

The Living Church

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



Leslie Eames.

Reorienting the Church

Bishop Conkling

Page 10

ST. MARK'S CHURCH, GLENDALE, CALIF.

The new church, of which the Rev. Clarence H. Parlour is rector, was first used on Christmas eve. [See page 20.]

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy who wish to supplement the protection for their families given by the Pension Fund, and to lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place New York, 5

CONSULT us

when in need of
**Clergy or Choir
VESTMENTS**



Embroidered
Superfrontals —
Frontals —
Stoles, Etc.
Inquiries Answered
Promptly
Quality
Reasonable Prices

J. Theodore Cuthbertson, Inc.

2013 Walnut Street
Philadelphia 3, Pa.

The American Church Union, Inc.

Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

GENERAL SECRETARY

Box 455

Rosemont, Pa.



R. GEISSLER, INC.
71-79 W. 45th St., New York 18, N. Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

Subscribe to THE LIVING CHURCH
Rate: \$6.00 per year

ONE YEAR
LAMBSCOOPS
TENAFLY, N. J.

**STAINED GLASS
CHANCEL AND ALL
CHURCH CRAFTS**

Cloister Art Studios

Englewood, New Jersey
STAINED LEADED GLASS WINDOWS
Memorials in Wood, Bronze Tablets
The highest standard of artistic and technical
craftsmanship is guaranteed.
We invite your inquiries
Designs and Estimates on request.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers 1949
Over One Hundred Years



COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

SHRINE OF OUR LADY OF CLEMENCY
CONTINUOUS NOVENA

Write for Booklet

S. Clement's Church

20th & Cherry Streets Phila. 3, Pa.

LESLIE H. NOBBS

536 MADISON AVE., NEW YORK CITY
Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture

LETTERS

Name Used Without Permission

TO THE EDITOR: My name was added without my knowledge or approval to the open letter to congress from 300 Americans urging some kind of alternative for the North Atlantic Pact [L. C., May 1st]. The error is not the fault of THE LIVING CHURCH, but of Dr. Einstein's secretary, to whom I distinctly said, after she had read me the proposed letter over the phone, that I am not opposed to the Atlantic Pact, and could not join the others in signing the letter. I hope and expect that Congress will act favorably on the pact without undue delay, rejecting any suggestion that our country should contribute in any way to the rearming of the European nations which are co-signers of this defensive agreement. The Marshall Plan and Church World Service are making such peace-time military assistance uncalculated for.

(Rt. Rev.) S. HARRINGTON LITTELL,
Cambridge, N. Y.

What's Wrong With the Liturgy?

TO THE EDITOR: In response to the letter to the editor written by Eleanor Jennings of Natick, Mass. (L. C. April 17th) I feel that there are some points well worthy of public consideration, for the writer is representative of many devout Episcopalians who no doubt feel as she does.

I realized when a year ago I prepared the paper, "What's Wrong with the Liturgy" for the clergy fellowship of our Diocese of Rochester, and they insisted that it be published, that I was laying myself open to the criticisms of the supporters of the status quo. Their number is legion and there are many saints among them. There are literally thousands of faithful Church people who do not like changes either in the tunes or wording of the hymns or the ceremonial from that which was used in the parish church in which they were brought up. They have sentimental attachments which are very dear to them. Consequently any changes in the wording of the liturgy would cause them considerable distress.

All of these good folks however have been forced to admit that the whole of life is a process of change. This is true even of the hills and valleys and all the world of nature. It should not therefore be too "depressing" for them to discover a man of the cloth who seeks to apply this rule of nature to the liturgy.

The idea of an inalterable Eucharist is not a primitive one. It did not finally establish itself until the advent of the printing press, and the triumph of "fundamentalism" in scripture interpretation and doctrinal formulation in the 16th century.

It was not my proposal to eliminate all of the penitential elements in our liturgy, but only the overweighting and constant repetition of them, in fact the interruption of the service by them as it is at present. (The Exhortation, Confession, and Absolution placed there in 1559 separate the offertory from its acceptance in the Canon

of Consecration.) Any parish priest acquainted with the needs of his people would not eliminate provision for Confession and Absolution, but why should these elements be frozen rigidly in the very heart of the Eucharist? Both Matins and Evensong dispose of these elements at the start.

The writer states in her letter that she "prefers being reminded more than once during the Mass of the sinfulness of myself and my fellow men." This is no doubt true of many church people. But the prayers of the Holy Eucharist are after all addressed to Almighty God, not to us. It is the Lutheran idea that the Eucharist is solely for the edification of man. The Anglican teaching is that it is an offering to God. We may need to be reminded of our sins until seventy times seven but God does not. He knows already. He can take care of our needs if we make a good confession followed by the absolution. It is sufficient from what we know of God's omniscience and love to mention our unworthiness in the service itself once in the Prayer of oblation and once again in the Prayer of Humble Access.

I did not advocate the omission of the Nicene Creed, but suggested that it be made optional as the Gloria in Excelsis now is. It could be used far more often than it now is at Morning and Evening Prayer, when there are not, as the case may be, some two or three hundred people to communicate. As I said in my original paper, the service itself, if properly worded is a complete act of faith. The Creed runs right through it in solution.

As for making the Eucharist "twice as meaningful by making it twice as short" this is of course the lady's idea, not mine. I do not remember that I made any such claims in my paper. Yet there are thousands of people who might be there in the pews if only we could have a service that is shorter. Other thousands prefer Morning Prayer because Holy Communion is so long. If the manual acts in the operating room can be accomplished in 45 minutes, why keep the patient in there for an hour and a half? This illustration may seem irreverent but there are many people who prefer the order and dispatch of the oper-

ating room to the lengthy odeals of the Church. Many doctors I know feel that way about it, and in fact most of the men in general.

And how are the worshippers to make any "true demands" unless one of them stands forward to point out the need for them? All the worshippers are not in the pews. There are a few of them at least whose duty compels them to stand at the altar. I happen to be one of the latter, and for nearly 30 years now I have heard the sighs of choirboys and young people whose complaint is that the Communion Service is so long. And the final result is that they are lost to the Church except perhaps at Easter.

The great Roman scholar, Edmund Bishop, describing the rite of the fourth century (St. Augustine's time) says it was "simple, practical, clear, and brief." That is what ours ought to be.

Yes, by all means the principal change must come inwardly in our hearts, but these inward changes may be induced to come more quickly if we have a liturgy that says what the Church really means, and teaches us through the actual wording of the liturgy to mean what the Church says, with no tedious repetitions and lengthy ambiguities. By all means, let it be done "sensibly and consistently," but let us not forget that the "days are very evil and the times are waxing late."

(Rev.) SAMUEL H. EDSALL
Geneva, N. Y.

TO THE EDITOR: The article on the Eucharist by Dr. Edsall provokes thought. Many would not give so much deference to Dom Gregory Dix whose book (while containing matter of great value) has some serious defects.

But such a service as Dr. Edsall outlines would not possibly pass General Convention (nor the Liturgical Commission of General Convention). Yet there is something to be said for the provision of a shorter service—especially when used at a marriage or burial. Perhaps General Convention could (without entering upon Prayer Book revision) authorize for such occasions a service like this:

- The Collect for Purity
- The Collect for Marriage or Burial
- The Epistle
- A gradual hymn
- The Gospel
- Offertory
- Ye who do
- Absolution
- Sursum Corda
- Preface
- Sanctus
- Prayer of Consecration ending with Invocation
- Our Father
- The Communion
- The Thanksgiving and Blessing —

The last paragraph of the Prayer of Consecration might be worked over and shortened for general use but I think that General Convention would not authorize anything further. The Liturgical Commission is at work on this.

(Rev.) CHARLES E. HILL.
Williamstown, Mass.

C. S. LEWIS, Apostle to the Skeptics

Chad Walsh

This full-length study of the man and his works reveals Lewis the writer and Lewis the Christian apologist. The book discusses the main features of his theology as revealed in his writing. There are, for instance, chapters on his concept of God, his views of the after-life, his treatment of Original Sin. Lewis' theology is orthodox without being fundamentalist; the importance of his religious position in relation to other trends in modern Christianity is discussed with the fact of his immense popularity in mind.

Lewis the writer commands one of the best prose styles among modern writers. A large part of the book is devoted to an analysis of Mr. Lewis' literary technique, a criticism of it, and an evaluation of his permanent contribution to literary tradition.

A brief biographical sketch gives Lewis the man as he is at his work in Oxford; among his friends, and in the lecture hall.

\$2.50

at all bookstores

MACMILLAN

60 Fifth Avenue

New York 11, N. Y.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

CLIFFORD P. MOREHOUSE, LL.D. *Editor*
 PETER DAY *Executive Editor*
 JEAN DRYSDALE *Managing Editor*
 ELIZABETH MCCrackEN *Associate Editor*
 PAUL B. ANDERSON *Associate Editor*
 PAUL RUSCH *Associate Editor*
 REV. CARROLL E. SIMCOX *Book Editor*
 EDGAR O. DODGE *Advertising Manager*
 MARY MUELLER *Credit Manager*
 WARREN J. DEBUS *Subscription Manager*

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.



St. Paul's Church, Chester, Pa.
Rev. P. C. Van der Hiel, Jr., Rector

A charming Chapel—designed and executed by Rambusch, includes a simple Limestone Altar with a carved oak Tryptich richly decorated and painted with a central mural painting of the Ascension.

Credence Shelf and Communion rail in selected oak, hand carved—complete the furnishings of this small sanctuary.

A lighting system—hand wrought iron lanterns and directional shields for sanctuary lighting and cathedral chairs—also the work of the Rambusch Organization.

Does your church need a small chapel? We shall be pleased to plan it for you.

RAMBUSCH

Designers Decorators and Craftsmen

40 West 13th St. ~ New York 11. N. Y.

Rambusch for Decoration, Murals, Altars, Altar Rails, Pulpits, Lighting Fixtures, Woodwork, Art Metal and Stained Glass Windows

For a Devotional Reading of the Bible

OUTLINE MEDITATIONS

Drawn from
THE WEEKDAY LESSONS OF THE CHURCH

By T. W. Crafer


Price, \$2.10 postpaid

MOREHOUSE-GORHAM
New York and Chicago

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES






Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National
CHURCH GOODS
SUPPLY COMPANY
821 - 20 ARCH STREET, PHILADELPHIA 7, PA.

The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Is it true that our altars are made without nails in them, and if so, why?*

A wooden altar is usually made by a cabinet maker or joiner, rather than a carpenter and therefore is put together with wooden pegs and dowels and glue, rather than nails. For example, the pulpit in my Church is made without nails or with only a few in the rougher parts of its interior structure. If the wooden altar is temporary in its character and is made by carpenters, it is likely to have metal nails instead of pegs and glue. However, in the case of a particular altar the priest, under whose direction it was constructed, may have insisted that no metal be used, based upon the prohibition in Exod. 20:25—"If thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." And Deut. 27:5—"And there shalt thou build an altar unto the Lord thy God, an altar of stone: thou shalt not lift up any iron tool upon them."

• *Is the Lord Abbot of Nashdom a Bishop? When I heard him preach he wore a mitre and gave the blessing, and wore a pectoral cross so it seems to me; being called Rt. Rev., he has all the hallmarks of a bishop. In just what way does an abbot differ from any other head of a monastic order?*

The Lord Abbot of Nashdom is not a bishop. It is customary, however, for Benedictine abbots to use the mitre, pectoral cross and ring when officiating at solemn services. The style "Rt. Rev." is conferred upon him by the usage of his order and his jurisdiction is, of course, confined to the houses and territories of his order, within which he even uses the pastoral staff. He, of course, officiates like any other dignitary when in a secular church or that of another order and only uses his pontificals at the request of whoever has the jurisdiction there; so he has no more right to give the blessing, at the end of the service, than a visiting bishop would have, but might do so, if requested.

An abbot differs from the superiors of other religious communities in that he has been consecrated to his office by a bishop and has immediate and personal jurisdiction without the intervention of any council or chapter or any other advisory or governing body.

• *I belong to Emmanuel Church. I notice the chapel of Virginia Theological Seminary is dedicated to Immanuel on the Hill. Which spelling is correct, or are they different words?*

Immanuel is a compound word. The syllable "Im" is the Hebrew word for "with"; "anu" is an objective pronominal suffix meaning "us," hence "Immanu" means "with us"; "El" means God. As the Hebrew does not have the verb "to be," the words "Immanu El" means "God is with us." In this sense Isaiah used the phrase as the prophetic name of one of his children and the Christian Church has always taken this incident as a Messianic prophecy, [Isaiah 7:10 ff].

The spelling "Emmanuel," with an "E," has come about in the Greek of the New Testament and the Septuagint in the effort to preserve in Indo-European speech something of the effect of the consonant "ayin" which none of us can pronounce.

• *Does the supposedly descriptive term "Prayer Book Churchman" (as seen in announcements regarding clergymen) have any definite meaning for anyone save the person who so describes himself? If so, what?*

You are quite right. Every one of us is firmly convinced that the usage in his particular parish is that ordered by the Prayer Book and that it is not an "extreme" usage. Perhaps, however, we can reach a certain amount of definition. Most of the men who so describe themselves would be men who are willing to celebrate the Eucharist in any vesture from surplice and colored stole to colored silk chasuble, and who would not make use of the "minor propers," even those authorized by the rubrics. They would not stress the Invocation of Saints but would have a firm belief in the Nicene Christology, the Apostolic Succession, the reality of the Sacraments as means of grace and the value of prayers for the dead. But, I repeat, most men who come outside of this scale, at either end of it, are firmly convinced that they, too, are "Prayer Book Churchmen."

• *In the Holy Saturday Liturgy, how should the Litanies be chanted?*

If possible by two cantors with the congregation and choir responding, but a single Litanist would suffice.

ROGATION SUNDAY

GENERAL

EPISCOPATE

Forthcoming Elections

The convention of the diocese of Easton will reconvene on June 21st to elect a bishop to replace the late Rt. Rev. William McClelland. Four other dioceses also plan episcopal elections. Bishop Scarlett of Missouri, Bishop Gilbert of New York, and Bishop Strider of West Virginia, have requested coadjutors. Bishop Conkling of Chicago has requested a suffragan.

North Carolina Deadlock

Three of the nine candidates for the office of coadjutor of the diocese of North Carolina received blocks of votes at the diocesan convention May 10th to 11th, but none received a majority. They were the Rev. James S. Cox of Winston-Salem, the Rev. Francis Craighill Brown of Southern Pines, and the Rev. Gray Temple of Rocky Mount. When after 25 ballots the deadlock remained unbroken, the convention adjourned. Unless a special meeting is called during the year the election will not be continued until the 1950 convention.

Pennsylvania Elects Suffragan

The Rev. J. Gillespie Armstrong, 3d, rector of St. Mary's Church, Ardmore, Pa., was elected suffragan bishop of the diocese of Pennsylvania on May 11th.

The election came on the eighth ballot cast by clergy and laymen six hours after voting began at an adjourned meeting of the diocesan convention.

