

# The Living Church

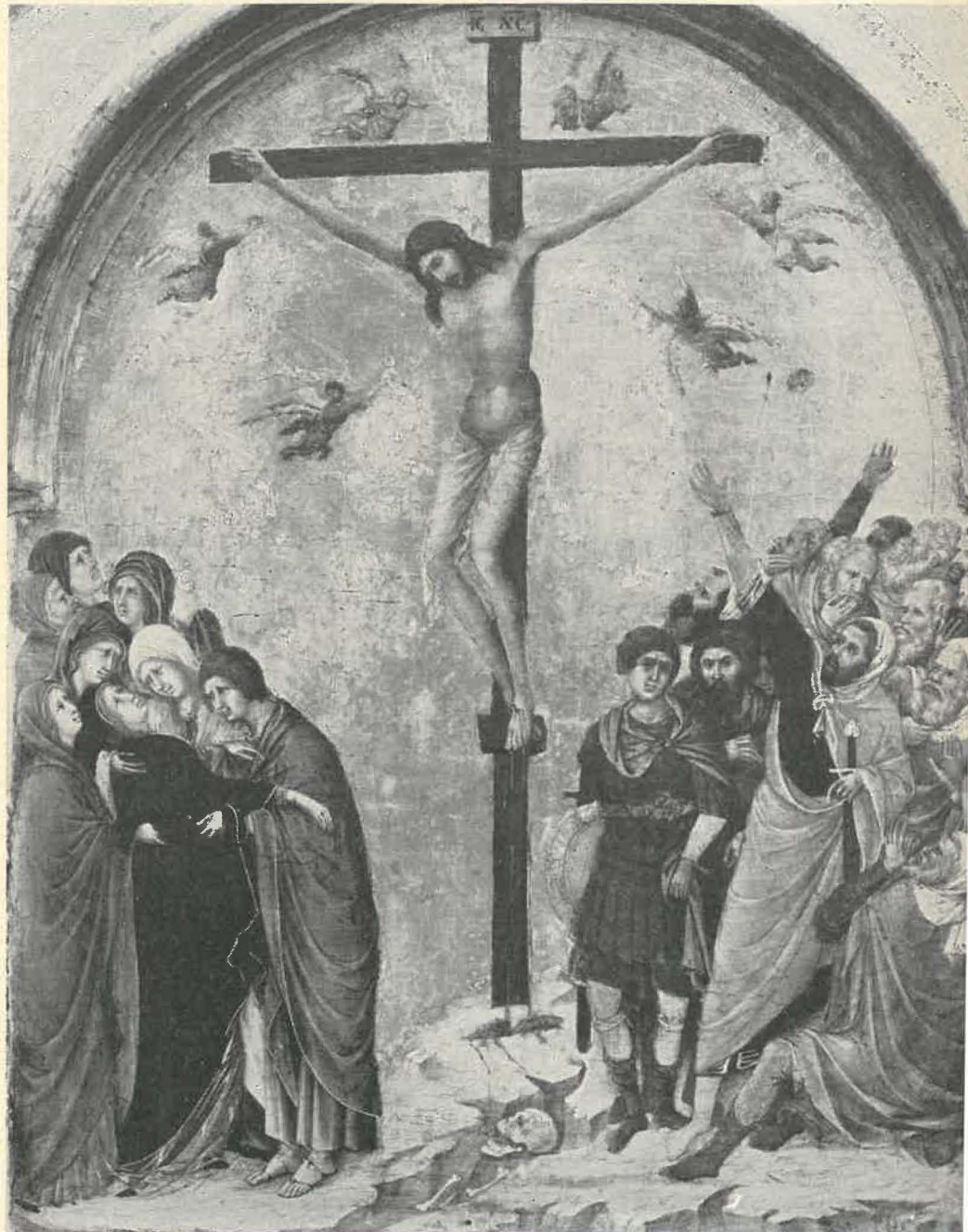
*A weekly record of the news, the work, and the thought of the Episcopal Church*

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**DUCCIO: THE CRUCIFIXION**  
Photograph of the Painting in the Boston Museum of Fine Arts.  
[See *Religion in Art* — page 3.]

# LETTERS

Mr. Gilson

TO THE EDITOR: Is not Charles P. Gilson, whose article is published in THE LIVING CHURCH of April 3d a layman formerly of St. Matthew's parish, Evanston, Ill., and now serving as treasurer in the Church in China? If so it should be made known to the glory of our laity since he is sticking to his post of duty "under fire."

✠ WALLACE E. CONKLING,  
Bishop of Chicago.

**Editor's Comment:**

Bishop Conkling is correct. Mr. Gilson is a layman, and we regret the erroneous designation in our April 3d issue.

**Canterbury College**

TO THE EDITOR: Permit me to say a word in behalf of Canterbury College. Out of long experience in the mission field and with a fairly good acquaintance with what is termed the middlewest, it is my sober judgment that one of the bravest ventures made, since Philander Chase founded Kenyon, and Breck and his companions brought Nashotah into existence, and Whipple built Faribault, has been that of the Church of Indiana in taking over Canterbury College.

Remembering that it is at the center of the Church's hardest field of labor on the

continent and where the Church is weakest, every zealous missionary soul will want to see it succeed in discovering recruits and leadership for a fresh and wide-reaching advance.

✠ THOMAS JENKINS  
(Formerly Bishop of Nevada)  
Aiken, S. C.

**So. Florida: 25 Romans a Year**

TO THE EDITOR: Anent your editorial in a recent issue on "Accessions from Rome," it may be of interest to you and possibly to your readers to know that during the last 20 years (1929-1948) in the diocese of South Florida 502 former Roman Catholics have been received into the communion of our Church.

(Rt. Rev.) JOHN D. WING.  
Orlando, Fla.

**Prayer Book Before Pilgrims**

TO THE EDITOR: Referring to your editorial, "The Democracy of the Dead," in THE LIVING CHURCH of February 20th, may I quote from the second paragraph: "To the American this book (1549 Book of Common Prayer) seems very ancient: it antedates the landing of the Mayflower by nearly 75 years . . ." Why not say that it antedates the landing at Jamestown, Va. of the "Susan Constant" (or "Sarah Constant"), the "God-speed," and the "Discovery" by 58 years?

So far as I can find out, there is no reason to suppose that there was a Book of Common Prayer on the "Mayflower" (one usually hears of the rocking chairs that were brought over—the deck must have been full of them!) as the passengers were mostly, if not exclusively "Chapel folk," and had been in Holland and away from the influence of the Church of England for a number of years.

When those who founded the first permanent English settlement in this country arrived in Jamestown, Va., being members of the Church of England, one of their first official acts was to hold the service of Holy Communion, with "Good Father Hunt" (as they called their chaplain and fellow voyager) as the officiating priest. (A beautiful memorial of this service has been erected on the spot where it took place.) A church building was erected almost at once.

There is a record of English prayers being said and a sermon preached by the Rev. Francis Fletcher, when Drake's ship, the "Pelican" landed in California in 1579.

In August, 1587, Virginia Dare, the first white child of English parents born in America, was baptized on Roanoke Island, off the coast of what was then Virginia. Sometime in 1605, a cross was planted on the coast of Maine by George Weymouth, who returned to England. It is recorded that two years later, another expedition landed at the "Weymouth Cross" and a

READY APRIL 15th

READY APRIL 15th

## The Service of the Holy Communion-1549

Inasmuch as the year 1949 is being observed as the 400th Anniversary of the publication of the First Book of Common Prayer in English, many parishes throughout the country are contemplating using the Service of Holy Communion from the 1549 Prayer Book, provided, of course, such use has been authorized by the Bishop of the Diocese.

On or about April 15th we will publish *The Service of the Holy Communion—1549*—a leaflet of 16 pages, size 5½x8½ to be used by each worshipper during the service. Not only will this provide the worshipper with the form of the 1549 service but it will be a souvenir of this great anniversary.

Slight changes have been made, as follows: All references to King Edward VI have been adapted to The President of the United States; Any Rubrics which are pertinent to the service today—printed in italic type; other Rubrics are printed in smaller type; two Exhortations have been omitted.

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## LETTERS

Church of England service (presumably from the Book of Common Prayer) was conducted by an English clergyman.

In the interest of authentic history and as a matter of fairness, is it not time to make it known through the length and breadth of the land that the *first permanent English settlement* and simultaneously the *planting of the Church of England in the U.S.*, took place at Jamestown, Va., in 1607?

There are many who, like myself, fairly writhe at having the "Mayflower," Plymouth Rock, etc., referred to as the beginning of all things here, and at having Jamestown and 1607 ignored. If those who have never visited Jamestown would do so with *open minds*, surely they would be deeply impressed and thereafter would be ready to render honour where honour is due.

MARY G. ELLETT.

Baltimore, Md.

### The Reformed Church of Spain

TO THE EDITOR: I have just read Father Driver's interesting letter about the "Spain Reformed Church."

In answer to his inquiry I can say this: I have been in touch with the Church to which he refers for many years. The *Reformed Church of Spain* uses a Spanish translation of the Irish Book of Common Prayer, revised to suit the taste of the Spanish congregations. Its services are declared and intended to follow the Mozarabic Rite, likewise revised to fit the en-

vironment of a "Reformed" Church. Both the Reformed Church of Spain and the Lusitanian Church of Portugal, are under the episcopal supervision of the "Ancient Catholic and Apostolick Church of Ireland" (quoted from the "Preamble and Declaration" to the Constitution and Canons), its Archbishop of Armagh, Primate of All Ireland, and also its Archbishop of Dublin, Primate of Ireland.

(Rev.) ENOCH JONES.

Needles, Calif.

### American Archbishop

TO THE EDITOR: I think Bishop Oldham has given us all a rallying point in his letter (*THE LIVING CHURCH*, February 6th), "An American Archbishop." I too, am for it.

Of course though, it is a well known fact that General Convention will *follow* (not lead) common practice in such a matter as this.

Therefore, for my part, I am going to start speaking of "Archbishop Sherrill" in my private devotions, commending the practice likewise to my fellow priests. Certainly it is an euphonious combination—decisive, brief, definitive—wholly commendable.

Who knows? If enough of us follow the custom with patience and diligence, there may eventually be times when the title will emerge from our lips clearly and aloud—almost unconsciously.

(Rev.) HALL PIERCE.

Los Angeles.



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## RELIGION IN ART

By DR. WALTER L. NATHAN

### Duccio:

[See Cover Picture]

### The Crucifixion

When the Boston Museum of Fine Arts recently acquired an excellently preserved original painting from the hand of the great Sieneese master, Duccio di Buoninsegna, it was hailed as an artistic event of international importance. Original works of this master are exceedingly rare; only five are owned in the United States. "The Crucifixion" forms the central panel of a triptych which was obviously designed for the private chapel of one of Italy's leading families. It may be dated between 1305 to 1307, or just before Duccio painted his great masterpiece for the cathedral of Siena, the so-called "Majestas Domini"—a series of panels illustrating the life of Christ, and one of the supreme achievements of mediæval art. The triptych in the Boston Museum is an example of Duccio's mature style, his refinement of feeling, and masterly handling of color and line.

Two groups of witnesses oppose and balance each other at the foot of the cross. Mary, on the left, has fainted in a paroxysm of grief; she is supported by the beloved apostle, St. John, and the mournful women. Her dark blue mantle with its delicate golden hem stands out

amidst the reds, crimsons, light blues, and purples of the other figures. The group on the right hand side is dominated by the centurion in brown and red garments; he raises his arm in an emphatic gesture and points toward Jesus, proclaiming Him the Son of God. Behind him cower the priests and pharisees.

The cross of Christ rises high and lonely above the densely massed spectators. He has expired. His arms are stretched taut by the weight of His pale, attenuated body. His head has sunk on His shoulder, and His pure face is stilled in death. He is alone now, as far from those who loved as He is from those who feared and hated Him. Only the ministering angels, like disconsolate little birds, hover near Him on the deep golden background.

This beautiful work deserves close study. Its formal grace hides, but does not obscure, its monumental design and deep significance. Like one of the mediæval passion plays it appeals to us to meditate over the meaning of Christ's suffering and death, and the greatness of the love that made Him lay down His life for His fellow men.

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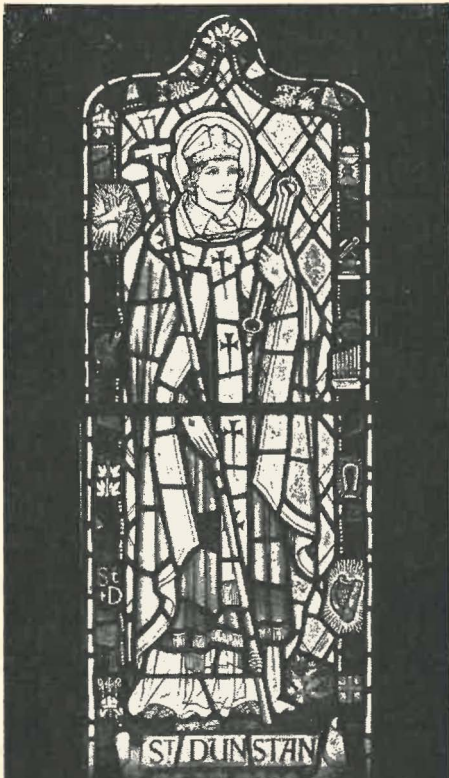
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• *When did the service of the "Stations of the Cross" come about in the United States of America? Was it taken from the Church of England or as some say, it is strictly a Roman service? Are we justified in saying that it is taken from the old Ancient Church?*

The custom of visiting the sites on the road to Calvary or Via Dolorosa began among the pilgrims at Jerusalem. The Franciscans in the 15th Century began setting up 14 wooden crosses on the walls of their Churches so that people who were too poor to travel to the Holy Land might have the devotional inspiration of this journey and in the Roman Church the Stations must be set up by members of this Order. I do not know when this devotion was first revived among Anglicans but there is nothing peculiarly Roman about it, in fact the meditation upon the incidents of the Passion seems to me very Evangelical in its emphasis. The hymn "Stabat Mater" which is sung between the Stations is in our Hymnal and the Hail Marys are not necessary, although as Bishop Gore ironically remarked: "This devotion is dangerously like the Gospel according to St. Luke." Anglican Books of Devotion sometimes omit the four Stations which refer to incidents that cannot be found in the Gospels but I never have seen a set of ten Stations erected in a Church. The Little Church Around the Corner has had the Stations from a very early date. The 10 Station series is found in the Treasury of Devotion which was published with an introduction by T. T. Carter in 1869. In my home parish, St. Mary the Virgin, New York City, has had them from its foundation.

