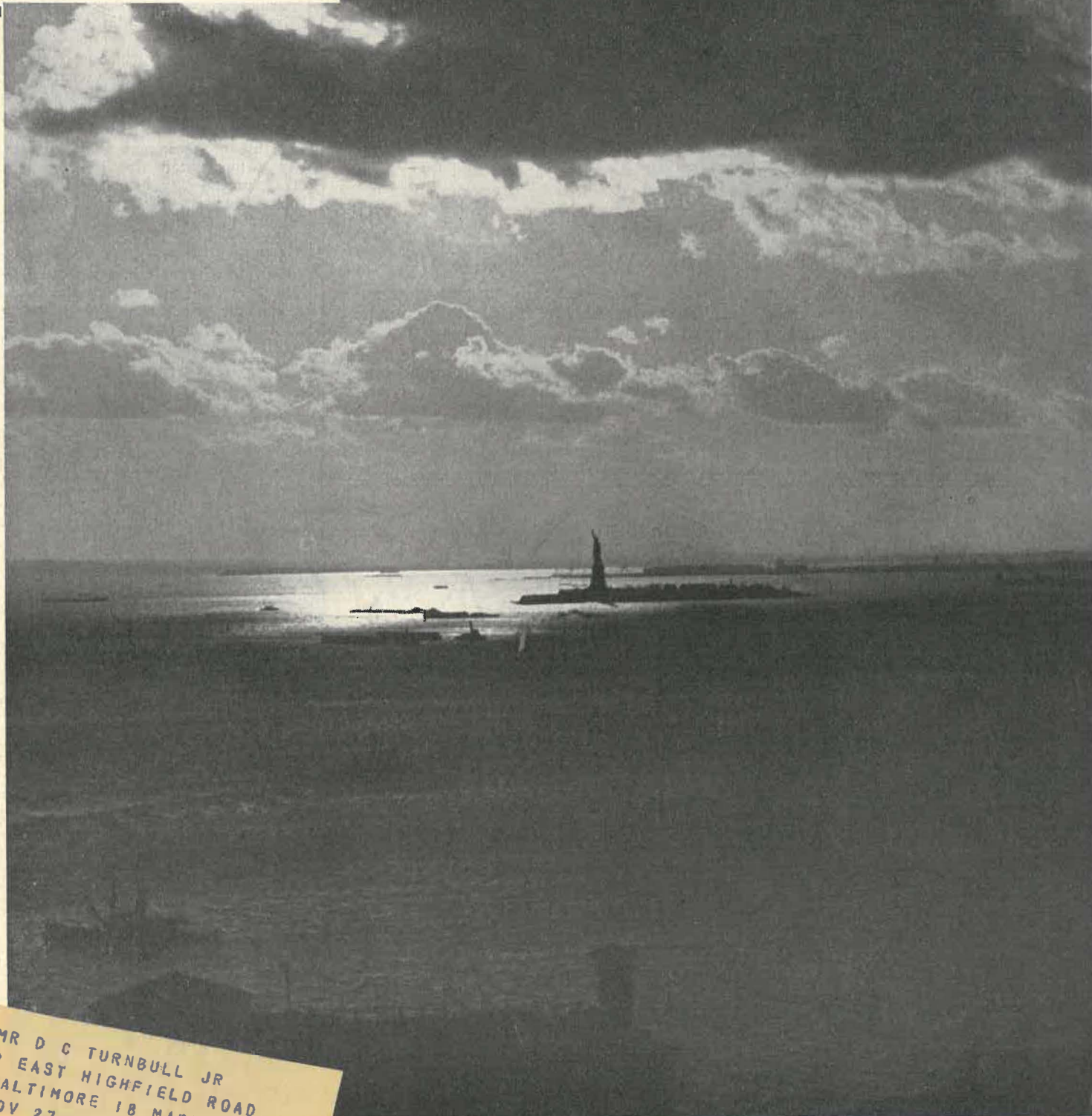


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*Fritz Henle.*  
**ON SHORE, an ally for the seamen's eternal battle [see page 7].**

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# LETTERS

## Intinction

IN THE present discussion of intinction, one point seems to me to have been seriously overlooked. Were the chalice properly administered, there would be little need for intinction, except in exceptional circumstances. But it is because so many priests do not make a proper use of the purificator, that the case for intinction, or else for Communion in one kind, gains its force.

The experiments which were made some years ago in Chicago (reported in the *Journal of Infectious Diseases*, vol. 73, 1943, pp. 180-90), indicated rather conclusively that there is negligible danger in the use of a common cup if it is wiped by a purificator after each person has communicated. I have yet to discover a church where this practice is rigorously enforced. I think we should not need to discuss intinction as a general mode of administration, were our priests to observe this rule without fail, and to realize that they may be endangering the health of communicants when they do otherwise.

As one who was sick for a long period with a communicable disease, I have given this matter much consideration and have discussed it with bacteriologists. There is little doubt that intinction is a necessity in sanatoria. But it can only be urged as a necessity in parish churches, because so many of our priests do not administer the chalice properly. Were they to do so, our problem would be speedily solved.

(Rev.) CYRIL C. RICHARDSON,  
Union Theological Seminary.

New York City.

PLEASE permit me to add a hearty "Amen" to Fr. Tiebel's letter [L. C., April 27th].

Our people simply do not fully understand nor do they use the present Prayer Book. What we need very much is more study of the Prayer Book on the part of clergy and laity and less talk about revision.

Truly, as Mr. Tiebel says, we do need "to learn what it teaches and to live by it."

I have no sympathy with the viewpoint that we must find some "quicker method of communicating our people." Incidentally, I have served in a large city parish and a cathedral so I am used to large congregations.

People will sit for hours to watch an athletic contest, movie, horse race, opera, etc. Cannot we spend an hour in "the House of the Lord?"

(Rev.) CHARLES E. FRITZ.

Pasadena, Calif.

ANYONE reading some of the recent letters regarding intinction can hardly escape the conclusion that some Churchmen are far more intent on finding germs in the Holy Communion than they are our Lord. True it is that there is dynamite in the consecrated elements. According to our Lord's Promise that dynamite consists of a Who and not of any "whats."

The entire practice of the Christian Faith ever involves a personal partnership with our Lord. This applies no less to the

## LETTERS

Holy Communion. Together with the bread and wine, we give ourselves in personal repentance and true faith. In turn He keeps His Promise and gives us Himself, His Body and Blood for the nourishment and cleansing of our souls unto everlasting life. Is there so little Power in His Blood that we run a risk to our bodies in receiving health for our souls? After all, God is not mocked, nor does He come mocking!

Nothing is more unnecessary than intinction. Certainly, if our Lord is God, His Example in administering the first Holy Communion should be sufficient. However, those who cannot bring themselves as yet to believe they can receive Him "safely" from the Chalice of Salvation can make a valid, full Communion by receiving only His Body. Such has the full authority of the entire Church of Christ.

Let our concern be going to receive our Lord Jesus much more frequently! At the altar we learn that it isn't our egos which make the world turn. If we will seek Him as earnestly as we now look for trouble, He will replace our fears with real faith, and there'll be an end to the kind of foolishness which is ammunition for Satan.

BILLY NALLE.

New York City.

THESE letters on intinction, both pro and con, seem to consider that the two methods of reception of the wine are mutually exclusive, and that if one method is practiced in a parish, the other must be either excluded, or at least made inconvenient.

That this is a misconception can be shown by the custom in a parish in which I was for some years a communicant. The wafer was given into the open hand of the communicant in the usual manner, if the communicant wished to receive the wine directly from the chalice, he consumed the wafer immediately or with the words, "Take, and eat . . ."; if the communicant wished to receive by intinction he retained the wafer. The priest (or deacon if serving) carried two chalices. One chalice was of the normal size, and was presented in the usual manner. The other chalice was small and contained only enough wine to allow of half the wafer being immersed. The communicant receiving by intinction, held the wafer between thumb and forefinger and dipped it reverently in the small chalice, and then placed it on his own tongue, after making sure that there were no loose droplets which might fall in the transfer.

This method did not penalize either group of communicants as both groups received together. Further, it did not force any one to receive in a manner strange or repugnant to him, or be made conspicuous by his preference. No "insanitary fingers" came into contact with the wine, as suggested by one recent letter, and no one was required by his own conscience to forego the comfort of making a complete communion from fear of passing a possibly dangerous respiratory infection on to other members of the parish.

It would seem to the present writer that both schools of thought on this subject

might consider the other with a little more Christian charity (agape) and less violent recrimination.

The important thing is for each group to "live in love and charity with his neighbour" and to make his own communion, by either method, often.

H. REES MITCHELL.

Houghton, Mich.

MAY an ordinary housewife say something on legalizing intinction? Have Anglican eyes become so accustomed to the sight of our beautiful practices that they are no longer clearly seen? Do our people realize we are the only Church in America where the privilege of the common cup is given? Where else can a devout person go to receive such a thing? Not to the Roman Church; not to those Protestant Churches which still "serve communion" occasionally, for there individual glasses are provided many times for use in the pews, since there is seldom an altar.

Instead of modifying our use of the chalice, we should be fighting to preserve it.

Here is an act of love. In loving the Trinity we must love those people who are close to us. And in loving the communicants on either side as family members in Christ, we feel no repugnance in accepting the cup which touched their lips; indeed, there is a beauty in the thing, both in the symbolism and in the actual experience.

Gladly would I take a glass of tasted water from one of my own children; I am not repelled, because I love them and feel they are a part of me. May I suggest that those who wish intinction may be lacking in enough of this family feeling among themselves in worship?

And may I suggest that this unique and very beautiful practice of the Anglican Church be preserved for those of the future who may appreciate it more than this very germ-conscious generation?

(Mrs.) IRENE BARTON.

Portland, Ore.

THE Church has a serious problem before it in dealing with the practice of intinction. It is proper, and necessary, that a way should be found to relieve the minds and feelings of those who find it distressing to touch their lips to the chalice which others also touch. No matter how unreasonable the fear may be shown to be, it remains and must be recognized.

But fear of infection is only one evil. There are others. Intinction introduces a much greater evil than the one it seeks to remove. It is the evil of segregation, division, disunity at the Supper Table of the Son of God.

The report of the Liturgical Commission makes this appalling situation all too clear. It begins by quoting in full the resolution of the last Lambeth Conference and General Convention of 1949 in which it is made plain that the manner of receiving the Sacrament in both kinds by drinking from a common chalice is the norm and must always be so; and ends up by proposing a manner of administering the Sacrament ("carrying two cups, the large common cup and the small intinction chalice"—why the distinction between cup

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and chalice?) which does the utmost to insure that every communicant shall be made aware that there are two ways of receiving the Sacrament and that nothing may be done to indicate that intinction is not as good as or preferable to the traditional way. Those who desire intinction are to be given freedom to persuade or even force the whole Church to their way without let or hindrance.

But in fact, while it is the duty of the ministers of the Church, whether bishops or priests, to show proper consideration of those who have scruples, it is equally their duty to do their utmost not to encourage scruples and to avoid any suggestion that the members of their flocks be weaned away from the Church's norm. For there are most unhappy implications in the use of intinction. To give an example, in 1949 the Bishops of the Province of the West Indies declined to give "Synodical approval for the general practice of Communion by Intinction" since it "would raise serious difficulties in some dioceses. The Bishop noted that there were instances where some of the laity wished for this method of Communion purely on racial grounds to which the Bishops could not be party." (Synod Journal page 9.)

Are those who ask for the practice of intinction doing so only to meet their own difficulties, or do they wish to persuade others that they also should feel the difficulties and so strive to make intinction universal? If the latter is the case, is it not necessary that the Church should give firm disapproval; if the former, is it not likely that those who feel difficulty about the chalice will discover that the better way for them is to make their communion in the one kind of Bread alone, a way which they will use on their own responsibility, with no necessity of any change on the part of the minister, or attracting the notice of other communicants?

(Very Rev.) W. D. F. HUGHES,  
Dean, St. Luke's Cathedral.

Portland, Maine.

**Froth and Solemnity**

THE Commission on Church Music of the diocese of Central New York is pleased to have been the object of one of the comments of Willard Pleuthner [L. C., April 13th]. Our attempts to establish some aesthetic and workable standards in wedding music have been the object of much comment, most of it favorable. It leads us to believe that we have made our point, and have struck a sympathetic note with those who are most immediately concerned with the conduct of wedding services in the Episcopal Church.

Mr. Pleuthner and others who have objected to the expenditure of time and energy on the study of the music used in connection with the wedding service have apparently never taken the trouble to contrast the tremendous import of the words of the rite with the frothy lightness of much of the music requested and used. It seems to us inappropriate, to say the least, for a couple to pledge their troth in the most solemn of obligations only to have the meaning of the service summed up musically with "Tonight We Love" (an actual request!) or "Because." The sort of

attitude about marriage here revealed is quite in the same category as the advancement of "he didn't like my friends" as a reason for suit of divorcement.

Our purpose is not to remove the element of emotional appeal from the taking of marriage vows, but to keep emotionalism from becoming the basis for married life. Joyous music of an appropriate nature is available. Why not expend as much effort in establishing its usage as has been expended in determining that exactly the right words are used in the spoken part of the service?

Mr. Pleuthner complains that he thought weddings were supposed to be sentimental occasions. Our point is that we want to make them something more than merely sentimental. One way of making that distinction is through the choice of wedding music and the exercise



of judgment by the couple which this requires. A great deal can be taught about the nature of Christian marriage by asking the couple to compare the words of "I Love You Truly" with the words of the Solemnization of Matrimony in the Book of Common Prayer.

When Wagner and Mendelssohn become more sacred in the wedding service than "With this ring I thee wed," it is time something be done. The Commission has offered some suggestions as to what may be done.

(Rev.) ROBERT R. SPEARS, JR.,  
for the Commission.

Auburn, N. Y.

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**Things to Come**

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25	26	27	28	29	30	31	29	30						

**May**

18. 5th (Rogation) Sunday after Easter. Olympia convention, to 19th.
19. Rogation Monday. Western New York convention, to 20th.
20. Rogation Tuesday. Long Island convention. Southwestern Virginia convention, to 21st. Springfield convention, to 21st. Retreat for Race Relations Secretaries, Department of Racial and Cultural Relations, NCC, Greenwich, Conn., to 21st.
21. Rogation Wednesday. Connecticut convention. Maine Convention. Rhode Island convention. Western Massachusetts convention. General Board, NCC, Chicago.
22. Ascension Day. Executive Committee, Joint Department of American Communities Overseas, NCC, New York City.
23. Executive Committee, Central Department of Research and Survey, NCC, New York City. Conference of Social Work, Social Welfare Department, NCC, Chicago, to 30th.
25. Sunday after Ascension.
27. Church Conference of Social Work (NCC) at Chicago (to 29th).
27. Colorado convention, to 29th.
28. Virginia convention.

