

The Living Church

May 31, 1953

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British Information Services

ELIZABETH II: Her coronation will take place within the framework of the Liturgy [see p. 12].

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

P. 14: **Saving Marriages**



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Visitation Evangelism

THE advertising campaign being conducted by the Episcopal Men of Iowa . . . it seems to me . . . is a real contribution to the growth of the Church [L. C., April 26th].

I would like very much to present such a plan to my parish men's club for their consideration and use in our town. To do so I would like to secure copies of the advertisements, the leaflets used in the follow-up of replies, and any other pertinent information.

WILLIAM H. KELLETT,
Insurance Man.

Newark, N. J.

Editor's Comment:

Interested readers may write the Rev. John Nelson Taylor for further information. His address is 1007 1st Avenue South, Fort Dodge, Iowa. Fr. Taylor, who is chairman of the department of promotion of the diocese of Iowa, says, "I have been receiving dozens of requests for Iowa's evangelism through advertising plan as a result of the article in THE LIVING CHURCH."

Adversus Populum

TWO priests of the diocese of New York write to object to the fact that their Cathedral has joined the growing number of churches, Anglican and Roman, which, as a result of pondering the principles underlying the so-called Liturgical Movement, return to the practice of placing the priest behind the Holy Table at the celebration of the Mysteries. It is indeed important to remember, as they point out, that at the Eucharist priest and people are alike suppliants at the throne of grace. But it is also important to remember that at every performance of the Holy Supper, our Lord Himself is host and minister; and it is natural and proper to emphasize this by putting the priest, who is but a deputy, in the host's place.

Those who object to the revival of the old way should not overstate their case. The rubric at the beginning of the Prayer of Consecration orders the priest to "break the Bread before the People," and there has been no little discussion and variation of practice in the placing of priest and table so that this may properly be carried out. It simply is not true that "our own English branch of the Church Catholic has no such tradition."

As to the small parish church, perhaps the priest who celebrates facing his people will be helped to suppress the facial expressions which betray the individual personality by realizing that his people look not at him, but at the Lord whose minister he is.

(Rev.) W. D. F. HUGHES.

Newport, R. I.

The Wordless Book

THE name of the booklet [L. C., March 8th] is "The Story of the Wordless Book," published by Good News Publishers, 411 S. Wells, Chicago 7,

Ill. [It] is about two inches square, and contains a white, red, black, and gold page.

(Mrs.) ROY PETTWAY.

Atlanta, Ga.

Editor's Comment:

This version of the Wordless Book also has ten pages of words—the story part of the Wordless Book, including Bible texts that coincide in many cases with those used by other publishers of the book [see below].

I AM enclosing one such tract [Good News Publishers] which came to my attention recently. My assistant says he has seen several similar ones. . . .

(I am especially grateful for THE LIVING CHURCH which reaches me every week here in Germany. It helps keep me "in touch" and gives me much-needed theological stimulus. The five copies I receive are distributed to key Churchmen in Ulm, Augsburg, and Leipheim, Germany and Salzburg, Austria.)

PORTER H. BROOKS,
Regimental Chaplain USA.

Headquarters, 110th Infantry.

ENCLOSED is a copy of the "Wordless Book." Chaplain Porter Brooks read that you were looking for a copy of this book and requested that I send this copy to you.

PFC HARRY L. BLUNT,
Chaplain's Assistant.

Headquarters, 110th Infantry.

Editor's Comment:

Mr. Blunt's Wordless Book is the most wordless of all. The only printing on its eight 2 1/4" x 3" black, red, white, and gold pages plus green cover is "The Wordless Book" and "Printed in U.S.A."

I APPRECIATE your interest in our Wordless Book. It has been greatly used of the Lord in explaining the way of salvation to both children and adults.

I am enclosing a copy of the Wordless Book, together with a brochure [see below for sample explanations] explaining how it is used. . . . It can be purchased through any local Child Evangelism Fellowship depot or our literature headquarters, P. O. Box 616, Pacific Palisades, Calif.

(Rev.) FRANKLIN F. ELLIS,
International Director,
Child Evangelism Fellowship.

Pacific Palisades, Calif.

MESSRS. Pickering and Inglis, Evangelical Publishers, London, England used to print the pamphlet. . . .

(Rev.) J. H. CORKHILL,
St. John's Rectory.

Fort Qu'Appelle, Saskatchewan.

Editor's Comment:

A LIVING CHURCH query to Messrs. Pickering and Inglis was passed on to G. Morrish, London, who wrote to explain that the Wordless Book was one of his publications. The 2" x 2 1/2"

LETTERS

Morrish has black, red, white, and gold pages and a blue cover. A key on the back cover uses texts that coincide in some instances with the Child Evangelism brochure.

THE words are supplied by the Scriptures and the Holy Spirit to the person using the little "wordless book" as he explains the symbolism of each colored page to point the way of salvation:

The gold page stands for heaven, for in Revelation 21:18, 21 we read that "The street of the city was pure gold." The black page stands for sin, which will never be found in heaven. Romans 3:23 and parallel verses should be used here, and also St. John 8:21, 24, where our Lord makes it clear that, if we die in our sins, we cannot go where He is. The red page stands for the blood of Christ, shed for the remission of sins, I St. John 1:7, and other passages referring to the atoning work of Christ, which is potential for all, but only becomes actual for us when we accept Christ as our own personal Saviour. This brings us to the white page which stands for the heart washed clean of all sin when we accept God's way of salvation, St. John 1:12; Acts 16:31 . . . In the case of every sin committed after we have accepted Christ as our Saviour, our heart is kept clean by repentance and the forgiving and renewing grace of God, St. John 1:9.

Many living and growing things in the beautiful world which God has created are green, therefore the last, the green page is symbolical of the Christian life which God wants us to live, and which He gives us the grace and power to live — after we have accepted the Lord Jesus Christ. When we do accept Him we are born anew (born the second time) and are as "babes in Christ." It is God's will that from that moment we begin to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (II Pet. 3:18).

As one brought up from babyhood in our beloved Church, and a priest for a number of years, I can heartily recommend the use of the little "wordless book." I have used it for several years and usually carry a small one in my wallet. There are many opportunities offered to engage little children in conversation, and they are always fascinated by the little book which, having no words, yet has a story to tell. . . .

(Rev.) A. E. LONGFELLOW,
St. Andrew's Church.

Burns, Ore.

Selling the Church

IN regard to why our membership isn't growing as it should, I have a suggestion.

Our religion isn't basically an earthly institution, after all. The Church Militant is vitally necessary — *but only as a means of giving Christ to people.* Without Him at the center, it is worse than useless. What is Christianity? Isn't it having the Holy Ghost come into the room with you to listen to your prayers? Isn't it knowing that the pain of the flesh doesn't matter as long as we can die for love of others? Isn't it Love with a passionate capital "L," possessing us to the utmost?

As to why we can't reach people, maybe we're talking too much Church and not enough Jesus Christ. Maybe those fast-



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HOW OFTEN SHOULD HOLY COMMUNION BE CELEBRATED?

The Cross in
Action

By
The Rev. R. E. Merry

Letter-Fold Leaflet

Reprinted from *The Living Church*,
March 29, 1953

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THE LIVING CHURCH
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Milwaukee 2, Wis.

talking evangelists have hold of one important thing — they shout about God and Sin and Jesus but eventually the unborn emotions of their hearers are stirred a bit. Maybe we ought to tell them that Jesus loves them and let them worry about the color of the stoles after they're on the vestry. I don't believe in mistaking emotionalism for religion, but neither do I mistake intellectual arguments for the demands of my Lord on my heart and soul. Christianity is an intense loyalty to a Person, not for a certain building where my parents "Always Went." It is knowing that without this Person, we must die, but not loving Him for that reason. And as far as I find Christ in a Church, that church is good; and where He is crowded out, that church is to that extent evil.

Fortunately, we following Episcopal doctrine and practice have a method of adoring Him every day in the week which is about as perfect — when adhered to — as humankind can make it. When this framework is illumined by the Spirit, it *is* perfect. No reason for us to be ashamed to "sell" our faith, but let's sell it from the standpoint of, "Here you will be in a place where your God will come to you and tell you who you are and why you are living," rather than, "It's a beautiful service—if you feel like going out, why don't you drop in some time?"

I admit I haven't yet had the courage to do this; but I still think it's the right way!

IRENE BARTON
(Mrs. R. P. Barton)

Portland, Ore.

Mary's Motherhood

REGARDING the Editor's Comment accompanying my letter, entitled "Mary's Motherhood" [L. C., May 3d], I very definitely object to this statement:

"In our opinion Catholic theology requires belief that Christ's sacramental body and His mystical body partake of His humanity as well as His divinity, which humanity He took from His blessed mother, the *Theotokos*, the Virgin Mary."

This statement, as it stands, is open to grave ambiguity and serious misunderstanding.

Surely, it cannot be said that the Sacramental Body and the Mystical Body "partake of," or even participate in, the Natural Body of our Lord; in other words, *humanity* must be clearly defined to exclude, not include, the Natural Body if the editor's statement is to hold up. This might be said, I think: our Lord, as the God-Man, expresses, reveals, and conveys Himself in His Deity and in His Humanity—but *as soul only*, not as body, in His Humanity—in the Mystical Body and in the Sacramental Body.

Since Catholic theology traditionally accepts creationism, rather than traducianism, as concerns the origin of the human soul, then it cannot logically and reasonably be maintained that Jesus "took" His soul from Mary; Jesus "took" His body, not His soul, from Mary. On the basis of creationism, then, it cannot be concluded that our Lady is the Mother of the Mystical Body of our Lord or the Mother of

the Sacramental Body of our Lord. The Mystical Body and the Sacramental Body, as far as Our Lord's Humanity is concerned, are to be related not to His Natural Body but to His Soul, which He did not take from the Blessed Virgin Mary; but His Soul was infused into His Natural Body, which Body He did take from our Lady.

J. PHILLIP PULLIAM, JR.
Detroit, Mich.

Editor's Comment:

Both Article II of the Thirty-Nine Articles and the Athanasian Creed say that Christ took his human *nature*, not merely his physical body, from the Blessed Virgin. With reference to the Sacramental body, Mr. Pulliam is on particularly shaky ground, since Catholic theologians have unswervingly maintained its substantial identity with Christ's human body. Christ does not have three different bodies, but three modes of the presence of His one body. In instituting the sacrament, He did not say, "This is my soul"!

I PRESUME that Dom Gregory Dix was a first class liturgical scholar. I have not heard that he rated as a theologian.

Had he or anyone else tempted to the heresy of Mariolotry looked at and kept looking at the phrase "By whom all things were made" he would not have gone off the deep end. That phrase means that our Lady herself was made by the Second Person of the Holy Trinity.

Mother of God is an unfortunate if enthusiastic title. Clearly our Lady was not the Mother of the Holy Trinity, who is God.

TRUMAN HEMINWAY
Sherbourne County, Vt.

Editor's Comment:

Says Hall's *Dogmatic Theology*, vol. 6., The Incarnation: "No doubt the unqualified address, 'Mother of God,' is subject to misconstruction, but in view of the humanitarian tendencies of our time, it seems wiser to expound the true use and implications of the phrase, rather than to discourage its employment."

What Money Can't Buy

I DID not need the accompanying caption "You may win \$10 if you read this article" that stood beside the title of the article "How Prayer Books Are Made" [L. C., April 12th] to convince me of the ever growing power money is gaining over the lives of the peoples of the world today.

This idea has been so strong in my mind for the past couple of years that I have been extremely confused by it and am becoming obsessed with the determination to find out why this is true. However, I am finding this to be quite a difficult task, and now with the publishers of a Prayer Book offering a monetary incentive for Christians to read their Prayer Books — I am more confused than ever before. . . .

It is my opinion that the reason money holds such power over people today is that because of its tangibility it seems to fill our great need for security. And, of course, there can be no denial of the tangibility of money and of the things that money will buy.

But what about those things that money can never buy? Those wonderful qualities of understanding, unselfishness, honesty, loyalty, dependability, and love that we admire so deeply upon recognition in our fellow man. Aren't they tangible, too?

They are just as distinct and as vital a part of the individual as are those visible features which make up his physical appearance, and, again, there can be no denial of the tangibility of man in his state of physical being. This being true, there can be no doubt in my mind as to the tangibility of these qualities because nothing can be tangible in its entirety without being tangible in its various parts.

LOIS GROOVER,
Bookkeeper.

Springfield, Mo.

Glasses for Young Navajos

WITH traditional generosity, Americans have taken the lead in extending aid to war-ravaged and underdeveloped areas of the world.

Yet to a degree which does this country no credit, we have tended to ignore the plight of our "First Citizens," the American Indians. Possibly, this is because the situation, particularly within our largest tribe, the 65,000 Navajos, is not generally known. The facts are shocking:

The death rate among Navajo children is tragically high. One out of every four children dies before the age of five.

School facilities are grossly inadequate. Out of 28,000 school age children, there are facilities for less than 13,000.

The land, largely given to sheep herding, is arid and needs irrigation, which, of course, is largely a government responsibility.

The Navajos are not restricted to their reservation, but because of widespread illiteracy and tribal loyalties, they have neither the disposition nor the ability to live elsewhere.

Charity as such should not be asked for a people, who, despite their poverty are proud. We can, however, in the right spirit share with them and help to improve their lot.

The Save the Children Federation [SCF], supported only by voluntary gifts, works among the Indian children with constructive programs, sponsoring schools and children and distributing clothing. Particularly essential is the Health Service. Gifts are vitally needed now for a Spectacles Fund to provide glasses for school children suffering from defective vision. Often eye trouble, which can be corrected, stands between the child and adequate schooling. A pair of glasses may be the door to a happy and useful life. Gifts to this Fund or other Federation projects among the Navajos are welcome and may be sent to the national office at 80 Eighth Avenue, New York 11, N. Y.

JOHN W. MACE,
Director of Promotion, SCF.
New York City.

The Living Church

Established 1878

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Things to Come

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May

- Trinity Sunday
Church Conference of Social Work, to June 5th.

