

# The Living Church

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

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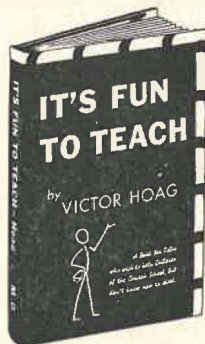
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## LETTERS

### Nut and Shell

**TO THE EDITOR:** It is with much pleasure that I have been reading the series of articles by the Rev. Carroll E. Simcox and I congratulate you and him on their publication.

I was particularly interested in the one on the Resurrection of the Body [L. C., April 8th] since that needs particular stress today. The vast number of people who believe in the future life believe simply that the soul is immortal and the body of no real consequence. One is reminded of the earnest young minister eloquently trying to console the bereaved and winding up with "the body is nothing—a mere empty shell. The nut has gone to heaven." Such belief is held I am convinced by a very large number of persons who call themselves Christians.

(Rt. Rev.) G. ASHTON OLDHAM,  
Norfolk, Conn.

### A Thank You

**TO THE EDITOR:** May I have the use of a few lines in *THE LIVING CHURCH* heartily to thank those who in the past month have helped me in my somewhat severe illness, by messages, gifts, and prayers?

I am particularly grateful to the scores of priests who offered the Holy Sacrifice with special intention for me. I never knew I had so many friends.

I shall be back on full duty, they tell me, by June 1st. Till then I ask the indulgence of those who have referred various matters to me which I have not attended to, nor shall be able to attend to till about that date.

(Rev.) BERNARD IDDINGS BELL,  
Chicago, Ill.

### Apology from Forward-Day-by-Day

**TO THE EDITOR:** In the summer issue of *Forward—Day-by-Day*—page four—an expression was inadvertently used and allowed to slip through my hands which has given offence to many of our readers, and I should be grateful if you would kindly permit me the use of your columns for a sincere apology to all concerned for this oversight.

Neither the writer of this issue nor I myself had the slightest idea that the offending word would be read in a derogatory sense, and it is a matter of profound regret, not only that it has greatly pained our Negro fellow-Churchmen but also that it has given the impression that there was some deliberation in the use of it.

It is, unfortunately, too late now to do anything about it but seek to assure as many of our readers as we can reach, that it was due to inadvertence, to apologize humbly and sincerely for it, and to ask them to forgive us. The author himself has written personally to several who have already protested. He said:

"I am greatly distressed over having caused you or any of your people concern over my attitude or the Church's attitude toward any of our Negro Churchmen. Since I am the author of this summer issue I take full responsibility for the statement. However, it was not intended in any derogatory

sense at all. I picked up the story some place—I do not even remember where—and I envisioned in the use of that phrase an elderly Negro man of saintly mien who radiated the presence of God. I sincerely hope that this can be made clear to your people, and that others who do not write in will take it in the sense in which it was meant.

"I would like to add that my parish is in the forefront of leadership concerning the relations of all peoples in this community on a Christian basis. We are one of the few churches in this part of the world where Negroes and whites sit down and eat together as brothers. This is one of the few pulpits in this area where there is a constant pressing toward the elimination of any idea of discrimination or segregation.

"I understand, I believe, how you feel and I regret more than I can say that I have been the cause inadvertently of anything disturbing. I hope you will please accept my explanation as a true and honest one and do your best to pass along that explanation to your people."

I hope that this combined statement will have the effect of at least mitigating any bitter feeling and also help to restore confidence that this unfortunate slip had shaken.

(Rev.) FRANCIS J. MOORE, Editor,  
The Forward Movement Publications,  
Cincinnati, Ohio.

### "We Protest"

**TO THE EDITOR:** Apparently you thrive on controversy. Your editorial, "We Protest" [L. C., March 25th], broadcast at a time when unity—religious, sectarian, or national—is most to be desired, is in my opinion, an appeal toward disunity.

I am perfectly willing to go along with the thinking of our courageous, capable, cooperative Presiding Bishop, whose contribution, not only to our Church, but to Christian fellowship, is a record of brilliant achievement.

Your attention is again drawn to the title page of the Book of Common Prayer: "According to the Use of the Protestant Episcopal Church in the United States of America."

It is to be regretted that the editorial opinion of one of our leading Church news media does not subscribe to the principles which have for so long a period of time "stood the test."

It might well be that in so doing your subscription list could be materially increased above the meager 17,000.

H. KELLOGG.

Jenkintown, Va.

### Anglican-Orthodox Fellowships

**TO THE EDITOR:** The recent service held at the Serbian Cathedral conducted in English in the presence of the Bishop of Gibraltar and the Serbian Bishop for New York [see page 8] was the most magnificent performance of Anglo-Orthodox fellowship that I have ever witnessed.

I have travelled in many parts of this war-distressed world, and in particular Europe, where the Anglican and Orthodox Communions have borne fruit. This was the first occasion where I felt that both great Churches were making a great effort

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to bring each other together in true brotherly love before the sight of God.

Dr. Horsley is to be congratulated in this great effort and the Serbian Church is to be thanked for graciousness and fine hospitality to the Anglican-Orthodox fellowship.

ALAN F. MARRERS.

New York City.

**Schofield Barracks, Hawaii**

**TO THE EDITOR:** If parents of soldiers sent to the newly-activated training unit at Schofield Barracks, Hawaii, will write us, giving name, rank, and mailing address of their young men, we will look them up personally and help them find our nearby Church of St. Stephen's-in-the-Fields.

(Rev.) CLAUDE F. DU TEIL.

Wahiawa, Oahu, T. H.

**Religious Preference**

**TO THE EDITOR:** At this time of year many students are having a "pre-registration" period for the fall semester in colleges and universities. It would materially help the college workers if our clergy would encourage students to register as Episcopal students and not as "protestants," if religious preference cards are available. Many students "escape" the pastoral ministrations of the college chaplain because of this difficulty.

If the clergy would also use the "letter of commendation" for college and university students it would also assist in a more effective religious life on campus.

(Rev.) C. T. ABBOTT, JR.

Episcopal Chaplain,  
College of the Pacific and  
Stockton College

Stockton, Calif.

**Rectory Near Church**

**TO THE EDITOR:** A couple of times lately I have been a bit surprised to hear of the advantages of a rectory removed from the church premises. May I add to Bishop Conkling's letter [L. C., April 15th] a reminiscence of my own, as a pastor's wife?

Our rectory in Sidney was next door to the church. I had almost a steady stream of tramps to feed, which we did with much pleasure. On week days, a half hour of wood-chopping preceded the meal, and as far as I recollect was not ever declined. After I got the habit of suggesting a washup at the kitchen sink, some of the men's appearance improved a good deal. Owing possibly to my husband's proximity, there was never a particle of trouble with any of the men.

Our rectory in Brownsville was similarly placed. I had two babies to bring up, and bathing hour was scarcely over when the girls of the choir started to come in with, "Mrs. Erhard, may I see if my cap is on straight?" The room was mussed after baby-bathing. It was a little — just a little — embarrassing. Then, I came to myself, and inquired, "Which would you rather? That they kept coming in all over, or that they didn't feel friendly enough to come into the rectory so freely?"

MARY ERHARD.

Swansea, Mass.



# The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week dated Sunday, by Morehouse-Gorham Co. at 407 East Michigan Street, Milwaukee 2, 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 Rates—\$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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## Things to Come

JUNE							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
					1	2	1	2	3	4	5	6	7
3	4	5	6	7	8	9	8	9	10	11	12	13	14
10	11	12	13	14	15	16	15	16	17	18	19	20	21
17	18	19	20	21	22	23	22	23	24	25	26	27	28
24	25	26	27	28	29	30	29	30	31				

### June

- 2d Sunday after Trinity. Radio and TV workshop, at San Anselmo, Calif. (to 8th).
- Special convention to elect a coadjutor for Oklahoma (to 6th).
- Outgoing missionary conference, NCC, Hartford, Conn.
- 3d Sunday after Trinity.
- St. Barnabas.
- Outgoing missionary conference, Seabury House.
- Conference for Men and Women in Industry, Bossey, Switzerland (to 19th).
- Advanced Conference, Province of Washington, Hood College (to 23d). SPG Sunday.
- 4th Sunday of Trinity.
- Nativity of St. John the Baptist.
- Girls' Friendly Society Assembly, New London, Conn. (to 30th).
- St. Peter.

### July

- 6th Sunday after Trinity.

## ACU CYCLE OF PRAYER

### June

- St. Matthew's, Bloomington, Ill.
- House of the Holy Nativity, Providence, R. I.
- St. Thomas, Farmingdale, N. Y.
- St. Peter's, Freehold, N. J.
- Blessed Sacrament Parish, Green Bay, Wis.
- St. Peter's, Westchester, N. Y.
- Emmanuel Church, Miles City, Mont.

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.  
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# SORTS AND CONDITIONS

THE WORLD-WIDE Anglican Congress has been postponed. Religious News Service provides us with this important information from an announcement by Bishop Keeler to the annual convention of Minnesota, which is to be the host diocese. Bishop Keeler explained that the change was made to fit with a change in the date of the second assembly of the World Council of Churches from 1953 to 1954, since it is expected that many individuals will attend both meetings. We have previously published a "suggested" change in date for the latter body, but it has not yet been officially announced. The Anglican meeting's change in date, however, is definite.

FREEMASONRY does not need to be investigated, according to the Church of England. The lower house of the Convocation of Canterbury (which, with the Convocation of York, composes the governing body of the English Church) has rejected a proposal to set up a committee "to inquire whether the theological implications of Freemasonry are compatible with the Christian Faith."

A LIVELY DEBATE on the subject has been going on in the pages of Theology, a British monthly, with the Rev. Walton Hannah as the principal attacker of the craft. So many highly respected bishops, priests, and laymen, both in England and America, are Masons that Mr. Hannah's brilliant, scholarly, and logical arguments seem to fail to make contact with common sense.

DO YOU WISH there was a \$3,000,000 office building on a lot owned by your parish? This will be the enviable position of Grace Church, New Orleans, in a few months. The church's present site on Canal Street in downtown New Orleans has been leased to the Texas Oil Company, and the parish will build a new complete plant on a site further out on Canal Street. When founded in the 1880's by the Rev. William C. McCracken, father of our New York correspondent and associate editor, the parish had 150 communicants. Nowadays there are nearly 1,000. The National Production Authority has finally given a green light to the millions of dollars worth of construction for office building and parish plant.

TWENTY-TWO seniors were to receive bachelor's degrees at the commencement exercises of Daniel Baker College, Brownwood, Tex., the end of the college's first year of operation by the Episcopal Church. Two students, Ronald Dunham of the diocese of Dallas and Masao Fujita of the missionary district of Honolulu, are planning to enter the ministry. The exercises take place this week, after this is written but before you receive it.

CONGRESS is getting close to sending food to India. Both houses have adopted legislation authorizing a \$190,000,000 loan for famine relief there, but differences between Senate and House versions of the bill must

be ironed out. Meanwhile, the Church World Service Department of the National Council of Churches has already sent a consignment of cereals to South India, and it is being distributed to the poor "irrespective of caste, creed, or race."

ST. PETER'S Church, Ripon, Wis., was the scene on May 27th of a festival Eucharist to commemorate the 100th anniversary of Ripon College, and especially to give thanks for the vocations to the priesthood that have come to men in that academic community. At present Ripon College has 12 postulants, all of whom participated in the Eucharist. Celebrant was the Rev. Dr. Frederick D. Butler, rector; deacon and preacher, the Rev. John Bruce of Sheboygan, Wis.; subdeacon Ivan Edgar Smith, senior and postulant. At the same time Dr. James A. Pait, professor at the college and parish organist, played the new organ for the first time, accompanying the choir in the Missa Sancti Albani, a new Mass by Clair Leonard. Trumpets and strings augmented the music, which was begun with a fanfare and cycle of three preludes specially written by Prof. Maurice Weed of the college. The Eucharist was attended by Dr. Clark G. Kuebler, president of Ripon College, members of the faculty, and a large number of students.

GENERAL RIDGEWAY, successor of General MacArthur in his various Far Eastern commands, is a Churchman. He was baptized at the age of four at St. John's Church, Fort Hamilton, Brooklyn, N. Y. The General has written a letter paying tribute to another parishioner of St. John's, Pfc. John Richard Paradise, who was killed in action in Korea last year. "Your fellow countrymen across the seas and on the firing line," the General told the Rev. Theodore H. Winkert, rector, "will pause on Memorial Day to join with you in reverent prayer honoring John Paradise and his companions who, down the years through this country's existence, have also given their all for us."