• *At the eight o'clock celebration of the Holy Communion, when there is neither music or sermon, are only the two eucharistic candles lighted, or may all the candles be lighted? This is a low celebration yet it is the only one of the day, since the 11:00 service is Morning Prayer.*

Two candles only should be lighted for a low celebration unless it is the Parochial Eucharist. The Parochial Eucharist may be defined as a celebration which is meant to be the principal service of the Sunday or day of obligation on which it is said. It is normally a sung or high

mass but if this is impossible its importance should still be marked by some added solemnity, such as the lighting of six candles, the addition of other acolytes, a sermon (preferably on the Holy Gospel). If musicians are available, it should have hymns or anthems and if said by a bishop or parish priest it must be offered for the intentions of the people. I hardly think that the 8 AM celebration in the usual parish church can be considered such a service. Its place is taken by a liturgical anomaly that we might designate as "Parochial Matins" at 11 AM.

• *Looking over the 1929 editions of the Book of Common Prayer, I find the same typographical errors in all the different editions that bear the names (on the title pages) of different publishers. How could such errors appear by different publishers? Were they all printed by one firm and then sent to these different publishers who printed their own Title Page? If so, which firm set the criterion to be followed by all the others?*

In 1929, several publishers used the same set of plates for the Prayer Book in order to save composition costs. Thus their first printings contained the same errors, all of which have long since been corrected. Two other publishers, the Church Hymnal Corporation and Morehouse-Gorham, each had their own plates, which did not contain these errors. Neither did the Standard Book, to which all editions are required to conform. If any typographical errors were found in the Standard Book, they could be corrected by a joint resolution of any General Convention, as specified in Canon 21.

The only error so corrected since 1928 that I have been able to find was the change from "Deficit" to "Defecit" in the title of Psalm 119, Section XI.

• *Will you please tell us where should the Stars and Stripes (The nation's flag) be carried in processions in the Church?*

The military rule for placing the national color in a procession requires it to be in the middle of the column. It is difficult to say just where the middle of an ecclesiastical procession is, because this is naturally determined by the number of units in the procession and not by the number of individual persons.

PALM SUNDAY

## GENERAL

### GEN. CONVENTION

#### Judge Roberts Not Attending

Former Justice Owen J. Roberts has announced that it will be impossible for him to attend General Convention. Consequently he will not be a candidate for president of the House of Deputies.

Judge Roberts presided over the House at the 1946 General Convention in Philadelphia.

Since that convention, he has been made Dean of the Law School of the University of Pennsylvania.

#### Commission Appointment

Bishop Scaife of Western New York has been appointed by the Presiding Bishop to membership on the Joint Commission on Assistance to the Russian Church.

Bishop Scaife had been a member of the Commission before his consecration but in the status of a priest. The Commission is made up of bishops, priests, and laymen. The new appointment therefore merely retains Bishop Scaife as an Episcopal member.

### FEDERAL COUNCIL

#### \$100,000 Grant for Economic Study

A \$100,000 grant has been given to the Federal Council of Churches by the Rockefeller Foundation for a three-year



JUSTICE ROBERTS: Will not attend General Convention.

study of the application of Christian principles to economic life.

Announcement of the grant was made April 2d at the Cleveland meeting of the Federal Council's Department of the Church and Economic Life which will conduct the study.

General scope of the three-year effort will include the questions of conscience raised for individuals by their relationship to economic groups. [RNS]

### NEWFOUNDLAND

#### Church Unified Before State

The Church was ahead of the State in effecting a union of Newfoundland and Canada. The diocese of Newfoundland has been part of the Church of England in Canada for two years, although details of the incorporation of Newfoundland as Canada's tenth province and the Church's 28th diocese are still being worked out. March 31st was the day on which the civil union took effect.

Like the members of other communions, the 100,872 Church of England people are scattered in villages and hamlets throughout the island and along its rugged coast. One parish has no less than 26 mission outposts, all served by one priest. The Rt. Rev. P. S. Abraham is Bishop of the diocese, which includes Labrador.

Census figures for 1945 show that the 320,000 people of Newfoundland, including Labrador, are one-third Roman Catholic, one-third Anglican, and one-quarter United Church of Canada.

Responsibility for most of the public education on the island and in Labrador is divided between the Roman Catholic and the Anglican churches, which provide the funds for the support of schools.

### VISITORS

#### Parliamentary Christian

By ELIZABETH McCracken

Recapturing the Christian idealism of British Labor Party founders Keir Hardie, William Morris, and Charles Kingsley, is the aim of the Parliamentary Socialist Christian Group, according to the Hon. Thomas Cecil Skeffington-Lodge, chairman of the group, who is now on lecture tour in the United States.

Mr. Skeffington-Lodge, who won the Bedford constituency in the Labor interest at the general election in 1945, explained to this interviewer, "The British Labor Party itself was originally formed by those who were led into taking the action they did by their Christian beliefs. That was nearly 50 years ago. Since then, our party's program, and indeed the programs of all political parties in Britain, have been overlaid by too much materialism.

"That being the case, when we became the government of Britain in 1945, we

## The Living Church

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.  
Foreign postage additional.

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

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banded ourselves together in the Socialist Christian Group. Sir Stafford Cripps is very closely associated with us. He wrote the foreword of our 1948 pamphlet entitled 'In This Faith We Live.'"

Mr. Skeffington-Lodge's first U. S. engagement was a luncheon meeting arranged by the Federal Council of Churches of Christ in America at which he warned that militarism is gaining in the battle against spiritual values. One reason for this, he said, is that the principles of Christianity are not so strong nor so widely held as they once were, and as they must again be, if peace is to be secured and maintained.

#### SCOPE OF GROUP

Asked by the interviewer about the size and activities of the Parliamentary Socialist Christian Group, Mr. Skeffington-Lodge said, "There were 70 of us at first; now, we number nearly 100. Both the House of Lords and the House of Commons are represented in our membership, as are members of His Majesty's Opposition as well as members of the Labor government. All shades of parliamentary opinion are found among the members of our executive committee.

"We hold meetings at the House of Commons. Our present endeavor is to form an organization in the Labor Party itself, thus extending the aims of the Group beyond parliament. We cannot tell yet whether party members will join, even if they agree with the Group aims.

"Members of our Group are often asked to make addresses at public meetings, in churches, and elsewhere. In speeches before electors, we always stress the necessity of maintaining spiritual values. We have held missions in factories with some regularity."

The purpose of Mr. Skeffington-Lodge's visit to America, which is sponsored by the British-American Parliamentary Group, is this:

"I wish to tell Americans about the progress Britain is making in recovery, and to cement more closely the ties of friendship between the two countries. I am making many contacts with religious groups of all denominations. I am myself a convinced Anglican. I believe that the churches of the Anglican Communion express all that is best in Catholicism on the one hand and Protestantism on the other. Just as I believe that Britain can establish a political bridge between the East and the West, so I believe that the Anglican Communion may be recognized as the 'bridge Church.'"

When asked his opinion of Ernest Bevin, Mr. Skeffington-Lodge spoke of him with warm admiration. He said, "People here may criticize Secretary Bevin, especially about Palestine. I think that criticism is mistaken. Mr. Bevin is faithfully upholding the best interests of the English-speaking world. He is a very

great foreign secretary. Of course, he has made mistakes, as everyone does."

Of the prime minister Mr. Skeffington-Lodge said, "Mr. Attlee is a prime minister of whom the English-speaking world may be justly proud. He and his family are examples in every way. They are practicing Christians.

"Mr. Attlee takes great care in appointing bishops—very particular care, beyond that which the Church of England has had at all times from prime ministers."

#### THE ROYAL FAMILY

About the royal family, Mr. Skeffington-Lodge had this to say: "I think it sets a magnificent example of how a Christian family should conduct itself, both in its members' relations with one another and in its public work. Its members are all regular attendants at public worship, and in all ways set the highest examples. We are all very proud of the family at Buckingham Palace. I think the whole of the English-speaking world is proud of it."

On his first Sunday in the United States, Mr. Skeffington-Lodge attended High Mass in New York at St. Mary the Virgin. On his second Sunday there (his last in New York), he planned to accept the invitation of the Rev. Gerald V. Barry to speak at Christ Church, Riverdale-on-Hudson. The visit to Christ Church was arranged through Edgar F. Caddy, vestryman of the church, and member of the British Information Service.

Other cities in his itinerary are Buffalo, Detroit, Duluth, Kansas City, St. Paul, and Washington, D. C.

#### PUBLIC AFFAIRS

##### Oregon Passes FEP Legislation

The social relations department of the diocese of Oregon, headed by the Rev. William S. Van Meter, rector of St. Mary's Church, Woodburn, took the lead in making a reality the resolution passed by the 1947 diocesan convention favoring the enactment of Fair Employment Practices legislation.

Governor Douglas McKay signed the FEP bill, passed by the current state legislature, on March 25th, making Oregon the sixth state to have such a law against discrimination in employment because of race, color, religion, or nationality.

Working hard to support the bill has been Bishop Dagwell of Oregon, who is again serving as honorary chairman of the Oregon Fair Employment Practices Committee.

The Oregon measure will become law 90 days after adjournment of the legislature. Other states which have fair employment practices laws are Washington,

New York, New Jersey, Massachusetts, and Connecticut.

It is the firm belief of Bishop Dagwell that legislation of this kind is necessary not only to secure for all Americans the right to obtain employment without discrimination, but also to serve as a practical demonstration of Christian principles in action.

#### Plead for Prayers

A resolution requesting Warren Austin and John Foster Dulles, United States delegates to the United Nations, "to assemble our United States staff and representatives in prayer each day before attending the sessions of the United Nations," was adopted unanimously by the Texas Society, Daughters of the American Revolution.

"Never before in the history of our country," said Mrs. A. E. Hudspeth, who introduced the resolution, "have we failed to rely on God in our times of need. Due to the insistence of Soviet Russia, the United Nations assemblies never have prayer." [RNS]

#### MERGER

##### Evangelical Groups Join

The Protestant Episcopal Society for the Promotion of Evangelical Knowledge merged with the Evangelical Education Society of the Protestant Episcopal Church at a meeting held on February 3, 1949. The latter organization is the surviving corporation. Both societies had approximately the same purpose: the aiding of candidates for the ministry, the publication and distribution of evangelical literature, and the general advancement of evangelical principles in the Protestant Episcopal Church.

The officers of the reconstituted societies are as follows:

President, Prof. Wm. Starr Myers; active vice-president, Rev. Charles W. Clash; treasurer, J. Lewis Armstrong; general secretary, Rev. John K. Shryock; counsel, Percival H. Granger; assistant secretary, Rev. Joseph P. Morris; assistant treasurer, Rev. Charles H. Long.

#### NATIONAL COUNCIL

##### Bishop Bentley Returns

A radiogram from Bishop Bentley said that he would fly from Manila to Honolulu on March 31st, and arrive in San Francisco April 4th. He will travel by train to New York, reaching the end of his long journey on April 11th.

The bishop, as director of the National Council's Overseas Department, has had a long series of visits and conferences with Church leaders in the Philippines, China, and Japan.

## ENGLAND

### Two Archbishops Oppose Disestablishment

The Archbishops of Canterbury and York have both recently issued statements in their diocesan magazines warning against disestablishment.

Disestablishment of the Church of England would be "a great disaster at home and an even greater disaster to Europe and beyond," according to the Most Rev. Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

Writing in *Canterbury Diocesan Notes*, Dr. Fisher said:

"The stability of this nation and the steadfastness with which it meets its trials has a world-wide influence and importance; and, as I have reason to know full well, Churches on the continent and elsewhere regard as a profound part of that stability and steadfastness the recognition of the Christian foundation of our national life which is given by the position held by the Church of England.

"Disturbances of that recognition at this time when the Christian faith is challenged, its principles denied, and its adherents persecuted by a militant creed of another sort would be a terrible blow to the Christian cause, a heartbreaking discouragement to the hard-pressed Christians, and a cause of rejoicing to their enemies."

The Most Rev. Dr. Cyril Forster Garbett, Archbishop of York, believes that if disestablishment is to be sought at all, this is the wrong time to seek it.

"At a time when religion is so fiercely attacked on the continent," he wrote in the York diocesan bulletin, "disestablishment would be regarded as a national repudiation of religion."

He added that disendowment, which would follow disestablishment, "would cripple the Church when it needs all its financial resources." Dr. Garbett warned that a change in relations between Church and State is "impossible while the Church is of divided mind."

"The Church must first make up its mind as to what it wants," he said. "Only then can it approach the State and ask for its assistance."

In discussing Church-State relations Dr. Garbett referred to the Orthodox Churches. "There has been some tendency of late," he wrote, "to speak disparagingly of Orthodox Churches as subservient tools of State policy. It has always been the tradition of these Churches to be loyal to whatever State they are under and abstain from interference with politics.

"But when their faith and worship were attacked they have offered uncompromising resistance. The Churches of

Russia and Greece have had greater sufferings and a larger roll of martyrs in the last half century than any other Churches in Christendom." [RNS]

### "Winning London to Christ"

One hundred and fifty missionaries from all over England will assemble in London May 15th to take advantage of what Dr. J. W. C. Wand, Bishop of London, says is "an unique opportunity of winning London and Londoners to Christ, and of persuading them that the Christian way of life is the only true way."

Preparation for the mission is being conducted on a scale never before attempted. Ten thousand copies of a special magazine called *See*, styled similarly to *Life*, are being issued. Copies of a letter written by the Bishop have been delivered to one million London householders; 55,000 posters in various designs and sizes, and 50,000 silver crosses to be worn on the lapel are being distributed.

