

The Living Church

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



H. G. Davis.

God is Calling You

Editorial

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THE LAYING ON OF HANDS

The Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles, ordains the Rev. Paul Grant Satrang to the priesthood and George Bindley Davidson to the diaconate in St. John's Church, Los Angeles.

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Department of Church Music

announces

A CHURCH MUSIC CONFERENCE
June 16-26, 1947

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MRS. ARTHUR LESLIE JACOBS,
Director of Music,
the Marlborough School,
Los Angeles

MR. JOHN BURKE,
Organist and Choirmaster,
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Additional Conference events will include the Conference Chorus to be trained by Mr. Titcomb, daily organ recitals at the Twilight Hour by leading recitalists of Southern California, and a series of nine evening lecture-forums on subjects pertinent to the general church music field. Academic credit available.

The Conference body will be limited to the first two hundred registrants. For registration blanks and The Redlands Church Music Conference booklet write The Conference Director, Mr. J. William Jones, School of Music, University of Redlands, Redlands, California.

LETTERS

Stateless Children

TO THE EDITOR: On behalf of the Stateless Children's Sanctuary, Inc., I wish to acknowledge with gratitude both the receipt of the check for \$471 from THE LIVING CHURCH RELIEF FUND, to which your readers so generously contributed, and also all the contributions that have come directly to this office. Just yesterday we received a check from one of your subscribers for \$1,000 "in memory of Edward Disney Farmer, an Englishman by birth" for the property purchase. Three other donations of \$1,000 each have been promised, when we have the remaining \$6,000 required for the property.

We would like to thank the university students who have written us offering their services for the summer months and guaranteeing to provide their transportation to and from the island.

May we also acknowledge through your columns the gift of \$10 from a group of little colored children and \$5 from the Sisters of Holy Nativity who conduct the mission school for these children, in Pasadena, California.

(Mrs.) VERE STUART-ALEXANDER.
Washington, D. C.

Department of Promotion

TO THE EDITOR: In the April 13th issue of THE LIVING CHURCH, Fr. McClain in his column "Look and Listen" urges his readers to write to the National Council and ask them to reconsider their decision not to produce any films this year.

THE LIVING CHURCH reported very fully, as usual, the February meeting of the National Council. At that time it was a lack of funds, not the absence of will power, that forced a curtailment to the tune of \$23,000 in funds for the Department of Promotion, and its film division.

The real answer to Fr. McClain's plea is increased giving by all the members of all our dioceses and missionary districts, not pressure group letters to an already overburdened Department of Promotion.

It should be a sobering thought that in the year when our nation had the highest national income on record, nearly full employment, and full prosperity, our Church's Treasurer was forced to curtail the Promotion Department.

At no time in a secular world have we needed Christian promotion and public relations more. This whole matter warrants plenty of LIVING CHURCH editorial publicity, and our prayerful attention.

FREDERICK H. SONTAG.

Philadelphia.

Exchange

TO THE EDITOR: Some years ago I was regularly given copies of THE LIVING CHURCH by a friend in Sydney, to whom they were sent by a Canadian Churchman. I used to come across copies of it when in New Guinea during the war at various chaplain's quarters of the US Army, particularly that of a Chaplain H. Louttit, who was previously at Miami, Fla.

Then I happened to see in a copy of the English *Church Times* a reply to a correspondent giving your address. This has led me to write to you asking if you could put me in touch with some priests of the Episcopalian Church in America who would be interested in corresponding with me and sharing papers and magazines, as well as helping mutually the relations of our sister communions. Also I would very much like to receive copies of THE LIVING CHURCH from any of your subscribers after they have finished with them. I'm afraid I am unable to purchase copies myself as I have just been recently discharged from the Army and find "settling in" very expensive. I, of course, would reciprocate by sending Church papers and other magazines of interest.

I came in contact with several American chaplains during the war, both here in Australia and in New Guinea, and was very impressed by their desire to cultivate post-war relations with the Church here. Particularly I liked their definite type of Churchmanship. I went regularly to minister to the men of the famous 11th Airborne Division which was camped near to my unit at Dobodura, as they did not have an Episcopalian chaplain in their unit. The men of the 11th were mainly from the North, and so comprised many Episcopalians who attended remarkably well to my Sunday morning celebrations.

(Rev.) J. N. LINDSAY.

St. Paul's Rectory
Stanthorpe
Queensland, Australia.

TO THE EDITOR: Will you be kind enough to furnish me with the name and address of some one—preferably a priest of the Church—to whom I can send copies of THE LIVING CHURCH?

One stipulation is that I occasionally receive acknowledgements of the receipt of the paper from the recipient. I gave up sending at one time for this reason. I also have cards, Church and parish bulletins that might interest somebody.

ISABEL S. KENNEDY.
(Mrs. Frank B.)

605 Auburn Ave.,
Buffalo, N. Y.

Reunion

TO THE EDITOR: You have in your editorial "Reunion With the Methodists" [L. C., March 30th] made an assumption which is erroneous. You state that the "gap to be closed (between Methodists and Episcopalians) is not nearly as great as between the Episcopal and Presbyterian Churches." The only basis for this assumption appears to be the fact that the defection of the Methodist denomination from the Catholic Church occurred roughly two centuries later than those of the Presbyterian Church. It seems improbable that Methodists in general, particularly in this country, have even a vague notion of a common "background and traditions" with the Anglican communion. Whatever the initial causes of the schism may have been, the Methodist Church soon

LETTERS

developed a polity and doctrine of its own which is definitely Protestant. Are there any who believe that Protestant and Catholic (used in the historic sense) can be equated?

In all the hue and cry for "Church unity" those Episcopalians most persistent in their demands for a healing of the Christian schisms ignore in their pleas and overtures the segments of the Catholic Church and the Protestant Churches with whom we actually have much in common. I refer specifically to the several groups of Orthodox Catholics in this country, and to the various synods of the Lutheran Church. There is good reason to believe that serious conversations with either of these groups would be productive of definite and favorable results without the danger of we ourselves losing a portion of the true faith. The primary aim of any Christian union must be inter-communion based on common faith and practice. That the Methodist church and the Episcopal Church do not share this common heritage should be obvious to even a superficial observer.

STANLEY T. EDDISON.

Plattsburg, N. Y.

Editor's Comment:

In writing favorably of a possible "approach" to the Methodists, we were not of course passing in advance on any of the problems involved. These differ with each communion, and are complicated but not, we think, insuperable, given the guidance of the Holy Spirit and a sincere effort on the part of both parties. If unity is the will of our Lord, it behooves us to seek it wherever we can—and the Methodists, as well as the Presbyterians and the Lutherans, look to us as likely groups on the Protestant side, with the Orthodox and Old Catholics on the Catholic side.

Thanks

TO THE EDITOR: Your kindness in printing my appeal for Bishop Kreuzer last fall has had such good results that I hope you can find space for his letter just received, and which I translate below. If any donors fail to find their names, it is likely because crippled transportation has delayed delivery. I would add my own thanks to the Bishop's.

GILBERT P. SYMONS.

Dear Canon: Let me now list the results of your kind appeal. In addition to the Swiss parcel you sent and which was first to come to my relief, the following kind persons have sent me CARE packages: Miss I. H. Carroll, Henderson, N. C.; Julia W. A. Demarest, New York City; Bishop Fred Ingley, Denver; Rev. Enoch Jones, San Francisco; Deaconess Percy, Ontario, Calif.; John Kramer, Philadelphia (2 packages); Rachel Sotoman, Seattle; Walter Schroeder, Minneapolis; Ethel Spruege, Washington, D. C.; Canon Symons; E. H. Thompson, Jr., Kansas City, Mo. Also, Mr. Roderick Petskeyes, Davenport, Iowa, sent me a parcel packed by himself.

Not only myself and family but a whole circle of needy families have shared in the blessing of this succour. They have begged me to pass on their deepest thanks with my own. Of course I at once sent each donor a brief note, but inadequate, I fear, on account of my illness.

This love in action shown by our American brethren in the Faith will surely not remain unblest. I remain in our one Lord and with heartfelt thanks and blessing.

(Rt. Rev.) ERWIN KREUZER,
Old-Catholic Bishop of Germany
Bonn am Rhein.

Unity

TO THE EDITOR: Silently opposed to the proposed Episcopal-Presbyterian merger, I have read and listened to the long discussion. In my opinion it would ruin two good Churches to create one poor one. Most of the advocates of union (though not all) have been actuated more by indifference to their present Churches, often mistaken for tolerance or liberality, than by any informed conviction for unity. But it remained for President Belkin of Yeshiva University, the only such Jewish institution in the country, to make the most succinct statement against union that I have seen when he spoke in these words of the "misguided zealots" who bungle the effort to bridge the gap between religions:

"The world today suffers from a laxity of faith, and the great need of this moment is not so much the 'watering down' of particular religious beliefs, but rather a greater and firmer conviction of one's own religion. America is not a religious 'melting pot', and does not cherish a colorless uniformity of beliefs. We are all dedicated to the belief in the brotherhood of man and the fatherhood of God, but each group can and should travel on its own road to achieve this coveted ideal."

Of course Dr. Belkin was speaking primarily of Christianity and Judaism, but the same truth applies to Episcopalians and Presbyterians.

R. M. HUGHES, JR.

Norfolk, Va.

The Living Church

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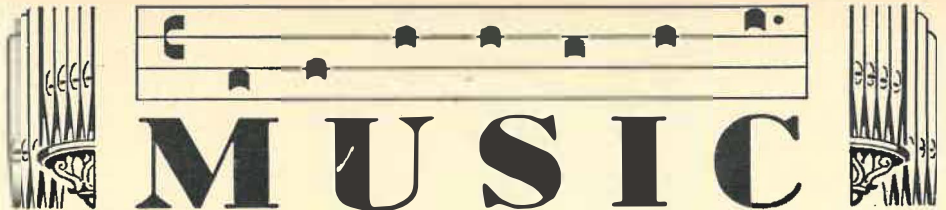
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THE REV. JOHN W. NORRIS, EDITOR

Summer Music Conferences

THERE are three outstanding conferences for Church musicians held during the summer which should provide adequate opportunity for those who wish instruction in this department of the Church's life. Furthermore these three conferences are rather strategically located so that they offer their programs to various sections of the country, making it possible for those in the east, middlewest, and west to attend without great travel expense. Their presentations of the various phases of Church music also are varied, thus providing theoretical and practical study.

The oldest of these summer schools of Church music is that held in connection with the Wellesley Conference for Church Workers. The Rev. Dr. Vincent Bennett of Fitchburg, Mass., and Mr. George Faxon, organist of the Church of the Advent, Boston, have prepared the program. Mr. Faxon will be the director of the school this year, which will be held from June 23d to July 2d.

In addition to regular courses taught by Mr. Faxon, Paul Callaway, the organist of the Washington Cathedral, and Mr. Lawrence Apgar, organist and choirmaster of Trinity Church, Newton Centre, Mass.; a series of lectures will be given by authorities during the third hour of each morning. These lecturers will include Ralph Harris, director of St. Dunstan's Choir School, who will lecture on "Boy Choirs"; Edward B. Gammons, director of the department of music of Groton School; Arthur Howes, instructor of music at Phillips Academy, Andover, Mass.; and Miss Florence Dunlevy director of children's choirs. The Rev. Peter Blynn, of the staff of the Church of the Advent will give a series of lectures on "The Clergy and the Sung Services." It also is hoped to have some lectures on the Hymnal 1940.

Opportunity will be given for participation in the conference choir; for personal conference and for private instruction in organ playing — the latter to be given by Mr. Callaway.

PUT-IN-BAY CONFERENCE

The choirmasters conference at Put-in-Bay, Ohio, conducted in connection with Camp Wa-Li-Ro offers, as always, a practical course in Church music. This conference is always marked by its demonstration services which are prepared

and conducted by members of the faculty. Thus choirmasters have an opportunity to witness the methods and techniques by which outstanding choir leaders obtain results. This conference deals primarily with boys' choirs and usually has about 25 picked boys from affiliated choirs, who, with choirmasters in attendance make up the conference choir. The conference will be held from June 30th to July 4th.

The faculty this year at Wa-Li-Ro will consist of Ray Francis Brown, instructor of Church music at the General Theological Seminary; Mr. Harris, of St. Dunstan's Choir School and Frank K. Owens, organist and choirmaster of St. Luke's Church, Kalamazoo, Mich. The subjects to be considered include the organization and discipline of a boy choir; vocalizing of both soprano and alto boys; liturgics, and speech-rhythm chanting.

