

The Living Church

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



YE WATCHERS AND YE HOLY ONES

Expressive of the profound belief in the Communion of Saints that characterizes Eastern Orthodox piety is the iconostasis, or screen supporting the icons, of St. Sergius' Russian Theological Academy, Paris. The altar stands behind the "royal doors," opened during certain parts of the Liturgy. [See pages 4 and 10.]

The Acts of the Apostles

Chapter 1—Verse 8

In the text above referred to (reach for your Bible) Jesus was having His very last talk with His disciples. You can imagine their feelings, being told that the whole Christian scheme depended on them from that time on. No more the personal inspiration and strength that stems from a visible Leader. From then on, they were to follow an unseen Leader, ON FAITH. Stiff going. But look at what He said to them, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." They were, and here we are, Christians because of that original witnessing. That's the ONLY way The Christian Religion can be propagated and grow. Well, that raises the perfectly fair question—is the Episcopal Church witnessing as it should in order that Christ's Kingdom should continue

to propagate and grow? Are we individual Episcopalians witnessing toward the same end? We individuals ARE the Episcopal Church. Let's search our hearts a bit. What are we doing to bring any other soul to Holy Confirmation? Are we faithful in our vows to WORK, PRAY, and GIVE for the spread of Christ's Kingdom? And we know that those vows do not mean minimum efforts, too, don't we? Do we ever mention Jesus' name in conversation with our unchurched friends? Frankly, we hope this searching questioning may bring discomfort where discomfort is needed, until certain spiritually lazy souls will become so energized that they will KNOW they have again become on fire with the Holy Ghost.

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LETTERS

Added, a Tension

TO THE EDITOR: After first hearing in the House of Bishops, and later reading, the excellent report made by the committee chairman, Bishop Dun of Washington, on *Tensions in the Church*, one is surprised to read of the Bishop's adding another tension to those set forth in his statement to the House.

I am in entire accord with your editorial comment on the strange service held under the auspices of the bishop in his cathedral. Does such travesty of the American Book of Common Prayer really represent the prospecting for a united Church?

✠ THOMAS JENKINS.

Port Orford, Ore.

A Laughing Matter?

TO THE EDITOR: It is regrettable that the Rev. Francis W. Read has been unable to learn what happened to the resolution which, according to his letter in *THE LIVING CHURCH* of April 30th, he arranged to have introduced on the floor of the House of Bishops.

Following usual parliamentary procedure, all resolutions having to do with the Armed Services were referred to a special committee composed of the Bishop of Pennsylvania, the Bishop of Honolulu, and myself. No resolution bore Fr. Read's name, but we did have similarly worded resolutions concerning the status of Episcopalians in the Armed Forces introduced by several dioceses.

In our opinion, all of us having served as chaplains in the Armed Forces during the war, it was neither desirable nor necessary for the House of Bishops to take action and we so reported. The House accepted our report. The reasons for our belief are very simple:

1. It seems ludicrous that a church of somewhere around 1,500,000 communicants (most of whom consider themselves Protestants in the ordinary sense of that term and the official title of which contains the word "protestant") should demand that the Government refrain from referring to our people as Protestants.

2. The real difficulty of having Episcopal ministrations for our members in the Armed Forces lies in the fact that our Church is not large enough to furnish sufficient chaplains that they may cover every area where members of the Armed Forces are stationed. Frequently, Episcopal chaplains are simply not available; and, until we have a much larger Church and a much larger surplus of priests, it seems hardly possible that we can ever make them available. Changing a "P" to an "E" on a dog-tag will not alter this situation.

3. It is not, nor has it ever been, mandatory that an Episcopalian receive ministrations at the hand of non-Episcopal chaplains, and it is not difficult for an Episcopal chaplain to find the Episcopalians in units assigned to him—particularly since the denominational preference is now entered on the service record. (In passing, it should be pointed out to Fr. Read that Southern Baptist chaplains do not, if they are loyal

LETTERS

to the teachings of their own church, administer Communion to anyone except Southern Baptists).

I shall be glad, personally, to assume the responsibility of advising Fr. Read as to the status and action on any resolutions he arranges to have presented on the floor of the House of Bishops, if he needs such information before the *Journal* of the General Convention is published.

✠ HENRY I. LOUITT,
Chairman, Armed Forces Division,
National Council.

Editor's Comment:

If the desire of Episcopalians (in or out of the Armed Forces) to be identified as such rather than as Protestants is "ludicrous" to the House of Bishops, as represented in this committee, then a considerable number of us must consider ourselves the laughing-stock of our Fathers in God. Incidentally, we understand that this attitude on the part of our Church authorities was a major consideration in the decision of one of the finest of our combat chaplains to renounce the priesthood of the Episcopal Church and enter another communion. Name—to members of the House of Bishops who consider the situation ludicrous—on request. We wonder who will have the last laugh.

Disturbing News

TO THE EDITOR: Disturbing news has been reaching us recently of the financial difficulties which our brethren of the Church of England living on the Continent of Europe are still encountering. Especially is this true of St. George's Church, Paris.

Situated near the Arc de Triomphe, St. George's is one of the loveliest of Paris churches. Although officially under the jurisdiction of the Church of England, St. George's has, for many decades, ministered to Churchmen of all nations and races.

A center of Catholic life and worship, American travellers, tourists, and residents of the city have always found a warm welcome into its fellowship and received the Sacraments at its altar. Cordial, fraternal relations have always existed between its clergy and those of the American Church. Interestingly enough it was under the chaplaincy of the Rev. George Washington that the present edifice was built, and the coat-of-arms of the Washington family is embedded in the glass of the great west window.

After the German occupation, American troops under the inspiration of Fr. Albert J. duBois, then Lt. Col. duBois, U.S.A., helped repair much of the war-damaged fabric and restored the building to public worship.

Now, with the devaluation of the pound sterling and decreased number of British residents and American Churchmen in Paris, the cost of maintenance is proving increasingly difficult. Appeals for immediate aid are reaching us, and gifts would be

most gratefully received. We urge all friends of St. George's, Paris, to respond generously. Contributions for this purpose may be sent to Mr. Clair G. Irish, 82 Avenue des Champs Elysées, Paris, France.

✠ JAMES P. DEWOLFE,
Bishop of Long Island.

✠ WALLACE J. GARDNER,
Bishop of New Jersey.

✠ LAURISTON L. SCAIFE,
Bishop of Western New York.

Editor's Comment:

We are glad to endorse this appeal from the three bishops on behalf of St. George's Church, Paris. This lovely church on the "left bank" of the Seine is one in which American Churchmen are always welcome, and for which all who have visited it have an especial affection.

It would be a tragedy if the center of Anglican Catholic devotion in the major city of Western Europe were forced through financial stringency to close its doors.

We hope the plea of Bishops DeWolfe, Gardner, and Scaife will receive a generous response.

Exchanges Wanted

TO THE EDITOR: I had a visit of great interest with the Rev. P. B. Clayton, known to old soldiers as "Tubby" or simply "Padre" par excellence. Founder of Toc H and perpetual rector of All Hallows-by-the-Tower, he is now aged and bowed yet—as ever—spiritual, whimsical, devout, sound to the core, a man's man with a woman's heart.

To see him carrying on in faith, hope and charity, was to see a modern saint in action. (I had his Blessing and he demanded mine, and we said a prayer together for the fallen.) His gardener was Private Pettipher, V.C., of the Buffs, vice-president of Toc H, in which he ranks Lord Cavan C.F., who refused to take a higher office. Another younger man, known only as "Bob" was sweeping up Pettipher's clippings. He had held officer's commissions in the British, Indian, and Pakistan armies and was now serving All Hallows for a while—as just a good turn.

Well, the meat of the matter is that Clayton says that the East End is the sorest spot in Britain and needs the Gospel, the Church, and clergy more than anywhere—600 churches unroofed or down, parish halls, etc., gone. "In the West End they show you where a bomb fell. Here we show you where a building is still standing." Twenty-eight square miles down Thames and north is the area: Seventy-seven of the 2400 men they sent into the Ministry from Talbot House influence are working there, many unrelieved for years. Fr. Clayton wants American Exchanges for them. It would be a tremendous thing if some U.S. Parish (its rector being willing to volunteer) would pay the transportation and bring out one of these unsung heroes of the faith, sending its own man to relieve him. This is more needed now



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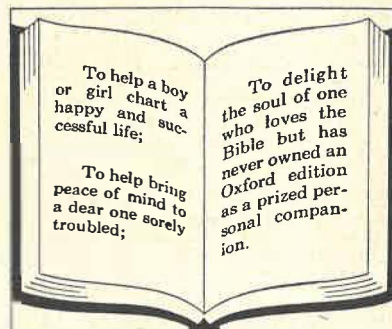
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For anyone inspired to ask more about the relief exchanges or Winant Volunteers, please write the Rev. P. B. Clayton, C.H., M.C., Wakefield House, 41, Trinity Square, London, E. C. 4, England.

(Rev.) R. B. GRIBBON.

St. Nicholas Vicarage,
Warwick.

Fr. Hughson Memorial

TO THE EDITOR: Since our great loss in the death of Fr. Hughson last November, each of us has wanted to do something to contribute to the aims for which Fr. Hughson worked so long.

Individually, it seemed little could be done. So five of us obtained the permission of the Superior of the Order of the Holy Cross to establish the Fr. Hughson Memorial Fund.

This is not a campaign. Fr. Hughson's friends are simply being told of the Fund and the opportunity it offers them as a group to further in some measure the activities to which his heart and mind and long years were dedicated.

Book after book, pamphlet after pamphlet, at missions and retreats he spread his teachings. Wherever he preached, in England, Africa, and America, churches and hearts were full. Year after year, he made his rounds of religious houses, shriving, counseling, strengthening. How did he do it all? Through loving sacrifice.

To strengthen the work of Fr. Hughson's associates of bringing men and women nearer to God is the purpose of this fund. A folder listing the sponsors and details of the work has been prepared and will be sent upon request to the Father Hughson Memorial Fund Association, 715 Pequot Road, Southport, Conn.

We, the sponsors, know that you will need no urging to study it. Surely, within it, is a project which will particularly appeal to you . . . to an extent which you yourself can best determine.

RICHARDSON WRIGHT.

New York city.

Venture In *Ecumenism*

By Donald A. Lowrie

THE romantic story of how the building, formerly a German mission, which now houses the church of the Russian Theological Academy in Paris, was purchased 25 years ago and transformed by the great Russian artist Steletzky into a perfect 16th-century Orthodox place of worship, has often been told.

The wonderful decorations have of late shone in their pristine beauty because, thanks to the generosity of American friends, the whole church has been renovated, the iconostasis and other ornaments completely restored. Even the genuine 16th-century "royal doors," discovered in a Paris antique dealer's at the time the church was being decorated, have been cleaned so as to add further distinction.

The renovation of the church interior, however, is only a sign of even more important work, recently completed. During the past few years the sub-soil of the knoll on which the building stands, has begun to move, with results for the church which might have been catastrophic. Cracks appeared in the brick walls and the entire south side of the church threatened to collapse. Again thanks to the help of American friends, the complex and costly engineering operations necessary to shore up the walls and remove permanently all similar danger for the future were recently completed. Now the church can stand as a monument alike to the devotion of those who decorated it and to the interconfessional solidarity this task of reconstruction represents.

Saint Sergius' Academy, throughout its more than 25 years of existence, represents a notable venture in ecumenism. Although, despite their poverty, the Russians in emigration have always given a considerable part of the operating funds, without the constant assistance from other Christian bodies the Theological

Institute could never have existed. Friends in Britain, Sweden, and the United States have provided the major part of the non-Orthodox material support.

For most of the past 25 years the only Russian Orthodox theological institute of university rank, Saint-Sergius has a unique record. Its graduates are fulfilling their Christian ministry on all five continents. The volume of significant theological books and articles produced by the small group of Saint-Sergius faculty members during the past years, is astonishing. At a time when it was impossible anywhere else on earth, this talented group of men have continued and developed the great tradition of Russian Orthodox theological thought. Its influence has been, and will continue to be, of great value to the whole Orthodox world.

It has been of great importance in the non-Orthodox world, as well. From the beginning, members of Saint-Sergius have taken an active and useful part in the ecumenical movement. It is largely through this group that the significant Orthodox contribution to ecumenism has been made. Perhaps no other Church group within the ecumenical movement has had such sustained and cordial relationships with the Roman Catholic Church. Pastor Boegner recently stated that thanks to the group at Saint-Sergius, French Protestants and Roman Catholics had been brought into friendly relations which otherwise would have been impossible.

One of the satisfactory features of Saint-Sergius has been its capacity to produce younger scholars to replace older men who have passed on to their reward. The group of junior specialists in various problems of theology and interchurch relationships at the Institute is one of the many hopeful phenomena of the life of this center of Orthodox thought.

The Living Church

Established 1878

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

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Things to Come

1950 MAY 1950							1950 JUNE 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
	1	2	3	4	5	6	4	5	6	7	8	9	10
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14	15	16	17	18	19	20	18	19	20	21	22	23	24
21	22	23	24	25	26	27	25	26	27	28	29	30	
28	29	30	31										

May

21. Sunday after Ascension.
23. Convention of Harrisburg at Harrisburg, Pa., (also 24th).
- Convention of Minnesota at St. Paul (also 24th).
- Convention of Southwestern Va. at Covington (also 24th).
24. Convention of Virginia at Richmond, Va., (also 25th).
28. Whitsunday.
29. Whitsun Monday.
30. Whitsun Tuesday.
- Opening of Evergreen Conference (to September 6th).
31. Ember Day.