#### FIFTEEN THOUSAND WORKERS

It is estimated that approximately 15,000 people are working directly for the mission. They are operating from 120 centers, embracing more than 600 parishes.

The mission itself opens on May 15th. On May 11th missionaries from all over the diocese will go to St. Paul's Cathedral for corporate Communion.

The main concern of the second week of the mission will be study of application of the faith to economic, social, and political problems of the world today. Speakers include the Rt. Hon. Cyril F. Garbett, Archbishop of York; the Rt. Rev. Frederick D. V. Narborough, Bishop Suffragan of Colchester; the Rt. Rev. Wilfred Marcus Askwith, Bishop of Blackburn; and the Rt. Rev. Alfred W. F. Blunt, Bishop of Bradford.

### Dean Johnson

#### "Insensitive to Facts"

The Very Rev. Hewlett Johnson remains Dean of Canterbury because he has not yet rendered himself liable to a charge in civil or ecclesiastical court, according to the Most Rev. Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. The law requires a trial in one or the other kind of court before removal from office is possible.

The Archbishop further explained that in England, "we greatly value the right to freedom of speech, and the law is slow to curtail it even when it proves inconvenient, irksome, or hurtful. Its suppression is one of the grave charges against those totalitarian and police

states which enjoy the Dean's confidence."

The archbishop said that Dr. Johnson's public utterances on current affairs are "insensitive to the true facts of the situation."

Dr. Fisher recalled that in December, 1947, "I found it necessary to issue a statement dissociating myself from the political opinions and activities of the Dean of Canterbury.

"Nonetheless," he said, "it has recently been supposed by many people in Canada and the United States during the Dean's visit to those countries that he speaks for the Archbishop of Canterbury or with his approval. I therefore repeat that this supposition is entirely incorrect.

"In his public utterances upon current affairs the Dean speaks, and, indeed, claims to speak only for himself and not at all for me or for the Chapter of Canterbury Cathedral or for the Church of England."

Dr. Johnson is a member of the editorial board of the Communist *Daily Worker* in Britain. He is well known as a supporter of the Soviet Union and of its policy in Eastern Europe. He has been Dean of Canterbury since 1931.

## INDIA

### Gives Thanks for Prayer Book

By the Rev. E. SAMBYA

His Grace, the Metropolitan of India, [the Most Rev. George Clay Hubback] has directed that November 20, 1949 shall be used as a day of thanksgiving for the English Prayer Book all over the area. Christians in India, irrespective of their denominational allegiance, thankfully turn to the English Prayer Book for daily or occasional offices or when they want some prayers for use in public.

It must be admitted that the "incomparable beauty of the Anglican Liturgy" is not so widely appreciated in India as a good number of Indian Christians cannot read the English Prayer Book. Though the Episcopal Synod has authorized the whole of the 1928 Prayer Book, it is still the 1662 edition which is in use. Some of the religious houses, and college chapels employ the 1549 rite with great satisfaction. It is understood that the English Prayer Book is very popular in the newly formed Church of South India.

A large percentage of the Anglicans in India use the Prayer Book in their vernacular or regional language. Bengali, Telugu, Tamil, Hindi, Marathi, and Urdu are the chief languages into which the Prayer Book has been translated. It is said that Henry Martin helped to produce the Urdu version. The language

of the Urdu Prayer Book is very dignified and most impressive. It has been found that the Holy Communion service in Urdu, Telugu, and Tamil could be sung to "Merbeck" with good effect. It is admitted on all hands that it is impossible to render some of the well known collects of the Prayer Book into Indian vernacular satisfactorily. Some of the beautiful English expressions like "the continual dew of thy blessing" and "repose on thy eternal changelessness" defy translation. Use of collects in public prayer is not a great success with the Orientals whose prayers, whether in public or in private, are like a spiral staircase with frequent repetitions, and repeated invocations of the Holy Name.

A good number of the village Christians are illiterate. Though their life and worship is very simple some of them are most devout Christians. Memory is the chief aid to their worship. The resident catechist conducts the morning and evening prayer. Often it is a case of "mangled matins" or "abbreviated evensong." The people are taught to sing the Confession, the creed, the sanctus, and the gloria so that there is no need for any book in the hands of the people.

MEXICO

Among the Huastecas

By the VERY REV. J. F. GOMEZ

Dean, Cathedral of San Jose de Gracia, Mexico City

A bride who wears from four to 15 wedding dresses, one on top of the other, at her wedding ceremony —

A groom who wears from four to 15 white shirts and trousers at his wedding —

A community where every family, with the blessings of all concerned, practices marriage-by-trial —

A tamale that would serve one hundred people —

All these things I saw on my missionary trip to the half pagan Huasteca-Indians, in the jungle of the state of Veracruz.

This new work began when one family of the Cathedral of San Jose de Gracia had a nephew visit them here in Mexico City. He was so impressed by our Church services that he insisted upon my returning with him to his home in the jungle.

After many hurried preparations, we left on Wednesday, January the 12th, on the 5 AM bus for Poza Rica, Veracruz, where the rich oil fields are found. There we spent the night and did our best to remove several layers of dust and dirt. The following morning, at 7 AM, we took another bus and traveled over the worst lanes imaginable to Potrero del Llano where we arrived at 4 PM. Here

we left civilization at 6 PM and traveled, on horseback, through the jungles. It was misty, dim, and cool, and we enjoyed the symphony of the jungle from the wee chirp of the cricket to the crescendo roaring scream of the mountain lion, not to mention the continuous chatter of the parrots and wild birds. At 4 AM we finally arrived, completely exhausted, at the ranch, *La Esmeralda*. After my first horseback ride in some 20 years, my bent legs were a source of amusement to all present.

Here I found many strange customs. ~~Pre-Cortizian religious ceremonies are practiced by the Indians.~~ As they have never had a Christian church near by they continue their ancient customs. Here a boy dare not address a girl! Their only chance of meeting is at a dance. If the boy nods his head his girl realizes the significance of the gesture and follows him to his hut. The next morning the young couple take 100 pesos and a bottle of wine to the girl's father. This is to prove the young couple's respect to her family. But with the "gift" he is really buying the girl.

If there is a baby they invite their godparents, if they have them, or some respectable old couple of their village, to marry them. That means that the godmother bathes the girl, in the river, and presents her with a lovely gaily colored silk two-piece wedding dress. The godfather does the same to the youth and gives him a white cotton shirt and trousers. Every member of the family presents the young couple with a dress or suit, each being donned one on top of the other. It would be the worst insult to omit wearing anyone's gifts. This ceremony is followed by a banquet. Huge meat balls are served swimming in the hottest pepper sauce ever concocted.

As I was available, many couples decided to be really married. They came, sometimes just one pair, but frequently as many as six couples and asked: "Are you ready, Father?" I said, "Yes" and opened my book to begin. To my astonishment my brides commenced donning dress upon dress and the grooms began struggling with shirt over shirt and pants over pants! All this had to be done in front of the altar that my host had prepared for me. Some couples received four outfits each, but the really lucky ones were given as many as 15. When I asked a couple to kneel for the blessing, one groom tried and tried but just couldn't bend his knees! He was really covered with a mattress of shirts and pants.

On the afternoon of my second day my host gave me a banquet at which I saw the most enormous tamale in my life. A large table was covered with fresh banana leaves. Over this was thickly spread a rich cornmeal masa (paste) as used in tamales. When this was smooth and well patted down a savory tomato sauce was spread on the masa. In the exact center a well-scrubbed and cleaned pig was placed and then rolled in the masa. The outside was perfectly covered by the banana leaves and the whole tamale tied and retied. The "bundle" was carried by two strong men and placed in a red hot oven for four or five hours. This tasty tamale was sufficient to serve about 100 guests and was indeed delicious.

Near my host's home I observed a merry sparkling river. Naturally I immediately hunted for my trunks and trotted off. Upon leaving the house I noticed, on the wall, the head of a huge crocodile and asked my host where he had obtained it. He smiled and said: "I shot it in the river where you want to swim!" I immediately lost all desire to swim and rapidly repacked my swimming trunks.

Ninety-nine per cent of the Indians who inhabit this jungle, speak only the Aztec language. They are neither poor nor rich. Every one has a hut, three or four cows, several pigs, many turkeys and chickens, and a farm where he raises corn, beans, and sugar cane. Truly there are no beggars here. The jungle is crowded with fine towering trees of all kinds, especially red cedar and mahogany.

The Huastecas use neither telephones nor African tom-toms to convey their messages. They light sticks of dynamite. The one signalling that I had arrived was a huge stick divided into three sections which exploded one after the other. When the noise began I really thought that my ears would burst. One stick divided into two sections signaled that there was to be a dance.

When the people knew that I was at

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Canterbury College

Previously acknowledged	\$ 464.00
C. W. Page	15.00
	<u>\$ 479.00</u>

Christ Church, Noshiro, Japan

Rev. Wm. F. Draper	\$ 27.00
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Fukien Diocesan Centenary Fund

Paul Anderson	\$ 10.00
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CARE for Old Catholics

Previously acknowledged	\$7,600.39
C. A. Santer	5.00
	<u>\$7,605.39</u>

New Guinea Mission

Previously acknowledged	\$3,094.36
Woman's Auxiliary, St. Peter's Church, Ripon, Wis.	10.00
	<u>\$3,104.36</u>



*La Esmeralda* they began arriving from all over the jungle expecting to be married by a priest and at the same time to have their children baptized. As these folks speak only Aztec I had to have translators to aid me. Even so I am certain that I broke some records, as, in three days' work I married ten couples and baptized 171 children.

For instance on Saturday, January 15th I celebrated one marriage and baptized 12 children. On Sunday, January 16th from 5 AM to 10 PM, I performed six weddings, baptized 97 children, celebrated the Holy Communion twice and blessed my host's newly built home. On Monday, January 17th there were two weddings and 53 baptisms and I also celebrated the Holy Communion at eight o'clock. On Tuesday, January 18th, before 9 AM, I had one wedding and nine baptisms before I left for Mexico City to attend the annual convocation of the district.

The elders of the different villages expressed their deep pleasure at my being there and pleaded for a priest to care for their spiritual needs. They stated that if we'd give them a bell they themselves would build a chapel near the ranch, *La Esmeralda*. I do not know where the money will come from, but I am a man of prayer and trust God, so I accepted their bargain and promised the bell and a clergyman.

In addition to my duties as dean of the Cathedral of San José de Gracia, I have been placed in charge of this jungle work. At the latter I am to have an assistant, Fr. Miguel Hernandez. Naturally I shall have to supervise this Veracruz work frequently. If I only had a station wagon I could do so every five or six weeks and still attend to my numerous duties at the cathedral. Also, while at the jungle one must cover long distances which are utterly impossible on foot. Therefore I need two horses, one for my assistant and one for myself. As there is just a medicine man who cures thru magic, we need badly a regular medicine kit in order to help save those ill from malaria, tropical dysentery, snake bites, wounds, etc.

At present we do not know where these things are coming from, but we think that God means this work to go forward.

## SWITZERLAND

### Old Catholic News

By HUGO FLURY

The 25th anniversary of the Rt. Rev. Adolf Küry as Bishop of Switzerland will be celebrated this year by the Swiss Old Catholics. Bishop Küry and the faculty of the University of Berne have received the cross of St. John in recognition of the friendly reception given to



WEGENSTETTEN-HELLIKON-ZUZGEN PARISH CHURCH: Old Catholics in Switzerland have erected a new church building.

Orthodox students who attend the university. The cross (it was created in 1946 on the 600th anniversary of the first Serbian patriarch John) was presented by Bishop Dionisije of the Serbian Orthodox Church.

Eastern Orthodox Churches frequently send students to the Old Catholic faculty of the university. A number of distinguished bishops and theologians in Orthodox Churches have studied at Berne.

Another big event for the Swiss Old Catholics was the dedication of a new church building in Wegenstetten-Hellikon-Zuzgen parish.

The Old Catholics had received 65,000 francs from Roman Catholics as settlement of a dispute over who owned the parish church.

Primary projects of the Swiss Church in 1948 were rescue work for sister churches in Germany and Austria, and evangelism.

Extensive evangelism was spurred on by the belief that it is important to Europe that more men must participate actively in Church work and exercise a greater influence on public affairs. To increase participation and influence is no easy task.

In a total Swiss population of more than two million, only about 25,000 are Old Catholics. The 25,000 have a hard time holding together since they are widely dispersed—often scattered among members of the Reformed and Roman Catholic Churches. Overworked priests must often attend not only to their own parishes but to whole districts.

But the Swiss Old Catholics are not forgotten. During 1948 groups from

England and Holland frequently visited the Swiss Old Catholics.

Counted as one of the most faithful friends of the Old Catholic movement was the late Rt. Rev. William Crosswell Doane, Bishop of Albany. As early as August 27, 1872, Bishop Doane recommended the Old Catholic movement to the prayer of the faithful.

In 1880 the late Rt. Rev. Edmund Herzog, first Bishop of Switzerland, accepted the Presiding Bishop's invitation to attend General Convention. After the Convention he was a guest of Bishop Doane. While at Bishop Doane's home he wrote to Swiss Old Catholic weekly: "You see that I am in a good house. Bishop Doane is one of the first and truest friends of our Church. He was at the congresses of Cologne and Constance. He is a member of the American commission on relations between American and Old Catholic Churches of Switzerland and Germany, and has defended on every occasion the interests of the Old Catholics."

From 1890 to 1892 Bishops Doane and Herzog negotiated for the erection of an Old Catholic church at Lucerne. The church was dedicated in 1892.

## IRELAND

### Prayer Book

#### Translated Into Gaelic

Translation of the Church of Ireland Book of Common Prayer into Gaelic has been completed in Dublin by the Church's Irish Guild. The announcement said the book would be published shortly. [RNS]

## Jesus Among the Gadarenes

### VI. "Return to Thine Own House"

By Bishop John of Brooklyn

Translated from the Russian by S. Taneyew

LET US leave the Gadarenes to the judgment of that Word to which they refused to listen, but whose glory they had seen.

In order, however, that we may learn how better to follow the Lord and how to avoid denying Him, let us consider causes of their human blindness.

Why does a man not accept the Lord?

