolitan Jacob of Imbros, Metropolitan Gennadios of Elioupolis, and Metropolitan Adamantios of Pergomus, representatives of the Ecumenical Patriarchate of Constantinople, have arrived in Athens, Greece, for the biennial conference of the Greek Orthodox Church, to be held at Karyes.

The three Metropolitans expect to return to Athens after the conference to settle problems between the Ecumenical Patriarchate and the Greek government. [RNS]

OLD CATHOLICS

Bishop Küry's Lenten Pastoral

By the Rev. Dr. A. A. MUELLER

The Lenten Pastoral of the Rt. Rev. Dr. Adolph Küry, Bishop of Switzerland, aptly prefaced with St. Paul's exhortation, "Let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10), is a further notable, most timely utterance of a great Christian Bishop. In letters that burn, he sketches the material and spiritual desolation that grips the people of the war-torn countries, then with apostolic fervor stresses the Church's present opportunity and imperative Christian duty to render truly heroic practical charity to the brethren in general and to the sister-Church in particular. He humbly thanks God for the partial success with which he has blessed the Ecumenical Movement, and thanks to which the unifying power of faith in Jesus Christ has been able to accomplish great things in these days of sore distress—things by which all men may know that "Ye are my disciples" (John 13:35). Turning to the urgent task of succoring "the brethren of the household of faith," the Bishop credits the Swiss Old Catholics for the valiant efforts they have made and are making in

extending aid to their war-ravaged sister-Churches.

"But how beggarly seem our means when we are told that 46% of the German Old Catholic churches are rubble; that nine parishes in Silesia are a total loss, their members dispersed; that 90% of the German-speaking Old Catholics of Czechoslovakia are evacuated, utterly impoverished, packed partly in camps and over-crowded dwellings and barracks, hungry and freezing, with no hope of finding homes in any discernable future. Need we describe the desolation in the parishes of the devastated cities of the Rhineland and in the Ruhr? And must we tell of the reports that reach us from the section of Austria tormented with famine and cold. Your Bishop knows well how hard you all have been trying to help our brethren in distress. Nevertheless, the urgency of the need cannot be stressed enough.

"It is a joy to be able to chronicle how nobly our brethren of the Anglican Church have been assisting in the particular relief work of our Old Catholic brethren. Nor is it only the Church of England but above all the Episcopal Church of the United States that practices the words of St. Paul. United in the same faith and in intercommunion, this fellowship finds expression in lovely fruits of brotherliness according to the words of St. Paul: 'In Christ Jesus, avaieth faith working through love' (Galatians 5:6).

INDIA

Diocese to Become Financially Independent

The diocese of Bombay of the Church in India, Burma, and Ceylon is preparing to become financially self-supporting when grants from the British government are abolished under the impending new independent government in India, it was announced by the Rt. Rev. Richard Dyke Acland, Bishop of Bombay. The Bishop made the statement as he left for England before retiring from the bishopric under the 65 year age limit. Bishop Acland said:

"We have worked out plans to meet the abolition of the ecclesiastical establishment. To meet the new situation and to enable the work of the diocese to be carried on efficiently, Church members will have to subscribe on a greater scale than hitherto. I am confident that the required money will be forthcoming and that Church work will benefit from being independent of government assistance."

Bishop Acland expressed confidence that all branches of the Church will do their best to support the new government loyally and whole-heartedly. "I believe India," he said, "to be too fair-minded, to have too great a respect and regard for the Christian religion to deny it complete freedom in the activities that

are a part of its faith."

It is expected that the diocesan council will shortly nominate a successor to Bishop Acland, and that he will be consecrated at St. Thomas Cathedral, Bombay, when the retiring bishop returns from his four months' leave. The diocese is at present being administered by the Rev. Canon T. R. H. Elliott. [RNS]

Bishop of Delhi Enthroned

The Rt. Rev. A. N. Mukerjee of the Church of India, Burma, and Ceylon was enthroned in the Church of the Redemption, Dehli, as first Bishop of the newly-created diocese of Delhi.

The new diocese belongs to that portion of the Church of India, Burma, and Ceylon which is not included in the South India union scheme. As such it is in full communion with the Episcopal Church and other Anglican Churches.

Bishop Mukerjee, a native Indian, was enthroned by the Rev. Canon C. J. Robinson, senior priest of the diocese. The Rt. Rev. George Dunsford Barne, Bishop of Lahore, who formerly had jurisdiction over Delhi, presented Bishop Mukerjee with his pastoral staff as a symbol of the transfer of authority.

Creation of the new diocese marks a further step towards making the Church in India indigenous. It is also said to be a major move in the Church of establishing smaller dioceses. [RNS]

PHILIPPINES

Fifteen Are Graduated From St. Luke's School of Nursing

On April 8th a class of 15 young women who had entered the school during the last year of the Japanese occupation, was graduated from the St. Luke's Hospital School of Nursing. Commencement speaker was Mr. Gil J. Puyat, Manila businessman and educator. Dr. Constantino P. Manahan, acting medical director, spoke briefly, and introduced Mr. Puyat. Diplomas were presented by Mr. Harry E. Shaffer, recently appointed administrator of the Hospital. The Rev. Henry Mattocks, chaplain, delivered the invocation, and Bishop Wilner, Suffragan of the Philippines, pronounced the Benediction.

Miss Asunción Parreñas, RN, acting principal, has announced that 400 girls applied for admission to the school of nursing for the school year 1947-48. Of these, 216 took the entrance examinations held in six places in the Islands, from Davao to Sagada. Forty of these were selected for admission as probationers on May 1st, and among them are Church girls from Upi, Zamboanga, and the Mountain Province of Luzon.

The Liturgical Movement and Peace

Part I

By the Rev. Wilford O. Cross

Rector of St. Paul's Church, Kittanning, Pennsylvania

THE influence of the Liturgical Movement in the worship of the Church has been almost imperceptible, like one of those gentle summer winds that come up at night, and are hardly felt and yet do cool the air and make our blood run a little stronger again. The Tractarian movement came like a blizzard, with storm and fury and terrific tension. But the Liturgical Movement came gently and its influence is hardly known at all. Here and there one sees outward signs of it in the shape of very simple altars, called "liturgical altars," and in the many musical settings of the Communion service now published that can actually be sung by the congregation. There are other signs, also, and among them is a stirring of curiosity among the laity in regard to our liturgy and our tradition of worship.

The Liturgical Movement originated in the Roman Church, among the Benedictines, who became concerned about the fact that the laity had lost their way amid the language barriers and ceremonial intricacies of the Mass. An effort was made, by publishing instructions and translations, to guide the laity into an appreciation of the Mass. The people were encouraged to say the responses audibly rather than let this part of the service be carried by choir and acolytes. In certain Roman parishes the strange but common sight of a great congregation drowsing over the rosary while priest and servers droned the Mass at the East end, began, under the influence of the Liturgical Movement, to be transformed into the vitality of dynamic worship. A quickening life appeared in the liturgy of the Latin Church.

The movement went deeper. Studies in the history of Christian worship, going behind the medieval pattern of the Mass to the liturgy of the third and fourth centuries, emphasized that the Communion service is not merely a rite to be celebrated by the priest alone, but is essentially a congregational activity, a fraternal meal, and a family gathering in which all share and participate. Cautious studies began to appear in the Roman obedience which tended to undermine the quasi-magical conception of the Mass and restored the more primitive conception of a sacrifice of dedication and thanksgiving in which the family of God met together about their Father's table to eat and drink of a sacred banquet in fealty and fraternity. This revolutionary conception has

not by any means profoundly altered the structure of Roman worship, but it has changed the ethos and atmosphere of that worship.

The Liturgical Movement had almost immediate repercussion in Anglican and Lutheran circles. Within Anglicanism the most instrumental medium of that influence was the widely read book *Liturgy and Society*. Architectural influences also appeared in widespread fashion; and the "liturgical altar," a simple and dignified structure, redeemed from the earlier fussiness of retables and box-like tabernacles, became a fad. The nave altars, erected before the rood in many English cathedrals before the war were also manifestations of the new liturgical spirit, for these altars sought to bring the service out of the long and remote monastic choirs in order to make congregational participation possible. The popularity of the 9:30 Communion service with a parish house breakfast afterwards called in England "the Parish Communion," is an indication of how the liturgical Movement had brought a new note of "familiness" and "get-togetherness," a novel, social feeling to the worship of the Prayer Book.

Thus a movement, beginning obscurely and quietly in the Roman obedience, has not only influenced liturgical Churches, but has also, through those Churches and because the social implications of the Movement were keyed to the times, had an effect upon Christian worship generally. In one way or another the movement has reemphasized the concept of worship as a social act, the common task of the Christian family.

After all, the problem of Christian worship in both Catholicism and Protestantism is essentially the same. Virtually it is the problem of the Church in a pagan world. It is the difficulty that has been left on all ecclesiastical doorsteps by the fact that Christian worship is no longer a community enterprise entered into and shared by all. The Church now, like the Church of the third century, is a small, family group in the community, rather than, as it was in the middle ages, or as it was in Massachusetts under the Bay Colony, the community at prayer.

There was a time, even in the 19th century, when it was not quite respectable for people to stay away from Church. The grocer must go because there were stomachs to be filled from his shelves on the week days, and the

dentist because there were teeth, and the lawyer because there were briefs. Thus "Churchgoing" came to be well nigh an evil thing, because people tended to go for a lot of reasons, mostly connected with respectability, social status, and moral prestige, and therefore went as individuals, or, at most, as families. The family pew, valuable as it was, became almost an enemy to any concept of the congregations as the family of God. There was a tendency for worship to become a matter of edifying, and, to some degree, entertaining, a group of individuals and families who had gathered there to hear and see. In Protestant circles the church building was frankly called "the auditorium" and it had been forgotten that in true Christian worship the audience is Almighty God. The total result of all this was a disassociation of the worshipers from the worship. Protestant worship became a ministerial performance, with side-bits of entertainment from the choir. Catholic and Liturgical worship came to be more and more a dialogue between priest and choir. Worship, in any real sense, as an expression of the organic, corporate fellowship of Christian devotion, had become atomized by individualism on the one hand and professionalism on the other.