June

2. Ember Day
3. Ember Day
4. Trinity Sunday
5. Conference on Christian Education for clergy, Pasadena, Calif., sponsored by Dep't. of Christian Education (through 9th).
10. Commencement weekend at Kenyon College (through 12th).
11. St. Barnabas. First Sunday after Trinity. Conference of province of Washington at Hood College, Frederick, Md. (to 17th). Formerly held at Sweet Briar College, Md. Commencement at University of the South.
12. Conference on Christian Education for clergy sponsored by the Department of Christian Education at Tacoma, Wash. (to 16th).
- Conference of Outgoing Missionaries, sponsored by Foreign Missions Conference, at New Haven, Conn. (to 17th).
14. Chaplains' Conference, Naval Air Station, Jacksonville, Fla. (to 16th).
24. Nativity of St. John Baptist.

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

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THIS WEEK

BISHOP BOYNTON of Puerto Rico has accepted his election as Suffragan Bishop of New York. His acceptance was dated May 17th, Bishop Donegan's birthday, on which the suffragan-elect tendered "himself, his loyalty, and his service" to the Bishop and Bishop Co-adjutor of New York. The election is subject to ratification by the bishops and standing committees.

IN ACCORDANCE with long-standing plans for a missionary tour, Bishop Boynton arrived in New York on May 10th, the day after the convention [see General]. On the 11th, he was officially notified of his election by G. Forest Butterworth, chancellor of the diocese and chairman of the nominating committee, and held preliminary conferences with Bishops Gilbert and Donegan.

THE WOMEN are still having a difficult time in winning the right to be considered as laymen. Most recent setback was in Central New York last week, where the diocesan convention refused to permit women to serve on vestries in spite of the fact that Trinity Church, Fayetteville, had elected Mrs. Arthur Lambert to its vestry.

THE ARGUMENT against permitting women to serve in elective Church offices is, of course, that they are so much better qualified than the men that the men wouldn't stand a chance. It is beginning to appear that, if the women really want their rights, they will have to do something drastic.

CHRISTIAN PACIFISTS are still going strong. Over 400 delegates from more than a dozen Christian bodies, including the Episcopal Church, met in Detroit recently and expressed their opposition to war, totalitarianism, and the use of force to defend international law. The Churches were criticized for not throwing their full support behind world government, but to the conferees world government apparently did not include the power to enforce international law. The concept of the "just war," they said, has been "drastically challenged" as the result of the development of modern instruments of mass destruction.

ST. GEORGE'S, PARIS, means a great deal to many American servicemen and others who have been acquainted with its wartime work, as indicated by the letter signed by three bishops, and accompanying comment, in this issue. From the American pro-Cathedral in Paris comes an interesting account of a mission by the Rev. Bryan Green for all six of the English and American Churches in Paris, held from May 7th to 10th in these churches and several public meeting places. It was the first time, the announcement said, that "all the English speaking churches [had] united in sponsoring a religious program."

THE HUNGARIAN LUTHERANS are still trying to explain why they deposed Bishop Ordass. An "official explanation" sent by Dr. Ivan Roek, inspector-general of the Lutheran Church in Hungary, to the president of the Lutheran World Federation, says: "The grave situation due to the sentence passed by the Usury Court against Lajor Ordass prejudices the interest of the Church, for which reason it sentences him to deposition from his office of diocesan bishop." Bishop Ordass is still vice-president of the Lutheran World Federation, and officers of the federation have found nothing against the bishop in the "explanations" from Hungary except the fact that the Communist-controlled government is against him.

FOURTEEN CLERGY representing six Western dioceses and missionary districts have joined in an open letter to the National Council asking it "to give prayerful consideration to the establishment of a full-scale audio-visual program correlated to the new curriculum." They did so during a session on audio-visual aids at the School of the Prophets, San Francisco. Fact is that there was an appropriation for audio-visual work in the General Convention budget but it got the axe when the "One World in Christ" campaign failed to go over the top. Three of the jurisdictions represented by the letter-writers came out even on quotas and expectations [see table, p. 8] and three came out below, for a net loss among the six of a couple of thousand dollars.

MAYBE we shouldn't keep harping on this subject, but the point we are trying to make can only be made one detail at a time: Everybody has lost out this year because of the poor showing on "One World in Christ." It makes no difference which seat in the boat the hole is under; unless it is plugged up in the Every Member Canvass this fall, we'll all sink together.

AND THAT MEANS that parishes and dioceses would be wise to moderate their own advance planning for next year so that the vitally important work we do together as a national Church may go forward.

MOTHER of the half-century at Christ Church, Broadway and 71st Street, New York was Jane Ferguson Hunter, who was in church with her nine children (all baptized and confirmed in the parish) on Mother's Day—we mean, Rogation Sunday. So you don't like this Mother's Day stuff—well, what is the derivation of the word "Easter"?

Peter Day.

25. 3d Sunday after Trinity. Wellesley Conference at Wellesley, Mass. (to July 1st).
26. Conference on Christian Education for clergy, Salt Lake City, Utah, sponsored by Department of Christian Education (to 30th).

29. St. Peter. School of Church and Economic Life at the University of Chicago (Federal Council) to July 29th. Brotherhood of St. Andrew Convention, Carlisle, Pa.



St. Paul's Church, Chester, Pa.
Rev. P. C. Van der Hiel, Jr., Rector

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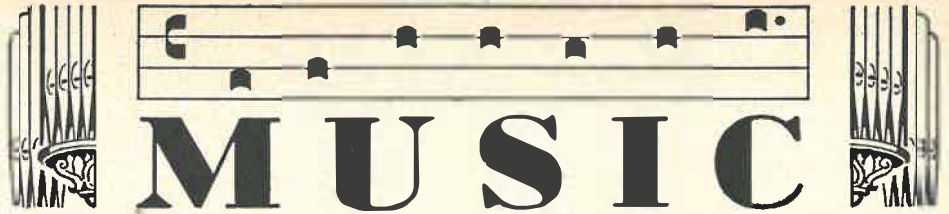
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THE REV. JOHN W. NORRIS, EDITOR

The Metrical Proper



THE development of the metrical psalters was one of the greatest hindrances to the growth of modern hymnody in the Church of England following the Reformation.

Under the influence of that movement it became a rule that nothing should be used in the Church services unless it was derived from Holy Scripture.

In England the congregational singing was limited to the use of the Psalms translated or paraphrased into metre, much of which was little better than doggerel. The oldest of the metrical psalters to come into popular use was that published in 1562 by Sternhold and Hopkins. This became known as the "old version" when Tate and Brady brought forth their "new version" some time later. This new version was prepared to meet growing literary standards, but it found little acceptance outside of the city of London.

SCANT SURVIVAL

Modern hymnals contain little of the efforts of these four writers. In the Hymnal 1940 there are three hymns taken from the "new version": "O 'twas a joyful sound to hear" (based upon Psalm 122), "My soul with patience waits" (based upon Psalm 130), and "As pants the hart" (from Psalm 42). No remnant of the "old version" remains.

It is curious, therefore, to find published recently a work which employs the methods of the older compilers. This is the *Metrical Proper*, prepared by the Rev. J. F. Hill of Norwich, Norfolk. He has taken the English translations of the ancient propers and worked them into metre. Like the earlier metrical psalters, the work does not always maintain a high literary quality. Nor do the propers lend themselves readily to this form of composition. The Easter introit, for example, has its antiphon, Psalm verse and gloria, and the antiphon repeated. In metrical dress this becomes a "hymn" of three stanzas with the first and third identical. A further difficulty lies in the fact that in metrical form the concept of antiphon, psalm, gloria, and antiphon is lost.

Fr. Hill has selected tunes from *Hymns Ancient and Modern* for each of these metrical propers, but makes the

dangerous assertion that any tune in the same metre could be used. Tunes of the same metre will not always serve a hymn of the same metre, since the construction of the verse may be different.

SUPERFLUOUS PURPOSE

The purpose of this new work, according to the compiler, is to bring back the propers into congregational use. Its purpose in this respect seems superfluous. In many parishes the propers are used in their normal form and the words are provided in supplements to the hymnal. Plainsong settings are used instead of metrical tunes. Where this use has prevailed for any length of time, the congregations appear to be able to sing them as readily as they do the hymns. The addition of the *Metrical Proper* would merely add another hymnal to the pews.

Fr. Hill acknowledges his indebtedness to the metrical psalters and states that some tenth of the total number of lines is borrowed from them. Yet he says: "The archaic language of these psalters makes their contents, generally speaking, unsuitable for singing in the present day; and in some instances they offer a very free paraphrase rather than a literal rendering of the original psalm. This is notoriously the case with Tate and Brady." Isaac Watts rather successfully destroyed the idea of "literal renderings" by pointing out that a translated "psalm" is not a Psalm of David in the strict sense of the word.

It does not appear that the arranging of the propers in metrical form will accomplish the purpose which the compiler hopes to attain. In this country it would be necessary to revise the list of tunes since few, if any parishes, provide *Hymns Ancient and Modern* for their congregations. Nor can any advantage be seen in substituting additional "hymns" which destroy the value and beauty of the propers in their normal form.



SUNDAY AFTER ASCENSION

GENERAL



BISHOP BOYNTON: *Tried and proved in missionary work.*

EPISCOPATE

"Friend, Go Up Higher"

By ELIZABETH MCCrackEN

Bishop Boynton of Puerto Rico was elected Suffragan Bishop of the diocese of New York on the second ballot, at the 168th diocesan convention, held in Synod House on May 9th. There was a record attendance of qualified voters present, many standing at the back of the Hall.

NOMINATING SPEECHES

The five nominees of the Nominating Committee were offered by the Chairman of that Committee, G. Forrest Butterworth. Bishop Gilbert, who was presiding, suggested that there be no nominations from the floor until seconding speeches of the five had been heard. As it later happened, the only nomination from the floor was of the Rev. Dr. James A. Paul, made by the Rev. Dr. Nathan A. Seagle. Dr. Paul immediately withdrew his name.

The Rev. Dr. Roelif H. Brooks seconded the nomination of Bishop Boynton, saying in part:

"Of the five men placed in nomination only one can claim to be a New Yorker. He spent his boyhood in New York, where his father was a professor in the General Theological Seminary. [The late Rev. Dr. Charles Homer Boynton, Professor of Pastoral Theology, 1910-1929]. He is the only one who has been a missionary; the only one who has been at work with another bishop; the only one to share his episcopal authority with another. He is the only one who is younger than Bishop Donegan. He is the only one who knows fully the importance of missionary giving. He is the only one who knows how to adapt himself to clergy of different kinds of Churchmanship. . . .

"Some persons might say that since he is so successful in Puerto Rico he should stay there. But the Church doesn't think so. The Canons provide for missionary bishops to be elected to dioceses. In the spirit of the words, 'Friend, go up higher,' I second the nomination of the Rt. Rev. Charles Francis Boynton for Suffragan Bishop." [Applause.]

Among others who seconded Bishop Boynton's nomination were the Rev. E. Elliott Durant, the Rev. J. Harry Price, Clifford P. Morehouse, and the Rev. Dr. Frederic S. Fleming.

Fr. Price said:

"There are many Puerto Ricans coming to New York. Bishop Boynton knows them and their problems, as no one else here can. Bishop Donegan wants some one to help the missionary endeavor of the diocese. Bishop Boynton can do that, with the advantage of missionary experience such as none of the other four nominees has."

Mr. Morehouse said:

"I hope that we shall select the man who

has been tried and proved in missionary work. There are more Puerto Ricans here in New York now than in any other large American city. Bishop Boynton speaks their language, figuratively and literally. He is a laymen's bishop. As a layman, I see that, and I second his nomination." [Applause.]

Dr. Fleming said:

"I have the responsibility of informing you that all of the clergy of Trinity Parish are behind the nomination of Bishop Boynton. We shall all vote for him, and I hope that all of you will." [Applause.]

The Rev. Dr. Arthur Lee Kinsolving seconded the nomination of the Rev. Dr. Samuel M. Shoemaker, Jr., in a speech which aroused the most prolonged applause of any of the speeches made. Dr. Kinsolving said in part:

"For twenty-five years Samuel Moor Shoemaker has been known to us as a leader; as a man of moral vigor, missionary resolution, and brotherly love. He has never shrunk from calling men to repentance. He knows people for what they are, not for what they have. He is recognized nationally—nay, internationally—as a leader in calling men to Christ. He is an apostle to youth. . . .

"No one has done so much to bring unity into the diocese of New York. From his birth a Churchman, he transcends partisanship. He is an able teacher and preacher, though best known as a counselor and confessor. We who desire to have him elected believe that he has a remarkable capacity to prove a true Father in God to the clergy of the diocese, especially those in hard places. No one, we are convinced, is so fitted to be Bishop Donegan's assistant." [Prolonged applause.]