**June**

1. Whitsunday.
2. Whitsun Monday
3. Whitsun Tuesday.
8. Trinity Sunday.
11. St. Barnabas. General Board Meeting, NCC, Chicago.
14. Outgoing Missionary Conference, Seabury House, to 15th.
15. 1st Sunday after Trinity. Washington Provincial Conference, Hood College, to 21st.



# Talks With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



## What Courses Will You Choose and Why?

WHEN the *Interim Curriculum Guide* came out last spring, many of the clergy and parish directors of religious education decided to trust it. From its limited list of courses approved for each grade a selection was made for each class. These parish leaders had confidence in the new program of our National Department of Christian Education, and no doubt felt a sense of relief that they were saved from the annual nightmare of making their own unaided selection for the coming year.

From this blind confidence of so many parish leaders came a frequently tragic outcome. Not fully understanding the motives and criteria behind the selection of approved texts for the *Interim*, selections were all too often made without knowing the character of the new materials. The trouble lies in this alarming situation:

If the new curriculum texts for children should actually come out this summer, not many of our clergy, and very few of our present teachers, would know how to use them.

Is it sufficiently appreciated that, while the Episcopal Church had practically no national program of lesson-preparation — over the years of the depression and right up to 1948 — other American bodies have been going forward with the newer methods in education?

Now, until our new Department can give us our own system of teaching, they want to help the parishes get through this trying interim period. What can be recommended that will be something like the coming courses? What courses will help our present teachers get a preview, a sample experience of the newer ways of teaching?

If your parish wishes to make no changes, then it is suggested that you use the same courses you have been using, the ones your teachers like and are used to. You won't mind if we label you old-fashioned, backward-looking. But if you select courses listed in the *Guide*, you will at least be trying to get in step with the new curriculum.

Last year, about this time, many parishes selected their courses for the coming year, trusting the *Guide*.

Some — the more alert, informed, trained and prepared teachers — were

delighted. The courses were working fine. The children responded, there was no more problem of discipline. They had followed the courses, used them as written and intended, and secured some of the new results.

But more teachers, alas, said in their own way that the new book was impossible. They just didn't like it. Pressed for a reason, the replies usually took some form of the statement, "There isn't enough material in them. I can't fill out the time."

Discussion brought out the fact that by "material" such teachers meant their usual supply of things to tell the children — something either informative, or amusing, or "interesting." That usually meant one or more "stories." When you called the attention of such teachers to sentences in their new book telling of things to do, and make, and report, they looked dazed. They didn't get it. Why? Because nobody had tried to tell them; because they had not read the opening pages; because they had merely been handed the book in September.

The fact is, teachers who have grown used to the older texts are conditioned against the new approach. They will have to be turned around (converted, is the Christian word) in the other direction.

The result of such inept blind selection and abrupt "handing out" of the recommended texts has been some reaction against our national Department.



But whose fault is it? Note that the new edition, for 1952, is about to appear. It will be called "Recommended Materials for Church Schools — 1952," and will probably cost 25c.

Should we print on the cover, in bold type, the caution: *Not to be followed except by teachers and parishes ready to use the child-centered approach, and modern teaching methods?*

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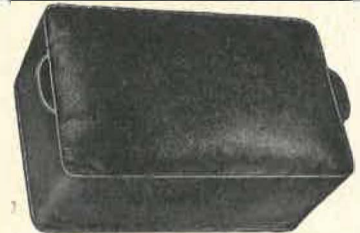
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## SORTS & CONDITIONS

DOM GREGORY DIX died, "peacefully, triumphantly," on Sunday, May 11th, according to a cable from England to the American Benedictine priory. He had been severely ill for a long time, and prayer on his behalf had been offered continually by friends in England and America. His great work, "The Shape of the Liturgy," together with his other books and lectures, had made him internationally famous.

MAY is the month of the post-Easter slump in Church-going, but it is a big month for Church news because most dioceses hold their annual conventions at that time. New Jersey made news in more ways than one. It voted against any changes in the Prayer Book and against "making intinction the common and regular practice of the administration of the Holy Communion." It accepted an increased National Council quota in full, and added \$10,000 to the diocesan missionary budget. And the two bishops turned down a salary increase that had been voted them.

A COLORED layman was elected a deputy to General Convention by the diocese of Atlanta, we are told in an unsigned postcard that fails to mention the deputy's name. Reminds us of the time we got an unsigned telegram that read: "Elected Bishop. News Correspondent."

SUCCESSOR to Bishop Hallock as rector of Grace Church, Hinsdale, Ill., will be the Rev. Dudley J. Stroup, associate rector of the Church of the Heavenly Rest, New York. Fr. Stroup is well known for his work in Church promotion and radio, especially for the Albany Episcopal Hour developed while he was editor of the Albany Churchman.

UNITY NEGOTIATIONS with the Methodists may or may not have been uppermost in the mind of Bishop Scarlett of Missouri when, on May 6th, speaking at the 113th annual convention of his diocese, he said:

"THIS is a democratic Church, and the issue can be democratically decided, and without malice or bitterness. For if we cannot move toward union with like-minded brethren in other Protestant Churches—if that is to be the position of this Church—many would like to know it. I do not believe that this would be the decision, but the issue should be faced soon in order to determine whether or not the Protestant Episcopal Church is willing to move in this matter."

HAILED AS "SIGN AND SEAL" that an Anglican does not lose status with the Church of England by accession to the Church of South India was the recent announcement by the Archbishop of Canterbury that the Rev. Leslie W. Brown, of the CSI, had been appointed (Anglican) Bishop of Uganda, East Africa, Religious News Service reports. Mr. Brown will succeed the Rt. Rev. Cyril Edgar Stuart, who is retiring.

BISHOP SHERRILL, Presiding Bishop of the Church, and President of the National Council of Churches of Christ in the USA, will be awarded the degree of Doctor of Civil Laws at the 157th an-

## Methodist-Episcopal Unity

*Foreword to "A Study" prepared by the Commission on Approaches to Unity of the Episcopal Church and the Commission on Church Union of the Methodist Church*

(See pages 7, 11, and 14)

Joint conversations between the Methodist Commission on Church Union and the Episcopal Church's Commission on Approaches to Unity, in which we have been privileged to serve as chairmen, have been encouraging and fruitful. Our commissions wish to share those fruits with the wider membership of the two Churches. To that end we are offering this "Study" which we feel startlingly reveals the common heritage of our Communion.

From the same mother Church came our two Churches, born of the same labors of history in this country's day of revolution. To England and her Church both can look in gratitude for the precious heritage of language, thought and form which still today make us more truly children of one household than our members are perhaps aware. Each in the other's Church would hear the familiar and beloved language which bespeaks a common home of worship and belief. How true this is appears in the striking parallels of the following pages [of the Study].

Such kinship seems to make our Churches one in many senses of the word. We are fully aware, however, of the differences and difficulties which lie in the path of the goal of reunion. Certain psychological and sociological barriers are real. Sacramental and theological emphases and interpretations divide us, though these are hardly greater between the Com-

munion than those within the fellowship of either Church. The ministry and, particularly, succession through the historic episcopate stand as fundamental differences. But we who have worked and prayed together in our unity commissions are convinced that there are no insuperable obstacles to the eventual union of the Methodist Church and the Protestant Episcopal Church in the United States of America.

While ultimate organic union is obviously a distant goal, we believe that the road can be shortened and the day hastened by early steps leading to full intercommunion. In the words of the Archbishop of Canterbury, to accomplish this, "If there were agreement on it, (we) would thankfully receive at the hands of (the other) their commission in their accustomed form and in the same way confer our own." The purpose of this "Study" is to hasten "agreement on it."

That the members of our respective Churches may be moved by our same desire, we submit and commend this to their study and prayers.

*The Rt. Rev.* STEPHEN E. KEELER,  
Chairman,  
Joint Commission on Approaches  
to Unity,  
of the Episcopal Church.  
*Bishop* IVAN LEE HOLT,  
Chairman,  
Commission on Church Union,  
of the Methodist Church.

nual Commencement, June 8th, of Union College, Schenectady, N. Y. Bishop Sherrill will also be Honorary Chancellor.

ACTION TO ELIMINATE his own power of veto was proposed by Bishop Vedder Van Dyke of Vermont (nice alliterative phrase!) at the 62d convention of the diocese of Vermont, held May 6th and 7th. The power, comparatively rare in American dioceses, is contained in a clause of Article V of the Constitution: "And every act of legislation requires the concurrence of the Bishop. The clergy and laity may elect officers and pass resolutions of advice or recommendation, without a diocesan, but they cannot without episcopal concurrence enact, alter, or abrogate any law or Canon." Despite some opposition to the suggestion, the proposed alteration of the Constitution was adopted, but final action cannot be taken until the 1953 Convention.

JUDGE DAVID A. PINE, of the U.S. District Court in Washington, was elected a deputy to General Convention, meet-

ing in Boston in September, at the 57th annual convention of the diocese of Washington, May 5th. Judge Pine recently made news with his historic declaration that President Truman's action in taking over the steel mills was unconstitutional.

MOREHOUSE-GORHAM CO., dealers in Church supplies and former publishers of The Living Church, will purchase The Church Book Shop, 83 McAllister St., San Francisco, Calif., according to announcement made by Linden H. Morehouse, president of Morehouse-Gorham Co., and Grace H. Osborn, owner of The Church Book Shop. Change of ownership is expected to take effect July 7th. As of that date Miss Osborn is retiring from the Church book business. George M. Day, who has been operating Day's Church Supply House, Oakland, Calif., has been appointed manager of the new M-G store, which that company will operate in addition to its present New York and Chicago stores.

Francis C. Lightbourn.

FIFTH (ROGATION)<sup>†</sup> SUNDAY AFTER EASTER

## GENERAL

## UNITY

## Continue Working

The Methodist and the Episcopal Churches should continue to work toward union and toward intercommunion and a mutually recognized ministry, in the opinion of the unity Commissions of the two Churches. A report which was presented at the recent General Conference of the Methodist Church [see page 11] and which will be presented to General Convention in fall said, it is the belief of the Commissions "that under Divine guidance solutions eventually will be found." Each commission includes six bishops, six other clergymen, and six laymen.

## SEAMEN

## In the Church's Realm

One Sunday afternoon last year a merchant seaman needed his shoes repaired in a hurry. Cobblers were closed, but he got his shoes fixed — at the Seamen's Church Institute of New York.

Another seaman, equally in a hurry, had his false teeth filed by one of the engineers at the Institute when he found he would have to wait too long to see a dentist.

More seamen than ever before last year came to the Institute for all manner of homely services, for housing, food, entertainment, and spiritual guidance.

This all-time record, according to the Institute's recently issued 117th annual report,\* could be chalked up to the fact that with shipping at a peak of activity, seamen were more often in port for periods of time too short for them to reach their homes in distant parts of the country.

The Seamen's Church Institute of New York, is a squarish, 13-story building overlooking the harbor at the tip of lower Manhattan. Its beacon flashes a perpetual welcome to incoming ships.

An institution of the diocese of New

\*Published in the April issue of the *Lookout*, monthly of the Seamen's Church Institute of New York.

**TUNING IN:** Rogation Sunday and the three Rogation (asking) Days following go back to the year 470 when a French bishop ordered litanies to be said out of doors at the time of an earthquake. Traditional in English Church life down to the

York, it is the largest shore home in the world for active merchant seamen.

As a central part of its 24-hour-a-day program, five chaplains, headed by the Rev. Dr. Raymond S. Hall, director of the Institute, are always at hand.

In the Institute's Chapel of Our Saviour, which is always open, and at

saved marriages, and mended broken homes.

They carried their ministry further by joining in the social life of the seamen, and one of their most vital relationships came in visiting seamen at the U.S. Public Health Service Hospital at Stapleton, Staten Island, and other local hospitals.



MERCHANT SEAMEN: In 1951, less time to go home.

U.S. Public Health Service Hospitals, the chaplains conducted daily services last year totaling 786. They thereby continued a tradition dating back 118 years to the days of the first chapel, which was a floating church anchored in the East River, the predecessor to the present in Institute.†

The chaplains are available day and night for counsel. Last year, and in years previous they helped disillusioned men,

†Chapel had a second boat home (see cut, page eight) before present quarters.

The chaplains offered spiritual comfort and performed such favors as watching out for patients' belongings, notifying their families. Often the men had been rushed directly to the hospitals by ambulance from their ships.

The Institute serves as Church and complete shore community to seamen of all nationalities. Foreign sailors can meet with their friends in clubs of their own nationality right in the building.

The Institute in 1951 was a place where a seaman could still get a good

present has been the custom of an outdoor procession around the parish on these days to ask God's blessing upon the fields. Not until the American 1928 Prayer Book was a petition put in for deliverance from earthquakes!

nickle cup of coffee and a bowl of cereal and milk for the same price. Sale of the five cent cereal, however, is low in a good shipping year such as 1951.

Afternoons and evenings last year seamen stopped for a game of chess in the chaplains' study, or turned up in the game room for billiards, pool, or cards. They watched television, went to the movies — three features with shorts and news reels every week — and took in variety shows, with professional entertainers, in the auditorium. Or they just sat around and talked.

Artists and writers have a special club and get to display their salty art at the Institute<sup>1</sup> and spin yarns of the sea for publication in the *Lookout*.

In 1951 seamen no longer faced the conditions of deprivation that existed in the earlier years of the Institute, "for salaries and facilities on shipboard are greatly improved." But, says the annual report, "as it has always been . . . seamen continue the eternal battle against harsh seas, long voyages, and loneliness. More than ever during the year these men turned to the Institute to find spiritual leadership and social outlets, as well as for physical comforts in port. To merchant seamen, the Institute must symbolize roots.

"During the winter, the most severe at sea in a century, the Coast Guard reported there were 7,973 cases of ships in distress in or near American waters. Relentlessly plying between our coasts and the war zones, carrying vital supplies to the United Nations fighting men, seamen found themselves battered by violent seas. Upon entering Korean waters,

unarmed, they found themselves often under enemy attack. . . ."