June

- Coronation.
- 1st Sunday after Trinity.
- St. Barnabas.
- Laymen's Training Program, Province III, Seabury House, to 14th.
- 2d Sunday after Trinity.
- Outgoing missionaries conference, Seabury House, to 20th.
- Laymen's Training Program, Provinces I and II, Seabury House.
- 3d Sunday after Trinity.
- Nativity of St. John Baptist.
- 7th Sunday after Trinity.
- St. Peter.

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

Member of the Associated Church Press.

May 31, 1953

SORTS AND CONDITIONS

CHRISTIAN evaluation of America's social, political, and economic structure goes on nowadays with the evaluators casting backward glances over their shoulders to see if anybody named McCarthy, Jenner, or Velde is taking notes. The swing in political outlook has caused some religious bodies to curtail their budgets for social relations.

IT IS the more remarkable, accordingly, that the Episcopal Church in General Convention last fall increased its social relations budget for the specific purpose of setting up a new Division of Social Education and Community Action. To help the new division define its principles and objectives, a conference of some 47 Churchpeople with an active interest in the field was held last week at Seabury House, Greenwich, Conn.

YOUR COLUMNIST was one of those attending, and, like the skipper of the *Hesperus*, he "had taken his little daughter to bear him company." Mary's impressions of Seabury House will be duly recorded in a later paragraph.

WHETHER the Episcopal Church is merely 20 years behind the times in crystallizing its concern for the social order, or whether there is some better reason for its moving into an area in which mud, together with some more solid missiles, is flying about, is a question which must be answered by future Church historians. There is the fact that, humanly speaking, the Episcopal Church is by and large a society of Christian ladies and gentlemen. And while ladies and gentlemen have their glaring faults, they cannot be intimidated. To such, discomfort and danger are incentives to action.

FIVE major objectives for the division, brought to the conference in preliminary reports of committees, were agreed upon as follows: (1) Emphasize the vision of a more Christian society; (2) create awareness of the interdependent character of the world in which we live; (3) emphasize the task of reconciliation; (4) help create a climate of Christian social attitudes and motives; (5) cultivate understanding of the meaning of healthy personality and of Christian family relations. To these, the conference added a sixth task: the bearing of prophetic witness to the will of God for society.

ONE of the conferees who had the experience of personal interrogation by a heresy-hunting legislator, pointed out that the work of prophecy, in the sense of criticizing sin, is by no means as difficult or dangerous in America today as the work of reconciliation—trying to promote a sympathetic approach to the problems of nations behind the iron curtain. "What's right with Russia" is a much more unmentionable topic than "what's wrong with America."

THE CONFERENCE made extensive use of the findings of the two reports, *Episcopalians at Work in the World* and *Your World—Highlights of an*

Opinion Poll, both of which were based on the extensive and unprecedented study of Church social attitude and action conducted last year by the Rev. M. Moran Weston, Jr., executive secretary of the new Division. Plans were developed for improved social relations programs at the parish and diocesan level as well as in Church educational agencies, conferences, and organizations.

THEOLOGY was the mainspring and most of the works of the whole meeting. Whether a committee was supposed to be discussing the parish or the diocese of the school, it spent more than half of its time hammering out the basic relationship of its task to God's revelation and man's response, and there seemed to be a general determination to agree to nothing except that which theology required. Even the small talk between sessions covered such matters as salvation, justification, and sanctification in the light of the Pauline epistles. And if you think that small talk at Church conferences has always been like that, you'd be surprised.

THE SUPPLE METAL of gentility, to which I referred above, is a sleeping force until some social pressure begins to try to pull it out of its place. The most elastic thing in the world is not rubber, but fine steel, which holds its integrity fiercely with the fierce and gently with the gentle. Democracy and gentility are not conflicting concepts — at least, not the kind of democracy America stands for, which thrives in the "land of the free and the home of the brave." Candid, fearless, friendly, decent people are gentlefolk no matter what their family tree or their bank account may be, and only such people really desire freedom or defend it when it is in danger.

THIS kind of character flowers out of Christian faith and life. And if it is not to become a bouquet of cut flowers, it must keep in contact with its theological and biblical roots.

AT THE RISK of starting a trend of family visitations to conferences at Seabury House, I must report that 11-year-old Mary approved of every inch of the beautiful Connecticut acreage. The birds, the wild flowers, the grassy slopes, the woods, the stream, the spacious lawns were a happy hunting ground for the juvenile naturalist. We managed to get the rock collection down to manageable size, but the collection of caterpillars and insects was returned to its native haunts.

THREE DAYS of uninhibited ranging were climaxed by her appointment by Bishop Warneke, conference presiding officer, to convey the group's official thanks to the Seabury House staff. This moment ranked beside the introduction to the Presiding Bishop and Mrs. Sherrill as the zenith of achievement for a Sunday school child. The trip to the top of the Empire State Building en route was only a pallid memory after that. Miss Sparrow, the hostess, is now one of the favorite friends of Mary, and of yours truly,
 Peter Day.

NEWS FRONTS

Acolytes Killed in Tornado

Two acolytes of St. Alban's Church were killed in the Waco, Texas, tornado, reports the Rev. Charles A. Higgins, rector [see also column three]. Young Churchmen of St. Alban's are raising \$3000 to build a memorial to the two boys, who were serving as life-guards at the time of their death. The new building will replace a bathhouse which collapsed on the boys.

Fr. Higgins says he has been receiving a number of unsolicited gifts of money from "far and near" for relief work. He is using the money "to assist those who are worthy but cannot come under the restrictions of the regular relief agencies."

NCC Defends Leaders' Loyalty

The General Board of the National Council of Churches has gone on record as expressing confidence in the loyalty of the leaders of its Churches. The resolution noted that the patriotism and integrity of some of the NCC's leaders has been questioned. The resolution itself mentioned no names, but a recent editorial in the NCC's *Outlook* said that the loyalty of two NCC leaders, Presiding Bishop Sherrill and Methodist Bishop Oxnam, had been called into question by the House Committee on un-American Activities [see pp. 7 and 19].

The General Board also appointed a 15-member "committee on American freedom," headed by Bishop Sherrill, to watch developments in Congress and elsewhere which "threaten the freedom of the people and institutions of the United States." Another member of the Episcopal Church named to the committee was Thomas B. K. Ringe, of Philadelphia.

Colorado Coadjutor

Bishop Bowen of Colorado announced to his diocesan convention that he would ask for a bishop coadjutor in fall. Election will probably take place in spring of 1954.

Bishop Larned to Retire

The Rt. Rev. J. I. Blair Larned, Bishop in charge of American churches in Europe will retire on July 1st.

Election Date

November 18, 1953, is the date set by the recent convention of the diocese of Southwestern Virginia for the election of a bishop. Present diocesan, Bishop Phillips, will retire on March 24, 1954.

Senior Bishop Dies

The senior bishop of the Anglican Communion, Dr. Campbell West-Watson, died on May 19th. Until his retirement in 1951 he was primate of New Zealand. He was first appointed to the episcopate in 1909—as suffragan bishop of Barrow-in-Furness (England).

Coadjutor for Virginia

At the request of Bishop Goodwin of Virginia, the recent annual council of the diocese voted to ask for permission to elect a bishop coadjutor either at the next regular council session or at the call of the bishop.

Veto Power Removed

A constitutional amendment rescinding the power of absolute veto accorded to its bishops since 1836 was ratified by

In the News

Diocesan conventions vote on women's suffrage, location of next General Convention, Congressional investigations, University of the South, New Hampshire, Indian Hill [pp. 18-21].

Alteration of worship practices at Newark cathedral asked [p. 8].

All-Negro school to accept whites [p. 21].

Newark's coadjutor to be consecrated June 9th [p. 18].

Bishop Sterrett to retire in 1954 [p. 20].

Vermont's convention. The amendment was proposed by Bishop Van Dyck, the present diocesan.

Bronze Stars

Chaplain (Major) Arthur H. Marsh has been awarded the Bronze Star for conducting religious services in Korea while exposed to enemy artillery fire. He entered military service from Albany, N. Y., where he was curate of St. Peter's Church. Another priest of the Church

recently awarded the Bronze Star is Chaplain (Captain) Gardner A. Johnston.

DISASTERS

Church Does Relief Work

By the Rev. CHAS. A. HIGGINS

When the only tornado in the history of century old Waco, Texas, struck with devastating force on the afternoon of Monday, May 11th, Episcopal Church property escaped damage. The full fury of the winds struck the downtown business area a few minutes before closing time. Large buildings crumbled, burying their occupants and passersby underneath massive piles of rubble.

Previously organized disaster services were thrown into complete confusion. Military services rushed men and equipment to the scene, and civilian volunteers made their services so readily available that they were almost an embarrassment.

St. Paul's Church, on the very edge of the devastated area, immediately opened its large recreation hall and kitchen for the use of rescue workers who began the task of searching the rubble for the living and dead. Women of the parish staffed the kitchen on a 24 hour basis while men set up beds and improvised a shelter where rescue workers could rest. Assistance in this program came from the Red Cross in the form of food and from the Army in the form of extra kitchen equipment. Members of the parish cleaned out closets and chests to provide bedding for the shelter.

St. Alban's Church, located in an untouched area of the city, made use of its unimpaired telephone service for a workers pool. A list of volunteer workers and their talents was compiled and workers sent out to various projects when requests were received.

The Rt. Rev. G. Ashton Oldham, retired bishop of Albany and acting rector of St. Paul's Church, was living on the seventh floor of a downtown hotel on the edge of the area of worst destruction. The Bishop and Mrs. Oldham were without electricity, telephone, elevator service, restaurant service, or running water for a 48 hour period but they "held their fort" and refused to move out of the area. The Bishop and the Rev. Charles Higgins, rector of St. Alban's Church, were kept busy ministering to the injured and the bereaved

[see below]. Episcopalians and Orthodox, who looked to these clergymen for ministrations, accounted for almost 10% of the 113 dead.

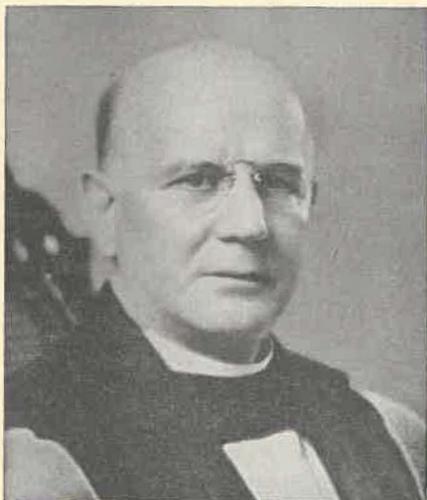
The area of devastation left behind by the tornado is much larger than the number of dead and injured would indicate. Reports of Army engineers show 196 manufacturing and business buildings utterly destroyed, 376 buildings classified as unsafe for use, 175 residences wiped out, and 1,275 homes damaged. Two large church buildings (Methodist and Baptist) were wrecked beyond repair.

Bishop Oldham sent this report of the tornado:

From the window of my hotel, which was badly shaken, I saw the storm drive down the main street and level a score of buildings in the next block, while the air seemed filled with store fronts, signs, pent houses, even large sheets of galvanized iron. In our hotel many windows were blown in. . . . We were practically marooned on the seventh floor, from which I made several trips to get to the parish office and also to procure sandwiches and other food available.

Some 114 persons were killed and over 500 injured—a good many of them as they sat or drove in their cars. Many of these were members of the parish [St. Paul's] of which I am in charge, and I have been kept extremely busy ministering to the injured and burying the dead. The spirit of the people has been so fine that while it has been a harrowing experience, it has also been a blessed one. . . .

The members of the parish, men, women, and even children, worked indefatigably not only all day, but some of them all through the night, thus rendering not only an important service, but setting a fine example of what a parish can do in



BISHOP OLDHAM
An experience harrowing but blessed.

an emergency. Now that the worst is over, a missing persons bureau has been set up here to render a vitally needed service to those in anguish as to the identity of their loved ones.

During all this one reflection came constantly to my mind. Here are groups of people doing everything in their power to save lives and minister to the sick and bereaved and being almost unnaturally happy in doing so, while in other parts of the world people are working just as assiduously and earnestly to destroy life!

PUBLIC AFFAIRS

Un-American

An attack on the "un-Americanism of the Un-American Activities Committee" and an emphatic defense of the loyalty of Presiding Bishop Sherrill was made in a sermon by the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine,¹ New York City, on May 17th.

The Dean said that the members of the Un-American Activities Committee should know all about Un-American activities—they're experts at them." He named Senator Joseph McCarthy (R., Wis.), and Representative Harold H. Velde (R., Ill.) as "Congressional smearers."

Dean Pike went on:

In its account of Dean Pike's sermon, the *New York Times* reported:

"I am not a Communist," the Dean said, "and I am in favor of seeing the Communists tried and convicted. But I am against trial by press and television."

The Un-American Activities Committee, Dean Pike continued, "has reversed the principle that man is innocent until proved guilty." The committee is attempting to silence criticism, which is a fundamental strength of America, he said, and its members would have everyone "conform to their narrow-minded view of 'democracy.'"

Declaring that Christianity should make itself felt in politics, Dean Pike said, "As Christians we have a duty for social reform." Reform involves criticism, he added, and "criticism is becoming less and less safe."

We must therefore "launch a positive counter-assault against this un-Americanism," the dean continued. "We will so surround our brethren who are being smeared—such as Bishops Oxnam and Sherrill [see page 19]—that there will be confusion in the smearers' camp. For they will know that they cannot investigate us all, and if they try to smear us all they will be made ridiculous in the public eye."

Strongly defending the loyalty of both Presiding Bishop Sherrill, and Bishop G. Bromley Oxnam, resident Bishop of the Washington area of the Methodist Church, Dean Pike charged that the Un-



DEAN PIKE
Confusion in the smearers' camp.

American Activities Committee "has no sense of history."

"They smeared Bishop Sherrill," he declared, "for his association with the Congress of Soviet American Friendship. They neglected to point out that his association with that group was in 1942—a time when Russia was our ally and we were supposed to be friendly with her."

The "Congressional smearers," Dean Pike said, have fostered in the United States a situation favorable to communism, and they have been able to smear churchmen because Christians have neglected their social responsibilities.