Dr. Shoemaker's nomination was sec-

Vote for New York Suffragan

First Ballot: number of votes cast, 257 clerical, 167½ lay; necessary for election, 129 clerical, 84 lay.

Second Ballot: number of votes cast, 241 clerical, 149½ lay; necessary for election, 121 clerical, 75 lay.

Distribution of Votes*

1st Ballot		2d Ballot	
Cl.	Lay	Cl.	Lay
Boynton 121	74½	Boynton 128	80
Bratt 27	30	Bratt 11	8½
Cooper 12	10	Cooper 6	8½
Newman 7	1	Newman 6	1
Shoemaker 90	52	Shoemaker 90	51½

*Figures for distribution of votes, as first announced, were erroneous in the lay order, and have been officially corrected as above.

Statement of Diocesan Receipts For The Year 1950

Diocese or District		Quota	Expectation	Due on Expectation to 3/31/50	Paid on Expectation to 3/31/50	Diocese or District		Quota	Expectation	Due on Expectation to 3/31/50	Paid on Expectation to 3/31/50
Foreign						Fifth Province					
Brazil	\$ 2,800.00	\$ 2,800.00	\$ 466.67	\$.	Chicago	\$ 167,973.00	\$ 105,683.00	\$ 17,613.83	\$ 17,988.27		
Cuba	2,800.00	2,800.00	466.67	70.00	Eau Claire	5,002.00	5,002.00	833.67			
Liberia	800.00	800.00	133.33		Fond du Lac	16,857.00	16,210.00	2,701.66	1,559.59		
Mexico	1,100.00	1,100.00	183.33		Indianapolis	22,153.00	22,153.00	3,692.17	5,563.24		
Philippine Islands	1,000.00	1,000.00	166.67	74.17	Michigan	160,350.00	135,500.00	22,583.33	10,457.27		
	\$ 8,500.00	\$ 8,500.00	\$ 1,416.67	\$ 144.17	Milwaukee	38,565.00	33,811.00	5,635.17	2,540.82		
First Province						Northern Indiana	16,962.00	16,962.00	2,827.00	2,705.00	
Connecticut	\$ 202,100.00	\$ 165,489.00	\$ 27,581.50	\$ 29,953.13	Northern Michigan	7,936.00	7,936.00	1,322.66	2,600.00		
Maine	24,549.00	21,000.10	3,500.00	2,283.34	Ohio	127,809.00	100,000.00	16,666.67	12,594.50		
Massachusetts	306,586.00	262,079.00	43,679.85	45,500.75	Quincy	6,660.00	6,350.00	1,058.33	700.00		
New Hampshire	17,382.00	15,000.00	2,500.00	823.55	Southern Ohio	86,911.00	112,000.00	18,666.67	18,706.66		
Rhode Island	100,735.00	80,000.00	13,333.33	11,009.99	Springfield	13,618.00	13,618.00	2,269.67			
Vermont	13,903.00	10,250.00	1,708.33	1,600.00	Western Michigan	33,979.00	26,087.09	4,347.85	5,772.00		
Western Massachusetts	76,336.00	60,139.00	10,023.17	7,585.15							
	\$ 741,591.00	\$ 613,957.10	\$ 102,326.18	\$ 98,755.91	Sixth Province						
Second Province						Colorado	\$ 31,579.00	\$ 25,000.00	\$ 4,166.67	\$ 4,020.50	
Albany	\$ 77,106.00	\$ 77,106.00	\$ 12,851.00	\$ 13,000.00	Iowa	24,164.00	24,164.00	4,027.33	2,926.66		
Central New York	84,106.00	76,000.00	12,666.67	10,500.00	Minnesota	60,212.00	51,516.00	8,586.00	6,086.00		
Long Island	234,754.00	138,000.00	23,000.00	21,804.63	Montana	9,650.00	8,691.43	1,448.57	1,000.00		
Newark	197,272.00	126,500.00	21,083.33	6,875.00	Nebraska	15,851.00	15,851.00	2,641.83	2,500.00		
New Jersey	96,822.00	96,822.00	16,137.00	8,068.49	North Dakota	6,646.00	6,646.00	1,107.67	1,500.00		
New York	591,481.00	355,000.00	59,166.67	54,289.07	South Dakota	9,575.00	9,575.00	1,595.83			
Rochester	48,721.00	37,004.00	6,167.33	8,299.84	Wyoming	11,555.00	9,833.50	1,638.92	1,799.00		
Western New York	72,664.00	50,629.00	8,438.17	4,333.34							
Dominican Republic	800.00	800.00	133.33								
Haiti	2,000.00	2,000.00	333.33								
Panama Canal Zone	4,000.00	4,000.00	666.67								
Puerto Rico	3,500.00	3,500.00	583.33	90.00							
Virgin Islands	1,000.00	1,000.00	166.67								
	\$ 1,414,226.00	\$ 968,361.00	\$ 161,393.50	\$ 127,260.37	Seventh Province						
Third Province						Arkansas	\$ 12,494.00	\$ 13,000.00	\$ 2,166.67	\$ 3,250.03	
Bethlehem	\$ 50,214.00	\$ 50,214.00	\$ 8,369.00	\$ 18,050.00	Dallas	27,512.00	25,470.00	4,245.00	1,600.00		
Delaware	36,201.00	45,000.00	7,500.00	11,573.62	Kansas	19,698.00	19,698.00	3,283.00	2,925.00		
Easton	8,664.00	4,500.00	750.00	1,000.00	Missouri	43,365.00	37,494.62	6,249.10	6,961.00		
Erie	19,964.00	19,964.00	3,327.33	3,014.50	New Mexico	12,580.00	12,580.00	2,096.67	1,058.33		
Harrisburg	32,877.00	28,979.00	4,829.84	3,271.50	North Texas	8,029.00	8,029.00	1,338.17	2,012.37		
Maryland	118,823.00	102,604.26	17,100.71	12,056.48	Oklahoma	17,159.00	17,159.00	2,859.83	15.00		
Pennsylvania	332,287.00	292,172.23	48,695.37	37,263.00	Salina	5,303.00	5,303.00	883.84			
Pittsburgh	91,590.00	64,161.00	10,693.50	9,045.10	Texas	58,648.00	52,500.00	8,750.00	4,015.45		
Southern Virginia	33,865.00	33,865.00	5,644.17	5,967.74	West Missouri	24,143.00	24,143.00	4,023.83	6,143.00		
Southwestern Virginia	22,317.00	22,317.00	3,719.50	5,748.20	West Texas	21,526.00	23,300.00	3,883.33	3,750.00		
Virginia	60,700.00	77,000.00	12,833.33	15,710.00							
Washington	105,076.00	99,403.00	16,567.16	15,533.25							
West Virginia	26,152.00	26,152.00	4,358.67	4,315.00							
	\$ 938,730.00	\$ 866,331.49	\$ 144,388.58	\$ 142,548.39	Eighth Province						
Fourth Province						Arizona	\$ 12,782.00	\$ 12,782.00	\$ 2,130.33	\$ 636.50	
Alabama	\$ 33,848.00	\$ 34,000.00	\$ 5,666.66	\$ 17,169.52	California	71,381.00	71,318.00	11,886.33	7,462.58		
Atlanta	32,271.00	23,349.07	3,891.52	4,429.00	Eastern Oregon	7,273.00	7,273.00	1,212.17	1,570.62		
East Carolina	14,094.00	14,094.00	2,349.00	2,600.06	Idaho	7,070.00	7,070.00	1,178.33	1,030.00		
Florida	18,079.00	18,079.00	3,013.17	1,269.96	Los Angeles	113,126.00	113,126.00	18,854.33	18,856.00		
Georgia	16,465.00	16,750.00	2,791.67	4,194.50	Nevada	6,128.00	5,400.00	900.00			
Kentucky	27,422.00	27,422.00	4,570.33	6,620.88	Olympia	27,077.00	27,077.00	4,512.83	4,557.69		
Lexington	13,177.00	8,500.00	1,416.67	10.00	Oregon	21,635.00	21,635.00	3,605.83	5,409.00		
Louisiana	32,700.00	32,700.00	7,215.00	7,215.00	Sacramento	8,824.00	8,824.00	1,470.67	2.50		
Mississippi	18,152.00	18,152.00	3,025.33	4,562.35	San Joaquin	12,756.00	12,756.00	2,126.00	1,919.51		
North Carolina	34,015.00	34,015.00	5,669.17	8,821.04	Spokane	15,701.00	16,990.00	2,831.67	1,602.75		
South Carolina	16,292.00	20,000.00	3,333.33	220.00	Utah	9,879.00	7,300.00	1,216.67			
South Florida	48,540.00	48,540.00	8,090.00	75.00	Alaska	5,000.00	5,000.00	833.33			
Tennessee	45,905.00	50,000.00	8,333.33	10,035.00	Honolulu	8,000.00	8,000.00	1,333.33			
Upper South Carolina	15,481.00	18,631.00	3,105.17	2,433.30							
Western North Carolina	11,923.00	14,000.00	2,333.33	1,270.00							
	\$ 378,364.00	\$ 378,232.07	\$ 63,038.68	\$ 70,925.61	Summary						
					FOREIGN	\$ 8,500.00	\$ 8,500.00	\$ 1,416.67	\$ 144.17		
					PROVINCE 1	741,591.00	613,957.10	102,326.18	98,755.91		
					PROVINCE 2	1,414,226.00	968,361.00	161,393.50	127,260.37		
					PROVINCE 3	938,730.00	866,331.49	144,388.58	142,548.39		
					PROVINCE 4	378,364.00	378,232.07	63,038.68	70,925.61		
					PROVINCE 5	704,775.00	601,312.09	100,218.68	81,187.35		
					PROVINCE 6	169,232.00	151,276.93	25,212.82	19,832.26		
					PROVINCE 7	250,457.00	238,676.62	39,779.44	31,730.18		
					PROVINCE 8	326,632.00	324,551.00	54,091.82	43,047.15		
						\$ 4,932,507.00	\$ 4,151,198.30	\$ 691,866.37	\$ 615,431.29		

ended also by Charles M. Walter, J.F.; of Larchmont, N. Y.; and by the Rev. Lynde E. May.

Mr. Walter said:

"I speak as a layman who has taken part in the laymen's work of the diocese for the Program of the Church. Dr. Shoemaker is a natural leader of men. He possesses those qualities which put the breath of life into human relationships. I second his nomination."

Fr. May said:

"I second the nomination of Dr. Shoemaker because I know that he will be a true Father in God to both clergy and laity. I second the nomination of my friend and yours."

Archdeacon Bratt's nomination was seconded by the Rev. Walter W. Reid, and the Rev. Herbert H. Hill. Fr. Reid elicited hearty applause. He said:

"I am the fourth oldest priest in this diocese in point of service. I have been a missionary here and a parish priest. I know what we need as a suffragan. We need a young, vigorous man; a man who has not sought this nomination, and whose friends have not sought it for him. The man I mean has brought fresh air into this diocese. He knows better than any man whose name could be presented to you what missionary work here is. I second the nomination of Archbishop Bratt." [Strong applause.]

The Rev. Fenimore E. Cooper's nomination had two short seconding speeches. The first was made by Charles B. Weller, a layman; the other by the Rev. Henry R. Coleman. The nomination of Canon Newman was seconded by the Rev. William C. Lee.

The first ballot was taken early in the morning session and the results announced before the recess for lunch. The second ballot was the first order of business after lunch. When the secretary read the distribution of the votes and declared Bishop Boynton elected, a motion was at once made that the election be declared unanimous; and this was done.

Earlier in the convention a salary of \$10,000, a residence allowance of \$3,000, a travel allowance of \$3,500, and a secretary's salary of \$3,000 were voted for the Suffragan Bishop to be elected. The Diocesan Budget included a retiring allowance of \$5,000 for the bishop of the diocese; an allowance of \$3,000 per annum for Mrs. William T. Manning, as from May 1st, 1950.

ADDRESSES BISHOP AND BISHOP COADJUTOR

Bishop Gilbert made a rather short convention address, in which he cited the growth of the work of the diocese and the great possibilities ahead. He also spoke with affectionate warmth of the

clergy and the people of the diocese, praising their faithful work and thanking them for their loyal support of the Church, particularly its missionary advance, in the diocese and in the Church-at-large.

Bishop Donegan's address was an extensive and vivid review of the work of the diocese during his two years and a half as Suffragan Bishop and the six months of his service as Bishop Coadjutor. He spoke in some detail of plans for the future, particularly plans which depend upon the leadership and the close cooperation of laymen. He paid tribute to Bishop Gilbert, speaking with deep feeling of Bishop Gilbert's place in the hearts of the diocese of New York and of the whole Church.

ROUTINE BUSINESS

The customary routine business was put through as quickly as possible. All reports were submitted by title, printed copies being distributed to the members of the convention. The secretary, the Rev. Richard A. D. Beaty, was re-elected, as also was the treasurer, R. H. Mansfield. The Rev. Richard E. McEvoy was elected Historiographer, to succeed the late Rev. Dr. E. Clowes Chorley.*

Bishop Budlong to Retire

After an episcopate of just under 20 years, Bishop Budlong, of Connecticut, is to retire as of January 15, 1951.