EVERGREEN

One of the most extensive schools of Church Music is that which is held at Evergreen Conference, Evergreen, Colo. The school, which was founded by the late Canon Winfred Douglas will be held from July 27th to August 16th. The Rev. Walter Williams is again the dean of the school, with the Rev. H. Evans Moreland, of Brownsville, Texas, as chaplain.

One of the advantages of this particular school is that it provides special courses for the clergy, for elementary music students, and also for advanced music students. A particularly strong faculty has been obtained for the various subjects this year. Those who will participate include Mr. Brown and Mr. Callaway, Dr. Leonard Ellinwood, musical assistant at the Library of Congress, Emory L. Gallup of Evanston, Ill., Carl Wiesemann of Newark, N. J., David Pew of Denver, Mrs. C. K. Caruth, of St. Paul's Church, Oakland, California, the Rev. Frederick S. Fleming of Trinity Church, New York City, and the Rev. Canon Theodore O. Wedel, warden of the College of Preachers.

There will be a conference choir for the daily services. In the evenings will be periods of singing conducted by Mr. Callaway, Dr. Gallup and Fr. Williams for the purpose of acquainting those attending the conference with rarely sung fine religious music.

WHITSUNDAY

GENERAL

EPISCOPATE

Dr. Bowen Elected Coadjutor of Colorado on Fourth Ballot

The Rev. Dr. Harold L. Bowen, rector of St. Mark's Church, Evanston, Ill., was elected Bishop Coadjutor of the diocese of Colorado at the annual convention of the diocese, May 19th. The election came on the fourth ballot, and was later made unanimous by a motion of the Very Rev. Paul Roberts.

Dr. Bowen has been rector of St. Mark's Church since 1930. Born on April 27, 1886, he is a graduate of St. Stephen's College and Seabury Divinity School. Before becoming rector of St. Mark's, he served parishes in Oklahoma, Nebraska, and Illinois.

Bishop Bentley Accepts

Bishop Bentley of Alaska has accepted his election as Vice-President of the National Council, subject to approval by the House of Bishops, in accordance with canonical requirements [L. C., May 4th]. He will take office January 1, 1948, and will be both Vice-President of the Council and Director of the Overseas Department, succeeding the Rev. James Thayer Addison, who retired because of ill health.

VISITORS

The Bishop of London In New York

The Bishop of London, the Rt. Rev. and Rt. Hon. John William Charles Wand, D.D., arrived at New York on the *Queen Elizabeth* on May 9th. He preached in the Chapel of the Intercession, Trinity Parish, on Sunday morning, May 11th, and in the Cathedral of St. John the Divine on the afternoon of that day. On Monday, May 12th, he was entertained at luncheon by the New York Clericus.

Dr. Wand is in America as the guest of the Rev. Dr. Frederick S. Fleming, rector of Trinity Parish, to take part in the culminating event of the 250th anniversary of the founding of Trinity Parish, which was the great Ascension Day Service on May 15th. This serv-



N. Y. Herald-Tribune Photo.
TWO-HUNDRED AND FIFTIETH CELEBRATION OF THE FOUNDING OF TRINITY PARISH, NEW YORK CITY. Shown above are the Bishops who attended the service: Ludlow of Newark, Gardner of New Jersey, Wand, DeWolfe of Long Island, Littell, retired of Honolulu, and the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish. The other picture shows the festival service.

ice, always one of the notable services of the year at Trinity Church, was of even greater beauty and splendor this year. The historic church has been renovated and newly decorated. The choir and sanctuary were festive with white flowers; and in every window embrasure on both the North and South aisles there were red flowers. More striking were the flags and banners, twenty-nine in number, in the chancel and suspended from the arches of the bays. The banners were especially designed by Thomas M. Bell, architect, with the help of the Rev. Edward N. West, canon sacrist of the Cathedral of St. John the Divine. They represent, either by official seals or symbolic emblems, Trinity Church and all the chapels and other churches with which Trinity Parish has been associated, as founder or otherwise, as well as Trinity School, Columbia University, Hobart College, Trinity College, and the General Theological Seminary.

The special music, under the direction of Dr. George Mead, organist and choirmaster of Trinity Church included an anniversary anthem, "I have surely built thee an house," by Dr. Mead; a festive march, by Philip James, heard for the first time in public; and the anthem, sung in procession, from "The Crusaders," by Henry Giles. Dr. Mead conducted the Trinity choir, augmented by a full orchestra of forty instruments. Andrew Tietjen, associate organist of Trinity Church, was at the organ. The *Messe Solennelle* in *A*, by César Franck, was used.

Dr. Fleming was the celebrant of the Choral Eucharist, with the Rev. Joseph S. Minnis, vicar of the Chapel of the Intercession, reading the Epistle, and the Rev. Dr. Leicester C. Lewis, vicar of St. Luke's Chapel, the Gospel. In the procession were thirty other priests, including the clerical staff of Trinity Church and the chapels, other diocesan clergy, and Bishops De Wolfe of Long Island, Gardner of New Jersey, Little, retired of Honolulu, and Ludlow, Suffragan of Newark. Dr. Wand brought up the rear of the procession. All the bishops except Bishop Ludlow wore mitres and copes.

Taking for his sermon text, Ephesians 4:8, the Bishop of London said:

"Two scenes possess our minds this morning. The first is that in which we are now taking part in this historic church, before its beautiful altar, with splendid music. There are many hundreds of us here. The second scene is that of two thousand years ago, when a very few disciples, on a lonely hillside, saw their Lord ascend to heaven.

"Let us think first of that second scene. The Lord disappeared from the sight of the disciples; but it was from sight only. He did indeed appear to St. Stephen in the



DR. WAND AND FR. JOSEPH MINNIS before service at the Chapel of the Intercession, Trinity Parish.

International.

agony of his martyrdom; and St. Paul did see Him on the road to Damascus, turning the whole course of his life. But the disciples could no longer touch His hand and listen to His voice. He had passed into a new realm. In the earthly realm, He had been available only to a few. Henceforth, He would be available to all mankind.

"We have not always seen the significance of the Ascension of the Lord. Here was displayed the triumph over evil. He overcame death, and He is placed above all, at the right hand of God the Father. That is the meaning of the Ascension. We are the sons of the King of the Universe, and we walk as princes. In spite of floods, famine, and pests; in spite of what nature may yet do, the Ascension proves that victory is secure. The fate of evil is sealed; goodness will triumph. The Ascension reminds us that victory is won. We have seen it in our generation, in two world wars. In each, there were long months and years of agonizing struggle. But the elements of victory were always there.

"The Ascension means that evil has no power over us. God has won eternal victory. I should like to bring out one other thought from the text. The Conqueror mounts in triumph. He made captivity captive, and gave gifts to men. It was not usual for the conqueror to give gifts. He sat—and he has always sat—the earthly conqueror, and received gifts. This was the old dispensation. In the new dispensation, the Conqueror, the Son of God, gave gifts. What gifts? He gave the Sacred Ministry, He gave Himself in the Service of the Altar. What does Christianity mean? It means that we follow Him. More: it means that our life is taken up into His Life."

From this point on, Bishop Wand's sermon took the form of a glowing tribute to Trinity Church past and present. He said:

"This church is unique in Christendom—in the variety of its ministrations, in its many activities, in its significance to the

community. Its history is of particular interest to me, because it was Henry Compton, Bishop of London when this church received its charter from King William IV, on May 6th, 1697, who was given charge of it. He was your first rector, though he never came here. Bishop Compton had stood out against the tyranny of James II. He crowned William and Mary. High Churchman that he was, he was a friend of Queen Anne. His character is revealed in his reply to those who came to him as he lay dying, to speak of his entombment in the cathedral. "No," he said. "The church is for the living. The churchyard is for the dead. Bury me there . . ."

"Here, in Trinity Church, you have one of the brightest spots in the Anglican Communion. Kings and queens have been glad to honor it, and bishops have been glad to come to it. While we are thanking God for the glorious past, we must give thanks for the present: for your rector, who has done such notable service in administering this parish and in the life of the Church; for all the other clergy of the parish; for the vestry; for the fine music. Let us thank God for all these good things."

Since only a thousand were able to attend the Ascension Day Service, the service was repeated on May 18th, the Sunday after Ascension, when Dr. Wand again preached.

RELIGIOUS ORDERS

Interview With Dom Gregory Dix

By ELIZABETH McCracken

Dom Gregory Dix, OSB, who spent the week beginning May 4th in New York City, very kindly consented to an interview. Since his visit to America was primarily to help St. Gregory's Priory at Three Rivers, Mich., the first question was about that house and its needs. Dom Gregory outlined the plans for providing adequate quarters, required at once, not so much for the present residents as for the postulants who wish to come to try their vocations. He said:

"The prior, Dom Paul Severance, has been very ill, and still is ill. The sub-prior, Dom Francis Hilary Bacon, asked the abbot of Nashdom Abbey to send some one to be with them for a time. The abbot sent me. I came in February, meaning to stay in St. Gregory's Priory. But what is really the most immediate necessity of the priory has set me travelling. That need is actually a place to live in. The farm house on the land is small. It was built for a farmer and his wife and is a good house, but far too small for the purposes of a religious community. To provide anything at all more would cost money. The prior will not run into a penny of debt. Then, what to do?"

Dom Gregory smiled as he went on to say:

"At home in England, they let me talk.

Here, I found that they will pay me to talk. I had no thought of raising money when I came. They were short-handed at Three Rivers and I came just to help them, in their daily life: just to be in the priory with them, to make one more there. Then, I was invited to preach and to give lectures, and I was told what those who asked me would pay me. I suddenly saw a way to raise some of the money to meet the actual, immediate needs of St. Gregory's Priory for larger quarters."

In reply to a question as to what would be built, Dom Gregory said:

"We want to get two Quonset huts, one for a dormer (dormitory) with six cells (rooms), and the other for a chapel. Then the present chapel would be turned into a guest room. The farm house will still be used. The kitchen and refectory would be there. The situation is ideal for a Benedictine house. It is near a lake, surrounded by wooded hills. The farm will be worked in the traditional Benedictine way. It has been neglected and much labor will be wanted to get it into cultivation. But they are already working it. There is a winter wheat crop now, and a vineyard will be the next plan. The land is well adapted for a vineyard. The vegetable garden is in planting now."

In answer to a question as to the expense of two Quonset huts and their equipment, Dom Gregory mentioned what seemed like a very small sum for such an enterprise:

"We have computed, and we can do it for the minimum sum of \$8,000. This includes furnishings of the plainest sort, plumbing, and heating. As the saying is, we can 'get by' with \$8,000; but it would be safer if we had \$10,000. The real point is that we *must* have these accommodations."

"Postulants are waiting to come. Two men want to come now. Two novices and two fully professed men are waiting to come from Nashdom Abbey to the priory. With the two there now, that would make a community of eight. With the Quonset huts and the farm house, we could have nine or ten there, and we expect that number by Christmas. There is a moral obligation upon the Community of St. Benedict to provide here a place where men who want to give themselves to God in the Benedictine Order can test their call. We have three and four letters a week from American laymen who are thinking of testing their vocations. And there is no guest room at St. Gregory's Priory where we can have them come even as aspirants."

Some part of the money required is in hand. The interesting fact is that all of this has been earned by Dom Gregory by preaching and lecturing. But the whole of the \$8,000 (or, better still, \$10,000) cannot be secured that way. In the first place, there is not time, since the Quonset huts must be got and the work done this summer. In the second place, Dom Gregory cannot, in the time, fill enough engagements to cover such a sum.

With enthusiasm, Dom Gregory spoke of his impression of Americans:

"I am astonished at the generosity of the American people. We shall never forget in England what you did for British missions; your princely generosity; and, now recently, the gift to Canterbury Cathedral by Mr. Thomas Lamont. These things strike the imagination. America must have many calls upon this generosity. Perhaps it may appeal to Americans to witness the spectacle of an Englishman begging for money to set up living quarters in Three Rivers, Michigan. It may have been the charm of novelty to have money asked for, to be left in America!"

Turning to another subject, of vital concern in England as well as in America, Dom Gregory was asked about the state of religion among the people in England. He said:

"Two generations of secular education have left us in England with an immense problem. We haven't begun to solve it. Here is a population in which the Christian idea is entirely strange. There is a remnant, the minority brought up in the Christian tradition, who hold to Christianity. In fact, Christianity not only retains its hold on them, but that hold, already strong, is strengthening. There is a very significant theological revival going on among Christians of all allegiances. This is much more obvious among people under than over fifty."

