

# The Living Church

May 25, 1952

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### The Unproved Difference

PROFESSOR Alice S. Woodhull of the University of Buffalo has objected to one of your articles on public vs. Church schools [L. C., April 20th]. She believes that the articles on this subject are creating a false issue and that the result will be detrimental to the Church. Professor Woodhull is correct in this matter.

I have been reading your articles, editorials, and letters on this subject for several years, and Professor Woodhull's letter is the first I have seen which indicates that the writer has any acquaintance with the problem or any understanding of it. I recommend that it be reread by the clergy and laymen of the Church.

These articles and editorials try to make the point that there is an important difference between the public and the Church schools. If they mean that one is owned by the public and the other is owned by a Church, they are, obviously, correct. If they mean that the effect of public schooling on the child differs from the effect of Church schooling, they are not as obviously correct; yet no effort is made to support the contention. It is, apparently, assumed.

It seems to me (and to others) that the major reason for the existence of parochial schools is that the child who attends such a school will differ from the child who attends a public school and that this difference will show in his life. Presumably such students will differ in their attitudes toward work, play, home, gain, loss, duty, etc. Nevertheless, these proponents of Church schools fail to show that such will be true, or if they have done so, I have missed the articles. Have any such appeared in *THE LIVING CHURCH*?

In my several years of college teaching I have seen no evidence that the students from parochial schools are less secular minded than the students from public schools. If such evidence exists, I wish to see it.

WARREN G. JENKINS,  
Dean, Letters and Science,  
Wisconsin State College.

Stevens Point, Wis.

### Lesson in History

IN the National Council's official publications, *The Faith of the Church and Chapters in Church History*, the committee which is issuing these books repeatedly states that the Christian Church grew in the "larger world of the Graeco-Roman empire," and spread "along the shores of the Mediterranean."

In the Book of Acts it is stated that the message of Pentecost was received by devout men from every nation under heaven. It lists them in this order:

"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia" (all these are in Asia).

"In Egypt, and in the parts of Libya about Cyrene" (in Africa).

"Strangers of Rome" (Europe).

"Jews and proselytes, Cretes and Arabians. . ." (scattered.)

According to this record the Graeco-Roman empire was distinctly in the minority. According to the New Testament, Never was there a more beaten, dis-

only one of the apostles went West, i.e., Paul, and he was not of the Twelve. The others all went to the "lost sheep of the House of Israel"—of which 90% were in the regions of Asia.

Historically, the Church of Asia outnumbered that of Europe by ten to one, or more, until the wave of Mongol and Tartar conquests.

Isn't it about time that our official historians learned something of the history of the Church in Asia? Christ and all his apostles were Asiatics. Even in Rome, those who first received the gospel were men of the East, Syrians and Hebrews of the Dispersion. If St. Peter ever reached Rome, it was as a missionary of the Church in Syria to the "strangers of Rome."

Augustine and Patrick did not "bring Christianity to the British Isles." Both of them came as emissaries of Rome to take over the ancient churches there. A reading of the life history of these two saints will show that there was never any question of this except in the minds of our own scantily-educated historians.

(Rev.) IRWIN ST. JOHN TUCKER,  
Pastor, St. Stephen's Church.  
Chicago, Ill.

### Prefix, Not Article

I READ with interest [L. C., April 20th and 27th—Church edition] the announcement of my appointment to the Episcopal Seminary of the Southwest.

Concerning "Das," let me hasten to assure you that the name is not derived from the German neuter article "the." I am not neuter. I have three children. The name is, as I am sure you have surmised, of Hindu origin, being the Hindu prefix to the name of a close friend of my father's, who attended the University of Arkansas around 1913.

The Hindu translation of Das is the servant of whatever word or deity that comes after. I hope that by the grace of God, I am more than the servant of Kelley.

DAS KELLEY BARNETT.  
Macon, Ga.

### Needed, Loud Pedaling

I CANNOT understand why *THE LIVING CHURCH*, usually a champion of the faith, would recommend any book which denies the factual veracity of the Gospel accounts of our Lord's Resurrection, (*Christianity, Past and Present*, by Basil Willey) even though such a denial is not the main thesis of the book [L. C., April 27th]. The underlying concept is bound to influence all the author says. Of what use, then, can it be to Christians?

For if Christ be not risen then is our faith vain, and we are of all men most miserable.

Happily the Gospel accounts are too forceful, too detailed, and too coherent to leave any room for doubt. If there had been any in the disciples after our Lord's Ascension, there would have been no Pentecost, no Church, and you and I would be sun worshippers or stoics.

Obviously no mere intellectual-sentimental conviction actuated the Apostles. Never was there a more beaten, dis-

couraged, timorous, and shattered set of mortals than the 11 on the first Easter morning. They wouldn't believe the women. They wouldn't believe each other. They wouldn't believe our Lord Himself when He first came and stood in the midst of them. He had to do it time and again, let them touch him, handle him, eat in front of them, walk with them, scold them, expound the Scriptures, break bread with them, and produce a miracle of multiplied fishes before they could be convinced. Poetic imagery indeed!

When finally they did grasp the astounding fact, when at last "none of the disciples durst ask him, Who art thou? knowing that it was the Lord," they went out under the guidance of the Holy Spirit and changed the world. They did so by bearing witness to facts of the Lordship of Jesus and to His Resurrection.

This was the foundation upon which Christianity rested then. Upon what other foundation does it rest now? What other foundation has been laid?

The world in which the Apostles bore witness was very little different from ours. There was the decay of the dominant imperialism, vast social ground swells of discontent, innumerable local wars, poverty, disease, ignorance, and the disbelief of men puffed up with their own inventions. The problem remains the same. So does the answer.

The ages in which the Church has been of significance are not those in which it has yielded its ground, but those in which it has held it. The trouble with "modern" Christian apologetics is they are too apologetic.

What is needed is loud pedaling, not soft. "Whosoever will be saved, before all things, it is necessary that he hold the Catholic Faith." There it is, laid down for all time. Accept it and be saved. Reject it and be eternally lost.

This isn't bigotry. It is a profound concern for souls. St. Athanasius is like a man standing on a cliff signalling to the ships, "This is the channel . . . steer by this light, or you'll be wrecked." After all, a mariner with a cock-eyed compass is bound to come to disaster.

Professor Willey's compass, it would seem, is defective. Belittling the Resurrection is more than a "doctrinal deviation." It is a virtual denial of Christ Himself. For Christians, therefore, his conclusions, however scholarly or well-intentioned, can have little value.

(Mrs.) ROBERT P. WHITE.  
Cheshire, Conn.

#### GTS and Pacifism

IN YOUR issue of May 11, 1952, you remark in the course of an article on the death of the Rt. Rev. Hunter Wyatt-Brown, formerly Bishop of Harrisburg, that he made an address at the General Seminary "at a time when a number of the faculty and students of that institution were advocating pacifism."

As one of the faculty of the Seminary at the time and as a signer of the letter to the *New York Times* which provoked Bishop Wyatt-Brown's address, to which you referred in the article, I should like to correct the statement that "pacifism" was advocated by faculty and students. The

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## LETTERS

fact is that the letter to the *Times* was an appeal to Churchmen to *distinguish between* the cause of the United Nations and the Christian tradition—an appeal made after some considerable newspaper publicity had been given to sermons by distinguished ecclesiastics in which they had identified the allied cause with the faith of the Church and had insisted that any “reserved” attitude was dangerous and even unchristian.

In our letter we explicitly stated that we were all of us supporters of the United Nations in their war against Naziism and Fascism, that we were in no sense pacifists, but that at the same time we believed that it was disloyal to the cause of Christ and to the true position of the Christian religion to make a simple identification of the democratic nations with the whole Christian tradition and its truth. Bishop Wyatt-Brown had misunderstood the letter; the morning after his sermon he spoke feelingly to the writer, with whom he always maintained most cordial and friendly relations, indicating that it was the danger of making a complete separation of the two causes that he had in mind.

(Rev.) W. NORMAN PITTINGER,  
Professor, Christian Apologetics,  
General Theological Seminary.  
New York City.

### That Word

THE article in the April 12th issue of *Collier's* magazine about the Cathedral Choir School is very interesting but, like most other articles about our Church, is of no value in public relations. I can look back on dozens of such articles printed during the past ten years where the word “Episcopal” is never once mentioned. For whom do these people think they are writing? Certainly a Church magazine has no need of giving the name of the Church, but when an article is prepared for the general public, the relations between the Church and the public will be greatly helped simply by giving that apparently abhorred name “Episcopal.”

The picture of ex-President Roosevelt and his rector on page 100 of the April 22nd issue of *Look* magazine is another example. Even the most inadequate or outmoded texts on public relations could never condone our leaving so much to the public's imagination.

I, unlike these writers and many of our clergy responsible for such articles, am not ashamed of that word “Episcopal.” How are we to help the public gain a greater understanding of our Church and make it grow when we are too ashamed of our name to mention it.

NESTOR O. PERALA,  
Communicant, Trinity Church.  
Greeley, Colo.

### Fellow-Travelers

REFERRING to Mr. Kellogg's letter in your issue of May 11.

I have been one of your oldest continuous subscribers if not the oldest and have been a delegate and attended seven General Conventions, and I agree with Mr. Kellogg.

The American Catholic Church is what I want to read about. I do not want to

be a fellow traveler for any other communion.

ROCHESTER HADDAWAY.

Fort Worth, Tex.

### Editor's Comment:

Mr. Kellogg expressed the opinion that THE LIVING CHURCH should report only news of the Episcopal Church and other Anglican Churches, and objected to the proportion of news and comment about the Roman Catholic Church. Other readers object to the proportion of news about Protestant Churches and interdenominational activities. We welcome advice and criticism and shall try to profit by it. Nevertheless, we do think that most readers are devoutly thankful to God that there are others working for Christ besides Episcopalians; and that whether they are fellow-travelers with us or we fellow-travelers with them, their activities are part of the news in which the Episcopal Church is interested.

### Juicy Bait

IT is my opinion that Canon Widdifield [L. C., April 13th] has picked a poor starting point in his move to bring about the repeal of one of the three traditional Christian duties. Would it not be better to start with the abolition of almsgiving, on the ground that such a plan might win even more popular support among the general membership of the Church?

The good canon is to be commended on his understanding of ecclesiastical psychology. He has picked for his spree of clerical leg-pulling the end of Lent when the forbearance of his brethren is most likely to be at a low ebb. But he has put out some juicy bait. It is to be hoped for his sake that it will produce some ample catches.

(Rev.) HARRIS J. MOWRY, JR.  
Rector, St. John's Church.

Worthington, Ohio

CANON Widdifield's letter is delightful! Can't we get General Convention to enact that since the Christian Faith and Morals are highly objectionable to many, therefore we will declare both obsolete? How disappointed then we will be that crowds do not besiege our gates!

(Rev.) CHARLES E. HILL,  
Retired.

Williamstown, Mass.

SINCE the teachings of Jesus Christ and the whole Catholic Faith are “medieval, inexpedient, and obsolete in the modern world” why not have the General Convention scrap the whole business and then we can all be progressive like the Rev. Canon J. G. Widdifield, rector of St. Paul's Memorial Church in Detroit, Mich.

(Rev.) NICHOLAS M. FERINGA,  
Headmaster, Watkinson School.

Hartford, Conn.

### Editor's Comment:

THE LIVING CHURCH has a rule never to permit irony in its columns for fear it might be misunderstood.

*The Living Church*

# The Living Church

Established 1878

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 MANAGING EDITOR: Alice Welke  
 ASSOCIATE EDITORS: Elizabeth McCracken  
 Paul B. Anderson, Th.D., Paul Rusch, L.H.D.  
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## Things to Come

MAY							JUNE						
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### May

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.
22. 2d Sunday after Trinity.
23. Cumberland Forest Festival, University of the South, to August 23d.
24. Nativity of St. John Baptist.
29. St. Peter.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies. Member of the Associated Church Press.

# THE QUESTION BOX

Conducted by the REV. CANON MARSHALL M. DAY

• *We Catholics of the Anglican Rite here in the USA have neither Lord Bishops nor Archbishops. We can't refer to our bishops as "my lord" or "your grace." How are we meant to address and refer to our spiritual pastors, then?*

The usual American manner of addressing a bishop is to say "Bishop Jones" at the beginning of the conversation and thereafter simply "Bishop." The formal addresses from the Confirmation and ordination services are obviously not adapted to conversational use; and the European forms you quote simply do not fit into the American picture. Our own current usage quite adequately satisfies the needs of the Catholic reverence for the episcopal order.

