

The Living Church

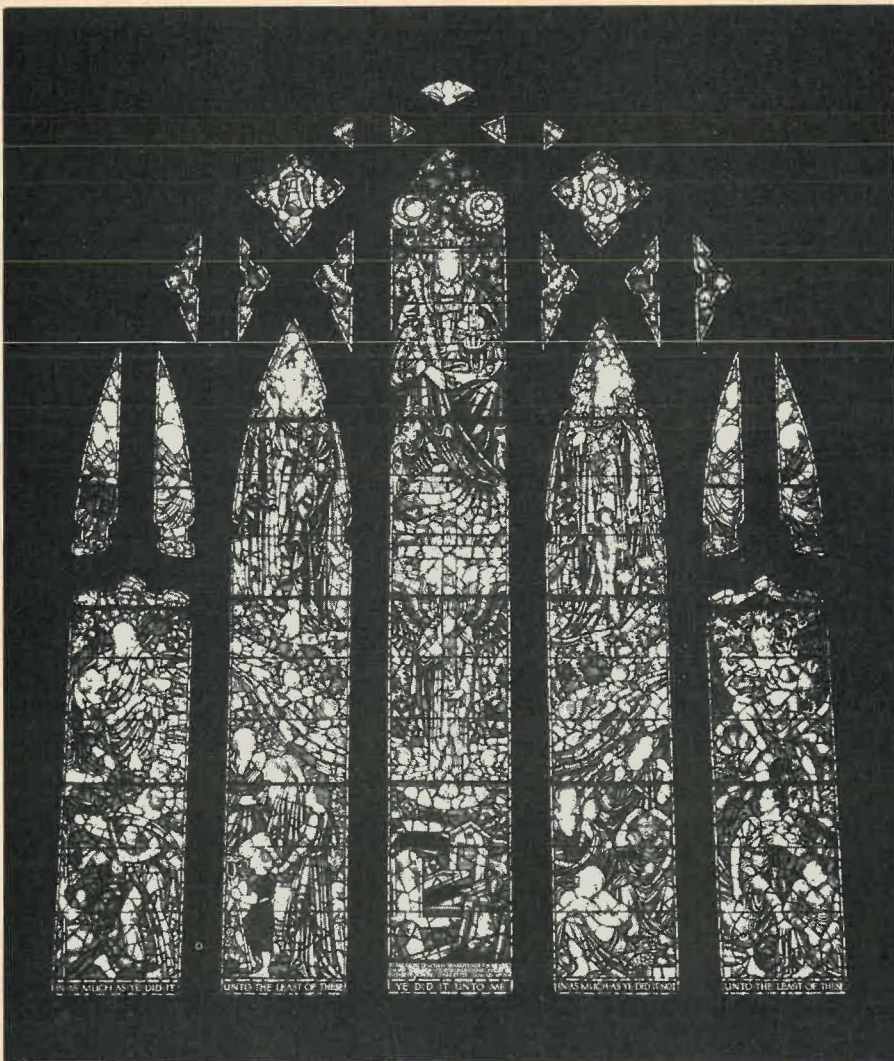
May 9, 1954

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HAITIAN CHRISTIANS: Trek to Church [p. 6].

JUDGMENT AND HOPE IN HOUSTON P. 14



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In the center of the five lights is depicted the seated figure of Christ in Majesty. The sphere beneath His feet symbolizes power over earth and heaven. The Angel holds the cross of His sacrifice.

The open tomb at the base symbolizes resurrection and the everlasting emptiness of the grave. Along the base of the window, life is weighed in the balance of Our Lord's words "Inasmuch as ye did it" — "Inasmuch as ye did it not."

On either side of the open tombs are symbolized the deeds by which mankind is judged—on the one side, those who loved their neighbors; on the other side, those who loved themselves. The good is expressed in the feeding and clothing of those in need, of motherhood, and the simple faith of the child, of the industrious man and in the pilgrim, the searching after truth and beauty.

The evil is depicted in the deadly sins; the incarnate evil symbolizes the lust for power and the disregard for humanity.

The pleasant countryside suggests the calm of the blessed as opposed to the gaping jaws of hell.

At the top, on either side of Our Lord, stand St. Michael, St. Gabriel and a Host of Saints sitting in judgment.

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and the Thought of the Episcopal Church.

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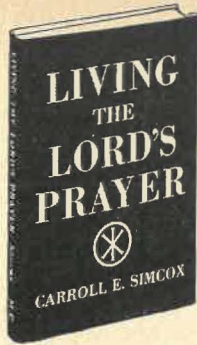
Things to Come

MAY						
S	M	T	W	T	F	S
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2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
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30	31					

JUNE						
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13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

May

9. 3d Sunday after Easter. National Conference on Social Work, Atlantic City, N. J., to 14th.
10. Southern Ohio Convention, to 11th. West Missouri Convention, to 11th.
11. Pittsburgh Convention. Rochester Convention. West Virginia Convention, to 12th. North Carolina Convention, to 12th. Newark Convention. New York Convention. Montana Convention, to 13th. Lexington Convention, to 12th. Bethlehem Convention. Central New York Convention, to 12th. Delaware Convention, to 12th. Georgia Convention. Fond du Lac Council.
12. Iowa Convention, to 13th. Western North Carolina, to 13th.
13. Consecration of the Rev. William H. Marmion as 3d Bishop of Southwestern Virginia.
14. Honolulu Convention, to 15th.
16. 4th Sunday after Easter.
17. Albany Convention, to 18th.
18. Western New York Convention. Southwestern Virginia, to 19th. Connecticut Convention. Colorado Convention and election of coadjutor, to 20th. Long Island Convention. Rhode Island Convention. NCC General Board, Chicago, to 19th.
19. Maine Convention. Virginia Convention. Western Massachusetts Convention.



LIVING THE LORD'S PRAYER

By Carroll E. Simcox

The Lord's Prayer is a key to the Christian's proper relationship to his God and his brethren. Emphasis is laid upon Christian prayer as life itself rather than as a mere occasional exercise of the mind and spirit. The Lord's Prayer is seen from the standpoint of the doctrine it teaches all who pray it with understanding.

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By Carroll E. Simcox

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Sit for Recessional

WHAT kind of church is that on your cover of April 25th where people sit for recessional?

CLARENCE STROUT.

Marion, Ia.

Editor's Comment:

Our guess is that the photographer told the people to sit down so that the chance could be seen.

Holy Silence

MAY I make a plea in your pages for more silence in our congregations before and after service? We are so blessed in our Churches with a personal sense of the Presence of God. Our Liturgy, our worship, and prayers in the Holy Place ever increase in us this great conviction. If we must speak, we instinctively lower our voices, thus making us and others more aware of our recognition of the Holy Presence. If all this is so, why converse so often unnecessarily with our friends? Why not leave out for such a time all concerns and interests of the outside world and allow ourselves, then and there, the chance to recognize afresh the truth of those great words "Be still and know that I am God"?

Why not give the time wholly to God? What an opportunity to absorb the more into our souls the vision, the knowledge, the strength of perfect silence! And, besides, consider fairness and consideration to those near us who are seeking this complete and holy silence.

In the conventional sense of the word, I cannot claim to be what is termed "musical," but it is intolerable to me at concerts to hear whispering. It jars and interrupts those inner harmonies I have a perfect right to enjoy. Why, further, do our people feel so free to burst into friendly chat and laughter "after service" and thus make it difficult to those who would remain to pray in the desired silence? Cannot our people in the aisles wait a few moments?

We all realize in our lives the need to practice the Presence of God. We would be the more inclined to such practice, in the confusion and hurry of our world, if we would better recognize and respect the holy places and times which our great Church so amply provides for us.

(Rev.) ARTHUR L. WASHBURN,
Chaplain Emeritus, Brown University.
Providence, R. I.

An Honor

ENCLOSED is a picture of Miss Clare Nobuko [see cut], the woman who died, mentioned in the first letter of Bishop Kudo's which I sent you [L. C., April 18th].

Bishop Kudo writes that the rebuilding of the Chapel of Our Lady will cost \$3,000, of which \$300 has been raised locally and kept on deposit. He also writes:

"Your letter caused me much excited because you told me you are going to send

my last letter to THE LIVING CHURCH. That paper is so famous that we all know about it. What an honor to me, if they accept and print my letter. You know that it is quite a rare matter that anything written by a Japanese gets printed in foreign magazine. It was quite sufficient to make me much pleased to read my own letter in your Angelus. Now you attempting to get it printed such a big paper as THE LIVING CHURCH. "My congregation never grows, for the patients leave the sanatorium and so the district after two or three years. Still those who leave it are the lucky ones, as they get restored to health. Unlucky ones never go back to their homes.

✠ JOHN KUDO,
Bishop in Japan."

(The Rev.) ROY PETWAY,
Rector, Church of Our Saviour.

Atlanta, Ga.



MISS CLARE NOBUKO
Never went back.

Stop Scolding

I SHOULD like to take issue with you on your comments in Sorts and Conditions [L. C., February 21st] having to do with sermons.

You appear to assume that the value of a sermon lies in its length: the longer the sermon, the better. I am sure you know better than that.

We have had eight rectors here in our village in 16 years, not to mention numerous supply priests, visiting firemen of one kind or another, including of course, one or two bishops.

My firm opinion, after many years of listening to sermons, is that the value of a sermon, to the listener, at any rate, lies in (1) its content, and (2) its method of presentation.

The latter is especially important when a sermon is to be heard, not read. The gift of eloquence is not given to many people; but in its place there can and

The Living Church

should be a careful working over of the material to see that needless repetitions are eliminated, that grammatical errors — ah me! — are absent. Any person speaking before an audience, or congregation, should have a rudimentary understanding of timing. Whether they listen for 10 minutes, 20, or 40 minutes, people will inevitably be interested if their attention is held, and that point depends entirely upon the speaker.

Your preacher has a "captive audience" — his is the responsibility to keep them listening. . . .

Stop scolding your readers about wanting to get home to Sunday dinner and a long over-stuffed, etc., etc. On Sunday we listen to Norman Vincent Peale (so-so), Ralph W. Sockman (there's a preacher), and then our own rector. We never hurry home: Sunday dinner is in the evening, Sunday lunch whenever we find it convenient. . . .

Those who preach have a responsibility to the preached, too: they must be objective; they should ask advice, preferably from a professional, as to delivery; and they should make sure that their methods of putting over a point, whether it be by repetition, gesticulation, crescendo and diminuendo, pounding on the pulpit, or what-have-you, are the best possible ones to insure attention. . . .

I wish you could have heard a series of sermons preached to us during Lent a few years ago on "The Lord's Prayer." Each sermon took no longer than 15 minutes, but was packed with such meaning, and presented with such force and beauty that we all, almost to a man, were sitting on the edge of our pew wishing for more. Isn't that the way to have a congregation feel? It can be done!

CONSTANCE FALCONER,
(Mrs. H. A.)

Burnt Hells, N. Y.

Pseudo-Critical

THOUGH perhaps somewhat cynical, the statement is not, I am convinced, exaggerated that "the Anglican position" on anything is the position of any Anglican on that thing. Every Episcopalian is certain that his position is and ought to be the "norm" for Anglicanism. Such an attitude is probably natural, but it must become particularly distressing when it is so singularly misinformed — e.g., among other things, regarding Scripture interpretation and Church history.

Mr. Shaw's letter [L.C., March 21st], illustrates my contention perfectly. Again, as seems to be a common fashion today, our Lord's mother suffers in pseudo-critical scripturalism. A letter is too short for a genuine theological discussion; but if he will read such books as Pearson's on the Creed or Wirgman's *The Blessed Virgin and All the Company of Heaven* (not to mention the Fathers of the Church or Biblical scholars not hampered by liberal presuppositions) he might find that the Gospels do not "clearly indicate" as much as he imagines. One wonders if Mr. Shaw's theological training included any discussion in doctrinal development. The Gospels certainly do not "clearly indicate"

Lifting Up Holy Hands — 20th-Century Style

By a Bus-Rider

AVERSE in the New Testament (maybe St. Paul wrote it, maybe someone else) speaks of "lifting up holy hands": "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I Timothy 2:8).

The lifting up of hands in prayer is an old, old custom, dating at least from early Christian, if not from pre-Christian, times. It is an action at once natural and supernatural — natural in execution, supernatural in direction.

So the Celebrant at the Holy Eucharist extends his hands when praying on behalf of the congregation and when inviting them to join in prayer — as, for example, in the Collects, the Prayer for the Church, and the Canon of Consecration.

Prayer on behalf of others reaches panoramic proportions in the prayer "for the whole state of Christ's Church." Even if "whole" here means "healthy," rather than "entire," it is none the less the whole extent, the entire membership, of the Church that is in fact prayed for in this prayer. For intercession is made for "the Universal Church," for "all Christian Rulers," for "all Bishops and other Ministers," for all who "are in trouble, sorrow, need, sickness, or any other adversity" — indeed for all God's people, departed as well as living.

In both public and private devo-

tions, prayer for others (known as "intercession") is a necessity. But it is easily neglected unless definite steps are taken to include it. Certainly no one individual can pray by name for every person and need throughout the world. But there are few Christians who could not enlarge considerably the scope of their daily intercessions — and this without making any serious dent in other necessary duties.

One way of taking care of daily intercessions is to say them on the bus to and from work. It is amazing to think of the number of persons and causes that could be prayed for in this time. One could say brief morning prayers of adoration, thanksgiving, and self-oblation before leaving home, then offer his intercession while riding.