In many Anglican parishes, and in practically all Roman ones, there was, on Sunday after Sunday, the bewildering sight of a Christian Communion in which no one but the celebrant made his Communion. And in nearly all churches one felt no sense of fellowship with one's neighbor in the next pew than one feels with the person so avidly eating peanuts at one's ear in the movies.

Of course a great deal of this spirit of individualism, of "audiencism," and of professionalism, still persists, and the ceremonial practices that supported these atomizing spiritual moods, is still rampant. The philosophy that governs our acts of worship is, however, rapidly changing, and even in those congregations that are still liturgically mute, there is at least the recognition that the people should respond in the service. The very fact that congregations are smaller than formerly is in reality a help because it means that worshiping groups are no longer merely audiences but are working parochial groups with a family sense and some sort of integrated group life. In the bleak pagan winds of modern life small flocks of Christ gather here and there about a shepherd.

Report From Greece and Turkey

I WAS in Turkey the day President Truman made his now famous speech on American policy. It had been heralded in the Turkish press and over the radio, so all the people were expectant. Naturally, the next day both headlines and editorials revealed the tremendous interest felt in this new declaration, which followed up the visit of the USS *Missouri* a year ago. I need scarcely say that the reaction was almost universally favorable. There was some difference of opinion regarding the manner in which money or other help granted under the loan could best be used, but I heard of no opposition to the policy enunciated.

Turkey has been an empire and the people know what an imperial policy is. They have experienced it in their own history, with the spreading of the Turkish Empire right up to the gates of Vienna. Even the Crimea at one time was Turkish territory; in fact, the Black Sea was a Turkish lake until the days of Catherine the Great. They know that America is not seeking an empire as empire is understood in the history of European and Asiatic peoples.

The Turkish press reflected both government and opposition views. The Democratic Party although it has only 60 members in the Parliament, is very vocal, and does not hesitate to speak out in stating its own policy as well as in criticizing the policy of the dominant Popular Party. This is of interest in revealing the presence of some measure of democracy. However, it is not in the realm of the press, party politics, or parliamentary procedure that one sees the real development of democracy in Turkey. This is found rather in the attitude of Turks to each other, their sense of equality, man for man, even of women with men, and the equality of Turkey with other nations. The revolution led by Ataturk laid the foundations for democracy in overthrowing class and privilege. What one now sees is the rise of new distinctions based upon the wealth and privilege which have come to Ataturk's party thanks to its having been 25 years in power. But this is a temporary situation, and in spite of it the sentiments of the people are those which were basic to the revolution. It is this general feeling of equality, rather than any of the forms or pseudo-forms of democracy, which will count in the next few years.

Democracy is present also in education. There has been notable advance in the provision of education for all the people. In 1946 and again in 1947 I visited schools of many sorts, from the university to the village. Here again one cannot but be impressed with the quality of work and with the quite unusual feeling of comradeship existing between teacher and pupil. I could expand on the rather remarkable work being

done in the technical high schools, training young Turks for various mechanical trades and professions. The experimental machinery is not the most modern, but the training in the schools is suited to Turkish conditions. This is much more important than aping American standards of excellence, for the purpose of education is not competition with other countries but meeting the needs of the country in which you live.

Another aspect of education that impressed me was the training of instructors who travel throughout the country helping village men and women to restore artisanship in rug-making, embroidery, leather and wood-working. This is a timely effort at uniting the public with its cultural past, while at the same time producing goods of economic value for the internal and foreign market.

I asked many persons for their opinions regarding the best way in which to use the proposed American loan. There were many suggestions, but they tended toward three items: communications, agricultural machinery, and military equipment. Turkey has valuable assets in metals, coal and agricultural products, but its transportation system is very limited. Better communications would improve productive capacity and distribution, and would result in lowering prices. As one travels in Asiatic Turkey he is impressed with the vast area of uncultivated land. I was told of a reclamation project comprising, in one state farm, an area of some 600 square miles. With the present shortage of foodstuffs in the world, Turkey should produce up to her capacity, a goal which can be most expeditiously accomplished by provision of agricultural machinery and some American experts as agricultural advisors in farming and transportation.

As to the military item, the argument is that at present Turkey is obliged to substitute a larger number of men for a small number of military machines. Given the machines, many men could return to farm or factory. The question of need for an army is never disputed. My attention was called to one of the Turkish papers commenting on a Russian criticism of Mr. Truman's speech. The Russian had said that no one was threatening Turkey. The Turkish paper asked what then was meant by the proposals made by the Soviet Union to Turkey that she cede to the Soviet Union two of her provinces on the Soviet frontier, and give to the Soviet Union rights at the Dardanelles which would be not merely greater than rights granted to other powers, but which would definitely abolish Turkish sovereignty over the Straits.

FROM Turkey I returned to Greece. Arriving at Salonika by plane from Athens, I had lunch in a modest restaurant on the beautiful quai, and noted

many non-Greeks having their meal. My friend said that these were members of the delegations comprising the United Nations Commission investigating the northern frontier situation. I lived at the American Farm School, some six miles out of town, and our jeep was challenged each time as we left the city. I was told that on the previous Sunday two things had happened characteristic of the situation. In the center of Salonika the leading Communist of the town had been ambushed and killed; in a village some fifteen miles out the father of one of the boys at the school had been taken out by the guerillas and shot.

It is not easy to reach a conclusion regarding Greek affairs. As it happens, I have been in Greece many times in recent years, and last summer covered quite a bit of territory. I am not even first-cousin to an "authority," but I shall venture some observations. One is impressed in Greece by the complete variance between conditions in Athens and those in the rest of the country. Even Salonika plays a very poor second. Athens has everything; the countryside has almost nothing. Yet it is not fair to draw too easy a conclusion. Certainly one must condemn those residents of Athens, whether Greeks or foreigners, who, by being eager and often selfish purchasers, create a market for goods which ought either to be sent into the interior or not to be brought into the country at all. But this is only one aspect of the problem, and we must remember that the same thing happens in Moscow or Buenos Aires. The problem is created, in Greece, less by the selfish few who create an unnatural market than by (1) the terrible devastation wrought by the Nazis, and (2) the pivotal position of Greece in the Eastern Mediterranean.

Greece has a score of Lidices. Twenty-three percent of Greek homes were destroyed—not by bombing in the cities but by destruction of homes in the villages in retaliation for resistance. From these villages the livestock was taken away. I was told that one village which normally had 2,000 sheep is now reduced to 20. Think of what this means in food, wool for clothing, goods for sale to the cities, and all that comes from the use of this income in the provision of health, education, and improvement of agricultural production.

UNRRA and the relief missions from the United States, Great Britain, Switzerland, Sweden, and elsewhere (for America is not alone in providing relief) have brought valuable goods into the country. I have the impression, although this may not be accurate, that the distribution of relief goods was relatively better in 1945 and 1946 than in 1947. The change seems to have come about because of the increase of unrest and of guerilla fighting during 1946, which has continued into 1947. When I was in Greece last summer, travel to Salonika was possible by auto, bus, steamship, or airplane. Ninety-seven per cent of the railway line and rolling stock were destroyed or removed by the Germans, so there is no rail connection

between Athens and Salonika. By comparison, in March, 1947, the only way to travel from Athens to Salonika was by air (there are three airplanes on the run). The guerillas were so active in a broad belt running right across the middle of the country that no highway traffic could go through. To make matters worse, one of the three steamers normally making the run struck a mine which had broken loose, and sank with 400 passengers, so now the two remaining steamers dare not make the journey until more adequate mine sweeping has been carried out. In consequence, internal communications, especially between northern and southern Greece, are practically nil. Trucks with relief supplies get through where commercial goods cannot go, but the shortage of transport and actual loss en route reduce this service to well below the requirements of the people.

THE political strife which some people consider peculiar to Greece ought rather be considered in better light. In some countries the struggle between so-called classes takes the form of elections, or strikes, or, at the worst, political disorder of temporary duration, but in Greece it reflects the ruggedness of Greek topography and of Greek character. It is the same struggle, but otherwise expressed. Inhibitions are reduced to a minimum. Everyone agrees that something should be done about it, and when they act on this principle it is called intervention. Up to recently many Greeks have thought that their internal difficulties could be resolved if they were left alone. Now they realize that nobody is left alone in the modern world. Greeks of the Western type of mind welcome the Truman policy, while those leaning toward Communist doctrine resent it, even while welcoming and utilizing power reaching them from elsewhere. As one of the Orthodox bishops told me, there is no center; you are either of the right or of the left.

This explains why pre-war ardent republicans are no longer so much in evidence. They have gone right or left. Monarchy is not the present problem, either as a form of government or the person of the King. My Greek acquaintances were worrying about the very existence of the nation far more than about the form of government. Experience in areas where the left temporarily held authority is enlightening. In one town in Thrace which I visited after its return to central government authority, I was told that when the Nazis and Bulgarians were expelled and the left wing of the Liberation took over local government, high school students were obliged to learn Bulgarian, and the study of English led to reprisals on the child's parents. This was at best a strange way to restore relations with northern neighbors, and was commonly interpreted as a result of Bulgaria's having gone Communist and therefore become *ipso facto* a friend. Communists are friends of their ilk. The people did not like this kind of government. The plebiscite was probably less a victory for monarchy than a pledge

of loyalty to the nation and a rejection of the kind of "democracy" seen in the leftist areas.