• *What is the reason for the difference in the dates of Christmas and Easter between Western and Eastern Christendom?*

The calendar introduced by Julius Caesar in 46 B.C. was used until 1582. During that time the excess in the leap year correction had accumulated to a point where all dates were 10 days late. Pope Gregory XIII introduced a calendar in which this excess was compensated for by ruling that the centuries should only be counted as leap years when divisible by 400, and by advancing the date of October 5, 1582 to October 15th.

All of Western Europe and those Oriental countries politically and commercially linked to the West adopted this calendar, but the countries in which the Orthodox Greek Church was established would not accept a papally instituted calendar and therefore continue to use the old style or Julian calendar.

The discrepancy has, of course, increased since 1582. Also, as the date of Easter is calculated from the 21st of March instead of from the astronomical equinox, the relation of moon and equinox are altered by this discrepancy so that sometimes the two Easters coincide and sometimes are very far apart.

• *In a book called Secret History of the Oxford Movement by Walter Walsh, Richard F. Littledale is mentioned as being out to bring Roman Catholic ideas and rites into the Church of England. Others were mentioned as being in his crowd to do the same things. How could this be true of the author of Petrine Claims?*

I saw the book you refer to years ago when it first came out; its author is apparently not a man of very scholarly attainments and not intimately acquainted with the leaders of the movement of which he is writing.

The reviewers at that time dismissed the book as "back-stairs gossip" rather

than real history, and one practically never finds it in any bibliography—even by writers who would be in sympathy with Walsh's theological views. The quality of his scholarship is seen in his reference to Dr. Littledale as a Romanizer

Sabine Baring-Gould, the author of "Onward Christian soldiers," and "Now the day is over," and of many important works on Church history and devotion, was a great friend of Dr. Littledale. In a footnote on page 176 of his Gould's *Church Revival*, he has this to say of him:

"I have given in this chapter the texts Dr. Littledale considered applicable to the bishops of his time. The younger clergy today know nothing of this remarkable man. He was of encyclopedic knowledge and astounding memory, and was one to whom it was possible to refer on every question connected with ecclesiastical history with certainty of enlightenment.

"He was an invalid and obliged to lie for some hours daily on his back; but he rarely, if ever, missed celebrating early and daily at a sisterhood hard by Red Lion Square, where he occupied a flat. He wrote many of his ablest articles in the *Church Times* and was noted for his caustic wit. If he hit hard, it was at abuses. Actually he was the most tender-hearted of men. Being an Irishman, he was intensely anti-Roman, but he was a strong Anglo-Catholic. He died in 1890 (January 11)."

If you have time, I advise you to get hold of this book, which will make you understand what the Oxford reformers were and tried to accomplish and what their successors are still aiming at. By comparing Gould's description of Church life as it was in his youth with what you will see today—in even the most evangelical parishes—you will see how far their aims at deepening Anglican spirituality and reverence have extended.

Incidentally it is claimed (and I think it is true) that there has never been a successful Romanist reply to Dr. Littledale's *Plain Reasons for Not Joining the Roman Catholic Church*.

• *Who is St. Kevin? One of my parishioners had her boy baptized with the name, but all I could find for her was that he was an Irish Saint.*

St. Kevin (Coemgen), Abbot, an Irishman of noble birth, is one of the patron saints of Dublin. He lived in the 6th century and was educated by St. Petroc of Cornwall, who, during Kevin's youth, was living and working in Ireland. He founded the monastery of Glendalough about 550 A.D. and in his old age retired to a hermitage. He died there on June 3, 618. An Irish peasant tale about one of his minor miracles can be found in Joseph Jacobs' *Celtic Fairy Tales*.

# SORTS AND CONDITIONS

**THE EPISCOPAL CHURCH'S** method of clergy placement, if any, is a mysterious, complicated, and delicate procedure. It is as full of "don'ts" as the process of selecting a husband or wife, and just about equally at the mercy of casual acquaintanceships. Basically, the Church wants to hold and express the idea that the rector is the father of the parish family, not an employee; that he intends to stay in one place all his life unless prevailed upon by an urgent call to take up a new field of service; that he is not "on salary," but receives a fixed annual income adequate for the care of his family and the demands of respectable society in the place where he lives; that he is to lead and teach the people in spiritual matters, subject not to their direction but that of his superior, the bishop.

**ALL THIS** is the ideal, the general pattern which the Church tries to preserve in its canons (laws) defining relationships between rectors, vestries, parishes, and bishops. Happy parishes, with well settled rectors, never even think about the canons, but vacant parishes and parishes where there is a controversy between rector and people need rules of procedure. This issue of **THE LIVING CHURCH** reports some of the thinking on the subject that is going on, partly as a result of the Melish case. Not only in our news and editorial columns, but in a quotation from Bishop Nash's address to his diocesan convention and in an article by Governor Dewey of New York, these questions reverberate: What should be done when bishop and vestry disagree about a new rector? What responsibility does the Church have to require uniform procedure in all dioceses? Should there be a means, short of deposition (removing from the ministry), for the Church to exercise control over such things as pro-Communist utterances by clergymen?

**ANY SURGERY** done by means of Church law must be based on the principle that relations between bishops, rectors, and parishes involve the living tissue of the Church itself, and that a slip of the knife can cause untold harm. We of the laity want our clergy to be free from any "lay popery," but we don't want them to be so free that they pay no attention to our opinions and desires.

**TREASURERS** also come under the attention of Church law, which requires that they be bonded and that their accounts shall be audited annually. The significance of this provision is, unfortunately, underlined in the current news. Esme A. C. Smith, for 25 years the treasurer of the diocese of Vermont, is charged with the embezzlement of \$20,000 belonging to the Evergreen Cemetery Association of Rutland, of which he was also treasurer. Bishop Van Dyck demanded and received Mr. Smith's resignation from his various diocesan offices just before the opening of the convention. Records had not been kept up to date, so that it was impossible to tell whether there was any shortage in diocesan funds without checking with

parishes on payments made. Mr. Smith was bonded, and the diocese will therefore probably not suffer financial loss. He is pleading not guilty to the Cemetery Association charge.

**A FORMER** parish treasurer of St. Peter's, Perth Amboy, N. J., William C. Horley has admitted embezzling \$456,000 from the First Bank and Trust Company of Perth Amboy, of which he was vice-president. Mr. Horley said he had resigned his church treasurership because he realized he was "weak and did not want to be subjected to the temptation of using church funds." Parishes generally try to keep quiet about misappropriations by treasurers, but available information indicates that there are several every year. Hence the Church law, which points a finger at nobody but requires sound business procedure of all.

**SPEAKING** of sound business procedure, Bishop Gunn of Southern Virginia announces the appointment of Rear Admiral R. O. Davis as executive administrator for the diocese. Such a position is not unheard of in large dioceses — notably, Long Island in which Archdeacon Charles MacLean has the title of diocesan administrator — but it is unusual in a diocese of less than 20,000 communicants. Admiral Davis is commandant of the Fifth Naval District, reported to be the largest in the world, and on retirement will accept his new post in April, 1953. Bishop Gunn said that he hoped, through turning over administrative matters to the administrator, to be "a better and more available bishop to the clergy and people of the diocese."

**BISHOP STERRETT** of Bethlehem requested his annual convention on May 13th for a coadjutor. The convention acceded to his request, and an election is being planned at a special convention in October.

**THE FAMOUS** "Spanish prisoner" racket is turning up again, this time in the form of a "Mexican prisoner" who signs his name as "F" and is writing to clergy of the Episcopal Church offering them one-third of a sum of \$450,000 which, he says, is hidden in a trunk in a U.S. Customhouse. Claim check for the trunk is a suitcase in Mexico which "F" cannot get at until he has been given a good share of the helper's available cash and securities, after which, of course, "F" will be through with that helper, and on the lookout for another. Any clergyman who receives such a letter would be well advised to turn it over to the postal authorities. They will give "F" all the help he needs to get his luggage problems straightened out.

**SUSPENDED:** The Rev. William C. Kernan, assistant at the Church of St. James the Less, Scarsdale, N. Y., on May 15th by Bishop Donegan of New York. Fr. Kernan has indicated his decision to seek admission to the Roman Catholic Church.

**THE WIFE** of the retired Suffragan bishop of Los Angeles, Alice Leonard

Moore Gooden, died May 11th after a long illness. She is also the mother of a bishop — the Rt. Rev. Reginald Heber Gooden of the Panama Canal Zone — as well as of four other surviving children.

**IN LAST WEEK'S** subscribers' edition, we reported that a Colored lay deputy had been elected to General Convention by the diocese of Atlanta, but that we did not have his name. A telegram from Mrs. Rakestraw, our Atlanta correspondent, informs us that the deputy is M. D. Jones of St. Paul's Church, Atlanta, and that Ruth L. Stevens of St. Matthew's, Macon, is a Colored Woman's Auxiliary delegate.

**CHURCHES** and other non-profit institutions have made use of the optional coverage provided in the new Social Security law to a considerable extent, according to Religious News Service. The Federal Security Administration reports that 36,000 non-profit bodies with 75,000 lay workers have come in since January 1, 1951. Clergymen of the Episcopal Church are still excluded, whether doing ministerial or secular work, as long as their employment has the approval of the bishop. A ruling to this effect was obtained by the National Council and the Church Pension Fund.

**RALPH BISHOP**, appointed executive secretary of the new Stewardship Division of the National Council's Promotion Department, has found it necessary to withdraw his acceptance of the position because of "unexpected complications in his personal affairs," according to an announcement by Robert D. Jordan, director of the Department.

**NEW CHAIRMAN** of the Church's National Commission on College Work is the Rev. A. T. Mollegen, professor of Christian ethics at the Virginia Theological Seminary. He was elected to succeed the Rev. Robert N. Rodenmayer at the Commission's meeting in Washington.

**OUR BELOVED** senior senator from Wisconsin, Alexander Wiley, made Episcopal Church news recently when he was married to Mrs. Dorothy May Kydd in Christ Church, Alexandria, Va. Mrs. Wiley is a communicant of the Church of England. The Senator is not a member of the Episcopal Church but has "attended Christ Church from time to time for several years," according to the Rev. B. B. Comer Lile, rector, who counts him as a close personal friend.

**A SCHOOL** for boys in San Diego, Calif., is being started, and the Rev. Harry Taylor Burke, veteran Philippine missionary who was rector of All Saints' Church, San Diego, during the war, has been asked to head it. The school is needed, among other reasons, to take care of the junior high and high school needs of three parish day schools in the community that are nearing the point of graduating sizable sixth grade classes. Present plans are for a day school only, to which students will be brought by bus.

Peter Day.

SUNDAY AFTER ASCENSION<sup>¶</sup>

## GENERAL

### EPISCOPATE

#### Louisiana Elects Suffragan

The Rev. Iveson Batchelor Noland, rector of the Church of the Good Shepherd, Lake Charles, La., was elected suffragan bishop of Louisiana at a special convention session held May 14th. The election, held at St. James' Church, Alexandria, came on the fourth ballot, after which the choice was made unanimous by the house. Fr. Noland is a native of Louisiana. He is a graduate of the school of Theology at Sewanee and a former Army chaplain.

#### Coadjutor for Fond du Lac

Addressing the 78th annual council of the diocese of Fond du Lac, meeting at St. Paul's Cathedral, in Fond du Lac, Wis., Bishop Sturtevant asked the approval of the council for convening a special council to elect a bishop coadjutor.

The bishop has been diocesan since 1933. He asked that the special council be convened sometime next fall.

Speaking briefly on the subject, which won the unanimous approval of the delegates, Bishop Sturtevant said this:

"The reason for my asking for a coadjutor at this time is because of age and physical infirmity. To carry on the missionary work of the diocese we need episcopal assistance."

Bishop Sturtevant said further that the economic factor was being met by a committee of laymen who have organized to raise the necessary funds for the financial support of such episcopal assistance.

### MINISTRY

#### Electing and Ejecting Rectors

Proposals for changes in Canon 46 "Of the Dissolution of the Pastoral Relation"<sup>¶</sup> and Canon 47 "Of the Filling of Vacant Cures" were recommended to General Convention by the diocese of Massachusetts in its annual convention, May 6th and 7th. The proposals came from the Rev. Messrs. Gardiner Day and Whitney Hale.