A FLAG and flagpole donated by his father, Charles A. Paradise, were to be dedicated on Memorial Day to the young soldier's memory. "The only considerations which make bearable at all the loss of John Paradise and the many like him who have selflessly laid down their lives for their country are a faith in divine power and a love of country and humanity," General Ridgeway wrote.

IF YOU have been a regular buyer of The Living Church under the bundle plan, now is a good time to enter your subscription for the vacation period. There are still many parishes — especially the smaller ones usually found in vacation spots — which do not have the plan. A 26-week introductory subscription at \$2 will give you The Living Church for less than the \$2.10 you would pay at 15 cents a week for 14 weeks under the bundle plan!

Peter Day.



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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Is worship rightly limited to a corporate, liturgical act, or may it be known and experienced as an individual act? Bishop Wilson's "Faith and Practice" gives authority or basis of first premise, but I am not convinced that Bishop Wilson's definition herein is the first and last authority.*

Worship is any effort to communicate with God, to bring ourselves into touch with Him, to learn from Him what He is, to find out from Him what is His will for us, and to receive His life into both our souls and bodies.

A very perfect worship was offered by the old peasant who told the Curé of Ars that after Mass he just stayed and looked at Jesus Christ, while He looked at him. All it necessarily involves is the recognition of God's reality, the worshipper's dependence on Him, and the willingness of God to respond to that need; and that recognition does not have to be perfect or complete, only it must be a thing longed for. It is possible at any time or at any place—alone or in a multitude. Worship may find expression in a word, a gesture, an act, or even just a feeling. On the other hand, its content is so rich that saints and sages, artists and experts, have spent the ages of man's existence in trying to seek out and express symbolically all its implications.

Like all attempts to classify living things, the division of worship into personal, family, and public is purely formal and for purposes of discussion. Some people use a prayer book in personal devotions and assume all the attitudes and actions associated with the public serv-

ices. Nobody really succeeds in worshipping at a Church service unless he applies the prayers, etc. to the needs he personally feels to be important, and unless he arrives, by his worship at a personal contact with God.

In public worship, however, we are not merely making personal and individual contacts with God. We are not a group of hermits who happen to be doing the same thing, but members of a family taking part in that family's activities; and we are members of a body at one and the same time expressing, advancing, and being carried forward by, the life of that body. The modern world has a tendency to think that only personal, in the sense of individual, worship is real. That is because present day society does not accept the Body of Christ as an earthly and heavenly reality.

The reason the Communion service is the best of all forms of public worship is that it provides for every sort and kind of devotion. It is a public act of the Christian community, but with ample silences for private prayer. It contains prayer, praise, intercession, penitence, acts of faith, offering, worshipful action, and contemplation. The two services that contain almost perfect worship are the old-fashioned Quaker silent meeting and the Holy Eucharist.\*

\*Some references on the subject of worship: *Worship*, by Evelyn Underhill; *Creative Prayer*, by E. Herman; *The Practice of the Presence of God*, by Brother Lawrence (available from Forward Movement); *Holy Living and Holy Dying*, by Jeremy Taylor; *The Secret of the Saints*, by Henry Lunn; *Prayer Works*, by Austin Pardue; *The Imitation of Christ*, (especially the third and fourth books) by Thomas à Kempis (Morehouse-Gorham).

### ON WAKING

Corrected version  
(see L. C., January 7, 1951)

**L**IDS, curtain still the eyes;  
Keep, lips, your dreamless fold;  
Mind, stir not to surmise  
What tells and what is told.

Undawning light let move  
First, and let speak before  
All other words the word of Love . . .  
So poised, adore — adore.

G.



SECOND SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Oklahoma Nominees

Seven men have been selected as nominees for bishop coadjutor of Oklahoma:

The Rev. John Vernon Butler, Jr., 45, rector of Trinity Church, Princeton, N. J., since 1948. Moderate high.\*

The Rev. William Forman Creighton, 41, rector of St. John's Church, Bethesda, Chevy Chase, Md., since 1946. Liberal-evangelical. Son of the late Bishop Creighton.

The Rev. Hamilton Hyde Kellogg, 51, dean of Christ Church Cathedral, Houston, Texas, since 1949, and rector since 1946. Moderate.

The Rev. David Kemble Montgomery, 46, dean and rector of St. Paul's Cathedral, Springfield, Ill., since 1948. High, but tolerant.

The Rev. Winslow Robert Chilton Powell, 40, dean of Trinity Cathedral, Omaha, Neb., since 1943. Moderate.

The Rev. George Rhys Selway, 45, rector of St. Paul's Church, Lansing, Mich., since 1945. Liberal-evangelical.

The Rev. Charles William Sydnor, Jr., 39, rector of St. Paul's Church, Waco, Texas, since 1948. Evangelical.

The committee anticipates other nominations from the floor at the time of the election, which is scheduled to take place during a special diocesan convention called to meet June 5th and 6th for this purpose.

## SOCIAL RELATIONS

## Every Soul of Infinite Worth

National Council's proposal that Episcopal Service for Youth become a unit of the Council's Division of Health and Welfare was accepted by ESY at its annual meeting at Seabury House, May 9th to 11th.

ESY receives an annual appropriation from the Council. Recently the Council's Committee of reference, after a survey, recommended that ESY become more closely affiliated with National Council by being made a unit of the Division of Health and Welfare of the Department of Christian Social Relations. The Committee of Reference noted that

objects and procedures of the Division and ESY were often alike.

In its acceptance of National Council's proposal, ESY told the Council that, in its discussions, there was concern that interpretation of the word "unit" will mean maintenance of ESY's identity as a national federation of case-work agencies.\* There was also concern, ESY said, over the fact that "the advantages which are inherent in an integrated relationship are contingent upon the agency receiving such budgetary grants as will make it possible for ESY to maintain present standards of case work, and look forward to raising standards in the future."

ESY also said in its communication to Council that it believed that "only as these areas of concern are clearly faced can the proposed relationship strengthen the total impact of the Church on the whole field of social work."

In a session devoted to a report from its committee on philosophy and function, ESY considered the question, "What distinguishes a Church case work agency from a secular agency?" In answering the question, five points were made:

(1) It is the Church which distinguishes: "the people (*laos*) at work toward the same goal, the perfecting of the 'saints' until all — board, staff, contributors, clients — come to 'perfection' in Christ."

(2) "Board members [of a Church agency] will see their responsibility to the people of God as a whole."

(3) "The staff member has a vocation and ministry of the same character and validity as the ordained ministry. . . . There are those professionally trained and set apart to administer [social] healing."

(4) "If the contributor, as a Christian, sees himself and his part in this enterprise of the Church at work, he will see his contribution as an extension of his offering at the altar."

(5) "When an agency is consciously a Church agency, trying to take its place in the Church's ministry to the people of God, it offers to the client an opportunity

to discover more fully, and possibly for the first time, that every soul is of infinite worth to God."

## The Leaven and the Salt

In order to get to know America, the Rev. Colin Cuttall, rode the rods for thousands of miles as a hobo. He was the principal speaker at a dinner which closed the Church's part in the program of the National Conference of Social Work at Atlantic City. Mr. Cuttall is a canon of Southwark Cathedral, London, and is the first fulltime missionary of the Church of England in industrial London.

He is a Canadian citizen. For a time he worked in a large print factory, then did club work in London slums and later for the Big Brother movement in New York City. Again searching for experience and adventure, he worked on North Atlantic cattle boats. His first assignment as an Anglican priest was to isolated settlers on the frontier of Northwest Canada. There he traveled by canoe and ski. Then came a period of army chaplaincy work, and the living through the tail end of Hitler's blitz on London.

At present Mr. Cuttall is working with managers and workers in more than 300 factories in South London. His principal interest there is human relationships. A London newspaper said of Mr. Cuttall recently: "There is not a home, a canteen, an office, or a wharf at which the burly six-foot, 42-year-old bachelor parson is not welcome."

The Episcopal program at the conference was sponsored by the National Council's Department of Christian Social Relations and Episcopal Service for Youth.

According to Mr. Cuttall, there are no specifically industrial problems. "Industrial strife," he said, "is the expression of spoiled relationships between man and man, and back of the spoiled relationships is the root problem of human nature in the grip of original sin."

"The Church's ministry is, therefore, primarily a ministry of reconciliation. This ministry cannot be fully exercised within the bounds of the pulpit, pew, and parish house, or from the study table. . . . The command "go ye into all the world . . ." surely means that the ministry of reconciliation must be exercised at the everyday level of the workbench, lathe,

\*Members of the federation, under various names, are diocesan societies of the Church Mission of Help (former name of ESY) in: Albany, Chicago, Connecticut, Long Island, Louisiana, Maryland, Massachusetts (affiliated), New Jersey, Newark, Pennsylvania, Rhode Island, Tennessee, Vermont, and Western New York. New York has a diocesan society, but does not belong to ESY.

\*Included in brief biographies published by the nominating committee was the committee's opinion of the candidate's Churchmanship.





COLIN CUTTLE: "Industrial strife is the expression of spoiled relationships."

and laboratory. "We have produced a kind of compartmental Christianity which is about as effective in the workaday world as a superannuated clergyman playing the matador in a Seville bullfight.

"If the influence of the Christian Church stops short of industry, how can the Church be true to its function as leaven and salt in society? This is axiomatic if the Gospel is to be taken seriously but for 200 years the truth appears to have been overlooked and thus modern industrialized society has largely developed without moral restraints."

## INTERCHURCH

### Chaplains Elect Dr. Hall

The Rev. Dr. Percy G. Hall was elected first area vice-president of the Military Chaplains' Association of the United States, at the organization's 20th annual convention in San Francisco. The association represents all Churches and religious groups. The Rev. Edward M. Pennell, rector of St. Francis' Church, San Francisco, was made a vice-president at large. The Rev. Daniel Poling, editor of the *Christian Herald*, was elected president.

### Anglo-Orthodox Service

Solemn Evensong according to the Anglican rite was held in the Serbian Cathedral of St. Sava, New York City, on May 20th under the auspices of the Orthodox and Anglican Fellowship.

In an address the Bishop of Gibraltar, the Rt. Rev. Cecil Douglas Horsley, told the large congregation about his close relationships with the leaders of the Greek, Rumanian, and Serbian Or-

thodox Churches. Members of these Churches, who are members of the Fellowship, were present, as were members of the Russian Orthodox Church.

Bishop Nicholai of the Serbian Church was present and was escorted to his throne by the Very Rev. Dushan J. Shoukletovich, dean of St. Sava's. The Rev. Edward N. West, canon, sacrist of the Cathedral of St. John the Divine, officiated. The men's choir of the Cathedral of St. John sang. The first lesson was read by Robert H. Chase, and the second lesson by Peter Chase, members of the graduating class of General Theological Seminary.

After the service, the entire congregation was invited to supper with the dignitaries in St. Sava's parish hall.

## FINANCE

### ECF Director Named

The Presiding Bishop has announced the appointment of another director of the Episcopal Church Foundation. He is C. Jared Ingersoll of Philadelphia. Mr. Ingersoll is president of the Muskegee Company. He is a former member of National Council, a member of the board of directors of the Philadelphia Divinity School and of the Home of the Merciful Saviour for Crippled Children. He is also a member of the advisory committee of the diocesan advancement fund campaign now being conducted in the diocese of Pennsylvania.

### It Isn't All Mathematics

A change in the method of deciding how much each diocese and district ought to contribute to the Church's budget would not in itself guarantee that the money would be raised. That is the conviction of General Convention's Joint Committee to Study Quotas.\*

The Committee was appointed by the 1949 General Convention. And, as stipulated in the resolution which created it, the committee is submitting its report to the National Council and to the provinces and dioceses a year before the next General Convention. The report suggests a new method of apportionment.

The present budget and program, said the Committee, are well within the ability of the Church. But even with new quotas Churchpeople must be intelligently informed and interested before they are willing to do what they are able to do.

To accomplish this, the report said, it is necessary that:

(1) The diocese interest its people in

\*Members: Bishop Dandridge of Tennessee, Bishop West, Coadjutor of Florida, the Rev. John H. Esquirol of Connecticut, the Rev. George H. Swift of Oregon, Lorren W. Garlich of West Missouri, John W. Gregg of Minnesota, Edward H. Miller of Southern Ohio, H. L. Rust, Jr., of Washington.

giving for diocesan and General Church work, and observe the partnership principle in dividing funds between the diocese and general Church.