Subject to ratification by the House of Bishops, Bishop Budlong presented his resignation to the 166th annual convention of the diocese of Connecticut in Christ Church Cathedral, Hartford, and requested its acceptance as of January 15, 1951.

Bishop Budlong was elected Bishop Coadjutor of Connecticut in September 1931 and was consecrated December 18th of that year to assist the late Bishop Acheson of Connecticut, father of the

*For all elections except those to the Episcopate and those given in the concluding paragraph, the diocese of New York uses the Hare ballot. So long does it take to count the Hare ballot, that the results are not yet available.



BISHOP BUDLONG and wife: Increases from missionary giving to confirmation.

present Secretary of State. Upon the death of Bishop Acheson in January 1934, Bishop Budlong became diocesan.

Bishop Budlong will be succeeded by Bishop Gray, who was consecrated suffragan in 1940 and in 1945 elected coadjutor.

During Bishop Budlong's episcopate clergy salaries have been increased, and parish properties improved and adequately insured. Missionary givings have shown a marked rise, and baptisms and confirmations have topped all records.

Bishop Budlong is retiring earlier than is mandatory by the canons because, having nearly reached the age of 70, and believing in the competence of his assistant to succeed him, he thinks it will be better for the diocese to have Bishop Gray take over at the time contemplated.

Besides serving as Bishop of Connecticut, Bishop Budlong was provincial representative on the National Council from 1942, but resigned upon his election as President of the Province of New England in 1947.

It is anticipated that Bishop and Mrs. Budlong will continue to reside in Hartford after the Bishop's retirement.

NATIONAL COUNCIL

Goal Not Reached

According to the first quarter's report, 1950, issued April 27th by Russel E. Dill, Treasurer of the National Council, the Church has pledged \$4,151,198.30 for the program of the General Church.

Mr. Dill states that, of this amount, \$3,225,832.00 was reported after the fall Every Member Canvass, and \$925,366.-30 has been added so far as a result of the One World in Christ campaign of March 12th. From many dioceses and districts, however, word comes that reports are incomplete.

Mr. Dill comments:

"The goal of \$4,932,507 set by the General Convention has not been reached, but a substantial advance has been made."

The statement on the opposite page tabulates quotas, expectations, and the amounts paid to March 31st.

Field Study Unit

The Rev. George A. Wieland, director of the Home Department of the National Council, has announced the setting up of a unit of research and field study in the department. "From diocese and district alike," Dr. Wieland said, "has come the demand for guidance, direction, and actual supervision of survey needs. We have been building up the skills and facilities necessary to meet those demands.

"There is no possible way in which we

can meet all of the requests for this service in the immediate future. We shall need to establish priorities in order to avoid too crowded a schedule. We shall need to have complete coöperation from the diocese or district requesting such a study. We shall need to have a clear understanding as to the purposes and objectives of any survey we undertake.

"The major purpose of any study of this sort, as we see it, is to know the facts. Until we know factually where we are now, it is difficult, if not impossible, to chart an intelligent course for the future. Once we know the facts and the historical background which produced them we are ready to move forward."

Dr. Wieland explained that official arrangement by the bishop and council or the convention of a diocese is required before any study of such diocese will be made.

CONVENTION

September, 1952

The Rev. Gardiner M. Day, chairman of the Local (Boston) Committee on Arrangements for the 1952 General Convention, reported to the Massachusetts diocesan convention that the following arrangements had been made for the meeting of the Convention in 1952 by the committee.

The Convention will be held from Monday, September 8, through Friday, September 19, 1952.

Symphony and Horticultural Halls, on the corner of Massachusetts and Huntington Avenues, have been engaged for the regular sessions of the two Houses of the Convention. The House of Deputies will meet in Symphony Hall. The House of Bishops will meet in Horticultural Hall. Exhibits of the various Church organizations will also be housed in Horticultural Hall.

The opening service of the Convention will be held in the Boston Garden, as will also the service for the presentation of the United Thank Offering of the women of the Church.

The triennial meeting of the Woman's Auxiliary will hold its session in the Ball Room of the Copley Plaza Hotel, with the four story parish house of Trinity Church which is across the street available for the section meetings.

The opening Corporate Communion of Bishops and Deputies will be held in Trinity Church.

The Statler will be the Convention Headquarters Hotel where the Presiding Bishop will reside.

Emmanuel Church will be headquarters for the Youth Convention. The smaller meetings will be held there, while the larger meeting will be held in the new John Hancock Building.

Symphony Hall was built in 1890 and

is the home of the famous Boston Symphony Orchestra.

In the course of his report, the Rev. Mr. Day said:

"The Committee particularly appreciates the willingness of the trustees of Symphony Hall to allow us to meet there not only because of the attractiveness of the Hall but because of its superb acoustics. This is the first Church Convention to hold its regular meetings in that building.

"We shall have considerably less space for exhibits in Horticultural Hall than was available in San Francisco. The space will be allocated as fairly as possible, and the choice of locations will be on the basis of first come, first served."

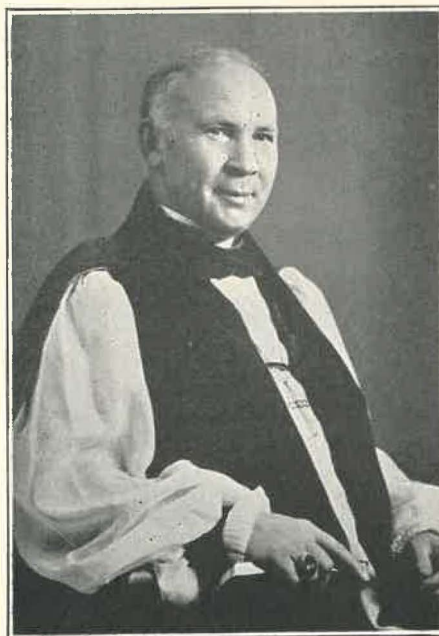
Horticultural Hall was built in 1900 by the Massachusetts Horticultural Society, which is the oldest incorporated Horticultural Society in the United States.

PROVINCES

No Envoy to Vatican

Highlights of the eighth province synod, which met at St. John's, Stockton, Calif., were the resolution rapping the government's policy of sending an envoy to the Vatican, the memorial to General Convention that the name "missionary district" be changed to "missionary diocese," and the election of Bishop Rhea of Idaho, as president of the province, to succeed Bishop Gooden, retired, of Los Angeles.

The resolution did not mention the Vatican by name. It simply urged the President and the State Department not to appoint representatives to Churches or Church districts. Bishop Block, the chairman of the Resolutions' Commit-



BISHOP RHEA: *President of Pacific Province.*

tee, said the resolution referred to the Vatican.

Four ballots were necessary to elect Bishop Rhea as the president of the province. The other leading contender was Bishop Walters of San Joaquin, host to the synod.

Mrs. Janice Overfield of Utah was elected to succeed Mrs. Robert Vickery of California as president of the Woman's Auxiliary.

The synod authorized study of Episcopal work among seamen to ascertain the possibilities of establishing seamen's institutes in major west coast ports. These institutes would be established in addition to the one in the port of Los Angeles and would constitute a means of combatting communism among maritime groups. In further action the group approved a study of possible world federation as a peace measure and another of state and territorial laws governing religious teaching in schools.

ELECTIONS: The Rev. Gilbert Prince, secretary; John Vassie, treasurer; Bishop Lewis of Nevada, the Rev. Charles Neville, Col. B. C. Allen, council members; Bishop Campbell, Suffragan of Los Angeles, the Rev. Messrs. Mark Rifenbark, G. F. Pratt, Lloyd Thomas and Messrs. Merton Albee, R. T. Butterfield, and A. C. Agnew, court of review.

ORTHODOX

Many Sided, Like St. Sergius

A festival, sponsored by the Friends of St. Sergius' Academy, the Russian Theological Academy in Paris, celebrating the 25th anniversary of that institution, was held in St. James' Church, New York, on April 30th. The church, and later, the great hall of the parish house, were filled with Russians and Americans.

At the choral service of thanksgiving the celebrant was Bishop John of Brooklyn, assisted by the clergy of St. Sergius' Academy. Responses were sung by the students of St. Vladimir's Russian Seminary Academy, New York. The speaker was the Rev. Dr. Edward R. Hardy, professor of History, Berkeley Divinity school. He said in part:

"The many-sided character of the Russian Academy in Paris and the spiritual activities of which it is the center correspond to the many-sided character of the life of its patron saint. As St. Sergius provided a center of devotion and religious influence among the Muscovite pioneers of Northern Russia, so the St. Sergius Academy has provided such a center for those who faced the hard spiritual and practical problems of the Russian emigration of recent years. The primary nature of the Academy is, of course, to be a school of Orthodox theology, to train clergy for the parishes of the Russian Church outside Russia, now spread over the five continents of its various jurisdictions.

"As in any sound school of theology,

study and worship go hand in hand. The Academy church has been developed by loving hands into an increasingly lovely shrine of Russian religious art, which provides a fit setting for the worship of the Orthodox Church."

At a later meeting the speakers were Professor Michael Karpovich, of Harvard University, and president of the Friends of St. Sergius' Academy; Professors Nicholas Lossky and George Fedotov, of St. Vladimir's Academy; Dr. George Novitsky, vice-president of the Friends of St. Sergius' Academy; the Rev. Canon Edward N. West of the Cathedral of St. John the Divine; and Paul B. Anderson.

CANADA

Floods Loom to Floor Level

Winnipeg flood waters have poured into the basements of churches, forced families out of their homes and priests out of their churches, and caused churches located on higher ground to open their doors to refugees. Churchmen are volunteering as dike builders in Greater Winnipeg and many are taking washed out families into their homes.

St. Matthew's, a large city church recently rebuilt after a disastrous fire, holds water two feet deep in its basement hall. The Winnipeg Deanery S. S. Teachers' Association had planned to hold its monthly supper meeting there this week.

Water has put furnaces out of commission in many churches in Greater Winnipeg, and Holy Trinity and perhaps other churches will remain unheated because the city's central heating system has failed.

Relief work is being carried on in the parish hall of St. Jude's Church. St. Patrick's along with some of the other drier churches is supplying clothing, food, and other general relief. The diocesan camp at Lac du Bonnet has been thrown open to the homeless. The Church Army captain has offered sanctuary to flood-fleers. Unhoused Anglican families have been invited to take cover at St. Mary's at Portage la Prairie.

For two weeks the rector of Emerson, Manitoba, the Rev. S. H. Atkins, has been visiting his parishioners in a boat, helping wherever he could. When water loomed up at floor level in his rectory he had to move into Winnipeg.

Other rectors have had to abandon their rectories. The suburb of St. Vital, in which the parishes of St. Mark's and St. Mary Magdalene are situated, is being evacuated in toto.

The Archbishop of Ruperts Land had planned a projected trip East to attend committees of General Synod, but has cancelled it so that he can stay where he will be most needed.

POLAND

Church-Communist Agreement

The agreement between Polish Roman Catholic bishops and the Communist-dominated Polish government [L.C., May 14th], constitutes not a concordat but merely a *modus vivendi*, according to the RNS report of the negotiation. A concordat could only be made between the government and the Vatican.

The agreement (apparently the first of its kind between the Roman hierarchy and the government of a Communist-controlled country) may, in its unpublished section, contain conditions in opposition to canon law.

Adam Cardinal Sapieha, who, by virtue of his rank, is considered head of the Polish episcopate, was not in Poland when the agreement was signed by the rest of the bishops.

YUGOSLAVIA

Patriarch Gavrilo Dies

Patriarch Gavrilo Dozitch, head of the Serbian Orthodox Church, died in Belgrade at the age of 68 following a short illness.

Patriarch Gavrilo was imprisoned and exiled during the last war because he led opposition to the Nazi occupation of Yugoslavia. When the Nazis invaded Yugoslavia in 1941, he was first placed under house arrest for refusing to collaborate with the occupation regime and later sent to the Dachau concentration camp in Bavaria, where he remained until the end of the war.

After a period of recuperation in Italy,



PATRIARCH GAVRILLO: *Opposition to the Nazis.*

Patriarch Gavrilo returned to Belgrade in November, 1946, in response to urgent requests by Orthodox leaders.

Patriarch Gavrilo steadfastly refused to recognize the government-sponsored League of Serbian Orthodox Priests.

Under Church laws, Patriarch Gavrilo's successor must be elected within three months. The procedure is likely to be complicated this time by the forced absence of five Serbian bishops.

Technically, the absent bishops may vote by proxy when the electoral committee meets. [RNS]

HUNGARY

"You Kept Silent"

Eight top-ranking leaders of the Hungarian Lutheran Church have sent a message to Lutherans in the West, declaring that they "cannot take responsibility for starting a so-called Church resistance" in Communist-dominated Hungary.

The Bishop noted that the letter from the Hungarian Church leaders accused other Lutherans of lacking adequate knowledge and frequently regarding Hungarian Lutherans with prejudice and judging them with bias. The Bishop's question to the Hungarians is this:

"When you tell us that we are lacking information, why did you not in your letter inform us as to 'present day conditions' in your Hungarian Lutheran Church?"

The Bishop's letter continued:

"I take it that when you wrote your letter all of you were busy with the preparation for the new 'Church' trial of Bishop Ordass [Bishop Ordass was deposed. See L. C., April 16th]. You knew that not only the Lutherans, but all the Christian world, eagerly looked for some explanation or information. In spite of that, you kept silent. . . .