Probably the conditions in Greece are too desperate for any government to handle without outside aid. This refers both to the economic situation and to the political struggle. The Greeks note that Russia and her friends have not provided and cannot provide food, clothing, rolling stock, or seed grain to their neighbors. All these are needed for the very life of the Greek people. Calmer minds seek relations accordingly: it is first necessary to live, then one can discuss politics. The political question is bound up with the Macedonian frontier. The Yugoslavs want a "free Macedonia" related to their state, and use tactics which would lead to detachment of Greek territory. The Greeks have been studying modern history rather closely, and note that a similar conflict between Romania and Hungary was resolved by Hitler, and again by the USSR. The Greeks do not want to pay the price paid by Hungary and Romania, even for so great a boon as a fixed frontier.

Instead, they have turned to the United Nations, which has sent an investigating commission, and this in turn has now appointed a permanent sub-commission to watch over the border. The actions of the United Nations in this matter, and of the United States in providing for the physical existence of the people, complement each other. Neither could do the other's job. Greece requires both of them. Thanks to the efforts of all three, we may hope for improvement in the Ægean, and this will be an advance toward general world settlement.

PAUL B. ANDERSON.

Dean Fosbroke

THE Presiding Bishop expressed the minds of countless people of the Church throughout the world when, in his address at the Service of Thanksgiving for the thirty years of service by Dean Fosbroke in the General Theological Seminary, he described the dean as "a truly great scholar and teacher," and not only that, but a "great Churchman." Just because he is a great Churchman, as well as a great scholar and a great teacher, Dean Fosbroke has had profound influence on the Church. He has done this directly, through the students whom he has taught; and indirectly, through his life in the Church.

Twenty-seven of the present Bishops of the Church were his students, the Presiding Bishop being one of them. Dean Fosbroke's successor at the General Seminary is another of his former students, the Dean of Seabury-Western Theological Seminary another, and the Dean of the Philadelphia Divinity School another. Others of his students are in parishes, in the mission fields, in "varying positions," as the Presiding Bishop said. Because the "greatest of Dean Fosbroke's gifts to his students is the consciousness of the reality of the Presence of the Living God, in history, in the religion of Israel, in the life of Him

FOR OUR LADY

SWEET blessèd Mary,
Here we offer thee
Fresh loveliness from gardens,
Woods and dells —
Arbutus, violets,
Forget-Me-Nots,
Growing in hidden, quiet,
Secret spots —
and fair blue-bells.

Ambrosia, lovage, rue,
(The herb of grace),
Madonna lilies,
Pure as thy pure face —
Apple blossoms opening
Spray on spray —
With loving hearts we bring
These gifts of May.

LUCY A. K. ADEE.

whom we call our Master, and in the world today," those who studied under him have a special power and effectiveness, each in his particular work.

Dean Fosbroke has exercised the whole of his ministry in seminaries: Nashotah, the Cambridge School, and the General Seminary. He has given himself to theological education. Yet, men and women without number, quite apart from his students, have felt his influence, directly as well as indirectly. They have heard him preach, they have worked with him on commissions, they have known him. But the amazing fact is that no one has heard Dean Fosbroke preach very often, that only a few have ever been on any commission with him, that not many have known him with any degree of intimacy.

Then how has he influenced them? He has done it by the quality of his life as a great Churchman, loyal to the truth wherever it may lead, desiring the truth about the revelation of God, dedicated to the service of God. Men and women have been transformed by their perception of these things in Dean Fosbroke. Someone once said to Dean Fosbroke: "Don't you believe in Liberal thought?" It was at the time when there was much excitement, even in the secular press, over what was termed "Liberal theology." The man repeated his question, Dean Fosbroke not replying at once—"Don't you believe in Liberal thought?" The Dean considered a moment longer; then he said: "I believe in thinking."

Dean Fosbroke's students remember what he said; they remember what he did. So do other Church people who have seen and heard him. They are influenced, their minds cleared, their wills strengthened, because, as the Presiding Bishop said, he is a man sent from God.

The Stones of Avebury

By the Rev. William G. Peck, S.T.D.

IN THESE days when peace again spreads her wings over Europe, our American friends, resuming their search for Old England, cannot do better than turn their attention to the county of Wiltshire. It is a county strangely unknown by the majority of Englishmen, yet it has beauty, historical interest, and, more than any other part of these islands, the remains of a remote, fascinating pre-history. Salisbury, with its famous cathedral spire which I have seen gleaming like a sword in the moonlight; Old Sarum, that weird, jettisoned remnant of an old quarrel; Marlborough, and the lovely line of its houses and shops along its main street; Devizes, Hungerford, Calne, all of them English towns with roots in the far past; and the varied countryside of rolling downs, great silent uplands, forest, rich fields, and the villages with their old churches, manor houses, thatched cottages in the hollows below the sharp edges of the sky-line: all this is Old England, and not far from the modern monstrosity which is called London. Within a couple of hours from my own doorstep I can be in the heart of it all. And, as I say, in Wiltshire are to be seen the signs and monuments of the oldest of all England.

On occasion I have spent a brief holiday there, living for some days in a manor house which was built when Queen Anne was upon the throne, and for the rest of the time in a house perched upon the side of an old British earthwork, the famous Chisbury Camp, which was ancient when, in the valley below, the men of Wessex fought the men of Mercia for the whole of a day. I saw the fields and forests and downs, and some of the old towns of Wiltshire. But one day I was taken to Avebury.

You turn from the village of West Kennett, a few miles from Marlborough on the Bath Road, and soon you descry one of the strangest sights in the world—an avenue of mighty stones, leading toward a high earthen rampart, beyond which stands a circle of huge megaliths enclosing three smaller circles. It is believed that this enormous work was complete in the Early Bronze Age, perhaps 3,500 years ago. Later in its history a Saxon village was planted in the midst of it—there are Saxon traces remaining in the village church. Still the great stones weathered the centuries until, not many generations ago, the ignorance and greed of men set to work upon them. Some had by that time already fallen. Others were now deliberately broken up and sold, until at length only a few remained to be seen. Thanks, however, to

the generosity and diligence of Mr. Keiller, a notable work of restoration is going on. The original sites of the missing stones have been located. Many of the stones have been found, buried in the earth or built into old walls. They have been restored to their old positions, and now something of the awesome grandeur of the ancient scene is being recreated.

ITS SIZE AND MYSTERY

The magnitude and mystery of Avebury bring one's soul to silence. Who were the shadowy, vanished people who set up this tremendous monument of their faith? And what was their faith? To such questions the answers are vague. These people were not savages. The brains that planned the work were Napoleonic in their power of grand design. The execution of the task, with the implements then available, must have been a triumph of organization. Stonehenge, in this same county of Wiltshire, sets us problems as to how it was done; but Avebury is older than Stonehenge, and far vaster. Aubrey, the first modern to report its existence—he saw it for the first time in 1648—told King Charles II that Avebury “did as much exceed Stonehenge, as a cathedral does a parish church.” Its circumference is 4,242 feet, compared with Stonehenge's 1,107. Its diameter is 1,260 feet. That of Stonehenge is 300 feet. Out of the mists of more than 30 centuries loom these great stones, declaring the majesty and the mystery that were in the human spirit which first set them there.

No monuments of broken military power, no tombs of dead kings who wished to have their greatness forever remembered, can possibly suggest, as these stones suggest, the central, mysterious truth of our manhood, that man is enlarged, exalted, becomes his most royal self and signifies his own sublimity only in the act of worshipping a sublimity beyond himself. For Avebury was not a military work, nor was it primarily a place of burial. It was a temple, a titanic expression of man's yearning to worship. The evidence cannot be doubted. As one approaches the high earthen rampart from the avenue, it is seen to differ in one remarkable respect from all the earth-forts which remain in Britain. The ditch is upon the inner side, and therefore could not have been intended for military defence. It may have been placed there in accordance with the primitive belief that spirits could not pass over water, and to ensure that the spirits sought by the worshippers would always be present. It may

have had some other and entirely different purpose. But its position makes it plain that the thought and labor here expended were religious and not military in their aim.

Thus out of those vanished, obliterated days the stones of Avebury stand, mutely witnessing to the truth that it is man the worshiper, and not man the warrior or ruler, who shows forth the essential human greatness. And because this truth is indestructible, it carries a profound lesson for us today. I remember hearing my friend Maurice Reckitt, some years ago, describing how a certain church in New York had once towered over its surroundings, and now cowered beneath the sky-scrapers. Similar evidence of the apparent centrality of the economic purpose, and the comparatively provincial place of religion in modern life, may be seen in any thoroughly commercialized and industrialized country. The huge commercial buildings on the north bank of the Thames, between Westminster Bridge and Blackfriars Bridge, rise in blatant confidence to proclaim the triumphant reign of economic man. Yet the moment one knows their purpose, unless one is himself captured and enslaved by the spirit of Mammon, these colossal structures appear fantastic. They become symbols of the modern confusion of the hierarchy of human values. They indicate an elephantiasis. Their glory fades before our eyes, and their concrete might becomes a mockery.

THE WORK OF MODERN MAN

I am reminded here of the remark of G. K. Chesterton as he once stood gazing at the brilliant colors of the moving sky-signs of London—all advertising marketable commodities. “What a sight,” he said, “for a man who could not read!” And if some scholar had deciphered upon the stones of Avebury some primitive advertisement for beer or biscuits, or perhaps for bronze knives, we should cease to feel much awe before them. We should know that the builders had been men of great gifts and petty purposes—that they had got the hierarchy of human values all wrong: that their supreme creative effort had been dedicated to secondary human needs. That is what modern man has been doing. And while he continues to do this he will go on building his tower of Babel.