"Virtually the only Liberals we have are over sixty years of age. Liberalism has collapsed from within in the last ten or fifteen years. People won't admit that they are Liberals. The young people are either Catholics or theological Protestants. One of the most interesting developments is the arrival of a very Biblical Catholicism."

"But there are great multitudes in England who are quite outside any Christian allegiance. Thus far, the Church cannot get across this appalling gulf. These people have a respect for Christianity sometimes, and an intellectual appreciation of the fact that it is a strong—perhaps the strongest—explanation of human life. They don't understand Christianity as a way of life."

The last question had to do with Prayer Book revision, a perennial issue in England as in America. Dom Gregory said earnestly:

"This is not the time for that in England; nor will that time be very soon. Slowly forming the mind of the Church as to just what revision may be needed is the only wise plan. Trying to push things would only stir up controversy. What is needed above all is that the people should use the Prayer Book, and thus discover what it is all about."

Churchpeople may be interested to know that Nashdom, which is not far from the famous Burnham Abbey, is not an old house. It was built in 1911, for Prince Dolgorouk, a cousin of the Russian czar, and his wife for a country house.

AUSTRALIA

Archbishop of Sydney's Ruling On Marriage of Divorcées

By W. BASIL OLIVER

The Archbishop of Sydney (Dr. Mowll) has issued the following pastoral letter to clergy in his diocese:

"I write to remind rectors of my earnest wish that divorced persons shall not be re-married according to the rites of the Church of England in this diocese. Some clergy allege that when they refuse to re-marry divorced persons these people openly claim that they can go to other rectors in the diocese and be re-married. If there is any truth in this allegation I write this circular to urge that clergy should help each other in adopting an identical practice and by carrying out my wishes as diocesan. There are many cases, especially as an aftermath of the war, but in view of the light regard which many pay to their marriage vows, I believe that the strict stand advocated is the right one. The only possible exception is where the degree nisi states that the ground for divorce was adultery and the innocent party desires re-marriage. In that case, the degree nisi and absolute should be sent to the registrar at the diocesan church house, and I also wish to know that the parties desiring to be re-married according to the rites of the Church of England are regular churchgoers."

The Church Standard commented on the Archbishop's Pastoral as follows:

"The instructions issued to his clergy in regard to the marriage of divorced persons by the Archbishop of Sydney attracted widespread attention and were seriously misreported in the secular press. Their general purport is one of which every instructed Churchman will most thankfully approve. 'I write,' says His Grace, 'to remind rectors of my earnest wish that divorced persons should not be re-married according to the rites of the Church of England in this diocese.' In view of the allegation that some of the clergy are willing to perform such marriages he urges 'that clergy should help one another in adopting an identical practice, and by carrying out my wishes as diocesan.' He urges this because he is convinced that 'in view of the light regard which many pay to their marriage vows, I believe that the strict stand advocated is the right one.'

"All this will be hailed with profound satisfaction by all those Churchmen who have had access to the original pronouncement, and are not dependent on the seriously misleading version of it which appeared in the secular newspapers. In particular the possibility of there being in any diocese a kind of 'black market' for the Church's blessing on a marriage ceremony is completely intolerable. If such a market exists anywhere it is to be hoped that his Grace's exhortation will effectively wipe it out.

"It is true that His Grace suggests the possibility of allowing a church ceremony of marriage to the 'innocent party' in cases where the grounds for the divorce was adultery, and where both parties to the proposed new marriage are certified to be regular churchgoers. Evidently His Grace takes the view that the 'exceptive clause' in S. Matthew's version of our Lord's teaching on the subject is part of the original teaching, and that consequently, unfaithfulness to the marriage vow does actually annul the marriage and sets the parties free to contract another. Both these propositions are of course open to challenge, and it is to be noted that two successive Lambeth Conferences and the Joint Committee of the Convocations of Canterbury and York have not regarded them as regulative. They have taken the stand that in no circumstances can either party to a marriage have the blessing of the Church on a second whilst both parties to the first are still alive. This is the line taken by the Mothers' Union in the admirable pamphlet issued by them recently. We entirely agree with it. But even those who hold most rigidly to the Lambeth rulings will recognize that the stringent provisos with which the Archbishop has fenced the possible 'exception' reduce the grounds for criticising it to a minimum."

Silver Jubilee of Bishop Of Carpentaria's Consecration

The Bishop of Carpentaria (the Rt. Rev. S. H. Davies) celebrated the silver jubilee of his consecration as Bishop of Carpentaria on the feast of the Annunciation of the Blessed Virgin Mary.

The Bishop, who received the degree of A.M. from Cambridge University, was admitted to the diaconate in 1909, and advanced to the priesthood two years later.

In 1912 he went to Brisbane as one of the late Archbishop Donaldson's men to work in the Charleville Bush Brotherhood, where he remained until 1921, when he returned to England.

A few months later he was asked by the bishops of the province of Queensland to return to Queensland as third Bishop of Carpentaria.

CHINA

Synod of Kiangsu Meets

The annual synod of the diocese of Kiangsu of the district of Shanghai was held in the Church of Our Saviour, Shanghai, on April 16th and 17th. In his address to the synod, Bishop Roberts of Shanghai, said that the past year has been one of real progress in the diocese: work in the parishes and missions has been revived with evangelistic meetings, youth gatherings, short term schools for women, and Sunday schools. Large

numbers have been baptized and confirmed, and many churches and parish buildings have been repaired and re-equipped, and all Church property formerly occupied by military forces has been restored to the Church's use.

The Bishop said, however, that the moral conditions of the people are far from satisfactory, because of the protracted warfare and occupation by the troops of the enemy. He urged the clergy and laity to stress Bible study, private prayer, and Sunday worship, with a keener appreciation of what the Holy Catholic Church stands for both in devotion and life.

ELECTIONS: Standing committee: the Rev. Messrs. H. S. Wei, M. H. Throop, T. M. Tong, H. Y. Yao; Messrs. C. Y. Hu, I. K. Tan, D. C. Jui, Y. Z. Yao. Delegates to General Synod: the Rev. Messrs. S. C. Kuo, P. C. Lin, E. H. Forster, W. S. Wei; Messrs. C. Y. Hu, I. K. Tan, Q. Z. Li, and Mrs. Mason Loh.

AFRICA

Dr. Chambers Resigns

Many members of the Central Tanganyika diocesan association were present at the Mary Summer House, Westminster, Tanganyika, to say farewell to the Rt. Rev. G. A. Chambers, the first Bishop of Central Tanganyika, who has resigned the see which he has occupied for 20 years.

At the meeting the Bishop recalled that in its early days the diocese was without a cathedral, and had no churches for Europeans, and no hospitals. There were two African priests and 15 European workers on its staff. Now the Cathedral of the Holy Spirit at Dodoma is the spiritual center of the worship of the diocese. There are eight churches for the Europeans, multitudes of small African churches, well-equipped hospitals, schools for boys and girls, and colleges for the training of African priests.

JERUSALEM

Romanian Church Affairs

The Romanian Patriarch is endeavoring, through his emissary, Fr. Victorin, to reestablish the Romanian community in Jerusalem. About 35 nuns and approximately 15 monks are living in various parts of Palestine, and Fr. Victorin's task is to provide facilities for the resumption of the religious life.

ACU CYCLE OF PRAYER

May

26. Church of the Incarnation, Detroit, Mich.
27. St. Andrew's, Stamford, Conn.
28. Christ Church, Yonkers, N. Y.
29. Christ Church, Chippewa Falls, Wis.
30. All Saints' St. Augustine's, New York City
31. Christ Church, Bronxville, N. Y.

"With One Accord in One Place"

By the Rev. Edmund Lloyd Souder

Missionary priest of the district of Honolulu

IN THE little frame structure, ridden with termites, which is the present St. Mark's Church, Honolulu, the bishop was present to administer the Sacrament of Confirmation. It was the Feast of Pentecost, commemorating that day when "devout men, out of every nation under heaven" received the blessed Spirit "with one accord in one place." These early disciples found the spirit of fellowship in that fellowship of the Spirit which knit them into the supernatural and supra-national community of the Catholic Church.

That earlier experience was vivid this Whitsunday at St. Mark's as there knelt one by one before the successor of those first Apostles a Chinese business man and a Caucasian engineer, a Japanese university student and a Portuguese-Hawaiian school girl. Others, too, knelt reverently for the sevenfold gift. At the organ was a devout young woman of Chinese-American ancestry, and among the acolytes were some descended from Hawaiian royalty.

The congregation, which filled the little church, included a European baroness and a shoe-black; the wife of a university president and some grade school pupils; a former "First Lady" of the Territory bringing with her some "white" girls who sat near our choir composed of Oriental girls; a Navy lieutenant and a Christian pacifist, and a pleasant American girl, confirmed last year, and happily married to a cultured Japanese-American. This Whitsunday congregation, in short, if not "out of every nation under heaven," was certainly out of a few!

As, "with one accord in one place," these citizens of the Kingdom of God shared in offering the Holy Sacrifice of the Mass, one felt a precious unity of the Spirit in the bond of peace, and the reality of a fellowship deeper and higher than that of any racial bond. It was a truly pentecostal unity of love before the earthly throne of the desire of all nations and their Saviour, and we lifted up our hearts thankfully for this visible expression of the Church's Catholicity.

At St. Mark's the Woman's Auxiliary has a president of Hawaiian-Caucasian ancestry, and a Chinese vice-president, who is nevertheless as thoroughly American in spirit as any citizen of the Republic from Maine.

A devout English Catholic and a delightful Filipino lady are also among its members. The Order of St. Vincent at St. Mark's has had a warden of old New England stock, now succeeded by

one of Japanese-American ancestry.

One of the familiar sights in Honolulu, where the rain comes down out of the mountains is the rainbow, a happy mingling of different colors. It is these colors which "with one accord in one place"



FR. SOUDER: "There are no superior races: only superior people in every race."

constitute the sun's rays. Even so, the complementary colors of varied racial strains, together reveal the all-embracing love of God. How desperately the world of our day needs the spirit of mutual regard so manifest in many groups of worshipping Christians in these Pacific isles!

Race relations undoubtedly constitute one of the great unsolved problems of human society, and, if we are humble, we shall realize that none has suffered more grievously from the astigmatism of race prejudice than the "white" man, who for centuries has swaggered about the world, arrogating to himself a superiority which is less and less apparent to everybody but himself. Well has Dr. Albert Sweitzer said, "A heavy guilt rests upon us for what the Whites of all nations have done to the colored peoples. When we do them good, it is not benevolence — it is atonement!"

Some time ago in an American city, where a negro is denied at home the "democracy" for which he fought in New Guinea, the writer had lunch in a cafeteria which displayed a large poster exhorting us to "Think American!" Presumably we were to pride ourselves that we lived in the land of freedom and equal opportunity for all. Suppose, however, an American, whose ancestors ar-

rived two hundred years ago in the land of democratic promise, but whose skin was dark, had taken the sign at face value. Had he entered for lunch, doubtless some "white supremacy" advocates would have landed him in the gutter!

Those who have been privileged to live among, and know the rich friendship of the children of God in widely separated parts of the earth, are profoundly conscious of the basic unity of the one human family, and find it hard to be patient with the nationalists or racists divisive creed. After all, God has quite literally "made of one blood all nations of men," and there is no such thing—except in the "patriot's" imagination—as "American" blood, or "Chinese" blood or "Negro" blood. There is only *human* blood. As for blood "types," mine may be different from my mother's and identical with that of an African savage.

As to the moot question of racial intermarriage, which is a red herring dragged into every discussion as to whether Negro neighborhoods should have sanitary garbage disposal, or whether Negro teachers should have equal pay with "Whites" for equal work, the answer would seem to be that if, two hundred years from now, any large number of people of different racial strains wish to intermarry, we won't be here to give our advice anyhow!

In the meantime, because of prevalent un-Christian social attitudes and the suffering inflicted by unfeeling racial arrogance, intermarriage in certain world areas may be unwise, but it is perfectly obvious right here in the Hawaiian Islands that, from the *biological* point of view, the children of interracial marriages can hold their own physically, mentally, spiritually—in any company. Some of the most charming and most *consecrated* members of St. Mark's Mission are such. There are no superior races: only superior people in every race. Army intelligence tests have clearly shown that Negroes of greater cultural opportunities have an IQ superior to "Whites" from localities with less educational and social advantages.