"Let us so concern ourselves with social morality," Dean Pike urged, "that it will be taken for granted that a Christian means a socially concerned person. Let the world know that we take seriously the meaning of the Ascension of Christ: that Christ reigns not only in the church buildings but in every realm of life."

Roman Catholic Withdrawal Causes Meeting to be Cancelled

Despite the fact that an interfaith mass meeting scheduled for June 14th has been cancelled because of Roman Catholic withdrawal from the meeting, Bishop Donegan of New York expressed the hope that the Interfaith Committee on Civic Righteousness would still find a way to bring the united forces of religion together in action for the betterment of the city of New York.

Bishop Donegan, who has been the moving force of the committee, referred to the cancellation of the civic reform meeting in the course of his address to the convention of the diocese of New York. The Bishop said:

ship, its bishop and clergy are also to the fore in the championship of human rights, thus showing the answer to the scriptural question: "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

TUNING IN: [Cathedral of St. John the Divine is one of the few places in the American Church where Morning and Evening Prayer is not only said daily, but for the greater part of the year rendered chorally. Sponsoring this primacy of wor-

"The meeting was planned on the basis of the cooperation of the major religious groups in the city; in other words, it was to be a meeting in the interests of the welfare of our city, sponsored by the religious groups with laymen of the Roman Catholic, Protestant, and Orthodox Churches as speakers.

"I regret to announce that the Roman Catholics have finally advised me that they cannot participate in the proposed meeting on the grounds that such a gathering would have political implications. I fail to understand this position, for I have made it crystal clear from the beginning that the purpose of this endeavor was non-political and concerned only with alerting the citizenry to conditions in our midst which need correcting. It was not a matter of interfaith worship but interfaith cooperation for the welfare of our city.

"Since our Roman Catholic brethren are not willing to participate . . . our brethren of the Jewish Faith have withdrawn. They felt that under the circumstances it would not be truly an interfaith approach, which was the purpose of the gathering. It has been decided therefore to cancel the meeting."

Bishop Donegan told Religious News Service that he felt it to be "the Church's task and duty to condemn civic unrighteousness in whatever form it is expressed, and to hold up before the people within and without the Church a picture of community life in accordance with the noble principles of our faith. The Church must not only speak out against evil, but also the Church must place it on the conscience of her people to act in their own particular sphere of influence."

The Roman Catholic representative on the interfaith committee is Msgr. Edward J. Watterson, Francis Cardinal Spellman's secretary for education.

For other news of the convention of the diocese of New York, see the diocesan section of this issue.

COMMUNISM^{II}

Bishop Huang's Imprisonment

His imprisonment in China and his escape were described in a sermon at St. Michael's Church, New York City, by the Rt. Rev. Quentin K. Y. Huang, bishop of the diocese of Yun-Kwei—Southwest China.

The Bishop, who has been associate rector of the Church of St. Stephen and the Incarnation, Washington, D. C., will be lecturer on the Far East as a visiting professor at the Summer School of Emory University in Georgia.

In its story on his sermon the New York Times said:

TUNING IN: ¶The early Christians are often said to have practiced communism, though there is a discrepancy between the two relevant passages in Acts (2:44 and 4:32). Monasticism is also a type of communism, since members of religious com-

The Bishop was imprisoned by the Communists in Kunming in January, 1950. After 79 days he escaped by truck to Burma.

"Before the Communists took over in China," he commented, "we had freedom and we never appreciated it. We had freedom of worshipping, freedom of sleeping without fear of being awakened in the middle of the night, freedom of silence, freedom of crying whenever we felt sad. The people of China do not have these freedoms."

Bishop Huang related that when the Communists first came to his province



BISHOP HUANG

Freedom of worship, sleeping, silence.

they "asked, required, and even compelled people to drop the names of people in boxes condemning them." Ten thousand persons were placed in prison.

The Bishop was put into a wooden cage eight feet square with seventeen other persons for three days. "We could not sit down, and they did not permit us to leave," he said.

Transferred to a prison, "the yelling of the crazy and cries of those in physical pain" made others mentally and physically sick, the Bishop said. In addition to attending classes in communism, he said, all prisoners were required to write their autobiographies seven or eight times in an effort to catch them in lies and were forced to write "confessions," although never told what the charges were.

TOWN & COUNTRY

W. Frank Knowles Institute

Principal speaker at the 14th annual W. Frank Knowles Institute for Town and Country Ministers, at Rutgers University, New Brunswick, N. J., June 8th—10th, will be Dr. William Dennis of the National Council.

Scholarships are available from county boards of agriculture and local

granges. The chairman of the planning committee is the Rev. Parker F. Auten.

FAITH & PRACTICE

Newark Cathedral Practices

Taking advantage of the interim when the former dean of Trinity Cathedral had gone and the new dean had not yet assumed his duties, a group interested in the restoration of the "Eastward" customs and rites formerly used at the cathedral circulated a resolution among the clergy of the diocese prior to the diocesan convention, asking that their strongly worded brief be shared with lay delegates.

Although the unofficial and anonymous committee that framed the resolution had adjudged the time to be ripe "to consider the matter on its merits rather than to have it seem like an attack on a person," the resolution was withdrawn during the convention by the Rev. William Lamson Griffin, Jr., rector of St. Paul's Church, Paterson, N. J., before the committee on miscellaneous resolutions had a chance to decide upon its merits.

The convention then called upon the members of the unofficial committee to make their identity known. The Rev. Mr. Griffin was the only one who responded, saying he was not free to reveal the identity of the other objectors.

Disclaiming association with the authors of the resolution, the Rev. Alfred J. Miller urged against any inquisition tactics to identify the objectors to the usages recently introduced into the cathedral during the deanship of the Very Rev. Frederick J. Warnecke, now Bishop Coadjutor of Bethlehem. (The new dean will be the Rev. John B. Coburn.)

The resolution, which was withdrawn from consideration by the convention but scheduled to be referred by the Rev. Mr. Griffin to the cathedral chapter, reads as follows:

"Resolved, that this convention petitions the Bishop and the dean and chapter of Trinity Cathedral to abolish the strange usages recently introduced into the cathedral of placing the bishop's chair where the Holy Table always stood and having the celebrant face west when he is speaking to God for the people, and to restore the reverent customs which obtain generally in this diocese."

Reasons for their opposition were given by the objecting group in the literature they circulated:

"The English Prayer Book from which our preface declares our intention not to deviate except in minor matters

munities take vows of personal poverty and share a common life as a family. But these two forms of communism are compatible with the Christian doctrine of God and the Christian doctrine of man—as Marxist Communism is not.

has a rubric specifically directing that the chancels shall remain as they have done in times past."

Another paragraph referred to the style of worship as an "incongruous mixture of simplified low mass ceremonial with the fittings suitable for a pontifical service requiring a minimum of a dozen assisting clergy for its proper performance. . . ."

Communion in New Hampshire

The Rev. Bradford Young, rector of Grace Church, N. H., where the controversial celebration of Holy Communion took place during New Hampshire's recent diocesan convention [L. C., May 24th], sends this report on the convocation of New Hampshire Churches:

Taken in their entirety the events here of the last few days have been as ecumenical as any local gathering could possibly be and far more so than any such occasion anywhere has ever been before so far as I know.

Most important, the Roman Catholic, Greek Orthodox, Lutheran, Episcopal, Presbyterian, Congregational, Methodist, Baptist, and other churches cooperated in a way which showed this community that in spite of deep differences they love each other in Christ. The Roman Catholic Bishop of Manchester, the Most Rev. Matthew F. Brady, who regretted that three confirmations prevented his coming personally, sent his representative, the Rt. Rev. Msgr. Charles J. Leddy of St. Joseph's Parish in Dover, N. H., to bring to the convocation of the New Hampshire Council of Churches his greetings and best wishes.

In connection with the Convocation, there was an exhibit of altar arrangements of the main branches of Christendom. With the approval of Bishop Brady and of Msgr. Edward A. Clark, rector of St. Joseph's Cathedral, which is diagonally opposite Grace Church (Episcopal), the Rev. Thomas J. Savage of Milford, N. H., diocesan director of the Confraternity of Christian Doctrine, presented a most interesting exhibit of holy vessels and vestments in the Roman Catholic Cathedral on two successive afternoons. A large number of Episcopalians, Congregationalists, and others attended both times and were charmed by Fr. Savage and edified by the exhibit.

The other exhibits were in Grace Church. The priest of the largest local Greek Orthodox parish, the Rev. Stephen Papadoulis, set up at the chapel altar of Grace Church the holy vessels, crucifix, candles, hexapteryga,¹ and priestly vestments of his Church.

TUNING IN: ¶Hexapteryga: fans—originally for shoeing flies from altar, now used only ceremonially. Made of circular disks of metal surmounted on poles, they stand on either side of altar except when carried in procession. So called from "six-winged"

There were also exhibits of the Episcopal, Lutheran, and Reformed, and Congregational Communion arrangements. The stated purpose of the exhibit was "to show the richness of the variety and the unifying similarity of the various rites in use in the churches of Manchester in this central act of Christian worship."

Bishop Hall of New Hampshire, for his own convention and for the whole Convocation of Churches, celebrated the Lord's Supper in Grace Church according to the Episcopal Church rite. Care-



Sauden Photo

LOCAL* ECUMENICAL GATHERING The Episcopal Church made a unique contribution.

fully in accordance with the resolution unanimously adopted by our House of Bishops last September, he invited baptized communicants of any of the churches of the Convocation to receive. More than 300 such people did receive in a deeply moving act of eucharistic worship, fully informed both by the Bishop's statement and the unmistakable declarations of the Prayer Book rite itself.

There were also great rallies of Christians in the Franklin Street Congregational Church. These gatherings were vastly encouraging for churches and a community that have never been able to attract such numbers before nor to make such an impact upon the press, radio, and general public.

With all this, there was a wonderful spirit of love for Christ and one another that must have pleased our blessed Lord. And in all this the Episcopal Church made its unique contribution. Because it is both Catholic and Protestant, it could help to bring into more brotherly and understanding relationship all the major families of Christians in this area and in the world. It would be a pity if this substantial achievement were overlooked in controversial bickerings.

* From left: Rev. William Kitto, President of Manchester Federation of Churches and pastor of First Presbyterian Church; Msgr. Leddy; Bishop Hall and Mrs. Hall.

MINISTRY

Exit

James Harry Price, former rector of the Church of St. James the Less, Scarsdale, N. Y., was on May 16th received into the Roman Catholic Church at Holy Trinity Church, Georgetown, Washington, D. C.

Mr. Price, who on April 26th informed his parishioners that he was resigning as rector of St. James' and asked on April 30th that his resignation be made effective immediately, had a few days later

gone into retreat at Georgetown University, and was shortly thereafter instructed in the tenets of the Roman Catholic faith.

Mr. Price says:

"The change I have made is the fruit of years of thought, study, and prayer. I have left the Episcopal Church with grateful and treasured memories of my parishioners and friends, and of their understanding and generous cooperation. In my long search for truth I came gradually to see that I could not find in the Episcopal Church the absolute and consistent principles and genuine authority so essential for true religion and for the imposition of any moral bond.

"On the other hand, I felt myself drawn toward the Roman Catholic Church and turning more and more to its teaching and rich fund of literature for matter to substantiate my own belief and teaching. Finally, I reached the stage where I could not in conscience continue in a ministry in which I did not believe. The next step came when I decided to submit to the authority of the Roman Catholic Church, which I have come to know, through God's grace, to be the only true Church of Christ. I am grateful to God for the truth and peace I have found."

Mr. Price, who hopes to get into "some kind of educational work," says that he does not believe that he can be a Roman Catholic priest.

seraphim with which they are ornamented. Greek Orthodox holy vessels include, besides chalice and paten, "asterisk"—metal star-shaped support for veil to keep it from disturbing symbolic arrangement of bread on paten.

NEW ZEALAND

Polynesian Cathedral

The Rt. Rev. Leonard Stanley Kempthorne, who 30 years ago arrived to be second bishop of the biggest diocese in the world, Polynesia, to find his staff consisted of two elderly and rather dissatisfied priests and his cathedral set up in an unpretentious wooden parish church, which has had to face hurricane after hurricane and the ravages of termites, had the crowning privilege of consecrating his new concrete cathedral.

Still incomplete, Holy Trinity Cathedral is built on high ground in the center of Suva, which is Fiji's capital. When finished, it will be 180 feet long and 75 feet wide.

The ceremony was attended by Europeans, Fijians, Solomon Islanders, Indians, Chinese, Tongans and Samoans — who had assembled in the clear air of a morning.

The celebrant was the Most Rev. Reginald Herbert Owen, Primate of New Zealand, with whose Province the diocese of Polynesia is associated. The preacher was the Primate of Australia. The Bishop of New Guinea was particularly welcomed as a fellow missionary bishop of the Pacific and was called upon to consecrate the chapels and the many gifts of furnishings. He was the preacher in the afternoon to the large body of Solomon Islander descendants of the "blackbirded"* labor of some years ago at the Wailoku Settlement.

The visiting prelates were received ceremonially and entertained in native fashion by the Melanesians at Wailoku. During their stay opportunity was taken on three mornings for discussions on Pacific problems.

The diocese of Polynesia is one of the most complex in the Anglican communion, covering seven and a quarter million square miles and being on both sides of the International Date Line.

Among the many messages of goodwill and congratulations received by the Bishop in Polynesia was a personal letter from the governor of Suva, which said:

"I write to congratulate you — with all my heart — on your great personal triumph today. I know how oft and long you have labored for this great moment; the creation and consecration of a cathedral worthy of your diocese of Polynesia; and I pray that you will see the fulfilment of your long cherished

*Kidnapped to be sold or used as slaves.



HOLY TRINITY CATHEDRAL, SUVA*
A crowning privilege in the biggest diocese in the world.

dream, which is now so relatively close to realization. I thought that the Consecration Service this morning was both inspiring and beautifully executed. It will go down as the greatest event in the history of the Anglican Church in this part of the Pacific. R. H. GARVEY."