Does He not help in every good and worthy purpose toward which the human heart, be it even a darkened one, strives?

The Lord is indeed the "Yes" and "Amen" to every vivifying and good feeling, to every idealistic effort, which (even though it may be distorted) dwells in every man. Why, then, does man refuse to accept this heavenly joy?

The Gadarenes were grieved by the loss of their swine.

They were sorry for themselves and grew fearful as to their own fate. But their regrets and their fears were both entirely misdirected. They should have been sorry and afraid for entirely different reasons. They perceived in the Lord a destroyer: the Divine Destroyer of evil and falsehood; the Destroyer of the diabolical power over the world, appeared to them merely as the destroyer of their property. Everything else had escaped their perception. Opened by fright, their eyes had only beheld the grievous fact: their swine had been drowned in the clear depths of the lake of Galilee.

Other similar events might be expected in their country, should this miracle-working Galilean be permitted to enter, and the thought of such ruin seemed to them unbearable.

"Mammon," the dreadful and repulsive god of material values and of earthly goods, reigns more supremely in the human heart than the living God. Greedily does man cling to his dust, to his filth. He is well aware that all matter including his own flesh is either dust, or is bound to become dust. But so strong is the force of sin that he is "bewitched" by earthly values. For their sake do all wars, revolutions, and crimes take place. Because of them we see the lack of humanity in the wealthy and the brutality of the destitute . . . "Ye cannot

serve both God and Mammon!" "Yes, we can!" we answer, while others, who are more sincere, say as the Gadarenes did: "Depart from us, if thou art such a God to whom the whole heart must be given!"

The Lord is merciless, blessedly merciless, healingly merciless, toward us men. There would be no salvation for us, should the Lord spare us, in a manner such as many would wish it. Indeed, a special prayer should be conceived on behalf of mankind as a whole asking the Lord not to have pity on us, but to heal us through the pain of cauterizing the nauseous boils of our spirit. The Gadarenes were sorry "for themselves!" Had they been merciless toward themselves, the kingdom of God would have come to them. The unrighteous, carnal, "sentimental" pity of a human being for himself is one of the sources of our falls and denials of Christ.

The Gadarenes did not accept and bear their cross.

How often we do resemble the Gadarene inhabitants. Legions of sinful habits and attachments keep us aloof from the sweetest Lord. Even some trifle in the form of a cigarette will some times prove a barrier between men and the Holy Sacraments!

Often in life we beseech Him not to visit us, or not to stay always with us. At times we induce Him to leave us by not asking Him to abide with us.

How clearly did "this world" reveal itself in Gadara illumined by the visible—and still more by the invisible—Sun! "The whole multitude of the Gadarenes round about besought Him to depart from them; for they were taken with great fear." The fear which overcame the demons, had also struck the people.

People are afraid of losing their miserable goods at the luminous hands of the Resurrector of Life, and hence they hasten to deny the Resurrection. They know not that this very day death may strike them. The Saviour is sacrificed in order to keep the swine safe. This is the price paid for all materialistic culture and its philosophy.

Wretched, blind people! How the Lord has wept over them, when He returned from their land. According to an ancient tradition our Lord never laughed but He had often been seen

weeping. He must certainly have wept over the Gadarenes.

It would be sad to conclude the Gospel narrative about the event in Gadara had it not a most comforting end: "Now the man out of whom the devils were departed, besought Him that he might be with Him." The man who had been healed was the only one who wanted to remain with Jesus.

Great by its spiritual content but small as regards its influence upon the world the "little flock" of Jesus is the Church of the healed souls. "To whom little is forgiven, the same loveth little." Those who reach out to the Lord are those to whom "much was forgiven," many sins remitted, whose many wounds of the soul were healed. It was this little flock of souls striving toward Christ, which the healed sufferer of Gadara had joined.

As it was said of the blind-from-birth in the Gospel, so may it be said of him, that his suffering persisted in order "that the works of God should be made manifest in him." All the suffering of humanity is for this sake; this explains and vindicates everything. Let those who have no wings on which to soar above human suffering to the glory of God keep silent! These wings are given by only Christ, and their name is faith which begins in hope and ends in love.

The Lord did not leave inactive near Himself the man devoted to Him. He calls us to Himself so that we may be united to Him forever and be sent back into the world in order that, reborn in Christ and healed, we should serve those men whom He has called and for whom it will be as sweet to abide by the Lord as it is for us.

The man who had been freed from evil wished to stay with Christ for ever; he seemed not to have grasped deeply enough what he had asked for. "But Jesus sent him away saying: return to thine own house, and show how great things God hath done unto thee. And he went his way and published throughout the whole city, how great things Jesus had done unto him."

Thus every one who seeks to remain with Christ is taught to live in Christ.

—THE END—

# The Nature of Sin

By the Rev. Robert Findlay Thomas

Rector of Christ Church Parish, Point Pleasant, West Virginia

**W**HAT is sin? It is more than failure to do the will of God. Failure may be due to lack of knowledge or lack of ability. Sin is *refusal* to do the will of God. We know what is good but we do it not. With God's help we are able to do good, but we do it not. That is our sin; that is our guilt.

That guilt is universal. It is not dependent on knowledge of the Christian religion. Aside from the supernatural revelation of Christianity, all men receive a natural revelation of God's will through their consciences. The issue of one's justification doesn't turn on the question of whether he has been exposed to the bright light of the Christian Gospel or only to the dim light of conscience and pagan religion; as St. Paul explains in the Epistle to the Romans, the important thing is: has one followed the light? All men have received light; all men know what is good. And, as St. Paul further explains in Romans, all men to some degree have turned away from the light given them; all men have sinned. For refusal to obey the promptings of God's spirit none can escape blame.

While it is not theoretically inevitable that all men sin, the fact of original sin makes it virtually inevitable. Sin has become a contagious disease in humanity. Being an act of a person's own free will, sin, of course, cannot be inherited. But as a result of man's fall, the tendency to sin is inherited; that's what the phrase *original sin* means. A human being is born into a social context of sin. The probability that he himself will at some time or other choose to sin is so overwhelming as to be almost a certainty.

Original sin, then, always is a conditioning factor in one's moral life. Living in a slum, lacking adequate food, having parents who are always quarreling (or who are negligent, or who are alcoholics, or who are divorced from each other), all these are other factors which unfavorably condition one's moral life.

## THE HUMAN WILL

But none of those factors, nor original sin, is the determining factor in one's moral life. Here Christianity parts company with a mechanistic philosophy of human behavior. We are somewhat conditioned by heredity and influenced by our environment; and moral evil does result from mere ignorance and "maladjustment." But that is not the whole story; it is not even the most important part of the story. Every person, regardless of his heredity, environment, and/or ignorance, has the capacity to make moral

choices, and does make them. Here is a girl who lacks almost every advantage in the way of a good moral environment, and yet who seems consistently to choose the way of kindness, purity, and piety. On the other hand, here is a boy, surrounded with a good environment, materially, culturally, and spiritually; he grows up to be despised for his licentiousness, greed, and treachery. Heredity and environment, ignorance and delinquency, phobias and complexes, all are very real problems. But so is the human will a real problem.

The essence of sin is selfishness. Man would make himself, not God the center of his universe. The sinful part of our nature is not inclined to be unselfish; the sinful part of our nature prompts us to think of self first, of others second (if at all). When as Christians we are unselfish, it is because our faith in God and in goodness makes us suppress our sinful impulse to be selfish. Seldom does it seem natural for us to deny ourselves or inconvenience ourselves for the sake of others; when we do, it is because we have struggled successfully to overrule our selfish instincts.

That selfishness which is the root of all sin takes the form of pride and lust for power over others. We sinfully enjoy the ascendancy of our own self over others. When that ascendancy is frustrated, our selfishness takes the form of ill temper and malice. Our desire that our own self should be preëminent over other makes our affection for some people a jealous possessiveness; it also makes us envious of others' good fortune.

Inordinate love of self prevents our having a proper and wholesome attitude toward the material world; we see the latter as an end in itself, or as a means of contributing not to God's glory but to our own. We become greedy for money and material property, covetous of the wealth of others.

Inordinate love of self finds expression through our animal nature. Instead of regarding our bodies as instruments of service to God and others, we use them primarily for the enjoyment of sensation. The sex instinct, with its sacred purpose and possibilities as a means of grace, degenerates into licentiousness. We indulge our other appetites intemperately. But perhaps the worst sin into which our animal nature betrays us is the one least interesting as a topic of gossip; it is the sin of sloth, or indolence (or just plain laziness). Our bodies would rather not be disturbed by the call to service, by the vocation to piety.

Gluttony, lust, and sloth: these are the unholy trio of physical sins — and the slyest of these is sloth!

But all sin essentially is a spiritual thing; and the so-called sins of the spirit are the most deadly. One does not really have to *leave* his physical lusts; eventually, through satiety or death, *they* will leave *him*. But to the lust for power there is no limit, no end but hell.

## WORLDLINESS

We are not repelled by sin as we ought to be because we are so used to living with it, and because our spiritual perception is so dulled by worldliness. Actually sin is a horrible deformity of the human spirit. A drooling idiot — or a hideous physical deformity — can be no more revolting to us than a sinner instinctively must be to a holy God. How marvelous then appears the divine grace which embraces sinners! It is the act of God's love in overcoming the natural divine revulsion against the ugliness of sin.

Violating the law and reason of the universe, sin necessarily is illogical. It is contradictory. It betrays those who pursue it. In selfishness men seek pleasure, power, and privilege; that finally leads to international war, and then war literally destroys the very goals of men's selfishness: comfort, safety, property, health, and even life itself. Only temporarily does physical lust result in pleasure; eventually it results in maddening frustration. And the intolerable boredom which afflicts so many people in our modern world really is the sleeping sickness of sin. Only God is permanently interesting.

Sin is not the only things we do; it is the things we leave undone. Most people are conscious of the fact that when an opportunity to do wrong confronts them, they ought at all costs to shun it. But too many people appear to think that when an opportunity to do good confronts them, they are at liberty to do as they please!

The acknowledgement that we are sinners, the awareness that we need to be saved from the madness of self-centeredness, should draw us closer to our Lord Jesus Christ, who came not to reward the righteous but to save sinners. That acknowledgement, that awareness will draw us closer to the Church, the only organization on earth which admits people to membership *precisely because* they are sinners. Here indeed is the hospital for those ill in spirit; here, in the sacraments and the fellowship of prayer, is the medicine for the moral sickness of sin.

## The Collects of Holy Week

**P**RAYER, wrote the author of *The Cloud of Unknowing*, "cannot be readily had unless there is meditation first." As we enter into Holy Week, therefore, let us meditate upon those gems of prayer that Mother Church gives us in the collects for each day of the week, as guides for our annual pilgrimage in the way of the cross.

The Prayer Book revision of 1928 greatly enriched our liturgy by providing a collect for each day in Holy Week, and those collects, some old and some new, provide us a wonderful framework within which to fit the particular circumstances of our own life, and to evaluate it in the light of our Blessed Lord's "one oblation of Himself once offered," for our sins and the sins of the whole world.

Perhaps it will help us if, at the outset, we make a table or chart of the things for which the Church bids us pray during Holy Week. It would run something like this:

- |                                |  |
|--------------------------------|--|
| On Sunday we pray . . . . .    | that we may both follow the example of our Lord's patience and also be made partakers of His Resurrection.                                     |
| On Monday . . . . .            | that we, walking in the way of the cross, may find it none other than the way of life and peace.   |
| On Tuesday we ask . . . . .    | for grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed.                          |
| On Wednesday we pray . . . . . | that we may enter with joy upon the meditation of those mighty acts, whereby God has given us life and immortality.                            |
| On Maundy Thursday . . . . .   | that we may mercifully receive the Blessed Sacrament in remembrance of Him who in these same holy mysteries gives us a pledge of life eternal. |
| On Good Friday . . . . .       | that God will graciously behold this family, for which our Lord was contented to be betrayed and to suffer death upon the cross;               |
- for all estates of men in God's holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Him;
- for mercy upon all who know Him not as He is revealed in the Gospel of His Son; . . . to fetch them home to His fold, that they may be one flock under one Shepherd.

On Easter Even . . . . . that as we are baptized into the death of God's blessed Son . . . so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection.

The first thing we notice, as we meditate upon these key thoughts expressed in the Holy Week collects, is that the man or woman who governed his life in accordance with them would be a poor prospect for the psychiatrist's couch. For here is no morbid dwelling upon suffering and death, as sometimes charged against the Church, but rather the constantly recurring notes of joy, of peace, of life and immortality. There is nothing of sadness, of frustration, or of despair; rather there is an all-pervading sense of calm and serenity, of patience in suffering because of the certainty of final triumph.

This is the very hallmark of the Christian hope. To each one of us in this life comes a time of suffering — physical, mental, or spiritual; sometimes of all three combined. To each of us comes the temptation to despair, to yield the fortress of our inner integrity to the onslaughts of cruel fate, whatever form the attack may take in our particular case. Our Lord had those temptations, too; and so did every saint and every sinner since the world began. But the mark of the saint is that he did not give in to the attack, that through the gloom of pain and sadness, of trouble and adversity and even at times of stark terror, he kept before his eyes the vision of the glory yet to be revealed. Thus, walking in the way of the cross, he has found it, as our Lord promised, none other than the way of life and peace.

We began with a quotation from *The Cloud of Unknowing*. There is another sentence in that wonderful fourteenth century devotional classic that etches itself upon the reader's mind: "When the eye of the soul is fixed on its mark, as the eye of the shooter is upon the target, that upon which it gazes is beheld in a celestial light."

We live in a dark age, an age in which we seem to be surrounded with an impenetrable blackness. Prophets of doom thunder at us every hour on the hour over the radio, and morning and night in the daily papers. Our predicament is somewhat like that of the Christians in the year 999 A.D., who expected the completion of the millenium to bring with it the end of the world. Some of them, forgetting the precepts of the faith they professed, went in for an orgy of riotous living; others withdrew from the world

and prepared as best they could to meet the inevitable. But the true Christians, in this age as in all others, keep their eye ever upon the target that is bathed in celestial light. Not even the blinding blast of atomic annihilation can blot out that illumination; for "the light shineth in darkness, and the darkness comprehendeth it not."