Last year the Institute housed 250,000 seamen from all over the free world. However, though the increased shipping caused more short shore-leaves and therefore upped participation in Institute activities, it decreased the number of men housed by 37,300, since many of the sailors, in port for only a brief time, retained quarters on their ships. This decrease, of course, cut the room rent total, which is one of the Institute's sources of income. Even with its million-dollar fund, principal and interest which are available for general use by the Institute, and a steady flow of gifts and bequests, the Institute had to watch expenses carefully last year. (Over the years, gifts have included bedrooms endowed by a steamship line, book funds, endowment for dependent seamen, money for purchase or operation of a boat, etc.)

Among the Institute's services are bureau for personal service, credit, missing seamen, employment, alcoholics' assistance, and a merchant marine school and medical clinic.

All in a day's work for the personal service bureau last year were such matters as citizenship for alien seamen, admission to local hospitals, applications for pensions, insurance and compensations, passports and birth certificates, and rehabilitation. The bureau's files tell this story:

"A young South American came in one morning, wet and miserable after having spent a full night alone, wandering aimlessly in the rain. He was lost in a country where he barely spoke the language,

for he had missed his ship. We brought him dry clothing . . . and a slip for bed and food tickets. His consulate was contacted, and the man was soon entrained to meet his ship in another port. The gratitude on that man's face was ample thanks to the Institute, as he went his way."

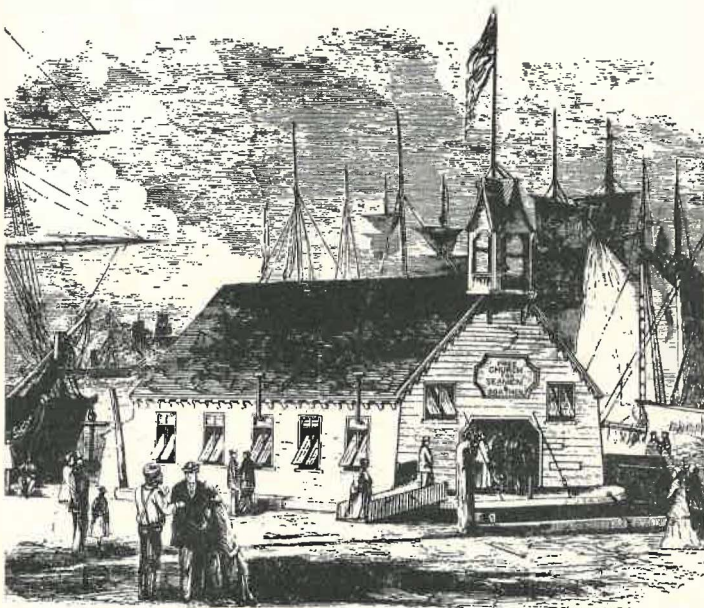
Through the missing seamen's bureau over 300 seamen were located for their friends in 1951. The employment bureau was able to place 3963 seamen. Many were given jobs at the Institute to tide them over during short periods of unemployment.

The Merchant Marine school is counted one of the best of its kind in the country. Enrollment rose during the year to the point where night classes were necessary. The schools offers both deck and engine department instruction to seamen in preparation for their examinations for original and up-grading licenses. Scholarships are available.

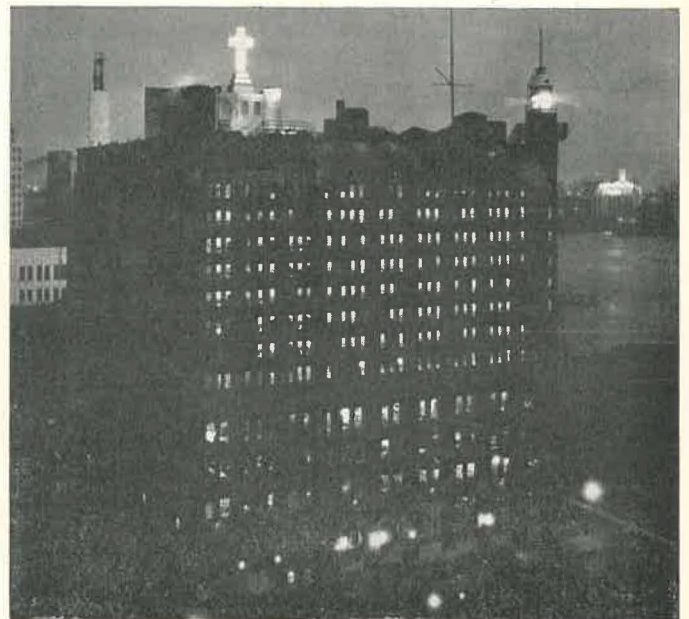
The annual report says that 6000 women of all Faiths coöperated in 1951 in knitting for seamen, furnishing prizes for parties, wrapping birthday gifts, and distributing, in 1951, over 1000 religious booklets to men in hospitals.

A Knitters' Guild of 500 women, founded last February, bought yarn and knitted sweaters, scarves, socks, and gloves. One woman, says the report, who is now over 80, has knitted over 150 sweaters for seamen in the past 50 years.

The report explains that the Institute not only maintains a complete library on shore, but gives books outright to ships' libraries. "A Belgian officer," says the report, "told us that books given to



IN THE EAST RIVER, beginning of a tradition.



UNDER THE BEACON, nickle coffee and homely service.

**TUNING IN:** ¶Seamen's Church Institute of New York is one of nine agencies for seamen affiliated in the Church Association for Seamen's Work, Inc. Others are in Mobile, Ala., Los Angeles, Boston, Detroit, Fort Stanton, N. M., Philadelphia,

Newport, R. I., and Charleston, S. C. The association developed out of the former Seamen's Church Institute of America, which included the Los Angeles, Philadelphia, Newport, and Charleston institutes plus others no longer functioning.



their ship had been read by everyone on board during their voyage to the Belgian Congo. A number of these are now circulating in Matadi, Belgian Congo."

"There is hardly an ailment," says the report, "that has not come to the attention of the Institute's medical staff. . . . Fine medical services are available to all merchant seamen at little cost to them."

At the Institute, the report notes, seamen can have clothing laundered or suits pressed and returned within the few hours they may have allotted on shore. The U.S. Post Office at the Institute processes daily mail to equal that handled in a normal city of 25,000.

"Provision for seamen's needs must remain in the realm of the Church," says the report, "for it is the loss to them of natural society—family, community, and Church—that is the hardest to face."

## RELIGIOUS

### Franciscans on Tour

Two members of the English Society of Franciscans, the Rev. Messrs. Denis Marsh and Joseph Botting, who arrived in New York on April 2d, are in the midst of a strenuous schedule of engagements which will keep them in the United States until the end of June. Their tour is being arranged by the Speakers' Bureau of the American Church Union. On the itinerary which includes cities and towns from Little Portion, N. Y., to San Antonio, Texas, besides churches are youth conferences, schools, and a network radio broadcast.

## ORTHODOX

### Bishop Cited for Contempt

U. S. District Court Judge Allan K. Grim, in Philadelphia, has cited Bishop Viorel D. Trifa of Cleveland, head of the Romanian Orthodox Church in America, for criminal contempt of court.

Also cited were four others who shared in the decision to consecrate and install Bishop Trifa despite a temporary injunction<sup>¶</sup> by Judge Grim against holding the consecration.

The four are Archbishop John Theodorovich, Metropolitan of the Ukrainian Orthodox Church in America, one of the consecrators; the Very Rev. John Trutza, of Cleveland, president of the Council of the Romanian Orthodox Episcopate; the Rev. John Popovich, pastor of the Descent of the Holy Ghost Church, Philadelphia, where the consecration was conducted, and Maximillian J. Klinger,

Philadelphia attorney who advised that the ceremonies be held.

The injunction was obtained by attorneys for Bishop Andrei Moldovan, who made a secret trip to Romania in November, 1950, where he was consecrated by Patriarch Justinian of Ro-



A MESSAGE from English religious.\*

mania, and designated by the Patriarch to head the American Church.

Subsequently, however, the annual convention of the Romanian Orthodox Church in America rejected Bishop Moldovan and choose Dr. Trifa instead.

Called to the stand in Judge Grim's courtroom, Attorney Klinger admitted that the consecration had proceeded on his advice, but said that it would have been carried out no matter what he had advised.

He charged that Bishop Moldovan and his group were under control of the Romanian Communist regime. This is the position held generally by the supporters of Bishop Trifa who insists they will not tolerate any interference by the Patriarch.

Judge Grim said he sympathized with men "who, as you say, want to free themselves from atheistic Russia," but added that an order of the court "must be obeyed and treated with respect."

Mr. Klinger said there could have been no delay in the ceremony because some 700 to 1,000 clergymen and laymen, "none of them rich," had assembled from all parts of the country to attend the consecration.

Dr. Trifa is the first bishop of the Church to be consecrated outside Romania.

[RNS]

\*From left: the Rev. Albert J. du Bois, executive director, American Church Union, Frs. Joseph Botting and Denis Marsh, S.S.F.

TUNING IN: ¶General principle of American courts in dealing with religious cases is to intervene only when some civil right or contractual obligation is involved. Judges usually rule that they cannot compel the performance of a religious duty but can

forbid it to protect such civil rights. In such cases, they try to uphold the constitutional law and procedure of the Church involved. ¶Bequests "for religious and charitable uses" are strongly urged in the Prayer Book (p. 320).

## BEQUESTS

### Lost Count

It seems that there comes a time in the financial life of a millionaire when he loses track of just how many millions he owns. That evidently happened to Florence Adele Vanderbilt Twombly, granddaughter of Commodore Cornelius Vanderbilt.

Mrs. Twombly died on April 11th at the age of 98. Her will, filed for probate on April 18th, stipulated that in the event her estate exceeds five million dollars about \$300,000 should go to charitable and religious institutions<sup>¶</sup> (five of them Episcopal). Unofficial estimates value the estate between 25 and 50 million.

The bulk of the estate goes to Mrs. Twombly's two daughters.

Episcopal Church groups which will benefit are: St. Thomas Church, New York City, \$125,000; St. Luke's Hospital and the Cathedral of St. John the Divine, both in New York City, \$50,000 each; Grace Church, Madison, N. J., \$10,000; and Trinity Church, Newport, R. I., \$5000.

## RADIO & TELEVISION

### No Books Needed

Opportunity to learn by doing in the fields of radio and television is being provided in a series of workshops across the nation sponsored by the Broadcasting and Film Commission of the National Council of Churches.

Workshops include lectures, work groups, and opportunity for each participant to create, produce, and record one or more programs. Entire group criticizes and evaluates all programs produced.

A pamphlet on the workshops gives assurance that there are "no 'courses,' no text books, no examinations, no grades."

Eligible are: clergymen, Church council executives (men and women), youth leaders, Church public relations executives, organists, choir directors, and any interested laymen.

Schedule through fall:

Berkeley, Calif., June 15th-20th, radio.  
State College, Pa., June 16th-20th, radio.

Parkville, Mo., July 7th-12th, radio.  
Portland, Ore., July 21st-25th, radio.  
Wooster, Ohio, July 28th-August 1st, radio.

Indianapolis, Ind., August 11th-29th, radio.

Syracuse, N. Y., November 9th-14th, television.

**SOUTH AFRICA**

**Ahead, a Time of Strife**

The Archbishop<sup>¶</sup> of Cape Town, the Most Rev. Geoffrey Hare Clayton, has denounced as immoral the attempt by the Nationalist Government, led by Prime Minister Daniel François Malan, to limit severely the voting rights of the colored population in the Cape Province of South Africa.

In South Africa "colored" refers to the persons of mixed blood, while "native" or "African" indicates an aboriginal. Up to now the colored people, many of whom live in slums circling the cities, in the Cape have always voted on a common roll, with the European electors. At the previous session of Parliament the Nationalist Government passed an act placing the colored voters on a separate roll, giving them power to elect a negligible number of European members of Parliament. As the bulk of the colored people vote for the United party, formerly led by General Jan Christian Smuts, this move on the part of the Nationalist Government was considered a stratagem to keep their own party in power indefinitely.

The act which disenfranchised 50,000 colored voters, was declared unconstitutional in the Supreme Court. Dr. Malan's next step was to introduce a new bill to remove the actions of Parliament from the scope of the judiciary. Passage of such a Bill would undoubtedly be challenged.

The Archbishop has said, "In a coun-

try such as this where the population is not homogeneous, it seems to be highly desirable that some independent body, such as the Judiciary, should have the power to see that Parliament keeps the pledges that it has bound itself to keep. Otherwise no pledge is worth the paper on which it is written.

"What has all this to do with us as a Church? Clearly the morality of the Act has to do with us. The power claimed by the Judiciary is a most powerful barrier against totalitarianism; and the totalitarian state is the negation of individual liberty. And Christianity which stands for the supreme importance of the individual person as the child of God is very much concerned with the freedom of that person. There lies before our country, so far as we can see, a time of bitter strife."

**NEW ZEALAND**

**An Exalted Note**

During the closing hours of General Synod of New Zealand, held recently at Christchurch, an important bill was introduced. It had to do with problems arising through the Bishop of Wellington having been appointed Primate,<sup>¶</sup> and it asked the permission of Synod for the appointment of an assistant-bishop by the Primate himself, with the concurrence of standing committees throughout the Province, as required by the canons.

At first it looked as though the Bill would be thrown out; but after a few spirited appeals by the bishops of Christ-

church and Waikato and by the four deans present in synod (Waiapu, Nelson, Wellington, and Waikato), the atmosphere changed.

The Bill was passed, and the Primate, who had been absent during the debate, returned to the chair. Never has the General Synod concluded on such an exalted note. The Archbishop led in the recitation of the General Thanksgiving, after having thanked Synod for reposing its trust in him.

**Senior Bishop Resigns**

The Rt. Rev. William Alfred Robertson Fitchett, Bishop of Dunedin, New Zealand, has submitted his resignation



**BISHOP FITCHETT: After 80, retirement.**

to the primate to take effect January 31, 1953. He has been bishop of Dunedin, which is on South Island, the larger of New Zealand's two important islands, since 1934. Over 80, he is the senior bishop of the province and a recognized authority on the constitution and canons.