The first time my eyes lighted upon the amazing sky-line of New York, as one sees it from the deck of a ship, I was overwhelmed by a sense of stupefying power. Later I reflected that this power was directed in disproportion to the

wholeness of man's being. I was witnessing the work of economic man, and half its greatness and all its mystery departed at a breath. But when, still later, I saw the glorious cathedrals of New York and Washington, I saw what I have seen at Avebury. I saw man as the seeker after the Eternal. Indeed, I saw more. There is strange pathos to be known at Avebury: this enduring, tremendous sign of man's yearning and seeking. But in the cathedrals I saw also the triumphant sign of the Eternal as the seeker and finder of man. Human culture will be whole and sane, human technique will be devoted to true human ends, only when they are first devoted to the worship of God. For only thus does man discover and honor his own manhood.

EVERYDAY RELIGION

The Faith That is in Us

By the Rev. Bonnell Spencer, O.H.C.



The Forgotten Rubric

By the Rev. H. Ross Greer

THERE are perhaps some who think all rubrics are forgotten. But there is certainly one rubric which may fittingly be called "The Forgotten Rubric" or "The Unknown Rubric." It is the last item on page 320 of the Book of Common Prayer.

It reads thus: "The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses."

Have you made your will? In this transitory life with motor, train, and airplane accidents, it is well to have wills very carefully drawn to meet all sorts of exigencies. Father, mother, children, and even grandparents may be snuffed out in one accident.

Remember the Church—your own parish, your diocesan institutions, the diocesan corporation, the National Council, and the work of missions it is committed to carry on. In addition, there are our theological seminaries, our Church colleges, our hospitals, and many other agencies which need help to continue their splendid work. Consult your rector or your bishop.

Many among the unchurched do what they can with bequests for what are called nonsectarian institutions. Without criticism of their motives, it is not right or fair for us as Churchmen to do the same if we allow our own institutions and organizations to languish and perhaps to fail. To forget our opportunities of service in this respect would be as wrong as for a man to support another family while allowing his own flesh and blood to go on the dole.

ONLY when faith is seen in its true nature, as the participation to some small degree in the Spirit's knowledge of the Godhead, do we have in faith a sufficient basis for love. For there is but one source of love. It is the eternal love of the Three Persons of the Blessed Trinity. If we would love, we must be taken up into that love. "Everyone that loveth is born of God and knoweth God. God is love; and he that dwelleth in love dwelleth in God and God in him." God takes us up into that love when we are strengthened with might *by His Spirit* in the inner man; that Christ may dwell in our hearts *by faith*; that we, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God.

Such faith is a far cry both from a bare act of trust in God, and from a mere intellectual assent to the Creed. It is a living experience of the Godhead as far as we are capable of receiving it. As such it is the fruit of efficacious grace whereby God the Spirit worketh in us both to will and to do of His good pleasure. But although efficacious grace cannot be resisted when given, since the motion of the will to receive it is part of the action of efficacious grace, nevertheless we can, and alas do, put obstacles in the way of its being bestowed. Therefore we have our part in the process of salvation and sanctification. In the verse just before the one in which St. Paul describes efficacious grace he says, "Work out your own salvation with fear and trembling."

Our part is to use the sufficient grace that God gives us to resist temptation and to keep ourselves in a state of receptivity to grace. This demands of us constant vigilance and the closest adherence to the ways of the spiritual life. Once we have grasped the nature and potentialities of the faith that is in us, I think we can see that there are three chief obstacles that we can place in the way of its development. The first is an inordinate attachment to creatures, the second is insufficiency of prayer, and the third is intellectual pride.

THE FIRST OBSTACLE

"If ye then be risen with Christ," says St. Paul, "seek those things which are above . . . Set your affections on things

above, not on things on earth." That is obviously necessary as a prerequisite to faith. If we allow our minds to become absorbed and our hearts engrossed in transitory interests there is no room in them for eternal values. Inordinate affections are the seedplot of the sin which clogs the channels of grace. But even when they do not breed sin, they are still a hindrance to growth in faith. For faith, as we have seen, seeks to pass beyond creatures to a knowledge of the Creator. Therefore a mortification of our corrupt affections and lusts and an earnest longing for God, a hunger and thirst for righteousness, must be cultivated if we would be filled with faith.

Priests and laypeople who are actively engaged in the service of Christ and His Church, must be specially on their guard against a subtle form of attachment to earthly things. The work of the ministry, the various enterprises in which we are engaged, our ambitions and our plans have as their avowed object the glory of God and the salvation of souls. Nevertheless there is an ever-present danger that we shall become so absorbed in the means we have chosen to accomplish these ends, so busy and anxious about carrying them out, so frantically insistent that things be done our way, so convinced of our indispensibility to their success that our very efforts to serve God become a hindrance to faith and perhaps even an expression of our own selfishness. There have been Marthas, after all, who were so busy doing good works that they could find no time to say their prayers.

THE LIVING CHURCH RELIEF FUND

Stateless Children's Sanctuary

Previously acknowledged	\$ 848.16
Woman's Auxiliary, Memorial Church, Baltimore, Md.	200.00
Mrs. F. G. Floyd	38.50
Mrs. B. B. Kinloch	25.00
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Mrs. Robert B. Wickes	8.00
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Cecile McAlister	5.00
A Thank Offering	2.00
	<hr/>
	\$1,157.66

CARE for Old Catholics

Previously acknowledged	\$3,664.42
Mrs. H. McKean Harrison	80.00
Evening Auxiliary of Christ Church, Cambridge, Mass.	10.00
In loving memory of George Henry Verder	10.00
	<hr/>
	\$3,764.42



BOOKS



— THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR —

Types of English Writing

TYPES OF ENGLISH FICTION. Edited by Hardin Craig and John W. Dodds. Pp. 745.

TYPES OF ENGLISH POETRY. Edited by Rudolf Kirk and Clara Marburg Kirk. Pp. 663.

TYPES OF ENGLISH DRAMA. Edited by John W. Ashton. Pp. 750.

TYPES OF ENGLISH PROSE (non-fiction). Edited by Virgil B. Hetzel. Pp. 678.

All published by the Macmillan Co., New York. \$2.20 each volume; \$7.50 the set.

The above four books, which arrived at the Book Editor's desk a few weeks ago, are apparently a reprint of the *Types of English* series which began to appear in the early years of the recent war under the general editorship of Dr. Hardin Craig. Although they issue from the publisher's college department, and were probably designed as college text-books, they are worth noticing in this department; for one can hardly imagine a member of THE LIVING CHURCH FAMILY that would not be proud to have them on his shelves.

The fiction volume contains selections from 32 authors who have lived and written during the past 5½ centuries. There are tales from Sir John Mandeville's *Travels*, passages from some of the great novelists of the 18th and 19th centuries, and short stories by such 20th century writers as Katharine Mansfield and Virginia Woolf.

The poetry volume represents a similarly long array of poets, mostly great and famous ones, from Chaucer and the old balladeers to Housman and Yeats. There are narrative, lyric, and didactic poems and two selections from epics.

The book of plays contains one example from each of twelve types of drama. There are the medieval mystery and morality play, romantic comedy, history play, burlesque drama, realistic tragedy, etc. Aside from the two anonymous medieval authors, there are nine great dramatists represented, from the great Elizabethans to the American Eugene O'Neill.

In the volume of non-fictional prose there are samples of historical writing from Foxe and Holinshed to Lytton Strachey; of letters from Sir Thomas More to Robert Louis Stevenson; of treatises from Ascham and Sir Francis Bacon to Bertrand Russell; of liturgical

writing from Bishop Latimer to Julian Huxley; of orations, satire, essays (serious and familiar), and formal criticism, from the 16th to the 20th century.

There are weeks (perhaps years) of entertainment in these four volumes. There is much solid instruction also, if one cares to follow the editor's careful annotation and elucidation.

H. B. V.

Informative Book on Liturgics

A MANUAL ON WORSHIP. By Paul Zeller Strodach. Philadelphia: Muhlenberg Press, 1946. Pp. 379 (with index). \$4.

Calvinistic Anglicans ought to read this book; it should prove to them that one can be a good Protestant and still use the crucifix, and that the *Benedictus qui venit* can be authorized for use in the Lord's Supper without submitting to Rome. Dr. Strodach has done for the Lutheran Church what Percy Dearmer did for the Anglican Communion; he illustrates and discusses the churches and furniture necessary for the traditional presentation of the Gospel, and then shows how these furnishings should be used in connection with the authorized services of the Lutheran liturgy. The book is profusely illustrated with examples from Europe and America. It is unfortunate that he gives his blessing to so much brass in churches, for this seems to be definitely on the way out in the best circles of church furnishing.

The book is written primarily for Lutheran pastors and laymen with the result that the styles and traditions are apt to differ in minor details from our own traditions, but they do show where our spiritual kinship lies when we come to discussing the unity of Christendom.

While a number of Gothic types are illustrated, the emphasis seems rather to be on the modern types of church building and furnishing. Several very interesting examples are given from the Swedish Church. American Churchmen would do well to ponder the underlying conceptions in these modern churches, for we in America have been too enamored of "Gothic" for our own good. It is questionable whether we can make 20th century America a Christian nation by using 14th century architecture or thought forms. *A Manual of Worship* shows how other Churches can be both modern and traditional.

The chapters on the historical development of the Lutheran liturgy and Service Book are a *must* for all students of the

history of liturgical worship. *A Manual of Worship* is recommended for interesting and informative, but not too heavy, reading.

NELSON WAITE RIGHTMYER.