(2) Parishes put diocesan and general Church necessities ahead of parochial luxuries.

(3) Parish and diocesan leaders continually develop among the people a sense of stewardship and the habit of proportionate giving.

At present a diocese's (or district's) share or quota in the Church's budget is based on the average current expenses of its parishes and missions. The national Church gives the diocese a quota, and the diocese, according to any method it may choose, gives each of its churches a quota. This part of the method of apportionment the Committee proposes to leave unchanged. The Committee also proposes that in figuring a diocese's quota only factors accurately ascertainable and universally applicable be employed. One of the big differences which the Committee suggests is that a three-year average of current expenses instead of the present six-year average be used. The Committee believes three years more equitable than six years because of rapid changes taking place in many areas.

The second big difference proposed has to do with the sliding scale now used. The quota of each diocese is now based on a sliding scale and not on a flat percentage basis. The Committee wants to preserve this system, but proposes that the application of the scale be changed.

In the opinion of the Committee the present application of the sliding scale makes too great a spread between percentages levied on dioceses having small average parochial current expenses and those having large average current expenses.

Before drafting the report the Committee gave hearings to representatives of the dioceses of New York, Newark, and Long Island, and received and studied reports from a number of other dioceses which requested hearings but for one reason or another were not able to go through with them. The Committee also studied a report and recommendations made to National Council by Russell E. Dill. From James E. Whitney it requested a large amount of statistical data and studied that too. The data included trends in giving, tables of apportionment worked out on many different bases, and summaries of methods of apportionment used by other Communion.

The report said that the Committee has received agonized protests against the present system of apportionment from some of the largest and strongest dioceses and from some of the smallest and weakest and from both urban and rural. The Committee believes that the main difference between those who can and



## The Dioceses' Share in the Church's Budget Present and Hypothetical\*

Province I		Present Quota	Hypothetical Quota	Province V		Present Quota	Hypothetical Quota
Connecticut		\$196,084	\$186,781	Chicago		\$166,966	\$156,156
Maine		24,495	26,573	Eau Claire		5,502	7,520
Massachusetts		297,394	268,146	Fond du Lac		16,854	18,529
New Hampshire		16,968	19,921	Indianapolis		25,028	27,975
Rhode Island		97,790	88,574	Michigan		164,985	159,319
Vermont		14,496	17,567	Milwaukee		39,467	42,082
Western Massachusetts		75,278	70,312	Northern Indiana		17,940	22,955
		<b>\$722,505</b>	<b>\$677,874</b>	Northern Michigan		7,922	8,815
				Ohio		126,142	118,502
Province II				Quincy		6,724	8,207
Albany		\$ 76,626	\$ 82,684	Southern Ohio		82,428	78,346
Central New York		84,492	86,983	Springfield		14,278	17,673
Long Island		227,436	206,095	Western Michigan		36,278	38,544
Newark		197,590	176,932			<b>\$710,514</b>	<b>\$704,623</b>
New Jersey		97,550	106,015	Province VI			
New York		565,627	497,058	Colorado		\$ 32,756	\$ 47,778
Rochester		47,953	45,080	Iowa		24,296	28,123
Western New York		74,297	70,737	Minnesota		59,518	65,913
		<b>\$1,371,571</b>	<b>\$1,271,584</b>	Montana		9,354	11,299
				Nebraska		19,228	22,682
Province III				North Dakota Dis.		6,782	8,680
Bethlehem		\$ 49,970	\$ 51,078	South Dakota Dis.		9,641	12,324
Delaware		36,145	36,842	Wyoming Dis.		11,761	13,422
Easton		8,941	11,229			<b>\$173,336</b>	<b>\$200,221</b>
Erie		19,784	21,342	Province VII			
Harrisburg		33,089	35,963	Arkansas		\$ 13,142	\$ 15,630
Maryland		119,876	116,233	Dallas		30,318	38,673
Pennsylvania		324,658	275,512	Kansas		20,009	23,160
Pittsburgh		83,257	78,563	Missouri		43,929	42,399
Southern Virginia		35,627	40,330	New Mexico Dis.		13,205	16,252
Southwestern Virginia		22,702	25,911	North Texas Dis.		9,432	12,187
Virginia		61,536	72,822	Oklahoma		18,602	22,582
Washington		102,324	96,861	Salina Dis.		5,420	6,612
West Virginia		26,163	30,244	Texas		63,904	73,174
		<b>\$924,072</b>	<b>\$892,930</b>	West Missouri		24,631	25,957
				West Texas		23,948	30,467
Province IV						<b>\$266,540</b>	<b>\$307,093</b>
Alabama		\$ 36,672	\$ 44,310	Province VIII			
Atlanta		33,683	36,393	Arizona Dis.		\$ 14,458	\$ 17,271
East Carolina		14,565	18,431	California		75,481	80,425
Florida		19,339	25,085	Eastern Oregon Dis.		7,556	8,885
Georgia		17,069	20,215	Idaho Dis.		7,126	8,479
Kentucky		27,639	28,956	Los Angeles		119,614	128,332
Lexington		13,746	15,760	Nevada Dis.		6,317	8,161
Louisiana		33,912	39,393	Olympia		30,522	37,673
Mississippi		19,075	23,710	Oregon		23,931	28,578
North Carolina		36,862	45,710	Sacramento		9,684	14,154
South Carolina		17,840	22,482	San Joaquin Dis.		13,546	16,727
South Florida		52,791	59,680	Spokane Dis.		15,677	18,480
Tennessee		48,899	54,228	Utah Dis.		9,579	11,710
Upper South Carolina		15,704	19,930			<b>\$333,491</b>	<b>\$378,875</b>
Western North Carolina		12,292	14,634				
		<b>\$400,088</b>	<b>\$468,917</b>				

\*Under the new method of apportionment suggested by the Joint Committee to Study Apportionment of Quotas.

those who cannot meet their quotas is that in the former the three ideals for increasing giving (listed above) are applied.

### PARISH LIFE

#### What Does a Congregation Believe?

When a rector wonders about the state of his people's faith, he can go on wondering, or he can ask them about it. The Rev. W. Leigh Ribble, rector of Grace and Holy Trinity Church, Richmond, Va., chose the second alternative. He sent 550 questionnaires to his congregation, asking them 28 questions about their faith and practice.

In a letter accompanying the tabulation of answers, the Rev. Mr. Ribble, who has been rector of Grace and Holy Trinity for six years (he is also editor of the *Southern Churchman*), says that the tabulation paints a startling and unhappy picture.

However, 271 of the 307 returns tab-

ulated registered belief in the divinity of Christ. Only 19 thought Jesus Christ was a great prophet or teacher to be respected but not worshipped. One thought He never lived at all but is a symbol of good like Santa Claus. The other 16 were undecided.

Mr. Ribble says he believes the results of his survey are average, and that the same situations would show up in a majority of congregations.

The questionnaire revealed that a majority of the congregation of Grace and Holy Trinity believe in the goodness of human nature. Yet a majority do not believe in the inevitability of world betterment.

Nearly 10% of the returns showed disbelief or lack of belief in a personal God. Mr. Ribble explains that some of the 12 listed as undecided objected to the wording of the proposition on this subject in the questionnaire, and did not take an agnostic position. This probably also applies to some of the other questions.

Almost all of the 307 who replied ven-

erate the Bible, but, points out Mr. Ribble, "are not working very hard at reading it."

On a question concerning death 156 agreed that there is no real death, "the soul is immortal. At death it separates from the body and lives on forever in the spirit world." Eighty-two, however, were on the right track and chose this proposition: "A person truly dies but God will raise from the dead those who have faith in Him."

A majority of the returns indicated belief that the Church was called into being of God and is the true home and refuge of all mankind. But about a third opposed or lacked conviction about the necessity of supporting Christian missions.

Mr. Ribble said the questionnaires showed considerable weakness in the matter of Christian discipline. "Church attendance, though good by the national average, is not good enough. During the past year 174 attended Church once a week, 13 once a month, 57 twice a



month, 55 now and then, eight not at all. About one-third come seldom or never to the Lord's Table. The practice of Family Prayers is approaching the vanishing point and is a spiritual disaster . . . and, I feel certain, contributes no little to the loss of youth from the Christian Church. More common, but still not common enough, is the saying of grace at meal time. More of you than I expected say your personal prayers."

The question will be asked, says Mr. Ribble, "Should those who deny or lack faith in God the Father, God the Son, and God the Holy Ghost stay in Church?" Mr. Ribble's answer, "I want to hold on to them at all costs that we may help them find a living faith." Many of them have asked for instruction and others state they are saying their prayers hoping a door will open.

One hundred and fifty of the Church-people who answered the questionnaire are interested in joining groups to learn more about Christian doctrine.

In closing his letter to his congregation, Mr. Ribble says, "Thanks to your coöperation, the course which we must set at Grace and Holy Trinity is much clearer. We know the best and the worst."

## PUBLIC AFFAIRS

### Aid to Spain Opposed

One of the signers of a plea to President Truman to bar American military aid to Spain is Bishop Gooden, retired suffragan of Los Angeles. Announcement of the plea was made by the office of the Spanish Refugee Appeal, Joint Anti-Fascist Refugee Committee. The Committee is listed as subversive in the Guide to Subversive Organizations and Publications issued on March 3d by the Committee on Un-American Activities of the U. S. House of Representatives. Among the other signers numbering 238 in all, were three Protestant bishops, a Jewish rabbi, Vincent Sheean, Paul Robeson, Harry Bridges, and Edgar Snow.

### Dr. Poling Candidate for Mayor

Dr. Daniel A. Poling, editor of the *Christian Herald*, has accepted the Republican nomination as candidate for mayor of Philadelphia, Religious News Service reports. "I did not seek this invitation, but I cannot find it in my conscience to refuse," Dr. Poling said. "Given complete independence and committed to no man or group and with an acceptable ticket, I will run for office." With few exceptions, Philadelphia's mayors have all been Republicans. Dr. Poling is chaplain of the Chapel of the Four Chaplains, Grace Baptist Temple, and former minister of the Temple.

### College President to Head Stock Exchange

The president of Trinity College, George Keith, Funston, has been elected president of the New York stock exchange at a salary of \$100,000 a year.

Mr. Funston, who is 40, will assume the exchange presidency sometime in fall. The exact date will depend upon his arrangements for retiring from the college.

In accepting the new job Mr. Funston said that only an "extraordinary opportunity for public service" could tempt him away from the college work. He said that, "like most Americans, I have become increasingly concerned over the growing threats to the American way of life posed by both external and internal isms."

## PROVINCES

### Memorable Day

St. Philip's and St. James' Day, May 1st, was a memorable day in the history of the district of Utah. The day opened with the consecration in St. Mark's Cathedral of Richard S. Watson as bishop of Utah and the day closed with

the opening service of the synod of the Province of the Pacific in St. Paul's Church, Salt Lake City. Utah's new diocesan seal was used at the consecration.

Advocating rededication of nation and individuals to the spiritual values upon which the nation was founded, Bishop Bloy of Los Angeles, in his sermon to the synod, asserted that this country has reached a new moral low. The recent congressional investigations and athletic scandals point this up, and, he said, the solution to America's problems will not come through a containing of Communism abroad but through a reëmergence of religion at home.

The synod elected as members of the provincial council class of 1954: Bishop Bayne of Olympia, the Rev. Edward A. Wicker, Jr. of San Francisco, and Herbert S. Farrell of Alhambra, Calif.

The Woman's Auxiliary of the province held its meetings at St. Paul's Church. It met in joint session with the synod on May 3d.

Bishop Rhea of Idaho, president of the province, closed synod meeting declaring that there are unusual tasks and opportunities facing the province and urging the members to return to their homes, asking for greater devotion.



## JAPAN

### A Workable System

Christianity must be demonstrated as a workable system of practical democracy. That, says Col. Paul Rusch, is the most urgent need for lasting peace in the Orient.

Col. Rusch, formerly on Gen. MacArthur's staff in civil intelligence at Tokyo, began his return voyage to Japan on May 17th to supervise the receipt of 50 tons of material gathered in this country as a result of his speaking tour which took him into 20 states.

He was warmly received throughout the Church, with many bishops and rectors requesting that next year he spend full weeks barnstorming various dioceses so that, in the words of one bishop, "people can for the first time really get a first-hand understanding of foreign missions."