**ENGLAND**

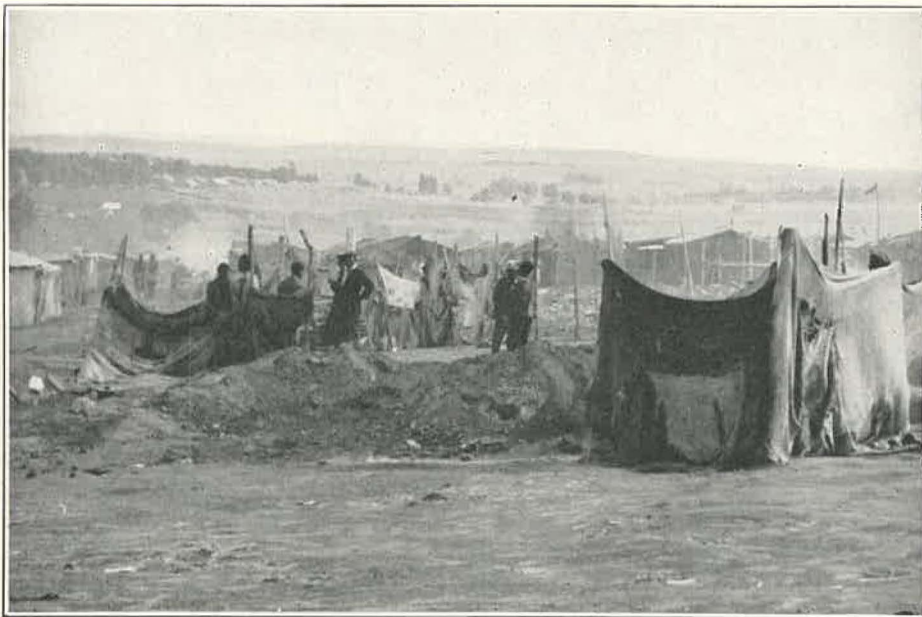
**The Sermon Ran Overtime**

In spite of the horror which struck the little village of St. Peter's in Southeast England when a blazing United States F-84 Thunderjet crashed in its main street, the main topic of discussion afterwards, according to the *New York Times*, was what might have happened.

The damaged plane fell in flames on top of the bank building, on a Sunday, April 27th. The pilot and an elderly couple were killed and several villagers injured.

The crash, the *Times* reports, took place at 12:16 PM, when the narrow street was almost deserted. A few minutes later it would have been crowded with worshippers leaving morning service at the village's Anglican church, only 150 yards from the crash site.

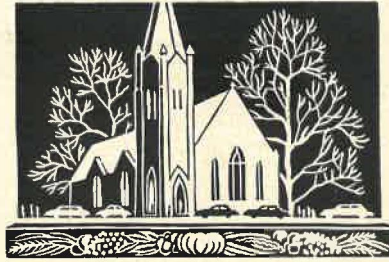
Said the vicar, the Rev. Laurens Sargent, "Had I finished my sermon promptly, it is unquestionable that 30% of my congregation of between 300 and 400 people would have been walking along the high street when the thunderjet crashed. Between 20 and 30 would have been waiting at the bus stop almost at the scene of the crash."



*CIRCLING South African cities, homes of the disenfranchised.*

**TUNING IN:** ¶ An archbishop is the head of a province containing several dioceses. The province of South Africa contains 14 and has its own Prayer Book, so that it is virtually a self-governing Anglican Church. Archbishops are not a separate

order of the ministry, but bishops with wider governmental powers. ¶A primate is also a chief bishop; Anglican terminology also includes "primus," "presiding bishop," and "metropolitan," with no clear distinction as to scope.



## Anglicanism and Methodism:

### A Brief Statement of History\*

¶The material here presented consists of the opening six pages of *A Study by the unity commissions of the Episcopal Church and Methodist Church*. ¶The Study also includes a 59-page section setting forth in parallel columns "Sacraments, Rites, Ceremonies" of the two bodies (*Holy Communion, Confirmation or Receiving Persons into the Church, Ordination of a Deacon, Ordination of a Priest or Elder, Ordination or Consecration of a Bishop, Baptism, Marriage*) and the *Articles of Religion*. ¶The Study is at present in draft form only, presumably with further revision to follow.

#### THE CHURCH OF ENGLAND

THE Church of England takes its origin from earliest times. Bishops, priests and deacons from England were present at the Council of Arles in the year 314. Direct relation with the Church in Rome stems from the mission of Augustine, a Roman monk, who landed on the shores of Kent in 597. This work was united with the earlier Celtic Christianity to form the evolving Church in England and the organization of the national Church in England paralleled the growth of the English nation.

This English Church, while clearly an integral part of western Christendom, periodically reasserted its independence from developing papal tyranny and, from time to time, the attempted tyranny of the throne. The Magna Charta (1215) was the assertion of freedom from tyranny of pope or king, as shown

in its opening words: "The Church of England shall be forever free." When basic reform of belief and practice became necessary in western Christendom, the Church of England undertook its reformation, in the course of which it severed its ties with papal jurisdiction in the 16th century.

The Church of England holds that its ministry is in unbroken continuity through the succession of bishops, an Apostolic Succession dating from the earliest times. It has always maintained close relations with other churches making similar claims, for example, the Eastern Orthodox churches, which refused to submit to Rome and its theory of the papacy in 1054, the Church of Sweden, severing papal ties in the 16th century, and the Old Catholic Church of Europe which broke from Rome in 1878 when it refused to accept the new dogma of the Pope's infallibility.<sup>1</sup>

During the latter part of the 18th century there were organized, within the Church of England, societies for special study of the Bible and prayer. Because many of these societies urged upon their members a methodical use of the hours of the day, giving thus more time for Bible reading, prayer and meditation, they became known as "Methodists." They were largely the work of two brothers, John and Charles Wesley, priests of the Church of England, and sons of the Church of England rector at Epworth.

The Church of England has been in the forefront of the ecumenical move-

ment. Its Archbishop William Temple laid the groundwork for the coming into being of the World Council of Churches.

#### THE CHURCH OF ENGLAND IN AMERICA

Sir Francis Drake, son of a British clergyman, brought his chaplain, Francis Fletcher, and the Church of England to the New World when, in 1579, he came ashore and claimed the new continent in the name of his Queen Elizabeth. The charters given Sir Humphrey Gilbert (1578) and Sir Walter Raleigh (1584 to 1587) provided for "public service according to the Church of England."

With the dashing Captain John Smith came clergyman Robert Hunt, who at Jamestown, Virginia, in 1607, established the first permanent worship as a part of an established settlement. Captain John reported: "We did hang an awning (which is an old saile) to three or four trees" and there built their rustic altar. Thus, with the settlers came the established church. In Boston, Kings Chapel was opened in 1689 and in 1698 Trinity Church, New York, and a chapel at Newport, Rhode Island, were consecrated.

While British colonists were settling the eastern seaboard, Spanish explorers and settlers were colonizing Florida and

\*From *A Study*, by the Protestant Episcopal Joint Commission on Approaches to Unity and the Methodist Commission on Church Union, for presentation to the 1952 General Convention [of the Episcopal Church] and the 1952 General Conference [of the Methodist Church].

TUNING IN: ¶Receiving persons into the Church is the name, in the Methodist ritual, for the service corresponding to the Order of Confirmation in the Book of Common Prayer.¶ Papal infallibility does not mean that the Pope cannot sin, nor that,

as an individual, he is guarded against human error, but that, when he speaks *ex cathedra* (i.e. as visible head of Christ's Church), on matters of faith and morals, his utterances are for all time binding upon the faithful.

threatening to move north under the banner of their King and their Pope. As a buffer, England sent out General Oglethorpe to build a port and establish a garrison at Frederica, Georgia, in 1736. As his personal secretary and chaplain, he brought Charles Wesley, and later John Wesley came to serve as chaplain to the garrison and as missionary to the Indians. In 1742 a Spanish fleet of 51 vessels moved north and landed it; attacking force of 3,000 men, but in the ensuing "Battle of the Bloody Marshes" the garrison at Fort Oglethorpe completely annihilated their adversaries and ended the threat of Spanish conquest of the British colonies.

At Frederica the Wesleys established a church of their faith which today continues as Christ Church of the Protestant Episcopal denomination. As in England, the Wesley brothers organized, within this new church, a "methodist society." The Society, thus established, continues today on neighboring St. Simon's Island as the Methodist Church of St. Simon's.<sup>1</sup>

The American Revolution brought a crisis for the Church of England in America. Ministers could be ordained only in England and as part of their ordination service were required to take an oath of allegiance to the King. Understandably, many of the clergy remained loyal to their King. Some returned to England; the former established Church was roughly treated. With the war won, the people of the new nation found themselves largely without the benefit of clergy. Out of this situation came into being, almost simultaneously, The Methodist Episcopal Church and The Protestant Episcopal Church.

#### THE METHODIST CHURCH (1784)

That the people in the Societies in America were without clergy to perform the sacraments was of great concern to John Wesley. The Church of England had refused to send a bishop to America to ordain ministers. The Bishop of London even refused Wesley's personal request "to ordain a pious man" for service in America.

##### (a) Ordination of Bishop Asbury

In 1746 Wesley had studied a book by Lord King, published in 1691, in which it was argued that in the early church there were only two orders, deacons and elders or presbyters, and that the Church of England was in error in holding that bishops were of a special "third order." For almost forty years Wesley had been studying and pondering this problem. If the thesis were correct, then he, as a presbyter or priest in the true Apostolic succession of the Church of England, had the power of

ordination. He ultimately came to the conclusion that "Bishops and presbyters are (essentially) one order."

Acting on this finding, Wesley and James Creighton, also an ordained minister of the Church of England, and others, by the laying on of hands in a service of consecration, set apart as Superintendent for the work in America, Thomas Coke, a scholarly Anglican clergyman, who held his doctor's degree from Oxford University. This was in Bristol on September 2, 1784. Coke in turn was to go to America and ordain Francis Asbury, a lay-preacher in the Methodist Societies whom Wesley had suggested as permanent Superintendent for the work of the Societies in America. The credentials which Coke took to America was in handwriting, and read as follows:

To all to whom these Presents shall come John Wesley, late Fellow of Lincoln College in Oxford, Presbyter of the Church of England sendeth greeting:

WHEREAS many of the People in the Southern Provinces of North America who desire to continue under my care, and shall adhere to the Doctrines and Discipline of the Church of England are greatly distressed for want of Min-



RNS  
JOHN WESLEY: No clergy, no Sacraments.

ister to administer the Sacraments of Baptism and the Lords Supper according to the usage of the said Church. And whereas there does not appear to be any other way of Supplying them with Ministers

Know all men that I John Wesley think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. And therefore under the Protection of Almighty God, and with a sin-

gle eye to his glory, I have this day set apart as a superintendent, by the imposition of my hands and prayer, (being assisted by other ordained Ministers) Thomas Coke, Doctor of Civil Law a Presbyter of the Church of England & man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern as a fit person to preside over the Flock of Christ. In testimony whereof I have hereunto set my hand and Seal this second day of September in the year of our Lord one thousand seven hundred and eighty four.

John Wesley  
Seal

On arrival in America, Dr. Coke met with Francis Asbury and other Methodist preachers (American and those sent by Wesley) in the famous Christmas Conference of 1784, held in Baltimore, at which time and place they organized the Methodist Episcopal Church. Asbury would not permit Coke to ordain him unless and until the Methodist preachers, in Conference assembled, should elect him for ordination and leadership. This they did unanimously.

Then Coke, assisted by both Whatcoat and Vasey and also by Philip William Otterbein, a pietistic German Reformed minister, ordained Asbury, first as Deacon, then as Elder, and then set him apart as Superintendent. The Conference also elected Coke as Superintendent. Asbury and Coke were at once called Bishops and all Methodist Bishops today stem from this heritage. Their succession has never been recognized by Lambeth and the Anglican communion.†

##### (b) Division in the church

The church has been unhappy in its many divisions, there being today 23 denominations in America bearing the name "Methodist." In 1828, as a protest against episcopal authority, a group broke away to form the Methodist Protestant Church. In 1844 the church split north and south on the issue of slavery. Happily, these three branches were able to reunite in 1939 as The Methodist Church, its membership of 9,000,000 making it today the largest Protestant denomination in America. There are in addition three large negro groups: The African Methodist Episcopal Church, which organized in Philadelphia in 1787 and now has more than 1,100,000 members; the African Methodist Episcopal Zion Church, which organized in New York in 1796 and has over 500,000 members; and the Colored Methodist Episcopal Church, which was organized in the

†See paper "The Methodist Ministry" by Daniel L. Marsh.

TUNING IN: ¶Also on St. Simon's Island are Christ Episcopal Church and St. Ignatius' Chapel. ¶Members of the second order of the ministry are still called presbyters in the Canons of General Convention, reason being that they are here thought

of as associated with the bishop in the administration of the diocese. But, when they are regarded as leaders of worship, they are usually called priests—as in the Book of Common Prayer, and especially in the form for ordination.

South in 1870 and has about 385,000 members. Combining all groups, the "Methodists" in America number substantially over 11,000,000 members.

(c) *World Connections*

The Methodist Church is a member of the World Methodist Conference, formerly known as the Methodist Ecumenical Council, which was established in 1870. This Conference, composed of delegates from 24 Methodist Churches, having their seats of government in 17 different countries, meets every five years and maintains a secretariat and office in London, for the eastern hemisphere, and in New York for the western hemisphere. Bishop Ivan Lee Holt serves as first President of the newly constituted World Methodist Conference.

The British Methodist Church does not have episcopal<sup>¶</sup> form of government. Generally speaking those churches which came into being through English missionary effort have followed their form and those from American effort the episcopal form.

The World Methodist Conference has no legislative control over its constituent members. It meets on a fraternal basis and makes plans for coöperative efforts in missionary work and world evangelism.

The Methodist Church has always been interested in the ecumenical movement and has taken an active part in the founding of the World Council of Churches in Amsterdam (1948) and the National Council of Churches in Cleveland (1950). A layman, Dr. John R. Mott, was one of the guiding spirits of the World Council and became its first Honorary President and Bishop Oxnham was elected to serve as one of the first Presidium.