Biologist Turned Theologian

HUMAN DESTINY. By Lecomte du Noüy. New York: Longmans, Green and Co., 1947. Pp. xix + 289. \$3.50.

We opened this book in a skeptical frame of mind, because of what seemed to be the excessive claims made for it by the publishers. Before we had completed the first chapter we knew we had here a truly remarkable book, and as we continued to read it our respect and amazement grew.

Dr. du Noüy, after looking long and hard at our physical universe through a scientist's eyes, directs his enormous intellect to the task of rationalizing what he has seen. The result is a book of impressive range and scope that the average reader will find very difficult to comprehend in spite of its untechnical language. Especially will this be the case if the reader has not previously digested such works as Sir James Jeans' *Physics and Philosophy* (New York: Macmillan, 1943) or Isabel Paterson's *The God of the Machine* (New York: Putnam's, 1943).

Dr. du Noüy starts with the assumption, now widely held, that all human knowledge is subjective. Essentially, therefore, he holds mentalist views. He examines the evolution of inorganic matter, which now apparently has ceased, and he concludes by an application of the mathematical calculus of probabilities and the second law of thermodynamics that the appearance of life upon our planet could not possibly have happened merely by the laws of chance. At some point in the evolutive process the "demon of Clerk Maxwell," which Sir Arthur Eddington later dubbed "anti-chance," must have intervened, and Dr. du Noüy frankly calls this interventive force God. He is therefore no materialist, but on the contrary holds that materialism is in its final analysis a form of faith, and therefore is essentially irrational. Because it is based on faith, he concedes that no convincing anti-materialist argument is really possible.

But if inorganic evolution appears to have been indeterministic, it seems no less evident that subsequent biological evolution upon the organic plane has been deterministic—up to a point. It seems to be directed towards a definite goal. The halfway point towards that goal was reached when man, at some precise instant in time, experienced the first faint dawn of a conscience, and then and there ceased to be a mere animal and became Man. In this connection Dr. Noüy formulates a brilliantly cogent argument

for a complete liberty of conscience; and he postulates that such liberty necessarily requires also full freedom of the will. He illustrates his hypothesis (modestly, he never calls it a philosophy) by a novel and arresting exegesis of Genesis 2.

But free will is a stumbling block to Dr. du Noüy, as it has been to philosophers in every age, including the theologians who wrote the tenth of the XXXIX Articles of Religion. Schopenhauer's dictum that "*Der Mensch kann was er will; er kann aber nicht wollen was er will*" still has great validity, as Professor Einstein has pointed out. Freely translated, it means that man is able to do whatever he wills, but is not able to will whatever he wills. Were the opposite the case, he would be able by his own fiat to banish his temptations to sin—a state of affairs that the collective experience of mankind knows is not so.

Nevertheless, it is towards just such a happy goal that man is slowly evolving, says Dr. du Noüy. He believes that on the biological and morphological levels the evolutive process has reached a condition of equilibrium, so that it is now practically static. Further evolutive processes concern man alone, and will operate almost exclusively upon a moral and spiritual plane, so that we may say quite truly that today only man continues to evolve. Man at his best is now in co-operation with God; he is engaged in a sort of conscious evolution. The appearance of Christ upon earth, in His perfect manhood, is an earnest of the stature to which man will attain when his perfected evolution reaches complete equilibrium. Just as "adaptations" in biological evolution had usefulness as the goal in view, so the end result of man's higher evolution will be the possession of perfect liberty.

The foregoing inadequate attempt to outline some of Dr. du Noüy's philosophy, for such it is, should give some idea of the scope of his book. The volume is an impressive attempt to buttress man's intuitive religious faith in God by supporting that faith with rational and scientific arguments. We predict that the book will become an important milestone along the road of man's adventure to Godward. WARREN M. SMALTZ.

In Brief

Edward T. Gushee (in *The Church Teaches*; privately published by the author, 2000 Second Ave., Detroit. Pp. 51. \$1) has endeavored to present a survey of Anglo-Catholic teaching in our communion, by and for a layman. The fact that he does not write to any particular age-group may make this booklet of use in giving Confirmation instructions to both adults and children. The instructing priest will, however, want to beware of certain features which are not normally found in the majority of Anglo-

The World Council

By the Rt. Rev. G. Ashton Oldham, D.D., ST.D.

Bishop of Albany

THE meeting of the Provisional Committee of the World Council of Churches at Buck Hill Falls was a truly remarkable gathering of Christian—remarkable first in its geographical and confessional range, including representatives from many European countries and also from Asia in the presence of delegates from India, China, and Korea. Unfortunately the Japanese delegate's arrival was delayed. Our neighbor, Mexico, was also represented.

The confessions present included a large number of the so-called Free Churches, several branches of the Lutheran, Reformed, Anglican and Orthodox communions, the last being represented by Fr. Florovsky of the Russian Seminary in Paris and Archbishop Theophilus of the Russian Orthodox Church in this country. Metropolitan Germanos of Thyateira was expected here but the delay of the *Queen Elizabeth* prevented his coming. The Orthodox Churches which have already come into full membership include the Ecumenical Patriarch of Constantinople, the Churches of Cyprus, Antioch, Jerusalem and Alexandria. In addition, the ancient Coptic Church has just become a member.

The gathering was also remarkable on its intellectual side, not only in the presence of notable scholars from all over the world, but in the thoroughness of preparation and splendid spirit in which all discussions were carried on. Sharp divergencies were resolved sometimes in quite remarkable fashion to the satisfaction of all. The discussions and debates were all on a very high plane, and the spiritual earnestness of the group was indubitable.

The more I see of the working of the World Council, the more convinced I am that the late Archbishop Temple was right when he spoke of it as the most important fact of our day. Indeed, it appears to be nothing less than an act of God, a new outpouring of His Holy Spirit which is ever seeking to overrule and override man's self-centered and

divisive tendencies and bring all together in harmony and union.

It should be repeated here that the World Council is not simply a pan-Protestant organization, as witness the presence of the Old Catholics, Eastern Orthodox, as well as Anglican; nor is it a super-Church or, strictly speaking, a Church at all. Neither is it directly a Church unity movement. Instead it is a fellowship of all non-Roman Christians, associated for common action on levels where they can so act without any compromise of principle and for mutual and thorough study of the points of both differences and agreements among the Churches. It works only by and through the Churches, acting as their agent in matters that the Churches can best carry on together.

It, therefore, is of the greatest importance that the clergy and lay people should thoroughly familiarize themselves with this most significant movement of our time. The relation of the Council towards unity is well expressed in one of its own resolutions which reads as follows:

"The Christian unity for which the Council stands is of a different order. It strives after an expression of unity in which Christians and Christian Churches, aware of their oneness in Jesus Christ their Lord, and pursuing an ever fuller realization of that oneness, shall in times of need give help and comfort to one another, and at all times inspire and exhort one another to live worthily of their common membership in the Body of Christ."

The Assembly which is to meet in 1948 is an event that should concern all Christendom. If it is to fulfil its high promise, it must be not merely a conference of leaders of Churches, but instead must be supported by the intelligent interest and earnest prayers of the great body of Christian people. With such support the Assembly may become an event of deepest significance, even an important turning point in the history of Christendom.

Catholic parishes. Such is the assumption that the *Gloria in Excelsis* will come in the early part of the Mass and that it will always be said kneeling except at a sung Mass; the declaration that the congregation kneels through the epistle at a low Mass; the declaration that the Athanasian Creed is "in use by our Church"; the listing of Corpus Christi,

the Assumption, and the Conception, as if they were major holidays in this Church.

After making allowance for such matters, one will find here a useful manual of instruction. It is of further value because of its final chapter, which is a glossary of many terms used in worship, practice, and doctrine. H.B.V.

LONG ISLAND

Bishop's Fifth Anniversary

The clergy of the diocese of Long Island and a large congregation of lay folk assembled in the Cathedral of the Incarnation, Garden City, on the morning of the Feast of SS. Philip and James, when Bishop DeWolfe offered the Holy Eucharist in thanksgiving for his five years' episcopate.

At the conclusion of the service the Rev. Dr. Harold S. Olafson, representing the clergy, felicitated the Bishop, and on their behalf presented him with a portable crozier, to replace the one which has been carried by all the bishops of Long Island, and has thereby acquired historical significance and sentimental value, and which will now be left permanently in the cathedral.

The staff was designed and executed by the craftsmen of Ammidon and Co., of Baltimore, and is of wood, richly carved and polychromed, inside the crook bearing the diocesan seal, on the reverse of which are the symbols of SS. Philip and James. An inscription of the occasion and presentation is engraved on the knob.

In the evening, in Cathedral House, there was a meeting and reception in honor of the Bishop, organized by a committee of laymen, under the chairmanship of William F. Leggo, and attended by some 1500 persons from the parishes and missions of the diocese. Seated on the stage with the Bishop were Mr. Leggo, who presided, and Col. Jackson A. Dykman, who in presenting the greetings of the lay people of the diocese made an eloquent address on the apostolic ministry. Mr. Leggo then presented the Bishop with a check for \$2,000 subscribed by the laity, representing many gifts since contributions had been limited to 50 cents as a top from any individual.

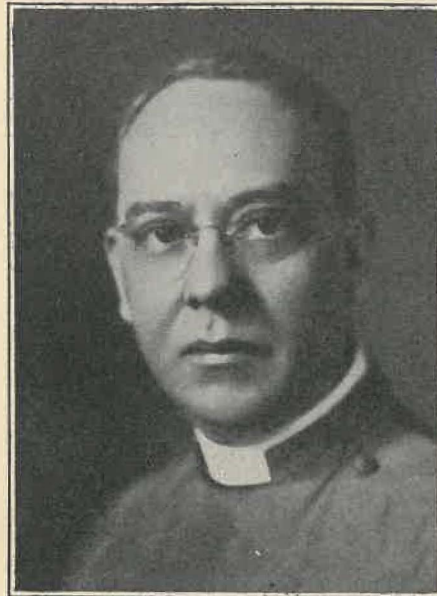
The Bishop responded in a moving address on the pastoral ministry of a bishop. The cathedral choirs, seated in tiers behind the Bishop, led the assembly in singing appropriate hymns, under the direction of Maurice Garabrant, master of the music in the cathedral.