"What will communism do in Japan?" was the most frequent question asked of Col. Rusch. "We must teach Christian democracy to the Japanese by actual doing and example, not just by words and pious phrases," he said.

Col. Rusch had enlisted the aid of people in all walks of life to help establish his rural center at Kiyosato. The center is a project of the Brotherhood of St. Andrew of which Col. Rusch is executive vice president in Japan. It is situated about 100 miles from Tokyo in a remote mountain area similar to Switzerland in its beauty of scenery and richness of soil.

A health center with two doctors and two nurses who ride horseback through the rural area around the center is already doing good work among the poor people who never had any such medical attention before.

Built around the idea of the New England village the rural center has town meetings where villagers are urged to speak their minds on pressing problems.

The Chapel of St. Andrew is the focal point of the center. The self-supporting church conducts several instruction classes. Membership has more than doubled in less than two years. Seven to ten months' instruction are the rule in these classes.

Twenty-five acres of wild mountain-side areas are under cultivation, with five grains and 14 vegetables new to the Japanese diet under cultivation.

Almost all 48 states are represented in the 50 tons of materials en route to Japan. In the shipment are used clothing, shoes, school books, magazines of both popular and technical interest, and food supplies. One yearling Holstein bull and five Jersey heifers were given by H. M. Manning, of St. Mark's Church,



San Antonio, Texas. More are promised from California. Four sewing machines, a tractor and trailer to plow mountain areas which will provide increased farming acreages, and medical equipment were in the cargo.

"In the cities," said Colonel Rusch, "there is a terrific problem with youth. There isn't a single model youth center in Japan. And we must build one. In Tokyo a centrally located mansion owned by the imperial family is available to us. If I had \$50,000, then we could start showing kids how to live Christian lives instead of being trouble makers. It is only natural that if no one in Japan has ever seen American youth work in operation, that no one can start adequate training facilities for young people. The Roman Catholics want that house, and they'll get it unless some American lay people give our Episcopal Church the tools to obtain that strategic location."

In Baltimore, many people asked Colonel Rusch about St. Luke's Episcopal Hospital and Medical Center. "Many American soldiers wounded in Korea today are alive because of that hospital," he replied at one point. "The Army has filled it to capacity with many, many wounded G.I's. The Episcopal medical work goes on, however, near the hospital." A Baltimore doctor right there on the spot gave Colonel Rusch his medical equipment, as he was retiring. The same doctor urged other Episcopal doctors and hospitals to make their surplus or outdated medical equipment available to Colonel Rusch.

A recently discharged GI told Colonel Rusch, "I recovered at St. Luke's after getting shot to pieces in Korea. I never knew that it was an Episcopal hospital. It was all a deep dark secret to me. My



Blackstone

PAUL RUSCH: Pious phrases are not enough.

doctor there told me that if that hospital hadn't been there we would have been in a terrible fix. What I can't understand is why we hear so little of this hospital. It should get lots of support."

"Truly, this man, Paul Rusch, does remarkable things," one lady said in New York, as she left St. James' Church after hearing his sermon. During it he had said that Episcopalians would never Christianize Japan by sitting in front of their TV sets. She handed the Colonel a check as she left, saying, "This was going to buy a TV set for our family. You are right, you can make better use of it."

The Elizabeth Sanders home, where 73 orphans are cared for, was of special interest to Fr. Shelton Bishop of New York. One of his communicants who recently visited Japan had reported that this Episcopal center and the one in Osaka known as the Widely Loving Society Home, were doing the most effective work among youngsters born of American soldiers and left in Japan. The Rev. William Chase of St. James, New York, is the American liaison representative. A number of woman's auxiliaries expressed interest in stabilizing the present uncertain support of the home.

Many clergy and lay people asked whether St. Paul's Episcopal University was still active. One Japanese Episcopalian in Baltimore said, "St. Paul's Episcopal University seems to be all but forgotten by the Episcopal Church in America. We in Japan are very proud of it, for we know that in this, and no other, university, lies much of the hope for an educated Christian leadership *now* in Japan. We have never forgotten that Bishop Tucker was president of St. Paul's for nine years, and a bishop with us for 11 years."

Because of the great interest shown in Colonel Rusch's reports on Japan, and at the request of several bishops and many clergy, Colonel Rusch will return to America during 1952 for another extended speaking tour. Dioceses and Churches interested in having him visit can write the Committee for the American Brotherhood of St. Andrew in Japan, Room 305, 29 S. La Salle Street, Chicago 3.

Colonel Rusch, an associate editor of *THE LIVING CHURCH*, is a trustee of St. Paul's University, Tokyo, where he taught economics for many years before the war. He is also a trustee of St. Luke's International Medical Center, St. Luke's College of Nursing, and St. Margaret's School in Tokyo.

## NETHERLANDS

### Dean Johnson Barred

To the Dutch the Dean of Canterbury, Dr. Hewlett Johnson, is an "undesirable alien," and they do not want

him in their country. The dean got this classification from the Netherlands on May 15th, the Associated Press reports, when he was scheduled to address a "peace committee" meeting at the Hague.

## GREECE

### "In the Steps of St. Paul"

The proposed commemoration, June 15th to 30th, of the 1900th anniversary of St. Paul's arrival on the shores of Greece, is attracting widespread attention among friends of the Greek Orthodox Church. Bishop Scaife of Western New York will represent the Episcopal Church.

According to Ecumenical Press Service, invited visitors, after arrival in Athens and welcome on June 15th, will be conducted on a tour starting on June 16th by boat from Athens to Cavalla, Philippi, Apollonia, Salonica, Bera, Nicopolis, Crete, Heracleion; Rhodes, Isthmia. From there they will visit Cenchrea and Corinth.

On the way to Salonica, on June 17th, there will be a halt and reception at Hierissos and visit to the shrine of St. Paul at Apollonia. In Salonica, where the party will arrive on June 18, the Liturgy will be solemnly sung in the Byzantine Church of St. Demetrius, patron of the city, and a reception by the Bishop of Salonica\* will be given in the YMCA building.

On June 24th, after a day spent in Crete, visiting Heracleion, Gnosso, Cortys and Phaestos, the party will arrive at Rhodes and visit the harbor of St. Paul, Lindos.

On June 26th, after an archeological visit, a reception will be given by the Archbishop and the Holy Synod. The next day, after a visit to Daphni and Eleusis, the King of Greece is to give an audience in Athens to the pilgrims and after that a reception by the Lord Mayor of this town will take place.

On June 28th, "great vespers" will be sung on the Areopagus where St. Paul preached his first sermon to the Athenians. In the evening, a reception will be given by the government.

The next day, the "nameday" in the Greek calendar of the Apostle Paul, a Solemn Liturgy will be offered up in the Cathedral at Athens, and, after an excursion to Penteli Monastery, an oratorio, "St. Paul," will be rendered in the Theatre of Herod Atticus.

On the following day, June 30th, the Archbishop of Athens, the Holy Synod, and the festival committee will hold a farewell reception.

\*The Biblical Thessalonica, visited by St. Paul in Acts 17. To the Church he founded here he addressed his epistles to the Thessalonians. First of these, dated by many scholars 51 A.D., is regarded by many as the earliest of our 27 books of the New Testament to be written.



# Wedding Music

## is out of Tune

By Ward K. Schori



**D**OES a bride really expect to live in the sky after the wedding? Of course not! She wants and hopes for the thrills of romance, but she knows that marriage is an everyday matter of meat, potatoes, and bringing up children. To look for more is like wanting pie for breakfast seven days a week.

And yet a life in the "sky" is literally what she is asking for at thousands of weddings every year when a certain popular song is sung. Most people would instantly recognize the first few words, yet few read or understand the absurdity which follows:

"O promise me that . . . you and I will take our love together to some sky."

Nine rhapsodic phrases later the singer bewails that he (or she) is the "most unworthy in this lonely land." The land must indeed be lonely and the pickings slim if the modern bride has to be forced into wedlock with the least worthy of all eligible males. Certainly she would be the last to admit that she had to take the "most unworthy." And yet that's what she tacitly admits when she selects this particular song for her wedding.

Peak of perfection — the ultimate in a lifetime of experiences — is what every bride wants at the solemn moment she takes the matrimonial vows. But that is no excuse for letting this sacred moment degenerate into maudlin slush.

Marriage is a serious, holy institution to be entered into with discretion. The ceremony should be dignified and holy as befits persons of stability and maturity. But it is not unusual to find the atmosphere and setting so saccharine that emotions boil over. At one wedding in the writer's experience tears actually began to flow, and the effect was so catching that in a short time the parents and even distant relatives were sobbing uncontrollably.

### ENTIRELY SECULAR

The blame for this sort of thing can be laid at the bride's uninstructed taste in choosing songs to be sung, a generally prevailing bad taste in wedding music, and in an ill-advised choice of performers.

Too often a bride begins her wedding plans at the store in the selection of the wedding gown. Her next step is to set

the date and hour and get invitations engraved and mailed. Then she selects the wedding music and soloist and finally calls the church office or her minister to see if it is all right.

Nearly any minister will break his neck to make arrangements for the bride under such circumstances, but sometimes the damage has already been done. There is no chance to give her wise guidance in the selection of the music and other details of an event that she wants to be faultless.

A young musician was asked not so long ago to play for his cousin's wedding, and about a month before the wedding a package came with the music that she wished him to perform. In it were the ever-faithfuls: *Always, Ah, Sweet Mystery of Life, Indian Love Call, O Promise Me, Liebestraum, My Hero and At Dawning*. In addition the soloist sang *Because* and *I Love You Truly*.

What is the objection to such numbers as these?

Hugh Porter, director of the School of Sacred Music in the Union Theological Seminary of New York says: "Objection is not always to the fact that the music is secular, but to the fact that it is light and has trivial elements. There are two conceptions of love. One is that it is an abiding affection, based on higher and more enduring values. The other is sensual romanticism. Music to be adaptable to weddings should not be of a trivial or silly nature with a physical or sensual appeal. It should have quality, character, and dignity."

Music, therefore, which is merely pretty, superficially pleasing to the untrained ear, may almost be ruled out from the beginning. But clergymen who have made a study of the problem have an even graver indictment, which is voiced also by the American Guild of Organists in a booklet giving advice as to the proper music for a wedding. The central idea is expressed in the sentence: "The church wedding is primarily a religious service and as such, the music chosen should be in keeping with this spirit."

It may take will power on the part of a minister to resist a bride's tearful demands. The situation is of course easier to handle in a church which specifies the

type of music permissible at weddings. Thus the Roman Catholic and the Episcopal Churches have very definite regulations on this matter.

The Episcopal Church requires that the sung portions of any of its services be in the words of Holy Scripture, or of the Book of Common Prayer, or of the authorized hymnal. Where such a provision is lacking or not insisted upon the bewildered bride must grope her way through a maze of custom, sentimentality, and uneducated musical taste.

Under such circumstances the "conventional" thing happens. The guests have been seated by the ushers. The suppressed excitement creates an atmosphere of hushed expectancy. Waiting must be prolonged until everything is in exact readiness. The ceremony must not begin until the bride is buttoned and pinned to the last bit of lace, the bridegroom on hand, and the ring easily accessible. Then and then only may the signal be given and the bride's mother shown to her seat.

But does the solemn march down the aisle begin? Not yet. The bride in wedding gown is keyed up and may not sit down for fear of crushing her lace. The bridegroom, nervous and frustrated in an unfamiliar situation, stands starched and creased. Everyone, helpless in the clutch of tradition, continues to wait for agonizing minutes that seem like hours, while the soloist renders (and I use the word advisedly) two or three sentimental numbers.

If the singer is top-flight, with a smooth, impersonal and pleasant voice, the ordeal may be endured. If anything less than the best must be used, it is far preferable to omit the songs entirely. Too often the soloist is chosen on the basis of friendship rather than ability.

The next best choice is to ask the church choir to sing. In huge St. Nicholas' Presbyterian Church on 5th Avenue in New York City, a daughter of one of the "best families" wanted the sanctuary decorated befitting the occasion. Practically a whole forest of evergreens was brought in and at the last minute she consulted her organist.

"The choir stalls look bare," she said. "Let's get the choir to sit in them." He



reminded her that the choir was paid and that it would cost \$400 to get them out for a special occasion. That was perfectly all right, but she demurred when he asked her what she wanted them to sing.

"I don't want them to sing," she explained. "I just want them for appearance."

The organist insisted that he would not call them without having them sing and a compromise was finally worked out. The soloist sang three or four pieces by Brahms and Schumann in the original German, and the choir sang "O Perfect Love," by Joseph Barnby. The bride was delighted.