THE PROTESTANT EPISCOPAL CHURCH  
(1789)

The Revolution that separated the colonies of the Atlantic seaboard from the English crown left the Anglican congregations isolated from the mother Church. The scattered parishes were completely disorganized and suffered acute financial distress. The civil establishments guaranteeing the support of the Church in the southern colonies were terminated by the new States; in the north the funds provided by the missionary body of the Church of England, the Society for the Propagation of the Gospel, were necessarily withdrawn. Moreover, the flight of a large number of Loyalists from the central and New England States to Canada and the West Indies removed from the Church many of its ablest clergy and lay leaders.

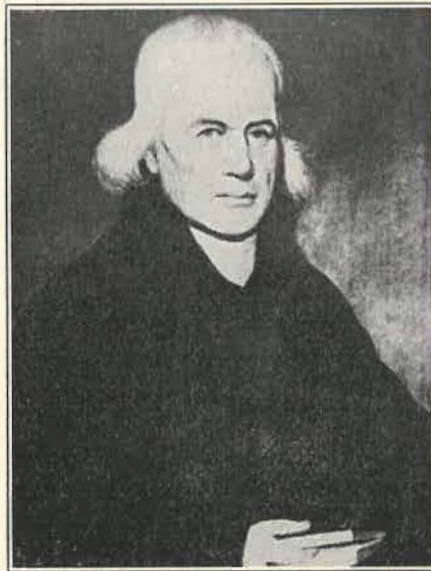
Between 1780 and 1783, the Rev.

William White of Philadelphia and the Rev. William Smith of Maryland took steps to organize the clergy and laymen of the Middle States into the Protestant Episcopal Church, appealing to parishes elsewhere to join them. Meanwhile, the clergy of Connecticut, firmly convinced that no national organization should be completed until an American episcopate had been secured, sent the Rev. Samuel Seabury to England to seek consecration as bishop.

(a) *Ordination of Bishops*

Though Seabury was courteously received, the existing ecclesiastical laws prevented the English bishops from consecrating a man who could not take the statutory oaths of allegiance to the King and the supremacy of the state. As a result, Seabury went to Scotland. There, on November 14, 1784, he was consecrated by three bishops of the little independent Scottish Episcopal Church, a body which had continued an heroic and precarious existence in Presbyterian Scotland ever since the revolution of 1688 had swept episcopacy out of the Church of Scotland.

The legal obstacles which prevented Seabury's consecration in England arouse



RNS

FRANCIS ASBURY: *No election, no ordination.*

ed the English archbishops to action. Within two years Parliament was persuaded to pass the enabling legislation that allowed William White and Samuel Provoost to be consecrated in Lambeth Palace Chapel in 1787 for the dioceses of Pennsylvania and New York. In 1790 the American episcopate in the English line was completed by the consecration of James Madison.

The General Convention of 1789 saw the final achievement of national unity

and organization in the Protestant Episcopal Church. Earlier conventions in 1785 and 1786, attacking the problems facing the Church, had laid the groundwork for their solution. In 1789 the adoption of the Prayer Book and the Constitution gave the American Church the formularies in which its doctrine, discipline, and worship were enshrined. Anglicanism was no longer confined to Great Britain.‡

(b) *Division in the church*

The Episcopalians have been peculiarly free from splits; only The Reformed Episcopal Church, a relatively small group, broke away in 1873.¶ The Church even survived the civil war, when other major denominations, the Baptists, Presbyterians and Methodists, divided. New England rectors became abolitionists and one southerner, Bishop Polk, became a general under Lee, but they remained in the same church. The name of every absent southern bishop was called in the New York Convention of 1862; northern churchmen corresponded with southern throughout the war; Bishop McIlvane of Ohio and fighting Bishop Polk of Louisiana prayed for each other by name from their respective chancels every Sabbath Day.

Today, the church numbers about 2,500,000 members and is the possessor of some of the finest cathedrals and churches in the country.

(c) *World Connections*

The Protestant Episcopal Church is a member of the family of Episcopal Churches known as the Anglican Communion. All these churches, tracing their ancestry from the Church of England, recognize each other's ministries and interchange clergymen and communicants. Organizationally, each branch of the communion is independent but, because they are of one communion, there can never be any geographical overlapping of its bishops' jurisdictions.

The Lambeth Conference is a meeting, held approximately every ten years, of all bishops of the Anglican Communion under the presidency of the Archbishop of Canterbury. This conference has no legislative power but great influence throughout the communion. The Anglican Communion has approximately 140,000,000<sup>¶</sup> members living in all parts of the world.

The Episcopal Church has always been interested in the ecumenical movement. Its Bishop Brent in 1910 took the lead in founding what became the Faith and Order movement and, with others,

(Continued on page 18)

‡From *Chapters in Church History* by P. M. Dawley.

TUNING IN: ¶Episcopal, written with a small "e," means "having bishops," or "pertaining to bishops" (Greek, "episko-poi"). Written with a capital "E," it describes some body that believes in episcopal government—as Methodist Episcopal. But

this usage is not consistently followed. ¶One bishop, of the Episcopal Church, George David Cummins (Kentucky, assistant) went over to the Reformed Episcopal body. ¶140,000,000 is obviously a misprint. 40,000,000 is nearer.

## An Inch or a Mile?

**T**HERE ARE times when plain speaking is the most charitable kind of speaking; and there are times when an excess of delicacy, intending to be kind, results in a situation which is unhappy for all concerned. These reflections are aroused by the *Study* prepared by the unity commissions of the Episcopal Church and the Methodist Church, a part of which is published in this issue.

We welcome this study, and the discussions of the two Commissions which have resulted in its preparation. It is important for all Churches to engage in continual exploration of their points of agreement and difference, with unity as the ultimate object. It is important for all Christians to have on their minds and hearts the ardent desire of the Lord of the Church that "they may all be one." It is also important for members of the Episcopal Church to realize that their Church is not the only one containing loyal and devoted followers of the Lord Jesus — that through the prayer, preaching, and sacramental rites of Protestant Churches God's will for man's redemption is being carried forward.

And yet, the publication of this first report of negotiations with a great Protestant Church reminds us of a sad and bitter decade in the Episcopal Church's life — the decade from 1937 to 1946 during which the Episcopal Church came close to breaking in two over the question of unity with the Presbyterian Church in the USA.

Perhaps the scars of that controversy are not entirely healed. Certain it is that Bishop Keeler's genial words of greeting to the Methodist General Conference in San Francisco have caused alarm among Churchpeople in many parts of the country out of proportion to the actualities of the situation. The great danger facing the Episcopal Church at the present time is not that it will precipitately enter upon intercommunion with the Methodists. The great danger is that the Episcopal Church will fritter away its time and energy arguing about intercommunion with the Methodists for the next 10 years — and then set the problem aside unsolved.

Accordingly, we sincerely believe that the time for plain speaking is at the beginning of the 10 years rather than at the end.

We do not think that the time is ripe, or anywhere near ripe, for "early steps leading to full Intercommunion" between the Episcopal Church and the Methodist Church, to quote the foreword to the *Study* signed by the chairmen of the two commissions. It will probably be 100 years before any such steps should be seriously considered. Only in the friendly

surroundings of Commission meetings can such obviously impractical proposals develop a color of plausibility. *Some* Methodists and *some* Episcopalians could happily enter upon intercommunion today. But other Episcopalians (we cannot speak in this matter for the Methodists) could never conscientiously take a step so definitely moving the Episcopal Church out of the Catholic family of Churches and into the Protestant family.

Theological arguments can be spun out indefinitely, either to prove or to disprove the proposition that the two Churches agree in all essential points of doctrine. Ingenuity can be spent endlessly in devising a ceremony that would be ordination when performed over Methodists and recognition when performed over Episcopalians. But when all is said and done, the theological center of gravity of each Church is so different from that of the other that the result could not be acceptable to both.

The two commissions are wise in adopting the more modest goal of intercommunion rather than organic union. All questions of merging governmental and administrative agencies, rewriting Church laws, and agreeing on nomenclature, forms of worship, and lines of authority are irrelevant until a way has been found for each Church to recognize the adequacy of the doctrine, ministry, and sacraments of the other. But in view of the chasm that separates the Episcopalians and the Methodists today, intercommunion is a goal almost as far distant for all practical purposes as organic union.

Let us take, as a case in point, the historic episcopate. Certainly, the Episcopal Church should give it to the Methodists if they desire it, subject to only such a minimum of safeguards as the Archbishop of Canterbury mentioned in his Cambridge sermon of 1946. But the Episcopal Church should not give it to the Methodists if they don't want it for itself rather than for its effect on relations with the Episcopal Church. The object of transmitting the historic episcopate is not to make Methodists acceptable to Episcopalians but to provide them with a gift God wants His Church to have.

**I**NTERCOMMUNION is practiced widely among Protestant Churches today on a basis satisfactory to them but not to the Episcopal Church. To state that it is the goal, accordingly, may give to Protestant negotiators the wholly erroneous idea that the Episcopal Church is receding from its insistence upon agreement in the Catholic Faith and Catholic order and Sacramental life as a pre-condition of intercom-

munion. Where these things exist, intercommunion is possible, and it takes place without a great deal of argument and debate, as in the case of the Polish National Catholic Church, no matter what cultural, psychological, social, liturgical, linguistic, and historical barriers may remain to be removed before organic union can be achieved. Where agreement on Catholic fundamentals does not exist, intercommunion is far, far away.

Undoubtedly the Episcopal Church's Commission on Approaches to Unity is fully aware of these facts. It has moved with commendable caution in recent years. Yet, because once before a Commission presented a "Declaration of Purpose" to do something the Episcopal Church had no remotest intention or possibility of doing — and because General Convention was persuaded to pass it politely, rather than reject it with plain and charitable speech — we presume to urge that the Commission give careful attention to the lessons of the past.

To ask men of vision and spiritual daring to inch along a low path on which progress can be measured only by centuries may seem like an intolerable request. But those who lead us in this matter must remember that they cannot lead faster than the rest of us will follow. It would be far better to achieve an inch of real progress than a mile down the wrong road.

### *Time, Space, and Heaven*

ASCENSION DAY focuses attention on one of the first great conflicts between science and religion—the change in men's thinking from the tidy, earth-centered universe with a heaven at the top and a hell underneath to the modern idea of vast empty spaces between galaxies of suns. The ancient cry of the psalmist, "O that I knew where I might find Him," might well have been the cry of Christians in recent generations.

One way in which Christian thought has tried to solve the problem of the geography of heaven has been to think of it as a condition without geography—a state of mind, an idea, something without space or time or matter or energy. And yet, the phenomena of our Lord's Resurrection, beginning with the emptiness of the empty tomb and ending with his physical departure from earth into a cloud, serve as a persistent reminder that the only heaven known by the Church is one into which physical bodies are resurrected, beginning with the glorified body of the risen Christ.

This would be a doctrine of comfort and joy if the modern scientifically trained Christian could believe in what he says he does when he repeats the Apostles' Creed. "I believe in . . . the resurrection of the body" carries implications of ability to recognize and embrace our loved ones, to do things, to be ourselves and not spooks. We do not want an absorption into an eternal soul, nor a timeless rapture that might be nothing but a split second at the moment of death,

but rather some form of life that grows out of life as we know it and preserves its values.

Actually, there is no reason to disbelieve in the existence of a heaven that contains bodies, time, and space—a heaven so close to earth that angels ascend and descend continually on God's business, that the guardians of children can stand beside their charges and simultaneously gaze upon the face of the heavenly Father. If science has expanded the concept of material space, it has also opened up cosmic vistas of multi-dimensional space that were unknown before. A four-dimensional world cannot be imagined in terms of the three-dimensional world we know. And yet, the mysterious things reported of the risen Christ, such as His sudden appearance in a locked room, might be simply explained in four dimensional terms.

Such thoughts are, of course, pure speculation. Mankind is granted to know of heaven and life beyond the grave only such hints as the Holy Spirit gives in the Scriptures. The point is that the expanding scientific knowledge about the world available to our senses is paralleled by a growing scientific humility about the possibilities of worlds unknown to our senses. There is no more reason today than in first-century Palestine to doubt that Christ was received by a cloud from the sight of His disciples and into the rapturous realm in which angels, and archangels, and the whole company of heaven continually do cry, "Holy, Holy, Holy."

Heaven is not necessarily out somewhere in the "bright immensities" of interstellar space. On the contrary, it may be far nearer to us than the old astronomy allowed for—beside us, in our midst, one inch away along a dimension waiting to be discovered by the pure in heart.

### *To Seek and to Save*

WE WONDER . . . What we wonder has something to do with the question of the Church and juvenile delinquency. THE LIVING CHURCH reported recently the sad story of a child who set fire to a church because she was not allowed to play ping-pong there on Good Friday. Other details made available later include the fact that she set fire to an American Flag she found in the parish house.

Church and Flag are in honored company in being identified by this child with the whole pulse and temper of the civilization with which she was at war. It might even be said that the child's act was a symbol of what mankind did on the first Good Friday — the essential rebellion against that which is unbearably good. Be that as it may, if the church burned was your church, or if in some other way a juvenile delinquent was placed squarely on the conscience of your parish, would the parish be in a position to take constructive, intelligent action to help the juvenile offender? "The Son of Man came to seek and to save that which was lost."

# For Us Men

## An Article in Two Parts Part I



*Not by might of man but by the power of  
God in Christ can a tottering world be saved.*

By William G. Pollard

SOMETIME ago President Truman, in an address to the Washington Pilgrimage of American Churchmen, chided the Churches of our country for not uniting on a firm stand against Communism. He used very persuasive arguments in support of his suggestion. After all Communism is not only a threat to the American nation and the American way of life, but it is a threat to Christianity and even to all religion.

Wherever it has spread, its heavy hand has rested on the Church, and in common with all other institutions and activities the Church has been permitted to continue only insofar as it has served the purposes and objectives of the state. Thus it would appear to be a simple matter of self-preservation that the Churches should set themselves resolutely against this menace to their integrity and assert themselves clearly and forcefully on the issue.

Shortly after this appeal by the President, a friend showed me a newspaper report of a sermon<sup>¶</sup> delivered by Bishop Dun of Washington<sup>¶</sup> two days later to

the same group. In it the Bishop expressed himself as opposed to the President's proposal, and my friend was deeply concerned about this attitude on the part of a bishop of our Church and inquired with some indignation concerning my reaction to it. I did my best on the spur of the moment to explain and account for my full agreement with Bishop Dun's stand and to set forth, as I saw them, the very basic considerations which he advanced in support of it.