Most important change recommended was in Canon 47, proposing that the Bishop's powers of deciding whether to approve the call of a rector by a vestry be more precisely defined and limited. The present canon provides that the Bishop decides whether the man elected

is a "duly qualified Minister." In some dioceses this is interpreted as "suitable for the position"; in others, more narrowly, as sufficiently educated, ordained, and in good standing under Church law.

The proposal from Massachusetts substitutes for the debated phrase the following language from Canon 45, Section 5(d): "Unless the Bishop or Standing Committee shall have heard rumors, which he or they believe to be well founded, against the character of the Minister concerned, which would form a proper ground of canonical inquiry . . . ; and in such case it shall not be the duty of the Ecclesiastical Authority to accept (the minister) unless and until the Minister shall be exculpated from the said charge."

Bishop Nash, in his address to the convention [see page 10], said that giving the Bishop too much power tended to result in "monochrome dioceses" in which the Bishop's own kind of Churchmanship prevailed. It was considered worthy of note that the two clergy who presented the proposal were of contrasting schools of Churchmanship.

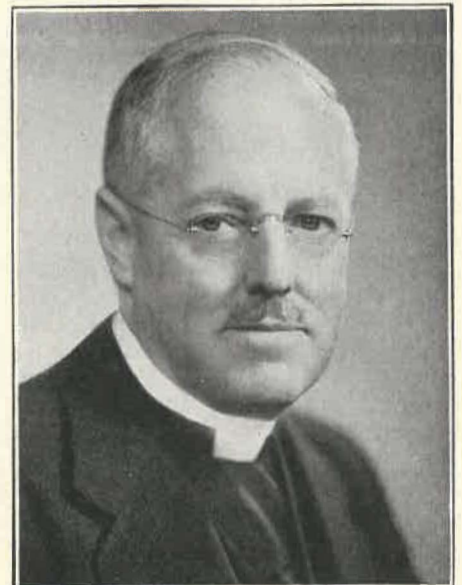
Changes recommended in Canon 46 provided that the same body in the par-



BISHOP STURTEVANT: For episcopal assistance, unanimous approval.



FR. NOLAND: For a native of the diocese, episcopacy.



BISHOP NASH: From too much power, monochrome dioceses.

**TUNING IN:** ¶There is only one Sunday after Ascension. The nine days between the first Ascension Day and Pentecost were spent by the Apostles in continuous prayer, according to tradition, and from this example a custom of praying for nine

consecutive days for some greatly desired object (novena) has grown up in some parishes. ¶Dissolution of the pastoral relation is the removal of a rector from his position; not to be confused with deposition, which removes him from the ministry.

ish that had authority to elect a rector should be the body to move for dissolution of the pastoral relation, an amendment primarily for purposes of clarifying obscure language; and a more significant amendment, striking out Section 4 of the Canon, which now authorizes any diocese to enact rules of its own and gives consent to civil laws on the subject in such states as Maryland, where the powers of vestries are covered by the statutes.

Another change proposed in the canon on calling a rector was one making sure that if the bishop sent a communication regarding a priest under consideration it would be duly considered at a meeting of the body authorized to call a rector. It was noted in the debate that sometimes the letter from the bishop was merely filed unread.

At present the canons on the calling of rectors and dissolution of the pastoral relation vary extensively from diocese to diocese. The Melish case, in which a parish has remained vacant for three years because the present vestry desires to call as rector the son of the rector against whom a former vestry won a plea for dissolution of the pastoral relation, has led to much discussion of possible improvements in the law.

In the Long Island diocesan convention, meeting May 20th, a proposal is under consideration for the adoption of a diocesan canon giving the bishop the power to appoint a vicar to serve a parish that has been without a rector six months or more, pending the call of a permanent rector. The proposal has been challenged by a group of laymen who argue that this power, accompanied by a broad interpretation of the phrase, "duly qualified Minister," would practically take away the vestry's authority in calling rectors.

## RELIGIOUS ORDERS

### A Life for a Church

By GREGORY MABRY

The diocese of Accra on the African Gold Coast was stripped in the mid-twenties by tropical disease of every white missionary, leaving but two native deacons to carry on. The new bishop appealed to the old Abbot Denis of Nashdom Abbey in England for help. The Abbot promised to send a coterie of his monks for five years to establish a seminary and train a native ministry. Then he wondered how he could make good his promise.

A young tutor at Keble, George Alston Dix, heard of the Abbott's predicament, offered himself to teach New

Testament and History, gave up his promising career in the University, and went off to the fever-jungles of Accra. There he found his vocation to the religious life<sup>¶</sup> and theological scholarship, and contracted the obscure disease which eventually took his life.

George Eglinton Alston Dix, better known as Dom Gregory Dix, died at noon on Sunday, May 11th, in a nursing home near his monastery, Nashdom Abbey, at Burnham, in Buckinghamshire. It was a year to the day after his return, seriously ill, from a close-packed seven months' American tour of missions, lectures, sermons, and retreats, which had taken him from Boston to Dallas. During the last three months of his illness prayers had been said around the world for Dom Gregory.

Dom Gregory Dix was born October 4, 1901, the son of Dr. G. H. Dix, prin-



DOM GREGORY DIX: Found in Africa, his life and his death.

cipal (president) of the College of St. Mark and St. John, Chelsea, London, a training college for teachers in the Church of England parochial schools. He made his preparation for Oxford at Westminster School. At Merton College he was a fun-loving but hard-working student. The University granted him the B.A. degree in 1923, M.A. in 1948, B.D. in 1949, and conferred the D.D. degree on him in 1949.

Beneath Dom Gregory's youthful exuberance always was a priest and mystic. He read for Orders at Wells Theological College, and was ordained deacon in 1924 and priest the following year. He returned to Oxford as lecturer on the history of military diplomacy in the 19th

century, and became popular for his learning and his wit. The University elected him proctor (representative) to the Convocation of Canterbury, a position he held at the time of his death.

Dom Gregory aimed to give his all, as monk, scholar, preacher, and confessor. He saw Jesus Christ in every man, and served him accordingly.

To provide for a church for St. Gregory's Priory was the purpose of his trip through America in the closing quarter of 1950 and the first four months of 1951. The church was built, and although even then desperately ill, he happily assisted at its consecration on May 9, 1951, giving toward its construction all the offerings he had received for his labors, \$9,500. His zeal attracted the remainder of its cost. It was his inspiration which indirectly lifted the mortgage from the Priory property and brought the anonymous gift of the new monastery, recently completed. In 1946 by lectures he raised \$10,000 to purchase the quonset huts which temporarily served the Priory for dormitory and chapel.

He had just finished the first engagement of his last tour, a mission at St. Ignatius', New York, and his memorable liturgical demonstration at St. George's in the same city, when he confided the state of his health to one person alone, but decided that he must go through with the seven months' engagements ahead to build the church. Though ill through his entire tour he never missed an appointment. He gave his life for a Church.

Although Dom Gregory made his reputation in the field of liturgiology<sup>¶</sup> he was essentially a historian. Liturgiology was a by-product; and his manuscripts now ready for publication take him back to history.

It is observed that some of the finest sentences in English literature can be found in his 765-page *Shape of the Liturgy*. But he rewrote that book twelve times, not only checking and reweighing every statement but polishing every sentence. He has been known to sweat every spare moment for a fortnight to penetrate the meaning of a single New Testament phrase.

No one really knew Dom Gregory who never attended one of his retreats, for great as his acquired learning and wisdom his infused wisdom was greater.

With an individual soul he was an unerring diagnostician.

Dom Gregory joined the Benedictine Community as an internal oblate, when he returned, invalidated, from Africa and began the research which produced, among other works, *On Detection of*

**TUNING IN:** ¶Religious life is the life of poverty, chastity, and obedience to community rule undertaken by monks and nuns. Theologians unanimously agree that the religious life is not morally better, in itself, than life in the world<sup>¶</sup> but lay-

people untroubled by theological distinctions can give credit to those who have undertaken monastic vows as "religious" in a special and honorable sense—athletes of the Church. ¶Liturgiology is the science of public worship.



*Aumbries, The Question of Anglican Orders, The Theology of Confirmation in Relation to Baptism*, culminating in what has been acclaimed a book of a hundred years, *The Shape of the Liturgy*, and an important contribution to *The Apostolic Ministry*, edited by Bishop Kirk.

He entered the novitiate of Nashdom in 1936, taking temporary vows in 1937, making his solemn profession in 1940. He became prior of Nashdom in 1948, and died as such. Besides his research and writing he lectured through the years to the monks at Nashdom and St. Gregory's preparing for ordination.

Dom Gregory was enormously popular, yet he defied the notion that people do not like to hear sermons on dogma.

Dom Gregory's greatest contribution to the Church is not his books and profound wisdom. He rediscovered to higher critics, and theological scholars in general, the way back to the verities of the early Church. There is a considerable group of young scholars in England following in his train, and at least two in America. Popular as his books are in the Anglican Communion, even more of them are bought by Roman Catholics and Protestant clergy. It was his basic desire that his method will revolutionize the approach to the New Testament and help lead all Christians back to unity.

## METHODISTS

### Some Encouragement

The Methodist Church which is currently discussing unity with the Episcopal Church and is the largest Protestant Church in the United States, concluded its quadriennial General Conference in San Francisco in mid-May. By the time it was finished, the Conference, which makes laws for almost nine million Methodists, had taken some action which would be encouraging to Episcopalians who are union-minded, and some not so encouraging.

Besides receiving a report from the unity commissions of the two Churches which recommended continuing efforts toward intercommunion<sup>1</sup> the Conference also:

- ✓ Approved, in general, a Church reorganization plan drawn up by industrial engineers to save money and eliminate over-lapping agency work.
- ✓ Resolved to seek "to free itself utterly from racial discrimination and segregation," and recommended these specific steps:

(1) Giving "opportunity without discrimination or segregation for full participation in all the activities of the

Church by the many racial and national groups that make up our Methodist fellowship."

(2) Assuring "equality of accommodation for all races at national and international meetings of the Church."

(3) Restudying of race policies, with an eye to their Christianity, by all institutions of the Church.

(4) Employment without racial discrimination by agencies and institutions of the Methodist Church.

✓ Approved legislation allowing any church to shift from one jurisdiction to another. Purpose of this new law, rec-

to the creative and coöperative spirit." The Creed now says, "We espouse no particular economic system and refuse to identify Christianity with any economic order."

✓ Decided to continue to require a "no smoking" pledge of ministerial candidates.

✓ Defeated a resolution which would have required all local church officers to abstain from alcoholic beverages, a requirement which is made of Methodist clergy.

✓ Adopted a majority report permitting unordained student pastors to administer



DELEGATES receive Holy Communion at Methodist Conference.

RNS

ommended in the resolution on race relations, is to permit churches of the Central (Negro) jurisdiction to become, if they wish, part of the jurisdiction in which they are located.

✓ Reaffirmed opposition to appointment of an ambassador to the Vatican.

✓ Rejected a proposal to give clergy rights to women.

✓ Created an official board of Social and Economic Relations. This was taken, according to Religious News Service, to be an answer to the unofficial Methodist Federation for Social Action. The Federation, a leftish group that has been the subject of much controversy, was asked earlier in the Conference to drop the word "Methodist" from its name and to move from the Methodist building in New York.

✓ Altered the Social Creed of the Methodist Church to remove a phrase which was interpreted by some as condemnation of free enterprise. The Creed had said that the Church stands for "the subordination of the profit motive

Baptism and Holy Communion and to perform marriages.

✓ Advised Methodist colleges that, in the opinion of the Conference, installation of Reserve Officer Training Corps units in Church colleges is "in violation" of the principle of Church and State separation.

✓ Created a Commission on Worship and the Fine Arts.

## LAYMEN

### 1952 Program Under Way

The first of the 1952 Laymen's Training Program Conferences was held May 2d to 4th at the McLaren Foundation, Sycamore, Ill. Every diocese of the Fifth Province was represented.