After the exercises Bishop and Mrs. DeWolfe received individually the good wishes of the company, many of whom had brought special gifts from parishes.

KANSAS

Rural Church Program Supported

At the 88th annual convention of the diocese of Kansas, held in Trinity Church, Atchison, on April 27th and



BISHOP DEWOLFE: *Completes five years as Bishop.*

28th, a resolution was passed pledging continued support of the Church extension program in the diocese. The goal is 2,000 people subscribing \$5 per year for a period of 10 years to carry on the program of Church extension into rural areas. The campaign is about two-thirds completed.

ELECTIONS: Standing Committee: Rev. Messrs. Carl W. Nau, Samuel E. West, Charles R. Davies, the Very Rev. John W. Day, Dr. Harry Horn, Dr. Harold M. Glover, the Hon. William M. Beall, and Mr. Gerard Price. Executive Council: Rev. Messrs. Arthur H. Benzinger, Donald O. Weatherbee, Earl O. Minturn, Mr. George H. Ahlborn, and Mr. Willis L. Lindsey.

NEW YORK

Ecumenical Service in Cathedral

A congregation of men and women of many communions assembled in the Cathedral of St. John the Divine, New York City, April 27th, for an ecumenical service of worship.

The service, held in the cathedral at the invitation of Bishop Gilbert of New York, was sponsored jointly by the American Committee of the World Council of Churches, the Federal Council of the Churches of Christ in America, and the Protestant Council of the City of New York. It was in the form of a recognition of the work being done by the various communions, through Church World Service, the channel of the American Churches for the support of the cooperative relief enterprises.

The prayers were said by the Rev. Dr. Henry Smith Leiper, American Secretary of the World Council of Churches. The Rev. Dr. Earl Frederick Adams, executive director of the Protes-

tant Council, read the Lesson. At the end, Archbishop Germanos, Metropolitan of Thyrateira, said (in English) the concluding prayer; and Bishop Gilbert pronounced the Benediction. The Presiding Bishop was in the procession.

The preacher was the Rev. Dr. James Hutchison Cockburn, former Moderator of the Church of Scotland (Presbyterian), and now Director of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, Geneva, Switzerland.

Church Army Dinner Held

A large and enthusiastic company assembled for the annual Church Army dinner, held at Schrafft's Restaurant, Fifth Avenue, New York City, on April 22d. Several parishes had special tables; among them the Church of St. Mary the Virgin, headed by the rector, the Rev. Dr. Greig Taber; St. Stephen's Church, with its rector, the Rev. Dr. J. Wilson Sutton; and St. George's Church, Flushing, Long Island, headed by the rector, the Rev. Charles W. MacLean. The president of the board of trustees, Samuel Thorne, presided, and introduced the speakers.

The Presiding Bishop, the chief speaker, said:

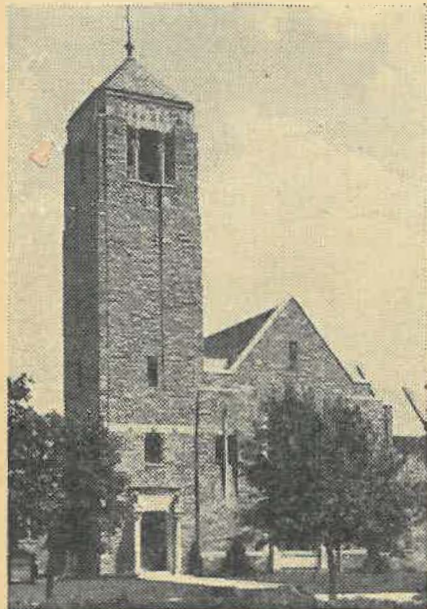
"I can tell you that you have my deep interest. From Massachusetts, we have sent men and women into the Church Army; and we have seen, with grateful appreciation, what Church Army Sisters and Captains have done in that diocese.

"We must think of the Church as we never have before. God demands tremendous effort on our parts if we are going to measure up to what we are called upon to do. The Church Army seems to be seeing and trying to measure up. People are longing for peace—inward peace, which only God can give. Youth, with all its imperfections, is ready to respond to a heroic call to service. Between four and five thousand young men replied to a questionnaire saying that they would like to enter the ministry. Some of these might find their opportunity in the Church Army.

"Millions of people are yearning for the Gospel of Christ. We must become realistic and send out more missionaries, more Church Army men and women, more other women workers. If we do, it will be true that 'Like a mighty army moves the Church of God.'"

Other speakers were the Rev. Clifford L. Samuelson, assistant secretary of the division of domestic missions; Captain Earl Estabrook; and Sister Florence Nisco. Fr. Samuelson gave an interesting account of the work done in rural regions by the Church Army. Sister Nisco drew a vivid picture of her work in "Oniontown," near Dover Plains, N. Y. Captain Estabrook, in his

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brief but important speech, made the following announcement:

"The seven-year star is to be awarded here tonight to Sister Hilda Havens and Sister Florence Nisco for seven years of faithful service. I always think of that text in the Revelation of St. John when a seven-year star is awarded: 'In his right hand, he held seven stars.'"

The stars were bestowed amid great applause. Church Army hymns were sung. The greatest applause of all was given Miss Lucy Kent, the Church Army Associates' secretary, when she made her report of the fine work done for the Church Army by the Associates. Miss Kent invited any present who would like to join the Associates to let her know. The rules are regular prayer for the Church Army and an annual contribution of \$2. Most Associates render many other services.

MAINE

Church Rededicated

On March 24th Bishop Loring of Maine rededicated Christ Church, Eastport, Maine, the easternmost parish in the United States. The Church of England in Canada was represented by Archdeacon Hailstone of St. Stephen, New Brunswick, and priests from nearby Campabello Island. Twelve priests from Maine were present for the parish supper and service. Under the direction of the Rev. Lee G. E. Stevens, the church has been completely renovated, and a new altar, dossal, canopy, and hanging cross were given as memorials. New lanterns, sanctuary furniture, pulpit, and lectern were also given and dedicated at this time.

CHICAGO

Dom Gregory to Speak
At Catholic Club Anniversary

A program that promises to fill St. Luke's Church, Evanston, Ill., to capacity will commemorate the 25th anniversary of the founding of the Catholic Club of Chicago on the evening of June 12th. Dom Gregory Dix, OSB, of Nashdom Abbey, England, the liturgical scholar and theologian, will preach following the service of Solemn Evensong, and the Rev. Edward Thomas Taggard, rector of St. Luke's, will be the officiant at the Benediction of the Blessed Sacrament following the sermon.

Bishop Nicholai of Ochrida and Zicha, Yugoslavia, who spent four years in Nazi concentration camps and was freed by the American Army, is coming from San Francisco to address the club at this silver jubilee and it is ex-

pected that many of the Orthodox laity will attend. At the dinner, preceding the service in the church, will be many Church dignitaries including Bishop Conkling of Chicago, Bishop Ivins of Milwaukee, Bishop Mallet of Northern Indiana, Archbishop Leonty, of the Russian diocese of Chicago, Bishop Dionisije, of St. Sava's Monastery, Libertyville, Ill., as well as representatives from the Polish National Catholic Church.

To accommodate all who will want to hear Dom Gregory and Bishop Nicholai, both the address and the sermon will be delivered in the church. Clifford L. Terry has been the club's president for six years.

MASSACHUSETTS

Bishop Nash Presides

At His First Convention

Bishop Nash gave his first annual address on April 22d when the 162d annual convention of the diocese of Massachusetts opened with a service in Trinity Church, Boston.

Action taken by the convention included a resolution that the Joint Commission on Theological Education of General Convention be urged to investigate and to strive for the elimination of discrimination and racial segregation in seminaries accredited by the Church, and a resolution to urge the President and congressmen to provide a haven in this country for a reasonable share of the million displaced persons of Europe.

ELECTIONS: Diocesan Council: Rev. Messrs. Chester A. Porteus, Austin W. Crowe, Messrs. Ulysses S. Harris, Harold B. Hebbard. Standing Committee: the Rev. Henry McF. B. Ogilby, Mr. Wm. Albert Gallup.

NORTHERN INDIANA

Fr. Wheatley Resigns

The Rev. J. McNeal Wheatley, rector of Trinity Church, Fort Wayne, Ind., has recently announced his resignation. Fr. Wheatley became rector of Trinity in 1932, and during his rectorate the church's debt of \$60,000 was entirely liquidated, more than 600 communicants were added, and many improvements were made in the church plant.

Fr. Wheatley was for some years dean of the Ft. Wayne deanery and when, under the late Bishop Gray, the deanery plan was discontinued, he was installed as archdeacon of the diocese, which he held until the spring of 1945. In addition to these diocesan offices Fr. Wheatley was at one time president of the standing committee of the diocese of Northern Indiana, chairman of the de-

partment of Christian education, and chairman of the field department. At present he is a member of the bishop and council, the standing committee, the board of examining chaplains, a trustee of Howe Military School and chairman of its committee on education. Fr. Wheatley was also very active in the preparation of plans when the old Central Normal College, now Canterbury College, Danville, Ind., was offered to the dioceses of Northern Indiana and Indianapolis and served for many months on the continuing committee.

At this time Fr. Wheatley has not announced his plans for the future and no announcement is expected until after he has completed an extended vacation.