My endeavor to this end was at the time not very impressive and my friend was, I am sure, not at all convinced by it. As a result of this failure to clarify something which to me seemed most fundamental and exceedingly important in the present state of the world, I have since then tried to think through the issues involved as carefully and thoroughly as I could.

### A POTENT THREAT

The whole subject is an extraordinarily difficult one to present clearly and in a way which avoids misunderstanding and misinterpretation. For unquestionably

Communism does now present for the whole of western civilization a clear and potent threat of the most menacing sort. Its whole official literature from Marx to current writings of Vishinsky and Stalin is a clear and unwavering call to world revolution, war, and social disruption. In it there is no question of quarter and no hint of any possible diversion from the ultimate objective of destroying everything that the West has achieved at so much cost over many centuries.

Moreover, Communism is activated and energized by a philosophy, a scale of values, and a faith which is totally alien and even revolting to us. In it the ultimate value in the universe for mankind is the Communist party, conceived of as the agent for the creation of a classless society from which all special economic privileges have been removed and through which all members share alike in the benefits which it produces. There is literally nothing in the whole universe beyond this goal. For the universe is taken to be wholly material and godless, so that the dictatorship of the

TUNING IN: ¶ A sermon may be preached at any of the Church's services, and is prescribed for the Holy Communion, as well as for ordinations and for consecrations to the episcopate. ¶ Church of England follows ancient practice of nam-

ing a diocese after its see city (London, Winchester, Durham). American Church names some dioceses after the see city (Washington, Albany, Fond du Lac), others after geographical area covered (Tennessee, Northern Michigan, Maine).



# end for our Salvation\*

proletariat, which provides such benefits for all men, is the highest good to which man can possibly aspire.

Is Communism not indeed so completely anti-Christian as to justify a firm stand by the Church against it? It is quite true that it does in fact constitute a complete denial of man's true nature as a being whom God has made a little less than the angels,<sup>1</sup> for whose salvation and redemption God has sent His Son into the world, and to whose mind and heart and soul the knowledge and love of God is accessible.

Whenever Communism or anything else denies this truth and asserts instead that men exist only for society, that society exists only for the production of material goods, and that the value of an individual is not ultimate but derives only from his contribution to society, then the Church can and does pronounce such an assertion as profoundly false, arrogant, and evil. But this role of the Church is so evident and so clearly a part of its proper function that it obviously is not what is meant by the proposal that the Church take a "stand" on Communism. What is meant is something much more subtle than this, and in order to uncover it we must probe considerably deeper.

## MUCH THAT IS FINE

We are involved in this conflict with Communism in defense of principles of freedom, justice, and human rights. We believe that the ideals and objectives for which we stand and which we are preparing so mightily to defend are right and true. Indeed we must believe this in order to go on at all. We pray God that He will bless our task and will give us the guidance and strength and courage we so desperately need for carrying it through. All this is right and proper.

But we cannot go beyond this and pretend to speak for God. We cannot call upon the Church to pronounce that God's judgment is in actuality a blessing upon us and a curse upon those we oppose. There must be much still in the Russian soul which is fine and noble and which transcends the crass materialism, the arrogant and autocratic glorification of the state, and the crafty antagonism of official Russian political policy. A people who have produced a Dostoyev-

sky, a Tolstoy, or a Tchaikowsky must still possess deep within them a nobility of soul and a spiritual profundity which cannot be eradicated by any police measures however thorough and rigid they may be.

On the other hand, in spite of the rich Judaic-Christian heritage which we enjoy and in which we have our roots, there is at the same time within us far more than we like to admit of the same crass materialism and the same dedication to the ultimate value of the mere production and enjoyment of material goods which is so characteristic of Soviet ideology. Much of our fear of Communism springs from our concern for the preservation of our own comforts and privileges. We see in Communism a threat to the high standard of living which we enjoy, to our freedom to accumulate great wealth, and to the many personal indulgences and pleasures which the fantastic material prosperity of our country makes possible for such a large number of people.

Considerations such as these should give us pause in undertaking any pronouncement on what we believe to be the character of God's judgment in this issue. With our finite minds we cannot know and properly weigh all of the elements which go to make it up. Only God, to whom the deepest aspirations, the secret motivations, and the nobility and the evil of every individual heart and soul is open, can do this. He is the Lord of history and it is His to pronounce the judgment. Our part is only to serve Him in trust and humility and to pray that He will give us the guidance and strength we require to deal in accordance with His will with the great issues and problems which confront us.

## NOT BY MIGHT ALONE

With this background we will all, I feel sure, find ourselves in full agreement with Bishop Dun when, according to the *New York Times*†, he asserted that "Christian faith and devotion cannot be mobilized by political leadership for political ends, however good," and

\*An address given initially at the Laymen's Dinner in connection with the convention of the diocese of Tennessee at Nashville, January 23, 1952; and subsequently at the annual diocesan banquet of the convention of the diocese of South Carolina at Charleston, April 29, 1952.

†See also *THE LIVING CHURCH*, October 7, 1951.

TUNING IN: ¶The reference is here to Psalm 8:5 ("Thou madest him—i.e. man—lower than the angels, to crown him with glory and worship"). Angels are a distinct class of beings. Like men, they are created (and therefore finite—of limited

that "the God who makes Himself known to us in Scripture, who makes Himself known to us in Christ, cannot be bargained with, cannot be mobilized or used for our human purposes—He can only be trusted and loved and served," and again that "there are frightened servants of mammon who think this might be a good time to finance the church to fight this threatening form of godlessness so that mammon might be served in peace."

Bishop Dun then went on to point out that we have good reason to fear Communism "We are arming mightily to hold it at bay," he said, and "speaking as a man and a citizen, I believe that is right." "But we shall not overcome it by the energies fear can give us. We shall not overcome it by might alone. If within our might there are not at work the energies and the wisdom that can come alone from truer hope, we can neither save ourselves nor our world."

Where, then, is a truer hope to which we can turn for salvation? That is the question I shall try to answer in Part II of this article.



*Dr. Pollard is executive director of the Oak Ridge Institute of Nuclear Studies, Oak Ridge, Tenn. Though a practicing Churchman all his life, he was led, as a consequence of the success of the atom bomb, to a rethinking of the Christian claims, with the result that he is now preparing for ordination. He has no intention of giving up his scientific work, but wishes to serve his Church with the authority of the Sacred Ministry. Dr. Pollard is 41 years old, married, and the father of four children.*

power) and rational. Unlike men they are composed of pure spirit. The popular notion that men will some day become angels is considered bad theology. Human beings in their final state of salvation are saints, not angels.

in founding the Life and Work movement, the two movements which merged in 1948 to form the World Council of Churches. Presiding Bishop Sherrill was elected first President of the new National Council of Churches, organized in Cleveland in 1950.

**ATTEMPTS AT UNION**

Some years before the Uniting Conference of Methodism in 1939 there were informal conversations between the Methodist Episcopal Church, the Presbyterian Church, U. S. A., and the Protestant Episcopal Church looking toward union. The Methodist Episcopal Church withdrew from these discussions to consummate Methodist Union; the other two still continue discussions.

In 1942 representatives of the Episcopal Church and the Methodist Church met in Cleveland and it was decided to renew Episcopal-Methodist discussions. The 1948 Methodist General Conference in Boston received a proposal from the Commission of the Episcopal Church for further discussions and this proposal had hearty endorsement from two Episcopal Bishops who spoke at the Conference—Presiding Bishop Sherrill and Bishop Nash of Massachusetts.

**MEMBERSHIPS**

Each church has a commission of eighteen, six bishops, six other clergymen and six laymen, and these commissions are currently engaged in discussions. Their present memberships are:

(the Protestant Episcopal Commission on Approaches to Unity) **BISHOPS:** Harold L. Bowen (resigned), Oliver J. Hart, Robert F. Gibson, Jr., Stephen E. Keeler, Arthur B. Kinsolving II, Harwood Sturtevant; **OTHER CLERGYMEN:** Charles D. Kean, Alden D. Kelley, Gerald G. Moore, Donald H. Wattley, Theodore O. Wedel, Alexander C. Zabriskie; **LAYMEN:** John Nicholas Brown, Gordon K. Chalmers, Howard T. Foulkes, Paul F. Good, John C. Spaulding, George F. Thomas;

(the Methodist Commission on Church Union) **BISHOPS:** James C. Baker, Paul N. Garber, Ivan Lee Holt, G. Bromley Oxnam, Richard C. Raines, Alexander P. Shaw; **OTHER CLERGYMEN:** Rufus C. Baker, Nolan B. Harmon, M. LaFayette Harris, Umphrey Lee, Daniel L. Marsh, John M. Versteeg; **LAYMEN:** Matthew S. Davage, Rockwell F. Clancy, Edward L. Clark, Walter Winfield Parker, Charles C. Parlin, Goodrich C. White.

The Commissions are unanimous in recommending to their General Convention of 1952 and their General Conference of 1952, respectively, that work toward union and toward the problem of intercommunion and a mutually recognized ministry be continued. It is their belief that under Divine Guidance solutions eventually will be found.

**History and Mythology**

**D**R. ROLAND H. BAINTON and Dr. Edward R. Hardy have much in common, with significant differences. Chief difference is the fact that, while Dr. Hardy is an Anglican, Dr. Bainton is a Congregationalist.

But both men are specialists in Church history, which, as an intellectual discipline, transcends Church allegiance; both teach the subject in the same city, namely, New Haven, where Dr. Bainton is Titus Street professor of ecclesiastical history at Yale University, and where Dr. Hardy is professor of Church history at Berkeley Divinity School; and both Dr. Hardy and Dr. Bainton have just had a book appear in the same week.

Dr. Hardy's book, *Christian Egypt: Church and People* (which carries the subtitle, "Christianity and Nationalism in the Patriarchate of Alexandria,") is the publication of the Paddock Lectures delivered at the General Theological Seminary in New York in February 1950. Of its purposes the author says:

"The main concern of this book is with the days of splendor of the Alexandrian Patriarchate, from the Council of Nicaea to the Arab Conquest, A.D. 325—641. The early history of the Church of Alexandria forms a necessary introduction, and the later story of Egyptian Christianity a natural epilogue."

Since Dr. Hardy is a leading theologian not only of the American Church but of the Anglican Communion as a whole, *Christian Egypt* will engage the

tion of the Sixteenth Century was written to supply the need for a work on the subject based upon sound scholarship but "intended for the general educated reader."

The volume is illustrated with "20 authentic 16th-century woodcuts" (Beacon Press. Pp. xi, 276. \$3).

**Of Interest**

**N**UMBER 5 of "Studies in Biblical Theology" is by an Anglican—John A. T. Robinson, who is chaplain to Wells Theological College (England). The monogram, entitled *The Body: A Study of Pauline Theology*, is a correlation of St. Paul's use of the word *sōma* (Regnery. Pp. 95. Paper, \$1.50).

Though ordained in 1899, Canon Michael R. Newbolt is still writing. His latest work, *The Book of Unveiling*, he describes as an "elementary commentary" and says that it is "intended for the general reader of the Bible, in the belief that, despite its unfamiliar form and occasional obscurities, the Revelation of St. John the Divine is an immensely important part of Holy Scripture."

Whatever the final verdict of New Testament specialists, a sampling of this work shows it to be one of unusual literary charm, beautifully written (SPCK.\* Pp. viii, 213. 15/-).

*Classical Myths in English Literature*, by Dan L. Norton, and Peters Rushton (with introduction by Charles Grosvenor Osgood), is a new kind of reference work that would serve also, in parts, for extended reading. The mythological personages are presented in alphabetical order—the names printed in bold face, and with a guide to pronunciation.

The story of a given myth is told, briefly, around its leading character; then the transition is made, unobtrusively, to the principal allusions to this in English literature. The lesser characters also appear in the same alphabetical listing, but with cross references to their treatment in the more detailed sections.

Thus the advantages of the dictionary method and of the extended narrative method are both preserved, without the disadvantages. A handy desk guide and companion volume to a Biblical concordance (Rinehart. Pp. xvi, 444. \$5.50).

\*Agents in America: Macmillan.



serious attention of specialists in Church history and of students as well as the interest of the more inquiring general reader. It will be adequately reviewed in a later issue of *THE LIVING CHURCH* (Oxford University Press. Pp. 241. \$3.50).

Dr. Bainton is widely known to the literary public through his best selling biography of Martin Luther, *Here I Stand*, published in the fall of 1950—for which, incidentally, he won a \$7500 award. His latest book, *The Reforma-*

**MEXICO** — An Indian congregation of about 3000 baptized members, San Miguel Tenancingo, was one of four new missions received by the recent convocation of the missionary district of Mexico.

Bishop Salinas of Mexico told delegates from the new missions, "The Church with which you have affiliated is a world institution, a branch of the

child guidance center at Topeka. It was the second such resolution sent to the governor.

**ELECTIONS.** General Convention, clerical: F. W. Litchman; lay, Wayne Johnson. Executive board: the Very Rev. F. W. Litchman, John Peck.

**INDIANAPOLIS** — A man nobody knew has left his entire estate, which amounted to almost \$33,000, after costs

Christ Church is located on Monument Circle, at the geographical heart of both the city and the state of Indiana. The original church was built there in 1837 and the present building in 1857. In past years the downtown section built



**MEXICAN CHILDREN:** *Affiliated with a world institution.*

Holy Catholic Church. It was established by our Lord, Jesus Christ."

The mission of San Miguel Tenancingo, in the state of Tlaxcala, separated from the Roman Catholic Church in 1926 in order to join the then new Mexican Catholic Orthodox Church, which is now disorganized. Now many such groups with their priests are taking steps to join the Episcopal Church, recognizing it as a Catholic Church and accepting and using the Book of Common Prayer.

Bishop Salinas asked the clergy at convocation to urge their people to work immediately for self-supporting parishes.

**ELECTIONS.** General Convention: Ven. Jose R. Flores, Joseph Stockdale.

**SALINA** — Bishop Nichols was asked not to retire, by Salina's convocation; until he reaches the maximum age limit in 1956. The request came in a resolution which also commended the diocesan for his 11 years of work in the district.

Convocation voted unanimously to increase mission quotas for all congregations 25% and to double district assessments on each congregation.