Mr. Armstrong has been rector of St. Mary's since 1940. He was born in Powhatan Co., Va., on October 15, 1901. He is a graduate of Johns Hopkins University. After being ordained priest in 1931 he became rector of Severn parish, Waterbury, Md. In that same year he married Clara Vickers Elliott. In 1935 he left Waterbury to become rector of Christ Church, Georgetown, Washington, D.C., where he remained until he was made rector of St. Mary's. He was away from his parish from 1942 to 1945 while serving as a chaplain with the United States Navy.

He has been a member of the diocesan executive council and board of chaplains, and secretary and treasurer of the National Retreat Association, Washington.

He is also provincial vice-president of General Theological Seminary Alumni Association.

Mr. Armstrong will assist Bishop Hart and Suffragan Bishop Remington.

Among others who were nominated was the diocesan secretary, the Rev. Charles H. Long, who was only a few votes behind the winner. Official figures gave Mr. Armstrong 95 clergy votes and 77 laymen's votes. Dr. Long received 89 clergy votes and 52 laymen's ballots.

Others nominated were the Rev. Charles S. Martin, of Burlington, Vt., a former Philadelphian; the Rev. Dr. Nelson M. Burroughs, of Christ Church, Cincinnati; the Very Rev. Thomas H. Chappel, dean of St. Stephen's Cathedral, Harrisburg; the Rev. Peter C. Van der Heil, Jr., rector of St. Paul's Church, Chester; the Rev. J. Jarden Guenther, rector of St. Peter's in Great Valley, near Paoli, and the Rev. W. Hamilton Aulenbach, rector of Christ and St. Michael's, Germantown.

PROVINCES

Pacific Synod Recommends

Supplementing Pensions

Whenever a pension based on average salary is insufficient to maintain life in simple comfort, the Church should supplement that pension, it was resolved by the 30th synod of the Province of the Pacific which met in Seattle, May 3d to 5th.

After the Rev. Theodore Bell had

given an address on "Clergy Pensions and the Principle of the Minimum Income," Bishop Walters of San Joaquin proposed a resolution on pensions. The resolution was unanimously adopted.

The resolution said that when an average-salary pension is too small, "the Church should supplement that pension raising the total allowance to the level of minimum income determined by the Church as appropriate to the class to which the beneficiary in question belongs."

It requests General Convention:

"1. To determine the minimum income required today by married men, by widowers and unmarried men, by older widows and by younger widows, in order to maintain life in simple comfort.

"2. To raise the present assessment on clerical salaries by a percentage sufficient to maintain a Supplementary Fund from which the Trustees of the Pension Fund are instructed to pay the allowance necessary to raise each sub-standard pension to the income level determined by the Church as appropriate to the class of the beneficiary in question."

The resolution also "Commends to General Convention for study and possible action the proposal that the Trustees of the Pension Fund shall be asked to inaugurate a voluntary Contributory Pension System."

Thanks were offered by the Province to the trustees of the Church Pension Fund "for building a pension system which is actuarially sound." The resolution stated that the province "shares their [the trustees] deep distress that the allowance paid to the average beneficiary is pitifully small and wholly inadequate to sustain life in the most modest comfort."

NO WOMEN DELEGATES

A resolution that women be seated in synod as delegates was defeated by the synod.

The Synod, which convened at St. Mark's Cathedral, elected dean of the Cathedral, the Very Rev. Richard S. Watson, as representative from the eighth province to the National Council.

Bishop Bayne of Olympia was elected trustee of the Church Divinity School of the Pacific; Bishop Clark of Utah was elected trustee of St. Margaret's House, Berkeley, Calif.

The budget was increased by \$3,300 to total \$10,000. The increase will be

Departments

BOOKS	21	EDITORIAL	12
CHANGES	22	FOREIGN	8
DEATHS	23	GENERAL	5
DIOCESAN	18	LETTERS	2
Q-Box	4		

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 Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

used in the advancement of college work, youth work, and publicity.

SHAVE AND A HAIRCUT, \$50,000

Frank G. Sibilias, barber at the Mark Hopkins Hotel in San Francisco for more than 20 years, had an idea in 1941 for raising money to build a parish house for St. Alban's Church, Albany, Calif. He called it "vocational giving." The result is a \$50,000 parish house! One of the sidelights of the synod was a haircut given by Mr. Sibilias to Bishop Block of California to which the other bishops of the province were interested spectators.

He began by cutting the hair of members of the congregation in his spare time. The money for the haircuts went into the church building fund. The spirit of his work reached across the San Francisco Bay and customers at his shop began making donations to the fund.

The "vocational giving" idea soon caught the enthusiasm of other members of the congregation. Accountants, stenographers, bankers, photographers, salesmen, and authors found ways of using their vocations to the profit of the building fund.

The barber's plan netted a total of \$30,000 by 1947. When it came time to start construction of the house, contractors and church members pitched in and found ways to cut down costs.

Mr. Sibilias is now embarking on a new campaign. He plans to raise \$100,000, part of which will be used to construct a new church to match the parish house.

COLLEGES

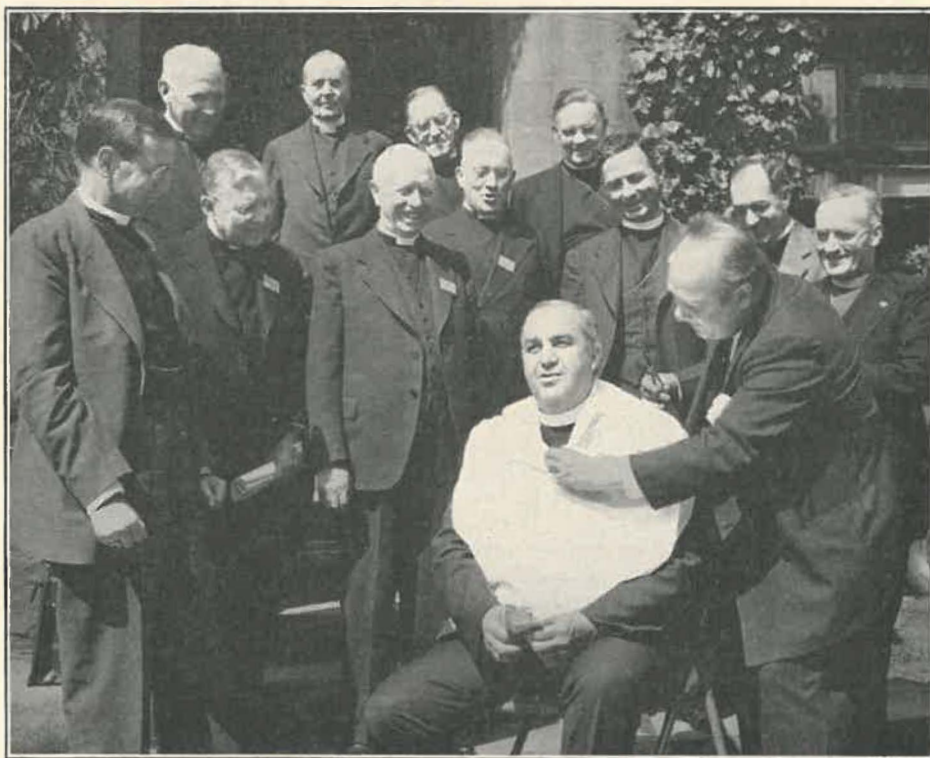
Dr. Green to Take Office in September

Dr. Boylston Green, newly-elected Vice-Chancellor and President of the University of the South tentatively plans to take office not later than September, 1949.

Dr. Green was elected on May 5th by the Board of Trustees in Atlanta, Ga. He was named for the position and elected unanimously by 44 board members and ten bishops present at the session. At present he is president of Emerson College in Boston.

Dr. Green will succeed the late Dr. Alexander Guerry, who died suddenly on October 19, 1948. Serving as acting vice-Chancellor since that time has been Henry Markley Gass, formerly Dean of Men at the University.

A native of South Carolina, Dr. Green was born in Columbia on January 8, 1905. He received his B.A. and M.A. degrees from the University of South Carolina in 1925 and 1926, and was awarded a Ph.D. by Yale University in 1941. As instructor in English, he has been a faculty member at South Caro-



SHORT-CUT TO A NEW PARISH HOUSE: At the synod of the Province of the Pacific, Mr. Sibilias gave Bishop Block of California a haircut while bishops watched.*

lina, Missouri, Texas, and Yale Universities, and Middlebury (Vt.) College. At Middlebury he served as Acting Dean of Men and, during the war, as Coordinator for the Navy. His training includes advertising and public relations experience in New York City.

Dr. Green is clerk of the parish of St. Elizabeth's Church, Sudbury, and a vestryman of Emmanuel Church in Boston. He is a member of the Modern Language Association of America, the English Institute, the University Club of Boston, the Boston Browning Society, Massachusetts Schoolmaster's Club, New England Association of Colleges and Secondary Schools, and a trustee of the Institute for Speech Correction in Boston.

Bishop Juhan of Florida presided at the Atlanta meeting, which appointed a non-alumnus of Sewanee to the Vice-Chancellorship for the first time since 1893. Bishop Juhan is Chancellor of the University. The committee of trustees which nominated Dr. Green for the position was composed of Bishop Carr of South Carolina; W. Dudley Gale, Nashville, Tenn.; Charles McD. Puckette, Chattanooga, Tenn.; the Rev. Henry Bell Hodgkins, Pensacola, Fla.; and Ben Cameron of Meridian, Miss.

Dr. Green will be accompanied to Sewanee by his wife and son.

*Front row, left to right, Bishops Kinsolving of Arizona, Dagwell of Oregon, Gooden, retired of Los Angeles, Walter of San Joaquin, Campbell, Suffragan of Los Angeles, Lewis of Nevada, and Bayne of Olympia. Top row, left to right, Bishops Rhea of Idaho, Huston, retired of Olympia, Cross of Spokane, and Clark of Utah.

VISITORS

German Clergy to Study U. S. Religious Life

Eighty German clergymen and lay religious workers have arrived in the United States to spend three months studying American religious life, according to an announcement made by the Federal Council of Churches. The move is part of an effort being made by the Office of the Military Government of the United States to "promote peace and constructive relations in the post-war world."

OMGUS is receiving the whole-hearted cooperation of religious agencies in the project, which is aimed at strengthening religious life in Germany. Each agency has accepted sponsorship of the study tours in this country of the German religious workers of its faith. All agencies will cooperate with the office of the Education and Cultural Relations divisions of OMGUS. The latter selects the German leaders and bears their traveling and living expenses.

The Federal Council of Churches, the National Lutheran Council, the Missouri Lutheran Synod, the International Council of Religious Education, the National Catholic Welfare Conference, and the National Conference of Christians and Jews are the sponsoring agencies.

"These German pastors who are visiting the United States want to be able to take home some experiences that will help them in making the local Church in the new Germany a more effective commu-

nity agency," said Dr. Frederick L. Fagley. "They are keenly aware of the influence Churches have in their own communities."

Dr. Fagley, retired associate secretary of the Congregational Christian Churches, has taken over a desk at the Federal Council headquarters, as director of the OMGUS project.

In announcing the project OMGUS states: "The importance of this international undertaking can hardly be overestimated. It is intended to promote peaceful and constructive relations in the post-war world, which shall be for the healing of nations."

Dr. Fagley observed that "it is truly significant that the U.S. Military Government in Germany considers that a knowledge of the work of American Churches is worthy and necessary for the rebuilding of a better world."

The program for religious workers sponsored by the Federal Council is typical of the entire OMGUS project.

The pastors and lay workers are expected to familiarize themselves with general Church organization, the various denominations and inter-Church bodies, and the activities of coordinating agencies. In addition each has a particular project such as the development of lay participation in the Church's social action program, development of personal counseling as a functional element in theological seminaries or religious leadership among youth.

"These visiting pastors are young men, university trained and excellent students," Dr. Fagley commented. "They are keenly interested in their work here."

After a month of orientation in New York, the Germans will visit other cities for study at seminaries. Chicago, St. Louis, Philadelphia and New England are on the itinerary.

LUTHERANS

Unity Steps

A committee of 15 Lutheran leaders, representing the eight denominations comprising the National Lutheran Council, met in Chicago and proposed two methods for obtaining Lutheran unity.

One proposal urged that a call be issued for a referendum of the Council members on the question of immediate union.

Another proposal suggested, as an intermediate step toward complete union, the formation of a National Lutheran Federation which would continue the National Lutheran Council as its functioning agency.

This plan calls for an annual assembly of the Federation which would have power over the Council as a policy-making body. It also would provide for definite expansion of Lutheran cooperative

work in the fields of home missions, higher education, foreign missions, parish education, publications, and evangelism.

The group which met in Chicago is a sub-committee of a larger committee known as the Conference on Lutheran Organic Union, which launched the move for Lutheran unity at Minneapolis last January. It will report its findings to the larger group next September.

Represented at the Chicago meeting were the United Lutheran Church in America, American Lutheran Church, Evangelical Lutheran Church, Augustana Lutheran Church, United Evangelical Lutheran Church, Danish Lutheran Church, and the Finnish Suomi Synod.

Dr. Julius Bodensieck of Wartburg Seminary, Dubuque, Ia., presided. [RNS]

AUDIO-VISUAL

Pennsylvania Experiments With Film on Morning Prayer

A first showing of the new film-strip of the service of the Morning Prayer was to be held at the Church House of the diocese of Pennsylvania, Philadelphia, on May 5th.

The film is an experiment in visual education. About 60 still pictures, with an accompanying script, taking about 20 minutes to run off, give a complete and

unusual account of the service of Morning Prayer that will explain both the contents and the logical development of the ideas of worship. The pictures are black and white drawings in an art process not used before in religious education.

CANADA

SSJE Superior Resigns

The Rev. John William Hawkes, SSJE, who was elected April 20, 1948, as Superior of the Canadian Congregation of the Society of St. John the Evangelist, has resigned owing to continued ill health.

His resignation became effective on May 6th. He has been resting at the Monastery of Our Lady and St. John in Cambridge, Mass. (Mother House of the American Congregation SSJE). Latest reports suggest that Fr. Hawkes will be able to return to Canada in June.

At a special chapter of the Canadian Congregation held in Bracebridge, Ont., (diocese of Algoma) on May 7th, the Rev. Richard James Morley, SSJE assistant superior, was elected to take Fr. Hawkes' place. The same day, the Rev. Norman Hardwick Thornton, SSJE, was appointed and installed as assistant superior.

Deaconesses Prepare for San Francisco Meeting



MIDWEST PROVINCE DEACONESSSES CONFER: At St. Mark's Church, Evanston on April 22d, 16 deaconesses from 8 midwest provinces conferred and heard the report of Bishop Randall, retired suffragan of Chicago and Chairman of the Advisory Commission on Work of Deaconesses. The conference was one of several regional meetings held prior to the National Conferences of Deaconesses which will be held at the time of General Convention.

PORTUGAL

Irish Primate Ordains

Lisbon Priest

The Most Rev. John A. F. Gregg, Archbishop of Armagh and Primate of All Ireland, officiated in Lisbon at the ordination of the Rev. Eduardo Moreira, who will leave shortly for Janelas Verdes, Sao Paulo, Brazil, where he will be in charge of a church.