SOUTH CAROLINA

Negro Representation Voted

The diocese of South Carolina, at its 157th annual convention held in Summerville on April 15th and 16th, voted to give representation to Negro priests and lay delegates. To become part of the constitution of the diocese this resolution must be approved at the convention next year.

St. Paul's Church, Conway, was admitted as a parish, and eight clergymen who have come into the diocese since the last convention were introduced.

Bishop Carruthers in his address called attention to the fact that the diocese had set a new high record in confirmations since the division of the state into two dioceses in 1922. Reports also showed that apportionments for missionary work were advanced from \$33,000 in 1946 to \$43,465 this year.

ELECTIONS: Standing Committee: Rev. Messrs. H. D. Bull, T. S. Tisdale, A. R. Stuart, W. W. Lumpkin, M. E. Travers; Messrs. H. P. Duvall, Jr., R. W. Sharkey, J. R. Hanahan, B. A. Moore, and Gen. C. P. Summerall.

Delegates to Synod: Rev. Messrs. E. J. West, T. S. Tisdale, O'Ferrall Thompson, Harold Thomas, M. E. Travers, and A. R. Stuart.

NEVADA

39th Annual Convocation

Bishop Lewis of Nevada, in his address at the 39th annual convocation of the district of Nevada, held at St. Christopher's Church, Boulder City, on April 13th, asked for greater lay support and local coöperation in the district vacation Church school program. He also urged prompt and generous action in the campaign of the Presiding Bishop's Fund for World Relief.

A canon providing for a standing committee on Christian education in every parish and mission was approved and given first reading. St. Paul's Church, Elko, was admitted as a parish.

Sermons

We, being laymen, feel that we can express ourselves in the matter of sermons, for, after all, aren't we the ones being preached at and to? Well, then, this week we would talk on sermons.

Some priests make a fetish of their sermons, sometimes giving them a greater place in the scheme of things than their frequent presence before the Altar in behalf of their people. Sermons can be inspiring and instructive, and can lift men out of themselves, but they also can be frightful bores. What's wrong? What is the measuring rod? What is the secret formula for a happy answer?

First, no matter what the seminaries teach, sermons must be measured by parishes' intellectual and spiritual capacities. We all have seen young and ardent clerics pounding out their "first-lies, secondlies, thirdlies, and finally my brethrens" in vocabularies that would delight their old English professors, but which were sheer awful to earnest and humble lay-folk nowhere

nearly geared to such elaboration. Then we see keen, thoughtful priests who discern their peoples' capacity and who preach to them on their intellectual and spiritual levels, and with great success. A bit less frequently, we run across learned priests who simply cannot seem to use a "reducer" and condense their own brilliance into simple talks on God and His Holy Religion. The best sermons we have ever heard were from thoroughly unassuming but deeply spiritual priests who had only two things in mind—the desperate need of telling of Jesus and His Holy Religion, and the reaching of their peoples' hearts and minds. When there are no other motives, ambitions or egos to come between preacher and people, any priest soon will find the formula. Try TALKING to people more, and a little less of preaching by carefully prepared formulæ. It will pay dividends. We know, for we are among that very preponderant class of the preached to and preached at.

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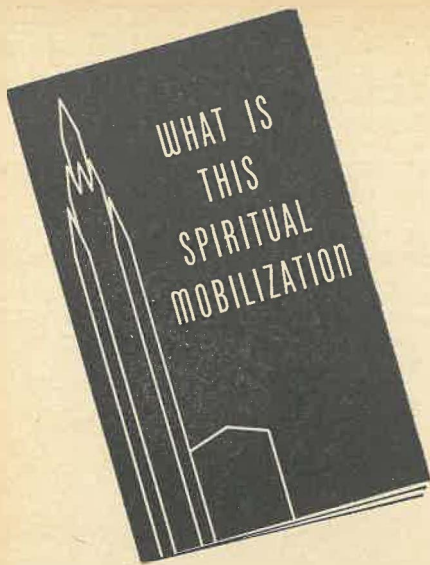
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Talks With Teachers

REV. VICTOR HOAC, D.D., EDITOR



Every Christian a Teacher

We have made much of the great commission of our Lord as placing upon every one of us the obligation of being missionary. We are either to go ourselves, or to help send others, that all the world may be baptized. So much has this missionary imperative been preached that it has become a by-word, "Every Christian, by virtue of his profession, is a missionary." The Mormon religion has actually placed this as a requirement of membership, and we hear that any Mormon may be called upon by his church to give two years of his life to personal missionary adventure, anywhere in the world, at his own expense. The purpose might seem to be that of making more Mormons everywhere, but this is only a lesser outcome of the custom. The real gain (apart from obedience and Church discipline) is that the missionaries must master the facts, ideology, claims and arguments of their religion, and use them in meeting actual people. This venture, far from being only missionary, is found to be really an educational policy and project. Each returned missionary is fairly certain of being a convinced and loyal Mormon all his life.

Now, if we will only re-read the closing words of St. Matthew's gospel we will find that he said, "Go . . . teach all nations, baptizing them . . . Teaching them to observe all I have commanded you. And I will be with you to the end . . ." It takes only ordinary reading to reveal that the baptizing is the result of the teaching. And who can miss the awful conclusion that, if we do not teach, He will not be with us!

TEACH TO LEARN

This is the gospel of the teaching Church. It is actually the "curriculum of experience" laid out for the new Christian from the moment he has matriculated by baptism. He finds himself not only a learner, but a responsible spokesman for the faith, one who at any time may be called upon to bear witness. In short, he is one of a fellowship of teachers, all alert and laboring to find new pupils, and to lead new brethren into the full joy of the faith. Not words, not formulas, but skilful contacts. In brief, — if I make myself clear, — the teaching duty inherent in the office of being a disciple is to be fulfilled by personal efforts as a teacher. Is it too strong to say not simply that we learn a lot

when we have to teach, but that we never learn until we can and do teach?

The person who has not unbent himself to win others is, in the exact phrase of the street, a "big stiff." It changes you. You don't know what you are missing, if you have never tried to teach somebody. Not just the fun and human satisfaction of achievement, but the immediate wonder of seeing the Christian life grow, under your guidance. And, in turn, you find the roots of your own spiritual life reaching out.

We ask our pupils to "give it back." But there is a stage in teaching much higher than that. We say, "State this doctrine in a form that would be understood by a Mohammedan." "Go see Mr. _____, a confirmation prospect, and convince him of the importance of orderly, liturgical worship. Don't argue: win him. You'll have to do some special studying to prepare for your first call, of course." Just so, each teacher comes to her class preparation with the obligation, "I must make this story real to my third grade children — not just any children, but my class."

This approach changes everything. Once you begin to see this primary nerve of the Gospel, you will find it at every turn. Canvassers must win (that is, educate) people to give with understanding and zeal to the support of the Church. Group leaders must provide appropriate and ingenious ways of teaching their members about the Church. Guilds must aim for personal experiences and response that will enable their workers to grow.

ACU CYCLE OF PRAYER

May

18. Church of the Holy Communion, St. Louis, Missouri
19. Chapel of St. John the Divine, University of Illinois, Champaign
20. Trinity, Rutland, Vt.
21. Church of the Advocate, New York City
22. Christ Church, Montpelier, Vt.
23. Christ Church, Rochester, N. Y.
24. St. Luke's Chapel, New York City

CHURCH CALENDAR

May

18. Sunday after Ascension.
25. Whitsunday (Pentecost).
26. Whitsun Monday.
27. Whitsun Tuesday.
28. Ember Day.
29. Ember Day.
31. Ember Day (Saturday).

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DEATHS

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

J. Holmes McGuinness, Priest

The Rev. J. Holmes McGuinness, 75, a retired priest of the diocese of New York, died at his home after a short illness on April 4th. Private funeral services were held at Warwick, N. Y., with interment in the Warwick cemetery.

Born in New York City on March 18, 1872, Dr. McGuinness was educated at St. Stephen's College, now Bard College, and took his graduation work at the General Theological Seminary. He was ordained to the diaconate in 1893 by Bishop Kendrick of New Mexico and Arizona for Bishop Potter of New York, and to the priesthood in 1897 by Bishop Nicholson of Milwaukee. Dr. McGuinness became priest in charge of Grace Church, Monroe, and St. Paul's Church, Chester, N. Y., in 1895 and served in that capacity until January 6, 1946, when he retired. Before 1895 he had been assistant at the Church of the Holy Communion, New York City.

Since 1925 Dr. McGuinness devoted much of his time to carrying on institutional work at Camp LaGuardia, New Hampton Reformatory, and Letchworth Village. In addition to conducting regular visits to the county jails and Orange Farm, he was also founder of the Citizen's Welfare Committee, president of the public health association, a member of the home for aged women board of directors, and committee chairman for fresh air camps for Orange County children.

He is survived by his wife, a daughter, and a son.

Arthur Francis O'Donnell, Priest

The Rev. Arthur Francis O'Donnell died suddenly of a heart attack on April 13th.

Fr. O'Donnell was born in Syracuse, N. Y., and was educated at the New York University, Harvard University, and the General Theological Seminary. He was ordained to the diaconate and to the priesthood in 1930 by Bishop Matthews of New Jersey. Fr. O'Donnell was curate at St. Paul's Church, Westfield, N. J., from 1930 to 1933, becoming the rector there in the latter year, which position he held until last summer. Last fall he joined the teaching staff at St. Andrew's School, St. Andrews, Tenn., where he was an instructor in English and classics.

Fr. O'Donnell is survived by his wife, his mother, a brother, and three children.