This year's meetings are a departure from other years in that Robert Jordan, director of National Promotion and the Rev. Clarence Haden, Jr., director of the Presiding Bishops' Committee on Laymen's Work, are meeting the men

**TUNING IN:** ¶Intercommunion between Churches is a status in which each Church recognizes the ministry and sacraments of the other end (either on occasions or as a normal practice) admits members of the other Church to officiate or receive Com-

munion at its services. It does not imply that each Church approves of everything the other teaches. Church of England is in communion with Church of Sweden, but not with Lutherans who are in communion with Swedish Church.

in their own provinces, with the exception of Provinces I and II, which are meeting together at Seabury House. All meetings are in May and June.

Instead of 30 instructors this year, there will be, at the conclusion of 1952's presentation, approximately 250 instruc-



FR. HADEN. Training program comes to laymen.

tors, each located and serving in his own diocese. By having three instructors in each diocese, the program on a diocesan level can be conducted on an area basis.

## CONVENTION

### Council Dinner Speakers

Two laymen, both members of the National Council, will speak at the Council dinner, September 10th, in Cambridge, Mass. They are Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wis., and Thomas B. K. Ringe.

## PUBLISHING

### New Name for Yearbook

Next year THE LIVING CHURCH ANNUAL, the yearbook of the Episcopal Church, will have a new name. It will be called the *Episcopal Church Annual*, effective with the 1953 edition which goes to press late in 1952. The *Annual* will continue to be published by the Morehouse-Gorham Company, publishers of religious books and dealers in Church supplies, which on May 1st turned over publication of THE LIVING CHURCH to the CHURCH LITERATURE FOUNDATION.

**TUNING IN:** ¶Bishop Nash is the 10th bishop of Massachusetts, consecrated February 14, 1947. His predecessor was the present Presiding Bishop, the Most Rev. Henry Knox Sherrill, who, in accord with the rule now in force, had to resign his dio-

## Vacant Cures and the Pastoral Relation

By the Rt. Rev. Norman Burdett Nash,<sup>1</sup> Bishop of Massachusetts

*From his address to the Massachusetts diocesan convention.*

"Five years in charge of the diocese of Massachusetts have taught me that the most important administrative duties of a bishop are (1) his part in the selection, guidance, and training of men for the sacred ministry, and (2) his share in clergy placement and tenure.

"Turning . . . to the placement and tenure of the clergy, I would point out that the turn-over is very substantial. Between January 1, 1947, and December 31, 1951, there were 110 resignations of positions by the clergy, and 119 elections and appointments to positions. In almost all cases, these changes, particularly the elections to rectorships, involved no canonical difficulties, and the bishop's part in them was to help and advise. Some parishes relied greatly on such aid, some called for little of it. I have followed the diocesan tradition, suggesting names but declining to nominate, and insisting that the decision must be made by the parish and its authorities. I have also followed Massachusetts practice in interpreting my duty under Canon 47, Section 3, of the canons of the national Church to satisfy myself that a clergyman chosen 'is a duly qualified Minister.' These words I take to mean not that he is the right man for a particular post, but that he is in good canonical standing, and not guilty of heresy, immorality, conduct unbecoming a clergyman, or other offenses which call for ecclesiastical trial.

"Parochial authorities have often by my advice eliminated from their consideration a man I thought unfit for the particular post. Almost never have they chosen a man contrary to my counsel.

"In other dioceses, the diocesan canons<sup>2</sup> explicitly give the bishop a veto power, and in still others the canonical phrase 'a duly qualified Minister' is so interpreted as to give such power. I am glad this is not the case in Massachusetts, for it seems to me better to have now and then a minister a mistaken choice by the parish or a

mistaken objection by the bishop than to give the latter either the exclusive right of nomination or a veto on grounds of suitability.

"The rare cases where the bishop has confidential knowledge he cannot or should not reveal do not in my judgment justify giving him a veto power all too likely to be abused. Furthermore, there is a tendency today to what have been picturesquely called 'monochrome dioceses,' where the loyalty of the clergy consists in a complete agreement with the bishop's own views, teachings, and Churchmanship, and where parishes of other traditions are unfree to choose rectors they deem suitable. Our Massachusetts ideal is harmony in diversity, and an episcopal exercise of authority in such matters as the choice of rectors that is chiefly pastoral and persuasive, not legal and compulsory. The national Church's canon, however, needs clarification by amendment.

"When it comes to the canonical procedure for the termination of a rector's tenure at the desire of the parish but against his own wishes, I am thankful to say I have almost no experience of my own to go on, for in the rare cases where it has become clear that, because of disagreement or of unfitness of the man or unfairness of the parish, the good of the parish and/or the rector calls for his resignation, the formal procedure of the canons has not once been necessary. The rector has moved. Recent events elsewhere, however, have demonstrated that the pertinent canons of the national Church are ambiguous and need clarification to protect a rector from unfair action by parochial or diocesan authorities.

"It is true that a rector's security of tenure is sometimes at the expense of the enduring welfare of the parish. But again, the bishop's function is more pastoral than legal, and the canonical authority resting in him and the standing committee of the diocese calls for very great restraint in its exercise."

cese when he accepted higher office. ¶Diocesan canons supplement these, except as specifically provided: Canons on vestry-rector relations must be so written as not to conflict with state law.

## LIBERIA

### Substantial Progress

Bishop Harris of Liberia in his address to the annual convocation, held in Clay-Ashland, April 23d-27th, laid stress on a larger measure of self-support, pointing out that the congregations must assume a larger share of clergy salaries, requested the district to take over a greater portion of the bishop's salary, and to give additional support to district institutions.

Reports from the institutions indicated record enrollment at Episcopal High School, Cape Mount, made up of St. John's for boys and the House of Bethany for girls; a capacity enrollment for the Julia C. Emery Hall, Bromley, the girls' elementary school; and an enrollment of 40 at Cuttington College and Divinity School — a total of approximately 2500 students in the 31 parochial schools in the district.

Substantial progress was noted on collection for the District's quota. The Woman's Auxiliary and the general Sunday School organizations met concurrently, the women reporting the largest UTO offering in its history, \$330; and the Sunday School reporting \$1200, which helps to support four theological students at Cuttington College.

At the closing service the Hon. C. D. B. King, former president of the Republic and recently Liberian Ambassador to the United States, announced his personal contribution of \$500 to Cuttington College and Divinity School.

A feature of the convocation was the ordination to the diaconate of Samuel F. Dennis, who will be one of the first full graduates of Cuttington this year, and the advancement to the priesthood of the Rev. W. Randolph Harmon, who completed special work at Cuttington in 1950, and is realizing the fulfillment of a life long ambition, having become a postulant<sup>¶</sup> for the ministry in 1926.

ELECTIONS. General Convention, Rev. J. D. K. Baker, Senator J. D. K. Crayton.

## ENGLAND

### No compromise

Racial prejudice was denounced as "blasphemy" by the Rev. Marcus James, 29-year-old Jamaican, in a sermon delivered recently in St. Paul's Cathedral, London.

Dr. James, Overseas Secretary of the British Student Christian Movement, is believed to be the first Negro ever to

preach in St. Paul's. Many Negroes were in the congregation that heard his address. He said:

"Actions in the cause of interracial justice may often demand courage and determination. They may expose people to opposition and even to abuse. In South Africa, Christians are finding themselves in direct opposition to the State.

"The time has come when their fellow Christians abroad must give full support



LIBERIAN school boys. The enrollment was up.

to them and to the forces of freedom, justice and decency in their resistance to tyranny and despotism.

"It is sheer hypocrisy to be intervening in Korea with tanks, planes and napalm bombs while closing our eyes to the events in South Africa." [RNS]

### Appointment and Resignation

The appointment of a bishop in England and the retirement of another were reported in recent issues of the *London Church Times*.

Queen Elizabeth has approved the appointment of Canon William Percy Gilpin as the suffragan bishop<sup>¶</sup> of Kingston-on-Thames. He is canon residentiary of Gloucester Cathedral and diocesan missionary.

The Bishop Suffragan of Dorchester, the Rt. Rev. Gerald Burton Allen, will retire at the end of summer. Dr. Allen is second in seniority among the suf-

fragan bishops, after the Bishop of Kingston. King George VI presented him in 1939 to the ancient see of Dorchester, which had not been occupied since the time of William the Conqueror.

## JAPAN

### ICU Dedicated

Prominent clergymen, lay readers, and diplomatic representatives of several nations participated in the dedication of the Japan International Christian University at ceremonies on the university campus at Mitaka, near Tokyo, Religious News Service reports.

The university expects to open its doors to students in April, 1953.

Among the supporting Churches is the Episcopal Church, and although some Churchpeople have decried such support when additional help is needed by the Church's own St. Paul's University in Japan, others have insisted that the International Christian University would afford no competition to Church institutions.

John C. H. Lee, a vice president of the Brotherhood of St. Andrew, after visiting the new university, last fall said of it, "It is planned as a post graduate school eventually and all of its teachers must be Christians. . . . I believe it correct and timely to assure our American contributors that this International Christian University is not a rival or a competitor of either our St. Paul's or St. Margaret's."

## GERMANY

### Rebuilt Churches

Some two thousand churches and church halls are to be rebuilt in two districts of the eastern zone of Germany which suffered considerable destruction in wartime. The reconstruction of 254 such buildings has already been completed, and 300 are to be rebuilt in the near future. A further 900 church buildings are to be reconstructed. [EPS]

## AUSTRALIA

### Traveling Church

Discussion is taking place in Australia as to the possibility of providing a coach on the Transcontinental line to be used as a traveling church. If this is done it will help clergy in ministering to people at the townships and sidings along the line.

**TUNING IN:** ¶A postulant for Holy Orders is a man who has taken the first canonical step toward entering the sacred ministry. He must report to his bishop four times a year, in person or in writing. ¶An English suffragan may be rector of a parish

and take his title from some city within the diocese; a suffragan in the American Church is forbidden by canon to be rector of a parish, and takes his title from the name of the diocese which he serves, under its bishop.

# Makin

By Thomas E. Dewe

Governor of the State of New York



FOR a number of years I have had a strong feeling which never quite got formulated that one of the basic weaknesses of our Church is an excess of modesty.

Religious convictions and acts of service should be known — not just to the few but to the many. Some might call this a problem of public relations; others might say it is a matter of willingness to testify publicly to our faith; still others might consider it a matter of organization.

It is probably something of all of these — and still something more. We have traveled so far from the days of the early martyrs that we have come to a time when public advancement of matters of belief appears actually to be shunned by many.

Whatever this tendency is, it is not good for the Church or for the people as a whole. I believe the Church should stop hiding its light under a bushel.

Just for one example, it was not until I became governor 10 years ago that I discovered how large a load the Episcopal Church is carrying in our State

institutions. In mental hospitals, in tuberculosis hospitals, and in prisons the Episcopal Church supports a percentage of ministers out of all proportion to the percentage of inmates who are communicants.

Certainly this is not done to propagate the faith. The prospects in the prisons are not exactly the best, and the future of those in our mental hospitals is somewhat clouded. This great burden is therefore an act of sheer service. It is a good and important service. I have been thrilled by the quality of the men rendering it, and I admire the work and believe it should be encouraged and liberally supported.

#### ACCENT ON DIOCESE

At the same time it is an illustration of the Church's hiding its light. I do believe the work of the Church should be better known and its tremendous and growing contribution to our society should increasingly emphasize the vitality of the work among our people.

One way of emphasizing this is to give greater attention to the diocese. Here is

the center of Church authority and responsibility; here is the color and pageantry; here is the whole Church represented.

I should also like to see the members of the Church give greater public expression of their faith through Communion breakfasts and other works of the parish. Faith begets faith in a world where too few have it or are willing to express it.

Since laymen rush in where clergy fear to tread, I might as well meet another current and much publicized problem squarely. It seems to me that a Church which has no adequate authority over its clergy is not an organized Church at all but an ineffectual organization of more or less like minded people. Of course, no vestryman—and I have been one for many years—likes to give up any of his almost autocratic powers in the selection and retention of a pastor. Local self-government is important in religious matters as it is in civil affairs. It is valuable because a sense of responsibility leads people to take a more active part and to make more substantial contributions of themselves and of their sub-

**TUNING IN:** ¶ **Martyr** was originally the ordinary Greek word for a witness. It was taken up into Christian usage to denote one who, through death, had borne the supreme witness to our Lord. ¶ **Communion breakfasts** not only remind people

of the ancient and laudable custom of receiving Holy Communion fasting, but they serve also to extend and deepen the fellowship of Christians begun by our Lord at the altar. Some parishes have them occasionally, some every Sunday.