"You tell us that your Church 'has been judged by God' on account of its omissions [and disobedience] for in decades past you have been interwoven with the then existing governmental system, because the Church was unable to 'resist the temptations' of those powerful systems, claiming on the other side that you *now* are free from such temptations. Don't you understand that by this you leave us in a state of bewilderment?"

"The Lutheran Church also here in Norway has accepted with gratitude the fact you were pointing at, that the spiritual life in your Church seems stronger than before, but we also know out of experience that if at the same time a Church gets 'interwoven with certain social and economic (and political!) systems' in a way compelling the Church to keep silent on the law of justice given by God, then there is something not *true* in the very position of that Church." [RNS]

Liturgy is "Lay Energy"



The LAYMAN'S WORK

By the Rev. Francis C. Lightbourn

Managing Editor of THE LIVING CHURCH

A "LAYMAN" today is one who is not a clergyman. The word used to mean one who is not a heathen: a man, woman, or child who is one of the *laos* or "people" of God.

In the early Church, when "layman" meant Christian rather than pagan, Christians were a minority group, chosen by God for both privileges and responsibilities.

The great responsibility—and privilege—every Sunday of the *laos*, the "people" of God, was their corporate participation, their sharing as a body, in the offering up to God of the Holy Eucharist, the Liturgy—the lay *urgy* or work.

The Liturgy is the "work" of the "people" of God, in offering Him sacrifice: the "energy" (*en-urgy*) that together, as a group, Christians expend every Sunday, when they "do," in remembrance of Christ, that which He commanded them to "do."

In the days of the Church's youth, Christians used up somewhat more energy than today, when they met to "do this": they brought their own bread and offered it with their own hands—perhaps having first of all baked it themselves; with their lips and their lungs they sang, as with one voice, the praises of God "who had called them out of darkness into his marvellous light." All of this they did as by a kind of teamwork, led by the priest.

Centuries rolled on. Christianity emerged victorious and became the re-

ligion of the Roman state, which had once outlawed it. No longer was it a mark of privilege to be a layman, for all were now laymen—members of the *laos*, the "people" of God. And whether by default of the laity, or by clerical usurpation, the active part of the "people" in the worship of God became less and less; more and more the service, the Eucharist, became something done at the altar, something said in the sanctuary, to which the "laity" merely listened. No wonder we now think of a layman as one who is *not* a clergyman, rather than as one who *is* a Christian.

LAYMEN ALONE CAN HELP

But laymen themselves, and only laymen, can restore the more positive meaning of the term. Every time you come to church to give rather than to get, and are prepared to follow the implications of this; every time you see the service as a kind of drama, yourself as one of the actors, and the audience God; every time you try to perfect your part to make the show, as a whole, worthy of Him—just so often will you be helping to put back into the word "layman" something of its positive content.

1. *Amens and Responses.* These parts of the service belong to the people, yet how often are they mumbled, said feebly or said not at all! How discouraging to the celebrant to read the collect for the day and have nobody come back with Amen, or to say "The Lord be with you"

and hear no "And with thy Spirit"—the only prayer, by the way, that the people themselves say together for their clergyman! But even more serious, such inattention to seemingly small matters means that Churchmen are content to offer to God a ragged, unfinished piece of work—a carelessly performed Liturgy (*lei-t-urgia*, "layman's work"). You can help to make "layman" once again mean something positive by being on the alert to snap right back with responses and amens.

2. *Singing the Service.* Of course we all have our favorite hymns and like to sing them. But the hymns, after all, are the decoration of the service, not its substance. It would be a great loss indeed to have no hymns; but the loss is equally great, if not greater, when congregations are mute during the sung parts of the service. For these belong to the people no less than to the choir: Kyrie, Creed, Sanctus-Benedictus, Agnus Dei, and Gloria in Excelsis are all of them integral parts of the Liturgy, the *lei-t-urgia*, the "layman's work" (of praise). As such, they should not be left to the choir alone: in some at least of these portions of the service the laity should join—and join heartily. Why should laymen be timid about singing the great confession of their faith, the Nicene Creed? Why should they not join as heartily at Christmas in a sung Gloria in Excelsis as they do in "Hark! the herald angels"? And why could not congrega-

tional rehearsals become the common thing? The choir would thus master the material first; and then, perhaps in connection with a parish supper or social hour, organist and choir would teach it to the people.

In this way a congregation, and not just its choristers, might with enthusiasm learn to sing some of the really good complete settings to the Eucharist, such as those numbered first, second, third, and fourth Communion Service in the 1940 Hymnal. And if one of these, or some other, should attain something approaching universal popularity, how inspiring would be its rendition at diocesan gatherings and even perhaps at General Convention, not just by combined choirs, but by the whole body of the faithful, as heartily as they might now on such occasions sing "The Church's One Foundation."

3. *Religious Education.* Christian nurture consists properly of two ingredients, neither of which can supplant the other: (a) learning to know about God, and (b) learning to know God. It is in regard to the latter that we Episcopalians seem usually to fall down. We are content merely to send our children to Sunday School and then wonder why, when they have outgrown that institution, we see so few of them regularly at church. In their habit-forming years we instill in them a habit that we expect them soon to abandon, instead of building up in them from the start that which is the distinctive mark of the laity, namely participation in the Liturgy, the Holy Eucharist.

This is the best service for children, because children are people; and it is the best service for people—the service of the "people" of God. On the human

side, when properly rendered, the Eucharist is colorful, dramatic, and full of action—and so appeals to the childlike in all of us; but even more than this, it is the service of the special action and presence of Him who is reported to have said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

If you, as a layman, instead of chafing at the distraction of your devotions caused by some wiggly youngster, would go and sit with the child, try to make him comfortable, guide him in following the service, this would be most acceptable *lei-turgia*, "layman's work," in the eyes of Almighty God; it would become in His sight part and parcel of the actual offering of worship. Undisturbed meditation is a very good thing, but the place for this is not in the Liturgy: for the Liturgy is an action, something we "do" together, as the Family of God, in which it is not only permissible but positively right that children have part, since their Baptism has made them "living members" of Christ's Church.

4. *Ceremonial.* Much of the prejudice against "ritual," incorrectly so called, might be dissipated if this could be seen as a way of achieving a greater amount of corporate action. When the entire congregation drop to their knees at the words "And was incarnate . . ." in the Nicene Creed, this is but one more opportunity to "do" something together, and thereby cement outwardly our inward union with one another in Christ. So, too, when the celebrant makes the sign of the cross over the people, and they in turn trace it upon themselves, this bespeaks common action on the part of people and priest: he transmits God's blessing to them; they, by outward token,

signify their appropriation of this. And, when more parishes revive something of the old Offertory Procession, this will be outward action very evident indeed.

For, when bread and wine, as well as money, are carried to the altar from the rear of the church by lay representatives, this will make it clear, as no amount of teaching ever can, that the bread and the wine, no less than the money, are the offering of the people, and not just a utilitarian transaction of the priest. Still more evident will this be, if a credence table near the door of the church is so arranged that each intending communicant, as he enters, takes a host and places it in a ciborium or chalice, which at the Offertory is carried by representatives of the congregation to the altar. Thus in a most tangible way will the communicant think of himself as coming to church to offer, with his own hands, the very stuff of the sacrifice, even as later, with his own hands, he receives this, as the Body and Blood of his Lord.

BRICKLAYING—BRAIN SURGERY

We have here accentuated some of the aims of the so-called "Liturgical Movement," which seeks under modern conditions to restore something of that active share which primitive Christians, as a priestly *laos* or "people," exercised in the Liturgy—the "work" (of praise) of the "laity."

The writer recalls somewhere having read that, in parts of Europe where the "Liturgical Movement" has really taken hold, it has given to Christians there a strength and solidarity that was no small factor in their fortitude during the war. This is what we should expect, if the Catholic doctrine of the Church be true, and if the Eucharist be the supreme outward expression of this truth.

It seems that right here is one cause at least of the feeble impact of contemporary Christianity upon daily living: that there is not, in the Liturgy as commonly performed among us, this evident *corporate action of the people of God*; that the Liturgy is not ordinarily looked upon as the "layman's work" of "praise and thanksgiving"; that it is so seldom regarded as the offering, in union with Christ, of "our selves, our souls and bodies"—the springboard, in fact, of all the other work which men and women today are called upon to undertake, from bricklaying to brain surgery.

It lies with laymen and laymen alone to make the Liturgy once more both relevant and dynamic. This the clergy cannot do without the help and coöperation of the laity. In so far as this is forthcoming will a "layman" be seen again as one whose high and holy privilege it is to take active part on Sundays in the Liturgy, and by the Liturgy to live during the week; as one who *is* something, rather than as one who is *not* something else.

"NOW IS MY SOUL TROUBLED — WHAT SHALL I SAY?"

HE, the Incarnate Song forever sung;
Of uncreated melody the sum;
What chill presentiment His spirit wrung?
Was then that loss unbearable perceived
Of Love denied by Love; loss unrelieved —
Silencing mind and tongue?
He, the entire Word of God — struck dumb!

LOUISA BOYD GILE.

Intinction



HERE does the Church stand in regard to intinction? To readers happily unacquainted with this abnormality in the Church's worship we must explain that intinction is the practice of receiving the Holy Communion in both kinds together by dipping the Host in the chalice. The normal method of receiving the Holy Communion in the Episcopal Church is, of course, to receive the species of Bread first and then to receive the species of Wine from a common chalice. However, in severe epidemics, and under some other extraordinary circumstances, the normal method is sometimes impractical or undesirable.

In recent years, certain parishes have made the abnormal method the normal one. Some have done so because of a fear that the "common cup" may spread disease. In fact, however, scientific experiments indicate that the silver or gold of which the chalice is made is effective against most germs, and that innumerable other contacts between human beings are much more likely to spread disease than receiving Holy Communion together—handshaking and kissing, for example. Others have sought an alternative method of receiving Communion because of the length of time needed to communicate a large congregation by the normal method; or because of the excessive use of lipstick by some of the women of the congregation, resulting in a smeared and unsightly chalice.

The method of intinction is not the only one used to meet these various objections. Communion in one kind, practiced by the Roman Catholic Church, is advocated by some Churchpeople, who base their argument on the theological doctrine of concomitance—that the whole Christ is present in either species. It is very commonly used in the communion of the sick, for practical reasons.

Neither of these abnormal methods of reception of the Holy Communion is authorized under normal circumstances in the Anglican communion. Both of them are subject to severe criticism—intinction, from the standpoint of due reverence to the Blessed Sacrament and dignity of administration; Communion in one kind, from the standpoint of obedience to Christ's institution of the Sacrament in two kinds.

It would be possible to go on and on arguing the respective drawbacks of the various methods of receiving the Holy Communion, and fill not only the pages of this magazine but a good-sized book with repugnant details and examples. We do not propose to do so, either in this editorial or in published correspondence. There are at least three different meth-

ods of intinction; there are two different methods of Communion in one kind; some Protestant Churches use individual Communion cups; the Orthodox use a spoon. But we shall skip over this aspect of the subject as rapidly as possible, since it seems to us that there are few things more destructive to the spirit of devotion and adoration with which the "Sign or Symbol of so great a thing" should be approached, than a morbid investigation of physical details.

Where does the Episcopal Church stand on the subject today? After years of fruitless debate in General Convention, which usually ended in a referral to the Lambeth Conference, the Conference finally met in 1948 and adopted a pair of resolutions on the subject:

"The Conference affirms that the giving of Communion in both kinds is according to the example and precept of our Lord, was the practice of the whole Catholic Church for twelve centuries, has remained the practice of the Orthodox Churches, and has been universally upheld by the teaching and practice of the Anglican Communion since the Reformation.

"The Conference holds that administration from a common chalice, being scriptural and having a symbolic meaning of great value, should continue to be the normal method of administration in the Anglican Communion; but is of the opinion that there is no objection to administration of both kinds by the method of intinction where conditions require it, and that any part of the Anglican Communion by provincial regulation according to its own constitutional procedure has liberty to sanction administration by intinction as an optional alternative to the traditional method, and that the methods of intinction to be adopted or permitted should not be left to the discretion of individual priests."

THESE resolutions were affirmed by General Convention at San Francisco in 1949 in the following resolutions:

"Resolved, The House of Deputies concurring, that the above resolutions are affirmed as the teaching of this Church; and be it further

"Resolved, The House of Deputies concurring, that a bishop having jurisdiction may authorize intinction as an alternative method of administration, provided, however, that the chalice shall in no case be withheld from any communicant of this Church who desires to receive in the manner now provided by the Prayer Book; and be it further

"Resolved, The House of Deputies concurring, that the Standing Liturgical Commission be and hereby is directed to prepare and issue instructions concerning the methods of administration by intinction, and to report to the General Convention of 1952 on the practice of intinction."