Many of those who ride on the bus during rush hours have to stand, at least part of the way. But standing is represented in Scripture as the normal attitude for prayer: "and the publican, standing afar off . . . smote upon his breast, saying, God be merciful to me a sinner" (St. Luke 18:13).

So, when one is forced to stand in a crowded bus — when it is impossible even to read the morning paper — he has a splendid opportunity to pray for the needs of the world, to transform the purely physical lifting up of hands to grasp the rail and keep his balance, into a 20th-century "lifting up of holy hands."

the Christology expressed in the Nicene Creed; but given the scriptural facts, the Nicene conclusion, sooner or later, was inevitable in the Church, guided by the Holy Spirit. So, given the fact of who the Virgin Mary was, and what God did through her, the "fairly elaborate and unique place" ultimately given her in "the pre-Reformation tradition" (in West and East) was inevitable. Is the Church a static organization, or the living Body of Christ? Or is not the Holy Spirit to be trusted, or must each generation and individual sit in judgment upon history and the Church that lives in and grows with history? (What, by the way, is this insidious antithesis between "the Scriptures" and "the pre-Reformation tradition"?)

The remarks on St. Mark, St. Paul, and St. John are too silly to pretend to refute. Why should Matthew and Luke be slighted — and does the fact that the same doctrine taught in both of them is presented from two obviously distinct early traditions carry any weight with Mr. Shaw's "biblical criticism"?

Whatever one's views of "the Anglican

position," there are scarcely any who would deny that the appeal to the early Fathers of the Church and the ancient general councils form a part of that position. The Fathers are unanimous on Mary's perpetual virginity, and in the ecumenical councils, when it is mentioned, it is assumed incidentally and without question. The early Anglican divines also held exactly the same position, and they moreover teach it as an article of faith. Indeed, I challenge anyone to name an Anglican divine before the rise of latitudinarianism, of reputable standing, that denied this doctrine, or considered it only a "pious opinion." I trust Mr. Shaw will admit that such men as Laud, Ken, Pearson, Cosin, Andrewes, *et al.*, were at least as "Anglican" as he is. And it would be difficult to find men more insistent on the sufficiency of Scripture than they — unless it were the early Fathers of the Church. Nor was classical Protestantism so universally "afraid of Mary."

(*The Rev.*) DONALD L. IRISH,
Rector, St. Paul's.

Brooklyn, N. Y.

NATIONAL COUNCIL

Replacements

This is Miss Elizabeth McCracken's telegraphed summary of the National Council meeting. The full report will be published next week.

John W. Reinhardt was elected director of promotion to replace Robert D. Jordan, who becomes vice president of Episcopal Church Foundation on June 1st.

The Rev. Gordon T. Charlton, Jr. was elected assistant secretary of the Overseas Department; the Very Rev. J. Milton Richardson, Jr. was elected to serve out the term of Bishop Marmion on the Council.

Seabury Press reported its income for the first three months of 1954 in excess of its expenses.

Five thousand dollars was voted to the Broadcasting and Film Commission of the NCC.

EPISCOPATE

Dallas Election

The Very Rev. Joseph J. M. Harte, dean of St. Paul's Cathedral, Erie, Pa., has accepted his election as suffragan of Dallas [L. C. March 21st] subject to necessary consents. Dallas had elected the Very Rev. Albert Rhett Stuart (January 28th) to be suffragan but he declined.

True to Custom

The diocese of Tennessee still awaits the answer of the Rev. Robert Foster McGregor on whether or not he'll accept his election as first suffragan bishop of the diocese.¹

Mr. McGregor was elected on the sixth ballot cast at the reassembled 122d annual convention of the diocese in St. Paul's Church, Chattanooga, April 22d.

Without any formal nomination, the first ballot showed votes for 18 men, of whom nine remained after the third ballot. Mr. McGregor's vote was second to the vote of the Rev. W. Fred Gates, Jr., rector of St. Peter's Church, Columbia, Tenn., for two ballots, and gained the lead with the clergy in the third, and with the laity in the fifth. He was elect-



REV. ROBERT F. MCGREGOR
First in Tennessee.

ed on the sixth ballot, which brought the required two-thirds majority in both orders.

Mr. McGregor is rector of St. Stephen's Church, Oak Ridge, Tenn., where he went in 1949. Under his guidance, St. Stephen's (which had been advanced a year before his coming from mission status to that of aided parish) gained full parochial status in 1951.

In electing Mr. McGregor, the dioceses held true to its 120 year old custom of having no bishop except from its own clergy list, yet not one native to the state. Mr. McGregor was born in Illinois.

MISSIONS

Service in Haiti

In giving a special Youth Sunday offering on May 9th, Churchpeople will help young people in Haiti to go to school and then to serve the Church there. Bishop Voegeli of Haiti is attempting to raise up a group of his own native clergy. Bishop Voegeli said:

"I wish I could invite you to come and visit us here in Haiti; only then would you realize how important the mission of the Episcopal Church is and how much Haiti depends on the fulfillment of our mission. . . . The Church has established a seminary from which seminarians go forth joining with the other 40 clergy, 100 lay readers, and school teachers, to work in 76 missions and 40 mountain schools, traveling on foot and horseback. We are preaching the Gospel, administering the sacraments, ministering to the sick and needy, educating many of the unlettered masses, casting out the power of fear. . . ."

Young people in Episcopal churches here are being encouraged to serve at the altar or help at Morning Prayer on May 9th. In some parishes young people will take up the offering or give the address (on the subject of the work in Haiti). The purpose in any case is to create in young people a sense of responsibility for the outreach of the Church.

SOCIAL RELATIONS

God-Given Chance

Separated versus integrated congregations for Puerto Rican church members

Tennessee Election

Nominees	1st Ballot		2nd Ballot		3rd Ballot		4th Ballot		5th Ballot		6th Ballot	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Robert F. McGregor	10	16	15	24	25	36	35	49	42	60	51	94
W. Fred Gates, Jr.	15	27	18	35	21	44	24	52	20	45	11	17
Thorne Sparkman, D.D.	6	8	6	8	5	10	5	5	4	9	3	11
William S. Lea, D.D.	7	11	3	13	2	13	0	12	0	3	0	0
Donald Henning, D.D.	5	16	7	18	3	12	1	1	1	0	0	0
John Vander Horst	4	9	4	7	3	2	1	0	0	0	1	0
George B. S. Hale	4	5	3	3	2	3	1	0	1	1	0	0
William E. Sanders	4	4	3	2	2	0	1	0	0	0	0	0
Robert H. Manning	2	2	1	0	1	0	1	0	1	1	1	0
Scattered votes*	11	25	9	13	5	3	0	0	0	1	2	0
Total Votes	68 123		69 123		69 123		69 119		69 120		69 122	
Necessary to Elect	46 82		46 82		46 82		46 80		46 80		46 82	

*One or more votes one or more times: George A. Fox, Wm. T. Holt, Jr., Clarence Haden, E. S. Greenwood, A. P. Chambliss, Jr., Chas. G. Hamilton, H. M. Mueller, R. W. Turner, George M. Shaw.

TUNING IN: ¶Diocese of Tennessee, in its 120-year history, has had five coadjutors but never before has it elected a suffragan. A coadjutor is an assistant bishop who automatically, upon retirement or death of the bishop he was elected

to work with, becomes bishop of the diocese. A suffragan may be elected bishop of a diocese or missionary district, but he cannot expect, as a matter of course, to become bishop of the diocese he served as suffragan.

provided the focal point for discussion at the exploratory conference in New York City April 23d on the Church's work with Puerto Ricans.

Bishops, archdeacons, clergy and laymen from six Episcopal dioceses in the New York area exchanged ideas and solutions for the problems created by the migratory influx of the Spanish-speaking people.

Bishop Donegan of New York, said that the "policy of the diocese of New York is not to have separate-speaking congregations . . . not to have a church within a church."

Experience, he said, indicates the reasons for New York's stand. "We have had German, Swedish, Italian and French congregations. Where are they now? They are gone." Other clergymen of the diocese emphasized the Puerto Rican's desire to be "part of the community and to avoid separate services."

Expressing the feelings of clergy of the Long Island diocese, Suffragan Bishop Sherman of that diocese stressed the "possible value of having one or two separate congregations of Spanish-speaking peoples." Because of the difficulty of "making the transition from a situation as a majority group to a situation as a minority group," there is a need for an outlet for their cultural expression.

Citing the statistic that 85% of the Puerto Ricans in America are "unchurched," the Ven. Canon A. E. Saunders, archdeacon of Brooklyn, stated, "We have a God-given chance to do something about these misunderstood and exploited people. . . . We as a Church can offer them a sense of security . . . a sense of achievement and friendship."

Miss Antonia Pantoja, student at the New York School of Social Work, who has done special research in the Puerto Rican problem, urged the group to think not in terms of "policy" but in terms of "people."

Rejecting the attitude that views Puerto Ricans as an "amorphous mass," she noted that some adapt themselves to separate congregations better than others. She sanctioned an overall goal of integration and emphasized that "one way of getting to these people is to help them with their immediate physical problems," citing their housing, occupation and education needs as immediate fields for clerical concentration.

Concluding suggestions were voiced for more English and Spanish "tracts" for adults and children explaining one culture to another and outlining parts of the Church liturgy. Clergymen with large Puerto Rican populations in their community were urged to study Spanish¹

and to encourage their congregations to learn the language.

RADIO & TV

Look Up and Live

Unchurched youth of the nation are the target of a nine-week series of Sunday morning television programs, begun over the CBS-TV network May 2d.

The programs are being produced by the Broadcasting and Film Commission of the National Council of Churches.



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Radio and TV stars, popular band leaders and recording artists are signed up for personal appearances on the series, called Look Up and Live. The Rev. Charles B. Templeton, National Council evangelist, is principal speaker.

ANGLICAN CONGRESS

Speaking Engagements

Almost one-fourth of the overseas delegates to the Anglican Congress in Minneapolis August 4th to 13th have indicated that they will be available for speaking engagements in the U.S. either before or after the time of the Congress.

Fifty-six bishops, priests, and lay people from Australia, Africa, Asia, South and Central America, and Great Britain have written that they would welcome an opportunity to address American congregations while they are in the U.S. attending the world-wide Anglican Congress.

The Speakers Bureau of the National Council is acting as liaison between delegates and parishes wishing a speaker. In-

dividual parishes are asked to get in touch with their diocesan offices for names of possible speakers. A list of such delegates, together with brief biographical details, has been sent to every diocesan bishop in the U.S.

The Speakers Bureau cautions that "these delegates have no funds for travel and living expenses beyond the time of the Anglican Congress, so this must be considered when an invitation is extended by a diocese or parish. Details such as travel expense and hospitality must be arranged between the delegate and

the diocese or parish making the engagement."

Because delegates must settle their dates of departure now, the Speakers Bureau has requested that it be notified by May 15th of any engagement a diocese or parish wishes to make.

Among those available to speak are an Australian doctor, who has successfully worked with priests on community problems; a woman missionary in India; and bishops and priests from South West Africa, as well as from dioceses in East Africa.

Topic Speakers

Four sub-topics of the Anglican Congress, meeting in Minneapolis, August 4th to 13th, have been announced. They are Our Vocation, Our Worship, Our Message, and Our Work.

Each delegate will have an opportunity to participate in detailed discussions

*Left to right are the Rev. William G. Wright, Bishop Donegan of New York, the Rev. Almon R. Pepper, and Bishop Boynton, suffragan of New York.

TUNING IN: Book of Common Prayer has been put into Spanish, as well as in many other languages, and only a few years ago a revision of this Spanish Prayer Book was undertaken and published for use in places like Puerto Rico itself,

where the Episcopal Church began work about the turn of the century. Present Suffragan of New York, Bishop Boynton [see picture on this page] was Bishop of Puerto Rico from 1947-1951, having served as coadjutor from 1944.

on each of the topics, rather than limiting himself to a special field.

Speakers for the first topic, Our Vocation, will be Archbishop of Quebec, the Most Rev. Philip Carrington[¶]; and the Rev. James P. Hickinbotham, of the University College of the Gold Coast, Africa.

On the second topic, Our Worship, the Congress will hear the noted American authority on the Book of Common Prayer, the Rev. Dr. Massey Shepherd, professor at the Episcopal Theological School, Cambridge, Mass.; and the Rt. Rev. Colin Dunlop, dean of Lincoln, England.

The three speakers chosen to discuss the third topic, Our Message, come from Churches in the Anglican Communion which are widely separated geographically. They are Bishop of Armidale, the Rt. Rev. John Stoward Moyes, Bishop of a leading Australian diocese; the Rt. Rev. Richard Ambrose Reeves, Bishop of Johannesburg, of the Church of the Province of South Africa; and Dr. Kathleen Bliss, on the staff of the BBC in London.

A missionary Bishop, a domestic Bishop and a layman will discuss the fourth topic, Our Work. The missionary bishop will be the Rt. Rev. Bravid Harris, Bishop of Liberia; and the domestic bishop will be the Rt. Rev. Leslie Stannard Hunter, Bishop of Sheffield, England. The layman has not yet been chosen.