Together with questions of economic organization, much of the dynamite lying around the world today has to do with these matters of race relations. They must be solved if peace is to prevail, for it is "one world or none." Can it be that here, in these small islands in the broad Pacific, God is showing children of His one family a more excellent way, of love.

God is Calling *You*

WHITSUNDAY is the birthday of the Church. It is a joyous festival, and the Church celebrates it with appropriate festivities. In parishes that are able to have the full ceremonial observance, the beautiful processional followed by the glorious Eucharist with the sacred ministers in their colorful red vestments, provides a festal atmosphere that is in keeping with the far-reaching significance of the occasion.

For it is truly a significant occasion. In her annual round of festivals and fasts, Mother Church has come once more to the commemoration of the event which conferred upon her the unique power and strength that has been hers throughout the ages, and against which the very gates of hell cannot prevail. On that first day of Pentecost, when the Apostles were gathered together in the upper room, the Holy Ghost came upon them with power, and they were filled with the Spirit of God. No longer were they a little band without a leader, asking each other, "Men and brethren, what shall we do?" Now they had the promised Comforter, who filled their hearts and minds with the love of God, and gave them the strength to go forth and preach the Good News, to publish the glad tidings and bear testimony to the cosmic drama of redemption, of which they had been eye-witnesses. Now they were ready to go forth and turn the pagan world upside down for Christ.

Who were these men? Simple folk, everyday people, the sons of peasants and fishermen, the descendants of shepherds. Not yet had the scholarly St. Paul joined their ranks, not yet had their courage been bathed in the blood of St. Stephen, the first martyr. But they were ready for the tremendous task that lay before them, ready to follow the Master wherever He might lead, because they had surrendered their lives to His call and had been filled with His Holy Spirit.

From that day to this, it has been so in each generation. To individuals here and there, sometimes in the most unlikely places, God has extended His call to share in that sacred ministry of which He is Himself the great High Priest. It is the greatest, the most solemn call that any man can receive; a call that cannot be ignored or rejected, save at the gravest peril to his own soul; a call that summons him to a share in the most important work in the world, the presentation anew of the one perfect and sufficient sacrifice for the sins of the whole world.

Every Christian has a vocation. His baptism is the efficacious sign and pledge of his calling to share in the work of building the Kingdom of God. His confirmation marks the descent of the Holy Spirit to anoint him and fill him with the seven-fold gifts that

will enable him to live the Christian life which is his true vocation. He, or she, has a share in the priesthood of the laity which is the universal vocation of all who are signed with the cross of Christ.

BUT within that universal vocation is the special call to the priesthood, which comes to many in each generation. And every Christian young man ought to consider prayerfully whether or not that call may be for him.

It has always surprised us that the clergy do not more often preach, even in the Ember seasons, on this subject of vocation, and especially on the calling to the sacred priesthood. For generally they are the means by which this vocation, to which they have themselves responded, is transmitted to young men of the next generation. And almost always the young man who dedicates his life to the ministry does so because of the inspiration of a devoted and holy priest that he has known.

It is this note of holiness that is the chief mark of the devoted priest of God. For while it is true that the efficacy of the sacraments does not depend on the worthiness of the priest, it is also true that the spiritual leadership of his flock is in direct proportion to the holiness of his life. A worldly priest may build up a large following and be accepted in the "best circles," but only a holy priest can lead his people to the throne of God and impart to them a share in the holiness that comes from a consciousness of His Presence.

In his *Lights and Shadows of the Sacred Ministry*, the Rev. Archibald Campbell Knowles writes:

"The Church needs priests, godly priests, learned priests, full of the love of God, full of devotion to Christ, full of loyalty to the Church, hungering and thirsting for the things of God, longing for souls to be shepherded into the true Church, there faithfully to practice their religion and to show forth that religion in godly living, in brotherly love.

"Here then is the opportunity. Here is the vineyard. Here the fields are ripe for harvest. Here the laborers are needed for the new crusade, the bringing of Christ and the Church back to a wicked and gainsaying world, to give men the true religion. The Church calls all of us, those of us already ordained, those in preparation for the sacred ministry, those who may have vocation but have never thought of it, to be good and holy, disciplined and sacrificing priests, true men of God, real examples to the flock of Christ, saving our own souls in the saving of others, witnessing to the Faith we hold by preaching and living it before the world."

We have said that every Christian young man should consider whether God may be calling him to

the priesthood. But older men may well consider the same question, for not infrequently God calls them as well to the sacred ministry. A notable example is John Gardner Murray, who was a successful business man for many years before receiving that call, yet who became not only priest and bishop, but the first elected Presiding Bishop of this Church. We know another man who was called to the priesthood after his retirement from business, and who humbly became the assistant to his own son in the ministry of a city mission.

There are also those who are called to a part-time ministry, either as priests or as perpetual deacons. Such men can often find important fields of service as missionaries in small places, or as assistants in parishes, or as institutional chaplains. Often theirs is the self-sacrificing call to sow where others will reap; but this, too, has its satisfaction, for the harvest is no man's but the Lord's. This, too, is a good ministry for those who are called to it.

ON this Whitsunday, and in the ember week that follows it, let us re-think this whole matter of vocation. It is something that is in a measure the responsibility of each one of us.

Are you a young man? God may be calling you to the priesthood, or to some other special kind of Christian service — perhaps even to the Religious life. Listen for that call; consult your rector, or your college or military chaplain, or your bishop about the possibility.

Are you a young woman? Perhaps God wants you to be a Sister, or a deaconess. Perhaps you have a vocation to teach; perhaps to be a Christian wife and mother. Open your heart, and let the Holy Spirit fill it, and tell you what God expects of you.

Are you a business or professional man? Perhaps God wants you to devote your talents to His service in some special way, either in the ministry or in the lay priesthood in which you already share.

Are you a priest? Perhaps there is some young person in your parish to whom God expects you to present His call. Certainly He expects you to preach often and persuasively on the subject of vocation.

Are you a parent, or a god-parent? Perhaps one of your children or god-children is called to the priesthood, or to the Religious life, or to some other voca-

tion in the Church. Do you pray for such a vocation? Would you welcome and encourage it? Or would you resent it, because it might preclude what the world regards as success?

Whitsunday is the birthday of the Church. Perhaps this Whitsunday will be a special kind of birthday for some of the readers of this editorial. For we have a feeling that, inadequate as it is, it is intended as a special message for one or more of our readers — perhaps for someone into whose hands it may fall apparently by chance. That is why we have entitled it "God is Calling *You*," and for that person, or those certain individuals, we add this final paragraph:

Obey that urge that you feel within you. Pray earnestly, storm heaven with your prayers. Ask God to show you the way, and to give you the strength and the courage to walk in it. Open your heart to a godly and wise priest or to your Father in God. Listen to God's call. Answer it with your whole life, laying it down before Him as a living sacrifice. He will take it up and make of it a more glorious and fruitful life than any of which you have ever dreamed. This is a personal message to you; the Holy Spirit, whom we honor this Whitsunday, will show you how to act upon it.

The "Three Hours"

AN EDITORIAL in the May *Chronicle*, rightly observing that "the most fruitful consideration of any religious service is shortly after we have experienced it, instead of next year, when we have forgotten so many of our impressions," pleads for a reconsideration of the customary three-hour service of Good Friday. "It is difficult," says the *Chronicle*, to persuade our people that it is not an ancient Anglican tradition" to hold this service, which in fact had its origin in the Roman Catholic Church in South America only about half a century ago. Nevertheless, the *Chronicle* feels that many of our clergy are beginning to abandon the service, and others would like to do so.

We hold no particular brief for the three hour service. The Church's traditional commemoration of Good Friday was the Mass of the Pre-Sanctified, and the fact that the Prayer Book still provides collects, an epistle, and a gospel for the day indicates that at least an ante-Communion service is anticipated. Perhaps this, with the addition of the Litany and penitential office and one good sermon would be better than the customary prayer and preaching covering three hours, with people coming and going during each hymn. We have in fact published in past years useful suggestions along those lines.

Now is a good time for discussion of the subject, when the occasion itself is neither too far in the past nor too close in the future. What do our readers, clerical and lay, think about the best method of observing Good Friday in our churches?

IN THE MONTH OF MARY

SINGING thrushes — maidenhair —
 Outside the gray stone House of Prayer —
 The rising sun's glad radiant light —
 Dogwood glistening and white —
 Lilies-of-the-valley meek —
 Through them all I heard God speak.

LUCY A. K. ADEE.

The Liturgical Movement and Peace

Part II

By the Rev. Wilford O. Cross

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

THE Liturgical Movement, with its sense of social solidarity and its obsession with the expression of that solidarity in worship, fits the mood and needs of this age as a good glove fits the hand. It draws much of its inspiration from the fruit of scholarly research into the life and worship of the Church in the third and fourth centuries when the Church was first emerging from the catacombs to stand forth in the pagan world of the last days of the Roman Empire. The Church was then very much aware that it was a corporate society, the mystical Body of our Lord. The fraternal sense, the awareness of the bond of brotherhood, was very obvious. The Liturgy was then in formation, and its very genius, from the start, was the genius of teamwork, of participation, of mutual activity in the work of praising God.

Under the Roman Obedience the task of the movement is difficult because of the language barrier. In Protestantism the task is equally difficult because of the lack of a liturgy. But in the Anglican Communion, with the Prayer Book and its long tradition of participation in the service on the part of those in the nave, the work of the Liturgical Movement should be fairly simple. The task is one of getting people to use audibly a Prayer Book which is already in their hands and on their lips. Our Prayer Book is a superb instrument of corporate worship. Only our various and sundry mutilations of its use have made it the cold thing it often is. At the *Sanctus*, in the Communion Service, there is a little rubric in italic print, that reads like a motto for the Liturgical Movement. The Prayer Book says, "Priest and People." But in how many places is the *Sanctus* sung by "Priest and People," led and aided by the choir? Over and over again this supreme act of reverence, this articulate expression of our awe in the realized presence of God, is an opportunity for musical effects more in keeping with the demands of grand opera than with the needs of worshippers before the altar.

Earlier in the Eucharist there is the *Kyrie*, the "Lord have mercy upon us" that follows the Summary of the Law. Whatever it was historically, it is now, certainly, an expression of penitence made by those who have just heard the Law read and are aware that they have failed miserably in its keeping. Hearing the Law, we cry "Lord have mercy." But how often, it would seem, in our Churches that only the choir have sinned.

Perhaps little can be done with the canticles. They are beautiful and beloved, but it is very hard to get a congregation to participate in their rendering, and over-simple renderings inevitably place the music conspicuously lower than the demands of the splendor of their poetry. For the laity the canticles are too often a matter of shifting weight from one foot to another while a soprano soloist gets a phrase between her teeth and shakes it through five repetitions as a dog shakes a rat. Repetitions, at least, could be debarred, and a great deal could be said for the occasional interpolation of a modern hymn as a substitute.

TRAINING

On the whole it is a matter of painstakingly and patiently training congregations to say responses and to sing hymns and the simpler parts of the service. Also there is the more difficult assignment of persuading composers to write good services within the range of the average congregation, and educating choir masters and organists to feel proud when they bring music out of the congregation as well as out of the choir. A good Church organist ought to be one who can make people sing, rather than one who can beat out a difficult postlude. We need, also to clarify our conception of Church music, arriving at a principle which is workable and fair. In general it is safe to say that the liturgical music itself, that is the singing of material from the Prayer Book, with the possible exception of the canticles, should be definitely congregational, and that adventures of the choir into more ambitious work should be confined to music that is in aid of worship, rather than to music that is an integral part of worship. Introit, anthems, and other additions to the liturgy, belong by nature to the choir, but there should not be wholesale kidnapping of *Kyrie* and *Sanctus* for the benefit of melodious tenors and soft-toned sopranos.

If the Church is the Body of Christ, if it is a fellowship, a corporate entity, a fraternal group, then its most important act, which is the worship of Almighty God, should in every detail be a common task, mutually engaged in by all. The "Amens" at the end of the prayers said by the priest are the signature of the congregation, whereby they underwrite what has been voiced for them. Thus every prayer is said, by "Priest and People." Worship is a common task. The very meaning of the

word liturgy is "common work." The Body of Christ must live and worship as a brotherhood.

GOD THE FATHER

The war has but given to all of this a deeper, and even a tragic, significance. The crash of bombs, by contrast, has made the sound of church bells sweeter. For now, remote from our scorched earth and guilt-darkened hearts, in black and white contrast, stands the serene faith of the Church that God is our Father, and that all of us are brothers. In opposition to the bloody record of history, the Christian conception of God's Fatherhood and man's brotherhood stands sharp, like white marble in a black quarry. The Church has now become the symbol of the peace men's hearts cry for.