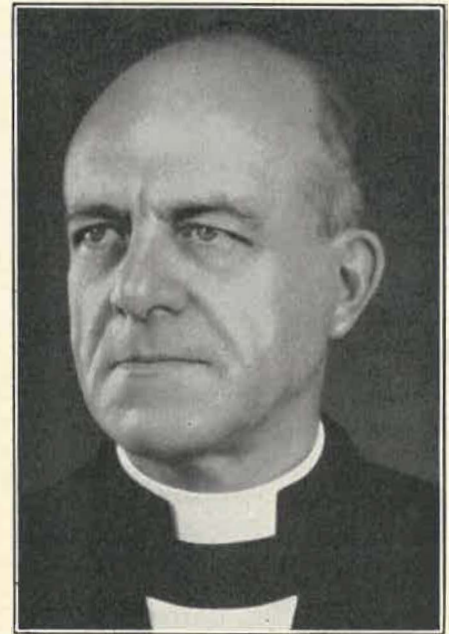
Another resolution introduced by the Rev. Robert Mize, Jr., chairman of the district's department of Christian social relations, urged the governor of Kansas and the legislative council of the state legislature to begin work at once on a

of administration, to Christ Church, Indianapolis. The man, Edward F. Durrell, was unknown on both the Church records and to parishioners of Christ Church.

Persistent inquiry amongst his neighbors failed to disclose more than a minimum of facts about him. He was 76 years of age and had lived in Indianapolis for about 20 years. He had built his own home and had lived very quietly there by himself. None of his neighbors suspected he would have such an estate, nor did they know where either he or his money had come from.

Scripps-Howard reporters checked on the burial plot number in Greenwood Cemetery in Brooklyn, where Mr. Durrell was buried. It was learned that the lot was purchased in 1852 by the Rev. Antoine Verren, grandfather of Mr. Durrell. The Rev. Mr. Verren had been called from France to be pastor of the now 300-year old St. Esprit Church in New York, founded by the Huguenots in what was then New Amsterdam. This is now an Episcopal Church. His daughter, Blanche, married a French immigrant, Sauvin Durrell, in New York. Edward was the youngest of their three children and the only son. He had apparently never married.

Little could be discovered about his life before he came to Indiana, or why he moved there from the Bronx.



**BISHOP NICHOLS:** *Commended and asked to stay on.*

up around it. There is a constant stream of persons coming in each day to say their prayers, as every bit of the transportation of the city comes ultimately past its doors.

Apparently Mr. Durrell, like many others throughout the city, was concerned with the continuing life and witness of the Church.

The present rector of Christ Church is the Rev. John P. Craine. He began his rectorate in June, 1950, shortly after Mr. Durrell's death. Announcement of the bequest was made to him during the first week of his rectorate, and this final settlement marks the climax of the mystery of the bequest from the man nobody knew.

**KANSAS** — A \$200,000 boost is probably in store for Church extension and college work in the diocese of Kansas. At the recent convention, a plan for raising that amount for a revolving fund was submitted to Kansas' convention by Bishop Fenner, the diocesan. Convention voted to begin at once a survey which the Bishop suggested to see if the campaign is advisable.

**ELECTIONS.** General Convention: clerical, S. E. West, J. W. Day, R. C. Swift, C. R. Davies; lay, Corlett Cotton, Fred Study, J. S. Payne, C. V. Kincaid. Standing committee: Rev. G. L. Evans, Corlett Cotton. Executive council: Rev. W. J. Marner, C. V. Kincaid.

## SEMINARIES

### Concepts of Catholicism

A statement explaining his reasons for resigning as dean of Nashotah House was made public last week by the Very Rev. William Hamilton Nes in response to requests from a number of sources. Disagreements on certain issues of Church teaching and practice had been rumored to be the cause, and the dean's statement to some extent confirmed this in that he had not, he said, been able "to win the allegiance of a majority of the students and of a section of the alumni" to "the view I take of Anglicanism."

Another action taken by the meeting of the board of trustees which accepted Dean Nes's resignation was the termination of the services of the Rev. Dr. Everett B. Bosshard, professor of dogmatic theology. Fr. Bosshard came to the seminary in 1945 from the Church Divinity School of the Pacific. In the opinion of observers of the Nashotah scene, the two men represented different concepts of the content and objectives of Anglican Catholicism.

Fr. Bosshard read his letter of dismissal to the student body, after which the students held a meeting at which they adopted a resolution asking the board of trustees to reinstate Fr. Bosshard.

The text of Dean Nes' statement:

"At the earnest request of friends, among whom is the editor of THE LIVING CHURCH, that some explanation of my resignation as dean of Nashotah House ought to be made by me, I shall endeavor briefly to give that explanation:

"The text of my resignation is:

"To the Board of Trustees of Nashotah House, Nashotah, Wis.

"Gentlemen: For a number of considerations which I have pondered deeply and prayerfully I have reached the decision to present to you, by this letter, my resignation as dean of Nashotah House.

"You are aware I know, that I have earlier contemplated the possibility of such a step. Encouraged, however, by the generous and heart-warming motion of confidence in me passed at the board meeting on June 13th, 1951, I then determined to persevere in my service to the house as dean. But I have now come to the conclusion that my continuance will not, in view of all the factors bearing upon it, prove sufficiently fruitful to warrant any postponement of my resignation. I therefore ask you to accept it, to become effective June 6, 1952.

"Permit me, in closing this letter, to express my sincere appreciation to all of you for the constant and unfailing kindness and support which you have given to me during the nearly five years of my incumbency.

"Throughout the nearly five years of my tenure I have been unable to win the alle-

giance of a majority of the students and of a section of the alumni. This I feel to be due to the view I take of Anglicanism, which in my belief and judgment involves unwavering adherence to the sacramental system and the Apostolic Succession as well as the authority of the creeds and the scriptures, but which involves also limitations on the dogmatic temper, a sincere adherence to the Prayer Book, and an avoidance of dangerous developments in the cult of the Blessed Virgin. So keenly have I felt the unfruitfulness of my ministry here, that I was on the point of offering my resignation at the meeting of the board of trustees in June 1951. However, as the text cited above states, I was so much encouraged by the motion passed at that meeting that I determined to persevere. But another year has not shown me evidence of a substantial improvement in the situation.

"I have therefore concluded that I ought to withdraw. At the heart of the Nashotah tradition, from the time of Breck's heroic missionary founding of it, there is greatness and nobility. I earnestly hope that what I have sought to accomplish will be accomplished, for I believe it to be in accord with the essential aspiration of that tradition and with the true destiny of the House. But I think that this can be better served by new leadership in view of all the circumstances and that whatever usefulness for the church I may have can be realized in some other capacity.

"[Very Rev.] WILLIAM H. NES."

Of the student body of 58, 54 were present at the meeting which asked reinstatement for Fr. Bosshard. There was one negative vote; 47 were affirmative, and six abstaining. The text:

"To the board of trustees of Nashotah House, Nashotah, Wis.:

"Whereas, the board of trustees of Nashotah House on June 19, 1946, recommended the formation of a student council to promote the social and moral life of the campus, and for the well being of the House; and

"Whereas, the student council of Nashotah House feels bound to express its distress at the abrupt dismissal of the Rev. Everett B. Bosshard by the board of trustees of Nashotah House; and

"Whereas, Nashotah House has existed for decades as the catholic seminary of the American Church, and the larger portion of the student body have come to Nashotah (at great costs in many instances) for this one reason, even though circumstances would make it more feasible to go to other seminaries; and

"Whereas, Fr. Bosshard during his seven year tenure has distinguished himself as an outstanding example of objectivity and fairness, and as a scholar and priest, and as an exemplary teacher (which is the opinion of the student body without regard to personality or Churchmanship); and

"Whereas, he has been a stabilizing factor in the life of the House and his theology has been vindicated as being at once both catholic and Anglican; and

"Whereas, we feel morally bound to

follow the tradition of Breck, DeKoven, Gardner, Webb, Grafton, and Weller;

"Therefore be it resolved, that we humbly and prayerfully beg the board of trustees to reinstate the Rev. Everett B. Bosshard as professor of dogmatic theology at Nashotah House.

*Signed,*  
STEPHEN J. DIBBLE,  
president, student council;  
JOHN M. SCOTT,  
vice president;  
DOUGLAS BEAUCHAMP,  
secretary;  
VINCENT BUTLER,  
executive committeeman."

## COLLEGES

### Hazing Switched to Raising

Sigma Chi men at Bucknell University, Lewisburg, Pa., took the lead in changing Hell Week to Help Week. Instead of hazing their pledges fraternity men put them to work on community projects.

One of the projects was helping to raise a new church for the university's chaplain, the Rev. James Brice Clark. Pledges worked from eight to five one



FOR HELL-WEEK: Wheelbarrows, shovels.

weekday shoveling ground and pushing wheelbarrows.

Contractors estimated the work done by the pledges amounted to a \$200 contribution.

### Air ROTC at Kenyon

By arrangement with Ohio Wesleyan University the Air R.O.T.C. facilities will be extended to include Kenyon College, and related courses will be offered there beginning in September, 1952. Freshmen entering from that time on will be eligible for training. Those who complete the four-year course will be commissioned reserve officers.

## DEATHS

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

### Arthur G. Edmonds, Priest

Arthur G. Edmonds was 61 when he resigned as physics professor at Texas A and M College to receive Holy Orders. His ministry was a short one. On April 4th he died at Fayette Memorial Hospital in LaGrange, Texas. He was 62.

The Rev. Mr. Edmonds was born in London. He married Miss Elizabeth Anne Dunn there in 1914. And during World War I he served as a major in the British army.

After the war he was associated with the Shell-Caribbean petroleum company in Venezuela. In 1940 he came to the United States. He taught at Texas A and M until September, 1951. In October that year he accepted a call to St. James Church, LaGrange.

The Rev. Mr. Edmonds was recently awarded an honorary fellowship by the Texas Academy of Science for his work in scientific research.

Surviving are his widow, a daughter, a son, two sisters, and five grandchildren.

### Charles A. Woodward, Priest

The Rev. Charles Alexander Woodward, retired priest of the diocese of Tennessee, died in Memphis April 29th, after a long period of failing health.

Born in Wakefield, Mass., in 1879, he was educated at Amherst, Columbia, and Union Theological Seminary. Ordained deacon in 1915 and priest in 1916, he served for ten years at the Chapel of the Redeemer in New York City; was for some six years chaplain of St. Mary's School at Sewanee, Tenn.; and was later in charge of St. Mary's Church, Lampasas, Tex. Returning to Tennessee in 1940, he served St. James' Church, Bolivar, and the associated mission congregations at Brownsville, LaGrange, and Somerville, for ten years.

His health compelled his retirement in December, 1950. Since then he lived in Memphis.

In announcing Fr. Woodward's retirement to diocesan convention Bishop Dandridge of Tennessee said, "He carries with him in his retirement the gratitude and affection of those to whom he ministered and of his bishops and other fellow clergymen."

Fr. Woodward never married. He is survived by a brother and sister.

### Robert Theodore Phillips, Priest

The Rev. Robert Theodore Phillips died at his home in Greenville, S. C., on April 12th, at the age of 66. Mr. Phillips had been rector of Christ Church from 1932 until 1945 when ill health forced him to retire. For the past

three years he was editor of the diocesan paper, the *Piedmont Churchman*.

His brother is Bishop Phillips of Southwestern Virginia.

Mr. Phillips was born in Marietta, Ga., and reared in Atlanta. He was graduated from the University of the South and Virginia Theological Seminary.

Mr. Phillips was in charge of St. Mary's Church, Columbus, Ga., rector of the Church of the Holy Comforter in Sumter, S. C., and then rector of St. Mark's Church, La Grange, Ga. In La Grange he was also in charge of the La Grange Settlement and Training School for the people of Calloway Mills. He received wide recognition for his work during the influenza epidemic of 1918 when he had complete charge of all hospital and medical facilities in Troup County.

From 1920 to 1932 he was rector of Trinity Church, Miami, Fla. During this period he was very active in the diocese of South Florida and served as deputy to five General Conventions.

Surviving, besides his brother, are his wife, Julia Cullen Barnes Phillips, three daughters, two sisters, and five grandchildren.

### Samuel T. Bailey

Samuel T. Bailey, retired headmaster of Christ Church Academy, Colon, Panama, died April 4th at the age of 87.

He was a native of Mandeville, Jamaica, and was sent by the Bishop of Jamaica, who then had jurisdiction in Panama, to open Christ Church Parochial School in 1893. Mr. Bailey later taught at Gorgona and also at Gatun with the Canal Zone Division of Schools. He returned to the headmastership of Christ Church Academy in 1926 and remained in the position until his retirement in 1942.

### Samuel Frederic Houston

Among Samuel Frederic Houston's services to the Church were his membership in the National Council, vice presidency of the Church Historical Society, and membership of the standing committee.

From 1922 until 1952 he was elected deputy to each General Convention of the diocese of Pennsylvania.

His death, on May 2d, at the age of 85, was mourned on both diocesan and national levels of the Church.

Born in Philadelphia, Mr. Houston was one of six children of Henry Howard Houston and Sally S. Bonnell Houston. The New York *Times* reports that his father, a pioneer in the development of the Pennsylvania Railroad, died in



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## DEATHS

1895, leaving an estate of \$14,000,000. Mr. Houston served as executor and one of the trustees of the estate, which by 1938 had grown to \$38,000,000.

Mr. Houston was a banker and a philanthropist. For the last nine years he was chairman of the board of the Real Estate Trust Company of Philadelphia. He had also served the Com-



SAMUEL HOUSTON: Service to national, diocesan, and local Church.

pany as director, vice president, and president.

He was senior trustee of the University of Pennsylvania, which conferred on him in 1938 the honorary degree of Doctor of Law for his "many notable sacrifices for education and public welfare."

He was a director of several corporations and a member of many patriotic societies.

He was graduated from Episcopal Academy in 1893, and four years later from Penn, where he played varsity football.

In memory of his son, Henry H. Houston, II, who was killed in action in France in 1918, Mr. Houston rebuilt the church and water supply system of the French village of Arcis lePonsard which had been wrecked by the war.

He was a member of the Germantown Convocation, and of three institutions of the diocese of Pennsylvania: the House of Rest for the Aged, the Church Dispensary of Southwark, and St. Martha's House, which last he founded in 1902.

Surviving are three daughters, Mrs. Henry P. Brown, Jr., Mrs. Robert R. Meigs, and Mrs. Lawrence M. C. Smith; a stepdaughter, Mrs. William West Frazier, III; a sister; 22 grandchildren, and 15 great-grandchildren.