Daniel B. Holt

The Hon. Daniel B. Holt died on March 15th in Wilmington, Del. Fu-

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WANTED—Housemother with some knowledge of practical nursing to take charge of infirmary in children's home. Church institution. Pleasant accommodations. Delightful surroundings. Full maintenance and salary. Details on application. Write Bethany Home, Glendale, Ohio

ASSISTANT, Calvary, Rochester, Minnesota, young Deacon or Priest preferably single. Address Senior Warden.

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DEATHS

neral services were held in Wilmington, with the Very Rev. Robert M. Hatch, dean of St. John's Cathedral, officiating.

Judge Holt, a judge of the First District Court in the state of North Dakota for 15 years, was a member of Gethsemane Cathedral, Fargo. In 1906, Bishop Mann of North Dakota appointed him as chancellor of the missionary district, an office which he continued to hold for 40 years until his resignation last autumn because of ill health. He also served for several terms as a member of the executive council of the Sixth Province.

Judge Holt is survived by his wife and two sons.

John G. Rankin

Mr. John G. Rankin, famous and beloved hero of the aviation world, died on February 23d. Funeral services were held in Tulare, Calif., with the Ven. Joseph S. Doron, archdeacon of San Joaquin, in charge. Burial was in the Tulare cemetery.

Mr. Rankin served in the Air Force of the First World War with distinction and afterward took it up as his vocation. At the beginning of World War II he built Rankin Field where more than 10,000 American aviators were trained for service. After the war, he returned to study the larger service that the aeroplane could render our common life, until his death in flight.

Mr. Rankin was a most faithful and devout member of St. John's Church, Tulare, Calif., and a member of its vestry. He was intensely interested in all its work and was working on plans for its relocation and the building of a suitable church and guildhouse. A man of great gentleness and humility, he adorned his profession with a strength of character and simplicity of faith that mark the great Christian.

He is survived by his wife, two daughters, and a son.

Lillian Drayton Slade

Mrs. Lillian Drayton Slade died in Dayton, Ohio on April 10th. The daughter of the Rev. John Drayton and Mary (Phillips). Mrs. Slade was born at Barbados, West Indies, in 1875. During recent years she has lived in Xenia, Ohio, with her daughter and son in law.

Mrs. Slade has been a communicant of the Xenia Parish and active in parochial affairs. Through her participation in the work of the Church periodical club she has made and retained friendships in mission fields at home and abroad.

Memorial services were conducted by the Rev. Ralph Parks, Dayton, Ohio. She is survived by two daughters.

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YOUNG EXPERIENCED PRIEST, single, College and Seminary graduate, desires teaching position, parish or mission. Available September 1st. Reply Box S-3228, The Living Church, Milwaukee 3, Wis.

PRIEST, married, seminary graduate, desires parish in the East. Sound Churchman, good preacher and pastor. Rural or city work considered. Reply Box T-3220, The Living Church, Milwaukee 3, Wis.

RECTOR can be had for supply, or permanent, in some vacant parish. Middle aged, well educated, exceptional preacher. Reply Box N-3229. The Living Church, Milwaukee 3, Wis.

CLERGYMAN wishes position as Chaplain-Teacher, or Teacher—Teach Math, History, English, Public Speaking; Assist in Athletics. Reply Box M-3218, The Living Church, Milwaukee 3, Wisconsin.

LOCUM TENENCY from now till September 1 or later. Prayer Book Churchman with best of references. Reply Box O-3223, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER of long experience wants position in South—Coast preferred.—Testimonials, References, Trial or Substitute. Reply Box S-3219, The Living Church, Milwaukee 3, Wis.

CHURCHMAN desires position teaching elementary or secondary Mathematics or History. Reply Box S-3221, The Living Church, Milwaukee 3, Wis.

SUMMER RENTALS

CAMP: SOUTHERN VERMONT. Large living room, primitive toilet facilities, three bedrooms. RENT FREE in return for meals for one adult. References required. Miss Barbara Simonds, 125 East 57th Street, New York City.

VESTMENT SERVICE

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THE LIVING CHURCH

C H A N G E S

Appointments Accepted

The Rev. William Charles Baxter, formerly a nonparochial priest is now rector of Calvary Church, Americus, Ga., and may be addressed there.

The Rev. Hugh Farrell, formerly rector of Trinity Church, Ft. Worth, Texas, is now vicar of St. Mary the Virgin Mission, Nixon, and priest in charge of St. Michael and All Angels', Wadsworth, Nev. Address: Nixon, Nev.

The Rev. Ellwood Hannum, priest in charge of St. John's, Southwest Harbor, and St. Andrew's-by-the-Lake, Seal Cove, Maine, will become priest in charge of Boonville Associated Mission, Boonville, N. Y., June 1st. Address: 21 Ford St., Boonville, N. Y.

The Rev. Waties R. Haynsworth, priest in charge of St. Matthias', Summerton, St. Mark's Pinewood, and Epiphany, Eutawville, S. C., will become rector of the Church of the Advent, Marion, S. C., June 1st. Address: Marion, S. C.

The Rev. Antony A. Howland, formerly vicar of St. Paul's, Dibrugarh, Assam, India, is now rector of Grace Church, Chanute, Kans., and may be addressed there.

The Rev. Walter O. Kinsolving, formerly rector of Calvary Church, Summit, N. J., is now priest in charge of Emmanuel Church, Weston, Conn. Address: R.F.D. 1, Westport, Conn.

The Rev. Jack Leather, student at Union Theological Seminary, will become assistant priest at Christ Church, Cambridge, Mass. Address: 1 Garden Street, Cambridge 38, Mass.

The Rev. William J. Matthers, formerly curate at St. Stephen's, Coconut Grove, Miami, is now priest in charge of St. Francis Mission, Miami Shores, Fla. Address 9122 N. W. 3d Ave., Miami Shores, Fla.

The Rev. H. Walter Whichard, Jr., associate rector of St. Philip's-in-the-Hill, Pima County, and chaplain to Episcopal students at the University of Arizona, Tucson, Ariz., will become rector of St. Paul's, Brady, Texas, and priest in charge of associated missions, June 1st. Address: 813 Poplar Drive, Brady, Texas.

Resignations

The Rev. Waldemar Jansen, formerly rector of Trinity Church, Oxford, Philadelphia, has retired. Address: 1628 Juniper St., Norristown, Pa.

Changes of Address

The Rev. Theodore H. McCrea, formerly addressed at 1520 Redondo Dr., Dallas 18, Texas, should now be addressed at 1516 Bella Vista in that city.

Ordinations

Priests

Kansas: The Rev. Maury Collier Jones was ordained to the priesthood by Bishop Fenner of Kansas in St. Matthew's Church, Cedar Vale, Kans., on May 1st. He was presented by the Very Rev. John W. Day and Bishop Fenner preached the sermon. Fr. Jones is priest in charge of

Epiphany, Sedan, and St. Matthew's, Cedar Vale, Kans. Address: P.O. Box 611, Sedan, Kans.

Washington: The Rev. F. Richard Williams was ordained to the priesthood on May 1st in the Church of the Epiphany, Washington, D. C., by Bishop Dun of Washington. He was presented by the Rev. Charles W. Sheering and the sermon was preached by the Rev. Moultrie Guerry.

L. C. Annual Corrections

The address of the Rev. Hugh E. Montgomery was incorrectly listed as 331 S. West, La Jolla, Calif. Fr. Montgomery's address is 331 S. Coast Blvd., La Jolla, Calif.

COMING EVENTS

May

19. Conventions of the dioceses of Western New York, Niagara Falls; West Missouri, Springfield, Mo.
20. Conventions of the dioceses of Connecticut, Hartford; Long Island, Garden City, L. I., N. Y.; Minnesota, Minneapolis; Northern Michigan, Iron Mountain, Mich.; Rhode Island, Providence; Southwestern Virginia, Lynchburg, Va.
21. Conventions of the dioceses of Maine, Portland; Virginia, Charlottesville; Western Massachusetts, Springfield, Mass.



CHURCH SERVICES



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun 8 Low Mass, 9:45 M.P., 10 Sung Mass, 9:30 Ch S; Daily: Mass 7 ex Thurs 9:30, C. Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

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

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Rev. Benjamin
3612 Reading Rd., Ayondale R. Priest, r
Sun Mass: 8, & 10:45 (High)

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed 9:30). Summer: Sun 7:30 & 10 HC

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30. The Church is open daily for prayer

NEW YORK CITY Cont.

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c
Sun 8, (HC) HMP & Ser, 9:30 Ch S'; 11 Ch S; 4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine Healing

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th Street and Broadway
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Raelif H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

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

NEWARK, N. J.

CHRIST Congress near Ferry St.
Ven. W. O. Leslie, Jr., Rev. Harold King
Sun 8:30 & 10 Holy Eu; Wed 9:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B. Sun. Holy Eu 8:9; Mat 10:30; Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; Mat 7:30; Ev 5:30; Fri lit 12:30; C Sat 12-1, 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thur 10

SAN FRANCISCO, CALIF.

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean
Sun Masses: 8 & 11. Daily 7:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S. T. B.
46 Que. Street, N.W.
Sun Masses 7:30, Low; 9:30, Sung with Instr, 11 Sung with Ser; Daily 7; C: Sat 7:30 & by appt

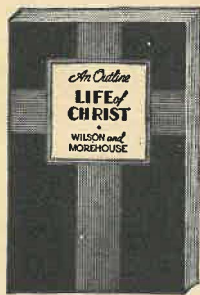
EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheering, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC; HD, HC 12

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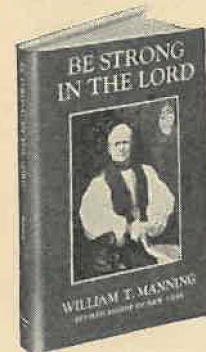


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