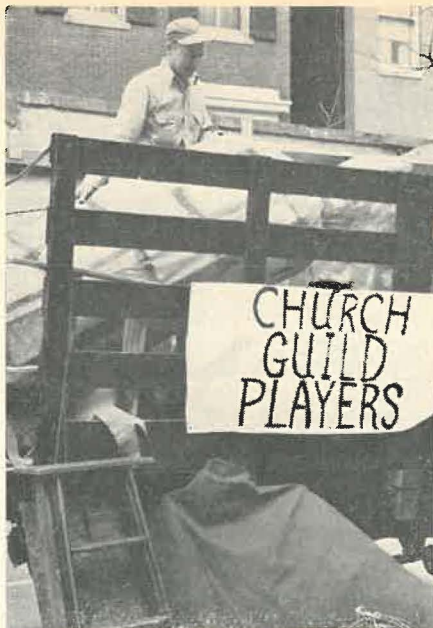
The speakers will be led by the Archbishop of Canterbury, who along with presiding officer of the Congress, Bishop Sherrill, will speak at the opening service of the Congress. Another leader of the Congress will be the Rt. Rev. J. W. C. Wand, Bishop of London.

PUBLISHERS'

Sunday School Courses

Three new courses in the Episcopal Church Fellowship Series have been announced for publication by Morehouse-Gorham Co. on about June 1st, increasing the number of courses available in this series to five for the church school season of 1954-55. (Response of the Church to the first two courses last year was so enthusiastic that supplies planned for two years were sold out in four months; these courses are now also being reprinted.)

The new courses are Course N (Nursery), entitled *God Loves Me*; Course One, (Primary) *We Trust God*; and Course Six, *Preparing for Confirmation*. In their second year of publication are Course A (Kindergarten), entitled *Our Heavenly Father*; and Course Five, *Liv-*



CHURCH GUILD PLAYERS
On the road.

ing the Christian Year. The "something to take home" cards for Course A have been made more colorful and are being printed on heavier stock.

Course N (Nursery) includes a teacher's guide, designed not only to give the teacher lesson material, but also to show her how to love little children and be loved by them. Stories, songs, prayers, and finger plays are in the guide. (Example of the guide's novel technique that catches the interest of all: In the story of the Good Samaritan, the youngster may render first aid by sticking tiny band-aids on the outline figure.)

In the take-home leaflets for the nursery course, the story of the day is repeated in language that the child himself might use in talking to his mother, to whom the message is addressed.

The new Course One, for the first grader, presents ideas about the Father, Son, and Holy Spirit, within the experience of the six-year-old. The Lord's Prayer and a child's creed are introduced. Course One is designed to show the person who may be teaching for the first time techniques which will help in presenting Bible stories and arranging activities.

Course Six, *Preparing for Confirmation*, provides a foundation upon which the clergy can build confirmation instructions. It consists of a teacher's guide, a pupil's reader, and a set of worksheets. The work is divided into four units: Morning and Evening Prayer,[¶] The Holy Communion, Life in the Church, and Because We Are Churchmen.

The pupil's reader, entitled *Stories*

for Young Churchmen, has 20 full-page illustrations in color. The main emphasis of the course itself is on the use of the Prayer Book services as a basis for a way of life.

A brochure about the series is being mailed to all clergy and to diocesan directors of Christian education. Descriptive folders are also being prepared and will be available from the Morehouse-Gorham Co. and its branch stores in Chicago and San Francisco, or from Church supply houses.

DRAMA

Bookings Available

St. Anne and the Gouty Rector, a play being given by the Church Guild Players of Baltimore, Md., is available from now to Fall for bookings throughout the diocese of Maryland. Next year, the players hope to extend their tour and accept bookings outside the diocese.

The Church Guild Players, organized in 1952, is sponsored by Grace and St. Peter's Parish, Baltimore. The group operates as a little theater, producing plays of Christian character and content. It is affiliated with the Religious Drama Society of the Church of England.

The players normally present one play a season. Initial performances are presented in the auditorium of Grace and St. Peter's Parish. After that, the play is available for bookings in other communities and towns where the performance, usually, is sponsored by a local church group. On the road the group carries its own scenery, costumes, lighting equipment, etc.

NCC

Gain in Church Giving

More than half of all American philanthropic giving goes to the nation's churches, according to data gathered so far this year in a survey of 46 non-Roman bodies, including Eastern Orthodox. The survey is being conducted by the National Council of Churches Department of Research and Survey in cooperation with its Department of Stewardship and Benevolence.

The data was released in a recent speech by the Rev. Thomas K. Thompson, executive director of the Department of Stewardship and Benevolence.

About \$1,600,000,000 goes to non-Roman churches annually, Mr. Thompson said. Assuming that Roman Catholics and Jews give at about the same rate as non-Romans, total church giving is "well over \$2,500,000,000" or more than half of the \$4,500,000,000 Americans

TUNING IN: ¶Dr. Carrington, besides being Archbishop of Quebec, is a competent New Testament scholar, having taught that subject to theological students before his elevation to the episcopate. His most recent full-time work (first installment

appeared in 1952) is an attempt to show that the basis of St. Mark's Gospel is a liturgical lectionary. ¶Morning and Evening Prayer are the Daily Offices (or services) of the Church, provided with Bible readings for every day of the year.

give to philanthropies each year, he added.

The data collected so far shows a 10% gain in church giving in the U. S. during 1953. Dr. Benson Y. Landis, associate director of the Research and Survey Department, said that despite the increases in giving, the average non-Roman minister was paid less than \$2,400 a year as recently as 1949.

Dr. Landis said the U. S. is in "an era of church building" but that the churches were not giving enough attention to "the purchasing power of ministers' salaries." [RNS]

WORLD RELIEF

Freightyard Ceremony

An Anglican, a Roman Catholic, and a rabbi, at a freightyard ceremony in New York recently, blessed a train bearing \$180,000 worth of equipment to help rebuild Korean homes, hospitals, farms and industries.

The blessings were pronounced in turn by Francis Cardinal Spellman, Roman Catholic Archbishop of New York, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, and Rabbi Edward E. Klein of the Stephen Wise Free Synagogue.

The 15 carloads of textiles, small construction tools, books and food were donated by 110 New York area firms in a drive conducted by the American-Korean Foundation.

PUBLIC AFFAIRS

Intolerable Proportions

An attack on "McCarthyism" as a "greater threat to our institutions than domestic Communism" was made in a statement issued recently in New York City by 35 religious leaders.

They called upon "our fellow Christians everywhere to resist this evil with all the influence at their command before it grows to intolerable proportions."

The statement was the first official act of the group as members of a newly-formed advisory council to Christian Action, national social action organization founded in 1951.

Among council members are five active and retired Episcopal bishops; two Methodist bishops; ministers of various denominations; college and theological seminary presidents, deans, and professors; and half a dozen prominent laymen and lay women.

While recognizing that there have been "serious cases of subversion in government" and that Congressional investigations are necessary, the leaders said

these "must be conducted according to rules which protect the rights of witnesses and persons investigated."

Among the signers were Bishops Nash of Massachusetts, Dun of Washington, Charles K. Gilbert (retired) of New York, William Scarlett (retired) of Missouri, and Edward L. Parsons (retired) of California; Methodist Bishops Gerald Kennedy of Los Angeles and James C. Baker (retired) of San Marino, Calif., and the Very Rev. James



MRS. HENRY H. CHAPMAN
Alaskan service.

A. Pike, dean of the Cathedral of St. John the Divine, New York City.

Other signers included President Henry P. Van Dusen of Union Theological Seminary, New York; Mrs. James D. Wyker, president of United Church Women, National Council of Churches; President Herbert Gezork of Andover-Newton (Massachusetts) Theological Seminary, and Dr. Frank P. Graham, former U. S. Senator, former president of the University of North Carolina and now a U. N. mediator.

ALASKA

Mother of the Year

For the second consecutive year a churchwoman has been named Alaska's Mother of the Year by the American Mothers Committee of the Golden Rule Foundation. Mrs. Henry H. Chapman of Sitka follows in 1954 the footsteps of Mrs. Frederick A. Watson of Anvik, honored in 1953.

Susan Smith Chapman, wife of the senior missionary in Alaska, went to

Christ Church in Anvik in 1921, after training at the Deaconess House in Philadelphia. In 1928 she married the Rev. Henry H. Chapman, whose father established the Anvik mission, and together they pursued their missionary work in that region until 1948. Since then, Mr. Chapman has been rector of St. Peter's-by-the-Sea in Sitka.

In making their award the Golden Rule Foundation has cited not only Mrs. Chapman's 33 years of work in the Northwest, but also her special concern for the youth groups and Sunday School of her parish.

WORLD COUNCIL

Opening Service

The opening service of the Assembly of the World Council of Churches will be held on August 15th in the First Methodist Church at Evanston. Participating in this service will be the Presidents¹ of the World Council, the late Miss Sarah Chakko being replaced by Bishop C. K. Jacob (Church of South India). The Scripture lessons will be Isaiah 53 and Philippians 2: 1-11. The sermon will be preached by Bishop G. Bromley Oxnam (Methodist, Washington), and the service will be led by Dr. Harold Bosley, the minister of the First Methodist Church.

Morning and evening services will be held in the same church every day during the Assembly. The evening services will all follow the same order; the morning services, on the other hand, will show something of the rich variety in the traditions of the many Churches represented. The officiants² at the morning services will be:

August 16th—Dr. D. R. Cragg (United Church of Canada).

August 17th—Bishop Hanns Lilje (Evangelical Lutheran Church of Hannover).

August 18th—The Rev. Elsie Chamberlain (Congregational Union of England and Wales).

August 19th—Pastor Pierre Maury (French Reformed Church).

August 20th—Bishop of Durham (Dr. Ramsey).

August 21st—Metropolitan Juhanon Mar Thoma (Mar Thoma Syrian Church of Malabar).

August 26th—The Rev. J. H. Jackson (National Baptist Convention, USA).

August 27th—Dr. A. Haddon (Associated Churches of Christ in New Zealand).

August 28th—The Rev. R. Stuart Loudon (Church of Scotland).

August 30th—Bishop S. U. Barbieri (Methodist Church, Argentine).

All participants in the Assembly are

¹TUNING IN. ¶Presidents of World Council are: Dr. Geoffrey Fisher, Archbishop of Canterbury; Dr. Berggrav, Bishop of Oslo (Norway); Archbishop Athenagoras, Exarch for Central and Western Europe for Ecumenical Patriarchate; Pastor Marc

Boegner, President of Protestant Federation of France; and Dr. G. Bromley Oxnam, Bishop of Washington Area of Methodist Church, USA. ¶Officiant is the person who conducts the service.

invited to take part in the Communion service which will be held August 22d, in accordance with the order of worship of the Methodist Church. On the 23d, 24th and 25th, Communion services will be held in accordance with the Anglican, Lutheran, and Orthodox rites. The responsibility for all Communion services is in the hands of the Churches themselves. These Communion services will be preceded by a general service of preparation for Holy Communion on August 21st at which the preacher will be Dr. E. A. Payne (Baptist Union of Great Britain and Ireland).

A service of Holy Communion according to the liturgy of the Church of South India will be held on August 29th in the First Methodist Church, Evanston. The Assembly will end with a closing service August 31st.

To assist the spiritual unity and fellowship of the Assembly, all delegates will be asked to read the same Book of the Bible during the Assembly. The First Epistle of St. Peter has been selected for this purpose. Professor Paul S. Minear has brought out a booklet of devotional studies on this Epistle entitled *New Every Morning*. This contains an extract to be read on each of the 17 days of the Assembly. Each extract is followed by a short meditation.

The booklet can be obtained from the World Council of Churches, 156 Fifth Ave., New York 10, N. Y.

MINISTRY

Religion and Psychiatry

In an effort to improve relations between religion and psychiatry, and to encourage the interchange of ideas between representations of the two groups, eight prominent theologians and nine psychiatrists will meet in Topeka, Kan., May 13th and 14th.

The two-day working conference, sponsored by the Menninger Foundation, will explore some of the common tasks and areas of agreement between psychiatry and religion, and examine the issues which occasionally arise between representatives of the two groups. The cost of the meeting is being underwritten by Edward F. Gallahue, president of the American States Insurance Company of Indianapolis, Ind., and an active lay Protestant leader. It will be called the Edward F. Gallahue Planning Conference in Religion and Psychiatry.

Mr. Gallahue, who is a member of the board of governors of the Menninger Foundation, has for some time urged the non-profit psychiatric center to give greater leadership in this area.

TUNING IN: ¶Frontals reach to floor, covering front of altar completely. ¶Superfrontals hang down only a few inches. They may be used with or without frontals. ¶A burse is a "purse" (both terms are from Greek, *byrsa*, "hide," "skin"), in which

Tribute to Organist

Tribute was paid recently to Edmund Jaques—organist for 28 years (1901 to 1929) at St. Paul's Chapel, Trinity Parish, New York City—by the American Guild of Organists. A service was held at St. Paul's Chapel, followed by a reception in Trinity Parish Hall.

Mr. Jaques, 85 years old, retired in 1929, at which time he had achieved a long record as a church musician, beginning with his boyhood when he was a boy chorister.

One of his notable performances at St. Paul's was to give the first American

Within each wreath of oak leaves there is a bouquet of the Tudor Rose, the Scotch Thistle, and the Irish Shamrock, with the Royal Crown surmounting the bouquet. In the superfrontal[¶] the letter "E" is woven in gold thread. The orphreys are of gold faille and in the four orphreys on the super frontal are the coats of arms of the Bishop of Durham, the Archbishop of Canterbury, the Bishop of Bath and Wells, and the Dean of Westminster Abbey, representing the four officiants at the Coronation.