# the Church KNOWN\*

stance. It is important because a sense of freedom of worship and freedom of selection of clergy is at the very core of our basic beliefs.

Like all their freedoms, however, this one must be exercised so that it does not endanger the freedom of others. We have freedom of speech and it is a cherished tenet of our political faith. But speech may not be used to slander without appropriate legal penalties; the written word may not be used to libel without risking both civil and criminal penalties.

With every freedom there goes both great responsibility and a necessary limitation for the benefit of the many.

If a particular clergyman espouses a pagan or materialistic ideology, his action is no longer a matter of interest solely to his parishioners or his vestrymen. He brings into disrepute the name of the Church which educated him, which supports him and which ordained him. At this point the Church has a right to step in and take sufficient and definitive action. The welfare of the many must have first consideration over the caprice or the treason of the few. There is too little authority in the Church to deal with these situations. I should not like to see the authority become autocratic, but certainly there must rest in the hands of our Bishops greater capacity to develop and promote the good and to eliminate the evil.

Nineteen centuries ago the Christian church was a tiny minority in a hostile, pagan world of dictatorships. Every government was a dictatorship of one kind or another. Today, for the first time in a great many centuries, we have again come to a period when a very large portion of the world is run by absolute systems which are not only anti-Christian, but are dedicated to wiping out all religion.

At this moment the Soviet Union has succeeded in conquering a total of 800 million people—something more than one-third of the population of the world. In addition to the nations it has completely subjugated in Central Europe and Asia, it dominates one principality in Western Europe and is conquering from within a dangerous number of areas in Africa and Latin America.

Freedom of religion will survive only if the floodtide of Communism begins

to ebb. The menace to our very existence is clear and grave. For this reason it is a paradox to me that there are Christian clergymen who accept substantial portions of Communist dogma and of Communist propaganda in world affairs. The very acceptance of Communism is a denial of the existence of God; yet there are those giving lives to the service of God who do not seem to have discovered that simple fact.

## A NEW GENGHIS KHAN

A Presbyterian missionary who recently escaped from China quotes leading Chinese members of three different Christian bodies for statements which could have been written only in the Kremlin. He points out in detail, giving names, dates, and places, how missionaries who went to China became more interested in social service and in medical care than in saving men's souls. He points out how, increasingly, they accepted the Communist promise of material advantage and bent their necks to Communist domination.

In the end, these good people discovered that they had merely helped prepare the way for a new Genghis Khan<sup>1</sup>—for another total obliteration, not only of Christianity but of all spiritual faith. The new conqueror promised heaven on earth and delivered hell.

Without spiritual freedom all social and material advancement turns out to be a catastrophe. The task of preserving and developing spiritual freedom and religious devotion is by all odds the most important of all. If that can be done, all other good things will follow in due course. If it is not done, nothing good can follow.

If Christians, under the leadership of the clergy, can develop and strengthen their faith in God, they have their feet on the path to a solution of all other problems, including the most baffling—the achievement of world peace with liberty. But the clergy cannot deepen people's faith unless the spiritual is given priority in their work. The shoemaker should stick to his last.

So, when my minister preaches the

\*From an address given at the luncheon meeting of the convention of the diocese of Albany, May 7, 1952.

TUNING IN: ¶Genghis Khan (1162-1227), Mongol emperor and one of greatest conquerors world has seen. Originally named Temuchin, he later took the name Genghis, "perfect warrior." ¶Clergy salaries in the Episcopal Church vary from

over \$12,000 to under \$2000. Most dioceses in recent years have set minimum amounts, usually around \$3000, plus house, for a married man. Sometimes additional car allowance is provided, more often not. Very rarely extra allowance per child.

Christian gospel every Sunday—as he does—he keeps me coming to church. But when on occasion I have been forced to listen to sermons by other ministers, discussing intricate problems of economics or government, I vow to stay away from their churches in the future at all costs. In this I suspect that I am like most other people.

## DESIGNED TO DISCOURAGE

It seems to me that our present system is almost designed to discourage good young men from entering the ministry and to distract others from doing their best. Altogether too often the minister<sup>2</sup> is the poorest paid man in town. For a time that was true of the teachers in some of our communities and we in New York State have corrected that situation.

There are, however, still two groups who after four, six or eight years of higher education are often paid less than an office boy in an ordinary business or in the State Capitol. Those two groups are the young officers of the Armed Forces and the clergy. Yet they are two of the most devoted groups this country has ever produced.

I think it is a scandal the way people expect that there will always be a minister available, and a church edifice in good repair, to christen them, to marry them, and to bury them—while they ignore their church completely between those three events at which (as some wit put it) they are hatched, matched, and dispatched.

Certainly I have no ready answer for this unhappy situation; but we never solve any problem unless we get it out on the table and look at it. It should be frankly admitted that the underpayment of ministers is so serious that it ought to be on the conscience of every Christian. I hope that it will be widely discussed in parishes.

We live in a period in which newspaper headlines dominate thinking. Wars and the threats to peace and acts of the central government are naturally front-page events. But surely the most important work of all must come more into our minds and lives. The all-important work of the Christian minister deserves the attention and the support of every member of the parish.

We can, and I believe we shall, find means of letting the work of the Church come out from under its bushel. I believe we can find means, consistent with our fundamental beliefs, of more stoutly resisting the encroachment of materialistic and totalitarian doctrine. We can find means of bringing people more regularly into the Church and making the Church a still more vital force.

# For Us Men

## and for our Salvation\*

By William G. Pollard

*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.*

### An Article in Two Parts

#### Part II

ALL of us regularly repeat the words "for us men and for our salvation" in the Nicene Creed. But do we really recognize the full meaning and import of these words? Or are we instead subconsciously caught up in a quite different hope for salvation which has become more or less ingrained in our society?

For there is a real, active, and widely held doctrine of salvation<sup>f</sup> which at least until World War II flourished widely and with very little serious opposition. I learned it in high school and college and I placed great reliance in it. At the time it seemed true and noble and even Christian. If I was aware at all that it did violence at several points to Christian doctrine, I dismissed these instances of conflict as arising from outworn dogmas<sup>g</sup> carried up with Christianity from the dark ages but no longer tenable in the enlightenment of the 20th century. This doctrine, which I am sure many of you must have learned also, is that of salvation through human progress.

The fundamental axiom of this doctrine of salvation, which is adhered to with a vigorous faith without question, is that all men basically want what is right and good and that man is perfect-

ible by his own self-sufficient efforts. This axiom is common to both Western Humanism and Russian Communism and both place a total reliance in it. Both are doctrines of salvation through progress and the betterment of society. The difference between them lies in the means which they propose for the achievement of the ideal society. To Humanism this is to be done by means of mass education, public enlightenment, and the incorporation of democratic procedures operating under constitutional guarantees and a bill of rights. To Communism the same end is to be achieved through the elimination of economic privilege, of private ownership of the means of production, and of class distinctions in society through the absolute dictatorship of the proletariat.

Now of course we certainly cannot quarrel with the desirability and value of an improved understanding of social and political problems, of mass education and public enlightenment, of democratic procedures and constitutional guarantees, and of the elimination of economic and class privilege. But we can find a basis for a serious quarrel with a belief in the perfectibility of man through his own unaided efforts. For the truth is that man has a certain ingrained and inherent perversity which can only be cured by transcendent aid; and that society and the state, far from

being ultimate goals in themselves, are mere creatures of man's devising with no power at all to save him or to redeem his life.

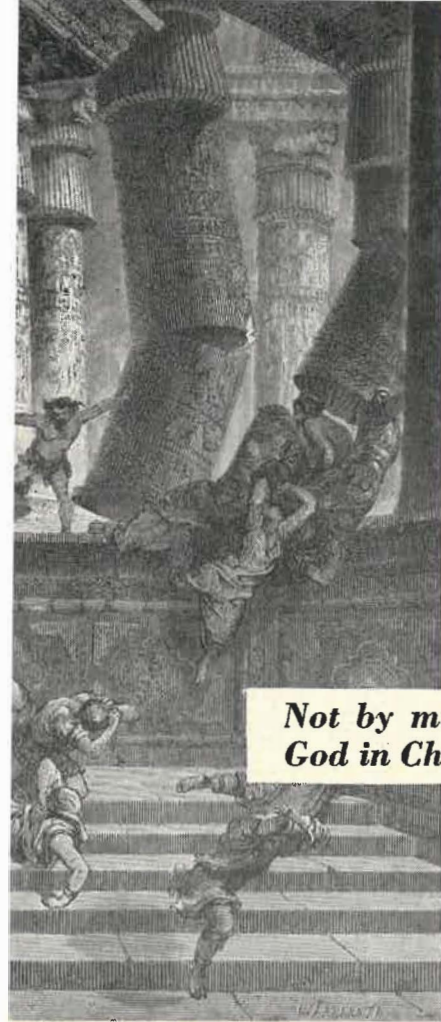
We are learning much from the present conflict and are likely to learn a great deal more. First of all we went through the experience of observing the fine flower of enlightenment, culture, and intellectualism in pre-Nazi Germany melt away and all but disappear in an incredibly short period. What then of the power of public enlightenment, education, and understanding? What of our reliance on man's basically good motives, and our hope in his salvation through the elimination of ignorance, superstition, and prejudice? Can we safely place very much reliance any more in this hope?

And now, following on the heels of this experience, Communism, by the very completeness of its single-minded adherence to its own type of man-made institutions and its own variety of materialistic goals, is providing the West with the clearest kind of object lesson in the fundamental wrongness of relying upon the ability of man by his own self-sufficient powers to work out his own

\*From an address given 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.

**TUNING IN:** <sup>f</sup>Salvation, in Christian theology, means deliverance from the power and penalty of sin. It is derived from a Latin word meaning "whole" or "safe." <sup>g</sup>A dogma is a belief regarded as firmly established; Anglicans hold that the Nicene

and Apostles' Creeds "ought thoroughly to be received and believed," i.e., have dogmatic status, because they can be verified by Holy Scripture. Dogmas may be debated or questioned freely, but the Church bears official witness to their truth.



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

yond anything that humanistic doctrine had ever contemplated as possible. It is quite clearly an evil which no combination of education, reason, and enlightenment is capable of invading and curing.

#### THROUGH 3500 YEARS

So much then for Humanism. But the West has a much older, much more long standing tradition of which you and I are representatives. It is a tradition whose roots are as deep as the whole recorded history of man. Through all the changes and chances of 3500 years of victory and defeat, of attainment and frustration, it has preserved a unity of expression and a clarity of insight which has nourished and sustained men of all conditions and estates.

In this great Judaic-Christian tradi-

tion we have preserved the inexhaustible treasure of God's revelation of Himself, of His nature and purposes, to man. Through it we can realize ultimate meaning and value in life. It is in these perilous times of the utmost urgency and importance that we come again to realize and appreciate the full meaning and content of this glorious tradition, to feel in our hearts and souls its full transforming and redemptive power, to recognize in it the sole and only possible hope of salvation.

No truer or clearer expression of this tradition is found anywhere in the West than that provided by the English Church. Fully rooted in the historic faith, maintaining full continuity<sup>1</sup> with the Apostolic Church and through it with the whole prior tradition of Judaism, and yet always flexible and fully capable of adapting itself to new knowledge, new ideas, and new social patterns, it occupies a unique position today as a vehicle through which this great tradition can be reinterpreted, revitalized, and made to live again in the hearts of men.

You and I as members of this Church have therefore a great and urgent responsibility. We are the core from which this renaissance of faith, if it is to come at all, can best begin its growth. We cannot afford to allow our Christianity to remain a mere trivial adornment of our lives, a peripheral concern, a Sunday pause in an endeavor to sanctify what are otherwise material and man-made objectives and goals.

The times are indeed perilous and the need urgent. We seem to be at one of those crises of history when God's judg-

ment is in preparation and is soon to be rendered. There have been other such periods and they have all been characterized by the same absorption with the preservation of material prosperity, the same fragmentation of society in the pursuit of diverse human ends represented by the worship of petty and false gods, and the same failure to appreciate the overriding sovereignty of God, controlling and permeating the world, wholly above and apart from the little human ends and objectives which men in their self-dependence and reliance in their own unaided powers set for themselves.