BULGARIA

Unrecognized Election

Metropolitan Cyril of Plovdiv has been elected Patriarch of the Bulgarian Orthodox Church by the Church Council, the Sofia Radio reported. As Patriarch, he automatically becomes Metropolitan of Sofia.

Bulgarian Orthodox leaders were advised before the election that the Holy Synod of the Ecumenical Patriarchate at Istanbul, Turkey, would not recognize a Bulgarian Patriarch.

In modern times, the Orthodox Church in Bulgaria has been under the jurisdiction of the Ecumenical Patriarch at Istanbul. The highest Bulgarian Church leader has held the title of Exarch.[†]

The last Bulgarian Exarch was Stefan I, who resigned his post in 1948, ostensibly because of ill health. No patriarchate has existed in Bulgaria since the middle ages, when the Church in that country came under control of the Ecumenical Patriarchate. [RNS]

A reliable source in London says: "The news from the Bulgarian Church is disturbing. [The election of a new patriarch] may appear to be quite a normal proceeding to those who do not know the background, but in fact it is another defiance by the Orthodox

Churches behind the Iron Curtain of the traditions of their Church.

"Most other Orthodox Churches of any size have Patriarchs at their head, but this has never been the case in the Bulgarian Church.

"Before an Orthodox Church may create a new Patriarch it has been the practice for it to seek and to receive the approval of all the other autocephalous [self-governing] Churches. . . . In the present case this procedure has not been followed.

"The new law for the Bulgarian Orthodox Church which came into force about 18 months ago made provision for the election of a Patriarch. But this law was simply a law of the Communist State with no Church authority whatever. Any claim that such a law gave the necessary authority for the election of a Patriarch would be equivalent to maintaining that a Communist anti-Christian State had the power to dispense with the canons and traditions of the Church.

"This latest development fits in with the tendency of other events in the Orthodox Churches in countries under Communist rule. Last year in defiance of all accepted traditions the Orthodox Church of Moscow purported to create an autocephalous Orthodox Church in Czechoslovakia. The direction and intention is obvious. By promoting uncanonically such undersized Churches as Czechoslovakia and Albania into autocephalous Churches, the claim may be made that, even if it is impossible to hold a Pan-Orthodox Synod, there is a majority of autocephalous Churches behind the Iron Curtain and what they decide is

*Party approaching west door for dedication. Archbishop is in mitre.

TUNING IN: †Exarch: originally a civil term in Roman government, denoting the viceroy of any important province. Ecclesiastically, it was at first synonymous with Patriarch. Now replaced in the West by "Apostolic Vicar" and "Primate," it

continues in Eastern Orthodoxy to denote a bishop lower in rank than Patriarch but higher than Metropolitan. (For clear and brief history see article "Exarch," by Adrian Fortescue in *Catholic Encyclopedia*.)

binding — a very dangerous situation. The political defection of Yugoslavia from the Cominform camp has had the useful effect of permitting the Serb Orthodox Church to escape the pressures which are put upon these other Orthodox Churches and to take up an independent attitude. The Serb Church declined an invitation to attend the Bulgarian election."

CANADA

"Flying Bishop" Dies

The Rt. Rev. Archibald Lang Fleming, known as the "Flying Bishop" for his flights over the Arctic region, died of a heart attack on May 18th in Toronto, where he was on a visit from his residence in Goderich. He was 69.

Named "In-nook-tah-kaub" (one of the family of Eskimos) by the people to whom he ministered, Dr. Fleming was the first bishop of the Arctic diocese, which covered 1,250,000 miles and was inhabited by 10,000 Eskimos.

Born in Greenock, Scotland, he became interested in missionary work among the Eskimos when he was eleven. For a period he worked for a ship building concern in Scotland, but went to Canada in 1908 and entered Wycliffe College. He was made a deacon in 1912, and a priest in 1913. He sailed alone for the Arctic and was stationed for two years in Baffin Land, where he traveled through large areas of unknown country.

In 1927 he was appointed archdeacon of the Arctic under five bishops. In 1932 when the entire area became the diocese of the Arctic, he became its first bishop, and was consecrated in 1933. He retired in 1949.

Bishop Fleming's years of service have resulted in establishing 16 mission stations, two modern hospitals, nine churches, four residential schools, four chapels, and two day schools.

Each year he left his offices in Toronto and visited his Arctic stations. In 1938 on one of his trips his plane was unreported for eight days, but came in safely after an extremely hazardous flight.

His widow, the former Elizabeth Nelson Lukens, survives him.

SOUTH AFRICA

New Party

A Liberal Party has been formed in South Africa, Alan Paton, author of *Cry the Beloved Country*, being among the leaders. The new party, open to all South Africans, regardless of race, advocates equal rights, equal votes, the right to acquire and use skills and to seek employment freely, access to an

independent judiciary, and the right to own and occupy property.

"The foundation of the Party is in effect," a reliable source in South Africa wrote *THE LIVING CHURCH*, "a declaration of war on the colour bar, for one of its fundamental tenets is the essential dignity of every human being, irrespective of race, colour, or creed. . . . It is an event of great importance and may have far-reaching consequences."

"Vituperation Campaign"

Mr. Eric H. Louw, minister for economic affairs in the Union Cabinet, has singled out for attack the Archbishop of Canterbury who has recently condemned the government's apartheid policy; the American newspapers, who are taking the lead "in this campaign of vituperation, which is as usual concentrated on the Union's Colour policy"; and the Anglican bishops who have criticized apartheidism.

He asked if the bishops would practice what they preached and admit the children of coloured [half-cast] people and Africans, who were communicants of the Church and were able to pay school fees, to Anglican Church Schools. "Perhaps," he said, "one of the bishops will explain why, in most of their churches, a special section is set aside for non-European worshippers."

UNITED NATIONS

Churchmen Appointed

Churchman Harvey S. Firestone, Jr., will be national chairman of United Nations Week, October 18th to 24th. Mr. Firestone is chairman of the Firestone Tire and Rubber Company. The American Association for the United Nations sponsors the annual observance.

WORLD RELIEF

Children's Aid

The continuation of the United Nations International Children's Emergency Fund [UNICEF] will be decided in the coming weeks by the United States Congress. On an early appropriation of a contribution to UNICEF may hang the future of the life-saving work which helps millions of children in underdeveloped countries.

Up to now, the United States has been UNICEF'S largest supporter. At the agency's last Executive Board meeting in March, however, there were — for the first time in six years — no United States funds available for child aid. Thirty-five other governments have already pledged their support for 1953 — including such hard-pressed countries as India, Pakistan, Ethiopia and Korea;

but no assurance of continued support has come from the U. S. Congress.

"A starving child cannot wait," Senator Alexander Wiley, (R., Wis.) recently told the Senate, urging immediate appropriation to UNICEF of a \$9,800,000 contribution authorized by the last Congress.

In six years the UNICEF has aided more than 60 million children. For 1953, the target budget is \$20,000,000. And with that sum, more than 25 million children will be directly helped to begin healthy growth into adulthood.

Last year, UNICEF allocations of over \$15,000,000 were matched by local government commitments of more than \$23,000,000.

ENGLAND

Coronation on Television

The fact that for the first time the sacring and crowning of the sovereign will be visible to millions by means of television lends unpredictable religious significance to the coming coronation of Queen Elizabeth.

In all essentials the rite of anointing and consecrating English kings and queens has remained unchanged since the 10th century. It is a unique survival in the modern world and there has never been any attempt to alter its character except when Archbishop Sancroft was obliged to adapt it to the unprecedented occasion of the crowning of James II (1685), the sole instance of an English sovereign who was not in communion with the Church of England. He tried to establish papal authority in England and lost his throne in consequence. The mutilated rite was made good for the coronation of William and Mary four years later, but the oath was strengthened so as to insure that royal succession should not pass to a Roman Catholic prince.

Times Ban

The London *Church Times* has announced that it will temporarily discontinue printing the names of scheduled preachers at St. Paul's Cathedral, London, because its pulpit "has been opened to persons not having episcopal consecration or ordination."

Canon Lewis John Collins, chancellor of St. Paul's, had arranged, with the approval of Dr. Wand, Bishop of London, for a series of special Sunday sermons on "Christian Unity" to be given at the Cathedral by prominent Anglican and non-Anglican clergymen.

The first of these was given by the Rev. Sidney Maurice Watts, former Moderator of the Free Church Federal Council and a Congregationalist minister. [RNS]

A Most Solemn

By the Rev. C. B. Mortlock



CORONATION OF GEORGE VI RNS
*The Crowning.**

*Picture shows the then Archbishop of Canterbury, Dr. Lang, in dramatic pause as with up-raised arms he holds crown high above king's head, before placing it.

THE coronation is before all else a most solemn religious act. The rite corresponds very closely to the consecration of a bishop. All the ceremonies of anointing,¹ blessing, investing, crowning, and enthroning the Queen are performed in the midst of a Solemn Eucharist celebrated by the Archbishop of Canterbury, Dr. Garbett. In the absence of a sermon, which, following the precedent of the last coronation, is to be omitted; the sacring of the Sovereign will come immediately after the Nicene Creed.

Even before the Eucharist begins it is the Archbishop, and not a secular officer of state, who presents the Queen for election and recognition. At the four points of the compass, accompanied by the Lord Chancellor, the Lord Great Chamberlain, the Lord High Constable, and the Earl Marshall (the Garter King of Arms preceding them), the Archbishop says:

"Sirs, I here present unto you Queen Elizabeth, your undoubted Queen: Wherefore, all you who are come this day to do your homage and service, are you willing to do the same?"

The people signify their willingness and joy by loud and repeated acclamations, all with one voice crying out

"God save Queen Elizabeth."

It is not solely because the hallowing and crowning of the Sovereign is the most splendid and solemn religious rite which is carried out by the Church in the sight of the nation that the Archbishop of Canterbury, the dean of West-

minster, and other bishops and priests of the Church are in attendance in such large number in Westminster Abbey at a coronation. It is also because the Church represents what is termed the first estate of the realm, the nobility being the second, and the common people the third. These are the foundations on which the monarchy rests.

Almost the whole of the ceremony is performed by the Archbishop of Canterbury, assisted principally by the dean of Westminster, whose authority in the Abbey Church is unlike that of the dean of a cathedral church in that the Abbey is a "royal peculiar," exempt from episcopal or archiepiscopal jurisdiction.

All the diocesan bishops are summoned to the coronation irrespective of their being members of the House of Lords. They are present not as Lords Spiritual but by reason of their ecclesiastical character. Two of their number support the Queen on either hand throughout the ceremony. On the right hand will stand the Bishop of Durham and on the left the Bishop of Bath and Wells. The dignity and importance of the Bishopric of Durham, whose bishops were formerly prince-bishops with their own army, courts, and coinage, is explanation enough for its privileged place at the coronation.

But why the Bishop of Bath and Wells on the Queen's left? His see is not of special standing, and not comparable in importance with, say, York or London or Winchester. The explanation is that, at the coronation of Richard I in 1189, Reginald Fitz Jocelyn, then Bishop of Bath and Wells, happened to

TUNING IN: ¹Anointing of British sovereign is the only form of anointing practiced continuously in Church of England since Reformation. It was performed even on Roman Catholic James II (1685-1689), whose coronation is only one from which Eu-

charist has been omitted. In middle ages kings of England and France alone were anointed with chrism (oil of baptism, confirmation, and ordination). Others, including Holy Roman Emperor, had to do with oil of catechumens.

RELIGIOUS RITE

be the most senior of all the bishops, and for that reason was given a place of special honor. When Edward I was putting state affairs in order, he took the first year of Richard I as a chronological landmark and confirmed all rights and claims held at that time. Successive bishops of the see have maintained the traditional right of the Bishop of Bath and Wells to support the Sovereign at the left hand.

The Queen will be anointed with holy oil by the archbishop, in the form of a cross, on the palms of both hands, on her breast, and on the crown of her head. She will then kneel before the archbishop to receive his blessing and, rising from her knees, will be indisputably the person to whom the sovereign power has been assigned. She may then be rightly called "Your most Sacred Majesty," as James I is styled in the dedication which precedes the best known version of the Bible.

After the anointing the Queen will be equipped by the archbishops with the ensigns of majesty which symbolize her sovereignty. But first she is vested in robes, the origin of which is of immense antiquity, which indicate that she has become what in English law is termed *persona mixta* (mixed person), partaking, that is to say, of both the clerical and lay character, though not of the priesthood.[¶]

First she is clothed with the *colobium sindonis* ("undergarment of muslin"—akin to alb and rochet). Then, over it, is placed the *supertunica*, a vestment of cloth of gold resembling a dalmatic or tunic. Next the Queen is invested with the armills, "bracelets of sincerity and wisdom," the use of which has been revived after some 300 years, then with the stole royal (worn priestwise), and finally with the robe royal, a cope-like vestment of cloth of gold which is probably Byzantine in origin.

The orb, which the Archbishop will place in the Queen's right hand, is set under the cross to remind her "that the whole world is subject to the power and empire of Christ our Redeemer." The Queen's ring, having a ruby cross on a sapphire, is, says the Archbishop as he puts in on the fourth finger of her right hand, "the seal of the Catholic Faith." He then proceeds: "as you are this day consecrated to be our head and prince, so may you continue steadfastly as the Defender of Christ's Religion."

After having delivered into the Queen's hands the royal sceptre and the rod of equity and mercy, the Archbishop will lay St. Edward's Crown[¶] on the altar and pronounce a blessing upon it in these words:

"O God, the Crown of the faithful; Bless, we beseech thee, this Crown, and so sanctify thy servant Elizabeth upon whose head this day thou dost place it for a sign of royal majesty, that she may be filled by thine abundant grace with all princely virtues; through the King eternal, Jesus Christ our Lord."

The crowning will follow immediately and will be a signal for all present to cry "with loud and repeated shouts," God save the Queen. The rubric reads: "The prince and princesses, the peers and peeresses, shall put on their coronets, and the Kings of Arms their crowns; and the trumpets shall sound, and by a signal given, the great guns at the Tower (i.e. of London) shall be shot off."