The broad terms of the second resolution of General Convention have led to misunderstanding in some quarters. Several bishops have authorized in-

intinction in their dioceses as the normal method of administration in ordinary parishes. This hardly fits the terms of the Lambeth pronouncement, which by the first General Convention resolution is officially declared to be the teaching of this Church. In this pronouncement it was explicitly stated that the traditional method should continue to be the "normal" one. The Anglican Society at its recent annual meeting called attention to another important point: the method of administration of the Holy Communion is specified by the Prayer Book and cannot be altered by a simple resolution of General Convention. The mode of Prayer Book amendment is strictly defined by the Church's constitution. It requires the action of two successive General Conventions in a specified manner, and no such amendment was adopted or even initiated by the 1949 Convention.

The Standing Liturgical Commission, to which the subject was referred for study and report by the third resolution of General Convention, has recently [L. C., May 7th] made public a preliminary report, reaffirming its previous stand that one method of intinction, because of a supposed accidental conformity to the Prayer Book rubrics, is permissible; but that any other method must await the amendment of the Prayer Book. This unfortunate report merely serves to becloud the issue. It seems to be based on the old principle, "You can lead a horse to water, but you can't make him drink," for it argues that when the priest offers the chalice, saying, "Drink this,"

the communicant may instead take the Host which has previously been given to him and dip it in the chalice! On precisely the same line of reasoning, of course, the communicant could simply refuse the chalice, and receive in one kind only. It might be argued that the illegality would be on the communicant's own head, rather than the priest's; but the priest is responsible for the conduct of the service according to the Church's order, and he certainly is responsible for the orderly reception of the Communion. He would not let a communicant carry it out of the Church, and he should not let him intinct it either, unless proper permission has been given. In addition, it may be pointed out, laypeople in general try to act legally in church. They would, as a body, be very unlikely to indulge in any innovation that involved a violation of the Prayer Book, such as refusing to "drink this," unless their priest encouraged them to do so. Surely the words of the Prayer Book are at least as important as the rubrics that introduce them.

THE action of the Liturgical Commission seems to us to spring from a legalism which is as undesirable as the lawlessness which leads some parishes to institute communion in one kind or intinction as the normal use on their own initiative. Even if by an elaborate rationalization it were possible to twist the meaning of the rubrics to the interpretation the Commission supports, the enterprise would be a piece of misplaced ingenuity. To intinct in a manner which formally agrees with rubrics designed for another purpose is to place the practice on a Procrustean bed of the written law. It can be satisfactory neither to those who desire wholehearted obedience to the Prayer Book nor to those who press for a change. The very purpose of the rubrics is to provide a reverent and decent manner of reception of the Holy Communion; and reverence and decency are very dubiously served by the method of intinction proposed by the Commission.

We would, frankly, rather see an open disregard of the written law than any one of several alternatives which might be fitted into the existing words. Either Communion in one kind or intinction done by the priest with the Host placed in the communicant's mouth would, in our opinion, be better than individual communion cups, against which there is no law but which no instructed churchman would advocate. To carry the point to a *reductio ad absurdum*, the rubrics, "in both kinds . . . into their hands . . ." would be literally satisfied by the pouring of the contents of the chalice into the communicant's hands! What is done in church is done not to satisfy rubrics but to meet the needs of communication between God and man.

When conditions actually *require* a mode of administration other than the normal one, the action of Lambeth affirmed by General Convention is certainly ample to provide the Bishop with power to allow

SANCTUARY

DRAW now the trembling hands together
And lift them, palm to palm —
Small earthly spire that points to heaven
And craves its calm.

Pluck sorrow from the burdened breast,
And plant such stillness there
As builds between your grief and God
An altar stair.

Then, kneeling, lift your need to Him . . .
Till gently from above
The Lord of Healing leans; and faith
Is host to Love.

FRANCES STOAKLEY LANKFORD.

an unusual method, which he is expected to specify himself until his province or national church indicates one. And there can be no question that the weight of these resolutions is in the direction of preferring some form of intinction over Communion in one kind. After all, laws designed for ordinary conditions do have to be ignored from time to time when conditions are not ordinary. For example, in the same rubrics, the specification, "all devoutly kneeling," is constantly violated for the benefit of lame persons who cannot kneel.

There are not a few parishes in which intinction is the normal method of administration today. In some, there are historical or practical reasons of peculiar force; in others, we fear, there is merely a morbid scrupulosity about germs which ought not to be encouraged. To issue a legalistic demand that such parishes adopt the particular method of intinction approved as an interim measure by the Standing Liturgical Commission seems to us an undesirable method of dealing with the problem; and to fulminate against "lawlessness" certainly does not contribute to a solution either.

It would be better, we believe, if these parishes were in step with the rest of the Church—very much better. But they would not accomplish this result by adopting the recommendations of the Standing Liturgical Commission. It is undoubtedly best, if they cannot conform themselves to the Church's use, for them to go on doing as they are doing until General Convention has furnished some specific direction in the matter.

THERE is, however, one further point to consider. Since the Episcopal Church is one Church, and everybody should be able to act in accordance with the Church's prescriptions in every place, those parishes which do have a peculiar method of administration ought to pay special attention to the Lambeth Conference's word, "optional." Intinction, even in places where it is practiced, should not be the only mode of reception provided. Reception in the normal way should always be open to those who desire it, and under conditions which are not embarrassing or peculiar—such as, for example, coming up in a little group after the others. Indeed, the second resolution of General Convention so requires.

There is need for mutual accommodation in the life of the communion of saints. Liturgical uniformity exists primarily for this purpose—so that a Churchman, wherever he goes, may know what to do and what to expect others to do in the service. No matter what peculiarities may exist in the life of one parish or one diocese, they should never be such as to exclude the participation of those who live and worship by the Church's norm.

On the other hand, a sincere desire for mutual accommodation requires those who abide by the norm in most matters (for who is normal in all respects?)

to view with charity the departures from the norm undertaken by others. There are, of course, extremes which go beyond the wide bounds which the Church tolerates. But there might be less of such extreme behavior if there were a stronger spirit of mutual forbearance. As we consider the subject of intinction looking forward to the Liturgical Commission's final report and Convention action, let us keep before us two things: The importance of sympathetic understanding of each other's problems; and the importance of as great uniformity in worship as possible so that the unity of the Fellowship may be visibly set forth and renewed in Common Prayer and Communion. If these two principles are kept in mind, a satisfactory solution of the problem may be found.

Memorial to Father Hughson

THE May issue of the *Holy Cross Magazine* is dedicated to the memory of the late Rev. Shirley Carter Hughson, O.H.C., one of the truly great spiritual directors of the American Church. Beginning with an expansion and revision of the splendid tribute by the Rev. Gregory Mabry, published in *THE LIVING CHURCH* at the time of his death, it contains other articles on various phases of Fr. Hughson's life and works by Bishop Campbell, Sister Mary Theodora, C.S.M., and others, together with some hitherto unpublished autobiographical notes by Fr. Hughson himself.

On our letters page we publish a communication from Mr. Richardson Wright, telling of the memorial fund that is being raised to honor Fr. Hughson and to carry out some projects close to his heart. The editor of *THE LIVING CHURCH* is glad to serve as one of the sponsors of this memorial fund, and we hope that many of our readers will want to contribute to it as generously as possible. Contributions should be sent to the Father Hughson Memorial Fund Association, at 715 Pequot road, Southport, Conn., and it would be appreciated if donors who are members of *THE LIVING CHURCH FAMILY* would so indicate.

There is another form of response that Fr. Hughson would, we are confident, recognize as the best kind of living memorial. That is the response of the dedicated life, either as a member of an Anglican religious order (if one has the vocation to that life) or as a priest associate or a lay "tertiary" (to use the Franciscan term) of one of the orders. An inquiry to the Order of the Holy Cross, West Park, N. Y., or to any of the religious communities for men or women listed on pages 124-128 of the 1950 *LIVING CHURCH ANNUAL* will bring information as to how men and women living in the world may share in some measure the work of intercession and the spiritual discipline which are at the heart of the religious life.

We trust that hundreds of members of our *FAMILY* will want to remember Fr. Hughson in one or more of these practical ways.



BOOKS



The Rev. CARROLL E. SIMCOX, PH.D., Editor

"Youth Shows But Half"

FOR every hundred books written on Christianity and youth there is perhaps one on Christianity and old age. Or do the aged fare even that well, in the consideration they get from writers on the ages of man? This "accent on youth"—in our churches as in our books—is both unchristian and unwise. It is a mark of the spiritual childishness of our culture. The Christian Church itself, and its preachers and teachers and authors, ought to be more mature.

If for no other reason than the rarity of such books, we welcome any that brings good counsel to those who are advanced in years. It is a privilege therefore to introduce and commend to our readers a glowing little book by Canon Peter Green *Old Age and the Life to Come* (Morehouse-Gorham, 75c). I read it myself, then sent it to my elderly father for his judgment, which follows:

"Here is a book admittedly written 'for old people,' and this reviewer, himself crowding four-score years, gratefully accepts Canon Green's invitation to share with him a rich experience, a comforting assurance that

'Our times are in His hand
Who saith, a whole I planned.
Youth shows but half; trust God;
See all nor be afraid.'

This little book offers 'comforting words,' high thinking, and blessed assurance to those for whom the shadows lengthen. Here is no negative modernism that would explain away the great dogmas upon which the Church was established, leaving a residuum so insipid that it makes little

difference whether one believes it or not. The author contends that Holy Scripture and the Church's faith yield something 'easy to believe and worth believing'—and proves it by the fruits of his experience."

I heartily agree, and not out of filial obligation. Because of the low price every parish priest ought to have a supply of copies on hand to distribute among his older parishioners and friends.

ALEX Comfort, an English thinker of the "devout humanist" school, likes some things in Christian ethics but he wants them without the Christian faith, for which he has no use. In *The Pattern of the Future* (Macmillan, \$1.25) he tells us how we can make over the world after a brave new pattern. No babe in the woods ever contemplated his environing horrors with simpler trust of complete incomprehension than does Mr. Comfort. The only thing this book can possibly do for you, if you bother to read it, is to teach you—if you don't already know—that humanist-liberals are like the Bourbons: they never learn.

It is a relief to turn from Comfort to Thomas à Kempis, in a fine new translation by Edgar Daplyn of *The Imitation of Christ* (Sheed & Ward, \$2). We have needed a good modern translation of the *Imitation*, and now we have it. Here is one case where the publisher's blurb on the jacket is actually usable as a critical verdict:

"Too many translations of *The Imitation of Christ* still smack of the 16th century, so that a message still fresh and living is made to sound four centuries old and a little faded. Edgar Daplyn has produced a translation that is wholly of the 20th century: by the 21st it may seem old-fashioned, but for now it is right; and the book is needed now more urgently than at any time since it was written."

It is indeed a fluent translation, that should make the meditative reading of this classic a joy for any reader.

For scholarly soundness and practical helpfulness to the expositor and student, the *Moffatt* series of New Testament commentaries is perhaps the best in our language. Latest addition is William Neil's *The Epistle of Paul to the Thesalonians* (Harpers, \$2.75). The title ought to indicate that both Epistles are covered in the commentary. The introductory essay is clear and sound, and especially good in making understand-

able the part that eschatology played in the life of the earliest Christians.

NOTHING may seem, at first, more remote from—or irrelevant to—the life and religion of Western man than Zen Buddhism. Surely, say we, we have enough mysteries in our own faith to explore and try to fathom, without taking on any more spiritual worlds to conquer! But such provincialism is as crippling to our religious knowledge and experience as it is crippled in itself. For one thing, there is a radical unity in all valid inner experience the world over; and for another thing, we always understand our own position better when we have tried to understand the other man's.

With this in mind, I commend—to any reader who is willing to think hard and to concentrate closely—D. T. Suzuki's *Essays in Zen Buddhism* (Harpers, \$3.75). The object of this book is to expound something—Zen—that cannot really be expounded. That sounds like a pretty sorry waste of time, I know. But though the essence of Zen is verbally incommunicable, Dr. Suzuki can tell us a great deal about it, and he does. One of Dr. Johnson's choicest *ipse dixit*s may be recalled in this connection. He had been told that a certain ecstatic, Mr. X, had experienced the unutterable; and the Doctor snorted: "If Mr. X has experienced the unutterable, he will be well advised not to try to utter it!"

The doctor's sarcasm was not worthy of his wisdom. He who experiences the unutterable is under an irresistible compulsion—may it not be the work of the Spirit?—to try to utter it. The experience of Zen—whatever it actually consists of—is the constitutive experience of Buddhism; at least, so say the Zen Buddhists. It is the mystical transfiguration of all life, through Enlightenment. It makes the enlightened soul what it is, and does, henceforth. You cannot study this book without learning something which you can use in integrating contemplation and action.

DANIEL J. Fleming's *What Would You Do?* (Friendship Press \$2.25) raises more questions than it answers, but it is meant to and it is none the less valuable on that account. Dr. Fleming was for more than thirty years professor of missions at Union Seminary. Here he presents some of the major ethical problems that Christian missionaries must grapple with as they try to establish the Christian ethic in cultures which, even when baptized, have a long and deep ethical pattern that contradicts Christian morality at some points. How, for example, is the Church to impose monogamy upon a people for whom polygamy is not only a deep-rooted institution but seemingly an economic and social necessity? Or must the Church do so? What do you think? What would you do?