Such was Israel in the days just before the Assyrian conquest when Amos and Hosea announced God's sovereignty and impending judgment on the one hand and, on the other, His mercy and His distress with the defections of His people. Such also was Judah in the time of Jeremiah leading up to the Babylonian conquest and the Exile. Such also was Rome in the time of St. Augustine. We of America and Europe today have no special guarantees from God under which we are protected from His judgment. It not only can happen to us, but the whole content of past revelation in history of God's righteousness would lead us to expect His judgment on the wholly selfish fever of uncoordinated activity, the obsession with production and personal profit, and the moral degeneration which pervades the western democracies.

Many have placed their whole reliance for security and salvation, for the power to redeem and ennoble human life, in this false vision. But we know that the almighty God of this tremendous and majestic universe which we inhabit on a tiny speck of matter—apparently wholly lost in the vast stretches of His creation—has not abandoned us.

On the contrary, it is the glorious wonder of the good news which we of this fellowship proclaim that He "came down from heaven" to us in our own little corner of space at a particular instant of time to "raise up a mighty salvation for us in the house of his servant David." The hearts and souls of men everywhere in these cruel times thirst for just such a message of love and hope as this. The false means on which they have depended for salvation have been laid bare and lie shattered about them.

We, the members of Christ's Holy Catholic Church through the ministrations of whose sacraments we have been made by God "very members incorporate in the mystical body of His Son," are the sole custodians of this truer hope, the instruments through which the redeeming and saving power of His love is to be made manifest in the world.

salvation. This is a terrible lesson to those who have pinned their ultimate hope on education, enlightenment, and democracy.

These dark and perverse attachments of the human soul which are sweeping now through such great masses of humanity in the Orient have been brought out into the full light of rational examination and scrutiny in the long and repeated sessions of the United Nations Commissions. They have permitted themselves to be subjected to the most persuasive appeals that Western Humanism could produce. Every prejudice and superstition, every error of social and economic theory, every danger and threat to the peace and prosperity of all men everywhere have been fully examined and discussed rationally and objectively.

If ever the assumed inherent good intention and self-perfectibility of men could be freed from the prejudice and ignorance which was assumed to prevent its realization, this enlightened and impassioned application of full democratic procedure should have accomplished it. And yet nothing of the sort has happened. There has not even been a minor crack in the front. This embodiment of evil and perversity freed from all sense of contact with the Divine has shown an impregnability and a solidity quite be-

**TUNING IN:** ¶The note of continuity in Church life and thought—the insistence that the Episcopal Church is a part of one Church founded by Christ without any break in its historical continuity—is fundamental in Church thinking. The

four main landmarks of this continuity are identified in the "Lambeth Quadrilateral" as (1) the threefold ministry of bishops, priests, deacons; (2) the Holy Scriptures; (3) the Sacraments of Baptism and Holy Communion; and (4) the Creeds.

## Bishops, Presbyters, Vestries

**W**HEN two men of such diverse churchmanship as the Rev. S. Whitney Hale and the Rev. Gardiner M. Day jointly propose the same changes in the Church's canons—as reported on page 7 of this issue in regard to the Canons on the filling of vacant cures and the dissolution of the pastoral relation—the matter is not only news for the Church press, but, far more important still, is an example of just that type of coöperation needed between divergent schools of thought in the Church if the Anglican Communion is to serve as a microcosm of united Christendom.

The specific changes that the diocese of Massachusetts, as a result of the proposal of these two presbyters, will recommend for Canons 46 and 47 of the canons of General Convention will arouse varying reactions.

Innocuous enough would seem to be the amendment of Canon 47, Section 2, by which vestry would be required not merely to receive but to consider a bishop's communication regarding a candidate for a vacant rectorship. This strikes us as merely good business procedure. Similarly, the proposal in regard to Canon 46, Section 2, which would place the initiative in requesting a dissolution of the pastoral relation upon "the body authorized to elect a rector," is reasonable in itself, although there is something to be said for proposals from other sources that the canon should provide in some manner for consultation with the parish as a whole.

More controversial is the proposal that Canon 47, Section 3, be rewritten to limit drastically the bishop's power to restrict a vestry in its choice of a rector. Although the phrase, "duly qualified minister" in the existing canon is narrowly interpreted in some dioceses, in others it is interpreted as giving the Bishop power to veto any presbyter, however well qualified in general, whom he does not think suited for that particular parish. And this, as Bishop Nash points out, can lead to "monochrome dioceses."

However, the danger of episcopal misuse of such a veto power is at least to some extent balanced by the fact that bishops, in general, are well qualified to judge the capacities of clergy—we dare say, better qualified than vestries, who face the task of choosing a rector comparatively seldom and whose general acquaintance with the Church scene may be very scanty. There is something to be said for the Methodist idea of the clergy as a body of men under authority, who are sent to their positions by superiors who are experts in the field of clergy placement. It cannot be stated with assurance that the Episcopal

Church's method of clergy placement is the happiest ever devised.

Another proposal in this field is under consideration in the diocese of Long Island as we go to press. It would give the Bishop power to appoint a "vicar" to a parish which has had no rector for six months. If combined with the broad interpretation of "duly qualified presbyter," this proposal would give the bishop such sweeping powers over vestries in the filling of vacant cures that the Episcopal Church's system would indeed be the next thing to the Methodist system. Yet, were such an amendment adopted into the General canons, together with such a restricting of the bishop's powers as the Massachusetts amendment would bring about, the resulting situation might be just and workable. For the vestry would then have untrammelled freedom to elect—subject only to such requirements as those of Canon 45, Section 5 (d)—while a vestry that within a reasonable time failed to come to agreement on the choice of a man could be brought to terms by the bishop.

**B**UT presbyters have rights, no less than bishops and vestries; yet Canon 45, Section 5 (d), as it now stands, seems grossly unfair to a man called to a rectorship—and possibly with his family already settled in the new rectory; for his reception by the bishop into the diocese (which must normally take place within three months) can at present be held up by the circulation of "rumors" which the bishop or standing committee "believe to be well founded." The report of these, according to the present canon, need not even be transmitted to the man directly, but to his bishop, who might have to summon him to his home diocese to defend himself! Thus the proposal to place a narrow interpretation upon "duly qualified Minister" may be sound in principle, but it needs to rest upon a less flimsy foundation than Canon 45, Section 5 (d).

On rather dubious ground is the Massachusetts proposal to eliminate Section 4 of Canon 46, which permits any diocese of missionary district to have a different canon if it doesn't like the general one. This will result in an unfortunate situation unless the whole of Section 2 of the same canon is recast. For this section contains ambiguities every whit as serious as those that the Massachusetts proposals are intended to rectify elsewhere.

For example, the canon appears to expect the Bishop, in hearing a plea for dissolution of the pastoral relation, to do two things that are mutually



incompatible. For, according to the Canon, the bishop (1) "shall ask the advice and *consent* of the standing committee . . . or of the council of advice . . ." and (2) "proceeding with its aid and counsel, shall be the ultimate arbiter and judge" (italics ours).

Nor indeed, according to the wording of the canon, does the bishop even have to conduct a hearing in the presence of the standing committee, on the one hand, and of the vestry and rector on the other. The bishop could presumably go off in a corner with the standing committee, explain the situation to them, ask their advice—and then do as he pleased. Indeed the whole thing might be handled in correspondence—so far as the present canon goes.

Nor is this all. The mere elimination from Canon 46 of Section 4 might even render unconstitutional some diocesan canon now in force that is itself much more adequate—as, for example, that of the diocese of New Jersey, which specifies that the order that the bishop makes must be "with the concurrence of at least a majority of the members of the standing committee who shall have been present at the hearing."

Indeed, we think that General Convention might do worse than adopt the present New Jersey canon in its entirety, though there may be other diocesan canons that are even better. What is really needed, at the present time, is undoubtedly the appointment of a Commission to consider the Massachusetts proposals, plus the existing diocesan canons, plus the many other proposals that have sprung up as a result of the Melish case, and report back with a well-considered revision in 1955.

We are aware that the suggestion "that a committee be appointed . . ." is a formula that can become a cliché to effect the indefinite postponement of any problem that it is not desired at the time to tackle. Nevertheless, we honestly think that this is what should be done in the question under discussion. We do believe that the matter is one that most assuredly should be tackled; and the sooner it is begun the better. But we do not think that it can adequately be handled by mere patching of the present canons, however well intended, nor at one General Convention in what is likely to be the white heat of emotion.

We hope, therefore, that General Convention will appoint a commission to consider this important matter from all of its angles, and to submit to the Convention of 1955 revised canons on the filling of vacant cures and the dissolution of the pastoral relation. And, as an important afterthought, we hope that Convention will specifically include in its terms of reference to this commission the provision of legislation that will grant to mission clergy a more dignified canonical status.

Mission clergy are a large and important group of men many of whom shoulder responsibilities as great as those of their fellow priests who are rectors

of parishes, if not greater; but they are the forgotten men of the Church whenever canonical legislation such as we have discussed is proposed. We hope that General Convention will not forget them.

### *General Convention Fund*

EVERY three years, for many years past, we have appealed to our readers for a General Convention fund to make possible the superlative coverage of this great triennial assembly of the Church for which *THE LIVING CHURCH* is well known. Special reporters cover the proceedings of both houses and the Woman's Auxiliary, as well as the many interesting sideshows. Their material is fused into a clear, straightforward account by an experienced editorial staff, profusely illustrated with pictures, and published in a series of enlarged issues. Both *THE LIVING CHURCH* staff and the printers work many hours of overtime to get these special issues out just as promptly as the regular ones, so that you will know almost as soon as the people at the Convention just what has happened affecting the life of the Church.

In our new status as a publication of a non-profit corporation, the Church Literature Foundation, the General Convention Fund is as necessary as ever, for we do not have the resources of a private company to fall back on.

This year, the estimated amount of the fund is \$7,500. The sum is a large one. However, we have hopes that special gifts can be obtained for a share of it, and we believe that we can place as much confidence in *THE LIVING CHURCH FAMILY* today as in the past to recognize the value of prompt, accurate, and complete General Convention coverage. The brief reports of Convention actions in the newspapers, as seen through the eyes of a secular reporter, often give a highly misleading picture of what the Convention has actually done in the fields of marriage and divorce, Church unity, birth control, and other controversial issues. You, and your fellow-Churchmen need to know all the facts, authoritatively, to evaluate what is going on in Boston this year.

The bulk of the General Convention cost is in the printing of the enlarged issues. Many extra copies are sold, both to new subscribers and under the bundle plan, during the Convention period—but the sad fact is that the actual cost of printing and paper in these enlarged issues is as much as, or more than, the price paid by the reader! That is why we must appeal every three years for a General Convention Fund.

In order to make the goal, we know that not only \$10, \$20, and \$50 contributions will be needed, but some of \$100, \$500, and even \$1,000. And there will also have to be \$1.00 and \$2.00 contributions from those whose other commitments prevent them from giving more.

The fact that the Church Literature Foundation is a non-profit corporation means that all the benefit

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of any contributions received will go directly to the Church through the increased service of our weekly report of its news, its work, and its thought. It also means that your contribution is an income tax deduction, since the government believes in encouraging the support of such enterprises. We ask the coöperation and the prayers of every member of THE LIVING CHURCH FAMILY in this important work.

*Monk of Nashdom*

“MONK of Nashdom Abbey” — That is the sole description Dom Gregory Dix used of himself on the fly-leaf of his books, although Oxford University bestowed on him its rarely granted degree of Doctor in Divinity, for his scholarship. Dom Gregory asked no other distinction than to be known as a monk, and that was indicative of both his humility and devotion to his primary vocation.

However, Dom Gregory's books, which began to appear early in the last decade, were a fresh breeze through the Church, and, although the world was enveloped in the flames of war, and his books highly technical, they achieved extraordinary popularity not alone among scholars and clergy, for whom they were written, but among laymen. He opened an entire new vista of theology, and many the books written since by others are avowedly based on his.

He has made the Eucharist to live to many who were either indifferent or bewildered before. He has thrown much light too on both Confirmation and the apostolic ministry. In a sense he simplified Catholic Christianity for people, so that they could better understand and enter into it. He was a man and scholar of unsullied integrity who succeeded in lifting his readers and hearers up to his own high level, and although Catholic to the core he was a Catholic without trimmings, neither Anglo nor Roman, like all Benedictines of whatever Obedience. And his contributions, going behind the shibboleths and slogans of any school of thought will do much to advance the cause of Christian unity.