## CHANGES

### Appointments Accepted

The Rev. John M. Allin, formerly chaplain of Canterbury House, Tulane University, and institutional chaplain for New Orleans, will become rector of Grace Church, Monroe, La., on June 15th.

The Rev. Albert W. Anderson, formerly rector of St. John's Church, Troy, N. Y., is now rector of the Church of the Good Shepherd, Elizabethtown, N. Y., in charge of All Souls' Mission, St. Huberts, N. Y.

The Rev. Walter McDade Bennett, who has been acting-associate of the Church of St. John the Divine, Houston, Tex., will become rector of St. Luke's Church, Mineral Wells, Tex., on June 1st.

The Rev. Charles R. Boswell, formerly assistant of St. John's Church, Elkhart, Ind., is now vicar of St. George's Church, Macomb, Ill., in charge of missions in Bushnell and Rushville, Ill. Address: 915 E. Washington St., Macomb.

The Rev. David Bronson, formerly curate of Trinity Church, Hartford, Conn., is now vicar of St. Andrew's Church, Bloomfield, Conn., and St. Andrew's Church, North Bloomfield. Address: 362 Bloomfield Ave., Bloomfield, Conn.

The Rev. Saulo Marques da Silva, formerly assistant of Trinity Church, Sao Paulo, S. P., Brazil, is now in charge of Sao Joao, Registro, S. P.; Tridade, Itariri; Santo Andre, Pedro de Toledo; and Sao Pedro, Sete Barras. Address: Registro, Litoral Sul Paulista, Est. Sao Paulo.

The Rev. J. Alfred Figg, formerly rector of Meade Memorial Church, Greenway Court Parish, White Post, Va., and St. Stephen's, Stephens City, will become rector of Rivanna Parish, Fluvanna County, Va., on July 1st.

The Rev. L. Carter Harrison, retired priest of the diocese of Virginia, is supplying at St. John's Church, Oklahoma City, Okla.

The Rev. David H. Lewis, Jr., rector of St. Mark's Parish, Culpeper, Va., is now also in charge of St. Paul's Church, Raccoon Ford, in addition to his other duties.

The Rev. Douglas R. MacLaury, priest of the diocese of Chicago, formerly of Lebanon, Ind., is now administrator of the Keble College Educational Foundation, Pass Christian, Miss.

The Rev. James L. O'Dell, formerly vicar of St. John's Church, Corbin, Ky., is now rector of Trinity Church, Milford, Mass. Address: 10 Mendon St., Hopedale, Mass.

The Rev. Franklin T. Osborn, formerly in charge of St. Luke's Church, Rio de Janeiro, D. F., Brazil, is now in charge of the churches at Santo Andre, S. P., Ribeirao Pires, and Maua. Address: Rua Ester, 499 Vila Alpina, Santo Andre, S. P.

The Rev. John Ricketson, formerly curate of St. Peter's Church, Albany, N. Y., is now rector of St. Philip's Church, Norwood, N. Y.

The Rev. David E. Seaboldt, formerly vicar of St. Peter's Church, Harrisonville, Mo., is now assistant rector and director of religious education at St. Peter's Church, Perth Amboy, N. J. Address: 175 Rector St.

The Rev. Edmund H. Stevens, retired priest of the diocese of Iowa, who now makes his home at Arlington, Va., is doing supply work for St. Timothy's Church, Herndon, Va.

### Armed Forces

The Rev. E. Guthrie Brown has been recalled to military service. He will on June 1st leave Det-

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## CHANGES

tingen Parish and Trinity Church, Manassas, Va., where he has been rector and report for training to the Naval School at Newport, R. I. A lieutenant in the Naval reserve, he has been assigned as chaplain to the 3d Marine Division, Camp Pendleton, Calif.

### Changes of Address

The Rev. Michael R. Becker, priest of the diocese of Chicago, formerly addressed at Palatine, Ill., should now be addressed at Holy Cross Monastery, West Park, N. Y.

The Rev. George G. Chiera, retired priest of the diocese of Massachusetts, formerly addressed in Northborough, Mass., may now be addressed at 1714 Hobart St., Washington, D. C.

The Rev. Albert S. Cooper, priest of the diocese of New York, formerly addressed in Camden, Del., may now be addressed at 287 Broadway, Kingston, N. Y.

The Rev. John A. Frampton, priest of the diocese of Delaware, who recently retired because of ill health, may now be addressed at 627 N. Union St., Wilmington 5, Del.

The Rev. William E. Harris, OHC, formerly addressed in West Park, N. Y., may now be addressed at Mount Calvary Monastery, Box 1296, Santa Barbara, Calif.

The Rev. G. Edward Howlett, who is serving St. John's Church, Crawfordsville, Ind., formerly addressed at 307 S. Washington St., now receives all mail at 1105 S. Grant St.

The Rev. Alexander N. Keedwell, who has been spending the winter in St. Petersburg, Fla., should again be addressed at 6908 Anderson St., Mount Airy, Philadelphia 19.

The Rev. J. Harold Mowen, who is serving the Church of the Advent, Devils Lake, N. Dak., formerly addressed at the Grayson Hotel, now receives all mail at Box 703, Devils Lake.

The Rev. Charles William Nelson, retired priest of the diocese of New Jersey, formerly addressed at 91 Spring St., should now be addressed at 115 Kirkbride Ave., both Trenton 8, N. J.

The Rev. A. Harold Plummer, retired priest of the diocese of New York, formerly addressed at 287 Broadway, Kingston, N. Y., now receives all mail at 295 Hasbrouck Ave., Kingston.

The Rev. Frank Southard Smith, formerly addressed at 180-01 on 140th Ave., Springfield Gardens 18, N. Y., now receives all mail at 137-20 Thurston St., Springfield Gardens 15.

The Rev. Joseph R. Walker, priest of the diocese of Southern Virginia, formerly addressed at 3418 First Ave. in Richmond, should now be addressed 1601-A Monument Ave., Richmond 20, Va.

## Ordinations

### Priests

Oregon: The Rev. John Edward Cantelon and the Rev. Robert Harvie Greenfield were ordained to the priesthood on April 23d by Bishop Dagwell of Oregon Trinity Church, Portland. Presenters, respectively, the Rev. L. B. Keiter, the Rev. Paul Wessinger; preacher, the Rev. R. F. Lessing.

The Rev. Mr. Cantelon will be curate of All Saints' Church, Portland. Address: 6606 S. W. Pine Dr., Portland 19, Ore. The Rev. Mr. Greenfield will be missionary of Coos and Curry Counties. Address: St. John's-by-the-Sea, Bandon, Ore.

Rhode Island: The Rev. Charles Packard Gilson was ordained priest on March 22d by Bishop Bennett of Rhode Island at Christ Church, Westerly, R. I. Presenter, the Ven. A. R. Parshley; preacher, Bishop Roberts, Retired Bishop of Shanghai. To be vicar of the Church of the Holy Spirit, Shannock, R. I., St. Thomas' Church, Alton, and St. Elizabeth's Chapel, Canonchet. Address: Carolina, R. I.

Virginia: The Rev. Conrad Harrison Goodwin, Jr. was ordained priest by his uncle, Bishop Goodwin of Virginia, on March 29th in Emmanuel Church, Rapidan, Va. Presenter, the Rev. Richard Fell; preacher, the Rev. Dr. C. J. Gibson. To be rector of Emmanuel Church, Rapidan, Va., and assistant of St. Paul's Church, Chestnut Hills, Philadelphia (the latter while taking graduate work in clinical training at Norristown State Hospital).

The new priest is the tenth Goodwin in his family to attend Virginia Theological Seminary. With five others, surnamed Ribble, the family total comes to 15. Twelve of these are descendants of

# CLASSIFIED

## POSITIONS WANTED

PRIEST. Am available June, July, September. Reply Rev. Charles Jarvis Harriman, A-303 Upsal Gardens, Philadelphia 19, Pa.

NOW COMPLETING Religious Education M.A. and theological degree. M.A. in History, University teaching and outstanding liturgical organist-choirmaster experience, Music degree. Layman seeking parish Religious Education and music leadership, diocesan Religious Education organizational project or academic connection. Special interest in student work. Moderate Churchman, married. Reply Box K-740, The Living Church, Milwaukee 2, Wis.

PRIEST, 40, Prayer Book Churchman, compelled move from happy sphere to Parish nearer adequate medical facilities due to illness of wife. Prefer New York, Pennsylvania, or Central New England States, but will accept offers elsewhere. Singularly successful ministry. Specializing Youth, Social Welfare, and Religious Education keen, adaptable hard-working; Salary \$3000-3600. Rectory and utilities. Available July. Reply Box T-738, The Living Church, Milwaukee 2, Wis.

COOK, Sixty. Reply Box N-741, The Living Church, Milwaukee 2, Wis.

SUMMER ORGAN SUPPLY. Canadian, Anglican, for accommodation and/or stipend. Reply Box K-735, The Living Church, Milwaukee 2, Wis.

EXPERIENCED ORGANIST AND CHOIRMASTER available June 1st. Churchman. Single. Reply Box A-739, The Living Church, Milwaukee 2, Wis.

RELIGIOUS EDUCATION DIRECTOR, expert in Audio-Visual Aids and handicrafts; able to teach day school. Reply Box S-742, The Living Church, Milwaukee 2, Wis.

EXPERIENCED, ORGANIST-CHOIRMASTER, Episcopalian, age 36. Full-time position desired. Boy or Mixed Choir. Excellent recommendations. Reply Box V-733, The Living Church, Milwaukee 2, Wis.

PRIEST, Anglo-Catholic, single, desires small parish or chaplaincy in institution or school. Reply Box H-743, The Living Church, Milwaukee 2, Wis.

## RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

## SHRINE

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

## SUMMER CAMPS

CHICKADEE, GROTON, N. H., 40 Girls 5-17; 40 Boys 5-14. All land and water sports. Private lake. Modern cabins with toilets and showers. 8 weeks \$270.00; 4 weeks \$145.00. Rev. & Mrs. R. L. Weis, St. Thomas Rectory, 721 Douglas Ave., Providence 8, R. I.

## WANTED TO RENT

SUMMER COTTAGE near water, convenient Manhattan commuting. Advertiser, 281 4th Avenue, New York 10.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 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): 15 cts. a word, first 25 words; 7 1/2 cts. per additional word. (E) Church Services, 75 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.

## CHANGES

the Rev. Frederick D. Goodwin, who graduated in 1832.

The Rev. George Ellis Stokes, Jr. was ordained priest by Bishop Gibson, Suffragan Bishop of Virginia, on April 4th in St. Paul's Church, Haymarket, Va. Presenter, the Rev. S. B. Chilton; preacher, Canon E. W. Poindexter, Jr. To be rector of Haymarket Parish, which includes Grace Chapel, Prince William County.

### Deacons

**Central New York:** The Rev. Lisle B. Caldwell, a former Methodist minister in Alexandria Bay, N. Y., was ordained deacon on March 25th by Bishop Peabody of Central New York at St. Paul's Church, Chittenango. Presenter, the Rev. W. H. Cole; preacher, the Rev. H. W. Foreman. To be in charge of Christ Church, Manlius, N. Y., and St. Paul's, Chittenango, where he has been lay missionary.

**Long Island:** Several young men were ordained to the diaconate on April 19th by Bishop DeWolfe of Long Island in the Cathedral of the Incarnation, Garden City, L. I., N. Y. The Rev. Dr. Pierson Parker preached. Among those ordained were:

Roger Scott Gray, presented by the Rev. J. L. Zacker. To be curate at St. Ann's Church, Brooklyn.

Halsey Moon Cook, presented by the Very Rev. Dr. H. S. Wood. To be curate at Grace Church, Utica, N. Y.

Robert Campbell Chapman, presented by the Rev. C. C. England. To serve under the arch-deacon at St. John's Church, Hempstead, and St. Matthias', North Bellmore, N. Y.

Samuel Lea Snodgrass, Jr., presented by the Rev. Howard G. Clark.

Edward Scipio Brightman, presented by the

Rev. J. M. Coleman. To be curate at St. Philip's Church, McDonough St., Brooklyn.

**Los Angeles:** Emerson William Methven was ordained deacon on March 17th by Bishop Bloy of Los Angeles at Trinity Church, Santa Barbara, where the ordinand will be curate. Presenter and preacher, the Rev. R. F. Ayres. Address: 2037 Chino St.

**New Mexico and Southwest Texas:** Milton Alan Rohane was ordained deacon on March 30th by Bishop Van Dyck of Vermont, acting for the Bishop of New Mexico and Southwest Texas, at St. John's Church, North Adams, Mass. Presenter and preacher, the Rev. Robert Carmichael. To be in charge of St. Paul's Mission, Artesia, N. Mex., after July 1st. Until June 10th: SPO Box 462, University of the South, Sewanee, Tenn. Bishop Van Dyck was in a sense acting in the diocese for Bishop Lawrence of Western Massachusetts, who was still recovering from his heart attack.



## CHURCH SERVICES GUIDE

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.



### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, re  
Sun Masses: 8, 9:15, 11. Daily 9, ex Tue & Fri 7. MP 8:30 & Ev 5:30 Daily.  
C Sat 4:30 & 7:30 & by appt

### 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, COLORADO

**ST. ANDREW'S** Rev. Gordon L. Graser, v  
2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

### WASHINGTON, D. C.

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

### CHICAGO, ILL.

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

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Ev 7:30, 9, 11; Ch S 9; 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. Fenn, D.D., r; Rev. R. W. Seaman, c;  
Rev. P. E. Leatherbury, c  
Sun 7:30, 9:30, 11 & daily

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Daily: as anno

### 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, 11 MP, 1st Sun HC 11

**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** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8, 9:30, 11 Sung, Ser; Last Sun Sol Ev, Ser & B; Daily 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 MP & 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., r  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10  
The Church is open daily for prayer.

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

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

**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, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

### NEW YORK CITY

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 & 9 HC, 11 MP, 11 I & 3 S HC; daily, 8:30 HC; HD 12:10 HC

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

**TRINITY** Rev. Bernard C. Newman, v  
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 Ev 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

### 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** Broad & Third Streets  
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering, B.D., ass't.  
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening, Weekday, Special services as announced

### PHILADELPHIA, PA.

**St. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** Rev. R. H. Thomas, v  
362 McKee Place, Oakland  
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

### NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

### 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 St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8