Consecrated as deacon was Dr. Luis Pereira, who will accompany Mr. Moreira to Brazil. The ceremonies were witnessed by a congregation of 250 persons, all of whom subsequently received Communion. [RNS]

JAPAN

Bishop Viall Consecrated

By PAUL RUSCH

On St. Mark's Day, April 25, 1949 almost 90 years to the day since the arrival in Japan of the first American missionary, an American missionary priest, Kenneth Abbott Viall, SSJE, who was born at Lynn, Mass., was consecrated by a Japanese primate with two senior Japanese bishops as co-consecrators. It was the first time an American national had been elevated to the episcopate by Japanese bishops.

Ninety years ago, the late Bishop Channing Moore Williams, a Virginian, arrived in Japan, the first Episcopal Church missionary to enter reopened Japan after Townsend Harris, American diplomat and New York Churchman, concluded the 1854 Treaty of Amity and Commerce between the United States and Japan. For 80 years the episcopate in Japan was largely made up of American and British bishops sent out by the mother churches. Ten years ago, in 1940, saw the entire episcopal jurisdiction put into the hands of native bishops, the majority of whom were consecrated by foreign missionary bishops.

Fr. Viall was consecrated Suffragan Bishop in partially restored Holy Trinity Church, Tokyo.

The church was filled with high Allied officers and soldiers and their families and Japanese Churchmen. Mrs. Harper Sibley, Churchwoman from Rochester, N. Y., was among the interested participants, in what was undoubtedly the most colorful post-war religious ceremony in Japan.

The sanctuary was especially beautiful with red carnations and Easter lilies. The rough concrete altar was entirely covered with a heavy Japanese brocaded frontal. The war-damaged bronze memorial plaques to the two great missionary Bish-

ops of Yedo, Channing Moore Williams and John McKim, flanked the walls. At the foot of the sanctuary, restored to the wall under the former organ loft, was the partly broken bronze memorial to Miss Delafield, leader of the Woman's Auxiliary who helped greatly to support the Japan mission.

WAR WOUNDS HEALED

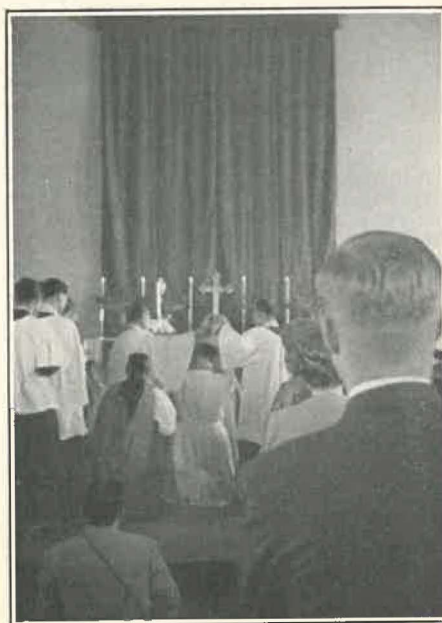
The service marked still another milestone in the postwar unity of this war-harried Japan Province of the Church. Four of the war-time consecrated bishops, whose orders were reviewed at Lambeth, participated in the "laying on of hands" together with eight of the Japanese diocesan bishops and retired Bishop John C. Mann. Bishop Mann is one of the Archbishop of Canterbury's liaison representatives in Japan. This act alone demonstrated to the whole Church that most of the war-time wounds were healed.

The Rt. Rev. Michael H. Yashiro, S.T.D., D.D., Presiding Bishop and Bishop of Kobe, was the consecrator. Bishop Makita of Tokyo and Bishop Maekawa of South Tokyo, were co-consecrators. Bishop Nakamura of Tohoku preached the sermon; Bishop John N. Okubo of North Kwanto read the litany.

Other Bishops who took part in the service were: Bishop Ueda of Hokkaido; Bishop Yanagihara of Osaka; Bishop Machijima of Kyushu; and Bishops Murao, Takase, Kudo, and Goto.

OATH OF CONFORMITY

The certificate of election and consent was read by Bishop Yanagihara. The



BISHOP VIALL'S CONSECRATION: *The vesting of the Bishop-elect.*

Rev. Hidetoshi Nosse, rector of St. Andrew's, Tokyo, first read the certificate of evidence of ordination in the Japanese language, and Major Edward M. Mize, Chaplain of the 49th General Hospital, read it in English. The new bishop took the Oath of Conformity* standing before the seated Japanese Primate. The Litany followed. Then Bishop Yashiro conducted the examination of the bishop-elect.

Few in the large congregation will ever forget the thrilling chanting in Japanese of Veni Creator by that large congregation of kneeling Churchmen, or that significant "laying on of hands" by twelve Japanese bishops and the English bishop, elevating an American priest to the Japanese Episcopate.

The Rev. John Ken Sakurai, SSJE, long associated with Bishop Viall in the establishment of the Japan Province of the Cowley Fathers, was master of ceremonies.

The impressive procession wended its way from the rear of the destroyed parish house, across the whole of the front of the church grounds, led by a crucifer and torchbearers and followed immediately by a procession of priests and seminarians of the dioceses of Tokyo, North Kwanto, and South Tokyo. Among them was a large representation of Chaplains of the American Army including Col. John C. W. Linsley of the diocese of Indianapolis, chief of chaplains of the Far East Air Forces; Lt. Col. James R. Davidson of the diocese of California, chaplain of the 5th Air Force; Maj. Julian S. Ellenburg of the diocese of Upper South Carolina, recently appointed chaplain of the 49th general hospital; Maj. James H. Martin of the diocese of Dallas, chaplain, 4th replacement depot; and Maj. Edward M. Mize, soon to become assistant staff chaplain, 8th Army headquarters, Yokohama. Other foreign missionary clergy included the Rev. Richard A. Merritt of the diocese of Massachusetts, member of the faculty of St. Paul's University, Tokyo; the Rev. Ernest D. Richards of the diocese of Colorado, member of the faculty of Central Theological College, Tokyo; and the Rev. E. H. Arnold, liaison representative of the Archbishop of Canterbury in Japan. The Bishops made up the second half of the procession, ending with the Japanese Primate with the Pastoral Staff recently sent to Japan by the Bishop of Chicago, carried by his chaplain.

That evening fully 400 Allied and Japanese Churchmen attended the Episcopal Church Club reception at St.

* A news release from Episcopal Church headquarters in New York states that with his consecration, Bishop Viall "ceases to be a member of the clergy of the Church in America, and is a bishop in the Nippon Seikokwai."

Paul's Club in the Mainichi newspaper building in downtown Tokyo to greet Bishop Viall and to welcome Mrs. Harper Sibley.

Dr. John R. Mott, one of the presidents of the World Council of Churches, and Dr. Sidney Phelps of Greenwich, Conn., formerly head of the International YMCA Committee in Japan, Mr. and Mrs. Russell L. Durgin, Dr. and Mrs. G. E. Bott, head of Church World Service, and other high officers of General Headquarters and representatives of Japanese governmental, educational, medical and financial circles attended.

NEW BISHOP CONFIRMS

On April 27th Bishop Viall confirmed a high official of the Far East Air Force and his wife and in the afternoon conducted the funeral of Mrs. Homer U. Pearce, of Atherton, Calif., in the U.S. Naval Chapel at Yokosuka. Mrs. Pearce died suddenly in Japan while on a visit to Col. and Mrs. Lasswell, US Marine Corps Commandant here. The Bishop, together with Mrs. Sibley and Mr. H. L. Janeway, Far East Command director of the American Red Cross and president of the Tokyo Episcopal Church Club, headed a delegation of Allied Churchmen to Kyoto to participate in the 90th anniversary services there on April 29th and 30th. On May 1st Bishop Viall was to confirm a class of Allied personnel prepared by Chaplain Mize at St. Luke's Chapel, 49th General Hospital.

Bishop Viall, who recently resigned as liaison representative of the National Council to the Japanese Church [L. C., April 17th], will continue in that responsibility until his successor is named. He will be charged, as Suffragan to Bishop Makita of Tokyo, with the oversight of the several Allied congregations in the Tokyo area, and will assist Bishop Makita in the rebuilding of Tokyo's 17 destroyed parish churches.

On April 1st he had been named acting dean of the Central Theological College, which will reopen its sessions in the recently acquired Iwasaki Estate, Hongo ward, Tokyo. Ownership of this large new property by the church was made possible by the gifts of the National Council and the Woman's Auxiliary. It will eventually become the national Episcopal Church center of Japan, the official residence and office of the Japanese Presiding Bishop, and office of the Church's National Council. It will also house the entire Central Theological College and provide quarters for the faculty and student bodies.

The former Central Theological College, opposite St. Paul's University, was completely destroyed in the war, after it had been commandeered by the Japanese military as a training school for civil administrators in the southern Pacific regions. Partial payment for the new

Hongo property was made possible by St. Paul's University buying the grounds of the former school as an addition to the University campus, with gifts from University alumni. The original school was built by the thank offering made at the Pan-Anglican Congress held in London in 1908.

The Hongo Estate is the former home of Baron Iwasaki of Mitsubishi whose daughter, Mrs. Renzo Sawada, is well known in New York Woman's Auxiliary circles. Mrs. Sawada's husband was Consul General in New York. The property is one of the largest enclosed estates within the City of Tokyo, bordering on the campus of Tokyo University. It is considered the most strategic acquisition of the Nippon Seikokwai in recent years and will provide a future site for any national Cathedral that may be planned.

GERMANY

Constitution Guarantees Religious Freedom

Articles guaranteeing freedom of religion and conscience are embodied in the proposed new Western Germany constitution approved by a 53 to 12 majority of the Parliamentary Council at Bonn.

The first article states that "the dignity of man shall be inviolable" and that the German people acknowledge inalienable human rights as "the basis of every human community, of peace, and of justice in the world."

Article three declares that "no one may be prejudiced or privileged because of his sex, descent, race, language, homeland and origin, faith, or his religious and political opinions."

According to article four, freedom of faith and conscience and freedom of religious and ideological profession shall be inviolable, the undisturbed practice of religion shall be guaranteed, and "no one may be compelled against his conscience to perform war service as a combatant."

The constitution says that marriage and the family shall be under the special

protection of the State and that the care and upbringing of children shall be "the natural right of parents and the supreme duty incumbent on them." It declares that illegitimate children shall be given "the same conditions for their physical and spiritual development" as those born of lawful wedlock.

Under article seven, the entire educational system is placed under State supervision, but those entitled to bring up a child "shall have the right to decide whether it shall receive religious instruction."

"Religious instruction," the article states, "shall form a part of the curriculum in State schools, with the exception of non-confessional schools. Religious instruction shall, without prejudice to the State's right of supervision, be given according to principles of religious societies."

No teacher, the article adds, may be obliged against his will to give religious instruction.

Article seven guarantees the right to establish private schools, but says that such schools, as a substitute for State schools, shall require State sanction and shall be subject to land legislation.

"Sanction must be given," the article states, "if private schools in their educational aims and facilities as well as in scholarly training of their teaching personnel are not inferior to State schools and if separation of the pupils according to the means of their parents is not encouraged. Sanction must be withheld if the economic and legal status of the teaching personnel is not sufficiently assured." [RNS]

ETHIOPIA

Amharic Bible to be Revised

A complete revision of the Amharic Bible has been launched in Addis Ababa. The project was initiated by Emperor Haile Selassie, who approached the British and Foreign Bible Society to participate in coöperation with the Ethiopian Church.

The revision will require three years for the New Testament and four years for the Old Testament. The Amharic Bible contains books not included in the Bible used by western churches (for example, the apocryphal Book of Enoch). The present revision is the third one undertaken. The first was accomplished in 1840, when the Bible was translated from Gi'is into Amharic by an Ethiopian monk. The second was made in 1886, by a member of the Church Mission, London.

Members of the Commission appointed for this revision will undertake distant journeys into the provinces to make microfilm copies of ancient Church manuscripts and documents. [EPS]

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.

Bishop Chang's Work

Previously acknowledged	\$2,676.29
In memory of Bishop Brent	12.00
Anonymous	10.00
	\$2,698.29

Children in France

Miss Caroline B. Cooke	\$ 2.50
------------------------------	---------

Reorienting the Church

By the Rt. Rev. Wallace E. Conkling, D.D.

Bishop of Chicago

¶ *Bishop Conkling of Chicago presents a five-point plan for improving spiritual life and overcoming the major faults of Churchmen as a body. The plan was introduced by the Bishop in his charge to his diocese at the May 3d diocesan convention.*

WE would have you consider with us the state of the Church—as it is related to the world in which we live, and to the Kingdom of Christ which we are to extend.

Many of us are deeply concerned—and rightly so. No one can read the book just published by our Presiding Bishop and not know that he is most deeply anxious. He stands, as it were, on a high place and sees a wide vista of the life of the present-day Church. He does not like much of what he sees. Nor, from a somewhat more limited position of oversight, do I.

LEADERSHIP CRIPPLED

What are some of the things we see?

In leadership, we find the Church greatly crippled. The shortage of clergy is perilous. The population has grown, yet the number of clergy diminishes greatly in proportion. Our people say we cannot afford to maintain assistant clergy, when the real reason of our poverty lies in the basic unwillingness, first, to *give our sons*. The quality and numbers of candidates for Holy Orders has greatly improved in the last few years. But the supply cannot possibly meet the need of maintaining even our present established works.

STEWARDSHIP FAILS

We look outside to the world.

In the area of the extension of Christ's Kingdom, the picture is nothing short of pitiful. We can, here in America, spend billions, recklessly, in government—more billions, dangerously, in secular education. Every cheap commodity can spend millions to advertise itself by radio, and the Church cannot maintain a half-hour program a week, for six months.

Within our own household our people throughout the United States largely boast of being of the more privileged group, yet they are 22d in the giving list of the Churches. It does not mean those of other Churches are so much better. All are bad enough, but we seem to be worse than most! Our Church membership spends millions on self indulgence, and gives to the national Church program about \$1.00 a year apiece. That is the per capita average. Actually there are a handful who give it all. In most congregations

not 25% of the communicants pledge to missions, and there are hundreds of thousands throughout the Church who give *nothing*.

This failure in stewardship shows itself within the Church also in the ineffective teaching program. We have reaped, and are still reaping, a harvest of Churchmen who are ignorant of the Faith, as well as of the techniques of the spiritual life.

Money itself will not be enough. For good educational programs are prepared and offered to the churches for instruc-



BISHOP CONKLING: "Most of the quibbling is a symptom of our poverty."

tion. This past year programs on Marriage and Family Life, and on the Prayer Book were offered and *over half the parishes throughout the Church didn't use them*.

TREAT CHURCH AS CLUB

Then look inside the churches. What do we see? Rarely more than 20% of our communicants present any Sunday. In some churches there will not be more than a third of the vestry leaders present. Even at Christmas and Easter, when we boast of numbers and seem to be doing well, often the number of Communion will not represent more than 50%. As to the personal prayer life—how many of our clergy, or laity, spend one-half hour a day at prayer? Alas, how many go

whole days often without any praying?