We begin Holy Week with one of the most beautiful of the collects, one that is to be repeated after the collect of the day until Good Friday. In it we acknowledge that God, of His tender love toward mankind, has sent His Son "to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility." Then we ask for the divine gift of patience — a share in that patience which, through ages of evolution and through centuries of history prepared first one species, then one race, and at last one woman, the ever-blessed Mary, to be the bearer of the God-made-flesh; the patience which today looks down upon rebellious, self-centered, sinful mankind, and not only refrains from plunging us wholesale into everlasting damnation but ever holds out to us the promise that we may be partakers of His resurrection. In the light of that cosmic patience, shall not we also exercise forbearance toward those who are contemptuous of us, who ignore us, or who hate us and despitely use us?

On Monday comes that beautiful petition, which we have already quoted, that after the example of Jesus who "went not up to joy but first he suffered pain, and entered not into glory before he was crucified," we too, "walking in the way of the cross may find it none other than the way of life and peace." Ask any hospital chaplain whether he has not found occasionally, in the midst of those who lament the evils that have befallen them, some rare soul who, in the words of the Psalmist, "going through the vale of misery use it for a well, and the pools are filled with water."

In the same spirit, on Tuesday we pray to God "whose blessed Son, our Saviour, gave his back to the smiters and hid not his face from shame," to "grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed." And the note of joy is sounded again on Wednesday, when we ask God's help "that we may enter with joy upon the meditation of those mighty acts, whereby thou hast given unto us life and immortality."

The collect for Maundy Thursday recalls, of course, the institution, on the night before our Lord suffered, of the Blessed Sacrament of His Body and Blood. It continues: "Mercifully grant that we may receive the same in remembrance of him, who in

## Romano's "Ecce Homo"

By WALTER L. NATHAN

TWO world wars, the horrors of Nazism, and the apocalyptic menace of the atomic bomb have shattered the complacency of our faith. Looking at the nations of the world we see them torn between greed and despair, and realize that to prevent a catastrophe we need a revitalized Church which accepts the challenge of Christ's teaching in its entirety.

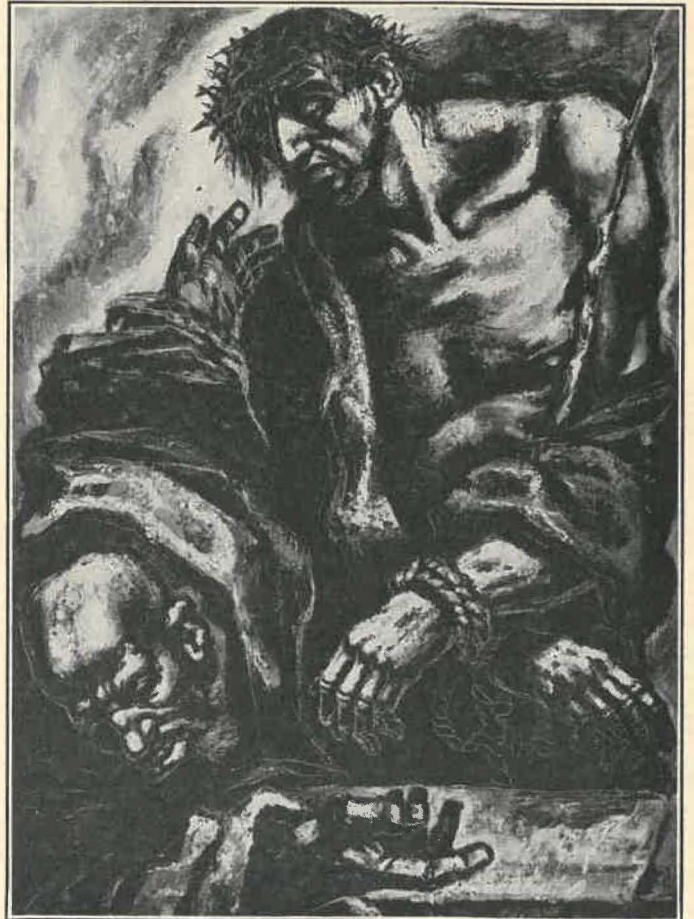
Men and women everywhere are once again discovering this challenge, foremost among them a growing number of painters and sculptors. A powerful and dynamic religious art is springing up in our midst, reminiscent in its uncompromising quest for truth of the spirit of the Middle Ages.

Umberto Romano, born near Naples, Italy, and raised in Springfield, Mass., had become one of our most successful younger painters when a great change came over him under the impact of the war.

He saw pain, sorrow, and hatred; destruction of people, nations, races; destruction of the tortured soul of man. Thus he painted a series of great, impassioned canvasses. In *Ecce Homo*, man, persecuted and enchained by his fellow man, stands before us in flaming accusation.

This is a work of compelling force. The dramatic forms and deep colors — greenish white in Christ's body, red in the coat over His shoulder and arm, a vicious yellow in the henchman, the whole set against dark blues — strike us like hammer blows. Relentlessly they drive home the full awareness of Christ's suffering, and of our guilt.

But compassion is not enough. Christ demands a decision. The evil face of scorn and injustice stands unmasked. We must rally to Him who, scourged, humiliated, mocked, has taken our shame upon Himself. We, and we alone, can at long last free His fettered hands.



these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord." And in the sacrament itself,

". . . having with us him that pleads above,  
We here present, we here spread forth to thee,  
That only offering perfect in thine eyes,  
The one true, pure, immortal sacrifice."

On Good Friday we have not one but three collects, all that remains of the ancient commination service in which medieval priests thundered out anathemas against all the traducers of the Christian faith. Even in our own Prayer Book, until twenty years ago, the third collect singled out "Jews, Turks, infidels, and heretics" as practical examples of those characterized by "ignorance, hardness of heart, and contempt of [God's] word." (This was before our recognition of Israel and our Turkish aid program!) Today we pray in more general terms — first, for "this thy family, for which our Lord was contented to be betrayed"; next, "for all estates of men in thy holy Church," recognizing that each has his own "vocation and ministry," whether clerical or lay; and finally for those outside of the Church or steeped in ignorance, sin, and contempt for the Gospel. These are powerful prayers, including as they do "all sorts and conditions of men," recognizing both that the greatest saint still needs the prayers of the Church and also that the most hardened sinner is not beyond the reach of fervent intercession.

**P**RAY silently if you will at this time, for the conversion of Stalin and Molotov and Vishinsky; pray also for our own leaders, "that they, knowing whose ministers they are, may above all things seek thy honour and glory." Pray for all who are in positions where they influence public opinion — for journalists and columnists and radio commentators, yes and for editors of church periodicals, and for ministers and teachers, that they may write and preach and speak in the knowledge of God's sovereignty, to His honor and glory and the advancement of his kingdom. And pray for all who are distressed in mind, body, or spirit; all who are fearful or doubtful, all who lack the patience and serenity of life that mark the true disciple who has learned that in the light of God's mercy even the way of the cross can be none other than the way of life and peace.

Finally, on the eve of Easter, when the Church traditionally blessed the font of baptism and administered the first sacrament to those who were being newly born into Christ, we look forward to the baptism of the grave which will usher us into the larger life; praying that "as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection"

— again that pervading note of joy! — "for his merits, who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord."

May the joy of the Redemption shine through the suffering of the Crucifixion for you this solemn Holy Week.

### *Fear God and Nothing Else*

**T**HAT was a powerful address, delivered by Winston Churchill at Boston March 31st. His warning that a handful of men in the Kremlin seek to rule the world, and that if it were not for American possession of the atomic bomb Europe would already have succumbed to Communist aggression, is a grim and sobering thought that all of us ought to ponder.

But if the atom bomb is the immediate deterrent, Mr. Churchill left his hearers under no illusion that ultimate security is to be found in military strength alone. "The flame of Christian ethics," he reminded his hearers, "is still our highest guide. To guard and cherish it is our first interest, both spiritually and materially. The fulfilment of spiritual duty in our daily life is vital to our survival. Only by bringing it into perfect application can we hope to solve for ourselves the problems of this world and not of this world alone."

That Communism is actually not only a philosophy but a well-organized though false religion was stressed by Britain's war-time Prime Minister. The men in the Kremlin, he said, "have their hierarchy and a church of Communist adepts, whose missionaries are in every country as a fifth column, awaiting the day when they hope to be the absolute masters of their fellow-countrymen and pay off old scores." Even as he spoke the leaders of these "missionaries" were on trial in New York for conspiracy to overthrow the United States government; and the previous weekend visiting representatives of the Communist hierarchy — sponsored, we blush to admit, by some earnest but misguided bishops and priests of our own Church, among others — had taken advantage of American freedom of speech to denounce America and to extol their Soviet masters.

There are these who will say that Mr. Churchill was stirring up already inflamed passions, and calling upon America to join Britain in a new holy war. We do not agree. It is not un-Christian to recognize the facts and face them frankly; indeed the only hope of peace is a realistic estimate of the situation and a courageous determination not to be lulled into a false sense of security on the one hand nor provoked to an unreasoning hostility on the other.

"Let us then move forward together," as Mr. Churchill urged in his concluding sentence, "in discharge of our mission and our duty, fearing God and nothing else." That way alone lies the hope of international security and world peace.

# All or Nothing

By Richardson Wright

Editor, *House and Garden*

WE have lately been having an evangelistic campaign. This isn't just a bright promotion idea conjured up by the Presiding Bishop—something that lasts only a few weeks, like an Every Member Canvass. We were made evangelists at Confirmation and we must continue being evangelists as long as we live.

It took a full century to convert the Roman Empire. It may take a full century to convert nominal Christians to Christianity, nominal Episcopalians to a complete acceptance of the full faith and practice of the Church. Conversion is a continuing process. We are in it for keeps.

If we are to be ultimately successful, we must avoid three fallacies. The first is the fallacy of numbers. Just inducing more people to crowd into our churches carries no guarantee that this evangelistic campaign is a success. That's only the beginning. The final success and lasting strength will depend on whether or not the whole faith, to which you and I make our protestations is taught to these people who crowd the pews—taught thoroughly, taught unceasingly—the faith contained in the Book of Common Prayer in its fulness and all its implications.

The second fallacy we must teach away. It is the belief that Christianity is merely a code of morals. A great deal of our present day religion is just that and nothing more, a great deal of the preaching in our churches is just that and nothing more. How rarely do we hear a sermon on the neglect and contempt suffered by our Lord at the hands of nominal Christians! Preachers and congregations alike are more interested in morality than in God. Morality is a necessary condition of supernatural religion, not its end. "Religion is not merely a means to right living or an ingenious contrivance to help us evade the unpleasant consequences of wrong doing; it exists primarily to communicate God's grace to the souls of men."

A third fallacy is that religion based on the supernatural is so far removed from our everyday life as to be of little use to us. No one can believe in Jesus Christ, the Man-God, without accepting the supernatural. With patience we must teach and testify that we can shift back our own human experiences so that the heavenly places can be brought within the range of our vision. We must teach and testify that our humdrum daily acts and decisions can be given an eternal significance. We must teach and testify that

the Holy Spirit is not always at work just turning out prophets, saints, and martyrs—however necessary they may be—but is busy making good fathers and mothers, good children, good employers, good employees.

Converting people isn't enough. We must supply them the food that sustains them on the way through those succes-



MR. WRIGHT: *We are in it for keeps.*

sive degrees of discovering God and giving ourselves to Him, which we know as the spiritual life. They must have the whole diet of the faith. Indeed, if they are to carry on, they need and must accept that whole faith.

Today we are facing the threat of the most orthodox of ideologies—Communism. You accept either all of it or none of it. You can't pick and choose. You can't be half an Episcopalian and half something else, and remain in the party. You can't casually throw regeneration out of the Baptismal office, dismiss Confirmation as non-essential, pooh-pooh the Apostolic Ministry, scrap the Virgin Birth—and still keep your card. You couldn't if we disciplined our membership into a hard fighting unit as the Communists do.

Here we are, running to a five-alarm fire with squirt guns containing no more potent fluid than pious sentiments, ethical clichés, and diluted belief—when, through the Church, we have the most

powerful Niagara in the world, which we can summon with no more effort than making the sign of the Cross.

And that brings me to another aspect of this problem of our Church in the world today—our intense respectability. We Episcopalians are too respectable—we all have places to lay our heads and then some. We have completely forgotten those obscure slave girls who converted their mistresses, those common workmen and soldiers who converted their employers and captains in the dawning of Christianity.

The other day there was pointed out to me, with pride, that 35% of our communicants are in the upper income brackets, 35% in the middle, and the rest respectably low. This coincides with the income rating of a certain sect with which some of us have been playing patty-hands of late. Apparently that is our major point of contact.

It made me shiver when, hearing these comparisons, I realized that what the dear God wants of us is not our plentitude—He wants our poverty, our hunger, our thirst, our emptiness. Our poverty that He may make many rich. Our thirst that He may give us the living waters of life. Our hunger that He may provide us with the bread whereof, if a man eat, he shall live forevermore. He asks of us our emptiness, that He may fill us with Himself.

We are respectable also in that we don't like to let go of ourselves, are afraid lest religion astonish us. We consider that any deviation from a comfortable mid-Sunday Morning Prayer might demand more than we think is required by the worship, honor, and good pleasure of God. We are content with spiritual mediocrity.

In every parish are those faithful few who come regularly to early Communion. They are generally considered as taking their religion a little hard. Yet we don't really need to let them bother us.

Make no mistake—they are the most important people in any parish. They have a capacity for God. The celestial fire of the Holy Spirit burns warm within them. Constantly they are grasping after the deeper realities of the spiritual life. They have an ever-increasing dissatisfaction with a mere superficial and respectable routine practice of religion. Sunday after Sunday they strive to give their best to the Best.

That closer walk with God, about which we so piously sing, and say we yearn for, is a narrow walk, a hard uphill walk, a demanding walk. It is a con-

stant struggle. Yet if we are ever to reach its end we must never count the sacrifice it involves.