In addition to the frontal, a burse[¶] and veil, antependium,[¶] and book markers of the same blue and gold damask were



HISTORIC FRONTAL
In Abbey during Coronation.

performance of Dr. T. Tertius Noble's cantata, "Gloria Domini," on St. Paul's Day, January 25, 1911.

dedicated by Canon Robertshaw on Palm Sunday.

Tudor Rose and Damask

Parishioners at St. George's-by-the-River, Rumson, N. J., have what is perhaps one of the most unusual altar frontals[¶] in the country.

Blue and gold damask, edged with gold cord fringe, which had been used in Westminster Abbey to decorate the stalls at Queen Elizabeth's Coronation, now covers St. George's frontal. Although many requests for the material had been made in England, the committee granted it to the Rev. Canon George A. Robertshaw, rector, who designed the frontal, which was made up by J. Theodore Cuthbertson of Philadelphia.

The design in the fabric is unusual.

Cottage Meetings

Calvary Church, Flemington, N. J., returned to its plan of Lenten Cottage Meetings this year. By this plan, the Church was able to minister to areas of Hunterdon County where people often could not come to church for mid-week services.

After the first service on Ash Wednesday which was held in the church, a caravan of cars visited private homes in the Hunterdon County area. On Wednesday night of Holy Week the continuity of the study course was completed in the church. A course on personal neighborhood evangelism was followed and this was supplemented by a study of the Sacraments.

the corporal (linen cloth for supporting chalice and paten) lies folded, when not in use. ¶An antependium is a piece of fabric hanging from pulpit or lectern. But the term is also used to mean frontal or superfrontal.

Over the Hurdles

THE candidate for ordination in the Episcopal Church, unless dispensed by his bishop or past the age of 32, must offer New Testament Greek as a subject for examination by the examining chaplains of his diocese.

Such examination shall include:

"A reading knowledge of the New Testament in Greek, together with special knowledge of one Synoptic Gospel and the Gospel according to Saint John, and of three Epistles, one of which shall be Romans or First Corinthians."

In order to provide help in preparing for such examination, Franklin Ferriss Russell, Washington lawyer and one-time Rhodes Scholar, has compiled a *Review Guide to New Testament Greek*, geared to just such requirements.

Mr. Russell, who recently taught a year's course in advanced Greek at Virginia Theological Seminary, has included

REVIEW GUIDE TO NEW TESTAMENT GREEK. By Franklin Ferriss Russell. Paper, Pp. 55. (The Bookstore, Virginia Theological Seminary, Alexandria, Va. \$1.35.

in this cram-book for canonicals both general word lists (nouns, pronouns, adjectives, etc.) and lists of special words related to the books selected (St. Mark, St. John—Gospel and Epistles—Romans, I Corinthians, Galatians, Ephesians, Philemon, Jude).

For the purpose in mind Mr. Russell has performed a worthwhile service and performed it well. The typographical errors are mostly in misplaced breathings and accents.

The book should help candidates over the hurdles of canonicals, and others to pick up their Greek after neglect.

THE Dean of York, Dr. Eric Milner-White, is one person who can write superb devotional English. Under the title, *My God, My Glory*, he has given us 164 prayers of the general type of that shown in box on this page.

In the preface to *My God, My Glory*, Dr. Milner-White cautions that the book

MY GOD, MY GLORY. Aspirations, Acts and Prayers on the Desire for God. Ordered by Eric Milner-White, Dean of York. SPCK.* Pp. xi, 164. 10/6.

is not to be read but to be prayed. This editor tried so to use it. He can truthfully say that there is real gold here.

*Agents in America: Macmillan.

Dominus Est

IT IS THE LORD!

In the morning, at noonday, in the night season
thou comest, dost await us, wouldst accompany and bless:
in street and sanctuary, office and home, at work, after
work,
alike in moments of dismay and happiness,
It is the Lord!

It is the Lord, lying on straw —
and the small things and the humble burn with holy
fire.

It is the Lord, kneeling in desert, on mountain,
in the garden,
beside us as we pray.

It is the Lord, without the gate, shewing his wounds,
to interpret and soothe our pain;
the Lord, risen and raising us
unto his likeness, his life, his crown.

O Lord, thou art amongst us;
open our eyes to see
and help our faith, scarcely believing for joy,
to take hold of thee;
now, as of old in the Upper Room, by the lakeside,
It is the Lord!

It is Thou; and in thee is all.
Though we be sinful men
depart not from us;

O Lord, leave us not, we beseech thee;
abide with us always.

ERIC MILNER-WHITE.*

*From *My God, My Glory*. Reprinted by permission of SPCK.

In Brief

FESTIVALS EUROPE. By Robert Meyer, Jr. New York: Ives Washburn, Inc. Pp. xii, 328. \$4.

A companion volume to the author's *Festivals USA*. Describes 600 festivals—religious, harvest, cultural, etc.—in 21 European countries. Intended for travelers, so they can read up in advance.

THE CHURCH AND INFALLIBILITY. A Reply to the Abridged "Salmon." By B. C. Butler. Sheed & Ward. Pp. ix, 230. \$3.50.

A reply by the Abbot of Downside to the 1952 abridged edition of *The Infallibility of the Church*, by the late Dr. George Salmon, Provost of Trinity College, Dublin, originally published in 1889.

Dom Butler claims that it is not true (as has been alleged) that Salmon has never been answered—that he was answered "over 50 years ago in a series of articles in the *Irish Ecclesiastical Record* (1901-02)," which "are being republished in the same periodical at the present time."

Books Received

EVERY DAY LIFE IN NEW TESTAMENT TIMES. By A. C. Bouquet. Illustrated from Drawings by Marjorie Quennell. Scribners. Pp. xix, 235. \$3.50.

THROUGH THE GOSPELS TO JESUS. By Dwight M. Beck. Harpers. Pp. xi, 468.

THE ECUMENICAL MOVEMENT AND THE RACIAL PROBLEM. By W. A. Visser 't Hooft. UNESCO, 19 Avenue Kléber, Paris 16e. Pp. 70. Paper, 40 cents. [Printed in English.]

CHURCH AND STATE FROM CONSTANTINE TO THEODOSIUS. By S. L. Greenslade. London: SCM Press. Pp. 98. 7/6.

PURITANISM AND RICHARD BAXTER. By Hugh Martin. London: SCM Press. Pp. 228. 15/-.

JESUS AND THE FUTURE. An Examination of the Criticism of The Eschatological Discourse, Mark 13, with Special Reference to the Little Apocalypse Theory. By G. R. Beasley-Murray. St. Martin's Press. Pp. xi, 287. \$5.

RACE AND RELIGION. By C. G. Campbell. London: Peter Nevill, Ltd., 50 Old Brompton Rd., S.W. 7. Pp. 238. 15/-.

THE MEANING OF HOPE. A Biblical Exposition with Concordance. By C. F. D. Moule. Pp. 70. London: Highway Press, 6 Salisbury Sq., E.C.4. Paper, 3/6.

THE LEGACY OF LUTHER. By Ernst Walter Zeeden. Translated by Ruth Mary Bethell. Newman Press. Pp. xiii, 221. \$3.50.

AN ADVENTURE WITH PEOPLE. The "Reading, Writing, and Arithmetic" of Teaching Religion. By Ferris E. Reynolds. Pp. 96. Philadelphia: Christian Education Press. Pp. 96. \$1.50.

OUR CHRISTIAN SYMBOLS. By Friedrich Rest. Illustrated by Harold Minton. Philadelphia: Christian Education Press. Pp. viii, 86. \$2.50.

ON THE PRAYER OF JESUS. From the Ascetic Essays of Bishop Ignatius Brianchaninov. Translated by Father Lazarus. Introduction by Alexander d'Agapeyeff. Chicago 5: Alec R. Allenson, Inc., 81 W. Van Buren St. Pp. xiii, 105. \$2.75.

NEUROTIC ANXIETY. By Charleen Schwartz. Sheed & Ward. Pp. 120. \$2.75.

HOW OBEDIENT ARE THE CLERGY



in celebrating the Holy Communion? How far do they deviate from the printed directions of the Prayer Book?

By the Rev. Forrest E. Vaughan

Rector, Holy Trinity Church, Ocean City, N. J.

NOT long ago, I was present as an active participant at an ordination to the priesthood and heard four deacons make the vow prescribed by Article VIII of the Constitution of the Church:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary for salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."

In the hushed moment there in the vesting room of the Cathedral as the four candidates stepped forward to sign this declaration, someone was heard to mutter, "There are four sworn today; they will be forsworn tomorrow."

I am not exactly sure what was in his mind — the service was about to begin and I had no opportunity to push the inquiry as to what phase of the vow he questioned — but I have learned that the promise of conformity to the worship of the Church is given and received in most cases with definite reservations. Knowing the four young men and their preceptors I had no fear about their belief in the basic doctrines of the Church — they are much more orthodox than a comparable class of candidates would have been 15 years ago when I signed such a pledge, myself. But, probably better than anyone else present, I was aware that their chances of saying their first Mass without fracturing at least one rubric or violating in some way the prescriptions of the Book of Common Prayer were exactly 1 in 35, and if they celebrated in the way the "average priest" in the diocese did they would break approximately eight ritual or ceremonial commandments. If, indeed, they

were to take the course of some of the more advanced brethren, they could manage to violate the express directions of the only liturgical authority known to the Church some 23 times.

As to the boys who were becoming priests, I feel quite sure that they, themselves, were not out to set any new records in rubric-breaking. Three of them were products of the Philadelphia Divinity School where they were indoctrinated with the seriousness of obedience to the laws of the Church. Yet, even the best intentions would not long hold out against the established fact that more priests pay less and less attention to legality and take varying paths of disobedience to rubrical directions.

Even if these boys should resolve to obey every rubric and to celebrate the Holy Communion in exact conformity to the Prayer Book, there are very few parishes where such behavior would not be regarded as "innovation" and might even meet with the opposition of the laity, who are likely to assume that whatever the last rector did was the "law of the Medes and Persians which altereth not."

This acquaintance with the vagaries of my fellow-clergymen comes as a result of a study I have recently made concerning the variations in the celebration of the Holy Communion in the Protestant Episcopal Church in the United States of America — a study that I undertook to determine the present liturgical condition of our Church. With Prayer

Book revision in the air, it seemed that someone ought to find out just what priests do when they say Mass.

The study is based on a questionnaire which I distributed to the clergy with cure of souls in the five dioceses of New Jersey, Pennsylvania, Delaware, Easton, and Maryland, asking them certain specific questions as to what they did, or left undone, when they celebrated the Eucharist. The questions to be asked were determined at a meeting of the Atlantic Clericus where the experiences of a group of clergy were pooled. It was then distributed and we waited for results. The response was phenomenal, and this is probably the first statistic of importance — that over 60% of the clergy polled took time to fill out and return the sheets. It shows how great is the interest in the subject.

These five dioceses were chosen because they are contiguous and they surround my home. Also, I had friends in all of them who were interested in the project. I knew that if I were to use any principle of selection other than as large an area as I could afford to cover, I might be accused of partisan purposes.

As it happened, I do not see how I could have chosen better, for the sample contains 10% of the clergy of the Church and eight % of its parishes and missions, nine % of its members and 10% of its communicants. The dioceses involved are not all of the same shade, but include one "high church" in persuasion, a couple that are consistently liberal and evangelical, and two that are pretty fairly mixed. The area straddles the Mason and Dixon line, which is a further evidence of impartiality. While it would be too much

Abridged Summary of Results

Dioceses Involved	N. J.	Pa.	Del.	Easton	Md.	Total
Questionnaires sent	105	176	30	21	89	419
Number returned	70	101	18	16	50	255
Percentage returned	66%	57%	60%	76%	55%	61%

to say that these figures portray the usages of the whole Church, yet it will come closer to it than the best guesses.

Abridged summary of the results of the questionnaire is given in the box on page 12.

In the detailed statistics [box on this page] No. heads the number of affirmative answers to the particular question and the figures under % refer to the percentage of affirmative answers in relation to the number of replies received. Unanswered questions therefore counted as negative.

GENERAL CONSIDERATIONS

A few general considerations are necessary in evaluating these statistics. First, this is a survey of fact not of opinion. It is a record of what is done, not of what is desired. We cannot consider that those who keep a particular rubric are, thereby, committed to retention of that rubric without amendment through revisions of the Prayer Book. I have received quite a few appended notes indicating that the person writing was very much in favor of changes in the rules but was willing to wait until such time as competent authority made the amendment. On the other hand the breaking of rubrics is certainly an indication of disagreement, to say the least.

The second general consideration is that there is a great deal of misunderstanding about the meaning of some of the ceremonial and ritual directions. I am sure, for instance, that many clergy who say extra prayers before the Prayer for the Church think that is what the rubric permits, whereas actually only biddings to prayer are allowed at this point; additional prayers must come after the Creed or before the Sermon.

A third consideration to be remembered is an apparent desire on the part of many who do not keep the law to keep it. The reason that they don't seems to be a loyalty to a concept of what the rite should be. They seem to feel themselves duty bound to depart from a provincial rite to obey what they consider to be the injunctions of the whole Catholic Church.