In matters of discipline, the lines are even more sharply drawn, for too many laity treat the Church as a club, or a convenience for baptisms, marriages, and funerals. As a Church we are generally very lenient, and rules of discipline do not rest heavily upon us. The Prayer Book requirements of fasting and abstinence are generally unknown—and where known are rarely taken seriously. Too often is the parishioner resentful, not only because a request may be refused but *because he must make the request*.

Probably, within our own household, the devil that upsets us most is what we label "Churchmanship." Churchmanship can be a fine and noble thing, when it means sincere love of the Church. But most of the quibbling and quarreling over "Churchmanship" in our day is too often a *symptom of our spiritual poverty*.

FOUR MAJOR FAULTS

On our knees before God must we not make acknowledgment with honesty—yet, please God, also with penitence—that:

1. We are not a praying Church, neither clergy nor laity.
2. We are an ignorant Church. A very small percentage know much about the Faith or how to practice it.
3. We are not a penitent Church.
4. We are not a missionary Church.

The surge of secularism confronts us all alike—and alike we have too largely succumbed. The basic weakness lies in the fact that generally our Christianity is too much taken for granted. We see plainly that nominal Christianity *just is not enough*.

THE SAME FEW

Our clergy are often bewildered and disheartened. But they are more deeply concerned. Our laity is more earnest.

But there are signs of hunger, signs of greater sense of obligations, signs of increased sacrificial giving. In almost every parish and mission, we find a growing nucleus of God-fearing, God-loving laity. These are the people who now chiefly carry the load. They worship, they work, they give. Perhaps the clergy's greatest fault is that it hesitates to provide more opportunities of prayer and worship for the same few.

The tendency of the age is to ignore the truth that the spiritual is more important than the material. We have sold out too often "to numbers." If the *record of material advance* of a diocese, *does not symbolize, or make possible, greater*

spiritual advance, it offers no cause for rejoicing before God.

FIVE POINT PROGRAM

It is with the conviction that we recognize our spiritual need, that we do care about the lack of spiritual power in the Church and in ourselves, that we present with deepest earnestness, a five-point program for the spiritual life of our people.

1. *One-half hour daily devoted to prayer.*

We mean prayer by individuals or small groups, as distinguished from "Common Prayer" or services of worship. It is on the basis of such prayer life that worship finds its increasing possibilities. Bishop Brent said "The power of public worship is dependent upon and is the outcome of healthy, fruitful private worship. It is a climax, not a mere means to an end. It is a culmination of private devotion, not its starting point." A congregation made up of individuals who do say *their own prayers* will not be indulging in a "religious concert" on Sunday mornings.

The purpose of prayer is to know God and His Will — that we may do it. It is not to be thought of as a chore, though it will require disciplined effort. Our prayer life will be a true barometer of our spiritual development — a low standard of prayer means a low standard of character. Our world today is sadly in need of better prayer. Because it is so neglected, and, because it is so basic to all spiritual advance, we place it *first*. This leads, naturally, to the second.

2. *Two hours a week to study.*

Under this, we would include reading recommended books on Faith and on practice of religion. We include also attendance at classes of instruction and such activities as schools of religion which are happily becoming more common amongst us. This emphasis on learning or religious education is not meant to have merely a factual emphasis. One could recite all the books of the Bible, and give all important facts of Church history, but if one did not know *their spiritual content and meaning* such erudition would be of little value. The purpose of this knowledge we are to strive for, is nothing less than the same purpose of prayer: to know God, and so to be better able to do His will and attain eternal life.

3. *Worship God in Church every Sunday.*

Worship is a definite way of knowing God by being in His presence, and by adoring Him. It is not to be thought of as part of our disciplinary practice, but our greatest privilege and joy — though at first we may be led, as in all paths to knowledge, by the path of discipline and

duty to the knowledge of its true character, and the glory of its adventure.

4. *Acceptance of the Prayer Book discipline.*

This is a necessary factor and attitude to accomplish the purpose of our prayer, study, and worship. Discipline involves the recognition that the group knows better than we, because its experience is longer and more extensive. The Prayer Book program involves about 100 days of the year. It calls for abstinence, fasting, and extra devotion. We cannot honor this Book, as we plan to do especially this year, *without accepting for ourselves its disciplinary requirements*. Nor (we add without apology or qualifications), can we likely reach the spiritual goal it presents to us.

The last point of the program will probably hurt us most — and against its acceptance all our past and present surrenders to mammon will cry out. It is:

5. *That we tithe our income.*

That we consider 1/10 of our income does not belong to us. That we dedicate it to God for the support of the Church and all good works that we believe to be in accordance with His purpose. The U. S. Government goes beyond this and permits 15% of our income to go to charity, tax-free. For people of greater wealth this is an incentive to greater generosity. There are a number who already do tithe, though they are few. They are in very different income levels, and prove, without question, that tithing is a possibility for all.

We include this in our five-point program not because it would solve all our financial problems and make all money appeals unnecessary. We include the necessity of the tithe since it is both a sign of spiritual progress and a very definite avenue of spiritual growth. If we are learning to know God and His Will, we shall give. If we are learning to know God and to love Him, we will want to give. We will be compelled to give.

We regard this five-point program as a unit. We offer it as such. We regard it as the price we must pay for the hidden pearl beyond all price. We do not ask that you select only appealing points. You cannot go into a shop and say you will purchase three of the five facets of a

JERUSALEM CYCLE OF PRAYER

May

27. Hokkaido, Japan: Paul Ichiro Ueda.
28. Honan, China: Philip Lindel Tsen.
29. Hong Kong, China: Ronald Owen Hall; Andrew Yu yue Tsu, Asst.; Nelson Victor Halward, Asst.
30. Honolulu, Hawaii: Harry Sherbourne Kennedy.
31. Huron, Canada.

June

1. Idaho, USA: Frank Archibald Rhea.
2. Indianapolis, USA: Richard Ainslie Kirchoffer.

diamond — if you want the diamond! All five points are set forth as integral parts of our suggested method of returning to the spiritual, as a means of stemming amongst us of the surge of secularism — which is almost a tidal wave — and of reorientating the Church toward spiritual objectives.

CONSIDER CELL PLAN

When we come to ask how this program can be effectively set up and carried on in our parishes, we will realize the difficulties in offering definite and detailed suggestions. In our own mind we have long thought well of the plan, centered about the cell idea. This method is the real heart of Communism, and no one can doubt that it works effectively for Communists. The class meetings under John Wesley, were the real bulwark of early Methodism and the means of its great spiritual influence. We know their power, again, today, in the good work of Alcoholics Anonymous.

We realize that such a group of 10 or 12 in a mission congregation, and a greater number of such groups in large parishes, will face real dangers. They must not be regarded as efficiency groups. They must not be allowed to fall prey to the danger of "piosity." They must not constitute just "one more organization." They can, we are certain, prove a counteracting agent to the secular spirit which is so active in so many parishes.

We have no hesitation in presenting the five-point program, itself, but we desire the clergy and lay readers in the Church to devote themselves most earnestly to a consideration of the cell plan of putting the program into effect. This can be discussed in small groups such as deanery gatherings — especially of the clergy. Ultimately, there may be need for special conferences on it.

As we face the questions of method and technique, we must keep ever before us the desperateness of the world's need, and the apparent lack of effective power in the Church, and in us, her members. It has been rightly said that the Roman Empire fell, not because of outside enemies, but because the people stopped believing in it. Surely, we have not ceased to believe in the Church — the living Body of Christ on earth — guided and sanctified by the Holy Spirit, giving life to us. We have not ceased to believe in the power of God, through Christ, to transform men and women into being truly sons of God. We still are ready to dare for Christ, willing to suffer for Christ. We are determined to accomplish in and with Christ. And, what is perhaps less thrilling and adventuresome, we are willing also to suffer such inconveniences and self-denials as are necessary and imminent to the practice of the Christian life. It is because we believe all these things, that we call you to this definite program of daily living.

“Today’s Great Controversy”

WE HAVE READ with interest and no little amazement the editorial discussion of “Today’s Great Controversy” in our contemporary, the *Witness*, for May 5, 1949. The discussion consists of a letter from a reader, the reply by a majority of the editorial board, and a “mild dissent” by other board members. The subject is Russo-American relations, and the related activities of Communists in this country. The burden of the majority reply—believe it or not—is that there is no danger to America from Soviet policy, that Russia’s actions since the war have been simply measures of defense, and that we have nothing to fear from the Communists in our midst.

Eleven top-ranking Communists are on trial in New York today for plotting to overthrow the government of the United States by force. We would not try to pre-judge that trial. But since the Communist defenders seem to be hard pressed by adverse witnesses who have been revealing many of the inner secrets of their party’s attempts to follow the tortuous Moscow line, we suggest that they call the editor of the *Witness* as a witness for their defense. It is all so simple, as set forth in this editorial, and Russia is so clearly the victim of a world-wide plot of which the Marshall Plan and the Atlantic Pact are the latest examples. Even the “mild dissent” of the minority of the *Witness* board merely finds “insufficient reason . . . to assume that every act of Russia is altruistic, or mere self defense.”

The occasion for the discussion in the *Witness* is a letter from Morgan C. Larkin, a layman of the Episcopal Church. Mr. Larkin’s letter is a good one. Its first paragraph sets forth the nub of the discussion. He writes:

“I have read a good many issues of the *Witness* and noted with some disquiet the leftist tendencies of your editorial policies. I am not so much concerned regarding the leftist philosophy as I am with the company we are compelled to keep in adhering to its concepts. Certainly the increasing evils of the profit system are revolting enough to press many of us in an opposite direction but we must avoid falling into worse dangers. Communism, the ideologies of Marx, and socialistic methods are well worthy of unbiased consideration by Americans looking toward a more abundant life. The military aims of Soviet Russia are an entirely different matter and should be given no comfort by us. Under the guise of promoting brotherly coöperation, affiliates of Soviet Russia cruelly deceive sincere people who wish to participate actively in leftist movements. What greater desecration can be committed upon our Christian ideals than to have them used as an initial penetration by a godless regime?”

Continuing, Mr. Larkin observes that “so completely are Communism and Marxism enveloped by Soviet military interests that no line can be drawn between the two.” In this country, the Communist and

fellow-traveller are “the vanguard of the Red army,” and when we give shelter to the Communist party “we are guilty of misplaced charity.” What, he asks, does the *Witness* editorial board, which is neither blind nor ill-informed, think about these things? That is the gist of Mr. Larkin’s query.

SINCE the *Witness* prides itself on its “group journalism,” the better part of two meetings of its editorial board was devoted to discussion of this letter. The board, incidentally, consists of the Rev. Roscoe T. Foust, rector of the Church of the Ascension, New York, editor; the Rev. William B. Spofford, managing editor; William B. Smidgall, news editor; and the following advisory members, all clergymen of the Episcopal Church: The Rev. Messrs. Kenneth R. Forbes, City Mission, Philadelphia; Hugh D. McCandless, Epiphany, New York; George H. MacMurray, St. Philip’s, Dyker Heights, L. I.; Benjamin Minifie, Grace, Orange, N. J.; John M. Mulligan, All Angels’, New York; William B. Spofford, Jr., St. Thomas’, Detroit; Sydney A. Temple, Jr., Essex, Conn.; Joseph H. Titus, Grace, Jamaica, L. I.; Andrew M. Van Dyke, St. Clement’s, Hawthorne, N. J.; William M. Weber, All Saints’, Littleton, N. H.; and Walter N. Welch, Annunciation, Oradell, N. J. No indication was given as to which of these members constituted the majority and which the minority.

The majority reply to Mr. Larkin’s letter is a thorough-going defense of the policies of the Soviet Union, without the slightest hint of criticism, and a minimizing of the significance of the American Communists. The “mild dissent” of the minority declares that “we must disassociate ourselves from that reply because it states as facts things which we do not know to be facts.”

The reply of the majority begins by expressing hearty agreement with Mr. Larkin’s “conviction as to the increasing evils of the profit system and that the principles of Communism and the ideology of Marx are worth unbiased consideration by Americans.” But Mr. Larkin’s interpretation of the present military aims of Soviet Russia is, the editors feel, a mistaken one, “probably based on inadequate knowledge of Soviet relations with the west during the past 30 years.”

The editorial then treats its readers to a rapid and highly selective version of Russian history since the 1917 revolution. After World War I, we are told, Russia “endured years of economic blockade and of constant plots of western powers and their own counter-revolutionaries.” Nothing is said of Communist plots during this period, nor of the systematic attempt to root religion out of Soviet Russia. Later, “during the 1930’s Russian foreign policy was con-

sistently one of peace and coöperation with the west." Russia was "the first of the great powers to recognize the menace of Nazi aggression." Even the disgraceful alliance with Germany, which touched off World War II, is dismissed as "a desperate attempt to gain time to prepare for what she knew would be the inevitable attack on her by the Nazis."

During World War II, it was "the hope of both Russian and American leaders that four years of close coöperation in war might lead to fruitful understandings in peace." This hope was shattered, says the *Witness*, "with the monopoly development of atomic energy by England and America (with their Russian partner barred from it) and the dropping of the atom bomb on Hiroshima. . . . Taken in connection with Churchill's speech at Fulton, Mo., with President Truman's blessing, Soviet leaders took it to mean a return to the *status quo ante bellum*; a determination to isolate Russia and ignore her vital interests in the post-war world."

Nothing is said by the *Witness* about the fact that these "vital interests" included the rape of Estonia, Latvia, and Lithuania; the partition of Poland; the Communization of the Balkans; the systematic spoliation of Germany and Austria, culminating in an attempt to starve the people of Berlin; the overthrow of democratic Czechoslovakia; the disruption of Korea; and the encouragement of fifth columns throughout Europe, Asia, and the Americas. On the contrary, we are told:

"Russia's policy and actions since the war have been measures of defense; an attempt to surround herself with states friendly to her and dependent on her friendship and economic support. That her military policy is aimed at aggression against America, England, or western Europe is absurd and ought to be unthinkable for anyone who realizes what her internal condition is." Unfortunately the Soviet policy of secrecy and exclusion makes it impossible for anyone except, apparently, the editors of the *Witness*, to know just what Russia's internal condition may be.

TURNING to the Communist party in America, the *Witness* editors contend that fear of its machinations "is unworthy of our intelligence and of our courage." They continue:

"Insofar as this party is taking its directions from Moscow, it cannot plot against the United States government, for nothing in Soviet policy calls for anything so utterly suicidal. Russia is not ringing us around with military bases nor is she trying to subvert our nearest national neighbors. And if, on the other hand, the American Communists are bent on a policy of their own, their position is manifestly ridiculous. What can they hope, or we fear, from a bare 100,000 humble and not too intelligent propagandists?"