And the worship-pattern of Christianity sets this forth supremely. For Christian worship, finding its heart and center in the Eucharist, shows us a table, the Board of God, to which all men, regardless of color or race or class may come to eat and drink of the life of the spirit in fraternal fealty. Here alone in the world, at the altar, men eat and drink together in universal charity, tolerance and forgiveness. Thus, amid the heart-breaking actuality of fratricide is set forth a token of the deep reality of fraternity and peace. The broken bread is a denial that the un-sheathed sword is a permanent symbol of mortal history.

Men are asked to worship as brothers in order that they may learn, at the feet of God, to live as brothers. The Holy Communion, as a family meal, as a banquet of the sons and daughters of God, is, in nuclear fashion, the prototype and token of how life ought to be lived. The liturgy sets forth the Christian way of life in didactic and symbolic fashion. As men deal with bread at the altar of God, so they must deal with it beyond Church walls in life. The bread of the altar is offered and broken and eaten in fraternity and justice and charity and peace. So the bread of life must be offered, also, to God's glory, to be made holy and to be distributed to men. In this same spirit of charity and justice, in this atmosphere of the life of a universal family under God, bread is to be sown, harvested and milled; carried, and baked; bought and sold. The Eucharist is a mirror of what ought and must be. It is the prophecy of the future, and the upholding of an ideal. And at one and the same time, as it provides

this training ground, this realization in momentary experience of an eternal mood, this school of God's sons; it provides also the sinews of accomplishment, the creative grace, the redemptive power of God, to give men strength to go forth and do what the liturgy has taught.

ETERNAL REALITY

Thus, through the liturgy, eternal reality invades historic actuality. The eternal purpose of God is set forth in the drama of a supper, in the simple everyday act of eating and drinking at a brotherly table. If men could but live as they receive communion, in fealty to God and in charity towards men, no sword of fratricide would evermore be drawn. Thus the liturgy becomes, at once, the symbol, the school, and the dynamic energizer of peace among men and nations.

It is only, of course, as we learn to worship as God's family, all together taking our part in the common task and mutual joy of offering the fruit of the lips to God, that this prophetic and symbolic significance of the liturgy becomes meaningful. Before we can live together as God's sons we must pray together.

And that is why, for all its fussiness, triviality, and concern with ecclesiastical gadgets, the Liturgical Movement is strategically important. For it has grasped, amid all its clutching at the straws of minutiae, the fundamental fact of human solidarity, and the very real axiom that Christian worship is a corporate enterprise, and is, in nuclear form, the foretaste and token of how each day's life is to be lived by men together as God's sons.

THE LIVING CHURCH RELIEF FUND

Presiding Bishop's Fund

George Beggs	\$ 500.00
In memory of George	25.00
E. F. O.	10.00
L. St. J. W.	10.00
Joel T. Campbell	5.00
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Stateless Children's Sanctuary

Previously acknowledged	\$1,157.66
E. O. C.	10.00
Joel T. Campbell	5.00
Rev. M. O. Gruber	5.00
Harold H. Smith	1.65
	\$1,179.31

CARE for Old Catholics

Previously acknowledged	\$3,764.42
Rev. and Mrs. E. S. Ferris	20.00
E. H. T., Jr.	10.00
	\$3,794.42

Children in France

Previously acknowledged	\$5,305.28
Auxiliary of St. Luke's Church, Anchor- age, Ky.	32.00
St. Peter's Guild, Rockport, Texas	8.00
Miss Caroline B. Cooke	2.50
	\$5,347.78

European Children

Previously acknowledged	\$4,406.19
John Townsend	9.58
	\$4,415.77

To Clergymen Only

An Appeal from a Layman

AS A member of the Episcopal Church, I have attended services in many places, both here and in other countries, and I have found great differences in the interest shown by the congregations in the services and in the sermons. The differences are to a great extent due to the manner of speaking of the clergy. From some churches both men and women have been driven away from church attendance by the carelessness of the rector in preaching and conducting the services so that too often only a few faithful members attend.

Usually the clergyman could correct his faults if he were to give some credence to the suggestions of others, and make sincere effort to discipline himself in a few of the matters essential to a man whose profession requires that he be heard and understood. If he fails in this requirement his efficiency in carrying the Word of God to his people falls to a low value. It is a tragedy for our Church that more effort is not put on the clear reading of the services and the preaching of the sermons so that every word is understood and has meaning. Every man cannot be eloquent, but nearly everyone can be understood if he makes the effort. The beauty of the Bible and of the Book of Common Prayer deserves clear and sincere reading. Too often the acoustics of the church edifice is blamed for faults of the rector.

It would be a grand thing if we could have our clergy accept refresher courses in reading and preaching. Possibly have a trainer and critic come into a diocese every three years and visit every parish.

It is important to our Church that something be done promptly to improve the services and the delivery of the sermons. Most of this improvement can be done by the clergy themselves. The clergy may rest assured that the congregations would soon respond with better attendance at church if a real improvement were to be made. Politicians pay attention to improving their public speaking — why not the clergy? The day I write this article I heard a bishop preach. Many of his congregation could understand but a small part of his sermon because of the rapid method of speaking part of almost every sentence. It was a wasted sermon for many listeners. The following points are some comments and suggestions which apply to many common faults:

(1) *Diction should be clear and distinct* as if each word means something. Affectations should be avoided.

(2) *Pronunciation should be clear* and as given by the best professional actors of the classic dramas — or by the best professional radio announcers —

not a provincial or parochial dialect. A visitor's sermon in a dialect will too often "miss fire" because his dialect is not understood.

(3) *Enunciation should not be hurried* and yet not unduly slow and hesitating. Do not hurry familiar phrases and verses at a different pace than other text. It lessens their dignity and impressiveness. While the priest may have said these words several times already on some days, the congregation is probably hearing them for the first time that day, and the tone of a ready made formula does not go well in our Church. Do not mumble when reading from the Prayer Book, even if the service is behind the time schedule.

(4) *Sermons should be complete in fourteen minutes or less* except in rare instances by exceptional men. At any rate that is about as long as the congregation will ordinarily listen intelligently. State the purpose, argument, discussion and conclusion as simply as possible. Clear, straightforward, simple statements carefully expressed carry much more meaning than long rambling complicated statements full of repetition. Do not let the course of the sermon wander off into all the by-ways and side lanes far afield. Hold to definite direction. You can gain objectives more clearly. A sermon should be finished once, not several times.

(5) *Emphasis: Do not emphasize too many points in one sermon.* This causes the sermon to lose its meaning and confuses the listener more than otherwise. Do not shout. Not over one shout to a sermon and usually better not that.

(6) *Gestures: Do not use unusual gestures.* They detract attention from the message of the sermon. Do not rock body back and forth, or side to side, or up and down. When done too much it may look silly and directs attention to physical things rather than spiritual or intellectual affairs.

(7) *Notices: Do not read long notices.* If necessary print them but do not cut the beautiful Episcopal service twenty minutes short and then read notices with running commentary for half an hour. It is very tiresome to the congregation. Never give forgotten notices, no matter how important, from behind the altar rail, nor after the Holy Eucharist has been started.

These notes are submitted with the hope that some steps toward improvement of sermons and services may be taken promptly. More intelligent critics than I are needed for their constructive solution. It is hoped that every clergyman will not conclude that these comments apply to all others than himself.

EVERYDAY RELIGION

The Faith That is in Us

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



THIS brings us to the second obstacle to faith. It is insufficiency of prayer. Prayer is the primary activity in which the virtue of faith can be exercised. It is inconceivable that one could grow in faith who was not diligent in prayer. We must surrender ourselves to the inspiration of the Spirit if we would be led by Him. We do this most effectively when we turn the attention of our minds to His presence and let Him lift up our hearts to cry, *Abba*, Father.

That is obvious enough. What is less frequently recognized is that insufficiency in prayer may take the form not only of too little time spent in this exercise but also of a lop-sided prayer life. For there are two complementary ingredients in Christian devotions—public worship and private prayer. Both are essential to the growth of the faith that is in us.

PRIVATE PRAYER

In private prayer, especially in our daily meditations, we let the Holy Spirit lead our minds and affections into the apprehension of eternal truth. Without this we are simply being unintelligent about our religion. Faith that is not constantly being watered from the wells of the Spirit will inevitably wither and die. Our souls will become a barren desert of pious platitudes. Priests owe it to the people who have to listen to their sermons, as well as to themselves, to let the Holy Spirit enrich their minds and hearts with an experience of God and His love. Paderewski used to say that if he missed his practice one day he noticed it in his playing the next. If he missed it for two days, his audience noticed it. Lay people, on the other hand, cannot hope to assimilate the faith merely by hearing it expounded in sermons, any more than one can become an accomplished pianist by listening to concerts. We must exercise the virtue of faith, if we wish to make it our own. Prayer is the practice of faith. If we would learn to relish God, if we would convince others that God is worth knowing, we must, through daily meditation, "taste and see how gracious the Lord is."

I know very well that meditation is hard work, that it often seems dull and profitless. I also know how difficult it is to find time for it in a busy life. But I am convinced that it is most dangerous for any Christian soul to try to get along without a daily period of meditation, and

I believe that it is nothing short of presumption for a priest to devote less than a half hour to it every day. In addition, I cannot conceive how a priest can function without making at least a three-day retreat every year. Priests are commissioned to feed Christ's flock; and the food they are to give them is certainly not their own notions. People should be fed in the Faith, and before priests can give this to others it must have become a living experience in their own souls.

LAITY

Lay people also need regular retreats of sufficient length to enable them to withdraw from the bustle of their daily lives and to rest in God. In the silence of a well-kept retreat God can both refresh the soul and draw it closer to Himself. Thereby the laity are enabled to fulfil their special vocation which is the witness to Christ in the world in which they live and work. The Church will never make its full impact on the world until all Christians, both priests and lay people, manifest an intimacy with God which can be experienced only through prayer. The faith that is in us must burn bright, and this faith, as we have seen, is nothing less than the work of the Holy Spirit.

But private prayer is only half the picture. We must be participating in the corporate prayer life of the Church as well. This is equally essential to the development of the faith that is in us. That faith can never rest on a private experience alone. It is founded on the experience of the Body of Christ. By ourselves, with the help of the Holy Spirit, we can absorb a certain amount of faith. But as we pray with the Church, we are, as it were, absorbed by the Faith. We lose ourselves, our own petty and limited concepts and insights in the great stream of faith which sweeps down across the centuries from Christ Himself. Our modern biases are corrected, our temperamental preferences are balanced. We are caught up in the Faith of the Church and not left with our own particular slant on it. We comprehend *with all the saints* what is the breadth and length and depth and height.

The Church demands that every Christian shall have this aspect of the prayer life when she requires him to "worship God every Sunday in His Church." But our prayer book clearly envisions much more. It provides the

Daily Offices of Morning and Evening Prayer. The reason why these two simple services were substituted for the seven Day Hours and the long Night Office of the older breviaries was to permit the Daily Office to be recited in every parish every day. One of the objectives of the Anglican reformers was to make the regular life of the Church, which formerly had been found mostly in monasteries, available to all Christians. They wanted to turn all parishes into power-houses of prayer, where the corporate worship of the Church is constantly expressed, so that it can serve as the foundation and background of the private prayer life of all its members.

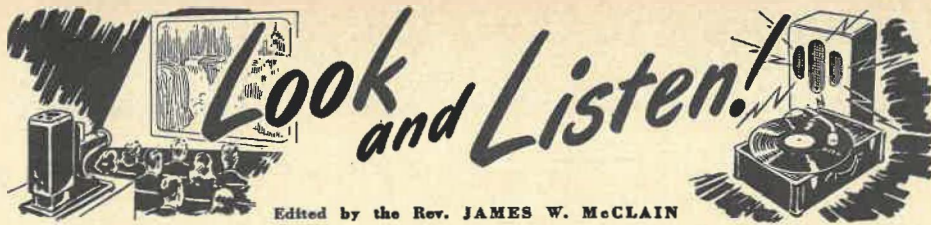
In this the Reformers were on the right track. For what, essentially, is a parish? Is it merely an association of like-minded Christians? Is it just a preaching station for expounding the Gospel or for doling out "morality tinged with emotion?" Is it a center for social gatherings and humanitarian service? Essentially it is none of these things. It should be a local instance of the Church, the point of contact between the Body of Christ and that particular time and space. It should be a place where God Incarnate can continue His work of love and praise and worship of the Father, and thereby draw men and women into newness of life.