Finally, while we can see something like a pattern in the deviations, and while most of them come from a following of what is loosely called "the Western Rite," we are not able to pin them down to any particular Missal tradition. This "Westernization" of our rite has been so gradual and so general that many features have become naturalized in our Anglican environment and cannot be removed. No matter what Rome under the urging of the Benedictines does to her rite, it is going to be difficult to pry many Romanizations out of Anglicanism.

There are also some particular considerations which the various questions raise. I will touch upon them quite briefly, par-

(Continued on page 18)

Detailed Statistics*

	N. J. No. %	Pa. No. %	Del. No. %	Easton No. %	Md. No. %	Total No. %
1. Do you use a Preparation service in addition to the Book of Common Prayer?	55 79	38 38	5 28	6 37	28 56	132 52%
a. In the church?	36 51	24 24	2 11	7 43	12 24	81 32%
b. In the sacristy?	17 24	14 14	5 28	2 12	3 26	51 20%
(In reply to a question asking the source or type of the preparation service used, 70% of those who gave information indicated that they used the 43rd Psalm with some form of confession.)						
2. Do you say the Lord's Prayer at the beginning of the Service?						
a. Aloud?	15 21	15 15	8 44	2 12	6 12	46 18%
b. Silently?	31 44	51 50	7 38	6 37	24 48	119 47%
3. Do you use an Introit?						
a. Before collect for Purity?	24 34	20 20	5 28	1 6	11 22	61 24%
b. After Collect for Purity?	13 18	8 8	—	—	2 4	23 9%
c. Is it an anthem?	21 30	12 12	—	—	3 6	36 14%
d. Is it a Psalm?	7 10	2 2	4 22	1 6	1 2	15 6%
e. Is it a Hymn?	21 30	17 17	3 16	—	8 16	49 19%
4. Do you use the Decalogue (p. 68)?						
a. Every month or oftener?	34 46	68 67	5 28	10 63	32 64	149 58%
b. Less or not at all?	36 54	33 33	13 72	6 37	18 36	106 42%
5. Do you use only 3-fold kyries?	28 40	53 52	10 55	10 63	31 62	132 52%
b. 9-fold (sometimes at least)	36 54	30 30	7 39	3 19	11 22	87 34%
c. In Greek (sometimes at least)	7 10	8 8	3 16	—	2 4	20 8%
6. Do you use the prayer, "O Almighty Lord," etc. (p. 70)?						
a. with the Decalogue?	21 30	48 48	13 72	9 56	29 58	120 47%
b. when Decalogue is omitted?	18 25	19 19	1 6	4 25	6 12	48 19%
c. Never or almost never?	34 48	26 26	2 12	3 19	18 36	83 33%
7. Gloria in excelsis after Kyrie?	13 18	7 7	1 6	—	3 6	24 9%
8. Do you use extra Collects, Epistles, and Gospels, not found in the Prayer Book?	31 44	12 12	—	3 19	5 10	51 20%
b. Are they authorized?	10 14	1 1	—	1 6	—	12 5%
9. Do you use Graduals regularly?	18 25	20 20	3 16	2 12	11 22	54 21%
b. Graduals occasionally?	22 31	22 22	6 36	2 12	17 34	69 27%
c. Sequences (Hymns) regularly?	28 40	25 25	3 16	1 6	13 26	70 27%
d. Occasionally?	17 24	24 24	5 28	3 19	6 12	55 22%
10. Do you omit the Creed only when it has been said immediately before in Morning Prayer?	19 27	18 18	7 42	4 25	12 24	60 23%
b. On all Ferias?	13 18	14 14	—	—	2 4	29 11%
c. Never	27 38	62 61	11 61	9 56	36 72	145 57%
d. Substitute the Apostles' Creed?	4 6	3 3	5 28	1 6	5 10	18 6%
(Substituting the Apostles' Creed for the Nicene is permitted by the rubrics, but it is not a regular practise in any of the Churches reporting. The ones who do it, do it as an occasional use for particular reasons.)						
11. Do you say Prayers and Intercessions						
a. After the Creed (rubrical place)	31 44	33 33	14 78	10 63	27 54	115 45%
b. Before Prayer for the Church?	16 23	23 23	3 16	3 19	14 28	59 23%
c. Before the Benediction?	15 21	27 27	1 6	6 37	8 16	57 22%
d. Are all Prayers authorized?	38 54	40 40	7 39	5 21	26 52	116 45%
e. Unauthorized sometimes?	9 12	13 13	3 16	4 25	6 12	35 14%
These two questions (d. and e.) don't, by themselves, display the whole picture. In a space in the questionnaire provided for "sources of Prayers and Intercessions" the listings indicated that more than a few priests are uncertain as to what is or is not authorized. An authority is sometimes assumed where none has been given, but others (at least the 14% indicated above) don't care any more.						
I presume that the failure of diocesan bishops to exercise their proper authority is responsible, for the rubric on page vii of the Prayer Book makes it quite clear that it is the Ordinary alone who has the authority to permit the use of any additional devotions. While there is some question as to how much he can authorize there is none at all that his say-so is necessary.						
What this all comes down to for the parish priest is that he has no more authority to use Prayers — <i>New and Old</i> or even the Prayer for the Woman's Auxiliary (available from 281) than he has to insert the collect for the feast of St. Pius from the Roman Missal unless he has the specific authorization of his Diocesan Bishop to do so.						
12. Do you ever preach at some time other than that provided in the rubric (after the Creed)?	9 12	14 14	1 6	1 6	4 8	29 11%
(The answers to this question indicate that this is done only rarely in most instances and then for some practical reason.)						
13. Do you place the alms on the Altar?	51 73	73 72	15 83	14 88	43 86	196 77%

*Arithmetical discrepancies under 1 and 25 reflect discrepancies in individual replies.

(Continued in box on page 18)

Judgment and Hope in Houston

NOWHERE ARE the mechanics of divine judgment more plainly exhibited today than in the field of race relations. Like the thunder and lightning that accompany a rainstorm, God's judgment is an incidental effect of His providence — the wind of His will breaking apart the waterdrops of natural human associations and arrangements, and recombining them for the welfare of His children.

The diocese of Texas has invited the 1955 General Convention to meet in Houston. In doing so, it has invited God to shower down His blessings upon the city — “making it bring forth and sprout, giving seed to the sower and bread to the eater” — and incidentally to produce no small amount of thunder and lightning in the process.

In Texas, as in every other diocese and parish in the Church, the fellowship of Church life is lived upon two different levels — the supernatural level in which all who call upon the name of Christ are baptized into His body and made members of one family, sharing in one life; and the natural level, in which associations and friendships and cultural levels and skin-colorings and geography and a host of other human factors create lines of division within the Church.

The time is upon us when one of these lines of natural division is becoming a more and more intolerable falsehood. There is little theological difference between discrimination in the Church on the ground of race and discrimination on the ground of wealth or social position or cultural interests; and there is little moral distinction between the Southerner who upholds racial segregation and the Northern suburbanite who confines his friendships and those of his children to the “right kind of people.” But God's judgment is not visited so much upon egregious wickedness as upon ordinary wickedness combined with egregious foolishness. The Negro himself is, by his own achievements in every field of human excellence, proving that it is not only wicked but foolish to regard him as a being of inferior intellect, culture, health, or morals.

An example of the nature of today's problem, in many of its ramifications, is the problem of disease. There are unquestionably diseases which demand segregation. But the kind of segregation needed is segregation for treatment and cure, not of the healthy of one color with the ill of the same color — whether white or black.

Why should a clean-living Negro family be forced into an unsanitary situation by the accident of color?

It does not make sense, even at the natural level. It makes no sense at all in the North, and although the whole problem is much more grievous in the South, many Southern leaders of both races testify that it does not make much sense there either.

The supernatural fellowship of the Protestant Episcopal Church in the USA includes some 69,000 Negro communicants who are, by God's own act, members of one body with the 31,000 communicants of the diocese of Texas. That is God's side of the story. The human side of the story is that although in many ways Houston Churchpeople have sought to give leadership to their community in racial matters, the pattern of segregation and discrimination is powerful in the city, and white Churchpeople's livelihood, friendships, social standing, and family traditions are all jeopardized by any effort to challenge that pattern.

To bring the two things together is indeed to invite the judgment of God. Yet Bishop Quin dared to do it, and the General Convention dared to accept his invitation.

“For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it.”

So the second Isaiah hymned the irresistible majesty of God's purpose, as He prepared to deliver His people in ancient times from Babylonian bondage. Another bondage for some of God's people is nearing its end, and the diocese of Texas has invited the Church to come and bear witness of it.

FRICITION and collision there will be. But with a maximum of good will on both sides, there will be very little of the thunder and lightning that accompany man's resistance to divine purpose. Those who want to “keep the Negro in his place” will be confounded from the start by the Church's insistence that Negroes belong in every aspect of its life — its prayers, its processions, its social gatherings, its government, its meals, its sacramental acts. Those who demand that Houston present the conditions of heaven in race relationships will also be disappointed, for that which represents God's good growth in Houston (or any other city, North or South) will still leave room for improvement. Only heaven can equal heaven. But the practical status of the question is

this: General Convention has accepted the invitation of the diocese of Texas to meet in the city of Houston, and has done so without any reservations. It took this action, after first refusing to do so, on the assurance of Bishop Quin that "if, in our judgment, there was any overt evidence of discrimination toward our fellow Churchpeople because of race, we would withdraw our invitation."

Officially, the matter is settled unless Bishop Quin himself finds reason for reopening it.

Nevertheless, many Churchpeople continue to have misgivings about the location chosen for the Convention and about the possible character of the provision that might be made for Negro deputies, delegates, and visitors. Segregated housing, no matter how comfortable it might be, would be a denial at the natural level of the supernatural fellowship of the Church. Many representatives of the Caucasian race feel that it would be immoral for them to live in socially segregated quarters at a Church Convention.

Loud rumblings of the friction between the natural and the supernatural have come from some Northern dioceses; the Massachusetts diocesan convention of 1953 even passed a resolution objecting to the Houston location. The national Woman's Auxiliary is already on record with a resolution against meeting in a segregated city, passed before the Houston site was selected.

We are informed, moreover, that not all of the thunder originates from northern sources. Individuals and groups in Houston have expressed themselves as opposed to the effort to hold an unsegregated meeting in the city.

Well — THE LIVING CHURCH does not believe that the Episcopal Church should be daunted by the thunder and lightning that often accompany a long-delayed and badly needed rain. We advocate a hearty acceptance of the Houston location — with one proviso: that the Churchpeople most seriously inconvenienced by it, the Negroes themselves, do not gravely object to it. After all, there are more than twice as many Negro communicants as communicants of the host diocese, and we certainly do not think that the Church should meet in a place where any substantial part of its constituency is made to feel unwelcome.

WE HAVE taken a sampling of informed Negro opinion on the subject by sending a questionnaire to the Negro clergy. Of those replying, the majority who had a definite opinion indicated that, while they did not think General Convention should have voted to go to Houston in the first place, they thought that the Church should now abide by its decision.

These are the figures, from 58 replies:

"Did the General Convention decide rightly in voting to go to Houston in 1955?" Yes, 24; No, 26; undecided or no answer, 8.

"Having made that decision, should the Church now abide by it?" Yes, 33; No, 18; undecided or no answer, 7.

The decisive margin for acceptance of Houston, however, came from Southern Clergy. The Northern clergy voted on the first question: Yes, 12; no, 18; undecided or no answer, 5. And on the second question: Yes, 15; no, 15; undecided or no answer, 6.

It must be remembered that the great majority of Negro lay communicants live in the North; and that it is the Northern, rather than the Southern Negro, who will have to contend with a strange and menacing culture in the Convention city.

NEVERTHELESS, a sturdy majority, both North and South, would advise a member of the Negro race to go to the Convention rather than to stay away. The total vote was: Yes, 33; no, 21; undecided or no answer, 4. And on this question the Northerners voted: Yes, 19; no, 13; undecided or no answer, 3.

Our question was, "What advice would you give to a member of the Colored (several of the clergy amended it to "Negro") race who planned to go to

Human relationships that leave out God inevitably get all fouled up, because the devil is always willing to enter unbidden, while God, of his courteous respect for our freedom, waits to be asked.

Houston?" We refrained from distinguishing between visitors and elected representatives, and only one or two of the clergy made the distinction in replying. As THE LIVING CHURCH sees it, a Negro visitor has just as much right and reason to attend as any other visitor, and we trust that such visitors will be provided for in the Convention planning.

In response to the question, "Should the Houston location continue to be regarded as an open question?" 22 of the Negro clergy voted yes; and of the 30 who voted no, only 6 had previously voted against accepting the choice of the 1952 Convention.

In personal comments, the Negro Church leaders testified with impressive unanimity to their belief that segregation is unchristian and many of the pro-Houston replies were based on confidence that Bishop Quin and his fellow-Texans would carry out their proffer of "Christian hospitality" by providing non-segregated accommodations in every aspect of the convention's life.

The will of God is for our peace, but whether in peace or in conflict, it is first and foremost the will of God. Neither the Episcopal Church in general nor the city of Houston offers an unobstructed channel for His grace, and both Church and city will suffer damage as well as blessings from an encounter with it. We are glad that many of our Negro fellow-Churchmen do not shrink from such an encounter, and because of them we look to the Houston Convention as a Convention not only of judgment but of Christian hope.

JERUSALEM

Soviet Shake-Up

The failure of Archimandrite Polycarp, head of the Russian Orthodox Church mission in Israel, to return from Moscow for the Orthodox Easter has aroused considerable speculation in Jerusalem.