Surely the *Witness* editors cannot be as naive as this paragraph indicates. They must have heard some rumors of ways in which a Communist minority, with the encouragement of Russia and under the direction of skilled propagandists trained in Moscow and ex-

ercising the iron discipline of the Communist party, have overthrown their opponents and seized the governments of Poland, Romania, Hungary, and Czechoslovakia—to name but a few of their victims—and have tried to do the same thing, so far without success, in Italy, France, and elsewhere. As just one example of how it was done in one country, we refer the *Witness* editors to the article in the May *American Mercury* by Neal Stanford, foreign affairs specialists of the *Christian Science Monitor*, entitled "Hungary: Pattern of Soviet Imperialism." Granted that the United States is a harder nut to crack, because of its size, its democratic traditions, and the absence of the Red Army on its borders, what leads the editors of the *Witness* to think that the Communists will not just try that much harder to win control here? And what makes them think that Communist leaders are either humble or unintelligent? The record hardly bears out such a characterization.

"Are we really that helpless?" ask the *Witness* editors. If so, "we would certainly deserve to be dominated by alien concepts and conspiracies. No, what we need is the courage of our convictions and willingness to say challengingly to what plotters there may be: 'Do your damndest!'"

Now we'd like to ask a question at this point. What are the convictions that should so encourage us? The conviction that American foreign policy is right? But the *Witness* article implies by its defense of Russian policy that ours is wrong. The conviction that our economic system is better? But the *Witness* seems to prefer the principles of Communism and the ideology of Marx—or at least to equate them with our own. The *Witness* should not undermine American convictions and in the same editorial call upon its readers to have the courage of those convictions.

FINALLY, the *Witness* editors give "just a word" on Mr. Larkin's reference to Soviet Russia's alleged godlessness. Quite rightly, they say that "the rank and file of Russia never was godless," but they add the more questionable claim that "the Russian Communist party itself has outlived its godless stage. It were better described today as agnostic." Indeed, "much of the fruits of the present Soviet regime are startlingly Christian in quality."

"Certainly the average Russian," says the *Witness* in its peroration, "kept in ignorance and misery under the Czarist state, is today living a more abundant life, with all races on an equality, the peasant and the proletarian partaking of the good things of the mind and spirit through his newly-acquired literacy, which the old 'Holy Russia' had denied him. And Soviet Russia today is practicing religious freedom, as are the so-called 'satellite states' in her sphere of influence."

Since we would hesitate to generalize about the "average American" (whom we have never met), we hardly feel competent to judge the omniscience of the *Witness* as to the "average Russian." He may be better off than he or his father was in pre-revolutionary Russia; since those who were better off then

were systematically liquidated in the first decade of the Soviet regime. But there is increasing evidence that a good many Russians are slave laborers; and not one "average Russian" has the right to organize in a free labor union, to strike, to vote against government candidates, to move about the country freely, to change his work without government approval, to go abroad except under strict control, to open his mouth freely when he gets abroad, or to indulge in any of the hundred and one activities, great and small, that are regarded as the essence of freedom by the average American. Are those fruits of the Soviet regime "startlingly Christian"? We think not.

As to religious freedom in Russia and the satellite countries, the pitiful anti-western statements of Orthodox leaders, echoing the policies of the Kremlin, speak louder than the formal words of the Soviet Constitution; while the memory of the convictions of Mindszenty and Ordass and the Bulgarian Protestant leaders is too fresh in our minds to be obliterated by the sweeping claims of the *Witness* that religious freedom is one of the notes of the true Communist faith in the satellite countries.

The *Witness*, making out as favorable a case for Soviet Russia as possible, has tried to tell us what is good about Russia and Communism. By implication, it has indicated what is bad about the United States and American foreign policy. Now will it give us the other side of the picture and tell us what, in its opinion, is good about America? We shall wait hopefully for some indication from the *Witness* board, or even a minority of it, that there is something to be said in favor of our native country, and of the position she holds in world affairs. If Soviet-American relations are, as the *Witness* board admits, "today's great controversy," is Russia entirely right and America entirely wrong in that controversy? The present *Witness* article, even with the "mild dissent" of a minority of the editorial board, seems to say so. But we hope this isn't the whole story, as the *Witness* editors see it.

Hasn't the *Witness* a single good word to say for the United States of America? We wait hopefully for some indication on the part of our contemporary that this great country, for which so many loyal citizens have laid down their lives in two world wars, is something more than the chief villain in the international scene today.

The Marriage Committee's Report

THE Special Committee of the House of Bishops on Procedure Under Marriage Legislation has made public a tentative report, which is published in full in this issue. The Committee proposes several canonical amendments, generally for the purpose of clarifying doubtful language; and asks that Church-people freely express their opinions.

On one important point — whether judgments may consider causes arriving after marriage — the

bishops themselves disagree. Within the necessary limitations of our space, we shall be happy to publish readers' comments on the report and its attached resolutions. Bishop Davis, the chairman of the Committee, whose address is 32 Oakland Place, Buffalo 9, N. Y., will also be glad to receive suggestions or criticisms direct.

Introductory Subscriptions

THE unfailing generosity and interest of the readers of THE LIVING CHURCH are as predictable as the sunrise. Yet we are surprised and gratified at the immediate response to our request for introductory subscriptions. Almost 100 have come in already, and each day's mail brings in at least a dozen more.

One layreader apparently secured subscriptions from every member of the small mission under his care. Others have sent in one, or two, or three, or half a dozen. We are grateful to all, and hope that every member of the THE LIVING CHURCH FAMILY who has not already done so will charge himself with the responsibility of securing two 28-week introductory subscriptions at \$2.00 each. The result will then be a strengthening of the magazine which will redound to the benefit of the whole Church.

Bishop Chang Returns to China

LAST week we had an unexpected visitor in our office; and the half hour that he spent there changed a routine day into one that we shall long remember. The visitor was the Rt. Rev. Michael Chang, Bishop of Fukien. He had come with his host, Canon Newman of Trinity Church, New York, to thank THE LIVING CHURCH FAMILY for its generous gifts to his work; and to announce that he was cancelling all further engagements and flying back to China. His reason: to be with his people when the Communists take over.

Bishop Chang is, in our opinion, a truly great Christian. Moreover, he represents the third generation of devotion to the Christian Faith—his grandfather a convert, his father a clergyman, his wife the daughter of a bishop. Amid tremendous difficulties, he has built up a firm evangelistic work in one of the most populous areas of China, and has founded two colleges.

This is not the first time Bishop Chang has rushed home to be with his people in their time of adversity. Ten years ago he returned from abroad under almost identical conditions, except that it was the Japanese who were then approaching his diocese. To get there ahead of them he had to walk, disguised as a laborer, through three war-torn provinces. This time he hopes to go all the way by plane, though he is sure of transportation only as far as Hongkong, where he began his long walk last time.

Although the present governor of Fukien is a

(Continued on page 24)

Proposals to Clarify the Marriage Canons

Report of the Special Committee of the House of Bishops

(Tentative: subject to change)

THE Committee on Procedure under Marriage Legislation, consisting of the Bishop of New Jersey, the Bishop of Ohio, and the Bishop of Western New York (since retired), was appointed under the following Resolution of the General Convention of 1946: "Resolved, that a special committee of three Bishops on Procedure under Marriage Legislation be appointed by the Chair to hold office until the next Gen-

The Committee has made two more such reports (Nos. 2 and 3), based largely upon the copies of judgments it has received from the Bishops, and answers to questionnaires also submitted. Although by no means all of the Bishops have sent such copies of judgments and answers, enough have been received to warrant the conclusion that in the almost unanimous opinion of the Bishops (two dissent), the present Canons are an improvement on the former discipline in Holy Matrimony; that they are working well; that the pastoral approach, which is the underlying principle of the Canons, to the question of marital failure is approved as more in accord with the mind of Christ than the judicial approach; that judgments are conservative but give due consideration to justice and mercy as well as to the Christian ideal of marriage. In reply to the Committee's final questionnaire 40 Bishops report at this date that they have given 380 judgments, favorable and unfavorable. (At this writing, answers to questionnaires are still being received. Actual figures will be given in final report.)

At the same time many of the Bishops have requested clarification of the Canons in some respects. The Committee has given careful consideration to these; but in general it has believed that the less the Canons are changed at this time the better, since the Church's experience with them has covered too short a time for definite and final conclusions as to details of procedure. Another factor which has guided the Committee in its recommendations has been the report of the Lambeth Conference in respect to the Church's Discipline in Marriage. Our Committee, at the request of the Presiding Bishop, prepared and submitted to the Lambeth Committee a statement regarding our Canons and the principles which they embody. We are told that this statement was duly considered, supported as it was by the two members of our Committee who were also appointed to the Lambeth Committee. While Lambeth has no legislative authority your Committee believes it has moral authority, and has consequently given its pronouncements great weight.

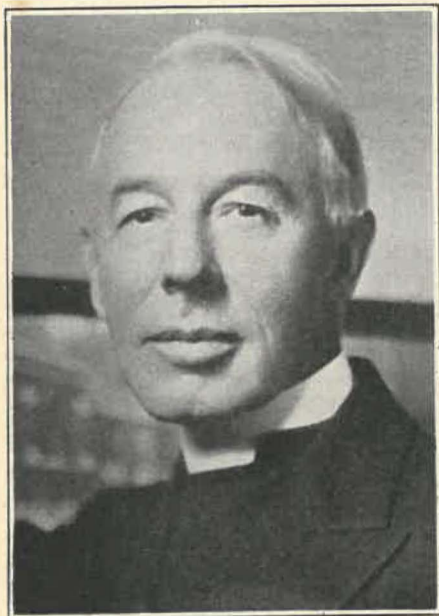
II

By some oversight two of the Resolutions presented by the Committee which drew up the Canons adopted by the House of Bishops in 1946 were not acted upon by the House of Deputies. We, therefore, propose them again as

follows:

1. Resolved, the House of _____ concurring, that Canon 45 be amended by inserting the following, and the succeeding subsections be lettered accordingly:

Sec. 2(b) Every Minister in charge of a congregation shall give, or cause to be given, to both adults and children, regular



BISHOP DAVIS: Chairman of Committee on the Marriage Canons.

eral Convention, whose duty it shall be to obtain from diocesans copies of judgments under Canon 18 regarding procedure followed and testimony upon which the judgments are based but without names of applicants or witnesses; to collate them; and once a year to publish to the members of the House of Bishops their findings as to procedure followed; to give advice when requested as to procedure; and to report to General Convention their recommendations as to amendments (if any) of the Canons on Holy Matrimony."

At the first meeting of the Committee in November, 1946, the Bishop of Western New York was elected chairman, and a report (No. 1) was formulated and subsequently mailed to members of the House of Bishops. This report was accompanied by a suggested form which many of the Bishops have used for their inquiries into the facts involved in applications for judgments as to marital status.



TWINS, BUT NOT IDENTICAL: Bishop Gardner (right) records a dissent in the Committee report. He and Bishop Tucker presented the American canons at Lambeth, where the two bishops were nicknamed "Lambeth twins."

instruction in the relation of the Church and the family; which instruction shall include the duties and responsibilities of membership in a family, the mutual obligations and privileges of spouses and of parents and children; and the Christian doctrine and discipline of marriage, together with the particular ministration of the Word and Sacraments and the work and worship of the Church of which the family and its members have need for the fulfillment of the Christian life.

2. Resolved, the House of _____ concurring, that Canon 45 be amended by inserting the following, and that the succeeding subsections be relettered accordingly:

Sec. 2(c) Every Minister in charge of a congregation shall, in exercising his pastoral ministry, take care to make the family a basic unit and objective of his effort.

A number of Bishops have suggested that the statement of agreement with and acceptance of the Church's doctrine of Holy Matrimony to be signed by the

parties to a marriage, which was recommended by resolution of the last Convention, now be made a part of the Canon itself. This seems wise to your Committee both because the Lambeth Committee on pages 99 and 100 of its report recommends the signing of such a declaration, and because its use opens the door to systematic discussion and instruction of brides and grooms. We, therefore, propose the following:

3. Resolved, the House of _____ concurring, that Canon 17 be amended by inserting the following subsection and that succeeding subsections be relettered accordingly:

Sec. 2(e) He shall have required that the parties sign the following declaration:

We, A.B. and C.D., desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Form of Solemnization of Holy Matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto.

It has been suggested that the present Canons do not make it clear that a Minister of this Church is not permitted to remarry a divorced person who is not an active member of this Church. We, therefore, propose the following:

4. Resolved, the House of _____ concurring, that Canon 17 be amended by the addition of the following section:

Sec. 5. No Minister of this Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living whose marriage has been annulled or dissolved by the civil court, except as hereinafter in these Canons provided; nor shall it be lawful for any member of this Church to enter upon a marriage when either of the contracting parties is the husband or the wife of any other person then living whose marriage has been annulled or dissolved by a civil court, except as hereinafter in these Canons provided.

Resolution 96 of the Lambeth Conference states: "Confirmed members of the Church who marry contrary to the law of the Church in the provincial or regional church to which they belong, should be regarded as subject to the discipline of the Church in respect to admission to Holy Communion," and restates the Resolution of the Conference of 1930 that such cases should be referred to the Bishop. If this affirms that one who marries otherwise than as the Church allows is excommunicate, we call attention to the fact that the House of Bishops has in time past gone on record as opposing so-called automatic excommunication. We believe the discipline prescribed in our present Canon 16, sec. 3(a) and (b), is sufficient, understanding the phrase "recognition of communicant status," occurring in the Canon, to mean that a communicant who has married otherwise than as the Church allows cannot be certified as a communicant *in good standing* until the Bishop has given favorable judgment, though he is not forbidden to receive the Holy Communion. We, therefore, recommend that no change be made in this section.

By the present wording of Canon 18, sec. 2(b) the intention to contract a true Christian marriage is given greater emphasis than the causes of a former marital failure in determining a Bishop's judgment, contrary to what we believe to be the true meaning of the Canon. The intention to contract a true Christian marriage should have weight *only* when the other conditions of the subsection have been complied with. We, therefore, propose the following amendment to make this clear as recommended by the House of Bishops meeting at Winston-Salem:

5. Resolved, the House of _____ concurring, that Canon 18, sec. 2(a) be amended so that it will read as follows:

Sec. 2(a) Any person, being a member of this Church in good standing, whose marriage has been annulled or dissolved by a civil court of competent jurisdiction may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which such person is canonically resident for a judgment as to his or her marital status in the eyes of the Church. And any person being a member of this Church in good standing who desires to marry a non-member of this Church whose previous marriage has been dissolved or annulled by a civil court of competent jurisdiction may apply to the Bishop of the Diocese or Missionary District in which he or she is canonically resident for permission to be married by a Minister of this Church, *provided*, in both cases that one year shall have elapsed since the entry of the judgment of said civil court. Application should be made at least thirty days before a contemplated marriage.

6. Resolved, the House of _____ concurring, that Canon 18, sec. 2(b) be amended so that it will read as follows:

Sec. 2(b) If the Bishop or Ecclesiastical Authority is satisfied as to his or its jurisdiction in the case and as to the good faith of the applicant, and, in the case of an application for permission to marry a non-member of this Church, that the parties intend a true Christian marriage, he shall make due inquiry into the facts of the case, and shall give judgment to the petitioner. Before giving judgment he may refer the application to a Council of Advisors, or to a Court if such has been established by diocesan action. The Bishop or Ecclesiastical Authority shall take care that in either case his or its judgment shall be based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual, and mystical union of a man and woman created by their mutual consent of heart, mind, and will thereto, and is an Holy Estate instituted of God and is in intention lifelong; but when any of the facts set forth in Canon 17, Section 2(b) are shown to exist or to have existed, which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority. No such judgment shall be construed as reflecting in any way upon the legitimacy of children or the civil validity of the former relationship.