The Queen, having been thus anointed and crowned, and having received all the ensigns of royalty, the Archbishop will solemnly bless her with a fourfold benediction, after which the Archbishop turns to bless the people, and it is notable, as illustrating the place of the clergy, that he begins thus: "And the same Lord God Almighty grant, that the clergy and nobles assembled



ARCHBISHOP OF CANTERBURY
In cope he will wear at Coronation.

here for this great and solemn service, and together with them all the peoples of this Commonwealth, fearing God, and honoring the Queen, may by the gracious assistance of God's infinite goodness, and by the vigilant care of his anointed servant, our gracious Sovereign, continually enjoy peace, plenty, and prosperity; through. . . ." Here, indeed, is mingling of old and new, for the mention of the Commonwealth is an innovation, while the mention of the clergy before the nobles takes us back a thousand years and is a reminder of a constitutional fact that is commonly lost sight of.

HOMAGE AND FEALTY

Seeing that the whole ceremony is a religious act, it would be surprising if the archbishops and bishops were not principally concerned. But it is on constitutional grounds that the whole body of the diocesan episcopate is ranged throughout the service close to the throne, while relatively few of the great officers of state are so placed. This is significantly brought out at the enthroning when the Queen is "lifted up" into her throne "by the archbishops and bishops, and other peers of the kingdom."

After the enthroning comes the homage. The first to ascend the steps of the throne and kneel before her Majesty is the Archbishop of Canterbury, who does fealty[¶] in ancient form, the bishops at the same time kneeling in their places. It is not until the archbishops and bishops have taken their part in the homage that the Duke of Edinburgh, as the

(Continued on page 23)

TUNING IN ¶F. C. Eeles, in stating that the Queen is not of the priesthood, makes her in effect a glorified deaconess. (The Coronation Service. Morehouse-Gorham). ¶St. Edward's Crown: so called because it was made, for coronation of

Charles II, 1661, to replace traditional crown of 11th-century Edward the Confessor, melted into coinage under Cromwell. ¶Archbishops and bishops do fealty rather than homage, since originally they held their lands from the Church.

A Marriage Clinic

in every diocese

THIS article is written because some of us still believe that Christian marriage is ordained by God to be a lifelong union between a man and a woman. We still hold to the belief that no civil court of law possesses the power to dissolve a union once it has been sealed by God. We further maintain that no marriage is beyond rehabilitation—even though it may have been mercilessly dragged through the slime of the divorce mills.

We look upon marital separations and divorces with a deep sense of horror, not only because we feel such things to be contrary to God's holy will, but because we also see the adverse effect that domestic breaches have upon the personality of those concerned. Sincere individuals can never hope to find a satisfactory answer to their domestic difficulties by way of the questionable roads of separation and divorce.

If these individuals originally entered into their marriage with a feeling of deep Christian sincerity, and with hearts filled with love and high hopes for a future together, a legalized breach could only foster more maladjustment in the unhealthy state of divorce. Such individuals, more likely than not, will be condemned to a needless life of regrets and unhappiness. It generally is rare for Christian individuals to carry through their life the wear and tear of unsolved domestic disappointments and still safely escape social pessimism.

We do not go along with our defeatist friends by claiming that our society has degenerated into a collection of social morons, but we do feel that our contemporary society is made up of far too many confused and frustrated—individuals who are desperately in need of practical help. Our social institutions have far too little time for the individual: they appear to be chiefly concerned with society as a corporate whole, forgetting that this corporate whole is made up of individuals.

The problems of these perplexing days, of course, fall squarely upon the Church's shoulders. She must face today's marital difficulties realistically. There are those who will tell us that the Church has the answer to our pres-

may be an expensive proposition, but it will pay dividends in rehabilitated homes. . . .

By the Rev. Harvey DeWitt Smith

St. John the Evangelist's Church, Needles, Calif.

ent-day marital problems, but that the reason for her lack of influence is that modern people do not wish to hear the Church's ageless voice of wisdom.

This is not entirely true, but let us be honest as we face the problem. During the Church's long life she has, more or less, limited her consideration of the problem of marriage to the fields of theology and canonical legislation. Again the individual has been forgotten.

A COMPLICATED SUBJECT

It should be evident to those who have bothered to trace the subject of Holy Matrimony since the fifth century that it has been found by theologians to be tragically obscure and complicated; so intricate and difficult is the problem that a theologian, approaching this subject with intellectual objectivity, finds it dangerous to consider any one theory as providing a full and absolute solution to all possible difficulties.

Our present-day theological attitude toward this important problem has been made even more obscure and complicated by today's feeling of uncertainty and insecurity, the rapid acceleration of life's tempo, fuzzy thinking, social frustration, and, for the sincere Churchman, by the advent of our new and inconsistent marriage canons.

The writer does not intend to imply that all of our theological efforts and legislation toward solving this perplexing problem have been in vain. It is imperative that the Church renew its assertions pertaining to Christian marriage

with a powerful and authoritative voice. But to feel our job has been completed by mere teaching would indeed be folly.

We must go further by shifting our attention from customary social abstractions to the consideration of the urgent needs of individuals who think their marriages are hopelessly wrecked on the rocks of life. The Church has too often resorted to canons to solve a particular problem and then has wondered at the resulting failure. One is here reminded of the wise saying that "you can't legislate a man's morals."

The Church should be able to step into the troubled home and help the individuals both to know themselves and to put their marital life in order. The job is especially hard after the parties concerned have gone through the emotional degradation of the civil divorce courts.

Yet, it should be remembered that the rewards are great, for a rehabilitated marriage stands a far better chance of producing real happiness among the individuals involved than a marriage that has never been on the rocks. The reason is obvious, for it means that for the first time the individuals are led to know themselves and each other. They will never again carelessly take each other for granted, and they will be better able to guard against known pitfalls; but to bring the individuals to accept the necessary readjustment requires hard work on the part of a Christian psychiatrist and a competent priest. In the past the Church has unwittingly encouraged the suppression of conflicting attitudes, but



A LIFELONG UNION
Marriages sanctified by God.

RNS

this is not desirable, for suppression is not adjustment.

To illustrate better this great problem, let us consider the typical case history so often used in textbooks:

Thirteen years ago A. and B. were married. He was 27 and she was 22. Both possessed charming personalities and had been a very popular couple. They enjoyed prestige in their community. They both were well educated and had similar cultural tastes. Their mutual attraction for each other was considered above normal. Their friends and relatives were right in assuming they were happily married. He was successful in his business and was respected by his associates.

No children were born to this union and both were known to be very fond of children. After seven years had elapsed people began to notice that they were not seen together as much as usual, and soon it was recognized that they were not happy.

The man had an attractive personality

and made friends with almost everyone he met. He always was ready with a smile and his manner was generally flattering. He was serious, but not completely devoid of a sense of humor.

The wife, on the other hand, had been equally popular in her set, but her disposition was very different. Even though she was more reticent she won her many friends by her quiet charm and her genuine friendliness. She was not jocular, but she wore well because she never displayed vanity or jealousy, nor did she seem anxious to impress people.

The man came to believe that his childless home was his fault. He blamed himself and began to consider himself inadequate. He came to feel that his wife loved him less because of their childless home and he looked into the past trying to substantiate this feeling. He was at the same time being pressed by disturbing business conditions.

The wife did not realize what was going on in her husband's mind. She developed a strong desire to get away from the un-

pleasant atmosphere of the home. She took a job and when she wasn't working she spent much of her time with her girl friends.

Her actions supplied more fire for the man's brooding. He felt that his wife no longer enjoyed his company or the home. In time his feeling toward his wife was one of hate to which her reaction was one of hopelessness. The result was public confession of their failure and the cause of their physical and mental poor health.

This case history is a tragic picture, and similar cases are developing every day. How does the Church intend to deal with such situations? Does it intend to continue to exhort the victims with the doctrines of Christian marriage and remind them of the Church's marriage canons? Such a procedure would be fruitless — it would do more harm than good. Such individuals must be considered sick, and therefore in need of competent treatment and guidance. They must be treated together, for separation at this stage is too dangerous.

A POSITIVE PLAN

Recognizing the Church's obligation to God and to God's children, the writer offers a positive plan which he feels would go a long way in reducing much of the needless human suffering and despair now growing out of broken homes: he would have each diocese, large and small, establish a marital clinic.

These clinics should be staffed and headed by a full-time competent Christian psychiatrist and a full-time priest who has had training or experience in this field. Some large parishes have such clinics, but each diocese should make such marital clinics available to the smaller parishes and missions.

There are always those who will raise their voices in protest at such a plan, arguing that a project of this sort would prove too expensive. Others will say that the parish priest should be able to handle most of the situations. Such a project will cost money, but it is worth it. No diocese can afford to be without a marital clinic. We cannot talk about the Christian doctrine of marriage to people who are having marital difficulties until we have first helped them to ease their own situation; and this aid must be given by experts. Most parish priests lack both the training and the ability to cope with such situations.

Then again, the Church must cease covering up her blunderings in handling marital problems by adjudicating divorced individuals who wish to marry someone else. The desired happiness is seldom found in such second marriages, for the party involved in an earlier marriage is generally haunted by the memory of the first marriage so unwisely scuttled. Let the Church pour her energy into rehabilitating the marriages already sanctified by God.

The Holy Trinity

TRINITY SUNDAY is the crown and apex of the first half of the Liturgical year—the capstone clinching all that has gone before.

At the beginning of the liturgical year, in Advent, Christians await with eager expectation the redemption of God's people, the coming of Messiah. The Church puts itself in the place of the Israel of old, beside Isaiah and John the Baptist — separated by centuries though these were—as they herald the coming of God's Kingdom.

Even as the Church, every Advent, projects itself back into time, it looks forward, at Advent, into time. Indeed, it looks forward to the end of time, when Christ “shall come again in his glorious majesty to judge both the quick and the dead.” And it looks forward also to the immediate future: to His coming to Churchpeople as they make their Christmas Communion and joyfully celebrate the event that divides history into two.

If Christians commemorate the Incarnation at Christmas, they commemorate shortly thereafter, at Epiphany, the Incarnate life — significant ways in which, and occasions upon which, the Babe of Bethlehem, now grown to man's estate, manifested the divine nature that was His from His conception in the womb of the Blessed Virgin Mary. The Epiphany shows Him as “son of God with power”—revealed by the voice at His baptism,* by the changing of water into wine, and by His miracles of healing and casting out of demons.

Though no hard and fast distinction can be made, one might say, roughly, that the Epiphany season reveals our Lord in His popularity—in those aspects of His humanity that, in the earlier part of His ministry, brought him wide acclaim. Yet it was the unpopular element in His teaching that brought Him to the Cross. So Epiphany is rightly followed by pre-Lent and Lent, in which Christians seek to enter into the spirit and fellowship of His sufferings.

But as the Cross was not the end of it—as He was raised from the dead by the power of God—so do Churchpeople, not for one day only, not for just a week, but for the 40 days of Eastertide, rejoice in His triumph over death and opening unto them the gate of everlasting life. The 40 days of Lenten discipline are balanced by 40 days of unalloyed rejoicing. Ascensiontide rounds out the picture, completing the commemoration of His earthly ministry.

But as He is not absent from us, as he promised another one to strengthen us, the Comforter, “even

the Spirit of truth,” we mark a further high point in the liturgical year by Pentecost or Whitsunday (this year, May 24th), the festival of the Holy Ghost, who “came down as at this time from heaven, lighting upon the disciples,” and who abides with the Church as its vital power to the end of time.

All of the commemorations, from Advent in early winter to Pentecost in late spring, are of events that happened. They testify to the essentially historic character of the Christian religion. Yet even as actions in time these events reflect the timelessness of the divine nature itself. They are acts of God, in all the richness of His eternal being.

IT is appropriate, therefore, that their commemoration be capped by a festival in honor of God Himself, celebrating not an event but a doctrine—namely, Trinity Sunday. This festival is the special glory of Anglicanism; for, if not English in origin, it achieved wide popularity in medieval England. To this day it remains preëminently an Anglican festival. Rome, to be sure, keeps it, but on a slightly lower liturgical plane, commemorating with it the octave of Pentecost; while the Eastern Orthodox observe this Sunday as their All Saints' festival.†

The doctrine of the Trinity, of the one God in three persons, Father, Son, and Holy Ghost, was not invented as a puzzle to plague the minds of humans. It was rather a solution. The problem was to account for the unescapably threefold revelation of deity—as Creator, Redeemer, Sanctifier. The solution was the doctrine of the Holy Trinity—the belief that Father, Son, and Holy Ghost, though “personally” distinct, are nevertheless one God.

It would take ponderous tomes fully to defend this doctrine, and it may be presumed that for LIVING CHURCH readers it needs no defense. We would, however, point out that, just as Trinity Sunday closes one half of the Christian Year, it opens up another half—a less interesting half, perhaps, a tedious half to some people, but a very important half. For, on the Sundays after Trinity, the long series of “green” Sundays—two dozen or so—the emphasis is by and large upon the practical teaching that our Lord gave, as a glance through the Gospels for those Sundays will indicate.

Before we get to these numbered Sundays a festival, optional for Anglicanism but of obvious devotional value, is kept in many Episcopal Churches on the Thursday after Trinity Sunday (June 4th this

*The baptism, and not the visit of the wise men, is the original Epiphany emphasis.

†For the origin of Trinity Sunday see Massey H. Shepherd, *The Oxford American Prayer Book Commentary*, p. 186.

year). This is Corpus Christi ("Body of Christ"), the festival of the Sacrament of our Lord's Body and Blood. It is kept on a Thursday because the Last Supper was celebrated on a Thursday; but it is deferred until the week of Trinity Sunday because this is the first suitable occasion for a real festival—one with an octave—after Holy Week, Easter, Ascension, and Whitsuntide.

But the connection of Corpus Christi with Trinity Sunday as such, accidental though it is, is none the less appropriate. For, on the feast of Trinity, we think of God in His overarching majesty. It is a comfort, then, to be reassured that He who is "high and lifted up" is also closer to us than breathing, as the Church the same week directs our attention to the point at which the high and holy God meets us on our own ground—in the Bread, which is the Body of Christ, Corpus Christi.