Background music during the ceremony has been requested by some modern brides. But while this type of music may add to the entertainment value of a movie, it can hardly be defended on the same grounds at a wedding.

In fact it is best not to make any special requests at all. The clergyman is experienced in such matters and knows what is best, so far as the service is concerned. Music, if left in the hands of the church choir director or organist, can be depended upon to be in keeping with the service.

Suppose, however, that the bride insists on having a hand in choosing her music. If she is trained in classical music, and if she knows that the music selected should be sacred, then she is safe in trusting her own judgment. But if she cares nothing for classical music, she will still want to stay within good taste and will realize that dance music is not the best for a religious ceremony.

However, even those who object most strenuously to modern frivolous taste in wedding music agree that there is a paucity of good material. Composers could accept this as an opportunity to fill a real need by turning out both organ music for preludes and marching, and solo numbers which would be acceptable.

#### SOME SUITABLE PIECES

For solos a comparatively new number, "A Wedding Prayer," by Dunlop, published in sheet music form, was recommended by a Detroit church organist. "O Perfect Love" is found in some church hymnals, including our own (214 in *The Hymnal 1940*), and arrangements are also available for its use either as a solo or organ number. Barnby's tune "Sandringham" is suitable and the words are entirely in keeping with the occasion.

Each verse of this hymn is a little prayer, the first addressed to God as Himself love: "O perfect love, all human thought transcending, lowly we kneel in prayer before thy throne, that

theirs may be the love that knows no ending, whom thou forever more 'dost join in one."

Nearly every church has numbers which can be chosen, especially if a choir is to be used. "Lord, who at Cana's wedding feast" was written by Adelaide Thrupp and has been set to different music in at least two standard hymnals—215 in *The Hymnal 1940*, which includes also, as 216, "May the grace of Christ our Saviour," by Charles Wood.

"The Lord's Prayer," as set to music by Malotte, crops up with increasing frequency as a wedding choice. It has a religious meaning in the very finest sense but is objectionable as a solo on the grounds that it is properly a congregational prayer.

#### ORGAN MUSIC

Organ music without words is not free from criticism. Even the two famous wedding marches have come under the fire of musicians who are striving for more appropriate music. Thomas Mathews, who teaches organ and courses in church music at Northwestern University School of Music, decries both the Wedding March from Wagner's "Lohengrin" and the "Mendelssohn march from "A Midsummer Night's Dream."

"They are traditional wedding music and we are stuck with them," he says. But that doesn't make them the best choice for the purpose, he feels, no matter how fine they are as music. Poor marching quality is the chief objection in addition to their secular origin and feeling. The bride must either prance down the aisle or walk so slowly that she feels like a truant dragging back to school.

John Christensen, professor of music at Garrett Biblical Institute, is organist at about 100 weddings a year. He has noticed that the use of these two traditional numbers has begun to wane.

"I've had a half dozen weddings recently that used other wedding marches," he stated. "Wagner and Mendelssohn can be marched to, provided they are played with a little spirit."

Much better from a musical standpoint and from the marching problem is the "St. Anthony Chorale," from "Variations on a theme of Haydn," by Brahms. Another excellent organ number is the stirring "Psalm 19," by Marcello, an early Italian composer. Also recommended are the lighter numbers of Cesar Franck, some slow movements from Mendelssohn's sonatas, and choral preludes by Bach.

Bach's "Jesu, Joy of Man's Desiring" for a processional, joined with another Bach number, "In Dir ist Freude," for

a recessional, makes an excellent combination.

Some classical numbers, originally intended for church wedding music, through secular association or popularization, have become unsuitable. Lemare's "Andantino in D flat" sounds classical in title and was originally meant that way. Millions who would never know it by that name would instantly recognize it as the popular dance tune and song, "Moonlight and Roses." Its dance-time associations have ruined it for church music. Another organ number in the classical tradition which has been popularized to death is Debussy's "Clare de Lune."

Handel's "Largo," although included in a popular wedding music collection, is more often associated with funerals, and no sensitive bride would knowingly choose it. Schubert's "Supplication" in the original is a sad love song, while "Liebestraum," because of extremely sensual romanticism, and also because of Liszt's own personal escapades, is ruled out of consideration.

Arguments that the morals of a composer dead for over 60 years make a difference may seem like quibbling to a lovely young bride who "knows what she likes." Musicians have their standards and reasons for selecting better music for the more serious occasions. The *American Organist* recently stated that this movement for more dignified and sacred music was not going to be appreciated by the bride. "After all, she is only interested in something rhythmic and melodious for the congregation," the magazine says. It takes the position that the organist should not be too bossy, as it is the musician's business to serve.

Ministers and persons of sensitive musical taste will not have to be embarrassed if each bride can be taught to understand that the sentimental and sweet music she may like is not her wisest choice. A conference with the officiating minister and music director should be held well in advance of the wedding while the bride and her intimate friends are still sane. The conference should not only include the usual wedding plans, but should include a full discussion of the musical requirements. Unless she has exceptional taste and experience, it will pay the bride to ask for advice first and then make her own desires a second consideration.

All trappings of showmanship and sentimentality should be omitted if she wishes to enter upon her new life with dignity worthy of the responsibility the new relationship entails. Restraining her desires and enthusiasms will often save embarrassment, first on the part of the officiating minister who may have to refuse a request; second on the part of the congregation who may have to endure the request; and third on the part of the bride who may have to remember her wedding with regret.

## What Every Young Lady Should Know About Choosing Her Wedding Music



## The Bright and the Dark Side

A PICTURE with a bright and a dark side emerges from a survey recently conducted, with the coöperation of his congregation, by the rector of Grace and Holy Trinity Church, Richmond, Va., the Rev. W. Leigh Ribble (story on page 9 of this issue).

The survey took the form of 28 questions sent to Grace and Holy Trinity's 550 communicants. The questions appear under 19 headings as a "quiz on beliefs" in the May 12th *Southern Churchman*, of which Mr. Ribble is editor.

All of these questions are definitely related to the things that a mature Churchman "ought to know and believe to his soul's health." Broadly, they divide into the categories of knowledge about, and acceptance of, the Church's teaching on fundamental matters, and of the extent to which such practices as daily prayer, Bible reading, and regular reception of the Holy Communion are engaged in by those questioned.

For our part, we should have preferred a test covering more fully the Prayer Book Offices of Instruction — which are, after all, the Church's official catechetical syllabus. For example, we feel that one or more questions should have been included on the meaning of each of the two sacraments "generally necessary to salvation" (namely, Baptism and the Supper of the Lord), with a question or two on the Ministry.

In the realm of practice, a question on preparation for Holy Communion and one on the keeping of fast days and days of abstinence—all of which is presupposed by the Prayer Book — would have brought further down to the specifics what is nevertheless, on the larger questions, a fair and comprehensive test.

Of the 550 communicants receiving the questionnaire, 314 replied, and 307 replies were termed "usable." This, we think, shows a more than fair return, a willingness on the part of the congregation to "go along with the rector," and above all a genuine interest in the matters thus brought to the fore.

The less encouraging aspect of the situation is seen in some of the answers. If Mr. Ribble's congregation is representative of the Church as a whole, then nearly 10% of Episcopalians "show disbelief or lack of belief in a personal God," 11% are uncertain of the divinity of Christ, and a "majority . . . believe in the goodness of human nature." Apparently the ghost of Pelagius still stalks the land!

Also revealed by the survey is the confusion of thought of Episcopalians, so many of whom find it quite possible in religious matters to hold mutually

contradictory points of view and actually to be governed by an essentially humanistic philosophy of life, while at the same time they profess with their lips the ideology of the Prayer Book.

Thus, according to Mr. Ribble's survey, "a majority . . . believe in the goodness of human nature, yet a majority do not believe in the inevitability of world betterment"; a majority also think that the Church "is the true home and refuge of all mankind, but about a third oppose or lack conviction about the necessity of supporting Christian missions"; and, while a majority of those replying to the questionnaire believe in the divinity of Christ, yet only a minority think that the Church should concern itself with politics or secular matters. It would thus appear that many Episcopalians limit in practice that universal Lordship of Christ which they profess as belief.

WHO is to blame for the black side of this picture? Part of the blame no doubt rests upon the clergy, so many of whom fail to present, in season and out of season, from the pulpit and by other means, the definite content of the Church's Faith. Sermons all too often abound in vague generalities served up with emotional flavor, rather than in the straight teaching of the Prayer Book.

The real arena of attack, however, is the entire overall educational program of the Church — but this is a subject that cannot be treated in one editorial. Meanwhile, there is close at hand in every parish and mission a medium that, put to fuller and better use, could in the course of the years build up a body of well instructed Churchmen — and that is the confirmation class.

If there is ever a time when people are just a little more than ordinarily receptive to careful teaching, it is when they are preparing to be confirmed. Yet how often, even in large city parishes, is this precious educational opportunity crowded into a mere five or six weeks! For children brought up in the Church, whose Sunday School curriculum has been oriented toward communicant status as a goal, five or six weeks may be sufficient for immediate preparation for Confirmation itself. But to take adults with no Church background (some of whom have had little religious upbringing of any sort), to hurry these through a six weeks' class, and then to present them for Confirmation — such a procedure is nothing short of the sheerest superficiality.

Indeed, adult confirmation instruction might well cover the entire liturgical year. And it should include the acceptance of a definite rule of life, with daily



prayers, daily Bible reading, the worship of God every Sunday in His Church, and the willingness to have the pastor check up on one's keeping of this rule.

**B**UT if the clergy are to make such requirements as these, they will need the backing of their vestries, of the various parish committees, of their congregations as a whole, and — especially in small missions — of their bishops.

From time to time in *THE LIVING CHURCH* we publish stories of unusually large Confirmation classes, and of course we are still interested in these. But we should like to hear of classes — however small — that are unusually well prepared.

The Church as a whole should be grateful to Mr. Ribble and to his congregation for revealing a picture that need not be discouraging if steps are taken to better it. We hope that similar surveys will be conducted in other parishes.

### *Three Records, Three Reasons*

**T**WO years ago the Benedictines of St. Gregory's Priory, Three Rivers, Mich., to quote their prior, Dom Patrick Dalton, in his speech at the luncheon after the consecration of the new chapel, had "nothing but a mortgage."

Yet in these two years St. Gregory has seen at least three record achievements: at the cost of \$16,000 a wing and a second floor have been added to the Priory; anonymous donors recently paid off the mortgage on the property; and another anonymous benefactor made a surprise gift that will pay for the monastery proper, now under construction.

The change can be put down to three main reasons: to the vision of the Abbot of Nashdom who two years ago made this decision to press forward; to the prayers and gifts of the hundreds who wrote in and assured the monks of their prayers — and to the prayers of many others; and to the gruelling schedule in the past seven months of missions, retreats, lectures, and sermons by Dom Gregory Dix, who thus earned \$9500 toward the chapel.

Because of the poverty of these American Benedictines the Episcopal Church is far the richer; for had the community not stood in so great need, Churchpeople in America would not have had such an opportunity to hear Dom Gregory, who proved to be as great a missionary as he is a scholar.

Furthermore, the establishment of a Benedictine priory in Michigan means at last a retreat house for men in an area extending from Pennsylvania to Wisconsin.

But most important of all, the stream of liturgical prayer which these past six years has gone up from the Priory's quonset oratory will now be offered in new and more fitting surroundings; for this, the *opus Dei*, is the Benedictines' primary work, performed by them with meticulous care and beauty.



**B**ISHOP LORING of Maine is, in my opinion, one of the greatest of our younger bishops.

It was a pleasure, therefore, to take part in the diocesan observance of the 10th anniversary of his consecration to the episcopate, and to present to him, on that occasion, a medal representing *THE LIVING CHURCH* award for distinguished service.

Bishop Loring's father, the Rev. Richard Tuttle Loring, was for many years rector of St. John's Church, Newtonville, Mass. His older brother, who bore his father's name, became Bishop of Springfield, Ill., October 18, 1947; his promising episcopate was cut short by his sudden illness and death on April 16, 1948. In recognizing the tenth anniversary of the Rt. Rev. Oliver Leland Loring, it was our intention also to honor the memory of his distinguished father and brother.

Bishop Loring of Maine has given constructive leadership to his diocese, and has become increasingly a tower of strength in the House of Bishops, where his unwavering loyalty to the Catholic Faith, his sound scholarship, and his deep sense of devotion and consecration have marked him as a worthy successor in the apostolic fellowship.