Some of the Bishops are troubled by what they believe to be an ambiguity in the phrase occurring in Canon 18 sec.

A Bach Cantata

By WILLIAM P. SEARS, JR.

THE Church cantatas of Johann Sebastian Bach include some of the finest music of this great composer. Bach employed the choral form known as the cantata as a short religious service in his church in Leipzig. One type of the cantata is based upon a familiar German chorale from which it takes its name. A polyphonic chorus begins the work, there are recitatives and arias, and the end is a simple harmonization of the chorale. Bach wrote five complete sets of cantatas, one for every Sunday and holy day of the year; but, as in the case of his other choral works, many of them have been lost. In those that remain may be found some of the greatest music of Bach.

The Cantata No. 140, *Wachet Auf, Ruft Uns Die Stimme (Sleepers, Wake!)* is one of the composer's rich-

est melodic works. It is also one seldom heard these days. Robert Shaw, the gifted and distinguished young conductor, directs the Victor Chorale and instrumental and vocal solosist in a magnificent recording of this lovely cantata (RCA-Victor MM-1162; four 10-inch discs, \$4). Shaw makes the music come to life with a vitality that is literally amazing. His tempi give the music rare continuity that enables the average listener to follow melodic lines very easily. The opening chorus, "Alleluja," is a miracle of choral achievement and the recording of it bears witness to Shaw's genius for effecting perfect vocal balance. The orchestra provides a beautiful background; the chorale is excellent as usual; and the soloists (soprano, bass, and tenor; violin and oboe) are very effective.

2(b) "But when any of the facts set forth in Canon 17 sec. 2(b) are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists." But as a matter of fact there is no ambiguity here. The Canon recognizes two points of view as legitimate: one, that if one or more of the impediments existed before marriage, no marital bond was created; the other, that if one of the impediments arises after marriage, the marital bond is broken. It is well known that in two other branches of the Catholic Church, the one holds that only when causes have existed before marriage, which make the marriage null and void, can a second marriage be solemnized; the other, that certain causes arising after marriage may dissolve the marriage bond. The Anglican Communion has heretofore held to the latter although it has recognized only one cause, namely, physical adultery, as sufficient to break the bond. Our own branch of the Anglican Communion in its former discipline recognized, as does the present Canon, both the doctrine of nullity and of divorce. Our present Canon differs from the previous one only in its recognition that the same causes which nullify a marriage can also break the marital bond if they appear after marriage, and in that it does not specify adultery. Our present discipline recognizes the spiritual nature of a marital union and recognizes causes in the field of the spirit and of personality both as impediments and also as destructive of the bond. The Lambeth Conference gave its approval to the position of our Canons as follows: Resolution 94 states, "The Conference affirms that the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church unless it has been established that there exists no marriage bond recognized by the Church." Furthermore, the Conference also supports the theory that causes arising after marriage can destroy the bond, for on page 98 of the reports, after affirming the lifelong character of the obligations of marriage for Christians, the Committee says, "We are, however, bound to admit a union which is indissoluble by divine intention may be wrecked by sin; and that by the sin of one or both of the parties the personal relationship in marriage can be completely destroyed." And in the Encyclical Letter of Lambeth (page 25) it is stated, "The Church will not marry anyone who has been previously married save where no marriage bond as recognized by the Church *still* exists (*italics ours*)." The use of the word *still* indicates that the bond did once exist.

Under our present Canon no Bishop who holds that only nullity justifies a second marriage need do violence to his conscience; and on the other hand, a Bishop who holds that causes arising after marriage can dissolve the bond is

permitted to give judgment accordingly within the limits of the general causes listed in the previous Canon as impediments.

For those who believe that such latitude will result in "ecclesiastical Renos," and in violence to the Christian doctrine of Holy Matrimony, we are glad to report that the copies of judgments which we have received show a surprising unanimity in conservatism. Nor is either point of view identified with a definite type of churchmanship. It is evident that in practice procedure is much the same under both points of view. The difficulty of getting evidence of the existence of some impediments before marriage after the lapse of time, and common sense alike evidently combine to make adherents of the doctrine of nullity accept grievous faults appearing after marriage as indicative of defects of personality or lack of intention or spiritual impotence to give complete consent at the time of marriage. The Canon admittedly relies upon the pastoral rather than the judicial approach and in the opinion of a majority of your Committee freedom to hold either point of view works to the advantage of the discipline of the Church. In view of all this and also in view of a large minority opinion in the House of Bishops, your Committee recommends that the present wording of Canon 18 sec. 2(b) dealing with these points of view should be left unchanged for the present. (The Bishop of New Jersey dissents; affirming that only one point of view, that of the Doctrine of Nullity, should be in the Canon.)

A final Resolution is offered because there has been doubt expressed as to the validity of a Bishop's judgment in another Bishop's jurisdiction. We believe a Bishop is a Bishop in the Church of God and not merely in his own diocese. We, therefore, offer the following:

6. Resolved, the House of _____ concurring, that Canon 18 sec. 2(d) be amended by the addition of the following words, "in any one of the Dioceses or Missionary Jurisdictions of this Church, provided the requirements of Canon 17 are fulfilled."

Your Committee as they have intimated above believe that the experience of the Church in the administration of this Canon has been too limited to warrant further recommendations as to amendments. Therefore in our opinion it is necessary to have a responsible body to study the procedure for three more years and we believe, too, that this study will be furthered by including in this body presbyters who are dealing pastorally with the discipline involved, and laymen, preferably lawyers, who are familiar with the construction of codes from precedents. We, therefore, offer the following Resolutions:

7. Resolved, the House of _____ concurring, that a Joint Commission on Holy Matrimony consisting of three Bishops, three Presbyters, and three laymen shall be appointed by the Chairman of the House of Bishops and the President of the House of Clerical and Lay Deputies to hold office until the next General Convention, whose duty it shall be to obtain from diocesan copies of judgments rendered under Canon 18, to collate them, and once a year to publish to the House of Bishops their findings as to procedure followed; to review and give an advisory opinion in cases submitted to them by Bishops; and to report to the next General Convention their recommendations (if any) as to amendments of the Canons on Holy Matrimony; and further

8. Resolved, that the sum of \$1,000 be appropriated by this Convention for the expenses of said Joint Commission.

WALLACE J. GARDNER, Bishop of New Jersey; BEVERLEY D. TUCKER, Bishop of Ohio; CAMERON J. DAVIS, Formerly Bishop of Western New York.

Declaration of Intention

By the REV. H. ROSS GREER

Rector of Grace Church, Milbrook, N. Y.

MINDFUL of those who are confirmed and seem not to realize they have committed themselves to anything in particular, it occurred to me that a declaration of intention might be asked of those who desire to be confirmed.

A printed form like the following should help those "desirous of being confirmed" to be aware that they are entering upon a very solemn undertaking and commitment which involves definite duties and responsibilities as well as privileges:

I, N., _____, of my own free will and accord, desire to receive the strengthening gifts of the Holy

Spirit through the laying on of the Bishop's hands in Confirmation, to take publicly upon myself the vows and promises of Holy Baptism and to declare my desire to follow Jesus Christ as my Lord and Saviour.

I understand that my bounden duty as a member of the Church is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His Kingdom. On my honor, I promise that I will do my best to do my duty as a member of the Church as long as I live and wherever I may be.

I question the rightfulness of presenting for Confirmation anyone who is unwilling to sign such a statement as this.

NEW YORK

Bishop Asks Coadjutor

Bishop Gilbert of New York requested a coadjutor in his address to the 167th convention of the diocese of New York on May 10th. Canonical grounds given by the bishop for his request were his age and the extent of diocesan work. The convention unanimously granted his request.

He reminded the convention that he would reach retirement age in August, 1950. His resignation will be formally accepted at the meeting of the House of Bishops, held in autumn of that year.

Addressing a record-breaking number of delegates, he said:

"In view of the vacancy that will soon occur and in order that my successor may have opportunity to acquaint himself with the exacting administrative details the bishop of this diocese must assume, I would urge that steps be taken by this convention to provide for the election of a bishop coadjutor. The work of the diocese, I am persuaded, could be greatly strengthened if some younger man were able to take over some of the responsibilities which I have tried to fulfill."

Charles A. Houston, who moved the resolution providing for election of a coadjutor, also moved that the present convention be adjourned, to reconvene at a date to be set by the standing committee, for the next session. The action was taken. It obviates the need for the election of delegates, those in office so remaining.

A report from the Special Committee on the Method of Nominating a Bishop, presented by its chairman, G. Forrest Butterworth, Chancellor of the diocese, recommended that the method of a nominating committee now in satisfactory use in several dioceses be set up in the diocese of New York. A resolution in ten sections provided for the personnel of the "Committee for the Nomination of a Bishop" and for its procedure.

CARE FOR AGED

The report of the Committee on the Care of the Aged, appointed at the 1948 Diocesan Convention, was given by its chairman, the Rev. Harold F. Hohly. He stated that a minimum of the services recommended in the report could be made available with an annual budget of \$8,500.

The Rev. Dr. Arthur Lee Kinsolving opposed such an addition to the budget, saying:

"Our shortage in this province in meeting our quota accounts for part of the cut in the budget of the National Council. I feel that we have a moral commitment to our missionaries. We cannot add to our diocesan budget when we have this prior



PORTLAND MOTHER OF 1949: Mrs. Harold V. Myers, wife of rector of St. Paul's Church, Portland, Ore., was selected Portland's Mother of 1949 by a committee of presidents of women's organizations for the Portland Retail Trade Bureau. Pictured with her are Dickie and Judy. Mrs. Myer is called "Mother" by 34 children. Some are adopted, some her own, and others have adopted her.

obligation. I make a plea that we should take this into consideration when proposing even fractional additions to our New York budget. I hope that we can close the gap between what we give and what is our share."

The convention passed Dr. Kinsolving's resolution to refer the report back to its committee for further study.

Fr. Hohly brought the report back under discussion by observing:

"I don't see why the aged of this diocese should be penalized because we have failed to meet our quota for the National Council. We have spent six months on this report. For the life of me, I can't see what 'further study' would or could do. I ask reconsideration of Dr. Kinsolving's resolution."

After the motion for reconsideration was passed the Rev. Leland B. Henry, Executive Director of the Commission on Christian Social Relations, said:

"We hope that the board, for which the proposed canon provides, will be able to raise the relatively small sum needed for the service outlined. We have an unexpended balance of slightly more than half of the \$4,000 appropriated to us for making the study. We could use that, without interfering with the red side of the envelope, and raise the rest of the \$8,500. The diocese of New York is not a pauper diocese. Our difficulty is not that people have no money. Our difficulty is to get them enough interested to part with it."

After Fr. Hohly said that he submitted the canon "without any financial recommendation," Clifford P. Morehouse moved formally that the canon "Of the Episcopal Service to the Aged" be adopted.

When the motion had been seconded the Rev. J. Harry Price then took the floor to say:

"We want to help the aged; but we must be realistic. We are nearly \$200,000 behind in our missionary giving. We should not pass a canon at the risk of being asked next year for money to implement it. That will take money from missions, both diocesan and general, which provide the teaching that makes people do social service."

Fr. Hohly retorted, "We didn't have this canon last year when we didn't raise our missionary quota. I object to having the two things equated."

The canon was passed. The committee's balance of \$4,000 was allocated to the use of the board.

BISHOP UPHOLDS GAMBLING BAN

A resolution was offered by the Rev. Gerald V. Barry, asking the convention to condemn violations of New York state gambling laws by parishes or missions. Violations include use of lotteries, raffles, or similar chance-taking activities in order to raise money for the Church. There had been a debate on this subject at the 1948 Diocesan Convention, and no action was taken.

Before a debate could begin on this occasion Bishop Gilbert said:

"A year ago I notified the parishes and missions that the ban placed on gambling by Bishop Manning was still in effect. If not followed, I shall take under serious consideration withholding episcopal visitation to any parish or mission not abiding by this ban. Any questioning of the bishop's action in upholding the law and placing the ban will be met by the bishop."

Bishop Donegan, Suffragan of New York, spoke briefly to the convention, after Bishop Gilbert had praised him in his convention address. Since the 1948 convention Bishop Donegan had confirmed 1,300 persons and received 74 from the Roman Catholic Church. He had helped conduct a diocesan mission last November, and was planning a School for Missioners to be held at St. Peter's School, Peekskill, and a School for Lay Evangelists.

ELECTIONS. Standing Committee: Class of 1953. Rev. J. H. R. Ray, D.D., Mr. C. P. Morehouse. General Convention: Rev. Messrs. R. H. Brooks, D.D., F. S. Fleming, D.D., G. P. T. Sargent, D.D., L. W. Pitt, D.D.; Messrs. R. R. Belknap, C. P. Morehouse, S. Thorne, C. G. Proffitt.

Provisional Deputies to General Convention: Rev. Messrs. F. L. Carruthers, H. F. Hohly, S. M. Shoemaker, D.D., J. H. Johnson, D.D.; Messrs. C. G. Michalis, L. S. Fowler, H. H. Adinsell, C. M. Walton.

Deputies to the Provincial Synod: Class of 1952. Rev. Messrs. L. O. Diplock, C. R. Garmey; Messrs. J. D. McGrath, J. Eichler.

Provisional Deputies to the Provincial Synod: Class of 1952. Rev. Messrs. F. S. Danzoll, C. E. Karsten; Messrs. E. Dolph, J. D. Phillips.

Trustees of the Cathedral: Class of 1955. Rev. F. S. Fleming, D.D., Dr. L. Bull, Hon. E. R. Finch.

NEVADA

Convocation Asks
for Women Deputies

The 41st Annual Convocation of the Missionary District of Nevada unanimously adopted a resolution calling upon both the Synod of the 8th Province and upon General Convention to provide for the qualification of women as lay deputies to their respective bodies.

The plea of Bishop Lewis of Nevada for a more adequate travel allowance for clergy and staff workers was unanimously supported by the Convocation and the matter was referred to the Department of Finance for implementation.

ELECTIONS. General Convention: Ven. T. H. Kerstetter, Mr. W. S. Summerfield. Alternates: Rev. J. T. Ledger, Mr. J. A. Glock.

CHICAGO

Convention Requests Suffragan

The 112th Convention of the diocese of Chicago, meeting May 3d in St. James' Church, authorized the convention secretary to write the standing committees of the Church for permission to elect a suffragan bishop.

The convention also heartily endorsed Bishop Conkling's proposal for a three year expansion program of \$600,000. A sum of \$200,000 is to be raised each year for new work in the diocese, for strengthening the diocesan social service work, and for the diocesan education program. The last item includes the Church's work on the college campuses in the diocese and increased support of Seabury-Western Theological seminary.

The convention action was taken after Bishop Conkling's report of parochial improvements made during the past year. These total more than one and a quarter million dollars.