It is in this twofold power, "the strong Name of the Trinity" and the sacramental food of the altar, that the sincere Churchman faces the sterner demands of Christ's teaching. Sunday after Sunday he ponders these, as they are proclaimed in the Liturgy and expounded in sermons, endeavoring during the week to apply them to his daily living.

Trinity Sunday, which writes the divine signature

over creation and redemption, is not a stopping place, but the start of a new chapter.

The Coronation

ON Tuesday of this week Churchpeople the world over will be able to listen in to the occasion of a lifetime—the coronation of Queen Elizabeth II.

So obviously is this a religious rite that even the secular press cannot ignore its sacred character. The Churchman, noting its occurrence just after Trinity Sunday and just before Corpus Christi, may go even deeper and see in it a grand and glorious occasion of Trinitarian devotion in a Eucharistic setting. Thus the greatest show on earth and the highest act of worship merge in one.

We hope that Churchpeople in America will be at their radios at the time of the coronation, that the bonds uniting the English-speaking peoples of the world will on that day be reinforced by prayer and thanksgiving, and that Churchpeople everywhere will remember England's Queen—and her husband who will receive Holy Communion with her.

We hope that Americans will on Tuesday join in spirit their British friends in the time-honored prayer, God save the Queen.

B O O K S

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

10 Minutes a Day

EVERY year at this time thousands of men graduate from theological seminaries of various Christian bodies in the United States.

Many if not most of these men have for the past three or more years spent an estimated minimum of 500 hours mastering the elements of New Testament Greek and plodding through the epistles and gospels in that language.

For a large percentage this has been a tedious, grueling, agonizing waste of time. With such this editor won't argue. If you don't like Greek, you just don't like Greek, and that's that. But there are in every seminary graduating class a few—shall we call them a "remnant"?—who have acquired a working knowledge of the language of the New Testament.

To this group this editor, now exactly 20 years out of seminary himself, would say: don't let go of what you have. Read a little Greek every day just as rigorously as you read the Divine Office. In fact, tie it up, if you wish, with the Divine Office—reading, let us say, the second lesson in Greek.

The immediate occasion of this bit of unsought advice is the recent reception of a copy of *Lexical Aids for Stu-*

dents of New Testament Greek, by Bruce M. Metzger—available from the author, who is Associate Professor of New Testament, Princeton Theological Seminary, Princeton, N. J., at \$1.

The book is a vocabulary builder. First published in 1946, it is now in the fifth printing (1952) and "over 10,000 copies have been bought by as many seminarians and pastors who wished to



refresh their knowledge of the vocabulary of the New Testament."

In Part I Dr. Metzger lists the words occurring 10 times or more in the New Testament—incidentally there are 1051 such—in groups of descending frequency (words occurring over 500 times, words occurring 201-500 times, words occurring 151-200 times, etc.). In Part II many of these words are again covered

—this time in families, according to identity of root. An added feature is the abundant use made of English derivatives—chosen, where possible, from the theological field. For example, the reader is reminded that from *thelō* (I will, wish, desire) comes *Monothelite*, "one who holds [as against the orthodox view] that Christ has but one will, the divine," and thus is led to brush up on Church history and theology as well.

Dr. Metzger has here given us a top-notch "how to" book. If this editor were a bishop he would give a copy to every ordinand who had not been dispensed from Greek (few would be if he were a bishop!), with the "godly admonition" to give 10 minutes a day to the Greek language.

THE BIBLE which the Archbishop of Canterbury and the Moderator of the General Assembly of the (Presbyterian) Church of Scotland will jointly present to the Queen at her coronation on Tuesday—King James Version including Apocrypha—is being published by Oxford University Press, while Cambridge University Press is providing the Altar Service (Missal) which the Archbishop will use as Celebrant of the Solemn Eucharist.

The Bible, which will run to 1440
(Continued on page 22)

ATLANTA — Installation of the Rt. Rev. Dr. Randolph Royall Claiborne, Jr., former Suffragan Bishop of Alabama, as fourth Bishop of Atlanta took place at the opening service of the council of the diocese of Atlanta, held May 5th and 6th at St. Peter's Church, Rome, Ga. Bishop Carpenter of Alabama was institutor at the service. The new Bishop will succeed the late Rt. Rev. John Buckman Walthour, who died after serving only 10 months as bishop.

The council enthusiastically approved a campaign for funds which has as its goal the raising of \$300,000 for advance work, in addition to the regular budget.

ELECTIONS. Standing committee: Clerical, Cecil Alligood, Harry Tisdale, Alfred Hardman; lay, J. H. Kent, Jr., T. F. Lockwood, O. S. Willingham. Delegates to synod: Clerical, M. J. Ellis, C. L. Alligood, W. R. Daniel, A. R. Merrixx, F. L. Eckel, M. L. Wood; lay, C. L. Daughtry, J. H. Kent, Jr., T. F. Lockwood, Peyton Hawes, Derry Burns, F. E. Baird.

ELECTIONS. Delegates to Woman's Auxiliary Provincial Meeting: Mmes. Lester Quattlebaum, John Dorsey, W. C. Turpin, Davis Gammage, D. K. Vanneman, and Miss Ruth Allen.

NEWARK — Suspending its rule that resolutions must come through the committee on resolutions, the convention of the diocese of Newark adopted overwhelmingly a proposal by the Rev. Robert B. Pegram of Grace Church, Van Vorst, Jersey City, expressing a sincere hope that the board of trustees of the School of Theology of the University of the South would reverse its previous decision to bar qualified Negro students [L. C., May 24th, second edition].

The Rev. Albert W. Eastburn's motion to table was soundly defeated by voice vote. When the Rev. Elmer deW. F. Francis questioned how helpful the resolution would be, coming from the North, Fr. Pegram replied that he is a Southerner and that the question is of more than sectional importance.

The resolution also provided that each member of the board of trustees of the Sewanee seminary be advised of Newark's action.

NEW BISHOP COADJUTOR

Pointing out that the area over which his new coadjutor will have special responsibility contains a larger number of communicants than there are in 36 of the 74 dioceses of the Church, Bishop Washburn of Newark announced the consecration of the Rev. Leland W. F. Stark on June 9th at Trinity Cathedral, Newark, and explained some of the other duties of the bishop to be [L. C., May 24th].

Bishop Ludlow, Suffragan Bishop of Newark, gave his final convention address before his retirement and will be honored in a service at the cathedral on the afternoon of June 14th.

Other highlights of the convention included announcement of the gift of securities, approximating \$40,000 in value from Mrs. Bertram Cutler of Grace Church, Madison, to establish a fund in memory of her husband. The income will be used to aid students for the ministry.

Average salary of diocesan clergy was computed and reported at \$3,764 plus house. A 1954 administrative budget of



BISHOP MCKINSTRY

Prospects of unparalleled growth

\$88,495 was adopted, an increase of \$21,132.59 over 1952 spending. The missionary and benevolent budget will be \$325,730, an increase of \$88,430 over \$237,300 receipts in 1952.

[See also U.S.A. section for other news of the convention.]

ELECTIONS. Deputies to synod: Clerical, L. F. Nichols, C. R. Stires; lay, J. C. Garde, H. A. Harrington. Standing committee: Ven. G. T. Jones, Col. C. W. Kappes.

DELAWARE — Election of a bishop coadjutor in the near future was called for by Bishop McKinstry of Delaware during the final session of the recent convention. The Bishop said:

"The diocese of Delaware has nearly doubled in communicant strength in the past 15 years, and there are reasonable prospects of unparalleled growth in Delaware in the immediate future. This happy condition of affairs has brought a great increase in the number of active clergy, heavier responsibility for executive and pastoral administration by the Bishop of Delaware. In view of the above, it is with great regret that the present Bishop of Delaware is compelled to inform the 168th Annual Diocesan Convention that he has been warned by physicians that he must request and receive episcopal assistance. I, therefore, formally notify you that I give my permission for the election of a

bishop coadjutor for the diocese of Delaware, and I request the 168th annual diocesan convention to make known its wishes in this important matter. I further state that if the convention should approve of the election of a coadjutor in the near future, I will agree that the coadjutor bishop will serve as chairman of the Diocesan Executive Council; that he would have the special responsibility for the oversight of congregations in missions stations; that he would be charged with the oversight of work carried on in behalf of our young people and college students; that he would supervise the studies of our postulants and candidates for the sacred ministry.

"In addition to the above, the coadjutor would share with the Bishop in confirmations and in official visitations of all congregations, as required by canon. He would share in the details of diocesan administration in all of its aspects. The salary and necessary expenses involved for the creation of this new office would be set by the special convention called by the Bishop to elect a coadjutor in the near future. It is my profound conviction that by the electing of a coadjutor bishop, the on-going work of this diocese will be guaranteed."

In his annual report to the diocese, the Bishop made an appeal for tithing. Also noted in the report is the growth of the diocese in the past 15 years. Baptized membership has increased from 7,700 to 14,500 and confirmed persons from 5,800 to nearly 10,000. Total contributions have quadrupled from \$234,000 to about \$1,000,000 annually, as have contributions to the general church, from \$15,000 to \$60,000. Gifts for diocesan missions and executive council work have increased six times, from \$12,000 to \$71,867.

A budget of \$137,135 for 1954 was approved. The Bishop also said the diocese proposes to contribute a sum, perhaps \$1,500, to assist some foreign delegation attending the Anglican Conference to be held in Minneapolis, Minn., in 1954. He pointed out that many countries have currency restrictions which prohibit taking large sums of money out of the country making it difficult for some delegates to attend. He expressed the hope that the delegation thus sponsored would be the guests of the diocese of Delaware before and after the conference.

The convention passed a resolution, introduced by the Rev. Henry N. Herndon, rector of Calvary Church, the Bishop Coleman Memorial, Wilmington, opposing legalized gambling for charitable purposes, and went on record as opposing a bill pending in the Delaware General Assembly (state legislature) which would provide for a referendum on the question.

At the diocesan banquet William H.

Whyte, III, an editor of *Fortune* magazine and an alumnus of St. Andrew's School (for boys), Middletown, Del., reported on a study of "the new suburbia" recently conducted by *Fortune*, and appearing in the May issue of that magazine. Mr. Whyte said the survey has led to the conclusion that occupants of the new home and apartment developments springing up around the country are largely "organization transients," junior executives who have been moving from place to place ever since they left college, "and who are likely to keep on moving." Mr. Whyte was referring specifically to the developments springing up around nearly every large city in the nation. He said the religion these people apparently want is utilitarian and pragmatic. They are looking for something to help integrate them into the community, and aid them in their careers. Mr. Whyte described a "United Protestant Church" organized in one of these communities on the concept that human relations are the important thing, and that such doctrines should be chosen as will assist in the aim of improving human relations. He added that the Episcopal and Lutheran churches in this particular community have refused to participate in the "United Protestant Church." He continued:

"The transients and the new suburban dwellers have a basic need of belonging to a group—a church with an elastic doctrine and not necessarily a community church. The Protestant suburbanite wants a union of the denominations that looks beyond denominations. And they want a program of community activity—social utility. They want to be useful. They agree that they are all in the same boat. But the question the Church must answer is: Yes, but where is that boat going? . . . They [the suburbanites] are not interested in church in the purely theological sense. The regrettable thing is that many of the clergymen can't see this as an exciting challenge, as a place in which to establish a church. A man who tried to get a pastor said he thought the man he interviewed was waiting for the call of God to come over the telephone at a higher salary."

NEW YORK — Cancellation of the interfaith mass meeting, sharp criticism of the House Committee on Un-American Activities, a favorable vote on women's suffrage, and a resolution in regard to Houston combined to make the convention of the diocese of New York more vital and significant than many a previous meeting [L. C., May 24th; see also this issue, USA section].

The perennial question of amending the constitution and canons of the diocese to permit women to be eligible for election as delegates to diocesan convention on the same terms as men came before convention through a resolution offered by the Rev. Walter W. Reid.

A further resolution was offered to provide for the eligibility of women as voters and as candidates for election at parish elections and meetings, and as members of the advisory boards of missions.

At one point in the course of the discussion, the Rev. Dr. Arthur Lee Kinsolving stated that he would vote favorably if it were provided that representation should never be more than half by women.

Whereupon Mr. Clifford P. Morehouse, the single representative of St. Luke's Mission, Katonah, with the canonical representation of only one person, aroused a laugh when he took the floor to ask what a mission would do if such a provision were made.

The vote, by orders, was: For women delegates to diocesan convention, clerical, aye, 75; no, 54; and lay aye, 61; no, 44. For equal representation in parishes and missions, the vote, not by orders, was aye, 149; no, 144. Since the vote in neither case was unanimous, the action must be ratified at the 1954 diocesan convention. This fact accounted for the qualified applause of the convention and the women in the galleries.

HOUSE COMMITTEE

Bishop Donegan quoted from the National Council *Outlook* in describing the "alarming, inexcusable action" of the House Committee on Un-American Activities, whose files list the Presiding Bishop as a sponsor of a Congress of Soviet-American Friendship, with the grave omission of such pertinent information as the fact that the date of the sponsorship was 1942 (when Russia was an ally in arms) and the fact that the sponsors also included such eminent persons as the Hon. Cordell Hull, former Secretary of State, and the Hon. Paul V. McNutt, former Federal Security Administrator.

The reader of such information is, instead, left to assume that the Presiding Bishop's sponsorship indicates a reprehensible pro-Communist attitude. To this method Bishop Donegan objected.

HOUSTON

The Rev. Dr. John Heuss offered a resolution in regard to the 1955 meeting of General Convention expressing appreciation of the efforts of Bishop Quin of Texas, but stating that unless free and equal accommodations were provided at Houston for persons of all races, the environment would not be satisfactory for the meeting. After the term "free and equal" was amended to read "unsegregated," the resolution passed.

By a vote of 139 to 68 the convention favored revision of the McCarran Act on immigration to remove discrimination based on race, creed, color, or national

origin; and also favored immediate legislation providing for admission of an equitable proportion of refugees.

ELECTIONS. To standing committee. Clerical, John Heuss; lay, G. F. Butterworth.

Council of diocese: Clerical, G. F. Bratt, J. A. Bell, A. L. Kinsolving; lay, R. E. Aldrich, G. W. Burpee, C. P. Morehouse.