Humanly speaking there would not be a Benedictine Community in the Episcopal Church had Dom Gregory not given St. Gregory's Priory at Three Rivers, Michigan, his interest, and ultimately his life, as Fr. Mabry reveals (p. 8), for he not only inspired and worked for the funds which built the new church and monastery, but came to its rescue in 1946 when but one able monk was left. And he has imprinted on the minds of the young monks there preparing for ordination his theology by his lectures to them. Nor is it likely the Episcopal Church would have heard this great scholar had it not been for the necessity of the Priory, but its needs drove him to pulpits and platforms the length and breadth of the United States.

We praise God for a “Monk of Nashdom Abbey,” and pray for his soul.

**CALIFORNIA** — "The easiest way to raise money for Church purposes" — that is the way Bishop Block of California speaks of "baby bonds," promissory pledge plan which has been widely used in the diocese. In a single month, for example, about \$60,000 was raised by five congregations for new construction.

The pattern is the same in each case. A pot-luck dinner is arranged, with the largest possible attendance. An architect's drawing of the proposed building is prominently displayed and the plan for financing the construction is presented. Bishop Block is always the featured speaker, and sells the "bonds."

At All Saints', Watsonville, for a new parish hall, a total of \$18,000 was subscribed in 28 minutes.

**NEW JERSEY** — Meeting in Trinity Cathedral, Trenton, the 168th convention of the diocese of New Jersey voted to accept the full increased missions quota of the National Council of \$101,248. In addition, a diocesan missions budget of \$90,340 was adopted, including an advance item of \$10,000 for increases in mission salaries and new work. The total of mission commitment for 1953 is therefore \$191,588. Both bishops declined to accept an increase in salary that had been voted.

Resolutions were adopted against any changes being made by General Convention in the Prayer Book, and against "making intinction the common and regular practice of the administration of the Holy Communion in this Church."

In his address, referring to efforts to legalize bingo and other forms of gambling in the state, Bishop Gardner spoke vigorously against gambling. "Gambling in any form in support of the Christian Church is, in my judgment, a most dangerous practice," said the Bishop. "Nothing can take the place of sacrificial giving for the Christian cause. By no means can I construe the fruits of gambling as a holy sacrifice."

**ELECTIONS.** General Convention, clerical, Rev. W. H. Stowe, H. B. Miller, H. C. Beck, F. M. Adams; lay, Dr. E. S. Wallis, A. B. McGowan, Hon. J. B. Tomlinson, Col. R. Ford; Diocesan Foundation, clerical, Rev. J. V. Butler, H. C. Beck, B. McK. Garlick, F. V. H. Carthy; lay, Col. R. Ford, W. E. Church. Standing Committee, Rev. Thomas V. Wingate, Gen. James I. Bowers.

**MASSACHUSETTS** — The diocese of Massachusetts concerned itself with passing amendments to general canon 47 [Of the Filling of Vacant Cures] more closely defining the method of electing a rector; and general canon 46, dealing with the dissolution of the pastoral relation [See page 7]. The amended canons will be recommended to General Convention in the fall.

Also passed were resolutions recommending that women be allowed to serve as deputies to General Convention; one which emphasized the responsibility of Christian citizenship; and one that requested the Department of Social Service to prepare for use throughout the diocese group study material on Universal Military Training.

In his address Bishop Nash of Massachusetts urged that the opportunity for intinction be given to all those in the

diocese who desire it. He also urged that all diocesan churches study and adopt the method of intinction preferred by the Standing Liturgical Commission — intinction of the wafer by the communicant in a small, shallow chalice.

**ELECTIONS.** General Convention, clerical, G. M. Day, T. P. Ferris, S. Whitney Hale, C. L. Taylor; lay, P. H. Stafford, J. Garfield, Wm. A. Gallup, S. Bell; standing committee, Rev. S. W. Hale; Wm. A. Gallup; diocesan council, clerical, D. W. Norton, Jr., F. M. Brooks; lay, B. T. Atwood, J. M. Washburn, Jr.

**MISSOURI** — Tribute to Bishop Scarlett's completion of 22 years to the day in the episcopate was paid by the 113th annual convention of the diocese of Missouri at Christ Church Cathedral on May 6th. Bishop Scarlett was consecrated on May 6, 1930, and this year presided over his last convention. He will retire after General Convention.

Other convention action included provision for the appointment of an administrative assistant for Bishop Lichtenberger, when he succeeds Bishop Scarlett next fall.

**ELECTIONS.** General Convention: clerical, S. E. Sweet, C. D. Kean, J. F. Sant, W. H. Laird; lay, J. H. Leach, A. E. Mudkins, A. E. Schlechten, R. R. Love; standing committee, clerical, J. F. Sant, W. W. S. Hohanschild, F. Maples, L. M. Prunty; lay, E. A. Shepley, J. H. Jones, L. H. Sapp, B. F. Lewis.

**WASHINGTON** — A slum clearance program which will provide a playground for children in the area has been taken up by members of Christ Church, Washington, D. C., under the leadership of their rector, the Rev. John H. Stipe, and the vestry.

The property, owned by the church and situated in back of it, has been managed by a Washington real estate company.

There had been some ten families living on the property in slum shacks. The church has found homes for all but two.

A District of Columbia law, not yet in effect, forbids the improving of old and the building of new alley dwellings. Because of the scarcity of housing in Washington for low-income families the date the law goes into effect has been postponed until 1955.

"It would have been impractical and foolish," said Mr. Stipe, "to build new homes for a few years just to tear them down again."

When the property is torn down lack of funds will prevent the immediate extension of parish facilities — new Sunday school rooms, meeting rooms, an office, and a well-equipped playground for children in the area. Mr. Stipe hopes to accomplish this eventually.

The immediate objective, he said, is to make a week-day playground for the children and on Sunday to use the



*Luther D. Miller, Jr.*

CHRIST CHURCH, Washington: No more condoning of slums.

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# DIOCESAN

ground as a parking lot for members of the congregation. Neighborhood teenagers have promised to help equip the playground.

If it were restricted to pre-school age children, the rector added, it would be a real contribution to the area. He commented, "In owning the property we were in a sense condoning the slum homes there."

Mr. Stipe, a trained social worker, was head of the Social Service Division of the U. S. Veterans Administration in Washington before he resigned in 1949 to enter the ministry. He began his service in 1950, first as deacon-in-charge, and then as rector of Christ Church, established in 1794 not far from the Capitol in the southeast section of the city.

**WASHINGTON** — Mrs. Harry S. Truman, opened the 13th annual flower mart at the Washington Cathedral, Washington, D. C., on May 9th.

The Mart is sponsored each year by the All Hallows Guild\* which main-



tains the Bishop's Garden and the cathedral grounds.

The festive one-day Mart contained booths sponsored by local garden clubs and other groups featuring plants, seedlings, garden gadgets, and food delicacies.

There were rides and amusements for the children, and a baby-sitting service.

**WASHINGTON** — Progress was the keynote struck at Washington's 57th diocesan convention held May 5th, at St. Alban's Church near the Cathedral.

Two hundred clergy and laymen supported Bishop Dun's recommendation that an extensive survey of the diocese by himself and the executive council be made to determine how best to strengthen, reëquip, or relocate existing churches, and open missions in areas not now reached effectively.

\*Mrs. Lewis Clark, 1952 chairman of the Flower Mart and Mrs. G. Howland Chase, president of All Hallows Guild, accompanied Mrs. Truman at the opening, as did Bishop Dun of Washington [left to right in cut].

The Convention passed a resolution that General Convention provide that selected laymen, with the approval of the rector and vestry, might be authorized by a bishop to administer the chalice in Holy Communion at a particular service or during a specified period.

A resolution was also passed to request the General Convention to allow the seating of women delegates.

**ELECTIONS.** General Convention: clerical, W. F. Creighton, L. Stark, T. O. Wedel, C. W. Lowry; lay, A. W. Atwood, G. B. Craighill, Sr., E. W. Greene, Judge D. Pine.

Judge Pine told his rector, the Rev. N. C. Wilbur, that he was highly honored to have been elected.

**VERMONT** — Three actions of significance were taken by the 162d diocesan convention of Vermont, held May 6th and 7th in St. Peter's Church, Bennington. First steps were taken to amend the constitution which has granted to the bishop the right to veto any law or canon passed by the clergy and laity of the diocese [final action to be taken in 1953].

A second amendment was proposed to eliminate the word "male" as descriptive of communicants in the constitution. The canons of the diocese were altered several years ago to permit the election of women to vestries and to serve as delegates to the diocesan convention, but no change was made in the constitution. Provision was included, however, to prevent the election of women to serve as deputies of General Convention; until such time as the canons of the national Church are altered.

Permission also was given by the convention for the creation of a board of trustees for Rock Point School for Girls. This is the first step toward placing the school in a closer and more permanent relationship to the dioceses.

**ELECTIONS.** General Convention: clerical, H. H. Jones, R. S. Kerr, J. B. Midworth, J. W. Norris; lay, E. W. Gibson, Francis Englehart, F. W. Thayer, Samuel Hatfield; executive council, clerical, Max Rohn, E. T. H. Williams, E. J. Rooney; lay, O. A. Rixford, C. Parks, Jr.; standing committee, clerical, H. H. Jones, J. W. Norris, J. B. Midworth; lay, C. Webber, H. Black, G. E. Little, Sr.

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# EDUCATIONAL

## SEMINARIES

### Acting Dean for Nashotah Named

The board of trustees of Nashotah House have named the Rev. Edward S. White as acting dean.

Fr. White has been professor of pastoral theology at the seminary since 1948. He will serve as acting dean until a permanent one is elected.

The resignation of the present dean, the Very Rev. William H. Nes, was ac-



Moffett

FR. WHITE: Acting Dean

cepted by the board of trustees on May 2d. Dean Nes, who has headed the seminary since 1947, will leave with his family for his home in North Carolina after commencement on June 6th.

## COLLEGES

### Like Community, Like Campus

The first annual spring conference for collegiate Churchmen of the diocese of Dallas was held at Canterbury House at Southern Methodist University recently. It was sponsored by the diocesan Commission on College Work and the Canterbury Club Commission.

The Rev. Grant Folmsbee, chaplain to Episcopal students at East Texas State Teachers' College, emphasized the similarity between Church life on a campus and other communities in making an impact through a fellowship of committed believers. A panel led by the Rev. Thomas Talley, chaplain for Tarleton State College, came to the conclusion that recreation, refreshments, and organization are needed, but always must be subordinate to the main purpose of witnessing to the Faith.

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## DEATHS

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

#### George William Jones, Priest

The Rev. George William Jones, priest of Epiphany Mission in Sherwood, Tenn., died in a Nashville hospital early on the morning of May 4th, the day after the 21st anniversary of his ordination to the priesthood. He had been ill for seven weeks with a heart condition.

Born in 1888 at Birdsville plantation near Millen, Ga., educated at the University School for boys at Stone Mountain, Ga., and the University of Georgia at Athens. He was ordained deacon at St. Andrew's School, St. Andrews, Tenn., where he had been a teacher, in 1930, and priest in 1931.

The Sherwood mission was established in 1898 as one of the "Sewanee missions" in the coves below the mountain domain of the University of the South. It had continued with indifferent success for over 30 years when Fr. Jones, as a young priest, moved in as full time resident pastor, with no official financial support, a few months after his ordination. He built up in 20 years a congregation of some 600 baptized members with 150 communicants and a church school of nearly 200, and won general recognition as the "first citizen of Sherwood."

Fr. Jones was chiefly supported by gifts from his "greater congregation" of hundreds of readers of the little mission booklet he wrote and mailed quarterly all over the country. With contributions ranging from one dollar to \$5,000, he developed a physical property consisting of church, community house, and mission garden that was a celebrated beauty spot of the Sewanee area. Baptisms during his ministry numbered over 1,000 and confirmations over 300.

#### Anna Dorothea Springstead

Anna Dorothea Dixon Springsted, wife of the Rev. Johnson A. Springsted, rector of St. John's Church, Oneida, N. Y., died Maundy Thursday after a long illness. For many years she had been active in the work of the Woman's Auxiliary in the dioceses of Albany and Central New York.

#### Edwin K. Throckmorton

Edwin K. Throckmorton, 63, receptionist at Church Missions House in New York City since January, 1941, died suddenly of a heart attack at his home in Brooklyn on May 10th. Mr. Throckmorton was born in Long Branch, N. J., and lived in Brooklyn for several years. He is survived by his wife, Rebecca, and his daughter, Mrs. John E. Krapf.