Four missions were granted parish status. This brings the total number of new parishes admitted during the past five years to 17. The four new parishes are: St. Elizabeth's Church, Chicago, of which the Rev. Bruce Robinson has been priest in charge; St. Matthias' Church, Chicago, of which the Rev. Ivor W. Hadley has been priest in charge; St. Philip's Church, Palatine, which held its first services 18 months ago and of which the Rev. Rob Roy Hardin has been priest in charge; and St. Andrew's Church, Evanston, of which the Rev. Birney W. Smith, Jr., has been priest in charge.

The convention approved an item in the diocesan budget to provide hospitalization for mission clergy, city missions employees, and lay employees of the diocese.

An assessment of one half of one per cent for parishes and one fourth of one

TALKING

The gift of speech! One of God's greatest—if not *the* greatest gift to mankind! Talk, or talking we call it. But, just like all the other talents loaned us by the Lord of the Vineyard, there will be an accounting some day concerning the way we have used the talent of speech. Have we taken this talent and made other talents with it? Or, have we been like that unprofitable steward with his one talent, doing nothing about it? Have we just shut up when we should have talked? Or, and may God have mercy upon us, have we talked our fool heads off, talked out of turn, talked about things we were sworn never to divulge, talked uncharitably about our friends and acquaintances when we really did not know the circumstance governing the condition about which we so self-righteously poked? Have we?

Have we, as professing Christians,

gossiped with our tongues, face to face, or more especially, over the phone? Have we condoned vulgarity, or worse, have we repeated questionable stories instead of letting them die at our ears' doors? Have we?

Or, please God, have we taken this great gift and used it to tell our pagan friends why we, as Christians, are so happy, why we can sleep at night, what it means to truly confess our sins, what The Blessed Sacrament means in our life? Have we used our tongues on these subjects, on those opportunities Our Lord has most assuredly given us? Have we?

The gift of speech! Talk! Gabble! Gossip! Filth! Or it can just as easily be Reverence, Worship, Missionary, Purity, Love, Heaven! Let's check our tongues and see if they need cleaning, and while we're about it, let's read again St. Matthew 15:11.

AMMIDON AND COMPANY

Horace L. Varian

31 South Frederick Street

Baltimore 2, Maryland

Serving the Episcopal Church

To our friends who might possibly be coming through Baltimore this summer, this is just a word of suggestion that they plan not to see us on Saturdays. The staff has worked pretty hard this year, and we all need recreation, so—we'll be closed Saturdays during June, July and August. Thank you all for making us work so hard—we like it!



FUNERAL PALLS
by Wippell

Available in several materials of rich purple, hand-embroidered, appliqued cross or medallion in silver cloth.

— All Church Craft —

J. WIPPELL & CO. Ltd.
Exeter, England

American Representative,
George L. Payne,
ONE LEE PLACE
PATERSON 7, NEW JERSEY

ALTAR FURNISHINGS

- FRONTS
- LINENS
- SILKS
- SILVER
- BRASS
- WOOD

Ask for complete catalog

H. M. JACOBS CO.

1907 WALNUT ST. PHILA. 3, PA.

KNEELING HASSOCKS

of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York



✠ SHRINE MONT ✠

High in the Alleghenies, 100 miles west of Washington. The Cathedral Shrine of the Transfiguration has clustered about it modern lodges, cottages, central halls and refectory for the accommodation of vacation guests, both clerical and lay. Shrine Mont, operated on the American plan, is open from mid-May through mid-September with rates from \$25 to \$35 per week. Clergy Seminar, for Clergy of The General Church, August 1-12.

For Prospectus Write:

Wilmer E. Moomaw, Manager
SHRINE MONT, BOX L
ORKNEY SPRINGS, VA.

SPECIAL

Limited Edition

...only 250 copies

"THE HOLY COMMUNION
as set by JOHN MERBECKE"
by Canon E. H. Fellowes.

Canon Fellowes' introduction and authentic notes add extra value to this important book . . . of particular interest to participants in the Anglican service. Contains Merbecke's setting of the 1549 Communion Service to music, with musical notations on the mass. Music is printed in two colors. Only 250 numbered copies of this edition are available in America. To avoid possible disappointment, you are requested to reserve your copy without delay. Price \$5.00

OXFORD



University Press, Inc.
114 Fifth Ave. N. Y. 11

Publishers of Fine Books Since 1478

The Eternal Awakening

Richard T. Loring

A message to the bereaved from the late Bishop of Springfield. Thousands of copies of this reprint from THE LIVING CHURCH of May 2nd have been distributed.

Single copies5 cts. each
10 or more copies3 cts. each
100 or more copies2 cts. each

ST. HILDA GUILD, Inc.
CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
Conferences with references to the
adornment of Churches
Old Embroidery Transferred
Telephone: Eldorado 5-1058

FOLDING CHAIRS
FOLDING BANQUET TABLES
IN STEEL OR WOOD
WRITE FOR CATALOG
J. P. REDINGTON & CO.
DEPT. 77 SCRANTON 2, PENNA.

We Sell Books of All Publishers
Place Your Orders With Us
MOREHOUSE-GORHAM CO.
14 E. 41st St., New York 17, N.Y.

DIOCESAN

per cent for missions was voted to provide a temporary fund for emergency aid to clergy with inadequate pensions.

A resolution was adopted that the convention memorialize the 1949 General Convention suggesting the establishment of a National Theological Education fund.

ELECTIONS. General Convention: Rev. Messrs. Bernard Iddings Bell, R. Everett Carr, James M. Duncan, G. Carlton Story; Messrs. John Diggs, Stewart Cushman, Joseph Hubbell, Walter Underwood.

EASTERN OREGON

St. Mark's Day

The 25th of April was St. Mark's day. On St. Mark's Day the 39th annual convocation of the District opened at St. Mark's. On the same day, Bishop Barton of Eastern Oregon announced to the convocation that St. Mark's had been granted parochial status.

Rector of the new parish is the Rev. Lloyd B. Thomas. For the second time within five years Mr. Thomas has helped a congregation — which had been a mission for more than 45 years — become a self-supporting parish. (The congregation of St. James, Paso Robles, Calif., had become a parish in 1944 while Mr. Thomas was its vicar.) One effect of attainment of parish standing by the two congregations is the annual release of over \$2,000 of Church missionary funds for use in other missionary areas.

The Eastern Oregon convocation re-elected Mr. Thomas as its secretary. The new rector was also reappointed editor of the *Oregon Trail Churchman*.

ELECTIONS. General Convention: Rev. Mr. E. E. Tayler, Mr. L. C. Kimsey. Alternates: Rev. Mr. R. E. Gayle, Mr. L. C. Kimsey.

WEST VIRGINIA

Convention Approves Election

In his opening address to the 72d annual Council of the Diocese of West Virginia in session May 10th and 11th at St. Matthew's Church, Wheeling, W. Va., Bishop Strider, after announcing his intention to retire in the spring of 1955, asked that the Council give consent to the election of a bishop coadjutor to share the work in the meantime.

Later in the session, the Council passed a resolution giving consent and approval to such an election. Consent of the Church will be sought at General Convention. The bishop was authorized to call a special session of Council for the purpose of electing a coadjutor.

Last year, Bishop Strider celebrated the 25th anniversary of his consecration to the episcopate. His retirement in 1955 will come at the time of his 68th birthday.

EASTON

Election of Bishop Planned

The 81st annual convention of the diocese of Easton recessed on May 3d until June 21st when it will reconvene to elect a bishop. The last bishop of the diocese, the Rt. Rev. William McClelland died April 16th.

A committee headed by the Very Rev. John White, was elected to receive nominations for a bishop, and to report to the convention next month. [Dean White, retired dean of the Middle Convocation of Easton was elected to preside at the convention, and will also head the June meeting.]

Other committee members are the Rev. W. Edward Thompson of Cambridge; the Rev. J. Randolph Field of Princess Anne; Judge Levin C. Bailey, Salisbury; and Stephen R. Collins, Chestertown, judge of the Court of Appeals of Maryland.

ELECTIONS. General Convention: Rev. Messrs. C. E. Kellar, A. R. Day, F. K. McNaull, Jr.; Very Rev. W. L. Dewees; Messrs. W. E. Hart, R. L. Gill, W. Morris, L. C. Bailey.

New standing committee members: Rev. D. B. Hardin, W. G. Kerbin.

CALIFORNIA

Spring Retreat at St. Dorothy's

The late spring retreat at St. Dorothy's Rest, Camp Meeker, Sonoma Co., Calif., June 3d to 5th, will be the third held by the California Laymen's Retreat Association. The Association reports that some former members are planning to bring new men with them. The retreat will open with a 6:30 dinner on June 3d.

LOS ANGELES

St. Mark's, Glendale

One of the most significant pieces of ecclesiastical construction to appear on the west coast in recent years is St. Mark's Church in Glendale, diocese of Los Angeles. The ground was broken for the Gothic Spanish style building in February, 1948, and the church was occupied for the first time on Christmas Eve.

The edifice is situated on beautiful, wide Brand Boulevard near the mountains. Original designs for the reinforced concrete structure came from Carleton A. Winslow and necessary changes were made by his successor, Louis A. Thomas.

The theme of the high altar window is built around the words of the *Te Deum*: "Thou art the King of Glory, O Christ; Thou art the everlasting Son of the Father."

An all-California window pictures former diocesans — Bishops Kip, Johnson, Stevens, and, with special permission, Bishop Gooden, the retired suffragan of Los Angeles.



BOOKS



The Rev. CARROLL E. SIMCOX, Editor

On Mysticism

THE RELIGION OF NO-RELIGION. By Frederic Spiegelberg. Stanford: James Ladd Delkin, 1948. \$5.

This is a particularly stimulating series of essays on comparative religion and mythology by a member of the faculty of Stanford University. As its provocative title suggests, it is largely concerned with that realm of mystical religion where the knowledge of God surpasses all possible ideas, forms and symbols—a realm known to Christian mystics as "the divine darkness" or "cloud of unknowing." This state is not to be confused with some kind of ecstatic trance in which the mind is blank; it is rather an acute consciousness of God's omnipresence as the formless but very real "continuum" in which all things have their being. Words, ideas and forms cannot comprehend this state of soul since it is a knowledge of Him who is their unformed and uncreated author.

This phase of mysticism is apt to express itself outwardly in iconoclasm, or in an identification of religion with everyday life such that all *specifically* religious manifestations disappear. The book has some most profound passages on the perennial tension between iconoclasm and symbolism, mysticism and sacramentalism, and wisely points to the necessity and interdependence of both movements. The essay on "New Names for God," originally published in the *Columbia Review of Religion*, is a specially instructive study of the growth and decay of religious symbols in modern times.

The volume is exquisitely printed and bound by a publisher increasingly noted for his fine editions.

ALAN W. WATTS.

Church Social Work

INTO THE STREETS AND LANES: *The Beginnings and Growth of the Social Work of the Episcopal Church in the Diocese of Los Angeles.* By Thomas C. Marshall. Claremont, California: Saunders Press. \$3.

Like Topsy, the social work of the Los Angeles Diocese just grew. That it grew in so many directions and to such maturity was the result not of any carefully laid plan but of the enthusiasm and consecration of individuals. It is a graphic illustration of the fact that progress always results when individuals want something and set about getting it. From a small hospital and a handful of conse-

crated individuals who possessed social vision and social conscience, the social work of this diocese spread out into institutions that minister for body and soul.

But before succeeding, these individuals had to experiment. Some of their dreams died; others attained reality. Readers who are concerned about the social work of the church can learn as much from the former as the latter.

The book will interest not only those who are actively engaged in social work but those who wonder what the Church is doing in the social work field. Behind the chronicle of events and movements is revealed the change in the approach to Christian Charity. This might be described as a change from concern for the poor to a concern for poverty, a desire to remedy the cause as well as the disease.

RUSSELL B. STAINES.

Brief Book Notes

IN THE REALM OF REDEMPTION. By Athenagoras. T. Kokkinakis. New York: "Cosmos" Greek-American Printing Co., 1948. \$1.50.

An attractive descriptive and apologetic presentation of the Eastern Orthodox doctrine and practice of four of the Sacraments is to be found in this well-produced book by Fr. Kokkinakis of Astoria, L. I. (He has already written on the Eucharist and has in preparation a further work on Holy Orders and Matrimony.) Intended in the first place for English-speaking Greek Orthodox youth, the book is also a guide to the rite of each of the Sacraments discussed, according to the customs of the Greek Orthodox Church in the United States of America.

E. R. HARDY, JR.

THE LATIN DOCTORS. By J. W. C. Wand, Bishop of London. London: Faith Press; New York: Morehouse-Gorham. 1948. Pp. 88. \$1.20.

The Bishop of London is one of those rare and gifted people whose spoken addresses can be published practically as delivered and lose nothing in the process. That was the genesis of this little gem, which is a "popular" but scholarly presentation of the lives and works of Sts. Ambrose, Augustine, Jerome, and Gregory the Great. He speaks critically, as an honest and scrupulous historian, of all of these great men. (Admirers of St. Jerome may feel that he is a bit hypercritical.) But he wants us to see that these men, whatever their faults, were giants in the earth in their days: and how, and why.

Distinctive
Church
LIGHTING



CHANCEL
and
NAVE
LANTERNS

STAINED GLASS—Embroideries and Woodwork—Tablets—Silver and Brass.

All church crafts in finest American and English productions. Send for new brochure.

Studios of

GEORGE L. PAYNE

One Lee Place, Paterson 7, N. J.

CHURCH
FURNISHINGS
MOWBRAYS
of
LONDON & OXFORD
for
CHURCH WOODWORK



FRONTALS
HANGINGS

*Enquiries from Architects
specially welcomed*

A. R. MOWBRAY & CO. Limited
28 MARGARET STREET
LONDON, W.1, ENG.

CHOIR VESTMENTS

Clerical Suits
Cassoctrs . . . Surplices
Stoles

Rabats . . . Rabat Vests . . . Collars
Black Clerical Shirts

CHURCH HANGINGS
ALTAR LINENS

C. M. ALMY & SON, Inc.

562 Fifth Ave., New York 19, N. Y.

SCHOOLS

FOR GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

The Rev. W. G. Christian, Rector
Box L, Vicksburg, Miss.

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog, address:

THE SISTER SUPERIOR
Box 56, Mendham, New Jersey

KEMPER HALL

Boarding and Day School for Girls,
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC **KENOSHA, WIS.**



MARGARET HALL

Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:
Sister Rachel, Prin., O.S.H., Box 8, Versailles, Ky.

Saint Mary's School

Mount St. Gabriel

Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

NURSING

NURSING THE WELL-PAID CAREER

Now you may have one of the finest professional educations. Valuable background for your entire life. 3 yr. accredited course to Hi-School Grade, free dorms, moderate tuition, scholarships and loan funds, non-sectarian. Write Miss D. Bandtel, School of Nursing.

St. John's Episcopal Hospital
Brooklyn 13, New York City

A three year course in
NURSING
is offered to High School graduates
Scholarships available
Write to Director of Nursing
HOSPITAL OF SAINT BARNABAS
685 High Street Newark 2, N. J.
Affiliated with Rutgers University

If . . .