ON my visit to Maine, I was especially pleased at the quality of devotion and leadership of the laymen, who have banded together in a fellowship known as the Episcopal Churchmen of Maine, under the presidency of Dr. Gilmore Soule, of Rockland.

For half a day, before the diocesan convention, the leaders of this group — many of whom had traveled long distances and given up two days' earnings to be present — took counsel among themselves on ways and means to promote the Kingdom of God in their several communities in the diocese, and in the general Church.

ANOTHER valuable experience in the trip to Maine was a first visit to Bowdoin College, as the guest of the distinguished Churchman who has been its president for a third of a century, Dr. Kenneth C. M. Sills, and Mrs. Sills.

Here is another layman who is giving truly evangelistic leadership through the example of his own life of devotion to the Church. At his invitation, some 125 or more Church students came together to consider the practical implications of their Faith in a world of doubt and uncertainty. Their questions and discussion showed how eagerly intelligent young people reach out for the realities of life that the Church has, as a result of its divine leadership and its centuries of experience.

IN politics there is a slogan "As Maine goes, so goes the nation." (It hasn't been true since 1932, but it's a good one nevertheless.) We might adapt it to the Church situation by making it, "As Maine stands, so stands the Church"—a light-house of Faith in a sea of worldliness and materialism.

I don't suppose that the diocese of Maine is either better or worse than your parish and diocese, or mine, in this respect. But somehow in my visit to Maine, and my brief contact with its Bishop, its clergy, and its lay men and women, I got the feeling that their devotion to our Lord and His Church had something of the rugged and rock-ribbed aspects that are characteristic of their state, and that make so firm a foundation on which to build Christian life and works:

*Clifford P. Morehouse*



# Tug of a Threefold Tie

## Or, What's Religion All About?

By the Rev. Frederick Ward Kates

WHAT'S religion all about anyway? Time and again this question is asked — and not just by young people or by those who are outside the Church or unaffiliated with a religious body.

Out of World War I came a little book nowadays hardly known but widely read a generation ago. *A Student In Arms* is the title and Donald Hankey, an Englishman, the author. In forthright brevity Hankey sets forth in one sentence his definition of religion and thus gives us one answer to our question: "Religion is just betting your life there is a God."

Such is one man's answer to the question what religion is, and a sound answer at that. It leads us to a second way of regarding religion, namely, seeing it as that which binds men together. The very word "religion" is derived by some from the Latin verb *ligare*, to bind (with



the prefix *re*), and hence religion may be understood as that which binds together God and man, man and man, and a man within himself.

This, certainly, is a valid way to think of religion: as that which, first, of all, binds us to God, who is "the something universal" uniting all things into one whole; as that which, secondly, binds us to the rest of mankind in the service of duty and in the fellowship of things immortal; as that which, thirdly, binds us to ourselves in a unified, integrated personality.

From the earliest times man has felt the tug of this threefold tie which binds him to God, to his fellow man, and to himself, linking his solitary, little life with the vast eternal enterprise.

We shall thus not go wrong in considering religion as that which binds things together, holds things together — heaven and earth, God and man, man and man in human society, and each man within his own individual life as a harmonious, integrated personality.

A young man born in Aberdeen, Scotland, three centuries ago and who became at the age of 20 professor of philosophy in that city's ancient university, Henry Scougal by name, offers us a rich insight into the true meaning of religion.

Religion is not a matter of creeds and doctrines, of orthodox concepts and correct opinions, says Scougal, nor is it a matter of observing outward rites, fulfilling prescribed duties, or obeying moral taboos. "True religion," says Scougal, "is the union of the soul with God, a real participation of the divine nature, the very image of God drawn upon the

## Theological School Commencements

- The ten seminaries of our Church have had a total enrolment of over 1,000 students this year.
- May and June will see a record number of trained men graduated, ordained and assigned to their tasks in the ministry of the Church.
- The work of the seminaries goes on, with increasing responsibilities and continued need for the prayers and help of the people.

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soul; or, in the apostle's phrase, it is Christ formed within us. Briefly, I know not how the nature of religion can be more fully expressed than by calling it a divine life—the life of God in the soul of man."

A further clue toward what religion is all about comes from a book entitled *Psalms of the West*, by Rolla Russell. Its sense of the divine beauty in nature, the holiness of love, of the voice of God in reason, of the encompassing sympathy and care of the Eternal, of the strength of the ages working silently through the upheaval and tragedy of the world—all this makes it a book to live with and to love.

In this book the author tells us that religion is "the love of God, the union of the spirit of man with holiness, the constant endeavor to do the best and beat the worst."

#### CITIZEN OF TWO WORLDS

The dying hours of Henry David Thoreau afford us another insight. As Thoreau lay dying, a dear old aunt besought him to make his peace with God. He replied, "But I have never quarreled with God." Later, in response to a more insistent plea that he prepare for his new life in the world beyond death, he said, "One world at a time."

"One world at a time" commends itself at first sight as a thoroughly sensible course to follow, and so it would be if only it were possible—which it is not. Man is a citizen of two worlds, built to dwell in both at one and the same time, and these two worlds are so interwoven that he cannot, even if he would, live in one to the exclusion of the other without ceasing to be fully a man.

But for the Christian the revelation of Jesus is determinative, and we must therefore ask what light this sheds on the true meaning and nature of religion.

The first thing to note is that Jesus Himself never used the word "religion," so far as our records go. Instead, He used the word "life" (*zoe*). Thus He warns us that "narrow is the way that leadeth unto life"; that "it is better . . . to enter into life maimed, than having two hands to go into hell"; and that "a man's life consisteth not in the abundance of the things which he possesseth." Finally, there is that passage from St. John's Gospel that sums up his whole ministry: "I am come that they might have life, and that they might have it more abundantly."

Real life, eternal life, nothing less than the life of God—this is what Jesus came to bring to men. Religion He understood as so living that the life that stems from God, that continues in God, and that ends in God, may be man's present gift and glory.

What religion is all about is answered for us in unforgettable words from the Holy Bible. Micah speaks for himself,

as he does for all the wise and holy men of Israel, when he says: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This is what one might term an ultimate utterance: words cannot surpass it.

And then there is that passage from the epistle of James: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Both these texts, one from the Old Testament and one from the New, should be carved upon every shrine of worship, if only to remind men that religion, in its basic motive and fundamental manifestation, is not a system nor a creed nor ceremonial, but a quiet, humble, honest, way of living before God and man—a life of righteousness and justice, of mercy and love.

As someone has put it, there are three great approaches to spiritual reality: creed, cult, and conduct. Under these three headings every religion can be described, for they refer to the three basic elements in any religion—its intellectual background, its ethical content, and its emotional expression.

Considering Christianity in the light of this formula, one finds that its intellectual background is summed up in the creeds. The creeds tell us that Christians believe in a certain type of God, a God of holiness, of fatherhood, and of love, who reveals Himself in a special way (through the life and personality of Jesus of Nazareth), who works by spiritual means and to whom every man is of supreme worth.

Its ethical content is summed up by the word "love," which is not an inert generality but a dynamic power issuing in service to God and man—"service is love translated into terms of action."

Its worship finds its central act in the Holy Communion. It is easy to tell what Christians believe, how they act (or should act), and how they worship, from this sacramental rite, which is the pageant, the drama, the panorama, of the Christian religion.

However one defines religion, it is a matter of a vertical and a horizontal orientation of the self. It must have an upward thrust linking our fleeting lives with the timeless, eternal life of God. Then there must be an outward movement (because of our love for God) which impels us to serve our brothers in their need. And all the while there must be at the heart integrity and purity in one's own life.

Filial faith—a child's trust in his father; human compassion—not just pity for, but suffering with, our fellows; inward purity in our own lives—are not these the essential elements in true religion?

## New Books

Available at our Retail Stores

*Paul Blanshard*

### COMMUNISM, DEMOCRACY, AND CATHOLIC POWER

The first product of Mr. Blanshard's research was *American Freedom and Catholic Power*; the second product of his explorations is the present book—a dual study of an anti-democratic oligarchy and an anti-democratic theocracy. In his earlier work the author documented the American aspect of democracy's struggle against political and cultural authoritarianism; in this work the scope of the material has been broadened to include the entire democratic West.

*Communism, Democracy, and Catholic Power* weighs the two institutions, the Vatican and the Kremlin, in the scales of democracy, and tries to give an honest answer to the question: What should be the policy of western democracy toward them?

Mr. Blanshard's new book is extremely well-documented and a lot of hard work and serious thinking have gone into it. It is informative, interesting, revealing. It very much needs to be read. If the phrase "entrenched clerical fascism" has an unpleasant connotation for you, this is surely the book for you to examine soon. \$3.50

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## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

## A Joint Project

SEVERAL items of book news are of special interest to Churchmen: General Theological Seminary has recently joined with the University of Chicago in a project to produce an apparatus criticus\* to the New Testament text.

Assigned as GTS's share in the project is "an intensive study of the New Testament text used by St. Chrysostom," according to Dr. Pierson Parker, head of the General's New Testament department, writing in the May 1951 *Bulletin* of the GTS. . . .

At least one Church institution, namely General Theological Seminary, has acquired a facsimile of the *Book of Kells*, famous sixth-to-ninth-century illuminated vellum manuscript of the Gospels and Eusebian Canons [L. C., December 3, 1950]. Such facsimiles sold last year for \$450 each. . . .

Dr. Glen Levin Swiggett, onetime member of the faculty of the University of the South, has announced "the completion of his translation in terza rima of Dante's *Divine Comedy*," according to *Sewanee Alumni News* of May 15th.

The six inches that *Who's Who in America* (1950-51) devotes to 83-year-old Dr. Swigert lists him as a Churchman and a "lay reader since 1927." . . .

Dr. Henry P. Van Dusen's *God in Education* (Scribners) [L. C., May 6th] is the Religious Book Club choice for the month of May.

## Of Interest

PAUL JAMES FRANCIS was a priest of the Church who founded a religious community at Graymoor, N. Y., and in 1909 went over to Rome, taking the community with him.

His biography is told in *Father Paul of Graymoor*, by David Gannon, S.A., with a foreword by Francis Cardinal Spellman (Macmillan. Pp. x, 372. \$4). More on this, it is hoped, later.

June is the month of weddings, and appropriately timed is Msgr. Fulton J. Sheen's *Three to Get Married*, the third party — or should one not say the first? — being, of course, God (Appleton-Century-Crofts. Pp. vii, 310. \$3).

Bishop Eivind Berggrav, recently retired primate of the Church of Norway and a president of the World Council of

\*The list of variant manuscript readings in the form of footnotes — as seen, for example, in any edition of Nestle's Greek New Testament.

†The original rhyme scheme of the *Divine Comedy*: aba, bcb, cdc, etc.

Churches, devoted a great part of his two years' solitary confinement by the Nazis to writing.

His recently published *Man and State* is being considered for fuller review later (Muhlenberg Press. Pp. 319. \$4).

A documented work that will be of interest to students of history is *The Episcopal Colleagues of Archbishop Thomas Beckett*, by David Knowles (Cambridge University Press. Pp. 190. \$2.75). Down for further possible review.

A posthumous work of J. K. Mozeley, *Some Tendencies in British Theology*, is described as "a critical survey of British theology from Gore to Temple, from Bruce to Baillie" (SPCK. Pp. 166. 10/6).

The Philosophical Library has put out in one-volume form, said to differ from the original only in its omissions, *John Wesley's Journal*, as abridged by Nehemiah Curnock (Pp. viii, 433. \$3.75). A useful inexpensive reference work.

Feeling that translations thus far into English of *The Spiritual Exercises* of St. Ignatius (Loyola) are "all more or less literal," Louis J. Puhl, S.J., has aimed to produce a translation that is "clear, idiomatic, and readable" (Newman Press. Pp. xiii, 216. \$2.25).

An exposition of the sacraments for lay persons has been provided, from the Roman point of view, in *The Power of the Sacraments*, by the Most Rev. George Grente, Archbishop of Le Mans and Member of the French Academy. Translated by Sister Mary Madonna, CSC (P. J. Kenedy. Pp. 236. \$3).

Dr. Carl F. H. Henry, said to be one of the leading fundamentalist intellectuals, is the author of *The Drift of Western Thought* (Erdmans. Pp. 164. \$2.50).

Another volume — the 9th — of the projected 10-volume Great Religious Festivals series, *Muhammadan Festivals*, by G. E. von Grunebaum, has just appeared. Illustrated (Schuman. Pp. vii, 107. \$2.50).