Archimandrite Polycarp, a Moscow appointee remained in Jerusalem throughout last year's diplomatic break between Israel and Russia.

Since resumption of relations, there has been evidence of a Moscow-ordered shake-up in Russia Orthodox discipline. One manifestation of this was an order not to fraternize with the Greek Orthodox.

Some observers foresee a secession by many of the old-established Russian clergy in Jerusalem from the Moscow Patriarchate.

Archimandrite Polycarp was sent from Moscow in 1952 when the Soviets began an intensive drive to extend their influence in the Holy Land. One of Moscow's aims has been to wrest control of the Jerusalem Patriarchate from the Greek Orthodox and bring it under the jurisdiction of the Moscow Patriarchate.

[RNS]

SWEDEN

Verdict Upheld

The District Appellate Court in Stockholm upheld the verdict of an Uppsala magistrates' court which last December found Swedish Bishop Dick Helander of Strangnas guilty of slander and ordered him dismissed from his episcopal post.

All five judges of the Appellate Court panel concurred in the decision which also makes the churchman liable for court costs that now total an estimated \$4,500.

Bishop Helander said he will now appeal to the Swedish Supreme Court. Should the high court decline to hear his appeal, his dismissal as Bishop of Strangnas will become effective on May 12.

Dr. Helander was convicted by the Uppsala court of responsibility for the writing and distribution of a series of anonymous letters circulated among all pastors of the Strangnas diocese during the 1952 election of a new bishop. The letters attacked the character of candidates other than Dr. Helander, then a professor of theology at the University of Uppsala.

TUNING IN: ¶**Neighborhood House** is a social settlement in the city of Milwaukee, supported by the diocese, by individual Churchpeople, and by the community chest. It provides a social group work program for adults and children of the neighbor-

MILWAUKEE

Advance Fund

The diocese of Milwaukee has launched an advance fund campaign with a goal of \$302,486. The goal includes needs for an advance fund, the national Church capital fund, termination of short time mortgages on missions, down payment on the episcopal residence, and money for Neighborhood House.¹

Bishop Hallock, Bishop of Milwaukee, inaugurated the campaign by saying that the fund would make it possible for the diocese to take advantage



HIKERS' SERVICE

From prayers one afternoon.

of opportunities, to build at the strategic moment, and to establish new parishes.

Mr. Van W. Coddington is campaign chairman. In the advance phase of the campaign \$155,819.87 has been pledged.

WASHINGTON

High Ground

Early vestrymen of St. Alban's Church, which adjoins the Washington Cathedral in the nation's capital, have the distinction of having purchased and "grimly held" the commanding hilltop, in spite of pressure from real estate interests to sell. Because of their farsightedness, the cathedral, which took over the ground, is on the highest point of land in the District of Columbia.

St. Alban's is this year celebrating the centennial of its founding, and an im-

pressive exhibit is on display at the church. It tells in pictures how Joseph Nourse many years ago bought a tract of land on a hilltop and named it Mount Saint Alban because it reminded him of the description of the hillside where the saint was martyred in ancient Britain.

Joseph Nourse died without executing his dream of erecting a church in the trees where he liked to walk and pray, but he left a family behind, one of whom was his invalid granddaughter Phoebe. Phoebe Nourse, upon her death, left a little box containing \$40 in gold earned with her needlework. It was marked, "For the beginning of a free church on Mount Alban."

In 1851 a group of neighborhood people broke ground for the church, which was completed in 1855. The parish throve and extended itself; today it can boast of having founded four important churches of the diocese of Washington: St. Columba's, All Souls', St. Patrick's, and St. David's.

Twenty-four "old-timers," all of whom have been connected with St. Alban's Parish for 40 years or more, were honored at a recent parish dinner that was part of the centennial celebration. A reply to the greetings of the senior warden was made by Dr. William Earl Clark, who with his wife donated the Lych Gate of St. Alban's.

NEW YORK

Annual Event

Some 200 hikers from New York and New Jersey attended the annual hikers' service at the Church of St. John's-in-the-Wilderness, St. John's, N. Y.

It was the 31st time for the service, which started with a few hikers gathering at the church for prayers one afternoon. The services for the hikers were initiated by the late Rev. Walter F. Hoffman, who continued them for more than 20 years.

Mr. Hoffman is buried near the church and the hikers decorated his grave with flowers before leaving. [RNS]

IDAHO

The Name of Bahgukabun

The Rev. Ernest Rudd Allman, retired priest of the missionary district of Idaho, was honored recently with a reception at All Saints', Boise, on the occasion of the 50th anniversary of his ordination to the diaconate.

Fr. Allman was ordained in 1904 in Junction City, Kans. From 1900 to

hood, regardless of race, creed, or economic status. Located in the former St. Stephen's Church, it was founded, 1946, by the Rev. R. B. Gutmann, present executive director. Peter Day, editor of *The Living Church*, was first president of the board.

1902, he taught in a Canadian Indian school on the island of Manitoulin where, being made a member of the Objibway tribe, he was given the name of Bahgukabun, which means "radiating or diffusing light." Preceding his work in the district of Idaho, Fr. Allman served in the dioceses of Kansas, Texas and Spokane.

Since retirement, he has been active in supply work in the district of Idaho and recently became honorary manager of the St. Luke's Lame-Ducks, the mens' softball team in Weiser, Idaho.

Indian Revival

New interest in the life of their Church is being evidenced by the Ban-nock Indians at the Ft. Hall, Idaho Reservation. The Rev. R. Marshall, associate missionary, baptized some 20 children and adults Easter Day,¹ with the church filled to capacity. The church also was filled Palm Sunday.

COLORADO

Madonna of the Plains

Mary and the Baby Jesus in a setting of plains, mountains, and prairie flowers look out from behind the altar of St. Mary's Chapel, St. Thomas' Church, Denver. Painted by Mrs. William D. Iford, recently confirmed at the church, the picture, entitled "Madonna of the Plains," was dedicated on Palm Sunday.

Arising from the background of the painting are Denver's mountains, Squaw, Chief, Grain, and Table, part of the Rocky Mountain Chain; Cherry Creek in the middle ground; and buffalo grass and authentic prairie wild flowers in the foreground.

The artist, who spent eight months in research and completing the oil painting, has her degree in art from the University of Colorado and has done graduate work on a scholarship. Her husband is a pharmacist; they have four children, the oldest eight years old.

OHIO

Urban Church Conference

The urban church commission of the diocese of Ohio is planning a conference on the city church, June 16th and 17th at Emmanuel Church, Cleveland, Ohio. The dioceses of the Fifth Province and other interested dioceses are invited.

The conference will begin with a bus trip to survey some of the Cleveland churches with specific urban problems. The meeting will continue at Emmanuel

Church with the Rev. G. Paul Musselman, executive secretary of the National Council division of Urban Industrial Work, speaking on "The Urban Problem."

Persons interested in attending may write Fr. Blackburn, rector Emmanuel Church, 86th and Euclid Ave., Cleveland, Ohio.

CONNECTICUT

Lay Reader Emblem

Lay readers in the diocese of Connecticut are wearing a newly designed lay readers' emblem as they go about their diocesan duties. The design, which is a wooden cross with an open Bible of lighter colored wood embossed upon it,



OIL PAINTING, ST. THOMAS, DENVER*
2000 Year Old Scene.

Denver Post

was one of many submitted and was chosen by the diocesan lay readers' committee after approval of the Bishop. Lay reader John W. Gamsby of the Church of the Good Shepherd, Orange, Conn., was the designer.

PENNSYLVANIA

Streamlined Facilities

The 84th anniversary of the founding of the Philadelphia Episcopal City Mission was celebrated May 18th by a rededication service conducted by Bishop Hart of Pennsylvania. In addition to celebrating the founding, the service marked the completion of extensive alterations to the mission.

Old St. Paul's Church, built in 1761

*On the left is the Rev. G. E. Graham, rector of St. Thomas and the artist, Mrs. William D. Iford, on the right.

and remodeled in the early part of the 19th century, has housed the City Mission for about 50 years. Through the years it became evident that the facilities were in need of a complete overhauling to fit them to modern requirements.

The alterations have streamlined the physical facilities of the children's service and the family counseling service on the first floor, and improved accommodations on the second floor. The Rev. Arnold Purdie is executive director.

SOUTHERN VIRGINIA

Restoration for 1632 Church

A nation-wide drive is now on to completely restore what is believed to be the oldest non-Roman church in the United

States, the old St. Luke's Church, located near Smithfield, Va.

Date of the church goes back to 1632, a time derived from a chiseled date on one of its bricks, which was torn from the roof in a thunder and lightning storm in 1887. The congregation of St. Luke's moved to Christ Church, Smithfield, in 1852.

A partial restoration effort was made in 1887 in which contributions came from people of many denominations.

MISSISSIPPI

Senator Memorial

Life-long friends of the late United States Senator Theodore G. Bilbo were invited to take part in the recent unveiling of a memorial statue of the senator. Bishop Gray of Mississippi gave the invocation at the Jackson ceremony.

TUNING IN: †Easter Day was in the early centuries of the Church's life the big day of the year for Holy Baptism, completed immediately by Confirmation and first Communion — all taking place in one protracted service beginning Holy Sat-

urday Night and winding up with the Liturgy of Easter in the wee hours of the morning. Attempts have been made recently in some quarters to restore something of this sequence. Roman authorities, especially, are advocating it.

COLLEGES

Unparalleled Crisis

Independent colleges today face an unparalleled crisis, according to Dr. Albert C. Jacobs, president of Trinity College—a crisis which is on the one hand financial and, on the other, “part of our national struggle to maintain freedom.”

Dr. Jacobs was the preacher at the Cathedral of St. John the Divine, New York, on “Four Colleges Sunday,” when the Episcopal Church took its part in the observance of National Christian College Sunday (National Council of Churches, the sponsor).

Calling independent Christian education “a vital necessity” for the preservation of freedom in the United States, Dr. Jacobs said that many schools and colleges have defaulted in the field of religion because of an “extreme and unwarranted interpretation of the principle of separation of church and state,” and thus “share with church and home the responsibility for the growing moral weakness of our nation.”

He said that almost one-fifth of the clerical leadership of the Episcopal Church has come from the four colleges represented at the special service: Trinity, Hobart, Kenyon, and the University of the South.

According to the *New York Times*, Dr. Jacobs said that the decline in Church colleges committed to the principles of Christian liberal education was related to the lack of support that our colleges have received from the Church.

SEMINARIES

Communal Life

Some 20 to 25 of the “ablest and most promising younger religious leaders” from other countries will be given fellowships each year for advanced religious studies at Union Theological Seminary, New York City, under a new program announced by its president, Dr. Henry P. Van Dusen.

Financing of the plan for an initial five-year experimental period was made possible by a grant of \$525,000 from the Rockefeller Foundation, he said, and the first appointments will be made for the 1955-56 academic year.

Dr. Van Dusen said the program will give the foreign students special preparation for their respective vocations and enable them to participate in “a communal life of fellowship and study through living together” at a residence center the seminary will provide and equip.

The program will be under the joint supervision of the seminary faculty and a board of advisers.

How Obedient?

(Continued from page 13)

ticularly in connection with possible Prayer Book Revision. Question 1 raises the point of whether the Liturgical Commission might not be wiser to include the traditional preparation (43rd Psalm and Confiteor) in their book. Questions 2 and 9 suggest that an official collection of proper anthems for Introits, Graduals, etc. would be appreciated. I understand that this is in preparation.

Question 7 needs explanation in the light of the first general consideration. The

many priests who added notes to this question indicating that they would like to sing the Gloria after the Kyries, but are waiting for authorization, suggests that the Liturgical Commission's recommendation of this action will meet with greater enthusiasm than my figures indicate. The answers to question 8 indicate the real need that exists for an enlarged liturgical calendar.