NEW YORK

From Wells of Charity

A large congregation, representing many facets of life in New York, assembled in the Cathedral of St. John the Divine on April 30th for the service commemorating the 100th anniversary of St. Luke's Hospital, situated just opposite the north side of the Cathedral. Bishop Gilbert of New York and Dr. Benjamin Watson, president of the New York Academy of Medicine, were the speakers.

Dr. Watson sounded a note of warning, saying:

"Today our large voluntary hospitals are made possible by reason of the generous donations and bequests of men and women of past generations, and by the continuing generosity of the living. . . . We can contemplate only with dread any future possibility that they [voluntary hospitals] from lack of funds or other reasons should have to be financed and put under the control of some great bureaucratic agency. The wells of charity would then be dried up, a deeply felt urge on the part of the people to aid their fellow-men would be frustrated, the inner satisfaction of those who give their services would be taken from them and the patient would become just a case. May that day never come!"

WESTERN NEW YORK

Priest Succeeds Two Bishops as Dean

When the Rev. Philip Frederick McNairy announced that he had decided to



MR. MCNAIRY: *The entire community feels a loss.*

leave St. Paul to accept the deanship and rectorship of St. Paul's Cathedral, Buffalo, the secretary of the Minnesota Council of Churches remarked that it is an unusual event when an entire community feels such definite loss in the resignation of one of its Church's ministers.

Mr. McNairy who succeeds Bishop Welles of West Missouri (who succeeded Bishop Pardue of Pittsburgh) at

the Cathedral has been rector of Christ Church, St. Paul, since 1940. He has been chairman of the St. Paul Council of Social Agencies for two years and also served as chairman of the St. Paul Council of Human Relations.

During the ten years of Mr. McNairy's ministry in Christ Church, a downtown church about to keep its centennial, the membership has doubled and the annual budget has increased to three times its 1940 size.

He has been president of the diocesan standing committee, a deputy to General Convention, chairman of the diocesan department of promotion, diocesan chairman for youth work, dean and director of the Carleton Conference, and dean of the St. Paul deanery.

The dean-elect is 39 years old and was born in Lake City, Minn. He received his B.A. from Kenyon and his B.D. from Bexley. Before coming to St. Paul he had charge of St. Andrew's Mission, Columbus, O., and was rector of St. Stephen's Church, Cincinnati.

Mr. McNairy is married to the former Cary Fleming of Columbus, O. They have three children. The family plans to move to Buffalo late in July; the deanship takes effect August 1st.

SOUTH DAKOTA

Catechist Rescues Guild Hall

Flooding of the Grand River in the northern part of South Dakota has caused considerable damage to one of the Indian chapels located on the Standing Rock reservation according to Bishop Roberts of South Dakota.

At St. John the Baptist, Bullhead, the river has eaten into the Church land to such an extent that the church and catechist's house are now only 150 feet from the main channel of the river.

St. Paul's, Little Eagle, is entirely under water. The cemetery was four feet under water; the church was flooded to a depth of three feet, and the catechist's house had four feet of water on the first floor. In the church the organ was ruined, and in the catechist's house the furniture was badly damaged as well as a stove which had just been purchased last fall. It is going to be necessary to move all of St. Paul's to higher ground. The Bishop and the Rev. John B. Clark, superintending presbyter of the Standing Rock reservation, have been making preliminary arrangements for the move.

At St. Gabriel's, Breien, N. D. (the Indian work in North Dakota is under the direction of the Bishop of South Dakota), the catechist's house and guild hall started to float down the river. It was only through the quick thinking of the catechist that they did not disappear

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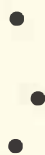
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entirely. He broke windows in the buildings and while they were floating by inserted pieces of board and was able to anchor them to the bank.

VERMONT

Ordinand at Eighty

Dr. John Martin Thomas, D.D., LL.D., Litt.D., who was an ordained Presbyterian minister for 50 years, was ordained to the diaconate of the Episcopal Church by Bishop Van Dyck of Vermont on April 23d, in Trinity Church, Rutland, Vt.

Dr. Thomas is 80 years old. He has had a distinguished career in the fields of the ministry, education, and business. His greatest achievements have been accomplished, however, as an educator having served as president of four universities within the first half of the century. In 1908 he became president of Middlebury College, a post which he

occupied until 1920. He resigned from Middlebury to become the head of Penn State College, at Penn State, Pa., where he remained for five years, then assuming the presidency of Rutgers University. He resigned that post in 1930. In 1938 he became the acting head of Norwich University at Northfield, Vt., and became president in 1939, serving in that post until 1944. Between 1930 and 1938 he was a vice-president of the National Life Insurance Co., of Montpelier, Vt.

Since his retirement in 1944, Dr. Thomas has made his home at Mendon, Vt., a short distance from Rutland. The Presbyterian Church is not active in Vermont and Dr. Thomas became associated with Trinity parish and was confirmed in that parish a few years ago. Recently he has felt that he could be of service as a deacon and made application, through his rector, to the Bishop and standing committee for ordination. He will assist in the services at Trinity as occasion demands.

Gift Includes Its Upkeep



THE beautiful red brick J. W. Gardner home in Quincy, Ill., was given to the chapter of the Cathedral of St. John by the three heirs of the Gardner family. The three heirs are Marion Gardner Jackson, Ruth Gardner Vischer, and Ralph G. Gardner. In addition to the gift of the property an undisclosed sum was assured by two of the heirs for the maintenance of the building and grounds.

The gift will make possible the expansion of the cathedral parish program. It is probable that organizations with the exception of the Church school will all move to the Cathedral Parish House (new unofficial name for the Gardner home), about the first

of June. Already St. John's Guild has moved into the three-car garage with their new project, the Thrift Shop.

The Gardner home is nearly 100 years old. It was built by James T. Baker during the latter part of the Civil War. The Bakers are remembered by a stained glass window on the east side in the cathedral.

The house is larger than the 15 rooms and seven baths imply. There is a screened in sleeping porch on the second floor of the west wing, as well as a covered veranda on the east side. A comfortable apartment for the caretaker is above the garage. On the landscaped grounds there is a cement tennis court.

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SEMINARIES

Personal Help

Fifteen seminaries of the U. S. and Canada took part in the fourth Episcopal Seminary Conference, held at the General Theological Seminary during the spring vacation.

The subject of the conference was "Bringing Christianity into Industry." Four special lecturers spoke on different aspects of the problems involved. At the opening session, after greetings by the Very Rev. Lawrence Rose, dean of the General Seminary, the speaker was Miss Dorothy Day, managing editor and publisher of the [Roman] *Catholic Worker*. Miss Day spoke for two hours, holding the complete attention of the conference throughout her lecture.

She told the story of the "Houses of Hospitality," the first of which was inspired and founded by the late Peter Maurin. That house, and the many others since opened, followed Mr. Maurin's principle and practice of direct ministrations to the needs of the poor, by the person to whom the need was made known or seen. Mr. Maurin was himself a poor man; yet he succeeded in ministering to many others, and led other poor persons to do the same. Miss Day lives at the House of Hospitality on Mott Street in New York, where, every morning, there is a long line coming in for breakfast; where every night the homeless sleep. Voluntary offerings in small amounts of money and larger gifts of food provide the means. Miss Day thrilled her hearers as she gave the details of the work at the New York House of Hospitality and at several of the others. What was required for the work came, and comes. The focal point of Miss Day's thesis was that help should be immediate and personal; not by reference to agencies. Christ, she said in conclusion, never referred anyone to an agency: He fed the hungry with what was available, and it was sufficient; He healed the sick; all that He did, so familiar to everyone through the Gospels, He did Himself, and did it immediately.

The lecturer at the second session was Ellis Van Riper, formerly a vestryman of Calvary Church, New York, and now a vestryman of Epiphany Church, Brooklyn, and a well-known labor leader. Mr. Van Riper declared that the conflicts in the world of labor can be resolved only in so far as the principles of the Christian religion are understood and put into practice by everyone concerned. The Church, he said, must go directly into the labor world: to teach and to learn.

The lecturer at the third session was the Rev. Dr. Albert T. Mollegen, professor of systematic theology in the Vir-

ginia Theological Seminary. Dr. Mollegen developed the theme still further. At the fourth session, the lecturer was the Rev. C. Kilmer Myers, rector of Grace Church, Jersey City, N. J. Fr. Myers pointed out ways in which the work might effectually be begun and carried on.

The Rev. Dr. Leland B. Henry, executive director of the Commission on Christian Relations of the diocese of New York, the speaker at the final session, summed up the four lectures. Discussion group leaders gave their reports.

Each day of the conference began with Morning Prayer and a Sung Eucharist. Evensong was sung as usual, and the customary Noon Intercessions. Compline was read at 10 P.M.

Stuart G. Ruth, chairman of the conference, announced that at the business meeting, the name of the conference was changed to "Anglican Seminary Conference." The 1951 conference will be held at Seabury-Western Theological Seminary.

Seminaries represented, with the dates of their foundations, were:

General Theological (1817), Virginia Theological Seminary (1823), Bexley Hall (1824), Nashotah (1842), Bishop's University, Lennoxville, Quebec (1843), Wycliffe College, Toronto (1843), Trinity College, Toronto (1851), Berkeley Divinity School (1854), Philadelphia Divinity School (1857), Seabury-Western Theological Seminary (1858), Episcopal Theological School, Cambridge (1867), St. John's College, Winnipeg (1877), Huron College, London, Ontario, (1878), Sewanee School of Theology, (1878), Church Divinity School of the Pacific (1893). These seminaries were represented by 180 delegates.

COLLEGES

Priest Leaves Trinity \$140,000

The largest scholarship bequest in Trinity College history has been accepted by the college's board of trustees.

The legacy, which exceeds \$140,000, comes from the estate of the Rev. Dr. George Mathew Thompson.

The Rev. Dr. Thompson was rector of Christ Church in Greenwich from 1895 to 1924.

The Rev. Dr. Thompson left \$25,000 and three-quarters of his residual estate to the college for scholarships for students of "sound character and scholarly attainments who otherwise might not be able to secure a college education." Anson T. McCook, executor, recently turned over the principal of more than \$140,000 to the college. It will provide 10 full-tuition scholarships each year, or more than 10 partial tuition scholarships.

D E A T H S

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

Ernest Victor Kennan, Priest

The Rev. Ernest Victor Kennan came to Baltimore to be rector of Emmanuel Church in 1943. A few months after his arrival he was elected Bishop of Iowa but declined the office.

Before coming to Baltimore he had been rector of St. Paul's Church, Des Moines, Iowa, and Grace Church, Freeport, Ill.

While driving home from an evening church meeting on February 1st Fr. Kennan suffered a heart attack. He was taken to a nearby hospital and pronounced dead shortly thereafter.

Surviving Fr. Kennan are his wife,

the former Virginia F. Hyde, two sons, and a brother.

Frederick Allen Sisco, Priest

The Rev. Frederick Allen Sisco died in Memorial Hospital, Catskill, N. Y., on March 30th, at the age of 63.

From 1932 to 1942 he was principal of St. Faith's School, Saratoga Springs, N. Y., and from 1934 to 1942 he was rector of the Church of the Epiphany, Rensselaer, N. Y. At the time of his death, Dr. Sisco was rector of Christ Church, Coxsackie, N. Y.

Surviving are his wife, Dorothy Roch Sisco, and one son, Donald.

Harriet Courtney Hyde, Deaconess

Harriet Courtney Hyde, aged 83, died in her home at Middle Haddam, Conn., on April 14th. She suffered from a stroke that had disabled her for several months.

Deaconess Hyde was admitted to the Diaconate in 1902, and thereafter served in New York city missions; in Trinity Church, Hartford, Conn.; St. Boniface Church, Comfort, Texas; St. Mark's, San Antonio, Texas; and the Chapel of the Incarnation, New York city.

John M. Glenn

John M. Glenn, an incorporator and one of the original trustees of the Russell Sage Foundation, died April 20th at New York hospital at the age of 91. He was general director of the Foundation from 1907 to 1931 and was senior author of a two-volume history of the Foundation published in 1947.

Mr. Glenn was a member of Trinity Church. Over long periods he was a member of the National Council's Commission on Christian Social Service and on Marriage and Divorce. During World War I he served on the General Wartime Commission of the Churches, and the War Commission of the Episcopal Church. Since 1939 he has been a member of the Presiding Bishop's Committee on World Relief.

Mrs. Glenn, who died several years ago, was president of the Church Mission of Help.

Edith Chapman Stockett Thompson

Edith Chapman Stockett Thompson, wife of the Rev. Benjamin T. Thompson, rector for 30 years of Christ Church, Dover, Delaware, died April 16, 1950. She is survived by her husband and two sons, John Stockett and William Heyl.

The burial service was at Christ Church, Dover, April 18th. Interment in the Churchyard.

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NOTICES

Died

BOSTWICK—Leila Thornton Bostwick, widow of Joseph L. Bostwick, died at her home in Janesville, Wis., April 27, 1950, in her 81st year. The funeral was at Trinity Church, Janesville, where she had been an active Church worker. Mrs. Bostwick is survived by two daughters, Mrs. Allen B. Dearborn of Janesville, and Mrs. Leila T. Bostwick, R.N., of St. Luke's Hospital, Chicago; also by four grandchildren and eight great-grandchildren. "Rest eternal grant unto her, O Lord."