Deputies to Synod: Clerical, C. R. Garmey, R. L. Harbour; lay, H. Barlow, E. S. Burdell.

The Rev. Dr. Powel M. Dawley, professor of ecclesiastical history of General Theological Seminary, has accepted appointment as historiographer.

NEW YORK—The largest Episcopal church in the United States, St. Philip's, New York City, with a membership of over 3,700, celebrated its 135th anniversary with special services and programs, May 1st to 10th, in its beautiful edifice on West 134th street.

The Rev. Shelton Hale Bishop, rector, was the celebrant Sunday morning, May 3d, at the 11 o'clock service, choral Eucharist. The Rev. John Burgess, Episcopal chaplain at Howard University and canon of the National Cathedral in Washington, D. C., was the anniversary service speaker.

The anniversary observance concluded Sunday, May 10, with the church's annual musical festival presented by William Cooper, new minister of music, and then a reception. The anniversary was highlighted by a drive to raise \$7,500 to complete payments on the new organ which has just recently been installed at a cost of nearly \$40,000.

FIVE RECTORS IN HISTORY

St. Philip's Church, beside having the largest membership of any Episcopal church, is also believed to be the second oldest Negro church in the United States. During its 135 years, it has had but five rectors, beginning with the Rev. Peter Williams, 1826 to 1840. The Rev. Shelton Hale Bishop, rector of the church since 1933, served for ten years before that as assistant to his father, the Rev. Hutchens Chew Bishop, rector from 1886 to 1933. In all, the Rev. Frs. Bishop, father and son, round out 80 years of service this year to St. Philip's Church.

The history of St. Philip's Church, although it was formally founded in 1818, pre-dates the Revolutionary War. In 1697, when the historic Parish of Trinity was formally organized, a group of Negroes, who later formed the nucleus of St. Philip's, was permitted to worship in Trinity. In 1702, when the Society for the Propagation of the Gospel was organized, it made special provision for the Negro worshippers and provided catechists, usually Trinity's assistant minister, to teach and to minister to their spiritual needs.

The outbreak of the Revolutionary War, however, ended these activities, but at the cessation of hostilities, the group again met on Sunday afternoons

in Trinity Church. In 1810, their numbers grew so rapidly that a room had to be obtained in a building on William street, then occupied by a colored school. Later the congregation moved to a room over a carpenter's shop. When it outgrew those quarters, the congregation moved to another building, and at about the same time it came into possession of a piece of land on Collect street, now Centre street, and the cornerstone was laid on August 6, 1818.

Population shifts caused several changes in church locations throughout its long history. The present church and parish house construction was begun in 1910.

WESTERN NEW YORK — Nearly three thousand people honored Bishop Scaife of Western New York and observed his fifth anniversary as bishop at a special service Sunday afternoon, May 17th, in Buffalo, N. Y.

Before a huge altar, especially erected, Bishop Scaife led nearly 300 of those he had confirmed during the past five years in renewal of their Confirmation vows.

Bishop Pardue of Pittsburgh was the preacher at this great anniversary service which had to be held in Kleinhans Music Hall because of the inability of St. Paul's Cathedral to accommodate such a large congregation. The Bishop repeated the sermon he preached five years ago, emphasizing that it had been a prophecy of the type of Bishop Lauriston L. Scaife had become.

He pointed out that Bishop Scaife had "excelled in the pastoral office."

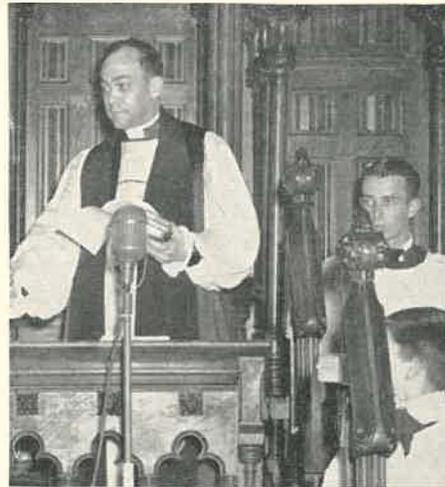
Earlier in the morning Bishop Scaife preached an anniversary sermon over the radio from St. Paul's Cathedral to all parishes of the diocese.

CHICAGO — Expressing the thought that every diocese, especially a large metropolitan one such as Chicago, needs a special business administrator if the diocese is not to continue to waste its bishop, spiritually and physically, Bishop Conkling of Chicago asked the convention of his diocese to study this proposal and authorize a committee to publicize the results of their study by autumn, if possible. With diocesan approval, the appointment of a "lay suffragan" (and the Bishop used the phrase only in a descriptive sense, to indicate the dignity and importance of the position) could be made by the Bishop and trustees before next diocesan convention.

The Bishop said that for 12 years until this winter he had carried a schedule of work sufficient for two men and had boasted amazing health. For the past four months, he said, he had been forced to cut down drastically. The Bishop thanked the diocesan staff, the

many devoted clergy and lay workers, and Bishop Street, Suffragan Bishop of Chicago, whose assistance, he said, has constantly increased in measure and helpfulness.

"The worst of it is, that we, in the Church, are taking men ordered and qualified for spiritual functions and leadership and making them business administrators," Bishop Conkling said, "with no time nor strength left for spir-



BISHOP SCAIFE
The sermon was a prophecy.

itual care of their clergy; to visit stations for teaching, preaching, and spiritual counselling of the laity; to prepare for important sermons; for meeting the needs of the field of the printed medium of teaching and spiritual guidance."

A committee was then appointed by the convention to study the Bishop's recommendation.

Four new parishes admitted were: St. Clement's, Harvey; St. John's, Mount Prospect; St. Giles', Northbrook; Holy Trinity, Skokie. They bring the total number of parishes in the diocese to 92, or 27 in the past 11 years.

For the Bishop's thoughtful comments on benediction and missals see the U.S.A. section of last week's issue.

ELECTIONS. To standing committee: The Rev. H. S. Kennedy, William Baehr. Diocesan council: Clerical, Cuthbert Pratt, R. L. Miller, R. D. Taylor, J. W. Peoples; lay, Stuart Ullmann, Alan Sims, Charles Chidsey, R. L. Hasbrook.

NORTH CAROLINA — Reminding the trustees of the University of the South of the fact that the Synod of the Fourth Province in 1951 had decided against opening a segregated school of theology for Negroes, while the synod had recommended instead the admission of Negroes to existing schools in the South, the convention of the diocese of North Carolina passed almost unanimously a resolution asking the trustees to admit all qualified students regardless of race. North Carolina is one of the 22 dioceses owning the university.

The resolution pointed out that seven "white" seminaries of other denominations in the South have made Negro students welcome. The move was advanced by Bishop Penick of North Carolina in his address and fully supported by the department of Christian social relations and the trustees of the university elected by North Carolina.

Another resolution directed the Bishop to establish a diocesan foundation for the promotion of new work and the aid of worthy missions already in existence.

When a resolution to allow women to become members of a vestry was lost by a vote of 95 to 74, it was felt by some that the vote showed a change of opinion in the diocese, as several years ago only a "corporal's guard" was in favor of having women on vestries.

A budget of \$171,315.75 was adopted.

ELECTIONS. Standing committee: Clerical, J. M. Dick, C. F. Herman, I. H. Hughes, Gray Temple; lay, A. J. Maupin, Pembroke Nash, Cleveland Thayer.

ELECTIONS. Delegates to Synod: Clerical, J. D. Beckwith, J. W. Drake, Jr., J. R. Fortune, R. H. Kimball, T. J. Smyth, Gray Temple; lay, D. R. Clark, R. L. Covington, A. W. Fanjoy, W. H. Poteat, F. H. Shuford, R. G. Stone.

BETHLEHEM—His decision to retire on February 1, 1954, was announced by Bishop Sterrett of Bethlehem at the opening service of the convention of his diocese [L. C., May 17th, second edition]. He will then be automatically succeeded by Bishop Warnecke, his Co-adjutor, who was consecrated in February.

Bishop Sterrett said that many persons, including Bishop Warnecke, had expressed the hope that he might continue to serve as diocesan as long as canon law would permit, but that he had come to the decision to retire at age 70 and after 30 years in the episcopate.

Bishop Warnecke spoke of the meanings of the shift in population in the diocese. He complimented the people of the coal regions for the brave way in which they have faced a difficult economic situation, and called for more priests and money to build and man new churches.

ELECTIONS. Standing committee: Clerical, R. A. Weatherly, Frederick Trumbore, T. B. Smythe, W. R. Webb, Rodney Brace; lay, F. W. Eshelman, J. A. Frick, W. B. Plank, R. W. Martin, Dr. J. S. Carpenter. Executive council: Clerical, T. B. Smythe, W. P. Thompson, W. R. Webb; lay, Adams Dodson, Byron Miller, Richard Little.

QUINCY — Being "disturbed and distressed at the practices existing in our congregations at Indian Hill and St. Barnabas' Church, Cincinnati, diocese of Southern Ohio," the synod of the diocese of Quincy went on record as protesting "that such practices within the Church are divisive and misrepresent the nature of the Church to the communicants of the Protestant Episcopal Church in the United States of

America and to members of other communions."

The resolutions also opined that the cause of Christian unity was hindered rather than helped by such practices.

The revised constitution and canons of the diocese were given second reading and passed unanimously. They will be published in book form for the first time in 50 years. The new canons will provide for establishment of a diocesan council.

ELECTIONS. Standing committee: Clerical, J. K. Putt, C. F. Savage, G. E. Gillett; lay, T. N. Morrison, John Morgan, G. A. Lyon.

WEST MISSOURI—Repressive action by the House of Bishops was urged by the convention of the diocese of West Missouri, when the delegates passed resolutions [L. C., May 24th] critical of the Episcopal-Presbyterian congregation in the diocese of Southern Ohio and of the invitation to receive Holy Communion that was issued by Bishop Hall of New Hampshire.

Another resolution (reported nationally by Religious News Service) declared that the state of Missouri stands in the nation as one of the most backward in its mental health program. The resolution urged the governor to invite the American Psychiatric Association and the Missouri Association of Mental Health to investigate and to plan for the program's improvement.

Bishop Welles, diocesan, in his charge, called for a five-point program: (1) Every Episcopalian to be taught tithing; (2) Everyone to be taught and inspired to evangelize; (3) Every parish to form or sponsor mission work; (4) Every Episcopalian to be taught to do some work with his hands for his parish church; (5) A richer ministry of the laity to be developed in visitation, teaching, and participation in services.

Recipients of Bishop's Medal: Mrs. Henry Burr, who has served in every high office open to women in the diocese; John R. Smiley, for 30 years superintendent of St. Luke's Hospital, Kansas City, Mo. (a lifelong Baptist); Wilbur A. Cochel, Herbert A. Roes, Henry C. Salveter.

ELECTIONS. Standing committee: Clerical, R. M. Trelease, G. A. Wilson, C. T. Cooper, Jr., E. B. Jewell; lay, G. S. Biemdeck, Jr., Richard Lisle, A. L. Hillix, S. F. Packwood.

PITTSBURGH—The request of Bishop Pardue of Pittsburgh that a suffragan bishop be elected to help him in the administration of his work and the granting of that request by the delegates were the major events of the recent convention of the diocese [L. C., May 24th].

Three of the six churches started in the last six years have become self-supporting, and two have plans to be parish's next year.

ELECTIONS. To standing committee: Rev. O. R. Floyd, A. F. Humphrey, Deputies to Synod: Clerical, C. L. Weems, H. C. Bowman, W. D. McLean, Jr., G. M. Chester; lay, C. R. Dixon, George Johnson, D. E. Barnes, E. P. Dandridge.

SEMINARIES

Sewanee Students Transfer

According to the May 15th issue of the *Theo-Log*, magazine of the School of Theology, University of the South, Sewanee, Tenn., next year's student body, as well as faculty, will be rather widely dispersed. Of the 83 students registering in the fall of 1952, 24 are graduating, three are drop-outs, and 35 of the middler and junior classes (about equally divided) are transferring.

Ten students will go to Virginia Seminary; seven to the Seminary of the Southwest; four to Berkeley Divinity School; three each to Bexley Hall and the Philadelphia Divinity School; two to Episcopal Theological Seminary; and one each to Emory (the Candler School of Theology), the Divinity School of the University of Chicago, Union, Lexington, Church Divinity School of the Pacific, and General Theological Seminary.

COLLEGES

Dr. Albert C. Jacobs Inaugurated

Dr. Albert C. Jacobs was inaugurated formally as president of Trinity College, Hartford, Conn., on May 16th in a ceremony that followed a colorful academic procession containing more than a score of college presidents and representatives of more than 145 educational institutions. More than 1500 persons attended the function.

Dr. Jacobs becomes Trinity's 14th president in its 130-year history after having served Denver University as chancellor, and acting as provost at Columbia University under President Eisenhower. He succeeds G. Keith Funston, who resigned two years ago to become president of the New York Stock Exchange.

In his inaugural address Dr. Jacobs warned against an educational system which emphasizes vocationalism and specialization.

ACI

No Discrimination at St. Paul's

St. Paul's Polytechnic Institute, Lawrenceville, Va., will henceforth admit "any qualified student," President Earl H. McClenney announced.

Dr. McClenney said the action by the board of trustees means that students of any race, so long as they are qualified, can be admitted.

He said the school board took the action in approving a "recommendation" by the parent American Church Institute, an agency of the Church.

The parent group recently adopted a resolution that "no prospective applicant shall be denied admission on the ground of color or race. . ." at any of its schools and other institutions.

The ACI sponsors six other schools for Negroes in the South. [RNS]

SECONDARY

Milestone

St. Anne's School, Arlington Heights, Mass., has reached a milestone: the completion of a long needed recreation hall. The Feast of St. Gregory, March 12th, saw the blessing of this new building by Bishop DeWolfe of Long Island.



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Books

(Continued from page 17)

pages, will be only 2¼ inches thick—a compactness made possible by the high grade India paper. (It will be about 13¼ inches high and 10½ wide.) The binding will be scarlet Niger Morocco, with a white leather panel on the front.