On the other hand, one finds those who look on the development of a deep interior life as something esoteric, unhealthy, and to be avoided. They are afraid lest the real meaning and purpose of human existence be made real to them. Lest, coming on them unawares, the Holy Ghost should shock them into declaring the wonderful works of God in their lives.

We need a real awakening to the spiritual life. We need more preaching and teaching on it by men and women who strive to walk that way. Would that our seminaries turned out fewer amateur psychiatrists and more men grounded in the fundamentals of ascetic theology.

The more I read the works of the mystics and those great masters of the spiritual life, the more I am amazed at the sureness of touch, the consummate skill with which they apply the unsearchable riches of Christ to the searchable bewilderment of the souls of men and women who have deliberately alienated themselves from God.

I wish, too, that our seminaries turned out clergy with stronger legs and feet, which would carry them around their parishes ringing doorbells. Can you imagine conducting your business without calling on your customers—the small ones as well as the large? Can you imagine increasing your business without calling on prospective customers, all kinds of prospective customers, insignificant as well as important? Some of our clergy think that you can. The prevailing Episcopal affliction seems to be fallen arches.

And that brings me to my last point. This grows out of both our respectability and neglect in calling. I refer to segregation.

Whenever I go into a parish where poor and rich are mingled, where both white and colored boys and girls, men and women sing in the choir, whenever I see a devout white man and a devout colored man serving together at the altar, then I thank God that in that parish the Catholic Faith is being taught, that Faith which is for all men everywhere at all times, irrespective of purse, clothes, social position, degree of intelligence, or tint of skin. Here at this bar of uttermost democracy we all eat one Bread for we are all one Body.

Over the door of his house, the old vicar of Morwenstowe carved these words, "Be true to Church, be kind to poor, O minister, forevermore." Would that they were carved over every rectory in this land.

For this is the responsibility our Lord entrusted to His Church, this is the most important charge delivered to the Church in the world today — to save and serve the holy common people of God.



# BOOKS



The Rev. CARROLL E. SIMCOX, Editor

## Christian Ethics

**POWER FOR ACTION: *An Introduction to Christian Ethics.*** By William A. Spurrier. New York: Scribners, 1948. Pp. 200. \$2.50.

The Rev. William A. Spurrier has set for himself the task of presenting *An Introduction to Christian Ethics* which is neither sentimentally superficial nor "too advanced and technical." He has succeeded in producing a book in lucid, understandable prose, which might well serve as basic text for an elementary course, required reading in more advanced courses, and a stimulating volume for the "general reader." Despite its freedom from technical language and theological idiom, it is no watering down of severe and rigorous ethics; it minces no words in diagnosing and rejecting contemporary relativist ethics, and it demonstrates the principle of "no religion, no ethics."

One can sense the campus experience behind the author's thinking, and one can well imagine that here are some of the answers that he has handed honest seekers, as well as the self-styled emancipated, both of which groups are widely prevalent in all campus communities. He attacks the infantilism which too often passes for Christian ethics; he demolishes the blind faith in education for right living; he fearlessly asserts the revolutionary character of our Lord's preaching; and he successfully disposes of the *quid pro quo*, rule-book type of ethical conduct. He leaves no room for escapist or ivory-tower living; he does not confuse sin with a pattern of objectionable externals; and he calls the roll of many false gods (success, country, self-fulfillment, etc.) that are found on the altars of the hearts of many who outwardly genuflect before the altar of Christ.

All the foregoing is in Part I of the book. In Part II the author applies his declared ethics to man in society. Here he shows ability to see all sides of a question; here the reader is frequently moved by his often revolutionary courage. Thus, "From the Christian viewpoint nationalism and sovereignty are wrong and destructive because they are collective forms of sin-selfishness." Thus, he refutes those views which "equate capitalism with democracy" or "say that capitalism is the Christian economic system." Thus, "the Christian will never identify a particular economic system with either the devil or God," and Christianity "attacks and helps destroy the reactionary attitude."

Part III is an equally able application of principles to the field of personal

ethics. It is full of answers to questions of the kind asked by young folk, and by alert folk everywhere. An especially valuable passage in Part III is his wise and reasonable treatment of conversion as *movement*. Part IV is an exposition of Christian ethics as *activity*, and suggests the title of the volume.

It is unfortunate that so admirable a book was not given the careful proof-reading that could have eliminated numerous slips in grammar and spelling.

HEWITT B. VINNEDGE.

## Brief Book Notes

**INTRODUCTION TO THE HISTORY OF RELIGIONS.** By C. H. Toy. Cambridge, Mass.: Harvard University Press, 1948. Pp. 639. \$5.

This standard work first appeared in 1913. It remains a primary authority in the field of the "history of religions." This term, though conventional, is misleading, for the history of basic religious ideas and institutions is only one side of it. Toy for example is much more concerned with the analysis of religious phenomena than with their "history" strictly speaking. The book is as authoritative as Fraser's *Golden Bough* and easier to use for reference purposes. It is also more objective.

**VENTURE OF FAITH: *The Birth of the World Council of Churches.*** By James W. Kennedy. New York: Morehouse-Gorham. 1948. Pp. 120. \$1.

The author was an American delegate to Amsterdam. His book is a personal and popular account of Amsterdam — not a formal documentary report. Mr. Kennedy has a keen eye for human interest. For anyone interested in what happened at Amsterdam, it is an appealing, informative story. For those who wade through ponderous, official *God's Design and Man's Disorder*, Kennedy's book is a pleasing and helpful supplement.

**HAGGERSTON ROUNDABOUT.** By H. A. Wilson. London: Mowbrays, 1948. Distributed in USA by Morehouse-Gorham. Pp. 127. \$1.20.

More Haggerstonian Wilsoniana: nothing essentially new or different. Fr. Wilson has a goodly host of fans at home and abroad who ask only that he go on producing his little volumes in which whimsy and devotion are so uniquely blended. There are no evidences in this latest either of development or of decline.



**OREGON**

**No Women Delegates**

A canonical amendment which would have permitted women to become lay delegates to annual conventions was defeated by an oral vote of the 61st convention of the diocese of Oregon. The convention met at St. Stephen's Cathedral, Portland, March 21st and 22d.

Bishop Dagwell, in his annual address, stated that objectives for the celebration of the 100th anniversary of the diocese in 1951 should include increasing of communicant membership and doubling of Church enrolment.

Canonical amendments providing for temporary financial assistance to any diocesan parish, and for central registration for lapsed communicants were approved by the convention. Other amendments provided that offerings from the Sunday before St. Paul's day be used for theological education and those from Thanksgiving day for diocesan hospitals. Duties of the registrar were clarified, and the number of annual diocesan council meetings were decreased from five to three. Provision was also made for a vice-chancellor. An amendment providing for minimum salaries for missionaries was referred to the diocesan council.

The convention admitted as an organized mission St. Andrew's Church, Cottage Grove, Oregon.

**ELECTIONS.** General Convention: Very Rev. C. M. Guilbert; Rev. Messrs. L. Kempton, B. Keiter, H. Swift; Messrs. B. Young, J. Vassie, J. Merrifield, George Todd.

**Woman's Auxiliary:** Mmes. G. Swift, C. Bowman, C. Lamb, V. W. Gardner, B. Coles.

**MONTANA**

**Quiet Days**

In an effort to promote evangelism in the diocese of Montana, Bishop Daniels conducted Quiet Days in four different places in the diocese. Practically all of the clergy were in attendance on one of these quiet days. The bishop also gave devotional addresses at the Presbyterian conference for the second year in succession.

**SOUTH FLORIDA**

**Church Wins Lawsuit**

Trinity Church, Miami, Fla., recently won in circuit court a \$100,000 damage suit brought against the parish and the S. A. Lynch interests, owners of the Venetian Hotel in Miami, by Mr. Danny Brown, operator of the Jewel Box night club.

The rector, the Rev. Dr. G. I. Hiller, and the vestry had objected to the issuing of a liquor license to the night club. The

license was eventually given, and the operator brought suit against the parish and the Lynch interests, claiming that they had caused him financial loss.

**NEW YORK**

**New Church**

The edifice of the Church of the Ascension, West New Brighton, Staten Island, the first new Church building in New York to be erected since the end of the war, was dedicated on March 20th. Bishop Donegan, Suffragan of New York, consecrated the altar. The sermon was given by the Rev. Canon Thomas A. Sparks, and the rector, the Rev. Raymond G. Rogers, officiated.

**Scarsdale Parish Campaigns for \$225,000 Addition**

By ELIZABETH McCracken

The Church of St. James the Less, Scarsdale, N. Y. is celebrating its 100th anniversary year by campaigning to raise \$225,000 to build a badly needed three-story addition to the present Church edifice.

The Rev. James Harry Price, rector, announced to a large crowd at the March 11th campaign dedication service that \$80,000 had already been pledged. He said, however, that work would not start until all the total amount had been collected, which may take three years. It is expected that most of the contributions will be made by the parish's 675 families.

The addition, which will connect the church and the church house, will conform to the thirteenth century English Gothic architecture of the two present buildings.

The new building will provide double the floor space now available in the church house. There will be eight additional class-rooms, a study for the associate rector, a new sacristy, an enlarged choir room, and additional kitchen space.

In recent years the parish has grown to such an extent that there is not enough room in the present church house for the Church school, which, in 1922 had 211 pupils and now has 570. Classes must be staggered; they have overflowed into the rectory, the choir's vesting-room, and the church office. Two large rooms are divided merely by curtains, to accommodate twelve classes. Other parish activities are similarly crowded for space.

St. James the Less is one of the historic parishes of the diocese. It has existed in Scarsdale since 1720. In Colonial times it was part of Rye parish. In 1849, Church services were held regularly in Scarsdale at the residence of Chief Justice Morris, and the parish was



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incorporated in September of that year. The ground of the church yard was leased to the parish by William H. Popham for "one thousand years, at an annual rental of one silver dime, payable on the feast of St. Philip and St. James, in each year, if demanded." The cornerstone of the original church building was laid in 1850. This church was burned in 1882, but was rebuilt in 1884. The building still stands as the nave of the present church.

**NORTH TEXAS**

**Bishop's House is Debt Free**

The 39th convocation of the Missionary District of North Texas was highlighted by the report of the formation of two new missions, St. Thomas at Hereford, and St. James at Monahans. Report was also made of the completion without debt of the bishop's residence and headquarters in Amarillo. This last was made possible by a gift of \$10,000 from the National Council to complete this much needed building.

ELECTIONS. General Convention: Rev. E. Henshaw, Mr. E. A. Ungren. Alternates: Rev. G. Onstad, Mr. L. Bivins.

Executive Committee: Rev. Messrs. R. MacCallum, G. Onstad; Messrs. E. Lewis, E. A. Ungren.

**PANAMA**

**Record Attendance**

Clerics and laymen flocked to the recent convocation of the Missionary District of the Panama Canal Zone in greater numbers than ever before in the history of the district. The meeting opened February 22d.

All district officers were reelected or reappointed.

ELECTIONS. General Convention: Mr. A. F. Nightengale, Mr. R. H. Greene. Alternates: Rev. C. E. Fish, Mr. L. S. Carrington.

**GEORGIA**

**Two Dedications**

Sixty-five year old Christ Church Mission, Valdosta, Ga., dedicated a new church and parish house on February 20th. Five days later St. Matthew's Church in Savannah did the same thing.

The new churches both will house congregations that have been working with inadequate facilities.

Members of Christ Church Mission had been attending services in a local auditorium since last winter when they sold their already over-expanded building. Members of St. Matthew's have long needed space for increased parish activity.

Besides a new church edifice and parish hall, Christ Church parishioners are also now supplied with new class rooms.

**NEVADA**

**Fighter Pilots Spur Unity**

When a contingent of fighter pilots from Greece arrived at the Las Vegas, Nev., air base for further training, the time had come when Las Vegas Episcopalians and Greek Orthodox would finally succeed—after a number of unsuccessful tries—in hitting upon a system of joint worship that would be satisfactory to members of both Churches.

In Las Vegas there is a community of Greek Orthodox people not large enough to maintain their own church. Some of their children had attended the Episcopal Christ Church and so had some of the adults—once in a great while. The general comment from both children and adults was that they did not understand the service. However on special occasions, when they could import an Orthodox priest, they used the Episcopal church for the liturgy and sacramental rites. At such times the Episcopal rector acted as acolyte and general factotum. The local Episcopal congregation was always invited to attend, but the response was never good. The Episcopalians said *they* didn't understand the Orthodox service.

When the Greek fighter pilots arrived, the congregation of Christ Church, in an effort to be hospitable, invited them to attend Sunday services on March 20th. The Christ Church parishioners also asked members of the local Greek community to come to the service. The pilots accepted. So did the Greek people.

A choral Eucharist with incense was arranged. After the epistle, creed, and Lord's Prayer had been repeated, a local Greek businessman intoned them in Greek.

Said the Rev. Reginald G. Rosson, "At the offertory we did our best to have a grand entrance of the elements. All of which was perfectly understood by the Greek people, who, by the way, turned out in force. In the rear of the church we arranged an icon and regular votive candles sent by the Greek Orthodox Church in Ely, Nevada.

"After the Eucharist we went out on the lawn for coffee and cakes and a social hour arranged for by a joint committee of Episcopalians and Greeks."

The Greek people said, according to the Rev. Mr. Rosson, that they were highly impressed by the service because "there were rites and ceremonies familiar to them which they could understand."

"They have requested us," said the Rev. Mr. Rosson, "to have such a service once a month and especially on the great feast days. The question is are Episcopalians now resident here, and those who will come to this rapidly growing community, ready to engage in such joint action on a long term basis?"

## DEATHS

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

### Phillips Standish Gilman, Priest

The Rev. Phillips Standish Gilman, rector of Christ Church, Eastville, Va., died on March 25th after a short illness. Funeral services were conducted by Bishop Brown of Southern Virginia. Burial was in Christ Church Cemetery.

The Rev. Mr. Gilman was born in Malden, Mass., in 1886. In 1916 he was ordained to the priesthood. He had received degrees from Brown University, Virginia Theological Seminary, and Vanderbilt University. Parishes where he had served as rector—besides Christ Church—are Holy Trinity, Onancock, Va.; St. Paul's, Winston-Salem, N. C.; St. Ann's, Nashville, Tenn.; and St. Mark's, Gastonia, N. C. He had also been dean of St. Luke's Cathedral, Orlando, Fla.