A parish where the Daily Office is not recited is one where our Lord is not permitted to continue a fundamental aspect of His work. It is a place where the faith He died to give us is not allowed regularly to express itself in praise and thanksgiving to God. Consequently that faith cannot rise up as a pillar of fire in the night of our modern unbelief to lead men to the promised land.

PRIESTS RESPONSIBILITY

The responsibility rests on the priest to see that our Lord has at least one mind, one heart, one pair of lips in the parish through which to express this daily tribute of faith. Accordingly the priest will consider it an obligation of primary importance to recite Morning and Evening Prayer every day.

If some of our parishes seem spiritually dead, it is because we do not permit our Lord to function in them as He wills to do. We try by guilds and organizations and a hundred human devices to do for Him what He alone can do through His divinely appointed means of sacraments and worship. Only by them can He draw people into the living faith of His Body, the Church. Only if the corporate prayer life of the Church is continuously going on in their midst, will God Incarnate be able to reveal Himself objectively to them. It is the deficiency of the faith that should be in us which leads us to prefer other expedients. We do not really believe that God can save His people, or that He knows how to do so.



Edited by the Rev. JAMES W. McCLAIN

Audio-Visual Aids In The Mission Field

IF those of us who have spent most of our time trying to teach the Christian religion to Christians have found it difficult going, how much more difficult is it for the teacher whose task it is to instruct and to point the way to those whose backgrounds, educations, and surroundings have been totally un-Christian or even anti-Christian! If we have found it useful and helpful to turn to audio-visual aids in our attempt to make more concrete the relation of the Gospel good news to men of our time, how much more useful and helpful audio-visual aids can be when the hearer of the Gospel news is totally unfamiliar with either Jewish or Christian history, philosophy, or even, for that matter, with the vocabulary of the Church.

Modern missionaries to the Indian reservations report to us that audio-visual aids are assisting them in their work. The sisters of a Nevada convent use opaque projection with pictures from *National Geographic* magazine, postcards from abroad, pictures of liturgical worship. Particularly where language difficulties prevail, or where the pupils have difficulty reading, audio-visual aids render a real service to the teacher. There are sections of our backwoods where men and women live and die, generation after generation, without being able to read or write. To such people the spoken word and the projected picture is the only means of communication.

FOREIGN USE

It goes without saying that our work in foreign missions leans heavily upon audio-visual aids. The men enrolled at Seabury-Western Theological Seminary who are preparing for a ministry in foreign mission work are particularly interested in audio-visual aids, since they realize already the difficulties they face. Anything that can lighten the burden and improve the teaching of these front-line soldiers of the Cross should be made readily available to them by the people at home. When you next make your pledge for foreign missions, might we suggest that you add a few dollars extra with the thought that your money will help purchase movie and still projectors for children who have never before seen a picture on a screen, and who will, at first, be frightened to the point of near hysteria, but who will later come to

view the pictures of the life of Christ and the work of the Church and the meaning of the Christian life with awe and profound respect.

QUESTIONS AND ANSWERS

"What kind of screen should we buy for our parish hall?"

I assume you know without asking what size screen to buy. A good general rule on this is: the larger the better. If the screen is to be stationary you will want a wall screen. If it is to be used in other places from time to time you will want a screen with a tripod. Use the wall-type whenever possible, as it is far less trouble, less expensive, less liable to need repair. There are several good makes: The Da-lite and the Radiant are both good. The brightest image is produced by the "beaded" screen, covered with tiny glass beads which reflect the light and image. But with the beaded screen you sacrifice some of the utility of the viewing capacity of the screen, since those at the extreme right or left of the screen cannot see the image reflected by the glass beads. For wide-angle vision the matte screen is best.

"Some time ago you urged us to appeal to the National Council for a national Church budget for audio-visual aids. Has anything been done about this?"

Yes, a number of clergy and laity wrote the Presiding Bishop and urged him to use his influence to see that something be done in the field of projected materials for Christian education. The much heralded "advertising campaign" of the Episcopal Church, recently announced by the Director of Promotion at 281 does anticipate new materials for audio-visual education. Further details on this, as we receive them.

"Why talk about projectors and films all the time? There are many other forms of visual education."

This department assumes that such visual materials as maps, charts, globes, drawing and coloring projects, sandbox methods of teaching as well as instruction by way of liturgics, while definitely in the "visual aid category" should not be the direct concern of these columns.

REVIEWS AND PREVIEWS

Cathedral Films, Hollywood, has done excellent work in its series of "Hymns Of The Church." There are now 21

of these one-reel hymn subjects, done in black and white, with the words to the hymns superimposed over on appropriate scenic background, providing excellent opportunities for hymn-sings, and are a welcome addition to any visual aid program. The hymns are from the 1940 Hymnal. Photography is fine, as in all of the Cathedral Films, and the music is well done and clear. If your congregation is backward about singing, why not suggest a hymn-sing rehearsal every week, rent the hymns you will be using the following Sunday, and use the "rehearsal" for a clearer understanding of what it means to worship God in song. "Hymns Of The Church" rent for 75c each, sell for \$10.00 from Ideal Pictures, 26 East 8th St., New York City, and from other bureaus throughout the country.

THE EUCHARIST

Guardian Films, 145 E. Fifth St., St. Paul, Minn., has a good silent version in color of the Roman-Liturgy. The title is "Your Sacrifice And Mine." The altar is liturgical, the vestments Gothic, the emphasis is upon the Liturgy as a corporate action, participated in by the whole congregation. The fact that the film is silent is an advantage to us, since, of course, no Latin is heard, and the teacher is allowed full control to explain the meaning of the various parts of the service. The temptation in showing this film is to point out minor differences in ritual and ceremonial between the Roman Mass and the Anglican. It is far better, it seems to us, under ordinary circumstances to ignore such differences and to concentrate attention on the highlights: the Propers, the Offertory, the Great Intercession, (Prayer For The Church), the Canon, and Communion. While it would be wrong, we feel, to present the film as a reproduction of the Prayer Book Liturgy, there is no reason why these great highlights should lose their teaching value for us simply because we happen to be liturgical perfectionists.

The central uniformity present in Orthodox, Roman, and Anglican Liturgy is our assurance that there are more important questions than "why did he genuflect there?" or "what happened to the Comfortable words?" The film is available through Guardian Films (address above), and rents for \$5.

The Prodigal Son, Cathedral Film. Well done. Teaches mutual responsibility. Rents for \$6.

Hymns of the Churches: Words on the screen with organ and choir background: rents for 50c per hymn. Limited selection.

Hymnalogues: same as above, except in color, with really nice photographic scenery in background of words. Good choir and sound tract. Rents for \$1.50 per hymn.

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BOOKS



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

Another Story of First Century Palestine

STEPHEN. By Amy Morris Lillie. New York: E. P. Dutton & Co., 1947. Pp. 189.

In order to secure the impression of the reader for whom Amy Lillie's book, *Stephen*, was written I asked a 12-year-old boy to read it and give me a report. His report was "It's a good book for older boys to read."

Miss Lillie writes a fictional account of the life of the lad who was healed by our Lord at the foot of the Mount of the Transfiguration. Her knowledge of the contemporary life and background makes it a worth while book for the Church School teacher or the parent who wishes to impart more to his charges. It is a bit deep in spots for children. (A ten-year-old "started the book and read just words for three pages.")

The wealth of description and background material make up the real value of *Stephen*. Nedda Walker's illustrations are lovely.

RALPH J. SPINNER.

Constructive Old Age

AGING SUCCESSFULLY. By George Lawton. Columbia University Press. Pp. 266. \$2.75.

During the time of our Lord the average life span was 25 years. By 1900 this age had risen to 42 years. A baby born today has a life expectancy of about 60 years. Once upon a time 38% of one's life was spent as a child, while now only 27% of it will be spent that way. Thus for the first time in human history, old age is an important experience the average man or woman will meet. These are the basic facts which prompted the author. Or, as he says in his preface, "It is often hard to say on which side of any desk the real teacher is to be found. Perhaps the apparent instructor of *Aging Successfully* simply made articulate the needs of older people. In any event, it is this symbolic and corporate voice which has dictated this book and it is the accents of this voice which I hope will be found here."

Dr. Lawton has supplied a great need in this informal, vigorous, and altogether stimulating volume. How can older people live constructively, within their strength? How can they help themselves? How can they avoid the pitfalls of age? These questions Dr. Lawton answers. He also discusses relations of

old and young; love at maturity; new skills; retiring to, not from; and many other topics with the most practical and specific suggestions as to how to achieve what he recommends. Writing with real humor and a sparkling style, he makes it difficult to stop, once reading has begun.

Professional members of all groups working with the human being can read with confidence, since the author is a fellow of the American Psychological Association and is teaching at Cooper Union and New York University, and, in addition, conducts a large private practice.

This book should be a best seller. It is a "must" for every priest, and should be read by everyone before middle age, as well as after. It will be a valued instrument to lend throughout the parish. This reviewer has nothing but praise for the treatment of the subject, for the skill, insight, and clarity revealed on every page.

RICHARD T. LORING.

Devotional Comment

Life Endures (by Roy L. Laurin. Grand Rapids: Zondervan Publishing House, 1947. Pp. 248. \$3) is a devotional exposition of II Corinthians. One may regret that the author, who has had extensive experience in the fields of religious journalism and religious broadcasting, takes no note of the question of the epistle's unity; but questions of literary criticism apparently do not concern him. There is much source material for meditation (and perhaps for preaching) in this volume, however. Doubtless the author's radio experience is partly responsible for his direct, unlabored, and terse style in the presentation of devotional comment.

H.B.V.

In Brief

Preacher and Prayer (by E. M. Bounds. Grand Rapids: Zondervan Publishing House, 1947. Pp. 104. \$1) is a thought-provoking book on the relationship of prayer life to effective preaching. The author asserts (perhaps with a large measure of justification) that much contemporary preaching falls short of its function and inclines to formalism because the man doing the preaching is so much occupied with so many duties that he neglects the power house of prayer and meditation. Mr. Bounds would doubtless be the last to recommend prayer with a utilitarian end in view; but he does show how a systematic and well integrated life of prayer may aid in making one's messages from the pulpit more convincing and effective.

COLLEGES

F. E. Bailey New Dean of Kenyon

Dr. Gordon Keith Chalmers, president of Kenyon College, has announced the appointment of Dr. Frank E. Bailey as dean of Kenyon College beginning with the autumn term, 1947. He will succeed Dr. Gilbert T. Hoag, who left the deanship for service in the OWI and subsequently for the deanship of Haverford College.

Dr. Bailey is at present associate professor of history in Mount Holyoke College, South Hadley, Mass. During the war he was a lieutenant-commander in the Navy and completed a 23-months tour of duty in the European and Mediterranean theaters of war.

A graduate of Dartmouth, Dr. Bailey received the degrees of M.A. and Ph.D. at Harvard. He has done research at the Public Record Office in London and has travelled extensively in Europe. Mr. Bailey is married and has two children, a son and a daughter.

SEMINARIES

Nashotah-Seabury Baseball Game

The first annual soft ball game between Nashotah House and Seabury-Western Theological Seminary was bitterly fought out Saturday afternoon, May 10th. A challenge had been issued some weeks before by the student body of Seabury-Western and was accepted with alacrity by the Nashotah students. A considerable number of students and faculty members, some with wives, accompanied the Seabury-Western players to Nashotah, where the game was contested on a field that had newly been constructed by dint of earnest plowing, harrowing, rolling, and other violent bodily exercise.

The 25 or more guests from Evanston spent the first hours of their arrival inspecting the buildings and grounds of Nashotah House, spotless for the occasion, and were entertained at luncheon in the refectory. The game began at 2 PM, and for seven innings was bitterly contested. The Rev. Dr. Paul S. Kramer, professor of dogmatic theology at Seabury-Western, was redoubtable as umpire. A minimum of pop bottles was directed toward his judicial head, but there were many suggestions, from both sides, that he was obviously no professor of moral theology. Nashotah House emerged on the long end of a 15-9 score, the winning pitcher being Charles Boswell, a middler, from the district of Salina.