Question 10 indicates that the proposed rubric permitting the Creed to be omitted

Detailed Statistics

(Continued from page 13)

	N. J. No. %	Pa. No. %	Del. No. %	Easton No. %	Md. No. %	Total No. %
14. In the Prayer for the Church, do you						
a. Add anything?	3 4	10 10	5 28	2 12	4 8	24 9%
b. Omit anything?	—	4 4	—	—	—	4 1%
c. Change anything in it?	2 3	3 3	—	1 6	—	6 2%
15. Do you use the Long Exhortation (p. 85) on the						
a. Days when the rubric requires?	33 47	38 38	11 61	10 63	35 70	127 50%
b. Sometimes?	13 18	30 30	3 16	3 19	5 10	54 21%
c. Never?	20 29	21 21	2 11	3 19	5 10	51 20%
16. Do you omit the Invitation, Confession, Absolution, and Comfortable Words (as a whole) when no communions are expected?	20 29	20 20	—	2 12	3 6	45 18%
17. Do you omit the Comfortable Words at any time other than as above?	12 17	5 5	—	—	2 4	19 7%
18. Do you insert “The Lord be with you,” etc.						
a. At the beginning of the service?	27 38	20 20	2 12	7 43	16 32	72 28%
b. Before the Gospel?	29 41	15 15	3 19	1 6	2 4	50 20%
c. After the Creed?	14 20	5 5	2 12	—	3 16	29 11%
d. Before Offertory?	12 17	8 8	—	—	3 6	23 9%
e. Before Sursum Corda?	28 40	17 17	2 12	3 19	8 16	58 23%
f. Before Thanksgiving?	12 17	14 14	—	1 6	3 6	30 11%
g. After Gloria in Excelsis?	35 50	20 20	4 25	3 19	10 20	72 28%
19. Do you use Proper Prefaces oftener than the rubric requires or use additional ones?	20 29	11 11	2 12	1 6	3 6	37 15%
20. Do you use Benedictus Qui Venit,						
a. After the Sanctus? (sometimes)	57 81	34 34	6 36	7 43	15 30	119 46%
b. Some other place?	1 1½	4 4	1 6	1 6	3 6	10 4%
21. In the Prayer of Consecration, do you						
a. Omit any part of it?	—	3 3	—	1 6	—	4 1%
b. Interpolate anything?	6 9	6 6	—	—	1 2	13 5%
22. Do you break the Bread at the						
a. Words of Institution?	34 49	78 77	14 78	13 81	34 68	173 68%
b. After The Lord's Prayer?	9 13	5 5	—	—	2 4	16 6%
c. At both places?	26 37	9 9	4 22	3 19	12 24	54 21%
23. Do you insert the Pax? (“the peace of the Lord be always with you”) ?	38 54	12 12	2 11	2 12	5 10	59 23%
24. Do you use Agnus Dei (at least on occasions)						
a. Before the Humble Access?	20 29	10 10	2 11	2 12	3 6	37 14%
b. After the Humble Access?	46 66	67 66	14 78	10 63	36 72	173 68%
25. Do you “tarp”??	54 77	42 42	6 36	6 37	16 32	124 49%
a. Take ablutions after Blessing?	14 20	48 48	10 55	11 69	34 68	117 46%
b. Some other place?	1 1	6 6	—	—	2 4	9 4%
c. Don't bother	2 3	6 6	3 16	1 6	—	12 5%

In this and a few other questions some priests indicated more than one affirmative answer (i.e., at a said service they tarp; at a service with Hymns they take the ablutions under the cover of the last hymn). I have counted all the answers which brings the total to more than 100% in a few instances.

*Take Ablutions Roman Place, i.e., cleanse sacred vessels right after communion of people, rather than after Blessing as Prayer Book directs.

on ferias will have substantial backing. Also, that very few will miss the permission to substitute the Apostles' Creed.

Question 13 shows that a large proportion of the clergy are vague about what is required of them at the Offertory, and we are grateful to the Liturgical Commission for spelling out in the Prayer Book Studies the way these rubrics should be kept.

Question 16 gives us some data as to the approximate percentage of our parishes which have (at least on occasions) celebrations without communions, while question 17 indicates that it is possible that the permission to omit the Comfortable Words may not be so widely welcomed, if and when granted, as the revisors seem to think.

The insertion of the salutation, "The Lord be with you," etc., which has become a widespread feature of the rite as it is practiced, as distinct from the rite as written, seems to come from more than one need. It is used (1) as a means of introducing a new part of the service, (e.g., before *Sursum Corda*), as (2) a means of calling attention to a particular ministry (e.g., the Deacon reading the Gospel) and (3) a handy device for getting a standing congregation on its knees. Certainly the second use, with its connotation of stirring up the Holy Spirit of Ordination, is probably the most primitive, and accords well with its introductory use as in the first instance, but the third use seems to show scant regard for God's Holy Spirit. That purpose could be better served, as it is in the present rite, with the simple bidding, "Let us pray." Perhaps some form in this or some other office giving a formula for bidding to prayer would solve our problem. It is conceivable that the use of the salutation before the Gospel would give at least an example of its real purpose.

The Benedictus Qui Venit seems to have earned for itself more of a place than anyone had guessed. The fact, as indicated in question 20, that half of the clergy report use of the Benedictus at least occasionally, and that the vast majority of these use it in the place where they find it in the Western Missals, raises hopes that the whole Sanctus, including Benedictus, could be restored, perhaps in the form of 1549 (which would let us keep the opening words of the Prayer of Consecration the same as they are now). Apparently the former violent dislike for the Benedictus has moderated and been replaced by a more reasonable tolerance. The note, included on many questionnaires, that they sang the Benedictus "when it was in the music," seems to indicate that it is for many a matter of almost 100 great indifference.

Question 22 seems to indicate that the Church is quite ready to return to the older tradition of breaking the Bread after the Prayer of Consecration rather than

following the Cranmer-Shakespearean method of "suiting the action to the word."

Question 23 indicates that the Pax has a much larger following than many people had assumed for it, and that the Liturgical Commission is wise to suggest that it be put back into the rite, while question 24 indicates that it would be almost impossible to keep the Agnus Dei out. It is used (at least occasionally) by 82% of the clergy polled.

As for the once-taboo practice of "tarping" ("taking ablutions Roman place," i.e., right after communion), it has become so common that its practitioners outnumber those who take the ablutions after the blessing. The statistic, however, that has horrified the largest number of people looking at these figures is the one showing one priest in 20 who "doesn't bother" to make any disposition of the Body and Blood of the Lord, presumably leaving it to chance or to the devotion of the sexton.

I understand, through the reading of the memoirs of Evangelical clergy in the last century, that this sort of thing was more prevalent then, and perhaps with the teaching on the sacraments at the low ebb it reached before the Oxford movement it may have been forgivable. It certainly is no longer so, for where it is practiced it is either a deliberate affront to the real presence of our Lord in the sacramental bread and wine or else it displays such a level of laziness that the word sloth fails utterly to describe it.

I take a little hope from the possibility that some of these clergy may have misunderstood my reference to ablutions, thinking perhaps I was talking about the lavabo, an illiterate clergy being infinitely preferable to an irreverent one. Also there is the bare chance that some of them may follow the present rubrics' literal requirement that the remaining bread and wine be eaten and drunk without any accompanying (but certainly implied) cleansing of the vessels. It is a joy and a comfort to have it all spelled out in the rubric in Prayer Book Studies and to see the directions placed in the framework of the liturgy so that devout communicants can check up (if need be) on less devout clergy.

One further statistic, important mainly because it illustrates how prevalent rubric-breaking is in parishes of all kinds of churchmanship, concerned the rating of individual clergymen in this regard. To obtain these figures I graded each paper, marking each time an answer indicated a broken rubric. The scores ranged from 0 (perfect) all the way up to 27 (out of a possible 39 illegal variants). It was these figures for the diocese of New Jersey to which I referred in the second paragraph.

It is necessary to explain, first, that these are derived from the original questionnaire which was considerably longer



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1. Number of perfect scores (zero)	2	3	0	1	7	13
2. Percentage of perfect scores	3%	3%	0%	6%	14%	5%
3. Highest number of infractions by any one priest.....	27	27	8	11	19	27
4. Median number of infractions (score of the man in the middle)	8	4	4	4	2	—
5. Average number of infractions	10	5½	4½	5	3½	6



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than the abbreviation shown here; and, second, that I graded hard, using the strictest possible interpretation of the rubrics. For example I gave bad marks for ninefold kyries and for tarping as well as the weightier matters.

It is to be remembered, moreover, that I didn't ask all possible questions and so didn't arrive at all possible violations. I did not, e.g., ask the prize question concerning the order of offering alms and oblations, which might have wiped out my entire group of perfect scores. Also,

some of these infractions, since they concern things done only once a month (Decalogue) or three times a year (Long Exhortations) will not occur at every celebration.

It is unnecessary to warn that a low score of violations is not always better than a higher score. Some of the priests reporting committed only a few violations, but they were revolutionary in their character. Conversely, quite a high score could be developed by the infraction of relatively unimportant rules, so that it would be

difficult for anyone who wasn't expert to notice much amiss. The results are tabulated in the box on page 19.

These figures could be used to prove a lot of things, some of which are not at all new and others which may not be true. The high points reached and the number of rubrics which an average priest habitually breaks may not be the most significant figures. Neither does the difference between the dioceses indicate anything very unusual; it has never been any secret that high churchmen break some rubrics. The shocking part of the result is the near absence of truly law-abiding clergy, high, low or in the middle. It indicates how complete has been the breakdown of our old facade of conformity.

Let us return briefly to those four ordinands and to the opposing horns of their dilemma: whether (1) to follow the written ceremonial law of the Episcopal Church, or (2) to celebrate the Holy Communion in the form and manner which they have known from childhood and which the common usage of their diocese dictates. To obey the law or the custom, or perhaps to go on a freewheeling journey through various rites and ceremonies with each man his own law. We have a duty to these young priests and to all those who shall take these vows in the future.

There are two ways only in which a solution can be found. The first is to relax the vow of conformity. This means to remove the effect of law from the rubrics of the Book of Common Prayer and to permit free substitution for it, a method which has the advantage of continuing and regularizing our present practice of ignoring the vow. If we were more at one in this Church in our agreement on doctrine and discipline this could be the best solution.

Most Episcopalians, however are inclined to shrink from any such freedom of ritual. The Anglican tradition of leaning on conformity to a rigid rite as a counter-balance to a fluid definition of theology is too strong to permit us to discard it entirely. We still need some norm (as much of doctrine as worship) and we are accustomed to finding it in the Prayer Book.

The other answer, the one which really seems preferable, is to reform our ritual. It has to be done carefully; the Constitution of the Church guarantees that. A fine beginning has been made in Prayer Book *Studies*, but it needs to go out to the parishes and missions for that practical revision that marks Catholic worship as a living liturgy. Some method of discovering and evaluating the constant liturgical developments, expressing as they do the needs of the worshipping Church, is required to balance the findings of the scholars. If revision proceeds on these lines, broadening as well as deepening the devotional spirit of the Christian fellowship, the unedifying picture of priests of God forswearing themselves need no longer be continued.

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DEATHS

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

Harold Franklin Bache, Priest

The Rev. Harold Franklin Bache, rector of Grace Church, Gainesville, Ga., died April 14th at a hospital in Gainesville of a heart attack. He was 56 years old.

Born in Jersey City, N. J., he received his B.S. from the University of Florida and his B.D. from the University of the South, Sewanee.

Other churches where he served as rector besides Grace Church, where he came in 1950, include All Saints' Church, Ft. Lauderdale, and St. Paul's Church, Delray Beach, Fla. (1931 to 1943); St. Mark's Church, Cocoa and St. Luke's Church, Merritt Island, Fla. (1943 to 1947); and St. Peter's Church, St. Petersburg, Fla. (1947 to 1950), where he was assistant rector.

Surviving are his wife, a son, and a daughter.

Harold E. Smith

Harold E. Smith, a Milwaukee industrialist and Church leader, died recently while vacationing in Paris, France. He and his wife, Rosamond, left New York for the vacation on April 1st. He was 64 years old.

Mr. Smith was president of the T. L. Smith Co., of Milwaukee, manufacturers of concrete mixers. The company was founded by his father, the late T. L. Smith. Mr. Smith also was vice president, secretary and director of Sterling Wheelbarrow Co. of West Allis, Wis.

He was a senior warden of St. James' Church; trustee of Nashotah House, a trustee of St. John's Home, Milwaukee; vice president and secretary of the trustees of the Endowment Funds of St. James' Church and Parish House; secretary of the trustees of the Funds and Property of the Milwaukee diocese; and a former organist and choir master of St. James', St. Mark's and St. Andrew's.

Mr. Smith in addition to his Church work, was active in many civic clubs of Milwaukee, including the Milwaukee University Club, the Milwaukee Country Club, and the Milwaukee Athletic Club, serving as an officer in many.

Surviving besides his wife are a son, Robert A. Smith, vice president of the T. L. Smith Co.; and a sister, Mrs. Elizabeth M. Brewer, Chicago.

Gertrude Hann Longfellow

Gertrude Hann Longfellow, wife of the Rev. A. E. Longfellow, Burns, Oregon, died March 12th. The Rev. Mr. Longfellow, who is canonically connected with the diocese of Kootenay, in British Columbia, is in charge of St. Andrew's Church, Burns.

Roy W. Howard

Roy W. Howard, headmaster of St. Dunstan's Choir School for Boys, Providence, R. I., died of a heart attack March 29th. He was 51.

Mr. Howard was with St. Dunstan's for 22 years, beginning with a group of 12 youngsters. Last year the school had an enrollment of 180 and moved to a new, large building.

He is survived by his wife, Helen (Sanborn) Howard; a daughter; and one grandchild.

Frank Hoyt Gailor

Associate Justice Frank Hoyt Gailor of the Tennessee Supreme Court died April 8th at the age of 61. He was the son of the late Thomas F. Gailor, former bishop of Tennessee.

A circuit court judge in 1941, Justice Gailor became an associate justice of the supreme court in 1942.

He leaves his wife, Mrs. Mary Louise Pennel Gailor, and three daughters.

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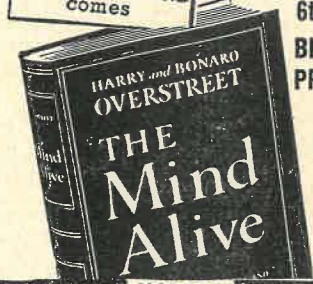
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Appointments Accepted

The Rev. Erik H. Allen, formerly vicar of St. Paul's Church, Camden, Del., is now assistant minister of old Christ Church, Philadelphia.

The Rev. Robert H. Booker, formerly rector of St. Mark's Church, Johnstown, Pa., will be rector of St. Paul's Church, Bound Brook, N. J.

The Rev. Durrie B. Hardin, formerly rector of Christ Church, Easton, Md., will serve Trinity Church, Pass Christian, Miss.