In the diocese of Western North Carolina the Rev. Mr. Gilman had served as chairman of the departments of promotion and of missions and Church extension, and of the committee on the State of the Church. Besides serving on various other committees he had also been a General Convention deputy.

His published works include *In God's Presence, The Church and the Individual*, and *Beyond the Veil*.

### Walter Joseph Gratton, Priest

The Rev. Walter Joseph Gratton, chaplain of the Seamen's Church Institute of New York since 1943, died February 27th at St. Luke's Hospital, New York.

The Rev. Mr. Gratton was born in Wortley, England. After attending St. Paul's Theological College in Baintree, England, he went to Canada as a missionary. He was made a deacon in 1916 and ordained to the priesthood in 1917. The Rev. Mr. Gratton has served as rector of three New York Churches. They are St. John's Church, Messina; All Saints' Church, Rosendale; and St. James' Church, Callicoon. He also has been priest-in-charge of Trinity Chapel, Marshall, Mo., and chaplain of the New York City Mission Society. He served at All Saints' Church, Mariners Harbor, Staten Island until 1943.

Surviving are his wife, Mrs. Kate Elizabeth Gratton, and a daughter, Mrs. Muriel Weise. The funeral was in St. James' Church, New York. Burial was at Woodlawn Cemetery, the Bronx.

### William E. A. Lewis, Priest

The Rev. William E. A. Lewis, a retired priest of the diocese of Michigan, died at his home in Mount Clemens, Mich., on March 16th. He was 86.

The Rev. Mr. Lewis was born in Irlington, Canada. He was ordained to the

diaconate in 1894, and to the priesthood in 1895, by the Rt. Rev. Thomas F. Davies, third Bishop of Michigan. He became rector of Grace Church, Mt. Clemens, in 1905. In 1918, ill health forced his retirement, but subsequently he was able to assist for short periods of time in many parishes in and near Detroit. He was elected as rector emeritus of Grace Church upon his retirement.

The funeral service, held on March 19th in Grace Church, was conducted by Bishop Emrich of Michigan, and the Rev. George A. Merifield, present rector of the parish. Interment was at the Clinton Grove Cemetery, Mt. Clemens.

The Rev. Mr. Lewis is survived by a sister, Mrs. Bertha Wood, and a daughter, Mrs. I. H. Risinger.

### Alexander R. Mitchell, Priest

The Rev. Alexander Robert Mitchell, D.D., who had spent his entire 61-year ministry in his native state, South Carolina, died January 19th in Greenville at the age of 88.

The late Alexander R. and Ann Rebecca Magill Mitchell were his parents. Dr. Mitchell attended Porter Military Academy, St. Luke's Hall, and received his doctorate from the University of the South. At the time of his death he was the oldest living alumnus of the University and of the S.A.E. Fraternity.

Dr. Mitchell was ordained deacon in 1885 and priest in 1886. After serving the Church of the Good Shepherd, Columbia for 15 years, he was rector of Christ Church, Greenville for 16 years.

He organized St. Phillips's Church for Negroes, Greenville; St. Timothy's, Columbia; Good Shepherd, Greer; Faith Memorial Chapel, Cedar Mountain; St. Andrew's and St. James, both in Greenville. He was rector of the last two, and remained at St. James for 25 years—until he retired.

Dr. Mitchell was president of the diocesan standing committee, member of the board of examining chaplains, secretary-treasurer of the board of missions, registrar, historiographer, and deputy to nine General Conventions.

Surviving are his wife, the former Mary Mazyck Lucas, and eight children.

Funeral services were held at Christ Church, January 21st. Officiating were Bishop Gravatt of Upper South Carolina, retired Bishop Thomas of South Carolina, and Rev. Messrs. Harold Thomas and John A. Pinckney. Interment was in Christ Church Cemetery.

### Thomas P. Bailey

Dr. Thomas P. Bailey, retired professor of psychology of Rollins College, Winter Park, Fla., died at Winter Park,

## From England

### THE FORM OF THE CHURCH

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This book distinguishes the primary forms underlying the structure of the Church (Bible, Creeds, Sacraments, Ministry) and the secondary (exegesis, theology, liturgies, Church organizations), and relates both to the Life of the Church. *Contents*, The Forms of the Church, God the Creator, Redemption and the Church, The Word and the Spirit, Unity, Holiness, Catholicity, Apostolicity. Price, \$2.95

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*The Nature of Catholicity* goes to the root of doctrine and the problem of Reunion with a consideration of the question: What is the essential quality of the Church without which it is not recognizable as the Church? Price, \$1.75

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# Palm Sunday

Many of those waving palms at Jesus' entry into Jerusalem, were, before the week was over, doubtless among the crowd crying "Crucify Him!" Certain types of people seem made just that way. We have them in The Church, too, but then The Church should be a cross-section of all of us.

Did you ever think of what went through Jesus' mind on that sunny Palm Sunday? Knowing all things, he KNEW exactly what most of those palm-wavers would do to Him inside the next week. Jesus couldn't be very enthusiastic about that rather pitiful entry, could He, with His mind dwelling upon that horrible ordeal just ahead? We all know how we feel facing just surgical operations. How do you suppose WE'D feel if we knew our so called friends and acquaintances were going to turn on us almost overnight, wreak their venom, believe all manner of evil about us, take every step pos-

sible to shame and wreck us? Get the slant? Well then, perhaps you catch a slight idea of the agony in Jesus' heart as those pitiful palm-wavers gave Him a hand on the up-swing of their vacillating emotions. A lot of us are palm-wavers, really, now aren't we? We just buzz with pleasurable interest and enthusiasm in our churches when all goes our way, but when things clip us at our weak spots, and we turn and snarl, we're just like those palm-wavers of long ago—WORSE, in fact, for we've had the teachings and example of Jesus all these years.

We grieve every time we go to Confession, and realize that some pet sin has really agonized Our Lord afresh. Sure, we've done our turn at palm-waving, but, God helping us, we want to be at Jesus' side this Good Friday in deepest repentance and love. Join us there at the foot of His Cross, won't you?

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February 7th. Dr. Bailey was also a former professor of philosophy at the University of the South, Sewanee, Tenn.

Bishop Wing of South Florida and Bishop Colmore of Puerto Rico, retired, along with the Rev. James L. Duncan, officiated at the burial office at All Saints' Church.

### Emily Wayland Dinwiddie

Miss Emily Wayland Dinwiddie, Greenwood, Va., prominent for many years in Church, social, and Red Cross work, died in Waynesboro, Va., March 13th.

In the early 1900's Miss Dinwiddie was instrumental in bringing about reforms in New York tenements. She made a survey of conditions prevalent in sections of Christ Church parish. That survey and the report she made on it resulted in reforms instituted by retired Bishop Manning of New York, when he was rector of Trinity.

During World War I, Miss Dinwiddie organized a social service exchange for the Red Cross in Paris, and later in this country became director of the Red Cross information service. While living in Washington Miss Dinwiddie did volunteer research for St. Elizabeth's Hospital. After leaving the Red Cross she was active in child care work for the Virginia State Welfare department until she retired 12 years ago.

Miss Dinwiddie was the last surviving child of the late Rev. William and Emily A. Bledsoe Dinwiddie. She was a sister of the late Dr. Albert B. Dinwiddie, former president of Tulane University.

### Mrs. Charles Lemon

Mary Lemon died on March 22d in Milwaukee, Wis., after a long illness. Mrs. Lemon was the granddaughter of the Rt. Rev. Jackson Kemper, the founder of the northwest province, and of Nashotah House in 1842. Mrs. Lemon was herself born in Nashotah but spent most of her life in Milwaukee. She was a member of St. Paul's Church. Services took place in Milwaukee on March 25th; burial was in the cemetery of Nashotah House, Nashotah, Wis. Surviving are a daughter, Mrs. A. A. Mitten; a son, John; two sisters, Mrs. F. C. Best, and Mrs. Loyal Durand; and two brothers, the Rev. William Poyntel Kemper, and Lewis H. Kemper.

### C. Ethel Upjohn

Miss C. Ethel Upjohn, for many years housemother of the Ellen Butler Memorial House for Women, Germantown, Pa., died March 10th in Germantown.

Miss Upjohn was the last surviving child of the late Rev. Dr. Samuel Upjohn. She was well known for the work she did for her parish, St. Luke's.

# EDUCATIONAL

## SEMINARIES

### Predicts Revival of Faith Healing

A world-wide revival of successful faith healing was predicted by the Rev. Canon Alexander Wallace at Seabury-Western Theological Seminary in a series of lectures February 10th-17th.

Fr. Wallace, Canon of Salisbury Cathedral, Dorset, England, is an authority on the ministry of healing.

He said, "Spiritual healing is based upon solid pillars of Holy Scripture, sound science, psychology, and common sense. . . . The basic principle on which we (Christian psychiatrists) operate is that man is a unit of body, mind, and spirit. Any malady that effects one part of that unity effects the other parts of that unity."

He went on to say that the ministry of healing is something that can and should be practiced by all members of the clergy. He said that spiritual leaders today, at least in England, are working to establish closer cooperation between themselves and members of the medical profession.

### Philadelphia Returns to 1549

All services of the day were said according to the 1549 Prayer Book at the Divinity School of Philadelphia on March 17th. In attendance were Divinity School students, clergymen from Philadelphia and neighboring dioceses, and lay persons from nearby parishes. The rites commemorated the 400th anniversary of the Book of Common Prayer.

Matins was read at 7:30 AM by the Rev. James Vaught of the diocese of Atlanta, and was followed immediately by the singing of the liturgy in which the Rev. Dr. Nelson Rightmyer, professor of history and liturgics, was the celebrant; the Rev. Frank Jarrett, of the diocese of Dallas, was deacon; and the Rev. Kenneth Hartranft, of the diocese of Bethlehem, was subdeacon.

Two lectures were given later in the morning. The first was delivered by Dr. Rightmyer, who directed the program of the day, on "The History of the Books of Common Prayer." He pointed out

that although the Book of Common Prayer was a reformed liturgy all the essentials of ancient Catholic practice had been preserved throughout the various revisions of the liturgy, and that wherever the Church was free from secular control the tendency had been to revise the Book of Common Prayer in the direction of the 1549 rite.

Other morning speakers were the Rev. Dr. Charles M. Coldren, Jr., professor of theology, and the Rev. Vincent Fowler Pottle, professor and head of the department of Biblical studies.

At 12:45 the litany was read according to the 1549 rite.

The Very Rev. Dr. Frank D. Gifford, dean of the Divinity School, gave the final lecture. He stressed the need for obedience to the letter and the spirit of the rubrics.

The liturgical day ended with evensong sung according to the Merbeck setting of 1550, under the direction of Newell Robinson, F.A.G.O.

## SECONDARY SCHOOLS

### The Rev. K. H. Anthony

The Rev. Kenneth Harding Anthony, rector of St. John's Church, Waynesboro, Va., has accepted appointment to the faculties of two Waynesboro schools as of January 1, 1949.

He is teaching the history of religion at Fairfax Hall, Junior College for girls; and religion at Fishburn Military School. He is also chaplain for the latter school.

## CONFERENCES

### 5th Province Students to Meet

The art of thinking and living in the twentieth century will be discussed by the Rev. Canon Bernard I. Bell at the college students' conference of the fifth province to be held at the University of Illinois from April 1st to 3d.

Bishop Clough of Springfield will talk to the conference about Christian vocations in the twentieth century.

Sunday services will be broadcast over the university radio station WILL. Host to the conference will be the university's Canterbury Club.

### Organize New Music School

A school of Church music has been organized by the diocese of Michigan to be conducted at the Cranbrook Adult Conference. The Conference, which will be held at Cranbrook School, Bloomfield Hills, is scheduled for June 19th-23d.

Director of the Music School is Mr. Philip Malpas, organist and choirmaster of Christ Church Cranbrook, Bloom-

## SCHOOLS

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### COLLEGES

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## NOTICES

### MEMORIAL

PRAY FOR the soul of George Taylor Griffith, priest. Died April 11, 1939. Jesu, mercy! Mary, help!

## CLASSIFIED

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SECOND HAND AND NEW BOOKS. Liturgy ceremonial, dogmatics, commentaries, devotional, psychology etc. Send for Lists. Francis, 29 Lower Brook St., Ipswich, England.

### BOOKS WANTED

RELIGIOUS LIBRARIES purchased. Send list or write for details. Baker Book House, Grand Rapids 6, Michigan.

### CHURCH FURNISHINGS

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### POSITIONS OFFERED

PARISH in South Florida needs temporary assistant for six months, May through October. Apt. furnished, reasonable stipend. Could use active retired man. Calling and services. Reply Box S-233, The Living Church, Milwaukee 3, Wis.

RESIDENT NURSE, registered, for Episcopal college preparatory school for girls. Well equipped infirmary, reasonable hours and duties, good salary. September, 1949. Apply to Principal of Stuart Hall, Staunton, Virginia.

SUMMER SUPPLY—July and August. New York State. Catholic Parish, use of rectory, reasonable stipend. For particulars Reply Box A-244, The Living Church, Milwaukee 3, Wis.

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## EDUCATIONAL

field Hills. Faculty members include Mr. Everett Titcomb, authority on Church music, and organist and choirmaster of the Church of St. John the Evangelist, Boston; and Mr. George Faxon, organist and choirmaster of the Church of the Advent, Boston.

The Rev. John M. Shufelt, Canon at St. Paul's Cathedral, Detroit, is director of the conference.

### Interdenominational Conference

The interdenominational conference on "Professional Opportunities in the Field of Religion" to be held on the Randolph-Macon Woman's College campus, Lynchburg, Va., will hear Miss Barbara Arnold, college worker for the Episcopal Church at Vassar, speak on "College Work." Students from 24 Virginia colleges and junior colleges have been invited to attend.