After the game, there was a tea at the home of the Rev. Dr. W. Freeman and Mrs. Whitman. After Evensong

at five, there was a banquet in Shelton Hall for all the guests and all inhabitants of the Nashotah House campus. There were addresses by Dr. Whitman, as senior professor at Nashotah, who acted on behalf of the dean because of the latter's hospitalization; by Dr. Kramer on behalf of the Seabury-Western faculty; and by members of both student bodies, with the chairman of arrangements, William Kreuger, a junior from the diocese of Fond du Lac, serving as toastmaster. Arnold Moulton, president of the Nashotah student council, a junior from Massachusetts, received the miniature baseball bat which was presented as the trophy for which annual contention is to be had. It is to be suitably engraved with the dates and scores of past and future games.

The guests from Seabury-Western departed at 8 PM in their chartered bus; and the feeling was general among all concerned that a genuine *entente cordiale* was present between the two seminaries of the Great Lakes area.

Plans for Bishop Stewart Memorial Warmly Endorsed

Letters expressing enthusiastic approval of the campaign to raise \$150,000 to endow a chair in homiletics at the Seabury-Western Theological Seminary, Evanston, Ill., in memory of the late Bishop Stewart of Chicago, have been received from Church leaders all over the country by the Rev. A. Ashley Gerhard, rector of Christ Church, Winnetka, Ill., and chairman of the Bishop Stewart Memorial Fund Committee.

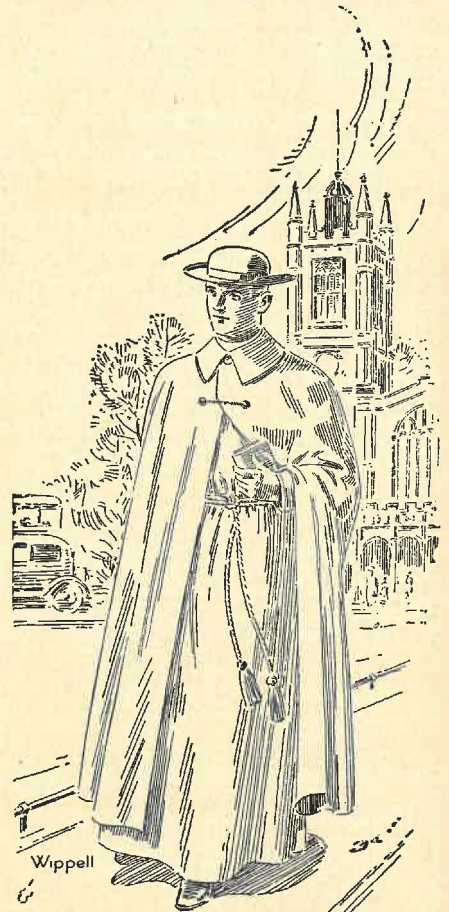
Bishop DeWolfe of Long Island writes that there could be "no more fitting memorial than a Chair of Homiletics—a memorial which would be devoted to inspiring men studying for the priesthood with the love and enthusiasm for spreading the Gospel which Bishop Stewart so preëminently had."

The Presiding Bishop has expressed the hope that the many friends of Bishop Stewart, as well as the many others who realize the importance of the chair in homiletics, will be glad to contribute to the appeal for funds.

The decision to endow a chair in homiletics at Seabury-Western as a memorial to Bishop Stewart was made at the Chicago diocesan convention last May. The campaign formally opened in January. Bishop Stewart studied at Seabury-Western and later served as lecturer and instructor in homiletics. He served as a member of the board of trustees for nearly 30 years and as president for nine years.

Check for contributions may be mailed to the Seminary, 600 Haven St., Evanston, Ill.

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GENERAL SECRETARY

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NEW YORK

Convention of the Diocese

The most important action taken at the 164th annual convention of the diocese of New York, May 13th, was the election of a suffragan bishop. The Rev. Dr. Horace W. B. Donegan, as already announced [L.C., May 18th], was elected on the first ballot. There were 240 clerical and 153 lay votes cast; necessary to election, 121 clerical and 77 lay. Dr. Donegan received 184 clerical and 123½ lay votes. As he was being conducted to the platform, after the announcement of the results of the ballot, a motion was made, seconded, and carried, to make the election unanimous. Other nominees were the Rev. H. Ross Greer, who received 35 clerical and 25 lay votes; the Very Rev. Dr. Claude W. Sprouse, 10 clerical and 3 lay; the Rev. Dr. Louis W. Pitt, who twice withdrew his name, 6 clerical and ½ lay; the Rev. Richard A. D. Beaty, 5 clerical and 1 lay.

Edward R. Finch, senior warden of St. Bartholomew's Church, New York City, moved immediately after Bishop Gilbert's address to the convention that the convention proceed to the election of a suffragan bishop. Speeches were limited to not more than 10 minutes for the nominator, not more than five minutes for the first two seconders; and not more than three minutes for any other seconders.

Dr. Donegan was nominated by the Rev. Francis H. Coffin, and seconded in the order listed, by the Rev. Dr. Grieg Taber, the Rev. Frank L. Carruthers, the Rev. Dr. Roelif H. Brooks, the Rev. Melford L. Brown, the Rev. Dr. William C. Lee, Judge Edward R. Finch, the Rev. Dr. John H. Johnson, the Rev. Alan H. Tongue, Clifford P. Morehouse, the Rev. Walter W. Reid, and the Rev. Dr. George Paull Torrence Sargent.

Fr. Coffin, rector of St. John's Church, Larchmont, said:

"Dr. Donegan has brought into the diocese of New York a spirit of sweetness and harmony, so much needed for the finest type of episcopal leadership. There are two types of what are called 'middle-of-the-road men.' Dr. Donegan is of that type that sees both sides of the road, and sees those on those sides with respect and sympathy. He has made St. James' Church a parish known throughout the Church. He is a good administrator, and a good preacher. He is a good pastor. St. James' Church had \$30,000 assigned to it as its share of the Reconstruction and Advance Fund. That parish raised over \$100,000. People call St. James' a 'fashionable' church. It is a church noted as a place of personal religion. I nominate Dr. Donegan."

Fr. Taber, rector of the Church of St. Mary the Virgin, New York City, in his seconding speech, said:

"Dr. Donegan would respect all kinds of Churchmanship. He would stand for unity. Christian action begins at the altar. Dr. Donegan believes that. He would recognize that, whether we fly under a high ceiling or under a low ceiling, we should fly."

Two laymen made seconding speeches. Judge Finch said:

"I represent the layman's point of view. I second Dr. Donegan's nomination because I believe he will strengthen the work of Bishop Gilbert, and because the interests of unity would be served by his election."

Clifford P. Morehouse, the other layman, said in his seconding speech:

"I speak as a layman from a small mission. In the early days of the Church, when a bishop was elected, the laymen cried out: 'He is worthy! He is worthy!' I have felt those words ringing in my mind as we have sat here in this convention. 'He is worthy!' Dr. Donegan gives missionary leadership in his parish and in the National Council. He gave it in the House of Deputies. He is worthy to sit in the House of Bishops."

It must be recorded with the regret felt by most of the members of the convention that a note of extreme bitterness crept into the speeches made for Dr. Pitt, Fr. Greer, and Dean Sprouse. Clergy and laity of long residence in the diocese declared that they had never known this to happen before in any convention of the diocese of New York.

The Rev. Wendell W. Phillips, who nominated Dr. Pitt, criticized the action taken at two small gatherings, wherein Dr. Donegan was persuaded to allow his name to be restored, after he had withdrawn it; with Dr. Pitt's name remaining withdrawn [L.C., May 11th]. Fr. Phillips then nominated Dr. Pitt in the warmest terms.

Dr. Pitt instantly took the floor to say:

"I appreciate what Fr. Phillips has said. I am deeply moved. What I did on May 3d, when I withdrew my name, was in the interests of unity. I am *still* not a candidate. I want unity and harmony; and I pray to God that we shall get it."

The Rev. Dr. Sydney Temple, rector of the Church of the Mediator, in the Bronx section of New York, at a later time again called for the election of Dr. Pitt. Again Dr. Pitt withdrew his name.

The Rev. James B. Myers, vicar of Trinity Church, Fishkill, nominated Fr. Greer:

"Does Manhattan know what is needed in a suffragan who will have the care of missions and smaller parishes? Those prob-

lems are not the problems of city parishes. So I put in nomination a man who *does* know. The Rev. Ross Greer has worked in the convocations outside Manhattan; he has worked in a small parish. He is the man to be suffragan."

The Rev. William H. Pickford, rector of Christ Church, New York City, seconded the nomination, saying:

"Fr. Greer has been dean of convocation as often as the canons allow. The northern part of this diocese is growing. It needs a man as suffragan who can understand and guide the new people who are coming in."

P. J. Haight, junior warden of Fr. Greer's parish, also spoke warmly in his favor.

The Rev. Harold F. Hohly, rector of Christ Church, Bronxville, nominated Dean Sproue. The nomination was seconded by the Rev. William A. Grier (retired) of Wallkill. Fr. Beaty was nominated by the Rev. Robert M. Bradner, and the nomination was seconded by G. Forrest Butterwoth, chancellor of the diocese.

In his convention address, Bishop Gilbert said plainly that he wished the suffragan to live in the northern part of the diocese. The place will probably be Poughkeepsie. Various departments of the work of the diocese were featured in the address, notably missions, social service, with special reference to St. Barnabas' House, and Church extension.

FINANCIAL MATTERS

The salary of the suffragan was set at \$10,000 a year, with \$3,000 for a residence, \$2,000 for travel, \$2,800 for a secretary. A pension of \$6,000 a year was voted for Bishop Manning. Taking into consideration the increase in Bishop Gilbert's salary, over that of Bishop Manning, the diocesan assessment is 15% over that of 1946.

Dom Gregory Dix in City

Dom Gregory Dix, OSB, monk of Nashdom Abbey and author of *The Shape of the Liturgy*, spent the week of May 4th to 10th in New York City. During part of this time he was the guest of the Rev. Gordon B. Wadhams, rector of the Church of the Resurrection, and for the rest of the time, the guest of the General Theological Seminary. Dom Gregory preached in the Church of St. Mary the Virgin twice on Sunday, May 4th. While at the seminary, he spoke several times, and talked with individual members of the faculty and with many students.

On the evenings of May 5th to 7th, when Dom Gregory gave a course of three lectures in the Church of the Resurrection, under the auspices of St. Bede's Library, the church was crowded

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There is a rather stiff lesson there for us to absorb. The Holy Spirit simply will not come, either into a church, or the hearts of its people, when they will not subscribe to the faith, the practice, and THE DISCIPLINE of The Church. Too many Episcopal people want to live by their emotions and

NOT by the sometimes uninspiring-tightness of religious discipline. We have, over the years, seen too many tragedies ensue from church people failing to wait earnestly and in prayer for the leading and guidance of The Holy Spirit, but have gone off half-cocked and full tilt whichever way their shifting weather vane of personal notions and emotions have taken them. Unstable? Aye, just as unstable as many a psychiatrist's patients, and in their ultimate results, far more damaging and harmful to God's Holy Church and Kingdom. Do we Episcopalians really want a Whitsuntide in our hearts? Then, if so, we must follow the example of The Apostles and Our Lady, and wait, and pray, and be willing to be disciplined, and through that discipline see God's Will worked out through us, His faithful, loyal and OBEДИENT followers.

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to the doors. Clergy and laity, men and women of all kinds of Churchmanship welcomed the opportunity to hear this distinguished visitor. No charge was made, but an offering was taken each night, for the benefit of the Benedictine Order. The money will be used for St. Gregory's Priory, Three Rivers, Mich.

In the first lecture, "The Liturgy as History," Dom Gregory described the world in which Christ lived, and then went on to say:

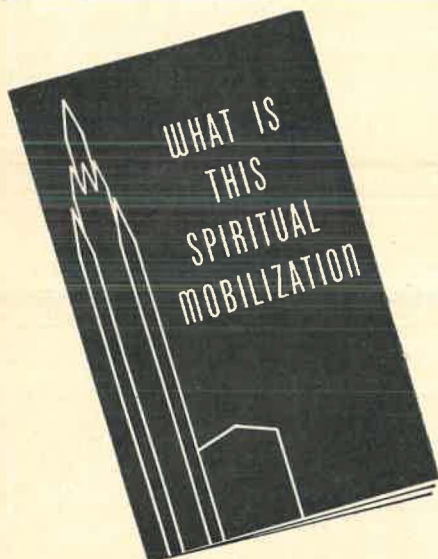
"If we are going back to the world as it was two or three months after the Crucifixion, we must think of ourselves as rather like the two men who met our Lord on the way to Emmaus. They were not disciples, but men who might probably have seen Him and heard Him and hoped that He might have been the Messiah. They said this to our Lord. We would have been like those men, *wanting* to believe, but finding it impossible after the Crucifixion. The 'Scriptures' they knew were the Old Testament prophecies: The Messiah, or Anointed One, was to reveal God's plan and, by making a master stroke, set up the Kingdom of God. The Messianic One was to spring a mine and manifest the Kingship of God for all time, and establish a New Israel. . . .