The Rev. John A. Holmes, who has been serving St. Andrew's Church, Liberal, Kans., was recently instituted as first rector; St. Andrew's has advanced to parish status.

Marvin Heber Hummel, who will graduate in June from Bexley Hall, Kenyon College, will on July 1st become vicar of All Saints' Church, Delmar, Del. Immediately after Mr. Hummel's ordination to the diaconate, he and his wife will go to Delaware.

The Rev. Waldo R. Hunt, formerly assistant of All Saints' Church, Pontiac, Mich., is now serving St. Andrew's Church, Drayton Plains, Mich. Address: 4386 Dixie Highway, Box 444, Drayton Plains, Mich.

The Rev. William E. Patrick, formerly rector of the Church of the Good Shepherd, Los Angeles, is now chaplain of Navy Family Chapel, Long Beach, Calif. Address: 4035 Marron Ave., Long Beach 7.

The Rev. George Christian Ruof, formerly of St. Simon's Church, Buffalo, is now vicar of St. George's Church, Highland-on-the-Lake, N. Y., in charge of St. Paul's, Angola.

The Rev. George R. Taylor, formerly curate of St. Luke's Church, Kalamazoo, Mich., will be rector of Trinity Church, Grand Ledge, Mich. Address: 200 Scott St.

The Rev. Harry B. Whitley, formerly curate of St. John's Church, Royal Oak, Mich., is now serving St. James' Church, Farmington, Conn. Address: 3 Mountain Rd.

The Rev. Samuel J. Wylie, formerly assistant of St. Paul's Church, Charlottesville, Va., and college chaplain of the diocese of Virginia, is now chaplain of college work on campuses in Providence, R. I. Address: 36 Olive St., Providence.

The Rev. Samuel Wright Wysong, who is in charge of Christ Memorial Church, Williamstown, W. Va., and Grace Church, St. Marys, W. Va., will on June 1st become vicar of St. Paul's Church, Camden, Del.

Armed Forces

Chaplain (Lieut. Col.) Herbert E. P. Pressey, formerly addressed at the 25th Station Hospital, APO 234, c/o P.M., San Francisco, should now be addressed: Post Chaplain, Fort Lawton, Wash.

Changes of Address

The Rev. John E. Erickson, assistant of the Church of St. Michael and All Angels, Studio City, Calif., formerly addressed in Van Nuys, Calif., should now be addressed: 4336 Teesdale Ave., North Hollywood, Calif.

Ordinations

Priests

Atlanta: The Rev. Jerome Earnest Zeller, curate of Holy Trinity Church, Decatur, Ga., was ordained priest on April 5th by Bishop Claiborne of Atlanta at Holy Trinity Church.

New Hampshire: The Rev. Frank Winslow Cole was ordained priest on March 31st by Bishop Hall of New Hampshire at St. Luke's Church, Woodsville, N. H., where the new priest will be rector. He will also be vicar of the Church of the Epiphany, Lisbon. Presenter, the Rev. H. H. Breul; preacher, the Ven. R. W. Barney. Address: Maple St., Woodsville, N. H.

Newark: The Rev. John Jay Hughes was ordained priest on April 3d by Bishop Washburn of Newark at Grace Church, Newark, where the ordinand will continue to be curate. Presenter, the Rev. Dr. P. M. Dawley; preacher, the Rev. L. J. Lang. The ordinand's father, the Rev. W. D. F. Hughes, sang the Litany. Address: 12 Walnut St., Newark 2, N. J.

San Joaquin: The Rev. William Halstead was ordained priest on March 25th by Bishop Walters of San Joaquin at St. Alban's Church, Los Banos,

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Calif., where the new priest will be vicar. Presenter, the Rev. V. M. Rivera; preacher, the Very Rev. Dr. Sherman Johnson. Address: Box 946, Los Banos.

Washington: The Rev. Joseph N. Pedrick was ordained priest on April 15th by Bishop Dun of Washington at St. Thomas' Church, Crook, Md., where the new priest will be rector. He will also serve the Chapel of the Incarnation, Brandywine. Presenter, the Rev. H. S. Costain; preacher, the Rev. R. F. Henry.

Ordained at the same service was the Rev. Edward W. Stiess, presented by the Rev. W. MacD. Sharp. The Rev. Mr. Stiess will be rector of All Faith Church and Dent Memorial Chapel, Charlotte Hall, Md.

Deacons

Georgia: John O. Ford was ordained a perpetual deacon on April 11th by Bishop Barnwell of

Georgia at St. Michael's Church, 727 Washington Ave., Savannah, Ga., where the ordinand will be deacon. Presenter, the Rev. P. H. Sloan; preacher, the Rev. T. P. Ball.

San Joaquin: Max L. Drake was ordained deacon on January 6th by Bishop Walters of San Joaquin at St. Paul's Church, Visalia, Calif. Presenter, the Rev. V. M. Rivera; preacher, the Rev. G. M. Taylor, Jr. To be curate of St. John's Parish, Stockton, Calif.

South Carolina: Several deacons were ordained to the priesthood on March 24th at St. Philip's Church, Charleston, S. C., by Bishop Carruthers of South Carolina. The Rev. A. N. Daunt was preacher at the service. Ordained were:

The Rev. Kenneth Donald, presented by the Rev. T. S. Tisdale; to be in charge of St. Matthew's, Fort Motte, S. C., and the Church of the Epiphany, Eutawville.

The Rev. Gordon H. Mann, presented by the Rev. M. E. Travers; to be in charge of Christ Church, Denmark, S. C., and St. Alban's, Blackville.

The Rev. Malcolm Prouty, presented by the Rev. E. B. Clippard; to be in charge of Holy Trinity Church, Grahamville, S. C., and the Church of the Cross, Bluffton.

The Rev. Hallie D. Warren, presented by the Rev. Dr. H. D. Bull; to be in charge of St. Alban's, Kingstree, and St. Stephen's, St. Stephen, S. C.

Washington: Anthony Wayne Schwab was ordained deacon by Bishop Dun of Washington on April 10th at St. Paul's Church, Rock Creek Parish, Washington, where the new deacon will be assistant. Presenter, the Rev. C. J. Bartlett; preacher, the Very Rev. Dr. E. F. Kloman. Address: 114 Varnum St. N.W., Washington 11.

Richard E. Gary was ordained deacon by Bishop Dun of Washington on April 15th at Trinity Church, 7000 Piney Branch Rd. N.W., where the new deacon will be assistant. Presenter, the Rev. Ray Ryland; preacher, Canon J. M. Burgess.

Western North Carolina: Arthur H. Brimley was ordained a perpetual deacon by Bishop Henry of Western North Carolina on April 15th at Trinity Church, Asheville, N. C., where the ordinand will assist the rector. The Rev. Mr. Brimley will continue his secular employment at the Bank of Asheville for the present.

Marriages

Miss Ann Louise Bruninga, daughter of the Rev. William J. Bruninga, and Mr. Ellison Capers Magruder were married on April 20th. The Rev. William O. Hanner performed the ceremony and celebrated the nuptial mass at St. Stephen's Church, Coconut Grove, Fla., where he is rector and where the father of the bride is assistant.

Mr. Magruder, who is now serving in the United States Navy, is the great grandson of the seventh Bishop of South Carolina, the late Rt. Rev. Ellison Capers.

Births

The Rev. Henry H. Choquette and Mrs. Choquette, of St. Luke's Church, Hastings, Minn., announce the birth of a daughter, Ann Claire, on April 12th.

The Rev. Cuthbert Pratt and Mrs. Pratt, of St. Chrysostom's Church, Chicago, announce the birth of a son, Christopher Bennett Jethro, on April 11th.

Diocesan Positions

The Rev. Edward H. Ehart, Jr., rector of Grace Church, Norwalk, Conn., will on September 1st become executive vice-chairman of the department of Christian social relations, diocese of Connecticut.

Mrs. Horace T. Greenwood of Moorestown, N. J., was recently elected president of the Cooperative Society of The Evergreens (home for elderly people in the diocese of New Jersey).

ACU CYCLE OF PRAYER

May

10. St. Andrew's, Valparaiso, Ind.
11. Holy Cross Monastery, West Park, N. Y.
12. St. Luke's in the Meadow, Fort Worth, Texas
13. St. Mary the Virgin, New York City
14. Good Shepherd, East Chicago, Ind.
15. St. John's, Shawano, Wis.

CLASSIFIED

POSITIONS OFFERED (Con't)

IF YOU BELIEVE the Holy Spirit could work through this advertisement to help us find the right man, write about assistance in Southern California (near L.A.) parish: moderate churchmanship, parochial mission outreach to serve overflow of new members, splendid educational program, interesting college town. Reply Box M-106, The Living Church, Milwaukee 2, Wis.

A SMALL CHURCH SCHOOL and junior college for girls is interested in receiving applications from teachers in several fields. High academic standards with emphasis on cultural education. Small classes, daily chapel. Churchmanship moderate and evangelical. Art, Latin, voice, history, physical education are subjects that may be open this September. In Latin and history master's degrees required. Reasonably good cash salary plus all living. Rectors in touch with teachers are requested to make recommendations. Reply Box A-966, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

CATHOLIC PRIEST available supply New York area June and July. Reply Box 113, Chelsea Square, New York, N. Y.

MALE GRADUATE of Westminster Choir College, age 32, desires position as organist-choir-master. Location open, but prefer Arizona. Credentials on request. Reply Box A-100, The Living Church, Milwaukee 2, Wis.

HOMEMAKER, mature, refined, capable, formerly rector's and professors' secretary, desires dignified, responsible position in motherless home. Reply Box M-102, The Living Church, Milwaukee 2, Wis.

AVAILABLE JUNE 15th. Qualified experienced Director of Religious Education, willing to do some secretarial work. Reply Box M-103, The Living Church, Milwaukee 2, Wis.

ELDERLY PRIEST, good health, married, desires small parish or mission interested in growth. Modest salary and living quarters. Prayer Book Churchman. Reply Box C-105, The Living Church, Milwaukee 2, Wis.

EXPERIENCED and mature priest, ex-Army chaplain, seeks challenging opportunity in New York metropolitan area. Reply Box J-107, The Living Church, Milwaukee 2, Wis.

PRIEST desires duty July, August, East. Reply Box H-995, The Living Church, Milwaukee 2, Wis.

CHURCHMAN, Teacher, seven years' experience and doctor's degree, desires position in Church-sponsored institution. Choral and instrumental music, music history, and music education. Reply Box G-993, The Living Church, Milwaukee 2, Wis.

SUMMER CAMPS

CHICKADEE, GROTON, N. H. 40 girls 5-17; 40 boys 5-15. In separate sections. Modern cabins and facilities. Adult staff including Clergy. A private Episcopal Camp for Episcopalians. \$300. 8 weeks; \$160. 4 weeks. Rev. & Mrs. R. L. Weis, 721 Douglas Ave., Providence 8, R. I.

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH
407 East Michigan Street, Milwaukee 2, Wis.

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 Robbins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

CATHEDRAL STUDIO: Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church linens by the yard. Linen girdle Crochet Thread. Transfer patterns. Plexiglas 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, 2229 Maple Drive, Midwest City, Oklahoma. Formerly 570 East 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

WANTED—Priest for July or August in Catholic Parish near Adirondack Mts. in New York State. Remuneration and living quarters for priest only. Reply Box B-101, The Living Church, Milwaukee 2, Wis.

PRIEST to supply Eastern Pennsylvania Parish during July. \$25.00 a Sunday, plus use of Rectory if desired. Reply: The Rev. A. M. Sherman, 1614 Turner St., Allentown, Pa.

DESIRE SUPPLY PRIEST: Catholic; July or August; Florida Seaside, Rectory and remuneration. Reply Box P-104, The Living Church, Milwaukee 2, Wis.

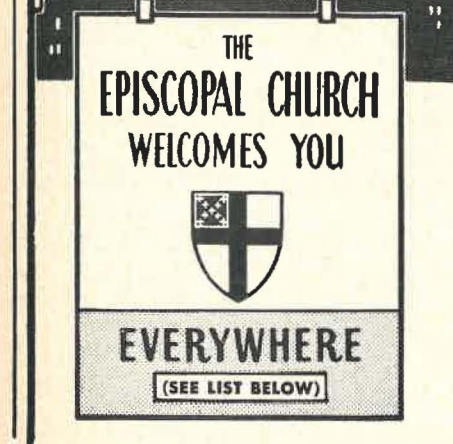
STRONG West Coast parish day school, nursery—Grade 9, 260 pupils, 14 teachers. Seeks principal with M.A. or equivalent in education and administrative experience. Priest preferred; layman or woman considered. Salary open. Give complete education, experience and brief biography. Reply Box M-999, The Living Church, Milwaukee 2, Wis.

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH



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

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;
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

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

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

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

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

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

DETROIT, MICH.

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

MINNEAPOLIS, MINN.

GETHSEMANE (downtown) 4th Ave. and 9th St.
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;
Wed & HD 10:30; EP Daily 5

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,
Wed 10:30; Thurs Service 7:30.

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; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

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

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4; Wkdys HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); Mat 8:30; Ev 5:30. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
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 Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

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 5th Ave. & 53rd Street
Rev. Roelif H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Daily 12:10 & 5:15 ex Sat.

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
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 487 Hudson St.
Rev. Paul C. Weed, Jr., v
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
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

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

SAN ANTONIO, TEXAS

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C by 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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.