Prominent workers in the various phases of religious work from New York, Poughkeepsie, Richmond, and Norfolk will be the speakers and lead the discussions. The workers will represent four Churches—Episcopal, Baptist, Methodist, and Presbyterian. Opportunities for private conferences with persons representing various Churches and presenting different fields of work will be provided throughout the weekend.

With Randolph-Macon Woman's College as hostess, this conference is jointly sponsored by its department of religion, the vocational guidance office, and the Y.W.C.A. Miss Emma Lou Benignus, campus religious counselor and associate professor of religion at Randolph-Macon, is the faculty chairman. Miss Daisy Jenkins, junior from England, is the student chairman.

### Religious Vocations

Indicative of a growing consciousness of Church work as a vocation is a request that a high school vocational conference in Denver include discussion of opportunities in the religious field.

Mrs. Alexander M. Lukens was asked by a member of the business girls' group which sponsors the conference to present information on opportunities for women in Church work.

### JERUSALEM CYCLE OF PRAYER

#### April

15. Dallas, U.S.A.: Charles Avery Mason
16. Damaraland, S. W. Africa: George Wolfe R. Tobias
17. Delaware, U.S.A.: Arthur Raymond McKinstry
18. Delhi, India: Arabindo Nath Mukerjee
19. Derby, England: Alfred Edward John Rawlinson; Ronald Stanhope M. O'Ferrall, Asst.
20. Derry & Raphoe, Ireland: Robert McNeil Boyd
21. Dominican Republic: C. Alfred Voegeli, Bishop-in-Charge

## CLASSIFIED

### POSITIONS OFFERED

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USE OF RECTORY, 25 miles from New York, given to priest and wife. Only requirement one service on Sundays during July. Part of June, optional. Address St. Mark's 199 North Broadway, Tarrytown, New York.

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RECTOR wishes to supply near Boston during August for use of Rectory and small honorarium. Reply Box B-241, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Churchman, English training and diplomas, 25 years experience, desires change. Boy Choir preferred, good organ and adequate salary essential. Reply Box A-235, The Living Church, Milwaukee 3, Wis.

GENTLEMAN, wide experience, wishes employment institutional or semi-religious welfare work. English-American. Reply Box F-238, The Living Church, Milwaukee 3, Wis.

PRIEST, 32, Married, Preacher, Organizer, Pastor. Experienced with Young People, desires suburban parish, invites correspondence. Present salary \$3,000.00, travel, Rectory. Reply Box M-240, The Living Church, Milwaukee 3, Wis.

CATHEDRAL Assistant in large city desires rectorship. Moderate churchman. Reply Box P-234, The Living Church, Milwaukee 3, Wis.

EXPERIENCED PRIEST, specially trained in Christian Education, desires position in diocese, cathedral or large parish, devoting entire time to this work. Reply Box C-248, The Living Church, Milwaukee 3, Wis.

EXPERIENCED TEACHER, at liberty after Easter, would conduct series of talks on Prayer Book in parishes desiring it. Scholastica, Box 47, Swansea, Mass.

EXPERIENCED woman worker, skilled in church school and women's work, now employed in New England parish, desires fall opening in similar position. Best references. Reply Box G-247, The Living Church, Milwaukee 3, Wis.

PRIEST available for July or August, one or both. Reply Box H-246, The Living Church, Milwaukee 3, Wis.

PRIEST, young Prayer Book churchman desires suburban Parish. Available May Fifteenth. Reply Box O-242, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Competent, desires change of position. Twenty-one years in present post. Churchman. Reply Box V-249, The Living Church, Milwaukee 3, Wis.

ORGANIST AND CHOIRMASTER, Mus. Bac., Experienced, interested in Florida Parish. Reply Box R-250, The Living Church, Milwaukee 3, Wis.

YOUNG VICAR, large town parish, preacher, central churchmanship desires American locum tenens two or three months, June onwards. Holiday exchange possible (incumbent only). Reply: St. Paul's Vicarage, Tiverton, Devon, England.

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. Eugene Douglass, formerly priest in charge of SS. Thomas and John, New Richmond, Wis., St. Barnabas' Church, Clear Lake, and Holy Cross Church, St. Croix Falls, is now rector of St. Paul's Church, Warsaw, Ill., and priest in charge of St. Cyprian's Church, Carthage.

The Rev. Lindsay O. Duvall, formerly assistant at the Episcopal City Mission, Milwaukee, is now priest in charge of St. Andrew's Church, Monroe, Wis. Address: 2109 Tenth St., Monroe, Wis.

The Rev. Henry Lewis Ewan, formerly rector of St. Barnabas' Church, Omaha, Nebr., is now rector of St. James' Church, Paso Robles, Calif. Address: 1345 Oak St.

The Rev. Westwell Greenwood, formerly of Asheville, N. C., is now assistant at St. Mark's Church, Milwaukee. Address: 2618 N. Hackett Ave., Milwaukee 11.

The Rev. Robert H. Manning, formerly associate rector of St. Andrew's Church, New Orleans, is now rector. He continues as chaplain of Episcopal students at Tulane University. Address: St. Andrew's Church, 8011 Zimple St., New Orleans 18.

The Rev. F. S. Resch, formerly priest in charge of St. John's Church, Pascagoula, Miss., has for some time been priest in charge of St. James' Church, Oskaloosa, Ia. Address: P. O. Box 125, Oskaloosa, Ia.

The Rev. George W. Ridgway, formerly rector of the Church of the Holy Communion, Rock Springs, Wyo., is now rector of Holy Trinity Church, Richmond, Calif. Address: 927 Barrett Ave., Richmond, Calif.

The Rev. Frederick Q. Shafer, formerly rector of St. John's Church, Barrytown, N. Y., and chaplain of Bard College, is now rector of St. Mary's Church in the Highlands, Cold Spring, N. Y., and assistant professor of religion, working part time at Bard College.

The Rev. Francis A. Willard, formerly at Calvary Church, Cairo, N. Y., is now rector of Christ Church, Herkimer, N. Y. Address: 107 Mary St.

## Changes of Address

The Rev. Paul H. Baker, who was recently restored to the priesthood, should be addressed as follows: Lt. Col. Paul H. Baker, Ordnance Officer, Office of the Ordnance Officer, 101st Airborne Division and Camp Breckinridge, Camp Breckinridge, Ky.

The Rev. Thomas D. Byrne, formerly addressed at Route 1, Box 928, Panama City, Fla., should now be addressed at 1620 West Beach Dr., Panama City, Fla. (Same location.)

The Very Rev. Robert D. Crawford, dean of St. Paul's Cathedral, Fond du Lac, Wis., is correctly addressed at 51 W. Division St., Fond du Lac.

The Rev. Fred A. Croft, formerly addressed at 718 E. Van Buren St., Harlingen, Tex., should be addressed at 1517 E. Taylor St.

The Rev. Sydney H. Croft, who has been serving St. Stephen's Church, Wahiawa, Oahu, T. H., should temporarily be addressed: c/o Mrs. Laura Croft, 21 Retford Ave., Cranford, N. J.

The Rev. Melvin M. Heckler, rector of St. Martin's Church, Marcus Hook, Pa., formerly addressed at 241 W. Ridley Ave., Norwood, Pa., should now be addressed at 118 Chestnut Parkway, Chester, Pa.

The Rev. Dr. Robert M. McNair, who recently received the degree of doctor of philosophy from Harvard University, is now visiting lecturer of religion at Bowdoin College, Brunswick, Me., and may be addressed there.

The Rev. G. Paul Musselman, rector of Mariners' Church, Detroit, who formerly lived at 4175 Balfour Rd., Detroit 24, now lives at 570 Lodge Dr., Detroit 14.

The Rev. Alexander Pawla, retired priest of the diocese of Wyoming, formerly addressed at Route 4, Box 1186, Milwaukie, Ore., should now be addressed at 14505 S. E. Oatfield Rd., Milwaukie, Ore.

The Rev. John E. Stevenson, who is serving St. Anne's Church, Fort Worth, Tex., has moved from 108 Hovenkamp to 2312 Williams Pl., in Fort Worth.

The Rev. Walworth Tyng, who has been archdeacon of Northern Hunan, addressed at the American Church Mission in Changsha, China, should now be addressed at Palmyra, Va.

The Rev. Walter W. Ware, formerly addressed at 2167 Dreer St., Philadelphia, should now be addressed at 1208 N. Broad St., Philadelphia 21.

The Rev. Frank Williamson Jr., vicar of St. Michael's Chapel, Yeadon, Pa., formerly addressed at 932 Duncan Ave., should now be addressed at 1100 Bell Ave.

## Ordinations

### Priests

Alaska: The Rev. Robert Huie Reid Jr. was ordained to the priesthood on March 9th by Bishop Gordon of Alaska at St. Mark's Church, Nenana, Alaska. He was presented by the Rev. Albert N. Jones. The Rev. Edward M. Turner preached the sermon. The Rev. Mt. Reid will be priest in charge of St. Mark's Mission, Nenana, and St. Barnabas' Church, Minto.

Arkansas: The Rev. Messrs. David Browning Collins, William Jordan Fitzhugh, and William Charles Johnson were ordained to the priesthood on March 11th by Bishop Mitchell of Arkansas at Trinity Cathedral, Little Rock. The Rev. Roland Moncure preached the sermon.

The Rev. Mr. Collins, who was presented by the Rev. Clyde L. Jardine, will be rector of St. Andrew's Parish, Marianna. Address: Box 44, Marianna, Ark.

The Rev. Mr. Fitzhugh, who was presented by the Rev. Sheldon Davis, will be priest in charge of St. Stephen's Church, Blytheville, and Calvary.

Oseola. Address: 107 N. Sixth St., Blytheville, Ark.

The Rev. Mr. Johnson, who was presented by the Rev. T. P. Devlin, will be priest in charge of St. Alban's, Stuttgart, and St. Peter's, Tollville. Address: Box 642, Stuttgart, Ark.

Dallas: The Rev. Stanton Patrick Murphy was ordained priest on December 19th by Bishop Moore, retired Bishop of Dallas, acting for the Bishop of Dallas, at St. Matthew's Cathedral, Dallas, Tex. The candidate, presented by the Very Rev. Gerald G. Moore, dean of the cathedral, will be priest in charge of St. Mary's, Hamilton, and St. James', Meridian, with residence at Hamilton. The Rev. Clarence V. Westapher preached the sermon.

Minnesota: Several men who began work in the diocese as lay vicars and studied under the direction of the examining chaplains, were ordained priests by Bishop Keeler of Minnesota on March 11th at the Church of St. Stephen the Martyr, Edina. The Rev. Glen Lewis preached the sermon.

The Rev. Alan Humrickhouse, presented by the Rev. Daisuke, Kitagawa, will continue his work as priest in charge of the Church of Our Saviour, Little Falls, and Grace Church, Royalton.

The Rev. Reno W. Kuehnel, presented by the Rev. Ernest G. Biller, will continue his work as priest in charge of St. James', Fergus Falls, and St. Luke's, Detroit Lakes.

The Rev. Glenn M. Reid, presented by the Rev. Frederick D. Tyner, will continue work at St. Matthew's, Minneapolis.

The Rev. John L. W. Thomas, presented by the Rev. E. Croft Gear, will continue work at St. John's Church, Worthington, and Trinity Church, Luverne.

The Rev. Robert D. Wright, presented by the Rev. David R. Haupt, will continue work at St. James', Marshall.

Rhode Island: The Rev. Daniel Quinby Williams was ordained priest on March 12th by Bishop Bennett of Rhode Island at All Saints' Church, Pontiac. The Very Rev. Arthur F. Roebuck, dean of the Cathedral of St. John, Providence, preached the sermon. The ordinand, presented by the Ven. Anthony R. Parshley, will be rector of All Saints' Church, Pontiac.

## Restorations

The Rev. Paul Hamilton Baker was restored to the ministry on March 10th by Bishop Brinker of Nebraska.

## Depositions

The Rev. Richard B. Bartlett was deposed on March 10th by Bishop Dagwell of Oregon for causes which do not affect his moral character.

## Corrections

The Rev. Richard C. Rodgers is incorrectly listed in The Living Church Annual as living in Bartlesville, Ohio. His office address is 210 E. Ninth St., Bartlesville, Okla.; residence, 909 S. Cherokee, Bartlesville, Okla.



## GO TO CHURCH DURING LENT

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



### ALEXANDRIA, VA.

GRACE Rev. Edward L. Merrow, B.D., r  
3601 Russell Rd. Near Presidential Gardens  
Sun 8 & 11 H Eu, 9:30 Ch S, 7 EP & Instr

### ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Rev. Ray Pettway, r; Rev. T. B. Epting  
Sun Masses: 7:30, 9:30, 11; C Sat 4-5

### BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul  
Rev. D. F. Fenn, D.D., r  
Sun 7:30, 9:30, 11; H Eu daily

### BROOKLYN, N. Y.

ST. ANN'S Rev. Melville Harcourt  
Brooklyn Heights  
Sun 8 HC, 11 MP, (1st Sun HC), Weekdays  
HC 7:30 (lex Sat), Wed HC 10:30, 8 EP

ST. BARNABAS' Rev. Fergus M. Fulford, v  
727 Belmont Ave., at Elton Street  
Sun Masses 8 & 11; Daily: Mon-Thurs 8; Fri 7;  
Sat 9; Ev, Lit, & Ser Wed 8; Sta, Instr, & B  
Fri 8; C Sat 8-9 & by appt;

Maundy Thursday: 7 Sung Mass & Procession to  
Altar of Repose, HH 8; Good Fri: 7 Mass of the  
Pre-Sanctified, Three Hour Devotions at Noon,  
Sta & Adoration of the Cross 8; Holy Sat: Blessing  
of the New Fire and First Mass of Easter 9

### BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex  
Thurs 9:30; C Sat 7:30

ST. JOHN'S Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

### CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Perry, r  
Meeting and Broad  
Sun 8 HC, MP 11:15 (1st Sun HC), Family HC  
3rd Sun 9; HC daily: 7:30 Tues, Fri, Sat, 10 Mon,  
Wed, Thurs; Visiting Lenten Preachers 1: Tues,  
Wed, Thurs, Fri; Spiritual Counsel by appt

Key—Light face type denotes AM, black face, PM; addr, address; 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.