## CHANGES

### Appointments Accepted

The Rev. John E. Bethel, formerly rector of Manitou, Manitoba, will be rector of St. Philip's Church, Norwood, Winnipeg, Manitoba. Address: 238 Tache Ave., Winnipeg, Manitoba.

The Rev. Howard W. Blackburn, formerly assistant of Trinity Church, Washington, is now rector of St. Mary's Church, Baltimore. Address: 3820 Roland Ave., Baltimore 11.

The Rev. Willis R. Doyle, formerly vicar of Prince of Peace Church, Gettysburg, Pa., is now vicar of St. Francis' Church, Dallas, Tex. Address: 3001 Community Dr., Dallas 9.

The Rev. William G. Greenfield, formerly vicar of St. David's Church, Spokane, Wash., is now rector of All Saints' Church, Richland, Wash. Address: Box 6667.

The Rev. John J. Harmon, formerly curate of St. Paul's Church, Rochester, N. Y., is now rector of St. John's Church, Roxbury, Mass. Address: 1262 Tremont St.

The Rev. Joseph S. Huske, Jr., formerly assistant of Epiphany Mission, Sherwood, Tenn., has been



appointed priest in charge of the mission, succeeding the late Rev. George W. Jones.

The Rev. Alfred W. Jarvis, formerly in charge of St. Mark's Church, Sidney, Ohio, will become assistant of the Church of St. John the Divine, Houston, Tex., on June 1st.

The Rev. Thomas P. Logan, formerly in charge of the Townsend, Mont., field, will on June 1st become vicar of St. Andrew's Church, Polson, Mont.

The Rev. Duncan R. McCoy, formerly vicar of Calvary Church, Roslyn, Wash., is now vicar of St. James' Church, Pullman, Wash. Address: 502 Oak St. He will also be vicar of the Church of the Good Samaritan, Colfax.

The Rev. Raymond M. O'Brien, formerly rector of St. Peter's Church, Peekskill, N. Y., is now rector of Grace Church, Church and Davis Sts., Elmira, N. Y.

The Rev. Edward A. Sickler, formerly assistant of Christ Church, Shaker Heights, Ohio, is now rector of All Saints' Church, Parma, Ohio. Address: 10446 Manorford Dr., Parma Heights 29, Ohio.

### Armed Forces

Chaplain (Major) James H. Terry, formerly addressed at the Walter Reed Army Medical Center in Washington, should now be addressed: Casual Officers Repl. Ctr., APO 613, c/o P. M., San Francisco.

### Changes of Address

The Rev. David W. Gordon, vicar of St. Martin's Mission, Lebanon, Ore., may be addressed at 1441 Grove St.

The Rev. Canon P. Douglas Gough, acting dean of Calvary Cathedral, Sioux Falls, S. Dak., formerly addressed at 300 W. Eighteenth St., may now be addressed at the cathedral, Thirteenth and Main, or at his residence, 1320 W. Eighth St.

The Rev. Kee H. Harrison, who is serving the Church of the Advent, St. Petersburg Beach, Fla., formerly addressed at 353 Eightieth Ave., should now be addressed at 610 Seventy-Eighth Ave.

The Rev. Dr. John Heuss, former director of the

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## NOTICES

### PILGRIMAGE

**SECOND ANNUAL PILGRIMAGE.** Shrine of Our Lady of Walsingham, Grace Church, Sheboygan, Wis. Saturday, June 14th. Sponsored by American Church Union and Catholic Club of Chicago. Solemn Mass 11 A.M., C.S.T. Luncheon following Mass. Devotions, Solemn Magnificat and Benediction of the Blessed Sacrament. For pilgrims from Chicago and vicinity, Mass of Itinerary at 8 A.M. Daylight Time, St. Luke's, Evanston. Breakfast in parish hall. Bus transportation available from St. Luke's at \$4.50 round trip, plus \$1.00 registration fee. For information contact W. D. Willoughby, 5828 W. Madison St., Chicago 44, Ill. Others contact Rev. Wm. Elwell, Grace Episcopal Church, Sheboygan, Wis.

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## CHANGES

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The Rev. D. H. Morse, priest of the diocese of New York, formerly addressed at W. 110th St., New York, may now be addressed at 48 Elm St., Bradford, Mass.

### Ordinations

#### Priests

**Connecticut:** The Rev. Charles Robert Nielsen was ordained priest by Bishop Hatch, Suffragan Bishop of Connecticut, acting for the Bishop of Connecticut, at St. John's Church, Stamford, Conn. Presenter, the Rev. S. F. Hemsley; preacher, the Rev. K. E. Heim. To continue as curate of St. John's Church. Address: 628 Main St.

**Lexington:** The Rev. Howard Bruce Shepherd was ordained priest on April 25th by Bishop Moody of Lexington at the Church of the Good Shepherd, Lexington, Ky. Presenter, the Rev. Clarke Bloomfield; preacher, the Bishop. To be an Air Force chaplain.

**Missouri:** The Rev. Arthur E. Walmsley was ordained priest on May 9th by Bishop Lichtenberger, Bishop Coadjutor of Missouri, at the Church of the Holy Apostles, St. Louis, Mo. Presenter, the Rev. G. H. Easter; preacher, the Rev. S. C. Lindsey. To continue through summer as locum tenens of the Church of the Holy Apostles, St. Louis; in September to become assistant minister of Holy Trinity Church, Brooklyn, N. Y.

**Springfield:** The Rev. Roger Sutcliffe Marxsen was ordained priest on March 25th by Bishop Clough of Springfield at St. Matthew's Church, Bloomington, Ill., where the new priest is curate. Presenter, the Ven. E. M. Ringland; preacher, the Very Rev. D. K. Montgomery.

#### Deacons

**Colorado:** Maurice Allen Garrison, of General Theological Seminary, was ordained deacon by Bishop Washburn of Newark at the Church of the Holy Communion, Norwood, N. J., on April 26th. Presenter, the Rev. M. B. Stewart, preacher, Dean Lawrence Rose. To be assigned to St. Andrew's Theological Seminary, Manila, P. I., after July, 1953.

**Montana:** Francis Willard Carr, a student at the Berkeley Divinity School, was ordained deacon in the school chapel on March 25th by Bishop Gray of Connecticut, acting for the Bishop of Montana. Presenter, the Rev. Dr. Eason Cross; preacher, Dean P. L. Urban.

**Northern Indiana:** Robert Frank Royster was ordained deacon on March 17th by Bishop Mallett of Northern Indiana at the Chapel of St. John the Divine, Seabury-Western Theological Seminary, Evanston, Ill. Presenter, the Rev. Peter Dennis; preacher, the Rev. Paul Kramer. To be in charge of St. Paul's Church, LaPorte, Ind. Address: 1006 Michigan Ave.

**Pennsylvania:** William David Leech was ordained deacon on April 27th by Bishop Roberts, Retired Bishop of Shanghai, acting for the Bishop of Pennsylvania, at St. Thomas' Church, Whitemarsh, Pa. Presenter, the Very Rev. N. B. Groton; preacher, the ordinand's brother, the Rev. C. R. Leech. To be vicar of Emmanuel Church, Quakertown, Pa.

**Philippine Islands:** Willis Ryan Henton was ordained deacon on April 26th by Bishop Wash-

**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; 7½ 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.

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### POSITIONS OFFERED (Cont'd.)

**WANTED:** A priest who seeks a parish totally committed to Christian Education, including adult level. This is a "Pilot School" — National Church. Also share in other pastoral functions with rector. Prefer man who is a classical Christian. Strict prayerbook churchman, age 25-35. Ohio Valley city, New house. Good stipend and car allowance. Reply Box A-736, The Living Church, Milwaukee 2, Wis.

**ORGANIST-CHOIRMASTER** for South Florida Parish who can qualify as teacher in parochial school, available September. Reply Box B-732, The Living Church, Milwaukee 2, Wis.

**UNEXPECTED OPENING** for "youngish" organist and choir director for Upper and Lower School Music in an Episcopal School for Girls. Successful teaching experience imperative. Woman preferred. St. Helen's Hall, Portland, Oregon.

**ASSISTANT PRIEST,** preferably young and with of 800 communicants. Adequate salary, car allowance and modern 6 room home in nice neighborhood. Reply Box H-737, The Living Church, Milwaukee 2, Wis.

**ASSISTANT WANTED:** Growing Parish. Write The Rev. Wm. J. Heilman at 3401 Bellaire Drive, So., Fort Worth, Texas.

**WANTED—Rector** for large village church, age 30-45 yr. Prefer man from New York, New Jersey or New England area. In answering state age, salary desired, experience and location of present parish. Write in detail to: Mr. Lester Howard, Vestryman, St. Luke's Church, Catskill, N. Y.

### POSITIONS WANTED

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

**WOMAN,** 46, long experience with public, desires entry to Hotel or Club field. Prefer resort. Will take almost anything to "get in." All references. Reply Box C-744, The Living Church, Milwaukee 2, Wis.

**EXPERIENCED VOICE TEACHER** and soloist desires position next fall in church college, school or community. University music school graduate, pupil of leading American teachers. Private studio for over twenty years. Would assist in other work or as social director or chaperone. Reply Box J-746, The Living Church, Milwaukee 2, Wis.

**TEACHER,** Churchwoman, A.M., experienced, Latin, French, Greek. Reply Box P-747, The Living Church, Milwaukee 2, Wis.

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

**JULY SUPPLY** in or near New York City. Rectory and honorarium. The Rev. Peter Francis, St. Francis Boys' Home, Ellsworth, Kansas.

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

### RELIGIOUS PICTURES

100 COLORED Bible Pictures \$2.00; Mounted 4.50; Samples .10 stamps. St. Philip's Society, West Stockbridge, Mass.

### SHRINE

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

### NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH

## CHANGES

burn of Newark at the Church of the Holy Communion, Norwood, N. J. Presenter, the Rev. Paul Weed, Jr.; preacher, Dean Lawrence Rose. To be assigned to St. Benedict's Mission, Besao, Luzon, P. I., after completing his work at General Theological Seminary.

**Salina:** Clifford William Atkinson was ordained deacon on April 19th by Bishop DeWolfe of Long Island, acting for the Bishop of Salina, in the Cathedral of the Incarnation, Garden City, L. I. Presenter, the Rev. C. T. Knapp; preacher, the Rev. Dr. Pierson Parker.

### Depositions

Herbert H. Griffin was deposed on April 2d by Bishop Sterret of Bethlehem.

The bishop acted in accordance with the provisions of Canon 60, Section 1.

### Laymen

Mrs. Franklin D. Aldrich, the former Margaret Pearson, student worker at Oregon State College, may now be addressed at 534 N. Thirteenth Ave., Corvallis, Ore.

Prof. Rexford D. Colburn, chairman of the department of composition and theory at the School of Music, Syracuse University, is the new organist and choir director of Trinity Church, Syracuse, N. Y.

Mr. H. J. Mainwaring is now secretary and treasurer of the Catholic Evangelical League, succeeding the Rev. Bruce N. Williams. The new secretary may be addressed at 54 Weston Ave., Wollaston 70, Mass. The league aims to provide fellowship for individuals interested in person to person evangelism among the unchurched and

draws its league membership from the Anglican, Old Catholic, and Orthodox Communions.

### Correction

The Rev. Richard N. Warren is not vicar of All Saints' Church, Redding, Calif., as reported in the account of his ordination to the diaconate [L. O., April 27th]. He is rather vicar of St. Peter's Parish, Red Bluff, Calif. Address: 510 Jefferson, Red Bluff, Calif.

### Marriages

Chaplain (Capt.) Maxwell B. Courage, USA, son of Mrs. William Reeves Courage of Syracuse, N. Y., and the late Rev. Mr. Courage, was married on April 18th to Miss Patricia Ann Smith, daughter of Mr. and Mrs. Howard Leland Smith of Washington.



## 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 McNaul, 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 Eu 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. Beattle  
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. Raelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 & 9 HC, 11 MP, 11 & 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 Eu 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, 9, 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

### MONTREAL P.Q., CANADA

**ST. JOHN THE EVANGELIST**  
Ontario St. West at Urbain  
Rev. H. L. Hertzler, r; Rev. B. D. Freeland, ass't  
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11. EP (said) 5. Daily: H Eu 7, also Wed & HD 9:30; MP 7:45; EP 5:30. C Sat 7:30-8