SWEET—Alfred Henry Sweet, only son of the late Rev. Charles F. Sweet and Mrs. Sweet died April 22nd at Washington, Pennsylvania.

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CHANGES

Appointments Accepted

The Rev. H. R. Coykendall, formerly rector of St. Paul's Church, Hudson, Wis., and priest in charge of Trinity Church, River Falls; St. John's, Ellsworth; and Calvary, Prescott, will become curate of Gethsemane Church, Minneapolis, on June 1st. Address: 905 Fourth Ave. South, Minneapolis 2.

The Rev. Philip P. Kierstead, formerly rector of St. John's Church, North Haven, Conn., is now rector of Christ Church, Lonsdale, R. I. Address: 113 Grove St.

The Rev. Marion Matics, formerly rector of St. Andrew's Church, Mount Holly, N. J., will become rector of Trinity Church, Cliffside Park, N. J., on June 1st. Address: 74 Oakdene Ave.

The Rev. Claxton Monroe, who has been serving Grace Church, Nyack, N. Y., will become rector of St. Stephen's Church, Houston, Tex., on July 9th. In addition to his Church activities, the Rev. Mr. Monroe and his wife have been actively interested in the work of Reed Farm, Tolstoy Foundation, in Valley Cottage, and have helped to find work or educational opportunities for several displaced persons.

The Rev. William R. Shannon, formerly rector of St. Paul's Church, Lewiston, N. Y., and associate rector of St. Peter's Church, Niagara Falls, is now rector of Christ Church, Clarksburg, W. Va. Address: 358 W. Main St.

The Rev. E. Pinkney Wroth, Jr., who was recently ordained deacon by the Bishop of Erie, is now canonically connected with the diocese of Washington and will become chaplain at St. Alban's School, Washington, in September. He is at present a student at the Virginia Theological Seminary and is assisting at Christ Church, Georgetown, Washington, D. C.

Resignations

The Rev. James R. Colby, vicar of St. Paul's Church, Romeo, Mich., and St. John's Church, Dryden, has retired because of ill health. The Rev. Mr. Colby suffered from a coronary thrombosis several months ago. On about June 15th he expects to go to Hubbard Lake, Mich., where he will live during the summer.

Changes of Address

The Rev. John P. Coleman reports that the Chapel of St. Timothy, Washington, has purchased a new vicarage. Formerly addressed at 3926 Southern Ave., S.E., he should now be addressed at 2125 Thirty-Second Pl., S.E., Washington 20, D. C.

The Rev. John B. Caughey, retired priest of the diocese of Mississippi, formerly resident in Tulsa, Okla., should now be addressed at Pineville, Mo.

The Rev. Hale B. Eubanks, who is serving St. John's Church, Fall Brook, Calif., is correctly addressed at R.F.D. 1, Box 182, Fall Brook, Calif.

The Rev. F. B. Halsey, priest of the diocese of Pennsylvania, formerly addressed at Wyncote, Pa., should now be addressed at Box 37, Blue Bell, Pa.

The Rev. Victor Hoag, who recently became director of religious education of the diocese of New Jersey, may be addressed at 15 S. Overbrook Ave., Trenton, N. J.

The Rev. Levi M. Rouillard, who is priest in

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CLASSIFIED

POSITIONS OFFERED (Cont'd.)

ORGANIST AND CHOIRMASTER, male, boy choir; Catholic Liturgical practice; 13 miles from Philadelphia. Position available September 1st. Write, stating experience, references, age, and salary expected. Rev. William J. Alberts, Media, Pa.

CURATE for St. Peter's Church, Philadelphia. Experienced Priest, Prayer Book Churchman, single, 30-45 years old, willing to serve for 3 years or more. Salary \$3,000, and 5 room apartment. Growing Community work, calling, share in Services and Preaching. Position available May 15th. Write Rector, 319 Lombard Street, Philadelphia 47, Pa.

CURATE in large New York suburban parish; work in all areas of parochial life; moderate churchmanship; single man preferred. Reply Box C-430, The Living Church, Milwaukee 2, Wis.

PRIEST SUPPLY July and August over Labor Day weekend. Use of Rectory and \$75.00 a month. Forty minutes from New York. Reply: Rev. Harold G. Willis, St. Mark's Church, West Orange, N. J.

PRIEST, unmarried, to teach Latin and act as Chaplain, salary \$2000 plus unfurnished quarters and food. Excellent opportunities for service to teen-age boys. Rev. R. L. Clem, Rector, St. John's Military School, Salina, Kansas.

DIETITIAN-HOUSEKEEPER, for Mission Home seventy-five children and adults in residence. An opportunity for service to orphan Indian children. Reply Good Shepherd Mission, Fort Defiance, Arizona.

POSITIONS WANTED

PRIEST AVAILABLE Supply June, July and August or as Locum Tenens for longer period. Reply Box T-435, The Living Church, Milwaukee 3, Wis.

PRIEST, 36, available for August. Stipend plus rectory. Reply Box T-432, The Living Church, Milwaukee 2, Wis.

THOROUGHLY COMPETENT Organist-Choirmaster now serving important metropolitan parish desires new position, West or Southwest, offering greater challenge. Twelve years of experience with adult and junior choirs, oratories, pageants, organ recitals. Good organizer; conduct summer camp. Married. Age 33. Reply Box M-426, The Living Church, Milwaukee 2, Wis.

EXPERIENCED CHURCHWOMAN desires position as housemother in Church School. References. Not available before September. Reply Box R-422, The Living Church, Milwaukee 2, Wis.

AVAILABLE AUGUST on or near Atlantic Coast. Have supplied large and small churches. Reply Box M-429, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER of mature experience, finest testimonials as to character and ability, available September 1st. Address, F. V. Anderson, 354 Brazilian Avenue, Palm Beach, Florida.

RETREATS

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

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H. Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and water sports. Trained staff. Nurse. Individual attention. Limited to 50 campers. Rate \$250. season. Special rate for Church groups. Register month or season. References. Rev. & Mrs. R. L. Weis, St. Thomas' Rectory, 721 Douglas Ave., Providence, R. I.

ST. ANNE'S CAMP—Girls 5-15, Spofford, New Hampshire. Apply: to Sister of St. Anne, Kingston, N. Y.

ST. MARY'S CAMP, Racine, Wisconsin, girls 6-13, July and August, \$14.00 a week. Write, Sisters of St. Mary, 5741 North Kenmore, Chicago, Illinois.

CHANGES

charge of Indian work in Rapid City, S. Dak., may be addressed at 921 Haines Ave.

Ordinations

Priests

Florida: The Rev. John T. Harrison and the Rev. Rufus B. Stewart were ordained to the priesthood on March 5th at St. John's Church, Jacksonville, Fla., by Bishop Juhon of Florida. Presenters, respectively, the Rev. Dr. Reuben W. Shrum, the Rev. Grover Alison, Jr. Preacher, Bishop Juhon.

The Rev. Mr. Harrison will be priest in charge of St. Stephen's Church, Jacksonville. Address: 3524 Corby St.

The Rev. Mr. Stewart will be priest in charge of the Church of Our Saviour, Mandarin, Fla., and priest in charge of Grace Church, Orange Park. Address: Mandarin, Fla.

The Rev. Frank Vernon Quigley was ordained priest on March 27th by Bishop Juhon of Florida at Christ Church, Monticello, Fla. Presenter, the Rev. Paul Reeves. To be priest in charge of Christ Church, Monticello, and St. Clement's Church, Lloyd. Address: Monticello, Fla.

Maryland: The Rev. James H. Cupit, Jr. was

ordained priest on April 1st by Bishop Powell of Maryland. Presenter, the Rev. K. M. Gearhart; preacher, the Rev. Dr. Don Frank Fenn. To be priest in charge of St. Anne's Church, Smithsburg, and assistant at St. John's, Hagerstown. Address: St. Anne's Rectory, Smithsburg, Md.

The Rev. Edward Mayo Green was ordained priest on April 22d by Bishop Powell of Maryland at Trinity Church, Towson, where the new priest is assistant. Presenter, the Rev. William C. Roberts; preacher, the Ven. Dr. Albert H. Lucas. Address: 23 Hilltop Ave., Towson 4, Md.

The Rev. Bennett J. Sims was ordained priest on April 15th. Presenter, the Rev. Richard H. Baker; preacher, the Rev. Edward R. Sims, brother of the ordinand. To continue as assistant at the Church of the Redeemer, Baltimore. Address: Charles St. and Melrose Ave., Baltimore 10.

The Rev. Ellsworth Bryant Stone was ordained priest on March 18th by Bishop Powell of Maryland at St. David's Church, Roland Park, Md. Presenter, the Rev. Brinley R. Madge; preacher, the Rev. C. Kilmer Myers. To be assistant at St. Luke's Church, Baltimore. Address: 222 N. Carrollton Ave., Baltimore 23.

Massachusetts: The Rev. Winslow F. Beckwith was ordained priest on April 15th by Bishop

Sterrett of Bethlehem, acting for the Bishop of Massachusetts, at Christ Church, Reading, Pa. Presenter, the Rev. Robert E. Browning, father-in-law of the candidate; preacher, the Rev. Dr. Frederick A. MacMillen. The new priest is curate at Christ Church.

New Hampshire: The Rev. Marc A. Nocerino was ordained priest on April 25th by Bishop Hall of New Hampshire at Grace Church, Manchester, N. H., where the new priest is curate. Presenter, the Rev. L. Bradford Young; preacher, the Rev. Robert H. Dunn. Address: 136 Lowell St.

Lay Workers

Mr. Robert E. Lengler, former Methodist minister, has been appointed layreader in charge of Gethsemane Church, Sherrill, N. Y., and Trinity Church, Canastota, N. Y. Address: 427 Kinsley St., Sherrill, N. Y.

Living Church Annual Corrections

The Rev. Arthur W. Pierpoint, junior assistant at Grace Church, Colorado Springs, Colo., is incorrectly listed on pages 183 and 476 as "Pierpont." This represents this department's second effort to get two "i's" in Pierpoint. Throughout the correspondence the Rev. Mr. Pierpoint has been without a peer in point of courtesy.



CHURCH SERVICES

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



SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

ST. ANDREW'S 2015 Glenorm Place
Rev. Gordon L. Graser, v.
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30 ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. James Murchison
Duncan 1215 Massachusetts Ave. N.W.
Sun Masses 7:30, 9:30, 11 with Ser, MP 10:30; Daily Masses: 7; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30.

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 and by appt

CHICAGO, ILL.

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

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; 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.

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenchild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

RIDGEWOOD, (NEWARK), N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Rev. Philip F. McNairy, dean-elect
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex Thurs 9:30, C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

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 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thursday & 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

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

NEW YORK CITY (Cont.)

INTERCESSION CHAPEL Broadway and 155th St.
Rev. Joseph S. Minnis, D.D.
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11, EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP, Wed 8 Vicar's Evening

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. THOMAS' Rev. Raelif H. Brooks, S.T.D., r
5th Ave. and 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC, also Thurs 11 HC; HD 12:10; Daily, Noon-day, ex Sat at 12:10

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat 7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Eugene M. Chapman; Rev. Richard J. Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Dpene, c
Summer months, Sun 8, 11 HC; Weekdays as anno; C by appt.

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail



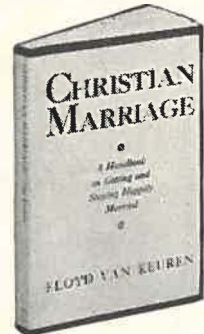
Books on Marriage

CHRISTIAN MARRIAGE

By Floyd Van Keuren

Toward a more thoughtful preparation of young people to meet the responsibilities and privileges of Christian marriage, this small manual is packed with a wisdom disproportionate to its size. It gives nine chapters of valuable insights into marriage, an appendix on wedding etiquette, an index, and an excellent brief bibliography.

Price, \$1.50



AN OUTLINE OF THE CHRISTIAN SACRAMENTS

By Frank E. Wilson

"A marriage consists of the mutual consent on the part of a man and a woman to live together as husband and wife. A wedding is the ceremony by which the consent is certified and made public. The Solemnization is the blessing by which the Church sanctifies the union. Much confusion may be avoided by keeping this distinction in mind."

Price, 60 cents

THE MARRIAGE SERVICE AND AFTER

By Hervey C. Parke

An explanation of the Marriage Service from the Book of Common Prayer. Suggestions as to appropriate ceremonies and the use of flowers and music are given. The booklet closes with a brief statement on the responsibilities of the couple after marriage, including their relationship to the Church. Price, 35 cents

THE THRESHOLD OF MARRIAGE PRE-MARITAL INSTRUCTIONS

This booklet is intended for young people about to be married. Its aim is to present to them simply the Christian standpoint of marriage in its social, physical, and spiritual aspects.

Price, 30 cents

By James P. DeWolfe

A series of well-prepared outlines to assist the clergy in giving an introductory talk and three periods of instruction to prospective brides and grooms. Price, 15 cents



MARRIAGE SERVICE BOOKLETS

Each booklet contains the Form for Solemnization of Holy Matrimony from the Book of Common Prayer, together with pages for the signatures of bride and groom, bridal party, and guests, and a Marriage Certificate. In addition, No. 41 contains the new Declaration of Intention to be signed by the bride and groom.

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