The so-called "Jefferson Bible," *The Life and Morals of Jesus of Nazareth Extracted textually from the Gospels of Matthew, Mark, Luke, and John*, by Thomas Jefferson, has recently appeared in a most attractive edition typographically. Edited with introduction by Henry Wilder Foote (Beacon Press. Pp. 151. \$1.25).

Of no value religiously as a selection, but of interest to students of the history of American thought.



## DIOCESAN

**NEW YORK**—After sharp debate the convention of the diocese of New York adopted by a 222 to 101 vote a resolution providing for a representative committee to hear from all diocesan organizations allotted funds in the 1951 budget in case the budget is not met and the allotments must be cut. Convention decided it preferred this method of cutting to a system of priorities set up by the committee on diocesan finance, after a verbal tug-of-war between champions of parochial missionary work on the one hand and of Church agencies and commissions on the other.

Convention granted Bishop Donegan's request for a second suffragan, to be elected next year.

**NEW JERSEY** — Meeting industrial expansion with Church expansion in New Jersey was strongly advocated by Bishop Gardner in his convention address. Convention quickly got to work by appointing a long term planning committee and endorsing the Bishop's suggestion that he find out which localities need new churches and mission stations.

Chancellor Frederic M. P. Pearse retired at convention after an exceptional career of Church service. A commendatory resolution was read in both houses and delegates rose in tribute to Mr. Pearse, who has been made chancellor emeritus. New chancellor is Jay B. Tomlinson of Bordenton.

**ELECTIONS.** New standing committeemen: Rev. W. C. Heilman, E. S. Wallis. Synod: clerical, H. E. Perret, J. E. Purdy, H. B. Miller, R. H. Anderson, F. M. Adams; lay, John Ewart, A. B. McGowan, W. T. Dickerson, Ralph Kurtz, C. G. Holmes, W. E. Church.

**MASSACHUSETTS** — Motivated by a forceful address by Bishop Nash Massachusetts' convention condemned gambling as a source of Church revenue and urged the state government to investigate crime in Massachusetts and to publish its findings. Spurred on by the Bishop, convention also asked congress to pass the India Assistance Bill "before it is too late," pointed out to its U. S. senators and representatives the need for appropriating more money for Point Four and of cooperating with the U. N. on it, and recommended diocese-wide participation in Massachusetts' follow-up program of the White House Conference on Children and Youth.

Bishop Nash noted that Massachusetts was one of the dioceses which does not meet its National Church quota. However, the diocese felt justified, he said, since its askings increased only 16% while National askings went up 100%. "But we . . . are obviously open to criticism for this," he added. "In other

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We Episcopalians always wonder at and envy our Roman brethren when we see them entering their churches, day and night, all week through. Too many of US have developed the pitiable reaction that God is worshipped in His Church just once a week. Looking at it

from a businessman's point of view, then our churches are too expensive for the little use we put them to.

But we're not business men when we're teaching Christianity. We're God's men, and we want to offer Him houses of worship that are the most beautiful we can afford. Yet it neither makes sense to close their doors all week, nor inspires devotion to Our Lord when our people confront a locked church. Quite possibly Our Lord may also have frowning notions about our lack of faith and unwillingness to trust God's Houses in God's Hands!

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The greatest need of the magazine right now to help those who are working with us to build The Living Church is a promotional fund of \$3,500. The money will be used to produce circulation-building materials — especially an attractive leaflet describing The Living Church which the clergy will be asked to send out to their people. A large increase in circulation requires a large amount of this sort of material—running into the 100,000's—and the only way to finance it is through the contributions of interested friends. The \$3,500 fund can be raised only if those who are in a position to give large gifts do so, but it will also depend in large measure on \$5 and \$10 contributions from a large number of people who care. The object is one, we feel, which has a legitimate claim on every Churchman—the strengthening of the Church's lines of communication so that twice as many laypeople will know what the rest of the Church is thinking, planning, and doing.

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parts of the United States," he pointed out, "our Church is growing faster, and raising and spending money at an increasing rate." He explained that this is why Massachusetts' quota, as well as quotas of most northeastern dioceses, is declining. And for that, he said, he was thankful.

**ELECTIONS.** Diocesan council: clerical, F. H. Arterton, F. C. Lawrence; lay, J. E. Buddington, U. S. Harris. Standing Committee: Very Rev. C. L. Taylor, C. C. Kimball. Synod: clerical, D. R. Hunter, George Keirstead, W. J. Kingwill, R. W. Woodroofs, Jr.; lay, P. H. Stafford, U. S. Harris, F. P. Hawkes, J. M. Washburn, Jr. Trustees, Rev. J. T. Golding, Stoughton Bell.

**CONN. — Under a ten point program of advance**, enthusiastically approved by Connecticut's convention, the diocese will (1) Develop a conference center. (2) Develop a summer camp. (3) Employ a full-time youth worker. (4) Establish headquarters at Yale and a home for the chaplain. (5) Build a chapel at the University of Connecticut. (6) Found a number of new missions in strategic areas. (7) Employ an additional missionary. (8) Employ a full-time diocesan social relations worker. (9) Remodel the diocesan house and create a small chapel there. (10) Establish a fund to put the program into operation and to maintain it until expansion of diocesan membership and interest makes it possible for the work to be supported in the usual way.

Convention earnestly recommended that parishes and missions seriously consider the fact that since 1939 the cost of living increased 85% while the stipend of the average clergyman increased only 33⅓%.

**ELECTIONS.** New standing committeeman: Rev. W. E. Traub. New executive councilmen: Rev. S. F. Hemsley, A. T. McCook. Synod: clerical, R. B. Appleyard, F. T. Smith, Sewall Emrson, S. A. Budde; lay, Mr. McCook, T. B. Lord, W. H. Bulkeley, H. P. Bakewell.

**VERMONT — An armed services commission** and a layman's work commission were created by Vermont's convention. More than 100 delegates attended, making it one of the diocese's largest. Bishop Van Dyck said that Vermont has more students preparing for the ministry than it has had for many years. He pointed out that funds controlled by trustees were in good condition and that under existing conditions there would be greater returns on endowments.

**ELECTIONS.** Synod: clerical, Charles Folsom-Jones, J. B. Midworth, J. W. Norris, R. S. Kerr; lay, George Buck, Samuel Hatfield, George Little, O. A. Rixford.

**CENTRAL N. Y. — Women ought to run around less** and pray more, Mrs. C. Weyland Guy, devotional chairman of Central New York's woman's auxiliary, told convention. In her address, which she made as a guest, she emphasized the devotional aspects of family life.



## DIOCESAN

Convention accepted Bishop Peabody's suggestion that plans be made for an adequate diocesan center. The bishop discussed the problem of gambling.

**ELECTIONS.** New standing committeemen: Rev. Bradford Tite, Fred Weymer. New diocesan councilmen: Rev. Frank Titus, Robert Branam.

**ROCHESTER—Increased cost of living** should be kept in mind by vestries in the diocese, Rochester's convention recommended, in adjusting rectors' salaries. Convention also voted to raise minimum clerical salaries from \$3000 to \$3200. Diocesan missionary funds will provide half of the increase to missions not able to supply the whole amount.

Convention heard plans for employing a director of religious education beginning in 1952, and recommended study of a drive for the support of the diocese to lessen assessments on parishes.

**ELECTIONS.** Synod: clerical, D. A. Bennett, A. R. Cowdery, B. M. Dougherty, F. R. Fisher, Q. E. Primo, Jr., J. A. Rockwell; lay, T. E. Hargrave, T. T. O'Dell, Walter Durfee, Richard Ryniker, W. R. Baker, E. R. Becker.

**WASHINGTON — All gambling devices** as a means of Church support were condemned at Washington's convention. In his address Bishop Dun urged responsible and realistic consideration by all vestries of General Convention's report on clergy salaries.

A report on the state of the Church in the diocese revealed an increase of 512 communicants since 1949. Total number of baptized persons increased 2244.

The diocese met in full National Council's increased asking of \$105,076 for 1950 and, due to a generous contribution from the woman's auxiliary, overpaid it by \$2500.

**ELECTIONS.** Synod: clerical, W. C. Draper, Jr., James Valliant, R. S. Trenbath, R. S. Simpson; lay, O. R. Singleton, A. A. Atwood, R. W. Wilson, R. H. Lansdale.

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**PITTSBURGH — Promotion of industrial missions** will be the object of a society which Pittsburgh's convention asked Bishop Pardue to form. The society will have \$500 to work with during the coming year and will work at promoting, throughout the diocese and the nation, trained clergy and lay education and support for industrial missions.

In his address Bishop Pardue called Pittsburgh the diocese of progress. He reported that during the past year three mortgages were burned, four new missions were opened, one of which is now a parish, and three deacons became priests. He said the quality of the diocese's clergy was improving, that six deacons will start work in the diocese when they are graduated in June, and that 11 men will finish seminary within the next two years. The rate of baptisms increased by 11.59%.

**ELECTIONS.** Synod: clerical, Frederick Kempster, G. M. Chester, R. B. Merry, S. D. Rudder, Joseph Bowman; lay, E. P. Dandridge, Demas Barnes, S. Guy Little.

**WEST VA.—A crop of new missions** is developing in West Virginia. Convention admitted two, one in Princeton and one in Elkins, as parishes. Three missions were formed last year, and two are about to be organized. Other new work includes land purchased for a student center at West Virginia State College for Negroes, and plans for a new church and student center at the University of West Virginia, Morgantown. Confirmations reached a new high of 679 in 1950.

**ELECTIONS.** Synod: clerical, O. W. May, Robert Hall, Frank Rowley, George Burns; lay, A. H. Christian, L. McC. Steenrod, James Brownfield, James Rodney. Executive board: clerical, T. H. Harvey, F. F. Valentine, Jr., Craig Eder; lay, L. A. Osborn, Mr. Christian.

**ALBANY — Suppression of unnecessary boards** and more use of the Cathedral was recommended at Albany's convention by a special committee on diocesan reorganization. Convention amended the constitution to allow lay delegations from organized missions one third of a vote in the lay order.

**ELECTIONS.** New standing committeeman: Rev. S. D. Jenkins.

**MONTANA—First mission to become a parish since 1917** in Montana is St. Mary's Church, Malta. It achieved this status at the diocese's recent convention. Another first in many years, was a bequest of \$35,000, to the Bishop Brewer Memorial Fund. A committee on city parish extension proposed a policy for expanding the work of present parishes in several rapidly growing urban centers.

**ELECTIONS.** New standing committeeman: Rev. R. R. Price. New executive councilmen: clerical, F. A. Rogers, William Davidson; lay, J. E. Scholefield. Synod: clerical, E. A. Syms, H. L. King, A. E. Render, F. A. Rogers, F. J. G. Kepler; lay, J. C. Witham, C. O. Reedy, E. H. Sackett, V. Lusenberry, Robert Darling.

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SEMINARIES

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Bishop Moody's plan for reactivation of a seminary in Kentucky received unanimous endorsement from Kentucky's convention, but came as a surprise to most delegates since many of them did not know that there had been a seminary in Kentucky. The seminary was founded in 1932 by Benjamin Bosworth Smith, first bishop of Kentucky. It was chartered in 1834. The charter granted was perpetual and is good now.

Instruction will begin in September.

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A new program of graduate work leading to the degree of Master of Arts in religion has been established at Columbia University, the Rev. James A. Pike, chaplain, has announced. The courses, given at Union Theological Seminary, are in Biblical studies, history of religious ideas and institutions, theology, ethics, and philosophy.

SECONDARY

Corporation Gets Dean

The Rev. Dr. John Page Williams has been elected dean of the Church Schools in the Diocese of Virginia, Inc. Dr. Williams' primary task will be developing the Christian approach in education among faculty and students in the corporation's seven schools.\* He will also direct business and the regular educational approach. The schools have a total operating budget of over a million dollars, and a current insured valuation of physical plants, exclusive of land, of just under \$3,500,000. Total enrollment for 1949-50 was 1732. Dr. Williams will take over some time after the end of the current session. Acting dean is Dr. John Garland Pollard.

PRIMARY

Parish Schools Organize

Representatives of parish schools in the diocese of New York voted on May 19th to organize the Parish School Association of the diocese of New York. E. Alliston Grant, headmaster of Grace Church School, New York City, was named chairman of a provisional committee to draw up a constitution and by-laws.