"Israel was not a racial unity. It was made up of many races. The people in that unity, called Israel, were chosen of God—covenant people. When a man wanted to be unpleasant in that age he would say to his neighbor: 'Thy father was an Ammorite, and thy mother a Hittite.' There were many sorts of racial elements in Israel, and, then as now, some people thought themselves superior to others. The covenant was that God should prepare Israel to produce the Messiah. . . . The Church is like an hour-glass: Israel at the top, the Christian Church at the bottom, and Christ in the middle. . . .

"Christ never said that He was the Messiah. He just acted Messianically. His disciples watched, and they 'found' the Messiah. The Messianic sacrifice was the one sacrifice to be left after the coming of the Messiah—the Sacrifice of Thanksgiving. . . . The New Covenant with man was revealed through the Eucharist. The disciples did not understand this until *after* Calvary. Then they saw that this One Sacrifice, which was the Crucifixion, the Resurrection, and the Ascension in one, was to continue in the Eucharist—to proclaim the Lord's Messiahship until He came again."

The second lecture, "The Liturgy as Worship," was a discussion of the "shape" of the liturgy, with its development into the four stages which it has ever since kept:

"Our Lord did not say: 'Say this.' He said: 'Do this.' He did not speak of the elements as 'wheat and grapes.' He used 'bread and wine': wheat and grapes, with the labor of men and women added to them. The Eucharist thus depended and depends still) upon corporate action. All must have an active part in it. And what

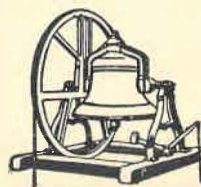


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— DIOCESAN —

does it mean? It means a return to God of the being whom He has created. You offer the life He gave you, as the water in the fountain goes up to the sun. That is adoration."

In the third lecture, "Liturgical Devotion," Dom Gregory followed in outline Chapter XVII, "Throughout All Ages, World without End," in *The Shape of the Liturgy*. He ended by reading the last pages of that chapter. Those who heard declared that they would never forget the tones of Dom Gregory's voice when he read:

"So the fourfold shape of the Liturgy was found by the end of the first century. He told His friends to do this henceforth with the new meaning 'for the *anamnesis*' of Him, and they have done it always since. Was ever another command so obeyed?"

CHICAGO

Bishop Randall to Resign;

Cowley Fathers to Open House

The 110th convention of the diocese of Chicago, held May 6th in St. James' Church, Chicago, welcomed five parishes: St. John's, Naperville, St. Ambrose, Chicago Heights, St. John the Evangelist, Flossmoor, St. David's, Glenview, and the Church of the Holy Trinity, Belvidere. St. Martin's Church, Des Plaines, was admitted to the convention as an organized mission.

In the morning session Bishop Randall, Suffragan of Chicago, made known his intention to present his resignation to the November meeting of the House of Bishops, to be effective December 31st. Bishop Randall has served the diocese as priest for more than 50 years and as Suffragan for seven.

Bishop Conkling, in his charge given at the pre-convention service, announced the opening of a diocesan expansion fund campaign for \$300,000, of which \$24,000 has already been received in unsolicited gifts. The fund will be used for the establishment of college work centers at the University of Chicago and Northwestern University, and for new work in the rapidly growing communities in the Chicago area.

The Bishop also announced the establishment of a diocesan youth center in St. Timothy's Parish House on Chicago's west side and the appointment of the Rev. Holmes Fay, formerly of the diocese of South Florida, as director-chaplain of the center and priest in charge of St. Timothy's, effective August 1st.

The Society of St. John the Evangelist (Cowley Fathers) will open a Chicago house at St. Francis' Church, Chicago, about June 1st with the Rev. William Eckmann, SSJE, in charge.

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DIOCESAN

dean of Seabury-Western Theological Seminary, Evanston, Ill., reported the largest enrolment of students in the history of the seminary, and said that during the past year 30 applicants have had to be refused for lack of space.

The Rev. Canon Bernard Iddings Bell, consultant on education to the Bishop of Chicago, reporting on the survey he has been making of the relationship of the Episcopal Church in the diocese of Chicago to the institutions of higher education in the community, said that if the Church were really attending to business it would be spending at least \$25,000 a year on work in higher educational institutions.

NEW HAMPSHIRE

Diocese to Elect Coadjutor

The annual convention of the diocese of New Hampshire was held at St. Luke's Church, Charlestown, N. H., on May 7th.

The convention opened with the celebration of the Holy Communion with Bishop Dallas as celebrant, assisted by the Rev. Louis C. Reed.

Bishop Dallas in his address to the convention announced officially that he intended to retire on April 15, 1948, when he reaches the retirement age. He told the convention that he would ask the standing committee to call a special convention for a coadjutor bishop this year in order that the bishop coadjutor-elect would be in a position to attend the Lambeth Conference in London in May, 1948.

ELECTIONS: Standing Committee: the Rev. Robert H. Dunn, Mr. Frederic Everett. Executive Council: the Rev. Leverett B. Davis, Mr. Herbert Foss.

VERMONT

Clergy Hospitalization Voted; Women Permitted on Vestries

Recommendations that the diocese of Vermont provide hospitalization for its clergy were adopted by the annual convention at its meeting in St. Andrew's Church, St. Johnsbury, May 6th and 7th. The proposals for such action were brought to the convention by a group of the laymen of the diocese who felt that such a program was a moral responsibility of the convention.

An amendment to the diocesan canons making women eligible for service on vestries of the parishes also was adopted. A proposal to add a canon permitting women to be elected to any office to which a layman is now eligible was deferred for action until the next convention.

Bishop Van Dyck, in his charge to the diocese, stressed the importance of the

new marriage canons. He declared that the shallow attitude of many persons to their life and destiny is responsible for the deterioration of family life in this country.

ELECTIONS: Standing Committee: Rev. Messrs. Francis R. Nitchie, Charles S. Martin, Harry H. Jones; Messrs. Christopher Webber, George E. Little, Gov. Ernest W. Gibson. Executive Council: Rev. Messrs. J. Lynwood Smith, John W. Norris; Prof. J. E. Pooley, Mr. Samuel Hatfield.

CHANGES

Appointments Accepted

The Rev. Lewis J. Bailey, formerly rector of Christ Church, Seattle, Wash., is now nonparochial. Address: Rt. 1 Box 88A, Redmund, Wash.

The Rev. Arthur C. Freeman, formerly assistant at St. Andrew's, Jackson, Miss., is now vicar of St. James', Centerville, Calif. Address: 214 N. Main St., Centerville, Calif.

The Rev. Hooper R. Goodwin, formerly rector of Grace Church, Mowhawk, the Church of the Memorial, Middleville, and Trinity Church, Fairfield, N. Y., is now rector of Christ Church, Bethel, St. John's, Randolph, and Grace Church, Randolph Centre, Vt. Address: Christ Church Rectory, Bethel, Vt.

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THE LIVING CHURCH

CHANGES

The Rev. Percy E. Johnson, rector of Trinity Church, Tilton, and priest in charge of St. Jude's, Franklin, N. H., will become rector of St. John's, Saugus, Mass., on June 15th. Address: 39 Pleasant St., Saugus, Mass.

The Rev. Newton Penberthy, formerly assistant at the Church of the Advent of Christ the King, San Francisco, Calif., is now locum tenens at Trinity Church, Oakland, Calif. Address: 625-29th St., Oakland 9, Calif.

The Rev. Frank E. Pulley, rector of the Church of the Holy Comforter, will become Chaplain at the U. S. Military Academy, West Point, N. Y., June 7th, and may be addressed there.

The Rev. David J. Reid, priest in charge of St. Francis', Chicago, will become chaplain-director of St. Alban's House, Sycamore, Episcopal Student chaplain at Northern Illinois State Teachers College, De Kalb, and priest in charge of St. Paul's, De Kalb, Ill. Address: 718 Somonauk St., Sycamore, Ill.

The Rev. Norris Twitchell, curate of Grace Church, Colorado Springs, Colo., will become priest in charge of Emanuel Church, Mercer Island, Wash., June 15th, and may be addressed there.

The Rev. Jaquelin M. Washington, rector of Grace Church, Goochland, Va., will become rector of St. Paul's, Kilgore, Texas, June 1st, and may be addressed there.

Resignations

The Rev. Herbert J. Glover, vicar of the Church of the Heavenly Rest, New York City, will retire October 1st.

The Rev. Hooper R. Shaw, formerly rector of the

Church of the Ascension, Bloomfield, N. J., has retired. Address: 3 Sussex Rd., Mt. View, N. J.

Changes of Address

The Rev. J. T. Addison, formerly addressed at 525 Beacon St., Boston, Mass., should now be addressed at 47 Chestnut St., in that city.

The Rev. Frank H. Lash, formerly addressed at 7013 Miles Avenue, should now be addressed at 179 N. Magnolia Ave., Monrovia, Calif.

The Rev. H. F. Softley, formerly addressed at 937 W. 51st Pl., Los Angeles 37, Calif., should now be addressed at 45-14th St., in that city.

Ordinations

Easton: The Rev. Robert Lee Bast was ordained to the priesthood by Bishop McClelland of Easton in Christ Church, Easton, Md., on May 12th. He was presented by the Rev. Durrie B. Hardin and the Rev. Ernest E. Bruder preached the sermon. Fr. Bast is priest in charge of the Dorchester County Field. Address: East New Market, Md.

Deacons

Louisiana: Harvey Lee Marcoux was ordained to the diaconate in Christ Church Cathedral, New Orleans, La., on May 7th by Bishop Jackson of Louisiana. He was presented by the Very Rev. William H. Nes, who also preached the sermon. Mr. Marcoux is assistant at Christ Church Cathedral, New Orleans. Address: 1521 Jefferson Ave., New Orleans 15, La.

New Mexico and Southwest Texas: Edward Albert Heffner was ordained to the diaconate by Bishop Stoney of New Mexico and Southwest

Texas on May 1st in St. Philip's Church, Belen, N. Mex. He was presented by the Rev. Robert S. Snyder and Bishop Stoney preached the sermon. Mr. Heffner will be assistant at St. Philip's Church, Belen. Address: 300 S. Second St., Belen, N. Mex.

Depositions

The Rev. Charles Homer Hanby, Jr., deacon, was deposed from the Sacred Ministry on May 3d by Bishop Hart of Pennsylvania in the presence of the Rev. Charles H. Long and the Rev. Henry S. Paynter. The action was taken under the provisions of Canon 60, Sec. 1, with the advice and consent of the standing committee of the diocese of Pennsylvania, at his own request, he having declared in writing his formal renunciation of the Sacred Ministry and his desire to be removed therefrom. This action was taken for causes which do not affect his moral character.

Marriages

The Rev. David S. Crumley and Miss Martha Ann Carey were married on May 7th in Mt. Olivet Church, Algiers, New Orleans, La. Bishop Jackson of Louisiana was the officiant. Mr. and Mrs. Crumley will reside at 235 Olivier St., New Orleans 14, La.

Corrections

The Rev. Thomas J. Williams became rector of the Church of the Holy Comforter on April 20th and not on June 1st as listed (L.C. May 11th). His change of address will become effective June 1st.



CHURCH SERVICES



BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,
Rev. Harold G. Hultgren
Sun 7:45 Mat; 8, 9, HC; 10 Ch S; 11 Sol Mass &
Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30
HC; 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service
of Help and Healing; C: Sat 5-6 & 7-8 by appt

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shefton 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., Avondale R. Priest, r
Sun Moss: 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)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 11; 10:40 MP; Weekdays: Wed
& HD 9:30

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; Week-
days: 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

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. Roelif 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

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.

NEW YORK CITY Cont.

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

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. Sheerin, D.D.; Rev. F. Richard Wil-
liams, 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



Books on Marriage

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A Marriage Manual

An indispensable manual for the clergy. Contents: Introductory Notes for the Clergy; The Marriage Canons; Canon 17, with Commentary; Canon 18, with Commentary; Excerpts from Canon 16; Excerpts from Canon 45, with Commentary; Resolutions; Premarital Instructions; The Church and the Family.
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