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

CHANGES

Appointments Accepted

The Rev. M. William Asger, formerly rector of Grace Church, Canton, Miss., is now rector of St. Peter's Church, Oxford, Miss., and chaplain to Episcopal students at the University of Mississippi. Address: 1005 Fillmore St.

The Rev. Frederick H. Belden, formerly rector of St. John's Church, Johnstown, N. Y., is now rector of St. Paul's Church, Wickford, R. I. Address: 6 Gold St.

The Rev. Howard B. Connell, formerly vicar of Camp Memorial Church, Minnetonka Beach, Minn., will become associate rector of St. James' Church, Hibbing, Minn., on June 6th. Address: 2915 Third Ave., West.

The Rev. William J. Chase will become assistant minister at St. James' Church, 71st St. and Madison Ave., New York, on September 1st, when he will have completed his present assignment as assistant chaplain of Columbia University. At St. James' he will succeed the Rev. George H. Thompson, who will become associate professor of religious education at Trinity College of the University of Toronto in the fall.

The Rev. Louis S. Luisa, formerly rector of St. John's Church, Fort Hamilton, Brooklyn, will become rector of St. Peter's Church, Clifton, N. J., on June 1st. Address: 370 Clifton Ave.

The Rev. A. Malcolm MacMillan, formerly rector of Holy Trinity Church, Memphis, Tenn., will become rector of the Church of the Ascension, St. Louis, Mo., on June 5th. Address: 5544 Cates Ave., St. Louis 12, Mo.

The Rev. Norman M. Post, formerly rector of St. Mary's Church, Williamsport, Pa., and the Church of Our Saviour, Montoursville, is now vicar of St. Mark's Chapel, Basking Ridge, N. J. Address: S. Finley Ave., P. O. Box 238.

The Rev. Alexander M. Wood, formerly rector of Ascension Church, Stillwater, Minn., will become rector of Christ Church, Yankton, S. Dak., on June 1st. Address: 513 Douglas Ave. He will also be in charge of Ascension Church, Springfield.

The Rev. Theodore Yardley, formerly assistant at St. Clement's Church, Philadelphia, will become rector of St. Barnabas' Church, Omaha, Neb., on June 1st. Address: 129 N. Fortieth St., Omaha 3.

Changes of Address

The Rev. Edward L. Freeland, retired priest of the diocese of Arizona, formerly addressed at Box 368, Bisbee, Ariz., or 100 W. Roosevelt St., Phoenix, should now be addressed at 2246 N. Twenty-Second St., Phoenix, Ariz.

Chaplain Philip W. Roberts, formerly addressed at the Division Chaplain's Office, 101st Airborne Infantry Division, Camp Breckinridge, Ky., is now to be addressed at Chapel 3, Medical Field Service School, Fort Sam Houston, Tex.

The Rev. Frank A. Saylor, retired priest of the diocese of Western North Carolina, formerly addressed at Bat Cave, N. C., should now be addressed at Penland, N. C.

Ordinations

Priests

Albany: The Rev. Charles Howard Kaulfuss was ordained priest on April 25th by Bishop Oldham of Albany at St. Andrew's Church, Albany, N. Y. He was presented by the Rev. Lloyd Hackwell. The Bishop preached the sermon. The Rev. Mr. Kaulfuss will be curate at St. Andrew's.

California: The Rev. Tod W. Ewald was ordained priest on April 9th by Bishop Block of California at Holy Innocents' Church, Corte Madera, Calif., where the new priest will be vicar. He was presented by the Rev. Lloyd Cox. The Rev. Harold Hallett preached the sermon. Address: 40 Diane Lane, Larkspur, Calif.

Deacons

Harrisburg: Paul Chapman Kintzing, Jr. was ordained deacon on April 20th by Bishop Heistand of Harrisburg at Christ Church, Williamsport, Pa. He was presented by the Rev. G. F. Burrill. The Rev. W. Norman Pittenger preached the sermon. The Rev. Mr. Kintzing will be vicar of St. James' Church, Bedford, Pa.

Long Island: George Warren Hill was ordained deacon on April 24th by Bishop DeWolfe of Long Island at St. Thomas' Church, Sioux City, Ia. He was presented by the Rev. F. B. Shaner, who also preached the sermon. The Rev. Mr. Hill will be deacon in charge of St. James' Mission, Franklin Square, Long Island, N. Y.

Maine: Donald Lothrop Garfield, who is now a student at the General Theological Seminary, was ordained to the diaconate on April 19th by Bishop Loring of Maine at the Cathedral Church of St. Luke, Portland. The candidate was presented by the very Rev. W. D. F. Hughes, dean of the cathedral. The Rev. Peter R. Blynn preached the sermon.

Missouri: The Rev. Alfred R. Malone, who was formerly a minister in the Methodist Church, was ordained deacon on April 20th by Bishop Scarlett of Missouri at Christ Church Cathedral, St. Louis, Mo. The Very Rev. Dr. Sidney E. Sweet, dean of the cathedral, presented the candidate, who will be deacon in charge of St. James' Church, Macon, Mo. Address: 118 Daugherty St.

Nevada: John Raymond Fredericks, Jr. was ordained to the diaconate on April 23d at the Church of the Holy Communion, Paterson, N. J., by the Rt. Rev. Dr. Robert E. Campbell, OHC, Retired Bishop of Liberia, acting for the Bishop of Nevada. The Rev. Albert Dubois presented the candidate. The Rev. Miles M. Yates preached the sermon. The new deacon will continue his studies at the General Theological Seminary.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The school has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:
The CANON PRECENTOR Cathedral Choir School
Cathedral Heights, New York City

ST. PAUL'S SCHOOL Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

COLLEGES

MILWAUKEE-DOWNER COLLEGE

Milwaukee, Wisconsin

An Accredited College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President
For Bulletins, address the Registrar

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

CLASSIFIED

BOARDING

GIRLS' FRIENDLY SOCIETY Chicago Lodge
54 East Scott Street, Chicago 10. A residence for self-supporting girls and students. Moderate rates. For further information write: Mrs. Alison Griffiths, Housemother.

BOOKS

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.

CHIMES

AMPLIFIED Church Tower Chimes on Display. Frazee Organ Company, 10 Lincoln Street, South Natick, Mass. Telephone Natick 2537.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

CONFERENCES

CLERGY CONFERENCE, Lake Kanuga, Hendersonville, N. C.—July 11-22, 1949. First hour—Chaplain in the Chapel. Second hour—The Rev. Massey H. Shepherd, Ph.D., Cambridge Seminary. Subject, "History of the Prayer Book." Third hour—The Rev. Nelson W. Rightmyer, D.Ed., Philadelphia Divinity School. Subject, "Biographies of Great Characters."

FOR RENT

FIRST FLOOR APARTMENT in country house, spacious grounds. Bed-sitting room, bath, kitchenette, private porch. Swimming privilege. E. H. W., P. O. Box 474, Huntington, L. I., N. Y.

FOR SALE

ELECTRIC ESTEY ORGAN: In use 18 months. Excellent tone, condition like new. Reply Box T-273, The Living Church, Milwaukee 3, Wis.

GUEST HOUSES

EPISCOPAL COTTAGE of Chautauqua, Inc. Simple but comfortable rooms at famous Chautauqua, N. Y., are available for the 1949 season. For information and reservations write: Mrs. W. D. McCreery, President, Episcopal Cottage of Chautauqua, Inc., 5840 North Bay Road, Miami Beach 40, Florida.

LINENS & VESTMENTS

PURE IRISH LINEN, pre-war qualities, D.M.C. imported embroidery thread, patterns, transfers, for all Altar and vestment needs. Also cassock cloth, books, etc. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd., Two new books in 2d Edition, "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

PERSONAL

RETIRED BACHELOR, professional man, amateur gardener, excellent cook, animal husbander, would like comfortable living quarters in exchange for part time work or would join forces with same in living project. Bank and character references exchanged. Write P. O. Box 865, San Francisco 1.

DEATHS

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

Leslie Charles Bacon Hill, Priest

The Rev. Leslie Charles Bacon Hill, vicar of St. Philip's, Coalinga, Calif., in the Missionary District of San Joaquin, died April 29th, after a heart attack.

Bishop Walters of San Joaquin read the burial office in St. Philip's Church.

Fr. Hill was born February 2, 1892 in St. Paul, Minn., the son of Charles Wesley Hill and Lulu Cornelia Bacon Hill. He attended Whitman College and was graduated from Harvard in 1918. He attended Western Theological Seminary and General Theological Seminary.

Fr. Hill served as the bishop's vicar in the Missionary District of Spokane, and had churches in Sierra Madre, Redondo Beach, Fullerton, and Chula Vista in the diocese of Los Angeles. He had been vicar of St. Philip's since 1945.

He is survived by his mother, Mrs. Charles Wesley Hill, and a sister, Mrs. Edna Hilscher.

Mrs. Alexander N. Keedwell

Ethel M. Keedwell, beloved wife of the Rev. Alexander N. Keedwell died suddenly on April 26th. Fr. Keedwell was formerly rector of the Church of the Good Shepherd, Kensington, Philadelphia, Pa.

A Requiem Mass was sung by the Rev. Archibald Campbell Knowles in St. Alban's Church, Olney. Burial was in Ivy Hill Cemetery.

Mrs. Dennis Whittle

Hazel Whittle, the wife of the Rev. Dennis Whittle, died in Cismont, Va., on April 7th after a long illness. She was in her 60th year.

The funeral was conducted by Bishop Mason, Suffragan of Virginia and the Rev. Herbert A. Donovan, rector of Christ Church, Charlottesville. The body was interred in the Church cemetery.

Mrs. Whittle had assisted her husband in his charges at Luray, Va.; Covington, Va.; Delaware, Ohio; St. George, Green Co., Va.; and at Cismont, Va.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis. 12 days before publication date.

CLASSIFIED

POSITIONS OFFERED

ORGANIST-CHOIRMASTER, Churchman, experienced in choir and vocal work with children and young people for prominent Nebraska parish. Good salary, excellent teaching opportunities. Give full details and complete background. Reply Box A-269, The Living Church, Milwaukee 3, Wis.

PRIEST SUPPLY July and August over Labor Day weekend. Use of Rectory and \$75.00 a month. Forty minutes from New York. Reply: Rev. Harold G. Willis, St. Mark's Church, West Orange, N. J.

ASSISTANT for Eastern suburban parish; special responsibilities in religious education; single preferred; \$2800 plus apartment; moderate churchmanship. Reply Box C-270, The Living Church, Milwaukee 3, Wis.

WANTED: Accompanist with excellent sight-reading ability. Full scholarship offered to boy now in high school. Write: The Headmaster, St. Peter's School, Peekskill, N. Y.

POSITIONS WANTED

MARRIED PRIEST, family; seeks correspondence with parish needing Pastor. Prefer South or West. Available July 1st. Reply Box A-276, The Living Church, Milwaukee 3, Wis.

MATURE AND EXPERIENCED Church Choirmaster and Organist available for position if within three hours of New York. Successful also as conductor and coach of ensemble—Civic Music. Reply Box F-272, The Living Church, Milwaukee 3, Wis.

CHOIRMASTER-ORGANIST, prominent singer, teacher of singing and choral conductor desires change. Knows Protestant and Catholic services and is expert in Boy Choir and Multiple Choir System. Would accept position as Director only. Unexcelled references. Reply Box F-279, The Living Church, Milwaukee 3 Wis.

CHOIR DIRECTOR AND ORGANIST, teacher of singing, seeks position where wife, experience both in office procedure and youth work, could be employed as Church Secretary or Youth Director. Reply Box F-280, The Living Church, Milwaukee 3, Wis.

POSITION WANTED as Housemother by cultured Churchwoman with college background, energetic and efficient. Reply Box M-251, The Living Church, Milwaukee 3, Wis.

RECTOR 42, unmarried, Prayer Book Churchman, regarded as exceptional preacher and excellent with young people, wishes to hear from a city parish offering a good opportunity for growth. Willing to act as Locum Tenens for a month to look over the field. Location of city immaterial. Recommended by Present Bishop. Correspondence invited. Reply Box H-277, The Living Church, Milwaukee 3, Wis.

RECTOR, successful Eastern Parish, Graduate Scholar in New York City, desires use of Rectory, Metropolitan New York City, during July and August in exchange for conducting services. Prayer Book Churchman. No children. Reply Box W-261, The Living Church, Milwaukee 3, Wis.

STENOGRAPHER, 20 years old, wishes position as parish secretary in small mid-western parish. Will also be able to help with Sunday School work. Good Church background. Reply Box H-271, The Living Church, Milwaukee 3, Wis.

PRIEST, Catholic, 31, south of Mason-Dixon line and most desirous of living back on the northern side again. Hard worker, very successful with young people. Married. Baby. Stipend, \$3000 and house. Reply Box M-278, The Living Church, Milwaukee 3, Wis.

RECTOR desires supply work on the New England Coast for August and over Labor Day. Reply Box R-275, The Living Church, Milwaukee 3, Wis.

TEACHER, wishes position in Church Preparatory School for fall term. History, associated subjects, English. Clerical, academic references. Master's degree. College experience. T. V. Theobald, 146 Shotwell Park, Syracuse, N. Y.

SUPPLY FOR AUGUST. School Chaplain, New York City or vicinity. Minimum twenty-five dollars a Sunday and rectory. Reply Box T-274, The Living Church, Milwaukee 3, Wis.

Bishop Chang

(Continued from page 14)

Christian, and his college classmate and close friend, conditions are changing rapidly in China, and he may soon have to deal with a hostile Communist government. What the future may hold for him, and for all the Christians of China, is known to God alone. But we are confident that Bishop Chang will continue to shepherd his flock in the Blessed Province, come what may, even if the cost should mean adding his name to the noble list of martyrs on whose sacrifices his diocese is built. [L.C., April 3, 1949.] And we are confident that the other bishops, priests, missionaries, and lay workers of the Holy Catholic Church in China will remain faithful, whatever may happen.

As reported elsewhere in this issue, our readers have contributed to date \$2,698.29 for Bishop Chang's work. From other sources in America he has received about \$6,000 toward his goal of \$20,000. We have made arrangements to send future contributions to him safely, knowing how valuable every American dollar is in China these days.

With Bishop Chang go the best wishes and prayers of all American Churchpeople who have heard or read his message. We assured him of this, and then knelt to receive his blessing—an apostolic benediction that was, we are sure, intended for all members of THE LIVING CHURCH FAMILY, for whose prayers and assistance the Bishop is profoundly grateful.



CHURCH SERVICES

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.



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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., 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

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with instr., 11 Low
with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser
2015 Glenarm Place
Sun Masses: 8 & 10, Ev & B 8; Daily: 7:30 ex Mon
10, Thurs 7; C Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
Fri & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Bldg.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri
(Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

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.

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
45th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

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

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

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45; Mat 10:30;
Sung Eu & Ser 11, Nursery S 11; Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs &
HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubbs, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

ST. LOUIS, MO.

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

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HC Wed 7:30, HD & Thurs 9:15

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9) Family Eu & Communion
Breakfast; 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45,
EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square Rev. Gerald F. Gilmore
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt