

The Living Church

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

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Tribute to Bishop Loring

TO THE EDITOR: The late Bishop of Springfield, the Rt. Rev. Richard T. Loring, had scores of thousands indebted to him besides his many friends, for he was the author of our Forward Movement Guide, No. 8, "Overcoming Our Fears." To date this manual has had a distribution of about 125,000 copies. Bishop Loring wrote it in 1938 when he was rector of St. David's Church, Baltimore.

He was well qualified to bring Christian and scientific relief to people plagued by fear. Fr. Loring's "minor" at Harvard was psychology. For five years he served on the staff of the Boston Psychopathic Hospital under Dr. Macfie Campbell. For two years under the auspices of the Harvard department of psychology he gave courses on the priestly application of abnormal psychology to classes of the Episcopal Theological School at Cambridge. He told me only lately how humbled he was to learn of his little book's great circulation, and hoped that it would continue to be useful to distressed souls.

Any memorial raised to this beloved man's memory can scarcely equal the enduring effect of his little book which he wrote for us gladly and without even the compensation of his name as author.

(Rev.) GILBERT P. SYMONS,

Editor, *Forward Movement*.

Cincinnati, Ohio.

Aces in the Hole.

TO THE EDITOR: With nothing more to commend the idea than 20 years of ministry involved in the misnamed foreign-born relations within the Episcopal Church, I wish we had availed ourselves of a couple of aces in bestowing the episcopate upon the Philippine Independent Church.

Anglican Orders are valid enough for me as an Anglo-Saxon, but you can be sure that the Roman Church will ring the changes on the papal condemnation of Anglican Orders in dealing with the Philippine Church. I don't know why the Old Catholic line could not have been given with the conformity now professed by the PIC, but even we have a stronger episcopal succession than the Old Catholics from a Roman point of view.

It is common knowledge that we have two bishops serving as priests in our Church, one with Orthodox succession, and the other, Roman. I do not suggest the infiltration of their Orders into our Anglican succession, because our case rests historically on other bases besides Order. But where you are dealing close-up with non-Anglo-Saxon whose case is not ours, the pressure of Roman arguments would be less without what Leo XIII had to say.

Either or both of these clerics could have been elected as bishops by the Philippine Independent Church for the purpose of perpetuating their strong succession, if nothing more. And the whole non-Roman historical episcopate would have been strengthened against Roman claims.

I say this simply as one who has for many years specialized in Old Catholic,

ex-Uniat, and Orthodox relations, and is now ministering among a congregation drawn from such sources.

(Rev.) NORMAN B. GODFREY.

Massena, N. Y.

The Negro and the Church

(See editorial)

TO THE EDITOR: There seems to be considerable talk about the Negro and his status in the Episcopal Church. According to an AP release a rather "stormy" session of the National Council was held a few days ago and much of the storm centered on the schools for Negroes operating under the Episcopal Church. I write this letter not necessarily as the president of one of the schools (one of the two with "A" rating), but as a layman interested in the program of the Church and one willing to help illuminate, if possible, some of the problems we are now facing.

There have been schools for Negroes supported by Church groups for more than seventy years. Educational opportunities to any extent, would have been delayed many years if it had not been for the interest shown by Church groups. The South has made great progress in providing educational opportunities for its Negro population. There is much evidence to believe that this progress will continue. It will be rather unfortunate, however, for any one or for any group to assume that there is not a need for Church-related institutions. Many of the same problems existing seventy years ago are still existing in the South. We do not endorse any of the evils that may exist. We do recognize that they exist. We who are working with many of the problems would certainly like to feel that we have the support and sympathy of all Christian people. We feel that adequate support for Christian education is the best method to use in attacking those germs that bring on unrest and an evil world.

EARL H. McCLENNEY, President.

Voorhees School and Junior College,
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The Living Church

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

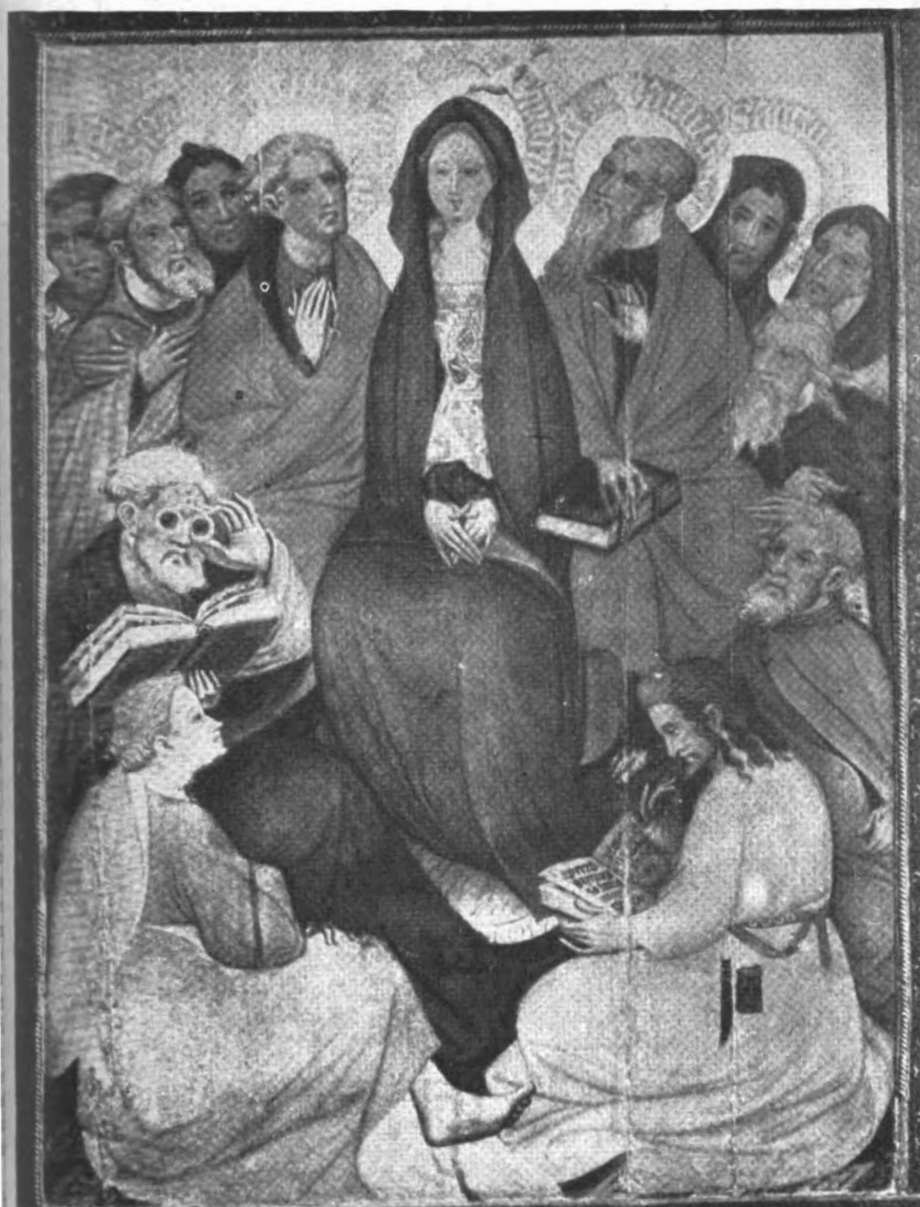
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RELIGION IN ART

By DR. WALTER L. NATHAN



The Descent of the Holy Ghost

Master Conrad of Soest (German, c. 1400)

THE descent of the Holy Ghost which the Church celebrates as the Feast of Pentecost was essentially an inner experience of the apostles, and as such lies outside the scope of the visual arts. Only one single representation of the scene is known from the first seven centuries; after 1500 it again becomes exceedingly rare. But in the Middle Ages, when the Church used the arts extensively for the teaching of dogma and sacred story, the Pentecost occurs more frequently as one of the milestones of man's road to salvation.

Master Conrad's painting is one of twelve panels depicting scenes from the life of Christ and arranged on both sides

of a Crucifixion to form an imposing altarpiece more than six feet high and nearly twenty feet wide. An inscription on the frame tells us the master's name and dates it in the year 1404.

The dove of the Holy Ghost is descending on the Virgin Mary. She sits as if in a trance, her delicate hands lightly folded in her lap, her slender figure gracefully draped in a long cloak. The worshipful attitudes of the Apostles — with St. Paul depicted, though unhistorically, close to Mary — indicate that they, too, are "filled with the Holy Ghost." Peter on the left reads a passage in the book of Joel.

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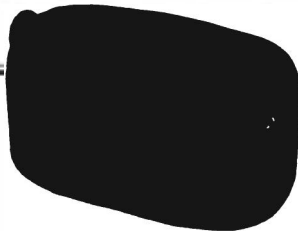
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Talks With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



Teaching with a Filmstrip

T EACHERS, you will have to learn a new "technique"! The day of the projected picture is here, and you must know how to make the right use of these "visual aids." If you don't, you may find your school some day equipped with lantern, screen, films, and slides, and the rector will be having a lot of fun putting on his picture show, and giving it out that now our school is up-to-the-minute. But after you have seen all his slides, you may begin to wonder just how these are to fit into your teaching plans. To show how the element of teaching has been overlooked in the sudden development, a visitor at a so-called conference on visual education reported with dismay that "all they did was teach us how to operate the machines."

Yet the new pictures have great value, and are a delightful variation from the old style visual aids—wall pictures, chromos, illustrated leaflets, scrapbooks, and the blackboard. How to use them effectively in teaching is now the problem. For simplicity, we will take the easiest form of the new medium, the filmstrip. This is a piece of standard film about four feet long with 30 to 40 single pictures which are shown by turning the knob of the projector when you are through discussing each picture. Pictures are always in the right order—you cannot drop the pile and break or scramble them. No pictures appear upside down. And you can "back-up" several pictures for review.

THE PREPARATION

First, you must become acquainted with the strip you are to show. Don't be confident you remember it from last year. You should have the full meaning and intent of each picture fresh in your mind. This means that you will set up the machine the day before and run through the full sequence, jotting down notes as you go. You may at this time read the script often provided with each strip, to be sure you get the full intent of the editors. Yet never read this script "cold"; improve and make it yours. But you must go beyond these notes, know as much as possible about the theme.

Next, before the pictures are shown, you must present the topic to the class or department which is to see the showing, getting their minds sufficiently pointed toward it so that they will not be seeing entirely unfamiliar matter. Yet

the aim should be to do this without "spoiling the surprise," or leaving nothing for the final showing.

This preliminary talk by the teacher takes place in the class the Sunday before the showing, either as a short statement, or in the form of a directed discussion, creating vital interest in the topic underlying the pictures. This may be part of the development of a class project. Thus, an older class is led into a discussion on "Dating," and you mention that you have some pictures entitled "Boy Meets Girl." Could we find time to examine it next Sunday?

At the time the filmstrip is finally shown, the teacher has the problem of speaking while the pictures are thrown on the screen, in a nice balance between an informative lecture and planned questions aimed at student response. *This takes more careful preparation than ordinary teaching.*

SOME TEACHING TIPS

- (1) Your talk must fit the picture—don't merely give generalities recalled by it.
- (2) Yet you must go beyond it with added information.
- (3) Have your material organized not just a lot of loose comment.
- (4) Avoid the obvious, merely identifying: "See the big camel."
- (5) Work for student response, and interpretation. Thus, "What is that in his hand?" "Billy, how do you think the shepherd felt?"
- (6) Talk quietly and insist on perfect cooperation. Mischief breaks out in the dark, and you must be over-alert to control the tone, and maintain the pitch of interest. On the other hand, you will find that you gain in concentration of attention (if your teaching "clicks") because of the dark, with all eyes held to the screen, and the changing images.
- (7) Close with some kind of memory drill or devotion before they return to their regular class space. In short, when the light is turned on, carry the group feeling over into normal conditions, but before they leave their seats.

Finally, drill on the theme of the strip the following Sunday.

A small point: If you think a certain picture in the film is unsuited to your needs, simply put your hand in front of the lens when that picture is to be passed by. But you have to remember, and be ready.

WHITSUNDAY

GENERAL

VISITORS

Bishop of Willesden Visits Long Island

By ELIZABETH McCracken

The Bishop of Willesden, one of the four Bishops Suffragan of the diocese of London, the Rt. Rev. Edward Michael Gresford-Jones, in America for only one week, very kindly consented to an interview. He spoke first of the occasion of his visit, saying:

"I came for the Bishop of London, [the Rt. Rev. John William Charles Wand] to convey his thanks to the Bishop of Long Island, [the Rt. Rev. James P. DeWolfe] for the generous gift of the diocese of Long Island to one hundred most needy parishes in the diocese of London. Bishop DeWolfe, through his Committee of the Laity [Jackson A. Dykman, chairman; Russell R. Brown, secretary; Dr. Raymond F. Barnes, treasurer; the Rev. Dr. John W. Torok, executive secretary; and the Ven. A. Edward Saunders, Archdeacon of Brooklyn, acting for Bishop DeWolfe], has done a remarkable work. Clothing and tinned and parcelled food have been collected, I understand, from individual parishes. They tell me that the entire diocese helped, with enthusiasm."

Asked how the gift would be distributed in the hundred London parishes, Bishop Gresford-Jones said:

"We shall have to consider that at the

other end. The thing will be to distribute it to the best advantage. I think the goods are to be shipped very soon, through Church World Service. I expect to see the great collection of goods today. In addition to the goods contributed, I am told that the sum of \$10,000 was subscribed, to buy sugar and fats. The hope has been expressed here that the clergy may have a share in the distribution, and that we shall not give it all to the laity. The clergy in the diocese of London in these one hundred neediest parishes are very short of clothing and of such foods as are being sent. They never complain, but we see and know their privations."

In answer to a question about candidates for the ministry and the possibility of filling the vacant places in parish staffs, Bishop Gresford-Jones said:

"The short-handedness of clergy is a serious problem. Because of the war, young men have not been in the theological colleges. Those now there are not ready yet to be ordained. Not only are there few young curates but the older men are carrying on single-handed. One such instance comes to mind. In a rural deanery in the diocese of London, a rural dean, seventy years of age, has the care of thirty parishes, covering several boroughs. He hasn't got anyone to help him. The problem there is linked up with the housing problem. That rural dean, like many others of the clergy, can't offer accommodations; so an available curate, when there is one, goes where he can get a place to live. This is more likely to be possible outside London. The situation could be repeated."

Mr. West Accepts

The Rev. E. Hamilton West, who was elected Coadjutor of Florida on April 28th, has accepted his election. Subject to the necessary consent, the consecration will be held in Jacksonville, in October.

"Looking ahead, I think we must face much more frankly than we have the need for grouping parishes together more than we have ever before done. There is no alternative in the near future. Men are not coming forward in sufficient numbers to the theological colleges to man all the parishes in the old way."

Coming back to the subject of candidates for the ministry, Bishop Gresford-Jones voiced great encouragement, saying:

"There are two factors of importance. The first is the method of selecting the men. The selection center plan is a very good one. Men who think that they have vocations meet with a bishop, a priest, a layman, and a secretary, spending three or four days with them. This gives a fairer chance of selecting wisely than would otherwise be given. The second important factor is the quality of the candidates. The dean of one of the Cambridge colleges was talking recently about the quality of the candidates, and was much encouraged by the high standard they reached. I can give you a notable example of this."



Long Island to London

(Left) Bishop DeWolfe and Capt. Charles Blair, who flew the first package to Britain; (center) Russell Brown, Bishop Gresford-Jones, Bishop DeWolfe, and Jackson Dykman; (right) the two Bishops and the three archdeacons of Long Island.

It is in Stepney. This is a district that the London County Council is concentrating on. Stepney will have a good housing plan; it will become a model area that other planners will visit. It is a district where Communism is a power to be reckoned with—an active force. Yet within the past two weeks, in St. Dunstan's Church, Stepney, the Bishop of Stepney confirmed fifty candidates.

"St. Dunstan's has a daily Eucharist. Since last Michaelmas, there have been at work there three deacons, helping the one priest. One of these deacons had been a major in the Army; the other two were lieutenant-commanders in the Navy—one a Rugger International [a football player who plays in an international game, for England, Wales, or Scotland]. The candidates for Confirmation came very many times without any encouragement from home, often a candidate would be the only one from his special group. It was the work of the Holy Spirit. The Sacrament of the Altar was the means by which those men worked."

Bishop Gresford-Jones went on to speak of another example, with a particular interest for this side of the ocean, saying:

"There was another instance, in Kentish Town [a section of London]. That part was badly bombed. Three parishes became vacant. The dean of a Canadian cathedral applied for one of them. He is holding the second in plurality. It is hoped that he will become vicar of the third. This is an illustration of missionary enterprise in reverse: we had priests going from England. Now we have them coming out to England, to help us in our need."

The space given in British newspapers to the questions of education was cited, and was followed up by a question regarding the education of the children of the clergy, in these days of small incomes. Bishop Gresford-Jones said:

"The clergy in London, some of them, use the County Common Schools—what you term 'public' schools. Other children are able to go to certain 'private' schools (as you would say), which take the children of the clergy at greatly reduced rates. The clergy do their utmost to see that their boys, especially, get to the right school at twelve or thirteen years of age. It depends upon the district. Even if the children later go to other elementary schools, the clergy try to send them to 'private' schools when very young."

When a query was put at this point about college training, Bishop Gresford-Jones said:

"A great effort is made by the clergy to send their sons to the university. Not many daughters go. With the sons, it would have to depend upon scholarships in the main; but help from different sources is available. Some dioceses make grants where the situation is hardest. A boy, if promising, wouldn't suffer because his father could not afford to send him to school—a way to it would be found. Then, for the

university, such a boy would probably win a scholarship."

Bishop Gresford-Jones responded with enthusiasm to questions about the "Mission to London," scheduled for May, 1949, saying:

"The plan is this. A whole year is to be spent in preparation for the mission. Then, in May of next year, the mission will open. It will be in two parts. First, there will be an opening service in St. Paul's Cathedral, where the missionaries [clergy] will be commissioned. The mission will be preached in some eighty centers conveniently situated in the London district. Eight nights will be devoted to this first part. The subject will be 'The Content of the Christian Faith.' The exact dates will be May 15th to 22d, 1949.

"The second part will be the preaching of the mission for five nights, in St. Paul's Cathedral, when the subject will be 'The Application of the Christian Faith.' The exact dates will be May 24th to 28th, 1949."

Asked if the missionaries would all be priests, and if they had yet been chosen, Bishop Gresford-Jones replied:

"All will be priests. They are still being considered, and choices have not yet been made. The Bishop of London has invited certain priests to give thought to the plan, with the view of coming as missionaries. The purpose is that the clergy and the faithful laity should do all in their power to encourage nominal Christians to become practising Christians."

The problem of making the mission known was brought up, and Bishop Gresford-Jones said:

"With a carefully planned publicity scheme, we hope that the un-Churched will be made aware that the Church has a message for them. We recognize that prayer alone will not achieve the results for which we aim. Men can pray, but the Holy Spirit alone can give results. Therefore, we are planning retreats, prayer circles, and conferences for the clergy, to invoke the Holy Spirit. In such times as these, when the clergy are so hard pressed, we shall invite them to come apart for three or four days in retreat, to seek the direction of the Holy Spirit for the work to be done. There is a great opportunity in the 'Mission to London.' We hope that we may be enabled to use it to the spiritual nurture of man and to the glory of God."

LEAP SUNDAY

\$1,102,265.33 Collected

As of May 3d, actual cash received by the Presiding Bishop's Fund for World Relief as a result of the radio appeal of February 29th, amounted to \$1,102,265.33.

Some dioceses have not made their remittances as yet, and in a number of places pledges were received, so that there is still a considerable sum outstanding.

ing. The above figure is actual cash collected in the dioceses and districts and remitted to the Presiding Bishop's Fund.

UNITY

ACU Committee Approves Statement of Faith and Order

The Joint Committee on Doctrine of the American Church Union and the Clerical Union has recently issued the following statement, approving the *Statement of Faith and Order* prepared by the Joint Committee on Approaches to Unity [L. C., April 4th]. While approving of the *Statement* in general, the committee expresses mild disapproval of several matters, including the sections on the Scriptures and the creeds. The committee's statement follows in full:

"The American Church Union through its committee on doctrine views with approval the *Statement of Faith and Order Prepared in Harmony with the Lambeth Quadrilateral* by the Joint Commission on Approaches to Unity. It regards the *Statement* as a clarifying step in reunion negotiations between the Protestant Episcopal Church and other interested Christian bodies. Previous negotiating statements failed to indicate sufficiently the Faith and Order essential to Anglicanism. They were unacceptable to the Church and unfair to our Christian brethren. The *Statement* clearly affirms that the Protestant Episcopal Church as part of the world-wide Anglican Communion is committed to a common Faith and Order which the Church must maintain in reunion schemes.

"The Joint Commission on Approaches to Unity has effected well the directive of the 1946 General Convention. It is hoped that this *Statement* or one similar to it, will be accepted by the General Convention of 1949 as the basis for all future conferences with other Christian communions.

"The *Statement* asserts definitely that the bare Quadrilateral was never the reunion-platform of the Episcopal Church. The General Convention of 1886 made it a part of the total approach to reunion indicated that the four articles were merely the foundation-piers of the Faith and Order of the Church, and implied that these articles could only be interpreted by reference to that 'sacred deposit of faith.' The Joint Commission has reaffirmed the resolution of the 1886 General Convention. Later and deteriorated versions of the Quadrilateral as a minimum formula of reunion are thus discarded.

"The Joint Commission clearly announces that this document is not an exhaustive treatment of the whole Faith and Order of the Church. It 'is not a complete formulation of the faith and order of the Church. It is an exposition of the background and chief implications of the Chicago-Lambeth Quadrilateral . . .' Furthermore the commission makes it evident that the meaning of the Quadrilateral can only 'be seen in the context of the scriptural doctrine of the Church.' It is becoming

more and more apparent that the divisions of Christianity are not basically ministerial, but theological. What separates Christendom is the doctrine of the Church. The Faith and Order Movement of the 1920's and 1930's revealed that the unity of the Church could only be achieved along this line of study. It has been unfortunate that particular reunion-schemes seeking to effect union along other lines have short-circuited the findings of the ecumenical movement.

"The point of view of the *Statement* is in accord with the achievements of the ecumenical movement and with the weightier works of recent Anglican scholarship. The Joint Commission is to be commended for having so courageously reaffirmed the traditional stand of Anglicanism, now fortified by modern scholarship.

"Several matters in the *Statement* are open to some criticism. These criticisms are offered merely as suggestions for clarification, and not as adverse comments upon the whole of the report. The section on the Scriptures is perhaps more rhetorical than meaningful. There is nothing in this section which could be a cause for disagreement between the major Christian bodies. For this very reason it has possibly avoided the problem rather than solved it. Nothing is said about the canon of interpretation of the Scripture. Historic Catholic Christianity and modern Protestant Christianity have two radically different approaches to this problem. This section of the *Statement* would seem to gloss over the existence of the cleavage. It might have been wiser to have indicated the difference of opinion more unambiguously at the outset to avoid possible future complications.

"Likewise in the section on the creeds, there is a glossing over of several points of difference. The clause 'liberty of interpretation may be allowed' rings the changes on a similar clause which has appeared in recent reunion-documents of the Anglican communion. There is never any indication of what this 'liberty of interpretation' is intended to cover and how it is to operate. Here again is a statement upon which all can agree, but on the meaning of which many will disagree. It courts disaster to consider unity on such a basis. It is unfortunate that there was no reference to the relationship of the creeds to the ecumenical dogma of the Church. The happy reference to this matter in the 1946 Majority Report has been unhappily dropped from the *Statement*.

"The two sections on the sacraments and ministry are excellent. The direct use by quotation and the indirect use by paraphrase of the language of Anglican formularies places this document in the great tradition of Anglican theology. The insistence upon the divine origin of the major sacraments, the inclusion of the minor sacraments, the description of the reality of sacramental grace, the emphasis upon Christ's words of institution and of the elements used by him, the clear teaching of Baptismal Regeneration, the Real Presence in the Holy Communion, and the actuality of the sacrifice offered in the Eucharist, are all most satisfactory.

"The discussion of the ministry squarely faces this thorny problem. The divine origin of the Christian ministry from the

priesthood of Christ, its extension to the Church through the Apostolate, and its continuance in the Church through the three-fold order of bishops, priests, and deacons in a line of apostolic succession are unambiguously affirmed. The casual use of the clause 'acceptance of episcopacy without any doctrine of episcopacy'—so rampant in reunion negotiations since 1920—is rejected. We commend the clarity of the statement. 'It should be clear, therefore, that while acceptance of the "historic episcopate" may not involve acceptance of any one formulation of the doctrine of the ministry, it does involve acceptance, in the form of a fact, of the three-fold ministry of bishops, priests, and deacons, and the acceptance of it also as accompanied by the claim that it is a ministerial succession tracing back to the "Apostles' time."' The description of the functions of the episcopate, priesthood, and diaconate are very fine. The dependence upon the language of the Book of Common Prayer is especially to be praised.

REQUEST EDITING

"While it is our desire to praise and not to quibble, one would find fault with the peculiar sentence-structure of the final section. The reference to this *Statement* 'as the possible precursor of a unity to be achieved tomorrow, not as the unalterable basis of a unity to be realized today' is a clumsy way of saying two possible things. The double negative is so awkwardly placed that the sentence is liable of several possible interpretations. May we request some editing of this sentence to make the meaning unambiguously clear.

"The American Church Union commends the Joint Commission on Approaches to Unity for its honesty and courage in facing the issues raised in our Church since 1937; for openly asking for the suggestions of the Church as a whole before it formulated this document; and for carrying out so effectively the directive of the 1946 General Convention. We hope that the Church will now study this *Statement* in the light of its Faith and Order so that we may determine the nature of Anglicanism before we present it to our separated brethren in any approach to reunion."

CONFERENCES

Wellesley Announces Program

The Wellesley Conference, one of the oldest Church conferences in the nation, will hold its 41st season from June 20th to June 26th at Wellesley College, 12 miles from Boston, Mass.

The Rev. Canon Theodore O. Wedel of the Washington Cathedral will be the keynote speaker of the conference, and will lecture on "The Gospel, The Church and The World." The Rev. Francis O. Ayres, Jr., rector of St. John's Church, Waterbury, Conn., will be the conference chaplain.

Courses will be offered in Christian education, personal religion, liturgics, Christian social relations, and women's

work. In addition there will be the School of Church Music. Those teaching at the conference are Mrs. Harold C. Kelleran, Mrs. Dora P. Chaplin, Miss Avis E. Harvey, and the Rev. Messrs. David R. Hunter, Robert L. Curry, Meredith Wood, Lawrence Rose, William B. Spofford, Jr., Thaddeus Clapp, Clifford L. Stanley, Morton C. Stone, Roy W. Battenhouse.

The director of the music school will be Mr. George Faxon. Teaching in the school will be Mr. Faxon, Dr. Healey Willan of the University of Toronto, and Mr. Edward B. Gammons, director of music, Groton School. Special lectures will be given by Dr. Wallace Goodrich, Mr. Richard E. Klausli, Mr. Philip Malpas, Mr. Charles D. Mathe-son, and Mr. William E. Self.

The cost of the Conference is \$38.00 including a \$10.00 registration fee. For programs and registration cards write Miss Ruth Cheyne, corresponding secretary, 233 Clarendon St., Boston, Mass., who will supply additional data.

NATIONAL COUNCIL

Dedication of House Chapel

Seabury House Chapel, the gift of the children of the late Bishop Lawrence of Massachusetts, was dedicated on the last day of the April meeting of the National Council, after adjournment. The Presiding Bishop officiated at the service. Bishop Lawrence's two sons, Bishop Lawrence of Western Massachusetts and the Rev. Frederic C. Lawrence, were present, with three of Bishop Lawrence's daughters and other members of the family. The chapel was filled, and the congregation overflowed into the hall and the library.

Dean T'sang a Visitor

The Very Rev. Stephen H. S. T'sang, dean of the Cathedral of St. Paul, Hankow, China, addressed the Council. Dean T'sang is Bishop-elect of Hankow. He was greeted with applause and heard with interest. Dean T'sang said:

"This is my first visit to America and the first time I have spoken in public in English. We in the Chinese Church are the children of America. Your Church is our Mother. It is good to see our Mother face to face. If you had not sent missionaries to China, we should not have had your Church as our Mother. . . .

"The gate is open to the Church in every part of China now. The opportunities are great. We need laborers; we have only 33 Chinese missionaries and clergymen. We need workers in priestly work; also teachers and other workers. . . . I have been elected Bishop of Hankow. I am unworthy; but Bishop Dun (my own bishop) and Bishop Bentley have advised me. I think of my election as God's will, and

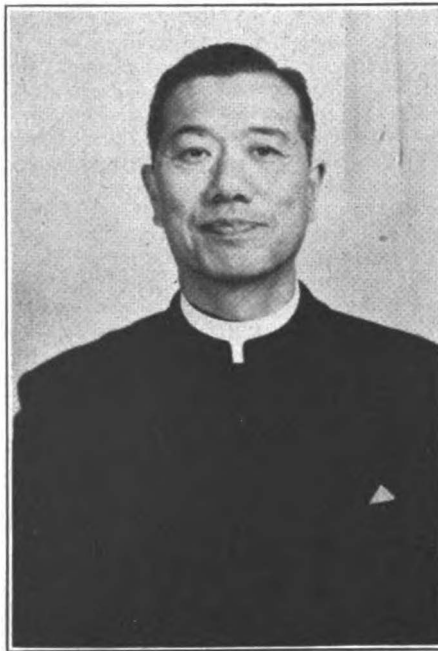
so I will accept it. I ask your help and your prayers."

Mr. Whiteside's Trip

Alexander Whiteside of Massachusetts gave the council an interesting account of his visit to the Caribbean area. In the course of a two weeks' trip, he and his party went to Puerto Rico, the Virgin Islands, Haiti, and the Dominican Republic. They had visits with Bishop Voegeli and Bishop Boynton, as well as with the Ven. J. Arthur Swinson, seeing much of the work being done.

Appointments

The Rev. Canon Vesper O. Ward was appointed executive secretary of the Division of Editorial Work and editor-in-chief of the new curriculum in the Department of Christian Education. Mrs. Leonora Harris was appointed assistant secretary in the Department of Christian Education. Missionary appointments were Miss Kathryn Bryan, for Haiti; Dr. Biven R. Galbraith, for Shanghai; Dr. Hans S. Rottenstein.



DEAN T'SANG: *The Bishop-elect of Hankow visited and addressed the April meeting of the National Council.*

RELIEF

Mr. Sibley Elected

At the recent meeting of Church World Service, Harper Sibley, former member of the National Council of the Church, was reelected president. Other Episcopal Church members who were reelected to the board of directors were Mrs. Henry Hill Pierce, and the Rev. Dr. Almon R. Pepper. Dr. Pepper was made chairman of the board.

To serve on the Literature Committee, Mrs. Arthur M. Sherman was appointed. The Rev. Dr. E. R. Hardy, Jr. is on the Theological Scholarship Committee. Robert D. Jordan is on the Committee on Education and Information, and Dr. Pepper is a member of the Committee on Displaced Persons. Mrs. Pierce and Dr. Pepper are members of the Committee on Coöperation with the Churches in Europe; Mrs. Sherman and Mr. Sibley are on the China Committee; J. Earl Fowler is on the Japan, Korea, and Okinawa Committee; and the Presiding Bishop and Mr. Jordan are on the Committee on Policy and Program.

HOLY UNCTION*

SICKNESS is not the absolute will of God, but a consequence of the disorder of our nature by Original Sin. When our Lord healed people during His earthly life, He often pronounced or implied that their sins were forgiven, and bodily healing followed the healing of the soul. In the Sacrament of Unction, the healing of the soul from the wounds and stains of sin is the primary intention, and from that grace bodily healing may follow, if God wills. Holy Unction therefore may be received in any illness, and if God does not grant restoration of bodily health, He will by this sacrament strengthen and prepare the soul, not for the moment of death alone, but for the life of glory which is our destiny when all the stains of sin have been destroyed in us.

NOTES ON THE PICTURE: The Sacrament of Healing! The central picture shows what happens daily throughout the Church, where in hospital or home the priest anoints with holy oil in the age-old sacrament which sets forth clearly to the Church and her faithful that God can and will heal if it seems best to Him; but healing will truly take place, be it body or soul, or perhaps both. The small upper pictures show our Lord healing the sick man of the palsy, using those strange words, "Thy sins be forgiven thee." Surely, just that — sins must be forgiven before bodies can be healed; and in this sacrament you seek healing of both body and soul. The Dove of the Holy Spirit has plucked an olive leaf as a symbol of healing (blessed olive oil generally being used in the sacrament), and the wreath is of olive leaves and fruitage. Below we see the Holy City, to which, in His holy Will, God will call those whose souls He has healed.

*This is the seventh and last of a series of seven illustrated articles on the sacraments, adapted from a set of seven cards by Ammidon and Company and reproduced in *THE LIVING CHURCH* by permission of the publisher.



ENGLAND

6,000 Enrolled for Anglo-Catholic Congress

More than six thousand people have so far enrolled for membership in the sixth Anglo-Catholic Congress, to be held at Kingsway Hall, London, England, July 4th to 11th.

Fr. A. G. Hebert, SSM, will speak on the Bible at the opening session, and the Bishop of Ely (Dr. Wynn) will be the chairman. At the second session, July 7th, the Rt. Rev. Dom Augustine Morris, Abbot of Pershore and Nashdom, and the Rev. T. M. Parker of Pusey House, Oxford, will speak on the creeds, and the Bishop of Malmesbury (Dr. Watkins) will be in the chair.

The subject of the third session is the ministry. The Bishop of Oxford (Dr. Kirk) will be the chairman, and the speakers will include the retired Bishop of Brechin (Dr. Mackenzie) and the Rev. A. H. Couratin, principal of St. Stephen's House, Oxford.

Speakers at the closing session, on the sacraments, are the Rev. E. L. Mascall of Christ Church, Oxford, and the Rev. G. B. Bentley of Bishop's Hostel, Lincoln. The Bishop of Barbados (Dr. Hughes) will be the chairman.

Bishop Mason of Dallas and the Bishop of Zanzibar (Dr. Baker) are to speak at the overseas meeting on the afternoon of July 8th, when the Archbishop of Brisbane (Dr. Halse) will be in the chair.

KOREA

War, Peace, and Bishop Cooper

Through the generosity of his congregation, which includes many military and civilian personnel of the United States Army Forces in Korea, the Rt. Rev. Alfred Cecil Cooper, Bishop of Korea, soon will be headed for England to attend the Lambeth Conference.

En route to England, he will visit nine cities of the United States, addressing Church and civic groups to tell them of the Anglican Church's work among the Korean people.

Bishop Cooper's trip has been made possible by gifts of money from the soldiers, civilians, and others of his congregation at the Anglican Cathedral in downtown Seoul. The gesture was a voluntary and spontaneous one when they learned that the Bishop would be unable to attend the conference because the lack of dollar credit, since no legal exchange rate exists in Korea.

During May, Korea's Anglican bishop will fill speaking engagements in the United States before he sails from New



BISHOP COOPER AND FR. EASTMAN:
The Bishop is now in this country.

York for England on June 9th, telling of his work there over the past 40 years. Cities to be visited include San Francisco, Denver, Omaha, Chicago, Pittsburgh, Washington, Philadelphia, Boston, and New York. He expects to return to Korea in autumn.

At one time the Church of England was represented in Korea by a group of 20 clergymen, Sisters, and doctors. Today only three are carrying on mission work in Korea, the only ones to return since the liberation.

The presence of the American occupation forces has opened a new field of activity for them. In addition to supervising the work of the Anglican Church throughout the provinces of South Korea, Bishop Cooper is a familiar figure among occupation personnel. Whenever necessary, he travels to Army units to take confirmation and many a soldier is grateful for his ministrations.

In rare instances, combined services for Americans and Koreans are held in the cathedral, including observances at Christmas and Easter. Shortly after the "Land of the Morning Calm" was freed from Japanese domination in 1945, a service of thanksgiving, arranged entirely by Korean church members was held in the cathedral, attracting a capacity attendance of both Americans and Koreans.

The first mission sent to Korea by the Church of England arrived there in 1890 and consisted of one clergyman and an American missionary doctor. Today the church supports the Orphanage of St. Peter at Suwon, 25 miles southeast of Seoul; St. Michael's Theological College at Inch'on, reopened recently after being closed during the war; and one small hospital which also was recently

reopened through grants of medical supplies from the National Department of Public Health and Welfare of the South Korean Interim Government.

This work is being carried on, under Bishop Cooper's supervision, by Fr. Charles Hunt, vicar general, who served as a naval chaplain during World War II; Fr. A. W. Lee, now warden of St. Michael's Seminary, from which 20 Korean clergymen have been graduated; and Sister Mary Clare, founder of the Society of Holy Cross, who operates the orphanage.

Bishop Cooper was born in England while his parents were on home leave from India, where his father was a magistrate. After being graduated from Cambridge University, he completed his training at Cuddleston Theological College, near Oxford. Two years later he was sent to Korea as a missionary. From 1908 until 1924, except for a period during World War I, he was stationed at Suwon, a walled city not far from Seoul, and neighboring communities.

At the outbreak of the first World War, he wanted to serve in the British Army as a chaplain. The only way he could leave Korea to realize this ambition was to enlist in the Chinese Labor Corps, with which he served in France. "I laid railroad ties with the Chinese, hoping all the while to become a chaplain, but it never worked out that way," Bishop Cooper remembers. He found ample opportunity, however, to engage in chaplain's work during that period between 1916 and 1918.

Returning to Korea in 1919, Fr. Cooper continued his work among the Korean people at Suwon until 1924, when he was transferred to Pyongyang, now the capital of the Russian-occupied zone of Korea, to inaugurate mission work for the Church of England. Today, even as Bishop, he has no means of communication with the Korean clergymen who are carrying on the work he started there nearly a quarter of a century ago. From refugees who have filtered into South Korea from the northern zone, however, he has information which leads him to comment that the Korean clergymen are "sticking it out in a wonderful way."

In 1931, Fr. Cooper returned to England to be consecrated bishop in St. Paul's Cathedral in London, and then came back to take up his new duties as Korea's fourth Bishop. Circumstances which had been developing for many months finally made it advisable for the entire Anglican mission to withdraw from Korea in 1941. According to Bishop Cooper, the slightest association of Koreans with foreigners brought them under suspicion by the Japanese at that

time. Upon his return to his native land that year, he served a small parish in southwest England.

April, 1946, found him back in Korea once more, this time to a congregation dotted with the uniforms of the United States Army. Working with him are two Army chaplains of the Anglican faith. They are Chaplain (Maj.) Fred Morse, stationed at Chinhæ with the Sixth Infantry Division, and Chaplain (Capt.) Eric Eastman of the 31st Infantry Regiment in Seoul. Through them, the Bishop's work extends into many sections of Korea.

JAPAN

Bishops Get Exit Permits

Three Bishops of the Nippon Seikwai [Holy Catholic Church in Japan] have been given exit clearances by Allied occupation authorities in Tokyo to attend international religious gatherings in Europe this summer.

The Bishops are Yashiro of Kobe, who will attend the Lambeth Conference; Makita of North Kwanto, and Yanagihara of Osaka, who will attend both the Lambeth Conference and the general assembly of the World Council of Churches at Amsterdam, Holland. They are the first Japanese Churchmen to be given exit permits since the war.

Missionary circles in Tokyo expressed the belief that Allied occupation authorities would generally relax their policy to permit clearance of scholarship students, and of Church leaders invited to attend international Church meetings in the United States and Europe. [RNS]

POLAND

Government Ousts Head of Orthodox Church

Archbishop Dionisus (Waledynski), 74-year-old head of the Orthodox Church in Poland, has been deposed from office by a government decree depriving him of official State recognition.

The decree was signed by President Boleslaw Beirut, Premier Joseph Cyrankiewicz, and Minister of Public Administration Osobka Morawski. There are an estimated 300,000 Orthodox believers in Poland.

The decree does not specify reasons for the action against the Archbishop. However, according to political circles, Archbishop Dionisus was deposed because of his reputed tendency to cooperate with Nazi authorities during the German occupation.

Questioned at a press conference, Gen. Victor Grosz, official spokesman for the Foreign Office, was reluctant to discuss Archbishop Dionisus' ouster. He merely

said the Archbishop had cause to be grateful that, on account of his age, no more serious steps were being taken against him.

Archbishop Dionisus was reported confined to his palace in Warsaw in "self-imposed isolation," pending a Church council meeting to elect his successor. [RNS]

RUSSIA

Moscow Churches Filled for Orthodox Easter

Moscow's churches were filled to capacity when the Russian Orthodox Church observed the Easter feast with traditional pomp and color. The festival occurred May 2d.

Wearing a silver-brocaded robe and a diamond-studded crown, Patriarch Alexei of Moscow officiated at rites in redecorated Elokhov Cathedral. Three thousand persons crowded into the cathedral and others unable to gain admittance stood on the street outside holding lighted candles.

Climax of the ceremony came when the patriarch proclaimed "Kristos Voskres" ("Christ Resurrected") and the bells of the cathedral began to peal. Members of the congregation embraced in the traditional Russian manner — a kiss on each cheek and on the lips.

The service was attended by members of the diplomatic corps in Moscow, including Americans, British, and Norwegians. Throughout the preceding day, Orthodox faithful crowded the shops to buy Easter cakes and red-dyed eggs which they brought to priests to have blessed. [RNS]

PHILIPPINES

Building Program Under Way

On Easter Day, March 28th, the first services were held by St. Peter's Mission (Cantonese Chinese) in the reconstructed church formerly used by St. Stephen's Chinese Parish. This church was burned during the liberation of Manila, but the concrete walls were found to be in good condition, and a tiled roof was constructed according to designs made by J. V. W. Bergamini, mission architect. Even before the war this church was too small for the needs of St. Stephen's Parish, which will continue to use the Pro-Cathedral Church of St. Luke. When the new hospital is built on the España Extension site, St. Luke's Church will become the parish church of St. Stephen's congregation.

Construction of the addition to the classroom building of St. Stephen's Chinese Girls' School, Manila, began in Holy Week. As soon as this is completed

the classes now using the Old Assembly Hall, formerly a movie theatre, will be transferred to the new addition, and the ground cleared for the construction of the new Assembly Hall given by S. C. Choy, one of the founders of the school, and for many years a member of the Bishop's Council of Advice.

A congregation of 250 persons greeted Bishop Binsted on Easter Day when he visited St. Stephen's Parish and confirmed a class of sixteen adults, six of whom are teachers in St. Stephen's Chinese Girls' School, presented by the Rev. H. J. Wei, rector of the parish. One hundred and thirty persons received Holy Communion at this service.

Members of the former cathedral parish of St. Mary and St. John are looking forward with great interest to the coming of the Rev. A. Ervine Swift, formerly of China and the Church Missions House, who will become acting rector of the parish. Since Bishop Binsted is reserving the name of St. Mary and St. John for the new cathedral to be constructed; the parish will have to select another name. A church seating about two hundred, together with a parish house and rectory, is to be built on the old cathedral property in Ermita, using the section of the lot fronting on Calle San Luis, formerly occupied by the rectory.

JERUSALEM

Partition Opposed by Committee of Christian Union of Palestine

At a meeting of the Committee of the Christian Union of Palestine on March 3d, the following statement, opposing partition of the Holy Land, was addressed to "all world religious and political bodies."

The statement was signed by representatives of the Greek Orthodox Patriarchate, the Latin Patriarchate, the Armenian Orthodox Patriarchate, the Custodian de Terra Sancta, the Coptic Patriarchate, the vicar of the Melkite Patriarchate, the metropolitan of the Syrian Orthodox Patriarchate, the vicar of the Syrian Orthodox Patriarchate, the vicar of the Armenian Catholic Patriarchate, the vicar of the Syrian Catholic Patriarchate, the Arab Evangelical Episcopal Community, and the Arab Lutheran Community in Palestine, all of whom attended the meeting.

The full text of the statement follows:

"The painful and regrettable situation now prevailing in Palestine has prompted representatives of all Christian communities of the various denominations to hold a joint meeting for the purpose of discussing the abnormal position which the country has reached, realizing, as they did.

their responsibilities toward members of their respective communities, spiritually, morally, and materially.

"Having given careful consideration to the situation now prevailing in Palestine, they decided to address this statement to all world religious and political bodies, in which they seek to give expression to their deep sorrow and strong indignation at the lamentable situation in which the Holy Land, the cradle of peace, has been placed as a direct result of the erroneous policy which has been imposed on the country and which has culminated in the partition plan.

"It is our firm conviction that peace will not be restored nor would any endeavors made for the promotion of the 'peace of Jerusalem' be crowned with success unless those bodies who undertake the determination of the future of Palestine would remove the causes which had made a battlefield of the Holy Land, reestablish the principles of justice and maintain the right of self-determination as envisaged in the charter of the United Nations Organization.

"The Christian Union wishes to declare, in unequivocal terms, that they denounce the partition plan, being of the strong conviction that this plan involves a violation of the sacredness of the Holy Land which, by its nature and history, is indivisible and represents an encroachment on the natural rights of the Arabs, the people of the country.

"The Christian Union wishes further to declare that any attempt to enforce the erroneous policy by force will inevitably be doomed to failure, for 'right' is a stronger weapon than 'might.'

"In view of our close contact with the various classes of our communities, we deem it our duty to draw the attention of all responsible authorities to the fact that the Christian Community in Palestine of all denominations is in complete agreement, in principle and deed, with their Moslem brethren in their endeavor to resist and ward off any violation of their rights or any encroachment on their country.

"We, therefore, appeal to all those in power and authority to make their best endeavors for the restoration of peace and tranquillity to the Holy Land by revoking the partition plan, ensuring the unity of Palestine and promoting the welfare and prosperity of all its people."

Murder in the Holy Land

A member of the mission staff in Jerusalem and a British woman in the employ of the Mandatory Government, have been killed by snipers, according to a report from the Rev. Dr. Walter C. Klein, American chaplain in Palestine. The victims were Miss Mildred Mars-ton and Miss Joan Thompson.

Fr. Klein's letter follows:

"Bishop Stewart's worst fears for the personnel of his mission in Palestine have been realized in a way that has brought profound grief to all the Anglican missionaries who are still in the country.

"For a number of years Miss Mildred

Marston, a devoted and accomplished Englishwoman, had served the Bishopric in various capacities. Despite the peril that attends daily life in Palestine under the extraordinary conditions now prevailing, Miss Marston remained at the Jerusalem Girls' College after the recent evacuation of some of the teachers and protested vigorously when she was informed that she would be expected to follow them back to England before the withdrawal of the British forces. She made her communion in the cathedral on Easter Day, and was returning later in the morning to attend Matins at the Cathedral with Miss Norman, the assistant headmistress of the school, when, as she passed a vacant building near St. George's Road, a sniper fired on her from the roof and inflicted a wound that caused her death a few hours later. Bishop Stewart reached her bedside before she died. This murder of a respected teacher on St. George's Road, which even in the present disturbances has been frequented by teachers and pupils, has finally made it evident that the last traces of public order have vanished. While the foreign community was regaining its composure after this savage act of violence, Miss Joan Thompson, acting directress of the Social Service Department of the Mandatory Government, was shot and killed near the monastery of Mar Elias on the Bethlehem Road. Careless of her personal safety, Miss Thompson had been visiting some of the places she had served so efficiently and devotedly in more tranquil times. The date of her departure for England had been set.

"The Bishop's anxiety for the Anglican schools in Haifa has rendered him alert to every opportunity of providing for the security of these institutions, and in a most extraordinary way arrangements have been made for the protection of the mission property in that city. The Armenians in Haifa will occupy our hospital and use one of our churches for their services. The Armenian Patriarch, who is in a most harassed state because of the multitude of Armenian refugees he has been obliged to house in the Convent in Jerusalem, has welcomed our aid.

"A group known as the Committee of the Christian Union of Palestine, largely if not entirely composed of Arab Christians, has issued a statement that bears an impressive number of ecclesiastical seals. The statement rejects partition and emphasizes the common interests of Christian Arabs and Moslem Arabs. It is felt in Jerusalem that this statement is perhaps more an expression of Christian Arab sentiment than a sober and final formulation of the views of the highest ecclesiastics in the country. Nevertheless, the force behind the statement should not be underestimated.

"For some weeks the strikers at the Cyprus Mines Corporation have perpetrated outrages of various sorts in their attempts to extort wage increases from the corporation. Persons who know the situation are convinced that the strikers have no genuine grievance, and it is commonly believed in Cyprus that the strike has been fomented and is being sustained by Russian agents. The present Orthodox archbishop who, unlike his immediate predeces-

sor, will have no traffic with the Communists, has appealed to the strikers to settle their dispute with the company in a Christian manner."

CHINA

War and High Prices

In a letter which bore \$50,002 postage, Miss Elda Smith wrote the National Council about some of the difficulties of missionary living in Wuhu, China. She stated that conditions do not seem to be improving, and food prices continue to mount.

"We tried to buy flour the day before Chinese New Year only a few weeks past, but we could not find any. The price then was \$750,000 a bag. It has a way of disappearing when it is due for a jump. A week after New Year, when it appeared on the market the same bag we bought at \$1,689,000. Rice went from \$1,260,000 a picul to \$2,900,000 in Chinese national currency.

"We seem to have been surrounded by government soldiers. They came in almost a week ago and are living in every available place, including our children's chapel. With great patience and much persuasion we have managed to keep them out of our houses. They are well behaved, however, and not too destructive. At the present time our compound is an army training center (not Lion Hill, the one in the city) with guns pointing in all directions. Not a dull moment!"

BRAZIL

Six Ordinations to Priesthood

On Council Sunday, April 11th, in the Church of the Redeemer, at Pelotas, Brazil, six deacons were ordained to the priesthood. A long procession marched from the parish house to the church, preceded by the crucifer and the choir; then came the ordinands, each with his presenter; there followed the clergy, and lastly Bishop Pithan, Bishop Melcher, and Bishop Thomas. The Bishop's pastoral staff was carried by the Rev. Virginio Neves.

The sermon was preached by the Rev. Rodolfo Nogueira. He warned the ordinands that as soldiers the clergy are called upon to obey and to labor even though it would entail hardship and suffering; that should they never be unmindful of the fact that their obedience was to Christ, the Head of the Church, whom also they were to preach.

Three of the deacons were first presented severally by three priests to Bishop Thomas; then three were in like manner presented to Bishop Pithan. Bishop Thomas read the Ordination service, ordaining those presented to him, and Bishop Pithan the others. The Holy Eucharist was celebrated by Bishop Pithan.

Program for Peace

THE Federal Council's seven-point "positive program for peace" deserves more than casual reading. In summary, it is a plea for a change in the moral and intellectual atmosphere of America, for refusal to tolerate complacency about war and the fatalistic attitude that nothing we can do can prevent the inevitable drift into a third world conflict.

This is a note that certainly needs to be stressed. Too many speeches and "pronouncements," whether of Congressmen or military leaders, preachers or editors, or just plain citizens, seem to be based on the assumption that war is inevitable, with the implied concomitant that the sooner we get on with it, the better. Such an attitude, as the Federal Council statement reminds us, is one that sooner or later will actually make war inevitable. The first line of defense against that eventuality is therefore to change the atmosphere entirely, from the pagan one of fatalism to the Christian one of hope and of the conscious direction of our own destiny.

The Federal Council statement does not oppose the military measures of preparedness being adopted in Washington. It does, however, clearly point out the fact that our defense cannot be permitted to rest on military measures alone. This is in accord with the best thought of military as well as civilian leaders. The only defense in atomic warfare is the prevention of war. Similarly, the only sure way to defeat Communism is to eliminate the evil conditions, social and economic, on which Communism thrives. The Kremlin knows this very well; that is the underlying reason for its opposition to the Economic Recovery Plan. And Western Europe knows it, too, as the recent Italian election showed.

The *Christian Century* said, a month ago, "The decision is now being made in Washington for war or peace." The statement was only partly right. The decision for war or peace is also being made in Moscow. But beyond this, it is being made in the hearts and minds of millions of men and women throughout the world. Decision for war could conceivably be made by Moscow over night; but decision for peace can come only from a long-time program for peace, designed to remove the causes of war and to change the moral atmosphere of America and Europe from one of pessimism to one of hope and of courage.

We do not mean, by any means, that a spirit of false optimism or a refusal to face grim facts will promote peace. The curious thing about peace is that in its very nature it is a by-product. A national policy that makes peace its sole objective is bound to lead to appeasement, and appeasement is an invitation to war or to a destruction of human values that is even worse than war.

If the specific means suggested by the Federal Council to avert war seem vague and impractical, it is only because we have already been carried so far by the current of war hysteria that we have lost faith in the normal channels of intercourse among men and nations.

The first of these four means, "greater economic well-being throughout the world," is the basis of the Marshall Plan, now beginning to get into operation. The second, "greater emphasis on increasing social welfare," is one that we in America particularly need to take to heart. The reaction against the New Deal has caused such a swing of the pendulum that President Truman's civil rights program, which ought to be above politics, bids fair to cost him the nomination of his own party for reelection. The third, "greater observance of human rights, to check terrorism," is also of the utmost importance, for terrorism is the prime weapon of Soviet Communism.

Of most immediate importance is the fourth of the Federal Council's recommendations, "greater use of processes of international conversation and negotiation." This means both the resumption of direct negotiations between the United States and Soviet Russia on a high level, and also a fuller attempt to utilize the resources of the United Nations.

On this point, Walter Lippmann observes: "There is a rising demand among our people that the attempt to negotiation be renewed and continued, that not only should the doors to peace be kept open but that no effort be spared to pass through them." It is not necessarily a conference between Truman and Stalin that is desirable; in fact the political situation in this country on the eve of an election would make such a conference at this time definitely undesirable. But diplomatic negotiations ought to be renewed; and perhaps a conference of chiefs of state or of foreign ministers, might be arranged after the American election, when a demonstration of bi-partisan unity in foreign relations would have a most valuable effect.

We wish the Federal Council statement had laid more stress upon the United Nations as a useful channel for peace, and had urged the strengthening of that hopeful organization so that it would be in a position to deal more effectively with questions involving war and peace. We are not among those who are ready to charge the United Nations off as a failure. We think the UN has done even more than could have been expected of it, considering the circumstances of its origin and development. But if UN is not to go the way of the League of Nations, its organization must be overhauled, and its powers extended. If this cannot be done with the help of Russia, then it must be done without Russia's help; but also, it

possible, without alienating those whose political and economic outlooks are not the same as our own.

Finally, the Federal Council statement closes with an appeal directed especially to the members of Christian Churches in this country. "Christians have their own divine commission to proclaim the Kingdom of God and His righteousness at home and abroad . . . Let us always remember the great company of fellow-Christians in Russia with whom we share a common faith that should transcend all the differences that make for conflict." Can we not somehow get through to those fellow-Christians in Russia, to assure them that we recognize them as brethren, and to bring their Christian influence to bear jointly with ours on the problems that divide our nations? Surely they, as well as we, want peace.

The Quakers, in an advertisement quoted recently by the *Churchman*, surely spoke for all Christians when they said: "The people of the world want peace. Freedom from fear and from violence, freedom from threat and from counter-threat, freedom to test the validity of ideas in daily life rather than on the battlefield, are what all nations want. . . . If America has tried and failed to gain peace, now is the time to try again. Let us be infused with new faith. From the ashes of our frustration and despair, let us rise with new determination to solve our differences with Russia in peaceful ways and in terms that will build a truly united world."

A few weeks ago we asked, Where is the authentic voice of Christian leadership in these days of crisis? The Quakers and the Federal Council have partially answered our question. But we need many more voices, and the will to heed them, if we are to change the prevailing mood from one of fear to one of hope, and if we are to wrest peace from a world hell-bent toward war.

The American Church Institute

THE most important matter before the April meeting of the National Council was the report of the Committee of Reference on the American Church Institute for Negroes. The report itself was long, and so was the discussion of it by the council and the representatives of the institute and other invited speakers. The somewhat complicated situation was somewhat clarified; but not sufficiently to permit any action beyond a resolution asking the Presiding Bishop to appoint a National Council committee, to request the institute to appoint a committee — these two to consult with the legal representatives of the two organizations, and, acting jointly, to report to the October meeting of the National Council. This pattern of procedure is familiar. While there may be objections to it, it has the advantage of guarding against hasty action.

The relation between the institute and the council has become vague, actually by reason of a resolution of

the National Council itself shortly after the formation of the council. It should be kept in mind, when considering the institute and the council, that the National Council, in February, 1920, through a committee recommended: "That the American Church Institute for Negroes be continued as a separate body, to report directly to the Presiding Bishop and council their appropriations and receipts and work." In May of the same year, the council passed a formal resolution, which read: "Resolved: that the trustees of the American Church Institute be informed that the Presiding Bishop and council would in no wise object to the omission from the by-laws of the requirement that a majority of the trustees shall be members of the council."

This resolution did not take into account the charter of the Institute, granted in 1906, under the corporation laws of the state of Virginia, which charter had never been amended.

The ensuing debate in the council on this point of law proved to be needless, since Louis J. Hunter, treasurer of the institute, stated that this irregularity had been set right, in accordance with the laws of Virginia.

Another vital legal impediment was discovered in the course of the debate: namely, that the recommendation of the Committee of Reference to the National Council to take over the work and the assets of the institute cannot be done by a resolution. The institute could not, under the corporation laws, hand over its assets so simply. Certainly the council could not take them by any form of resolution whatever. The appointment of the joint committee, by the Presiding Bishop, to clarify the situation was an important step, but, after all, only a first step. As Mr. Dykman, a lawyer of distinction, formerly president of the American Bar Association, said, a court must decide the question.

We agree with the Presiding Bishop that two corporations (the institute and the Domestic and Foreign Missionary Society, of which the National Council is the board of directors), with good will between them, and having in view the best interests of the work of the Church for Negroes, ought to be able to come to an agreement as to how to do the work in the future. It is to be hoped that they can do this.

No work of the Church in the United States today is of more urgent importance than the ministry to the Negroes: educational, social, and, we may say, political. As Dr. Niles Carpenter declared, the whole nation is thinking about the problem of racial discrimination. The political position of Negroes has become an issue in the Presidential campaign—a great issue. The Negroes themselves are more and more asking that there be no discrimination against them, in Church, State, or community. They are asking also that there be no discrimination for them: no treating them better, as there should be no treating them worse, than any other citizens. One of the first duties

of the Church surely is to lead in this necessary Christian enterprise. In some places genuine progress has been made. There is no real reason why the problems should remain something that Church people are reluctant to touch. Its solution rests in the Christian doctrine of the equal worth of every human soul to God, of the equal share of every human being in the redemption of the world, by the Cross. There are difficulties; but these are not unsurmountable.

Evangelism

THE April meeting of the National Council devoted almost as much time to a discussion of evangelism as to the consideration of the report on the institute. Here, as there, the obstacles were more to the fore than the progress made, in spite of them. The Presiding Bishop cited one obstacle: "road-blocks" — caused by the fact that some bishops and some rectors stand between the people and the programs submitted by the National Council, after much hard work in their preparation. Bishop Sherrill's declaration that the success of the 29th of February appeal was due to the fact that it got through directly to the people of the Church is significant. But the direct Church-wide appeal cannot be made very often. After all, the bishops and the rectors are the persons provided by the Constitution and Canons of the Church to act for the Church, in all its programs.

This fact makes it serious indeed when they become "road-blocks." What can be done about it? Various council members suggested several procedures. One, a Timing Committee, recommended by Mr. Look, a layman, appeals to us. This committee would keep watch, and see that material went to the bishops and clergy so long before it was meant to be used that they could give it their full attention. We all know that material too often comes too late to fit it into the diocesan or parochial programs. The National Council, we hasten to say, cannot help this delay, many times. It takes months to prepare material, after the council has voted to have it prepared. Hasty work is seldom good work. Perhaps a Timing Committee could make the connection between too few weeks and too much to do in them.

The whole Church will be glad to know that, according to the letters from rectors and the testimony of many bishops, the evangelistic campaign was a success whenever and wherever anything at all was done. Every rector who tried to do something succeeded beyond his expectations.

As the Presiding Bishop said, the great thing to remember is that the campaign was not a "pressure" action nor a whirlwind endeavor; it was the beginning of a long-range work. The mission of the Church is evangelism. It should go on at all seasons, in all places. This new campaign is doing its best work in reminding the lay people of the Church that they all have a ministry as well as the clergy: the ministry of lay evangelism.

Lambeth and South India

LAST week there was published a small but important study entitled *The Church of South India: Its Relationship to the Anglican Communion* (New York: Morehouse-Gorham Co., 75 cts.). It is written by the Rev. Dr. Louis A. Haselmayer for the American Church Union, and is in effect an addition to his book, *Lambeth and Unity*, dealing with the special problem of South India. Like the larger book, it is fully documented, and is thus the best source in this country for the facts in the matter. But it is not merely an account of the facts; it is a reasoned analysis and consideration of them, leading to definite conclusions which are adverse to Anglican participation in the plan, and to the recognition of the new Church by the Lambeth Conference and by the several Churches of the Anglican communion.

The views of the doctrine committee of the American Church Union are further set forth in a memorandum to the American bishops, published in this issue of *THE LIVING CHURCH*. The memorandum assumes the background set forth in Dr. Haselmayer's study, and calls for thorough analysis in the Lambeth committee on the Unity of the Church, not only on a pragmatic but also upon a theological basis.

We hope this plea will be heeded, and that our Fathers in God will give serious and scholarly consideration to this subject. For our part, we are greatly concerned about the potential effect of the South India experiment upon the future of the Anglican communion, and the Catholic faith and order for which Anglicanism historically stands. If four dioceses can be permitted to go out of the Anglican communion to form a nebulous union with other Christian bodies, then others can do so, and the liquidation of the Anglican communion will be under way. If and when that process reaches the United States, American Churchmen will be forced to choose between loyalty to the Catholic faith as received and taught in the Anglican communion, and entry into some new Church, which may or may not preserve and continue that faith.

We are publishing the American Church Union's memorandum in full, because we think it sets forth important problems that must be settled by our bishops at Lambeth, if the unity of Anglicanism is to be maintained. We should gladly publish a similar memorandum from any group that favors the South India plan, as our object is not controversy but enlightenment. The American Church has unfortunately not been consulted at any stage of the South India negotiations, nor have our bishops been kept officially informed of them. But the matter is one that vitally affects the American Church, both in itself and in its implications. We hope, therefore, that the memorandum, and the study on which it is based, may be found helpful by the bishops, and by Churchmen generally, in determining their attitude in this important matter.

The Observance of Sunday

By the Rev. Robert Findlay Thomas

Rector of Christ Church Parish, Point Pleasant, W. Va.

St. Luke 6:5: *And he said unto them, the Son of Man is Lord of the sabbath.*

IS IT wrong to play golf or go to the movies on Sunday? Is it a sin not to go to church service on Sunday? Does it make any difference how Christian people observe the Lord's Day?

Before attempting to answer those questions, let us consider the nature and history of the Jewish sabbath, to which the Christian Lord's Day is the successor. The sabbath was a ceremonial observance of the Jewish religion. Every seventh day was a day to be kept holy unto the Lord. Not only was the sabbath a day especially to be devoted to religious exercises, but it was a day when secular activities were strictly prohibited.

As the years passed, the officials of Judaism made the prohibitions associated with the sabbath more and more complicated. By the time Christ came the complexity of those prohibitions had reached absurd proportions.

Our Lord made it clear that He regarded the intricate inhibitions of sabbath observance not as the ordinance of God but as the dogma of somewhat misguided men. Jesus proclaimed Himself lord of the sabbath, and explained that the ceremonials of sabbath observance never should take precedence over the obligations of charity and mercy. But our Lord did not repudiate the sabbath itself as an institution; on the contrary, He set a devout example of positive sabbath observance. His invariable custom appears to have been to attend public worship on the sabbath in the temple or the synagogue.

Christianity was divinely intended not as a substitute for, or as a denial of Judaism, but rather as a fulfillment and a completion of Judaism. That fact is reflected not only in the similarity between the respective moral laws of the two religions, but also in the similarity of ceremonial observances, including the observance of one day in seven as a sacred day. But whereas the Jewish sabbath was (and is) observed on Saturday (the seventh day), Christians from the beginning have observed Sunday (the first day of the week) as a "sabbath" — that is, a sacred weekly commemoration of our Lord's resurrection from the dead.

The Jewish concept of a weekly sabbath has been continued in Christianity because that concept is a sound one — morally and spiritually, psychologically and physiologically. It is our moral duty to honor God by observing stated seasons which are reserved for worship; for

the benefit of our own souls we need the observance of a sabbath; and a weekly rest and change from our secular work is both psychologically and physiologically beneficial.

Unlike the Jewish sabbath, however, the Christian Lord's Day is not conspicuously a day of prohibitions and inhibitions. Sunday is not so much a day when we don't do things as it is a day when we do something.

There is no specific commandment in the New Testament about how we ought to observe Sunday. The Holy Catholic Church is our authority for the observance of Sunday. But of course our Lord's own teaching about, and example of sabbath observance are reflected in the Church's precepts of Sunday observance. The doctrine of the Church is that it is the duty of Christians to worship God every Sunday in church, unless that is either an outright physical impossibility or else an actual peril to health. Second, except in cases of necessity it is the duty of Christians to abstain from their regular secular work on Sunday.

The concept of Sunday as a day for abstaining from recreation comes not from orthodox Christianity but from the Puritan movement, and that concept of course shows the influence of the ancient Pharisaical sabbath of Judaism. The Episcopal Church does not believe that the so-called "Blue Sunday" has any basis in either Holy Scripture or early Christian tradition. As the weekly commemoration of the Resurrection, Sunday is, we believe, a holy day; but like Christmas Day, it also is a joyful feast. After we have performed our Church duty, Sunday is a day to feast and frolic, to be glad and to play. If any day of

the week is particularly appropriate for somber self-denial and fasting, it is Friday, the weekly memorial of Christ's crucifixion; that is the tradition of the historic Church.

But even if we did believe it wrong to devote Sunday afternoon or evening to amusements which are recreation, we still would question the value of legislation keeping commercial places of amusement closed all day Sunday. We doubt that people can be made sincere Puritans by compulsion.

To keep bars and places of commercial amusement closed Sunday morning is a different matter. That, in fact, appears to be an eminently fair compromise. One doubts whether it persuades many people to attend church service who otherwise wouldn't, but it is a public mark of respect for the Christian Church, and works no noticeable hardship on people; non-churchgoers usually spend Sunday morning in bed anyhow.

Let us then summarize the Church's teaching about the observance of the Christian sabbath. Our first Sunday duty is to attend one service of public worship. To neglect that duty in order to sleep, loaf, or play golf, is a plain and obvious sin. To attend a second church service on Sunday is not necessarily our duty, but it is our privilege. It also is our privilege to lay aside our regular secular work on Sunday, and to devote the afternoon and evening to rest and recreation.

Sunday should be a day that is different from other days. But that difference ought to consist in positive benefit, not in negative frustration; in wholesome activity, not in puritanical prohibitions.

GOD OF THE NEEDS UNSEEN

BENEATH our sober and accustomed prose
What listener knows
The wild, bright longing burning in the heart?

Who hears
Under the careful laugh the caught-back tears,
The wound so veiled that none shall trace its smart?

Only one Watcher sees
Courage brought to her knees,
White faith beleagured, failing strength at bay . . .

Sufficient Mercy keeps
Watch, while the blind world sleeps,
And bends to heal the broken when they pray.

FRANCES STOAKLEY LANKFORD.

Lambeth and South India

A Memorandum to the American Bishops

From the Committee on Doctrine of the American Church Union

I. WHAT FACES LAMBETH, 1948, AS GIVEN FACTS

1. The 1930 Lambeth Resolution on South India (Resolution 40). The Resolution based upon The Report of the Committee on *The Unity of The Church*. Continue negotiations along the line of the 1st edition (1929) of the Scheme of the Church Union.

A. Encouragement embodied certain theological-canonical assumptions.

(a) New Church to be "a distinct Province of the Universal Church."

(b) New Church not to be a member of the Anglican communion, but not in schism and no censure attaches to those who enter the new Church.

(c) Encouragement given to proceed, but responsibility for final action rests with the Church of India, Burma, and Ceylon alone.

B. Report on which encouragement was based made several specific requirements for improvement of Scheme and rested approval on these.

(a) Vagueness attached to meaning of Pledge must be cleared.

(b) Uncertainty about universal episcopal ordination at end of thirty-year interim period must be removed.

C. This Report and Resolution were work of the Committee entirely. The full Conference accepted both without a single dissent on August 1, 1930. No opposition voiced or changes proposed from the floor.

The Committee consisted of seventy-two members, four of whom attended no meetings. The Report was the work of A. C. Headlam, Bishop of Gloucester; William Temple, Archbishop of York and chairman of the committee; Edwin J. Palmer, Assistant Bishop of Gloucester and lately Bishop of Bombay; with the backing of the Bishops of India, Burma, and Ceylon, especially V. S. Azariah of Dornakal; and the help of H. H. Henson, Bishop of Durham. Two arguments were advanced by this group:

(a) The Scheme represented the kind of reunion envisaged by the 1920 Lambeth *Appeal to All Christian People*. To reject this Scheme would be to go back on the terms of that appeal. Theological justification for reunion-principles of the Appeal provided by A. C. Headlam, H. H. Henson, and William Temple, all of whom had been responsible in one way or another for the principles of the 1920 appeal.

(b) The Scheme is necessary because of the need for a united Christian front in South India against Islam and Hinduism. These practical arguments and the explanations of ambiguities in the text of the Scheme furnished by E. J. Palmer, V. S. Azariah, and supported by J. H. Linton of Persia.

D. The opposition to the Scheme was scattered, ineffective, and incapable of dealing with the major arguments of the proponents. No one could demolish the theological arguments of A. C. Headlam,

and no one could do more than accept the statements of E. J. Palmer, V. S. Azariah, and J. H. Linton except at their face value. No other bishops from India opposed the Scheme and the committee was forced to accept E. J. Palmer's and V. S. Azariah's explanations of the situation and the meaning of ambiguities in the text of the Scheme.

The opposition apparently confined itself to elements in the text of the Scheme which seemed destructive of Anglican Faith and Order, especially the vagueness of the pledge and the uncertainty as to universal episcopal ordination of the clergy at the end of the thirty-year interim period. These objections were finally incorporated into the Report was the "reservations," but the inclusion did not actually influence the tenor of the report. This compromising arrangement apparently enabled all members of the committee to sign the report.

The English bishops seemed to follow the lead of the chairman. Chief American opposition was Campbell Gray of Northern Indiana. The only Canadian opposition was A. J. Doull of Kootenay. There was strong opposition from J. A. F. Gregg, Archbishop of Dublin (now Archbishop of Armagh); E. Hutson, Archbishop of West Indies; and Neville Talbot, Bishop of Pretoria.

The proponents (Headlam, Temple, Palmer) were a small homogenous group, with the same Oxford background, social connections, and position in English public life. Against this tight-knit corporation, a handful of unorganized overseas bishops could do nothing. The report embodied the current English liberal theology of reunion. It was in no sense representative of the faith and order of the whole Anglican communion.

2. The *Fait Accompli* of the Church of South India

A. The four Anglican dioceses of Madras Dornakal, Tinnevely, and Travancore have been allowed to enter the union by vote of the General Council of India, Burma, and Ceylon in January, 1947.

B. The Church of South India has been in formal existence since its inauguration in September, 1947.

C. Lambeth, 1948, can do nothing now about the terms of union on which voting took place or inauguration was based. By the terms of the 1930 Lambeth Resolution, the Church of South India is outside of the Anglican communion, and Lambeth has not even a moral influence over it.

D. All that Lambeth, 1948, can do, and probably will be allowed to do, is to determine a relationship to those former Anglicans who entered the Church, and to the other communicants from non-conformist bodies within the Church.

3. The Primatial Interim Policy

A. A primatial policy, outlined by William Temple in 1943 and revised and re-

affirmed by Geoffrey Fisher in 1945 and 1947, has already been announced and published. This is not the official policy of the Church of England passed by its convocations, but is the personal, interim, administrative policy of the primates. But it has already influenced much semi-official business and has muzzled much opposition. Archbishop Fisher has publicly stated that he sees no reason why it should not be the 1948 Lambeth policy.

B. This policy is merely an application of the 1930 Lambeth Resolution to the problems of the *fait accompli*.

(a) The Church of South India is outside the Anglican communion.

(b) No censure attaches to Anglicans who enter it; therefore

i. Former Anglicans have apparently lost no rights as Anglicans and may be able to move back and forth from South India to Anglicanism at will.

ii. Former non-conformists have no rights within Anglicanism for the time being.

iii. Clergy to be ordained or consecrated after the union pose a special problem. This can only be determined on the Faith and Order of the new Church, and the nature of the new Ordinal. But it has been indicated that the Archbishop of Canterbury has given a personal approval to the new Ordinal.

C. It is not a theological examination of the Scheme nor a judgment upon it. It is merely an administrative policy of a relationship based upon Lambeth, 1930. It has a specious charm. It passes no judgments. It seems to provide justice for Anglican claims and charity for the new Church. But it actually achieves nothing but a crystallization of the *status quo*. It assumes elements from the Lambeth, 1930 resolution open to serious theological question and is merely an evasive irenic.

D. It does not forestall the greatest danger of South India: the effect it will have as an example and pattern for similar reunion schemes elsewhere in the Anglican communion. Lambeth, by encouraging reunion-schemes in provinces which remove portions of these provinces from membership in the Anglican communion, is assisting in liquidating the Anglican communion, rather than building up unity. The aim of seven Lambeth Conferences becomes an empty achievement.

II. WHAT SHOULD BE DONE AT LAMBETH, 1948?

1. There should be a fresh examination of all the facts about South India from 1930-1947. This should include copies of all of the relevant texts, resolutions of the Joint Negotiating Committee, minutes of the General Council of the Church of India, Burma, and Ceylon for January 1945, and January, 1947, and the *Constitution, Canons and Rules of the Church of India, Burma, and Ceylon*. There have been six editions of the Scheme since 1930.

and the 7th edition has appeared in three successive forms: 7th edition, 7th edition (revised), and 7th edition reprinted with additional material . . . This third version of the 7th edition is the only final and definitive text. This examination should note in special detail:

(a) Changes in the text of the Scheme since 1930:

i. Uncertainty as to use of creeds and vagueness in interpretation of creeds.

ii. Interpretative glosses watering down the meaning of the Pledge.

iii. Uncertainty as to the universality of episcopal ordination of all ministers at the end of the interim period.

iv. Failure to provide any authoritative service books for celebration and administration of the sacraments.

v. Possibility of the synod overruling the bishop in matters of Faith and Order.

(b) Interpretations of the text made by the Joint Committee but not included in the text for which consultative opinions were sought.

(c) Influence of pressure groups within and outside the Church of India, Burma, and Ceylon to complete the union before Lambeth, 1948.

(d) The meaning given to ambiguous passages in the text of the Scheme by the non-conformists, as well as the explanations offered for these ambiguities by the Anglicans. This material can be found in the files of the newspaper: *Church Union: Views and News*, published in India, and in the volume, *The Reunion of the Church* by Leslie Newbiggin, Presbyterian representative on the Joint Negotiating Committee and now Bishop in Madura and Ramnad of the Church of South India.

(e) The nature of the resolutions of the General Council of the Church of India, Burma, and Ceylon in January, 1945, the House of Bishops of India, Burma, and Ceylon in June, 1945, and the General Council in January, 1947.

(f) The unconstitutional action of the final vote of the Church of India, Burma, and Ceylon in January, 1947. The regulations regarding church union as established in the *Constitution, Canons and Rules of the Church of India, Burma, and Ceylon* were ignored at the final voting.

(g) The total ignorance of the rest of Anglican communion to the present date of affairs in South India.

(h) The announcement of a primatial policy without any information being given to Anglican metropolitans of what had happened in South India.

2. A reevaluation of the 1930 Lambeth Resolution and Report. The determination of the binding nature of these, legal or moral, upon the 1948 Lambeth Conference.

(a) The theological and canonical confusion in the assumptions of 1930 Lambeth.

i. What is meant by "a distinct province of the universal Church"?

What can be said for the theology of the doctrine of the Church upon which this distinction is created? How does it fit in with the recent scholarship of Christian Initiation which suggests the inherent and organic necessity of Confirmation?

ii. How can a Church be outside the Anglican communion and not in schism from it?

iii. How can Lambeth give encourage-

ment to proceed with a set of negotiations, and then absolve itself from future responsibility?

(b) The disregarding of the Lambeth requests of 1930 upon which the encouragement to proceed was based.

The requests were ignored and the final version of the Scheme is further away from the requests than it was in 1930.

N.B. The report of the committee headed by the Bishop of Derby to examine the theological changes in the text, made in 1945, was based upon the 7th edition revised, and not upon the 7th edition reprinted with additional material . . . The report of this committee is itself divided and was hedged in by certain terms of reference which made a fresh examination of the scheme almost impossible.

3. A set of resolutions based upon a fresh, unbiased, and realistic examination of all the facts should be presented.

III. HOW THIS CAN BE DONE

1. All of the facts about the Church of

South India must be given to all of the bishops present at Lambeth, 1948.

2. The work must be done in the committee on *The Unity of the Church*. The full conference in the final week will not be able to effect any material changes in the report submitted. Those who object could do no more than pass a dissenting opinion.

This requires the membership on the committee on *The Unity of the Church* of those bishops most adequately informed as to the facts and most conscious of the implications of the problem for the whole of the Anglican communion.

3. There must be prepared a set of resolutions which safeguard Anglican Faith and Order, preserve the unity of the Anglican communion above all other considerations, and set all future reunion negotiations concerning Anglicanism on the plane of theological discussion of basic cleavages of Faith before there is any attempt at constitutional adjustments of traditions of Order.

Easter in May

By Paul B. Anderson

Associate editor, THE LIVING CHURCH

THIS year the faithful of the Eastern Orthodox Church celebrated the Feast of the Resurrection on the 2d of May. In Paris we generally attended the service at the Theological Academy, but this year we were invited to the Tolstoy Foundation Farm at Valley Cottage, N. Y., where Countess Alexandra Tolstoy has installed a beautiful chapel. We had to cross the ferry and travel some thirty miles, so we arrived a bit late, just as the procession was completing the third round of the church under the starlit sky. The celebrant paused before the closed door, in accordance with the custom, and began, "Christ is Risen from the dead, trampling down death by death, and to those in the tombs bestowing life." The choir took up the refrain and we all entered singing, "Christ is Risen." The chapel was soon crowded, the lighted candles in our hands filling the place with radiance that seemed to brighten even the sombre figures in the images on the ikonostasis.

The choir continued, "Let God Arise, and let His enemies be scattered . . . This is the day which the Lord had made, let us rejoice and be glad in it." The priest, censing the altar and the people, proclaimed again and again, "Christ is Risen," and all the people responded loudly, "In truth He is Risen." The choir in this private chapel was rather amateur in

performance, the older singers having difficulty with the tune, and the younger ones with the Slavonic words, but the mood was one of great joy.

In due time came the reading of the magnificent homily of St. John Chrysostom, repeated in all the Eastern churches at every Easter service since the fourth century. "If any man be devout and loveth God, let him enjoy this triumphal feast . . ." As the reading continues, giving welcome to those who come at the first, the third, the sixth, even the eleventh hour, "Ye rich and poor, hold ye high festival together . . . Christ is Risen and life reigneth." I could not but remember my first Russian Easter, in central Siberia, and that today in all the Orthodox churches at this hour, all were singing the same hymn, "Christ is Risen . . . to Him be glory and dominion unto ages of ages."

On our way home, with the waning moon giving way to the dawn, the thought deepened: there is no other way to life, peace, and unity. The Resurrection is the only assurance that these things can be. If not only at this midnight hour but at the dawn and during the day, if not only in the Orthodox but in all Christian people, if not only in worship, but in shop, office, school, and conference, God's life-giving power might be consciously felt in us, our strivings for unity, peace, and welfare would be blessed with richer fruit.

WASHINGTON

St. Agnes' and Ascension Parishes Unite

The 53d convention of the diocese of Washington on May 3d voted unanimously in favor of the merger of St. Agnes' Church and the Church of the Ascension, both in Washington, D. C. The combined parish will be known as the Church of the Ascension and St. Agnes.

After the votes had been determined, Bishop Dun of Washington congratulated the vestries of the two parishes upon acting so wisely, and pointed out that other parishes might take heed and follow suit if the need should arise. The Bishop said that the merger of the two parishes had been discussed with him before the vote of the vestries, and that he felt the move was most advisable because of the size of the congregations and the need of a strong down-town Catholic parish.

The discussions of the merger began last November, after a consultation with the Bishop. In accordance with the Maryland Vestry Act, the two parishes voted independently, and both elected to petition the next convention of the diocese to effect the merger. In later discussions, the two vestries agreed to ask the Rev. Albert J. duBois to become the

rector of the new parish. The Rev. F. Virgil Wood of Christ Church, Eastport, Maine, will be the assistant.

The Church of the Ascension, which the new parish will occupy, was organized and received into union with the diocese of Maryland in 1845. The present building was opened and dedicated by Bishop Pinckney in 1875. When the diocese of Washington was first organized, the church served as the pro-cathedral. It is a parish of 428 communicants.

St. Agnes' Church, which is now to be sold, has a membership of over 300. Some of the most valuable vestments and furnishings will be brought to the new church.

It has been decided that the services will be in the tradition of those at St. Agnes' Church. The only notable change will be the acquisition of the choir of the Church of the Ascension and its incorporation into the celebration of Masses, a custom not used at St. Agnes'.

VIRGINIA

Vandalism at St. Paul's

A U.S. Navy sailor on leave from his ship at Norfolk, Va., is being held by Richmond police because of an act of vandalism in St. Paul's Church, Richmond, shortly after midnight, May 1st. The Robert E. Lee memorial stained glass window was seriously damaged, together with a number of other similar but less valuable windows.

Damage to the Lee window was likened to defacement of a Rembrandt painting. Mr. Norman Graham was quoted as saying that this memorial, executed in England in 1892, was the work of the greatest stained glass expert of the last several centuries and had been one of the greatest examples of stained glass creative work in existence.

The defaced portion can, he said, be restored, but only as a copy may be made of any old master.

The first conservative estimate of damage to the windows was put at \$12,000, with another \$500 at least to chairs and furnishings in the church and parish house.

Summoned first to nearby St. Peter's Roman Catholic Church by a report that someone was smashing windows there, the police were attracted to St. Paul's by the sound of shattering glass. They arrived to find the sailor leaving the building.

The young man, who had cut several fingers, was arrested and given first aid treatment. His destructive trail through the building was marked in blood. He was later being held for observation, as he maintained he had no recollection of the incident. It seemed not determined



Harris & Ewing.
FR. DUBOIS: *New rector of the
Ascension and St. Agnes.*

whether he was dazed from drink or drugs, or some other condition.

The rector, the Rev. Robert R. Brown, asked the prayers of the congregation on Sunday morning for the unfortunate youth.

Police found the parish house and church littered with fragments of broken glass and furniture. Windows and a glass door were smashed, and photographs of a number of former rectors were defaced.

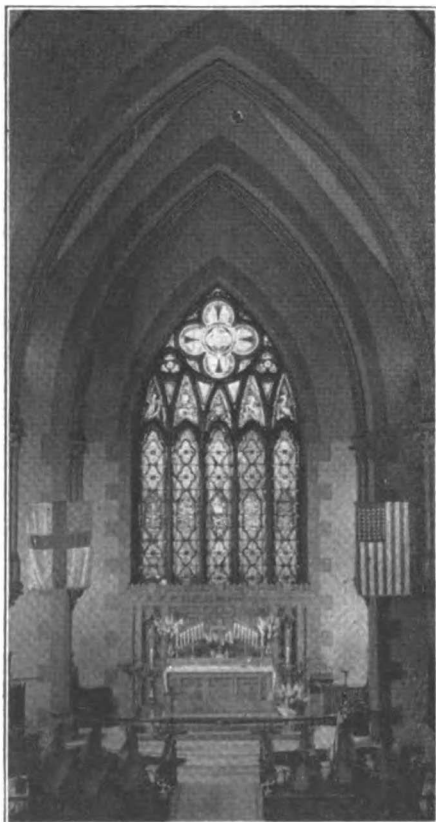
Many voluntary contributions of money began coming in from Richmonders, who hoped to help restore, in a measure, the church to its former appearance.

LONG ISLAND

Bishop of London Sends Suffragan to Thank Diocese

"The staggering total of the gifts of food and clothing made by the people of the diocese of Long Island, under the leadership of Bishop DeWolfe, to the needy of London, when translated into the terms of those who will receive them, will have a value which would astonish you," said the Rt. Rev. Dr. Michael Gresford-Jones, Lord Bishop Suffragan of Willesden, in expressing the thanks of the Bishop and people of London, England, to the Bishop and people of the diocese of Long Island. The Bishop spoke at a dinner given in his honor at Sherry's, New York City, on April 29th, by the Laymen's Committee of the Bishop of Long Island.

Bishop Gresford-Jones had landed



Madlon.

CHURCH OF THE ASCENSION: *To be
the home of the united parishes.*

that morning at LaGuardia Field on his mission of thanks for the food and clothing collected by the parishes of the diocese of Long Island in a drive the first three weeks in March. "The staggering total" referred to by the Bishop was goods with a value in America of \$350,000, and \$20,000 in cash. [L. C., April 4th]. He read a letter of thanks from the Bishop of London, and told of the material needs of the people of a typical parish through which the gifts will be distributed. He said that the people were in particular need of any sort of canned meat and evaporated milk, laughingly adding that from what he understood to be the opinion of G. I.'s of Spam it would come as a surprise that it was so esteemed in meat-hungry England as to be rated "the best thing that ever came out of America." He likened the gift to the Marshall Plan "which will furnish the necessary 5% which the people of Europe cannot produce for themselves." He called attention to the fact that the sixteen European nations which will benefit from the Marshall Plan will produce 95% of what they need, but that the 5% contributed by America is vital for that larger production. He further observed that the English Church looks to the American episcopate to bring a large contribution to the discussions and decisions of the coming Lambeth Conference.

Jackson A. Dykman, of Glen Cove, chancellor of the diocese of Long Island and chairman of the Laymen's Committee, acted as toastmaster. Bishop DeWolfe introduced Bishop Gresford-Jones, saying that the gift is expressive of our Christian fellowship with our Mother Church, in which we have unity of principle—the apostolic tradition, doctrine, and sacraments. He further said that this uniting principle pointed the way to all Christian people in the divided age in which we live.

Dr. Clark Kuebler, president of Ripon College, Ripon, Wis., was the principal lay speaker, taking lay evangelism as his subject. He emphasized that "We can't keep the Faith unless we are constantly giving it away." He said, too, that the basic struggle today is not economic, but spiritual and moral; that science had done wonders in nature but nothing for human nature; and that Christian motivation is essential to preservation. He concluded, "The faith is the only rational explanation of the universe," and pleaded for a vigorous and enthusiastic evangelistic effort on the part of laymen.

The "Long Island to London" drive had its origin in Bishop DeWolfe's visit to England last summer, when he was deeply moved by the fortitude of the English people, and by their dire need of food and clothing. So he asked the

P E N T E C O S T

What a glorious gift God made to mankind at Pentecost. Our Lord had, in an earthly sense, left his followers, and God the Father was still to seem somewhat remote to us with our sadly limited insight. His answer was to send us the third Person of His glorious Godhead, the Holy Ghost, the Comforter.

Have you read the first sentence of the Whitsunday Epistle? "They were all with one accord in one place." The Apostles and Our Lady were ready and receptive, just as we must be if the Holy Spirit is to be allowed to enter our lives. Oh, yes, we can stop it, just as we can shut out human love and friendship.

At our confirmation we were, thru the laying on of the Bishop's hands, infused with the gifts of the Holy Spirit. But it is solely up to us whether this chan-

nel once opened, as it were, is to remain open or to be closed. Our Lord, in speaking of the Holy Ghost, said that the world cannot receive him because it does not see or know him. But to his disciples he added, "but ye know him; for he dwelleth with you, and shall be in you."

What a responsibility this places upon us, for we, too, are His disciples, and it was to us He was speaking. First, like that loyal group, we must be "with one accord in one place." Discipline, and true receptiveness. Then, thru prayer, the Sacraments, and an earnest seeking of God's will for us, we must open our heart and our mind to the operation of the Holy Ghost. Finally, and only after we have done this, can we honestly shoulder the responsibility, so clearly indicated, of making "the world" ready to see and know the Comforter.

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Bishop of London for the names of the hundred parishes in his diocese whose people were among the hardest hit. Many of those parishes lie under the immediate supervision of Bishop Gresford-Jones. On his return early in the autumn Bishop DeWolfe formulated plans for sending them aid, by organizing a committee of laymen, headed by Jackson A. Dykman, with Russell Brown as secretary, and Raymond F. Barnes as treasurer.

Bishop Gresford-Jones, who heads the youth work in the diocese of London, preached in the Garden City [L. I.] cathedral at the Choral Eucharist on Rogation Sunday, May 2d, and addressed a diocesan youth rally in Cathedral House the same evening. He sailed for England on May 5th.

PENNSYLVANIA
St. Mark's, Philadelphia,
Celebrates Centennial

Climaxing a series of colorful and interesting events in the two-week celebration of its 100th anniversary, St. Mark's Church, Philadelphia, Pa., held special services on Sunday, April 25th, to commemorate St. Mark's Day and the founding of the church in 1848.

Bishop Hart of Pennsylvania administered Confirmation at the Choral Eucharist at 11 AM, and also gave the address. Bishop Oldham of Albany preached at the Choral Evensong at 4 PM, with the clergy of the South Philadelphia Convocation in attendance.

St. Mark's was founded shortly after the start of the California Gold Rush and has occupied the same site for 100 years. Among its early parishioners were Benjamin Rush, Henry Reed, and Gen. George E. Meade of Civil War fame. The present vestry is headed by former United States Senator George Wharton Pepper, who serves as rector's warden of the parish.

The Rev. Dr. William H. Dunphy is the present rector, the ninth to serve in the history of St. Mark's. He is assisted by the Rev. Frs. Philip T. Fifer and Francis W. Voelcker. Ernest Willoughby is the organist and master of the choir.

St. Mark's Church follows the Prayer Book both in letter and in spirit. For services not provided for in the Prayer Book and for which the American Church has not provided, the parish uses the Sarum Missal. The blessing of the palms on Palm Sunday, the blessing of the candles at Candlemas, and the Easter Eve rites all follow the Sarum usage.

At the High Mass on Sundays there is a procession of the elements from the Lady Chapel at the time of the Offertory.

The Church possesses many priceless



FR. VOELCKER holds the Brock Chalice, part of St. Mark's collection. He is wearing part of the Bethany vestments, one of the finest High Mass sets in this country.

treasures among its objects of religious art, including a silver altar donated by Rodman Wanamaker in memory of his wife (see front cover).

These treasures and ecclesiastical vestments were on display during the two-week period and there was a constant flow of interested people coming into the Church to see them.

The centennial celebration opened with a neighborhood reception on April 20th, to which neighboring clubs and

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churches were invited as well as the clergy and laity of the diocese.

One of the foremost authorities on stained glass in the country, Mr. Joseph G. Reynolds, gave a lecture on "Stained Glass and Cathedrals" on April 21st, and Professor Swan, director of music at Swarthmore College and Haverford College spoke on Russian Liturgical Music on April 23d. Both these lectures were very well attended.

Ernest Willoughby, assisted by the men of St. Mark's choir and instrumentalists from the Curtis Institute of Music, presented an organ recital in memory of the former organists of the church and on April 29th Fr. Frank Damrosch, rector of St. Paul's Church, Doylestown, Pa. led an old-fashioned Hymn-sing. The next evening, Fr. Voelcker displayed and demonstrated the ecclesiastical vestments of the church.

The celebration closed its two-week period with a Corporate Communion for the parish on May 2d, followed by a parish breakfast and Choral Evensong at 4 PM, to which all parishioners and former members were invited.

WESTERN NEW YORK

Choral Eucharist Televised

The 11 AM Choral Eucharist on May 2d at St. Paul's Cathedral, Buffalo, N. Y., was televised by Station WBEN-TV, Buffalo, in a test telecast. The test program was given no advance publicity, and the cathedral congregation was unaware of what was taking place until a

battery of lights was turned on just before the procession started down the center aisle.

Officials of the radio station reported the experiment a "distinct success," and it was reported that the pictures on the screens were very clear. The celebrant at the Eucharist was the Rev. Canon Robert R. Spears, Jr., and the preacher was the dean, the Very Rev. Edward R. Welles.

LEXINGTON

Fr. Wilbur Appointed Dean of Lexington

Bishop Moody of Lexington recently announced the appointment of the dean and honorary canons of the newly-established cathedral of the diocese of Lexington. Dean of the cathedral, and vice-president of the chapter, is the Very Rev. Paul D. Wilbur, rector of Trinity Church, Covington, Ky. Dean Wilbur will continue to serve as rector of Trinity Church in addition to his new duties.

The cathedral of the diocese, named in honor of St. George the Martyr, will be located on a three hundred acre cathedral domain which has been acquired in the mountains of eastern Kentucky. Already in operation on the cathedral domain are a retreat house, a conference center, and a youth camp. Envisioned for the future are religious foundations, schools, and an associated mission.

Dean Wilbur became rector of Trinity Church, Covington, in 1946, after war duty as a chaplain in the Air Force of the United States in Africa.

Bishop Moody also announced the appointment of the Rev. Allen Person, rector of St. Andrew's Church, Fort Thomas, Ky., and the Rev. Edward W. Baxter, rector of the Church of the Ascension, Frankfort, Ky., as honorary canons of the cathedral.

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The Rev. **Charles Bailey**, formerly rector of the Church of the Good Shepherd, Venice, Calif., is now vicar of the Church of the Holy Apostles, Los Angeles, Calif. Address: 101 E. Elgin St., Alhambra, Calif.

The Rev. **Joseph H. Banks**, rector of St. Philip's, Charles Town, W. Va., will become rector of St. Augustine's, Kingston, N. C., June 1st, and may be addressed there.

The Rev. **Frederick W. Brownell**, formerly rector of Abingdon Parish, White Marsh, Va., is now associate at St. Paul's, Jackson, Mich. Address: 309 S. Jackson St., Jackson, Mich.

The Rev. **Hamilcar B. Hannibal**, formerly rector of St. Simon's, New Rochelle, N. Y., is now rector of the Church of the Crucifixion, Philadelphia, Pa. Address: 620 S. 8th St., Philadelphia, Pa.

The Rev. **Otto S. Hoofnagle**, a master at St. Paul's School, Concord, N. H., will become rector of St. John's, Montclair, N. J., June 13th. Address: 59 Montclair Ave., Montclair, N. J.

The Rev. **Edwin M. C. Johnson**, M.D., formerly rector of St. Andrew's, Clearfield, Pa., is now rector of Christ Church, Danton, Md. Address: Christ Church Rectory, Danton, Md.

The Rev. **Ralph B. Krueger**, formerly curate of All Saints', St. Thomas, Virgin Islands, is now rector of St. Paul's, Frederiksted, St. Croix, V. I., and may be addressed there.

The Rev. **Robert Lessing**, formerly rector of St. Mark's, Downey, Calif., is now rector of St. James', Coquille, Ore., and may be addressed there.

Chaplain (Maj.) **Edward M. Mize** is now senior chaplain of St. Luke's Hospital, Tokyo, Japan. Address: Chaplain's office, 49th General Hospital, APO 1052, c/o Postmaster, San Francisco, Calif.

The Rev. **John M. Nelson**, formerly rector of St. James', Glastonbury, Conn., is now rector of St. Paul's, Kent Co., Md. Address: RFD 2, Chestertown, Md.

The Rev. **Sherman S. Newton**, formerly associate at St. Paul's, Kansas City, Kans., is now rector of Trinity, Arkansas City, Kans., and may be addressed there.

The Rev. **Granville V. Peaks, Jr.**, rector of St. Mark's, Bracey, Va., will become rector of St. Mark's, Wilmington, N. C., June 1st, and may be addressed there.

The Rev. **W. Karl Rehfeld**, rector of St. James', Goshen, Ind., will become rector of St. Paul's, Hammond, Ind., July 1st. Address: 43 Detroit St., Hammond, Ind.

The Rev. **Joseph Rogers**, formerly rector of St. James', Keene, N. H., is now rector of St. John's, Lowell, Mass. Address: 82 Luce St., Lowell, Mass.

The Rev. **Vincent C. Root**, rector of St. Timothy's, Iola, Kans., will become rector of the Church of the Covenant, Junction City, Kans., June 15th. Address: 315 W. 4th, Junction City, Kans.

The Rev. **Thomas Scott**, formerly rector of the Church of the Good Shepherd, Belmont, Calif., is now rector of Grace Church, Martinez, Calif. Address: Grace Church, Mellos and Las Juntas Sts., Martinez, Calif.

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CHANGES

charge of the mission home district, archdeaconry of the Blue Ridge, Mission Home, Va., is now rector of St. Anne's Parish, Essex Co.; St. Asaph's Parish, Caroline Co.; and St. Peter's Church, Port Royal, Va. Address: Loretto, Va.

The Rev. C. William Sydnor, Jr., formerly rector of St. Paul's, Petersburg, Va., is now rector of St. Paul's, Waco, Texas. Address: Box 1014, Waco, Texas.

The Rev. Percival M. Wood, a former retired priest, is now vicar of St. John's, Athol, Mass. Address: 45 Park Ave., Athol, Mass.

Resignations

The Rev. Max H. Rohn, formerly priest in charge of St. Paul's, Frederiksted, St. Croix, Virgin Islands, has retired. Address: c/o Overseas, Dept., 281 Fourth Ave., New York 10, N. Y.

Changes of Address

The Rev. James D. Beckwith, formerly addressed at St. Andrew's Church, Richmond, Va., should now be addressed at 206 South Blvd., in that city.

The Brothers of St. Paul, formerly addressed at 64 Whitney St., Roxbury, Mass., should now be addressed at 54 Alpine St., Roxbury 19, Mass.

The Rev. Edwin L. Conly, formerly addressed at 4322 Vandelia St., Dallas, Texas, should now be addressed at 3922 Stonebridge Dr., in that city.

The Rev. Willis R. Doyle, formerly addressed at 316 E. Middle St., Gettysburg, Pa., should now be addressed at 33 E. Middle St., in that city.

The Rev. George W. Ferguson, formerly addressed at Box 2271, Tucson, Ariz., should now be addressed at 2100 E. Fourth St., in that city.

The Rev. James G. Jones, formerly addressed at 1587 Central Ave., Indianapolis, Ind., should now be addressed at 3504 Winthrop Ave., Indianapolis 5, Ind.

The Rev. Francis L. Palmer, formerly addressed at 592 Lincoln Ave., St. Paul, Minn., should now be addressed at 1640 Scheffer Ave., St. Paul 5, Minn.

The Rev. Allen Person, formerly addressed at 140 Burnet Ridge, Fort Thomas, Ky., should now be addressed at 40 Klaincrest Ave., in that city.

The Rev. Schuyler Pratt, formerly addressed at 720 Monterey St., Hollister, Calif., should now be addressed at Box 857 in that city.

The Rev. Norman J. Rines, formerly addressed at Bethany Place, Topeka, Kans., should now be addressed at 814 Lindenwood, in that city.

The Rev. Bertram A. Warren, formerly addressed at 701 Pearson St., Walla Walla, Wash., should now be addressed at the Birchway Apts., 248 E. Birch St., in that city.

Marriages

The Very Rev. John J. Weaver, dean of St. Paul's Cathedral, Detroit, Mich., and Miss Margaret Johnston Sawyer were married on April 28th at Christ Church, Glendale, Ohio. Bishop

Page of Northern Michigan read the betrothal, and Bishop Hobson of Southern Ohio gave the blessing. Dean and Mrs. Weaver may be addressed at St. Paul's Cathedral, Detroit 1, Mich.

Ordinations

Priests

Kansas: The Rev. Harry Randall Heeny was ordained to the priesthood by Bishop Fenner of Kansas on May 1st at Grace Cathedral, Topeka, Kans. He was presented by the Rev. Anthony A. Howland, and the Bishop preached the sermon. Fr. Heeny is canon of Grace Cathedral, Topeka, and may be addressed there.

Long Island: The Rev. Arthur Leonard Joseph Fox was ordained to the priesthood by Bishop DeWolfe of Long Island on May 6th at the Cathedral of the Incarnation, Garden City, L. I., N. Y. He was presented by the Rev. Harold S. Olafson, and the Rev. Miles L. Yates preached the sermon. Fr. Fox will continue as assistant to the Archdeacon of Suffolk. Address: 579 Roanoke Ave., Riverhead, N. Y.

Southern Ohio: The Rev. Paul Alva Bankston was ordained to the priesthood by Bishop Hobson of Southern Ohio on April 27th at St. Luke's Church, Marietta, Ohio. He was presented by the Rev. Sydney J. Browne, and the Rev. F. B. Atkinson preached the sermon. The Rev. Mr. Bankston is rector of St. Luke's Church. Address: 435 5th St., Marietta, Ohio.

CHURCH SERVICES

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



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; Daily 12; Tues 7:30, Wed 11

ST. ANDREWS Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs
9:30; C Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r; Rev. Robert Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC

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

ST. FRANCIS The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low with hymns & Instr; Daily: 7; C Sat 7:30-8:30 & by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine Street
Sun: 7:30 & 11, 10:40 MP; C by appt.

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9

INDIANAPOLIS, IND.

ADVENT Rev. Leman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sobin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8, (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

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; EP, Evening Prayer; Eu Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY (cont.)

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC, 11 Morning Service & Ser; 4 Ev Special Music; Daily: HC Wed 8, Thurs & HD 10:30; The Church is open daily for Prayer

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
Broadway and 155th Street D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12, C Sat 4-5 by appt

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



**ST. MATTHIAS' CHURCH
DETROIT, MICH.**

NEW YORK CITY (Cont.)

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

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

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9; Ch S 9:45; Mat 10:30 Sung Eu & Ser 11; Nursery 5, 11; Cho Evensong & Address, 4; Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30; HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HD. & Thurs. 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean;
Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST AGNES' Rev. A. J. duBois, S.T.B.
46 Que Street, N.W.
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with Ser; Daily: 7; Fri 8 HH; C Sat 7:30-8:30

EPIPHANY 1317 G St., N.W.
Rev. F. Richard Williams; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8 ex 1st Sun; Thurs HC 11, 12:00

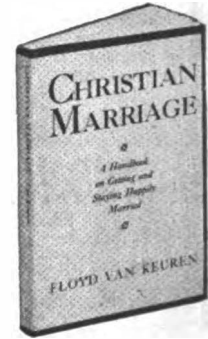


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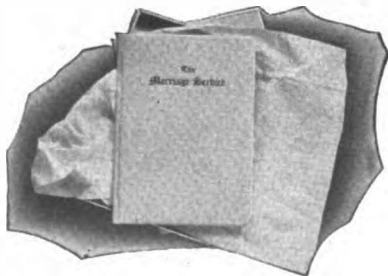
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