The Queen's Bible will be one of an edition of only 25 copies. The other 24 will be printed on the same paper, but will be bound in a slightly different style. They will not be placed on sale until summer, and not more than seven of the copies will be available in the United States. No price has yet been set, but it is expected that it will be somewhere around \$500 a copy.

The sheets of the Altar Service are taken from Cambridge Press' regular edition. Only two copies have been specially bound for the coronation.

THREE priests of the Church are represented in two recent publications of ecumenical interest.

Charles D. Kean, rector of Grace Church, Kirkwood, Mo., contributes "The Contemporary Cultural Crisis" to the symposium, *Christian Faith and Social Action*, edited by John A. Hutchison, to which volume Clifford L. Stanley, Professor of Systematic Theology at Virginia Theological Seminary, also contributes "The Church, in but not of, the World"* (Scribners. Pp. 246. \$3.50).

In *Missions Under the Cross*, edited by Norman Goddall, F. W. Dillstone, Canon of Liverpool Cathedral and one-time professor at Episcopal Theological School, Cambridge, Mass., is represented in "The Dispensation of the Spirit."† The volume contains "the addresses, statements, and reports from the meeting of the International Missionary Council, Willingen, Germany, July 1952."

THE STORY of international cooperation, from the dawn of civilization to the formation of United Nations, is told in *World in the Making*, by James Avery Joyce (Henry Schuman. Pp. 159. \$3.50).

The volume is produced in the best textbook style and layout, with plenty of maps, diagrams, photographs, and line drawings, and in language understandable to teen agers as well as to adults. But it does a better job in presenting religion as a vital factor than do most textbooks written for the public schools. Thus Joyce links up the brotherhood of man with the Fatherhood of God.

*Other contributors: J. A. Hutchison, R. L. Shinn, J. C. Bennett, P. L. Lehmann, Alexander Miller, Paul Tillich, Eduard Heimann, V. H. Halloway, Will Herberg, Liston Pope, Reinhold Niebuhr.

†Other contributors: Norman Goodall, M. A. C. Warren, Reinold von Thadden, P. S. Minear, J. R. Chandran, J. E. L. Newbigin, Alfonso Rodriguez, Otto Dibelius, J. A. Mackay, E. J. Bingle.

DEATHS

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

Arthur Fenderson, Priest

The Rev. Arthur Leon Fenderson died on April 15th at his home in Penny Farms, Fla. He had retired in 1945 because of poor health.

Born in Lincoln, Me., in 1877, Mr. Fenderson attended high school in Braintree, Mass., and studied for the ministry at Episcopal Theological School. He married Mabel Betsy Ayer in 1906 and they had two children.

Mr. Fenderson spent his entire ministry in Massachusetts, serving these churches: Grace, Norwood; St. Thomas, Taunton; St. James', Amesbury; Grace, Vineyard Haven; St. Andrew's, Edgartown; St. John's, Sandwich; and Good Shepherd, Wareham. He was a member of the committee on the admission of new parishes, of the executive committee, archdeaconry of New Bedford; chairman of the board of trustees of Tobey Hospital; and vice president of the board of trustees, Wareham Public Library.

He was senior clergyman in Wareham in years of service, having come there in 1914 and served until 1945.

William Frank Venables, Priest

The Rev. William Franklin Venables, rector of the House of Prayer, Newark, N. J., from 1920 until his retirement on April 22, 1953, died at the age of 79 in the Hospital of Saint Barnabas, Newark, N. J., on May 6th.

Fr. Venables was a native of Quantico, Md., attended William and Mary College, and was graduated from Washington College and from General Theological Seminary. He was ordained to the diaconate in 1900 and to the priesthood in 1901. He was in charge and later rector of the Church of the Good Shepherd, Chesapeake City, Md. From 1901 to 1902 he was assistant of Trinity, San Jose, Calif., then at Christ Church, Sausalito, Calif., from 1902 to 1903. Thence he went to the Church of the Advent, San Francisco, and to Saint Stephen's, Belvedere, Calif. From 1909 to 1920 he was first assistant at Mount Calvary, Baltimore.

Eugene R. Chaney

Eugene R. Chaney, who became resident manager of the conference center of the diocese of Mississippi a few months ago, died April 4th in Canton, Miss., after a brief illness following a sudden heart attack. Mr. Chaney had begun his work at the center with enthusiasm and energy, and his death will be a handicap to the preparations for the summer camping program there.

His funeral was held April 6th in Rosedale.

CHANGES

Appointments Accepted

The Rev. W. Ross Baley, formerly associate minister of Christ Church, Greenville, S. C., will on June 1st take charge of Holy Trinity Church, Bramwell, W. Va., and Grace Church, Eckman. Address: Bramwell.

The Rev. Elmer M. Boykin, who was recently ordained deacon, will be in charge of St. Thomas' Church, Belzoni, Miss., and St. Mary's, Lexington, Miss., after graduation from the School of Theology of the University of the South. Address: Belzoni.

The Rev. Alfred P. Chambliss, Jr., formerly rector of Grace Church, Morganton, N. C., will on June 1st become executive director of Christian education for the diocese of Tennessee and warden of the DuBose Conference Center at Monteagle, Tenn. Address: Monteagle.

The Rev. Henry H. Crisler, III, who was recently ordained deacon, will be in charge of St. Stephen's Church, Indianola, Miss., and All Saints', Inverness, after graduation from the School of Theology, University of the South. Address: Indianola.

The Rev. George P. Donnelly, formerly curate of Christ Church, Needham, Mass., is now rector of St. Barnabas' Church, Springfield, Mass. Address: 37 Bangor St., Springfield 8.

The Rev. S. H. N. Elliott, formerly rector of St. James' Church, Woodstock, Vt., is now rector of St. Augustine's Church, Croton-on-Hudson, N. Y. Address: 18 Old Post Rd.

The Rev. Michael T. Engle, who was recently ordained deacon, will take charge of Grace Church, Canton, Miss., after graduation from the School of Theology, University of the South.

The Rev. Albert Etting, formerly vicar of St. Andrew's Church, Stillwater, Okla., will on July 1st become rector of St. George's Church, Texas City, Tex.

The Rev. Duncan M. Gray, Jr., son of the Bishop of Mississippi, will take charge of Calvary Church, Cleveland, Miss., and Grace Church, Rose-dale, after graduation from the School of Theology, University of the South. Address: Cleveland, Miss.

The Rev. Charles A. Homan, formerly vicar of All Saints' Church, Duncan, Okla., is now vicar of St. John's Church, Durant, Okla., and St. Peter's, Coalgate.

The Rev. O. Malcolm Langley, formerly rector of St. John's Church, Mankato, Minn., will on June 7th become rector of the Church of the Good Shepherd, Sapulpa, Okla.

The Rev. Charles M. Lever, formerly vicar of St. Matthew's Church, Gold Beach, Ore., has for some time been rector of St. Paul's Parish, Benicia, Calif. Address: 122 E. J St.

The Rev. John R. Reeves, formerly in charge of St. Mark's Church, Madras, Ore., is now rector of All Saints' Church, Heppner, Ore. Address: 108 Church St.

The Rev. Peyton E. Splane, Jr., who was recently ordained deacon, will take charge of St. Mary's Church, Bolton, Miss., and St. Alban's, Bovina, after graduation from the School of Theology, University of the South. Address: Bolton.

The Rev. J. A. G. Wilson, formerly rector of the Church of St. Mary the Virgin, Sapperton, B. C., and rural dean of New Westminster (Canada), is now rector of St. Christopher's Church, West Vancouver, B. C. Address: 1224 Gordon Ave., West Vancouver, B. C., Canada.

Changes of Address

The Rev. Dr. Edward Tanner Brown, who will serve St. John's Church, Kahaluu, T. H., for three months during the summer, may now be addressed at Box 1298, Lanikai, Hawaii.

The Rev. Thomas B. Clifford, retired priest of the diocese of Mississippi (age 89), has moved in New Orleans from 2320 Prytania St. to 1602 S. Carrollton Ave.

The Rev. Enoch R. L. Jones, chaplain of the Fred C. Nelles School for Boys in Whittier, Calif., may now be addressed for all mail at Box 3811, Terminal Annex, Los Angeles 54.

The Rev. Earnest D. Richards, who is serving as a missionary at Shoin Junior College in Japan, may be addressed: Shoin Junior College, Aotani-Machi 3-Chome, Kobe. He and his wife

recently announced the birth of a daughter in Kobe on March 21st.

The Rev. William B. Van Wyck, who has been assistant to the dean of Trinity Cathedral, Phoenix, Ariz., is on leave of absence for reasons of health and should now be addressed at Box 135, Cave Creek, Ariz.

The Rev. William E. Weldon, curate of St. Paul's Church, Indianapolis, Ind., is correctly addressed at 11 E. Sixty-First St., Indianapolis 20. He writes that he came to St. Paul's on October 15th from Christ Church, Indianapolis, with no non-parochial interim, but is now sometimes incorrectly listed as non-parochial.

Other Appointments

Two new appointments to the faculty of Seabury-Western Theological Seminary were recently announced by the seminary:

The Rev. Dr. Kendig B. Kully, minister of education of the First Methodist Church, Evans-ton, has been appointed lecturer in religious education. The Rev. Richard Adams, who was graduated from Seabury-Western in June, 1952, will be tutor in full-time residence.

Dr. Charles DeVries, former assistant professor of chemistry at the University of Oklahoma, will be vicar of All Saints' Church, Duncan, Okla., and St. Timothy's, Pauls Valley, after his graduation from the Church Divinity School of the Pacific and his ordination to the diaconate by Bishop Casady of Oklahoma.

Courtland Moore will complete studies at the Church Divinity School of the Pacific, and is scheduled to be ordained deacon by Bishop Powell, Coadjutor of Oklahoma, on June 21st. He will be vicar of St. Mark's Church, Seminole, Okla.

Ordinations

Deacons

Northern Indiana: Glen E. McCutcheon was ordained deacon on March 22d at Trinity Church, Peru, Ind., by Bishop Mallett of Northern Indiana. Presenter, the Rev. G. C. Brittain; preacher, the Rev. R. D. Taylor. To continue studies at Seabury-Western Theological Seminary.

Deaconesses

Miss Pauline E. Watts, formerly a missionary in Alaska, was to be set apart as a deaconess by Bishop Donegan of New York on May 13th at the Cathedral of St. John the Divine, New York. The Rev. Dr. J. Wilson Sutton was invited to preach the sermon. The new deaconess will serve St. Stephen's Church, 122 W. Sixty-Ninth St., New York.

Armed Forces

Chaplain (Capt.) Frank W. Marshall, who had been addressed temporarily at 59 Warren St., Concord, N. H., should now be addressed: Office of the Chaplain, 11013th ASU Reception Center, Fort Devens, Mass.

Solemn Rite

(Continued from page 13)

first of the Princes and Lords temporal, will do homage.

The homage over, the Communion Service will be resumed, the Queen kneeling, now with her husband beside her, at a faldstool before the altar. She will offer an oblation of bread and wine and an ingot of gold. The Queen and the duke will receive Communion as man and wife, she having laid aside the insignia of earthly kingship. After Te Deum the Queen will be arrayed in the imperial purple and, crowned and sceptered, pass in splendid state to the west door of the abbey church, there to receive the greetings and acclamations of the waiting throngs.

CLASSIFIED

BOOKS

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

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

GUEST HOUSE

ST. ELIZABETH'S HOUSE, Mount Sinai, Long Island. A religious guest house for women. Within the grounds of the Poor Clares, a contemplative community of Sisters in the Episcopal Church. For information address: The Reverend Mother, P.C. Rep., St. Clare's Convent, Mount Sinai, L. I., N. Y.

LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundation—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

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

LINENS BY THE YARD: Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

POSITIONS OFFERED

ACTIVE CLERGY 25-40 years for boys' Mountain Camp in New England for July and August. One or two month arrangement. Reply Box C-878, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

CITY RECTOR wishes return Institutional Chaplaincy field. Wide experience. Reply Box L-882, The Living Church, Milwaukee 2, Wis.

PRIEST available July desires duty, use of Rectory or living quarters. Reply Box R-883, The Living Church, Milwaukee 2, Wis.

WANTED

THE CANTICLES AT EVENSONG by Canon Douglas, published by H. W. Gray. Desire to purchase ten copies. Write to W. A. Day, St. Mark's Church, 1625 Locust St., Philadelphia 3, Pa.

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THE
EPISCOPAL CHURCH
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EVERYWHERE

(SEE LIST BELOW)

—LOS ANGELES, CALIF.—

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & 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, COLO.—

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.

—STAMFORD, CONN.—

ST. ANDREW'S Rev. Percy Major Binnington
Washington Ave.
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
Fri 9; C Sat 5-6

—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

—ORLANDO, FLA.—

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

—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 Wed 6:15; Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,
7:30-8:30 and by appt

—BALTIMORE, MD.—

ST. MICHAEL AND ALL ANGELS 20th & 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

—BOSTON, MASS.—

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9, 11 (Sol), EP 7; HC daily 7; Wed &
HD 10; EP 5:45; C Sat 5-6, 8-9, Sun 8:30

—DETROIT, MICH.—

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

—ST. LOUIS, MO.—

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

—NEW YORK CITY—

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat
& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;
Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,
4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

—GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST Rev. John Ells Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12; Wed Healing Service 12

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

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

ST. THOMAS' Rev. Roelif H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat.

—THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri
HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

—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

—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 10 (Sung), 11:45, Ev & B last Sun 5;
Daily 7, Thurs 10; C Sat 7:30-8:30

—SCHENECTADY, N. Y.—

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French,
Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast),
9 Sch of Religion and Nursery, 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

—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, Mon, Wed
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP
5:30; C Sat 12 to 1 & 4 to 5

—PITTSBURGH, PA.—

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& 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 7:15, Wed & HD 11

—SAN ANTONIO, TEXAS—

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sobin, r
Sun 8, 11 HC; Weekdays as anno; C appt

—LONDON, ENGLAND—

ANNUNCIATION Bryanston St., Marble Arch, W.1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as anno).
C Fri 12, Sat 12 & 7

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.