Among the schools represented were these parish elementary day schools hav-

\*St. Christopher's, St. Catherine's, both Richmond; St. Anne's, Charlottesville; St. Stephen's and St. Agnes', Alexandria; St. Margaret's, Tappahannock; and Christchurch, Middlesex County.

ing classes five days weekly in secular and religious subjects: Grace Church School, St. Luke's School, the schools of the Church of the Heavenly Rest, the Church of the Resurrection, St. Esprit, all in New York City; Grace Church, White Plains; and the Church of the Ascension, Staten Island. Also represented was St. Hilda's Day School, which while not a parish school, does similar work, and the choir schools of the Cathedral of St. John the Divine and of St. Thomas Church.

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## NOTICES

### DIED

HALL, Adele Somers, mother of Mrs. Frank E. Wilson of Eau Claire, Wisconsin, and Mrs. Frederick P. Ives, of Hanover, New Hampshire; entered into rest May 3, 1951 at Eau Claire. Born August 3, 1861 in Chicago, Illinois. May light perpetual shine upon her.

### MEMORIAL

KELLAM—In Loving Memory of Harry Malcolm Kellam, priest, who entered Life Eternal, June 3, 1945.

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CHRISTMAS CARDS—Highest profits for yourself, club or organization selling finest Robinson assortments. Unexcelled Religious Scripture-Text cards, Birthday, Everyday and Gift Wrapping assortments. Gift stationery items. Outstanding Personals. Samples on approval. ROBINSON CARDS, Dept. N-5, Clinton, Mass.

### BOOKS

WE BUY USED BOOKS. Send list or ask about our purchase plan. Baker Book House, Dept. L.C. Grand Rapids, Mich.

USED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michal, 29 Lower Brook St., Ipswich, England.

### CHURCH FURNISHINGS

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

### LIBRARIES

MARGARET PEABODY Lending Library, of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York. Open Monday through Friday, 2 P.M. to 5:30 P.M. and also Tuesday evening, 7:30 to 9:30.

### LINENS AND VESTMENTS

FINEST IRISH LINENS For All Church Uses now available at unchanged prices. Also Cassock cloth, Vestment Patterns, Embdy. designs, fine threads and instruction books, English and U.S. List and Samples free. Mary Fawcett Co., Box 386, Chillicothe, Mo., (Formerly 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.

ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values; unsurpassed quality, imported direct from Ireland. Also, transfer patterns, linen tape and Plexiglass Pall Foundations in 3" at 75 cents, 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

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THE LIVING CHURCH

## DEATHS

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

### Edgar R. Neff, Priest

On April 23d the Rev. Edgar R. Neff, former field officer of the National Council, died in Hollywood after a long illness. Mrs. Neff survives him.

Mr. Neff became a field officer in 1945, continuing until 1947 when he became rector of Christ Church, Little Rock, Ark. After a notably successful rectorate there, he resumed work with the National Council.

A native of Maryland, Mr. Neff had been a teacher before entering the ministry. He had been on the faculties of the Georgia School of Technology, the University of Alabama, and Wittenberg College. He served for six years as assistant rector at the Church of the Advent, Birmingham, Ala., then four years as rector of Calvary Church, Fletcher, N. C., and eight years as rector of St. John's Montgomery, Ala.

### Francis Henry Ball, Priest

The Rev. Francis Henry Ball, who resigned as vicar of St. Barnabas' Church, Multnomah, Ore., on April 30th, died of a heart attack at his home in Portland, Ore., on May 18th.

The Rev. Mr. Ball was born in 1886 at Sekubu, Basutoland, South Africa, the son of the Rev. William Henry Ezra Ball and Elizabeth Harriet (Armitage) Ball. He studied at St. John's school, Bloemfontein, South Africa, and Trinity College in Canada. He was ordained deacon in 1923 and priest in 1924.

The Rev. Mr. Ball served in Virginia, Eastern Oregon, California, Olympia, and Washington.

He is survived by his wife, the former Cheridah M. Hawkins, whom he married on December 25, 1932, and by three children.

### Anne Kathleen Thompson, Deaconess

On April 26th, four days before she was to retire from the Alaskan mission

**RATES** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one 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 first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

## CLASSIFIED

### POSITIONS OFFERED

WANTED—Latin master in a long established Church School in the East. Unmarried. Limited dormitory responsibilities. Experience preferred, not absolutely necessary. Reply: Box 5586, Washington 16, D. C.

GROWING PARISH in suburb of large midwestern city has opening for Curate. Would like a priest with some experience and liking for young peoples work. Pleasant residential section with excellent public schools. Reply Box C-583, The Living Church, Milwaukee 2, Wis.

NEW YORK CITY Fire Insurance Company wishes to secure services of experienced appraiser with fire insurance knowledge. Travel required. Excellent opportunity for right man. Reply Box C-580, The Living Church, Milwaukee 2, Wis.

WANTED by Clergyman now widower, Housekeeper—Companion, cultured, age about thirty-five. Reply Box H-582, The Living Church, Milwaukee 2, Wis.

NEW YORK CITY Fire Insurance Company wishes to secure services of accountant with fire insurance knowledge. Excellent opportunity for right man. Reply Box C-581, The Living Church, Milwaukee 2, Wis.

ASSISTANT for unique Episcopal missionary work for Navy families. Write: Chaplain Harry Leigh-Pink, Navy Family Chapel, 451 W. Ocean Blvd., Long Beach, Calif.

### POSITIONS WANTED

SUMMER SUPPLY as organist-choirmaster for July and/or August in New York City, Long Island or Eastern New Jersey. Jerald Hamilton, Grace Cathedral, Topeka, Kansas.

ORGANIST-CHOIRMASTER and school teacher, male, 35, married, desires position in an active church and school set-up. Experienced in adult and children's choirs. Churchman. Reply Box J-577, The Living Church, Milwaukee 2, Wis.

MANHATTAN EPISCOPAL Organist-Choirmaster, Churchman, college graduate desires change New York City or commuting same, teaching accommodations. Reply Box G-571, The Living Church, Milwaukee 2, Wis.

RECTOR, large church, Midwest, wishes to supply July and August, Washington, D. C. or vicinity. Reply Box W-586, The Living Church, Milwaukee 2, Wis.

WIDOW, mature, clergyman's daughter desires position in cultured family as companion-secretary, summer or permanent. Can type, drive car, will travel. Reply Box: W-584, The Living Church, Milwaukee 2, Wis.

PRIEST—61, married, excellent health, Rector present cure 29 years, liberal Evangelical, desires position as Associate Rector or Assistant in preaching and pastoral duties. Available October 1951 to serve from September through June. Diocese of Connecticut, Newark, New York, Pennsylvania, preferred. Reply Box D-585, The Living Church, Milwaukee 2, Wis.

SUCCESSFUL RECTOR, 36, married, Ed.D.: desires position as Chaplain, and/or teacher of Religious Education, English, or Social Studies in College or Secondary School. Reply Box W-564, The Living Church, Milwaukee 2, Wis.

### RELIGIOUS PICTURES

RELIGIOUS PICTURES and Awards, samples. St. Philip's Society. West Stockbridge, Mass.

### SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

### SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H., Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and water sports. Trained staff. Nurse. Individual attention. Limited to 50 campers. Rate \$250 season. Register month or season. References. Rev. & Mrs. R. L. Weis, St. Thomas' Rectory, 721 Douglas Ave., Providence 8, R. I.

### WANTED

WANTED—one copy, Plainsong Accompaniment by J. H. Arnold, published by Oxford. Mrs. Paul Mazingo, 5716 Lowell Ave., Indianapolis 19, Ind.



## DEATHS

field which she had served since 1927, Deaconess Anne Kathleen Thompson died.

Deaconess Thompson was born in Belfast, Ireland, came to the United States at an early age, attended schools in Massachusetts, then studied at Church Training School and Deaconess House.

In Alaska she was sent first to Allakaket where she and the missionary nurse were the only residents who were not Indian or Eskimo. She was later transferred to St. Mark's Mission, Nenana. In the chapel of that mission on September 29, 1932, she was set apart as a deaconess by Bishop Bentley, then suffragan of Alaska. From that time on the Nenana mission was her post.

### Frances Lebaron Casady

Frances Lebaron Casady, wife of Bishop Casady of Oklahoma, died on April 28th, after a lingering illness.

A native of Des Moines, Iowa, Mrs. Casady was educated in Des Moines and Baltimore Women's college. She was married in 1906 in St. Paul's Church, Des Moines, where the Casadys' son, the Rev. P. M. Casady, is now rector.

Mrs. Casady came to Oklahoma with her husband in 1927 after the Bishop had served as rector of churches in Iowa, Nebraska, and Colorado.

Survivors include the Bishop; three other sons, Thomas, Jr., Berkeley, Calif., Richard, Los Angeles, and Simon, Phoenix, Ariz.; and a daughter, Mrs. J. G.

Sherman, wife of the suffragan bishop of Long Island.

### Robert Francis Joffrion

Robert Francis Joffrion, two year old son of the Rev. and Mrs. Emile Joffrion, died in Vanderbilt Hospital, Nashville, Tenn., on Sunday, April 22d, as a result of injuries received in an automobile accident at Sewanee on April 20th.

The Rev. Mr. Joffrion is a senior student at St. Luke's Seminary, Sewanee. He was ordained deacon on April 4th.

Other occupants of the automobile were Mrs. Joffrion, her one year old daughter, Emily Elise, and Mrs. Ted Sykes, wife of a second year seminarian. All of them escaped serious injury.



## CHURCH SERVICES

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



### —SAN FRANCISCO, CALIF.—

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough.  
Rev. Francis Kane McNaull, Jr.  
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; 1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

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

### —DENVER, COLO.—

**ST. ANDREW'S** 2015 Glenorm Place  
Rev. Gordon L. Graser, v  
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6  
Close to downtown hotels.

### —WASHINGTON, D. C.—

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Low Mass, daily ex Sat, 7; Tues 7 & 9:30; Thurs 7 & 12; Sat 12; C Sat 5 to 6 & by appt

### —CHICAGO, ILL.—

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

### —DECATUR, ILL.—

**ST. JOHN'S** Rev. E. M. Ringland, r  
Church & Eldorado Sts.  
Sun 7:30 HC, 10:30 Cho Eu & Ser, Ch S 9:30 & 10:30; Daily 7:15 MP, 7:30 HC

### —EVANSTON, ILL.—

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also 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

### —BALTIMORE, MD.—

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Penn, D.D., r; Rev. D. C. Patrick, c  
Sun 7:30, 9:30, 11 & daily

### —DETROIT, MICH.—

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

### —ATLANTIC CITY, N. J.—

**ST. JAMES'** Rev. Robert F. Beattie  
North Carolina & Pacific Aves.  
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

### —BROOKLYN, L. I., N. Y.—

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 10:15 & 11 MP, 1st Sun HC 11, 3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP; Wed & Saint's Days 7:30 & 10 HC

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; d, deacon; 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 People's Fellowship.

### —BUFFALO, N. Y.—

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Low Mass 8; Children's Mass 9:30, MP 10:45, Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

### —NEW YORK CITY—

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

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr.  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-day HC: Wed 8, Thurs & HD 10:30

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber  
46th Street, East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 HC, 11 MP, 11 1st & 3d Sun HC, 4 EP; Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11; Noon-day, ex Sat 12:10

**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

### —NEW YORK CITY (Cont'd.)—

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

### —SCHENECTADY, N. Y.—

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

### —TROY, N. Y.—

**CHRIST CHURCH** Rev. Wm. O. Homer, r  
2165 Fifth Avenue  
Sun 9 & 11; Tues-7; Thurs 10 (Healing)

### —CINCINNATI, OHIO—

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

### —COLUMBUS, OHIO—

**TRINITY** Rev. Robert W. Fay, D.D.  
Broad & Third Streets  
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening, Weekday, Special services as announced.

### —PHILADELPHIA, PA.—

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r  
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery School 11, Cha Ev 4;  
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30  
C Sat 12 to 1 & 4 to 5

### —PITTSBURGH, PA.—

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter  
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed & Fri 7:15 & 10:30

### —NEWPORT, R. I.—

**TRINITY**, Founded in 1698  
Rev. James R. MacCall, III, r  
Sun 8 HC, 11 MP; HC Wed & HD 11, Fri 7:30

### —SAN ANTONIO, TEXAS—

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

### —MADISON, WIS.—

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)  
Confessions Sat 5-6, 7:30-8

### —PARIS, FRANCE—

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail