

The Living Church

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



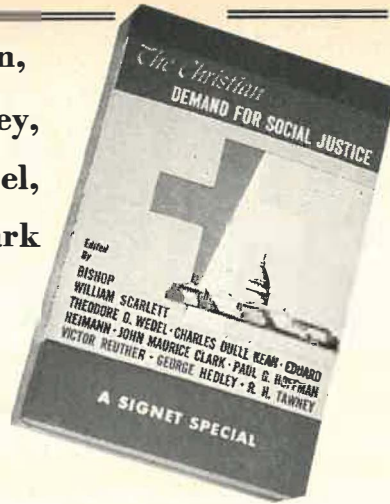
PILGRIMS TO PILGRIMAGE PLAY BOWL

The central presentation service of the Church School Lenten Offering of the diocese of Los Angeles, held at Pilgrimage Play Bowl, Hollywood, May 14th [see page 19].

Walter Reuther, Paul G. Hoffman,
George Hedley, R. H. Tawney,
Edward Heimann, T. O. Wedel,
Charles D. Kean, John M. Clark

in

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Those Daily Eucharists Again

It seems just a few months since we wrote on this subject, but we'll probably touch on it quite often until more of us wake up a bit. The historical basis for a daily Eucharist is all clearly set forth in the second chapter of The Acts of the Apostles. What happens at these daily Eucharists besides a few "oh they like to do it" people (mostly women, more shame to the men) making their communions? We're glad you asked that question. Besides communicating there quietly in the early morning, the priest, his server, and the few faithful do quite a bit of praying. They offer up not only their own loved ones, but they offer up YOU, if you are faithful or unfaithful. They offer up YOU, especially if you "are in trouble, sorrow,

need, sickness, or any other adversity." In that all-embracing prayer for The Church Militant, those at the Daily Eucharist do a lot of praying for you as well as everyone. It is the expansion of hundreds of such tiny groups all over the world that make possible a never ending Eucharist. That small group in YOUR church carries the whole burden of prayer in your parish. It is a great responsibility. It should be shared by others. Those prayers are what have kept YOUR parish alive many a time. But, must you really let someone else do your work of prayer for you? Many cannot come. Many can, especially those going to work. It really is just a matter of the will, after all. We will to, or not—WILL you?

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LETTERS

The Word of God and the Words of Men

TO THE EDITOR: In dealing with the Church's traditional belief in the verbal inerrancy of scripture, the author of the series of articles entitled "The Word of God and the Words of Men" fails to make mention of the primary reason for this belief, namely, that the incarnate Word and Wisdom of God, Jesus Christ, recognized the then existent canon of the Old Testament as an infallible guide, even quoting it in the temptation scene that follows His 40-day fast in the wilderness.

If Christ is God incarnate, and only a non-Christian would deny it or knowingly qualify it, then the attitude of the Church toward scripture has been in accord with the judgment of God. Also, in the case of Christ's teachings, as recorded in gospel history, there is no justification for a distinction between "the Word of God and the Words of Men." The words of Christ are the Word of God. Using the author's terminology, the above is "the logic of the Incarnation" in reference to the inerrancy of scripture. The words uttered by Jesus are either mere phantasms or they are the words of God. Language is capable of conveying meaning from God, which really implies not that life is shallow but that the logic of language is deeper than our neo-orthodox friends would think.

In any appeal to history as it is given to us in the sacred writings, the appraisal of scripture as stated by God should take precedence, in our consideration, over alleged contradictions said to be found in scripture. As God cannot contradict himself, it seems reasonable to suppose that the inerrant scripture, upon which His Son has placed his approval by his use of the same, should actually be free from contradiction, and no one need really be surprised if the most difficult problems yield to careful study.

There is really nothing less pious about the perspiration of a believer in the inspiration of scripture seeking to resolve contradictions alleged to exist in the sacred writings, than in the sweat of a "higher critic" seeking to discover contradictions in order to furnish himself with a springboard for the launching of a new theory about the documentary sources of New Testament literature; or in the zeal of a neo-orthodox student who finds in the presumed variations in scripture a convenient way to express his aversion to the metaphysical setting in which Christian doctrine was progressively formulated and to mold Christianity into a piously agnostic religion after the spirit of post-Kantian philosophy.

We would be naïve indeed if we failed carefully to note the motivation that lies behind the façade of objectivity on the part of both modernism and neo-orthodoxy. This is especially true when both schools were profoundly influenced by the wave of scepticism following David Hume, and the

LETTERS

Kantian "solution" to the problem of epistemology.

On the contrary, Augustinian philosophy recognizes that Christianity is essentially a metaphysical religion taking as its most important doctrine the subtle, but not abstract, belief that God is a particular kind of unity—a tri-unity. But it perceived long before Kant that a metaphysic of pure reason leads to failure, but with the tremendous difference that it sees in the rôle of scripture the answer to the dilemma, thus preventing us from declaring with Kant that God is not an object for our knowledge. For a metaphysic of pure reason of set purpose cuts itself off from the condition in which its object is knowable and must fail in its enterprise unless aid comes from above to support it. Thus an infallible written revelation, far from hindering the progress of human knowledge, is actually the means whereby we are enabled to see that it is the knowledge of God that we are innately striving for. Scripture furnishes the basis for the establishment of a noetic relationship with God that results in faith in Christ and his Church. Especially the sacraments of Baptism and Holy Eucharist enable the will effectively to guide the mind into a mystical relationship with God, as the Divine presence manifests itself in the inner nature of man. Where post-Kantian agnosticism leaves not only the essential aspects of visible nature unknown, but man even a stranger to himself, the objective guidance of scripture brought to sanctifying

fruition through the sacraments of Christ's Church leads to complete self knowledge, even as the soul has been made in the image of God.

JAMES S. HUTCHINS.

Pittsburgh.

Not the First

TO THE EDITOR: In *THE LIVING CHURCH* of April 16th there is the statement that "for the first time since the missionary district of Alaska was organized in 1895, its clergy met for a conference at Fairbanks." As a matter of history it was my privilege to serve as the head of St. Mark's mission, Nenana, from 1911 through 1914. My first duty was to be called for a conference at Anvik. For five days we were under the Rev. Dr. John Chapman's hospitable roof. Each morning there was a celebration of the Holy Communion in the chapel—the first built by UTO money—followed by discussions all during the day and evening.

Airplanes were few in those days and distances were great. Besides Dr. Chapman, our host, there were present Bishop Rowe, the Rev. Hudson Stuck, archdeacon of the Yukon, the Rev. A. R. Hoare from Point Hope, the Rev. Chas. E. Betticher, Jr., from Fairbanks, the Rev. Guy D. Christian from Juneau, the Rev. Wm. Loola from Fort Yukon, and a priest from Tanana whose name I cannot recall.

MARGARETTA S. GRIDER

New York City



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Church lighting as an art can be coordinated with church architecture as a science to improve the architecture, the general decorative effect, and at the same time help put the congregation at ease and induce attention to the service. Note, in the illustration, that (1) the Nave is lighted by lanterns giving general diffused light, (2) the choir stalls are lighted by open bottom lanterns which give excellent light downward, yet little light in the eyes of the congregation and, finally, (3) two opaque shields suspended over the Communion rail give ample and well distributed light on the Altar and in the Sanctuary generally. Send for our questionnaire and booklet, "Church Lighting Trends".

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also, about to leave for their holidays.*



DIVINE Creator of all arresting beauty, who layest dappled sunlight on the sea, shorn meadow, craggy upland, and mountain peak, who turnest the speckled trout into wondrous jewels and givest otherness to brindled cattle; look with favor on these, Thy dappled children, about to go on holiday.

When they dart forward without looking, be Thine the hand that guides them to safety; when deep waters encompass them, stretch down Thy mighty arm to lift them up.

Teach them, dear Lord, to play hardest and fight hardest when the odds are longest; and bring them back to us hearty, strong, and thankful to be home again.

This we ask in the name of Him who, as a lad, set forth on His Father's business against the longest odds, and fought the good fight to glorious victory, Jesus Christ, our Lord. Amen.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• A young friend of mine, after the birth of her first baby, went to her rector and asked to be churched. He refused her, saying it wasn't done today, but told her to make her Communion. She seems so unhappy: could she have the service even now?

Yes. The rubric (Prayer Book, page 305) at the beginning of the service for "The Thanksgiving of Women after Childbirth" gives the minister, and not the woman, the discretion as to whether the full service shall be used or only the concluding prayer (on page 306); but it does not, in my judgment, give the minister the right to refuse to church her. All the other rubrics are mandatory: "the Woman . . . shall come into Church . . . (page 307)" "the Woman . . . must offer the accustomed offerings . . ."

Undoubtedly the neglect of this service is due to two things: (1) the failure of the clergy to present this service to their female communicants as a service of thanksgiving, not of purification, and (2) the fact that in the Protestant world around us, the word "churching" means expulsion from the congregation—or, in Catholic terminology, "excommunication." The rector was rubrically right in directing your friend to make a special Communion of

Thanksgiving, but not right in refusing to let her be churched.

• I am writing you to ask if you will help me to understand the meaning of the following rubrics and how to use them: on pages 6 and 23 (just before the General Confession) and the last rubric on page 62.

These rubrics seem to direct a manner of reciting the Confession in the Choir Office different from that used for the Lord's Prayer, and for the forms of confession associated with the Communion Service (pp. 75 and 323). A literal obedience would be to repeat each clause (indicated by a capital letter) as soon as the Minister has finished it. Blunt directs this in *A Key to the Book of Common Prayer*. In practice I have never heard it done: the American mind seemingly feels that speaking in response to the officiant's opening words is sufficiently "after" him to satisfy the rubric.

I have, however, met with a compromise practice: in some parishes the congregation repeats the opening clause after the Minister, and then they both continue in unison. All of these uses seem to me acceptable. Percy Dearmer, who is usually a stickler for the letter of the law, specifically commends the American practice.

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EPHPHATHA

EVEN the sun shall rise with singing then.
 When that day comes, the hills shall flame with song;
 Rivers shall chant and thunders roll "amen"
 As mountains sound their drums against the sky.
 The stones shall vibrate and the grasses hum;
 All that is silent shall be given voice
 To sing one theme. When that glad day shall come
 Earth, sky, and sea with music shall rejoice.

How can they know our gladness at those sounds,
 Those who have known the noises of the earth?
 How can they hear the golden tones resound
 Upon our ears now newly come to birth?
 With glorious music shall that day appear—
 But we shall stand in silence—just to hear!

HORTENSE WEBBER.

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 JUNE 1950							1950 JULY 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
				1	2	3	2	3	4	5	6	7	8
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11	12	13	14	15	16	17	16	17	18	19	20	21	22
18	19	20	21	22	23	24	23	24	25	26	27	28	29
25	26	27	28	29	30		28	29	30	31			

June

- 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.
- Priests' Institute, ACU, De Koven Foundation, Racine, Wis. 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).
- Committee on Program and Procedures, NCCCA, at New York city.
- Chaplains' Conference, Naval Air Station, Jacksonville, Fla. (to 16th). Planning Committee, NCCCA, at New York city.
- Nativity of St. John Baptist.
- 3d Sunday after Trinity. Wellesley Conference at Wellesley, Mass. (to July 1st).
- Conference on Christian Education for clergy, Salt Lake City, Utah, sponsored by Department of Christian Education (to 30th). School of Church and Economic Life at the University of Chicago (Federal Council) to July 29th. Brotherhood of St. Andrew Convention, Carlisle, Pa.
- St. Peter.

July

- 4th Sunday after Trinity.
- Northfield Missionary Conference. East Northfield, Mass. (to 10th).
- Independence Day.
- Executive Committee, World Council, at Toronto (also 7th).
- Central Committee, World Council at Toronto (to 15th). Kanuga Conference (adult, clergy, and college) at Hendersonville, N. C. (through 21st).

THIS WEEK

A LITURGICAL DAY jointly sponsored by St. Ignatius' and St. George's Churches, New York, is planned for October 12th. This may not be as big news as what happened on the same day in 1492, but it is an encouraging example of the trend toward "a spirit of trust and mutual respect" (to quote a joint statement by Fr. Penny and Mr. Miller, the rectors) among Churchmen of different schools of thought.

THE OBSERVANCE is part of the program of a week-long mission to be conducted at St. Ignatius', October 8th to 15th, by Dom Gregory Dix. Details will be published later.

BISHOP ORDASS, symbol of integrity and courage under Communist persecution, has been released from prison after serving 20 months of his two-year sentence. Indications are that the Hungarian Lutheran Church will take up where the government left off. He has been removed from his post and the election of the Rev. Laszlo Deszery, an "admitted Communist," is, according to RNS, a foregone conclusion. The Bishop's health was reported as good.

ORTHODOXY is celebrating anniversaries. This year is the 1625th anniversary of the Council of Nicea. Metropolitan Pandeimon of Chiou celebrated the Liturgy in the ancient city near Athens June 1st, commemorating the Council that adopted the Nicene Creed.

NEXT YEAR, in October, the 1500th anniversary of the Patriarchate of Jerusalem will be observed. Also about this time is the 1900th anniversary of St. Paul's mission to Greece, which will be celebrated in Athens next June. If you are interested in making an ecumenical pilgrimage next summer, drop us a line and we'll keep you informed of plans.

BISHOP DUN has been made chairman of a 19-man "commission of Christian scholars" appointed by the Federal Council to study the moral implications of area bombing, atomic bombs, and other weapons of mass destruction. Describing the assignment as one "in which failure is almost certain," the Bishop said, "Pray for us, that the God with whom all things are possible may grant us light even in this darkness."

MEMBERSHIP of the Roman Catholic Church is forging ahead briskly. The increase in the United States for 1949 over 1948 is reported by the new Official Catholic Directory at more than a million, for an all-time high of 27,766,141. There were 943,443 infant baptisms and 119,173 conversions. If you are interested in statistics, this means that there were 33.98 infants baptized per thousand of Roman Catholic population, and 4.3 conversions per thousand.

SEEING in these figures a good opportunity to fault members of the Episcopal Church for not having enough children, we worked out the comparable figures for this Church. We were wrong—Episcopalians

brought 34.19 children to baptism per thousand. No wonder the Romans are so concerned about birth control!

A FIGURE which should give our Roman brethren even more concern is the comparison of "conversions" to our "adult baptisms." The 4.3 per thousand of the Roman Catholics is far short of the 6.5 per thousand of the Episcopal Church. And at least half of the adults received into the Episcopal Church have already been baptized, so that the figure of adult baptisms may safely be doubled for comparison with "conversions." Needless to say, Episcopalians have a long way to go before they can increase by a million members in one year. But, in comparison to the size of the two Churches, the Episcopal Church is approximately six times as effective in evangelism among adults as the Roman Catholic.

SPEAKING of evangelism among adults, these encouraging figures give ground for support of Bob Jordan in his efforts to start up the "Great Scenes" program again. Since hardly any unchurched people listen to religious programs, a program designed to capture their attention can hardly be a religious one. But a program of artistic merit and high entertainment value followed by a brief "commercial" can be of major usefulness to the Church, says Mr. Jordan, just as symphony and opera programs are of major value to the industrial firms that sponsor such programs.

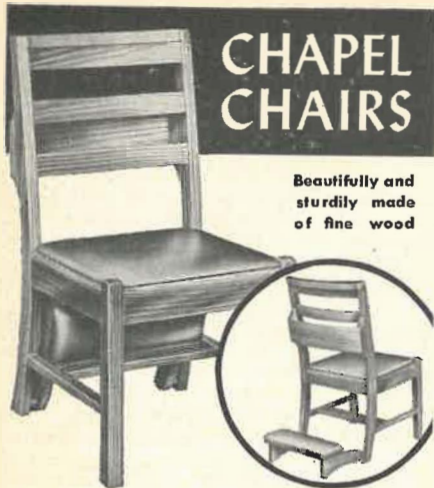
THE NEW radio series gets around the "Protestant Episcopal" hurdle by making the name of the Church a part of a local opening announcement, phrased in any way that the local leader chooses. Although the brief announcement at the end will still be supplied, Mr. Jordan strongly recommends that a local announcement be used instead. And the effort to draw a tenuous moral from the play has been discarded.

THE CLERGY will soon receive a mailing giving the details of the proposed second series. Not a penny of National Council money will be spent on it.

IT HAS happened before, but it is worth noting that a Colored priest was recently elected president of a ministerial association—the Rev. W. Payne Stanley, rector of St. Augustine's Church, Youngstown, Ohio. He had previously served in committee chairmanships and as secretary-treasurer; so the election was logical, rather than racial—which is as it ought to be.

JUNE IS HERE. The Associated Press reports that the Rev. David E. Richards, Suffragan Bishop-elect of Albany is engaged to Miss Helen Rice of Schenectady, N. Y. The engagement was announced by her parents last week. Also via AP comes the news that Bishop Heron, 63, Suffragan of Massachusetts, is now a married man. His engagement to his secretary, Grace N. Hale, 30, was announced some weeks ago.

Peter Day.



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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



In Their Own Language



TO GET a heavy body into action is not easy. This is especially true of the human mind, for all its seeming nimbleness, its rapid take-offs, and soaring flights. It is difficult to get another person started thinking your thoughts.

The usual way of stimulating another person to action is through the medium of language—spoken or written. The person must get your idea, must get it as nearly as possible as you conceive it, and—most difficult of all human arts—must be moved to thinking, feeling, and in the end acting on it. This is what we mean when we speak of motivating another.

In acting as the motivator of others, one undertakes the rôle of the prophet. Of old, the prophet was the spokesman of the Lord, stirring men to appropriate feeling and action. He spoke with the more urgency because he was sure he gave not his own, but the Lord's words. The teacher must often take the responsibility of embracing the prophet's task. It is not easy. The old script will not do. You must invent, rephrase, try again. You must make sure of your own burning spiritual drive, and then find ways of conveying this to your people. The problem of the prophet (and the teacher) is to catch the sacred fire, and to transmit it, through the medium of his own person, by his own living words. That is why verbalism—in creeds, codes, or catechisms—slows down the prophetic drive.

THE USES OF LANGUAGE

The prophet does this through the use of dramatic and moving language. This must be understood, or he will be dismissed as a ranting enthusiast, speaking in an unknown tongue. The crowds at Pentecost had this pleasing experience when the hundred-and-twenty rushed about the streets. "We hear them speak in our own language the wonderful works of God."

As these first Christian teachers made contact with their first pupils, so Church teachers today must attract and direct the minds of their pupils. When they do, they will find ready response and following. The children will say, in effect, "She talks our language. She's interesting." This meeting of minds, leading to vigorous original response, is one of the

most elusive of the arts of leadership. But it can be—it must be—accomplished.

The assortment in your class may be varied as on the streets of Jerusalem. Extroverts and timid, delights and problems, subs and supers, the volatile and the faithful, the eager and the resistant, dwellers in mansions and bungalows, all hear their teacher speak, in their native idiom of childhood, the wonderful works.

A STUDY OF VOCABULARIES

The teacher's problem is to be heard, and heard correctly. He must be understood by the children. Studies of children's actual vocabularies in recent years have revealed much. The lists of Thorn-dyke and others* show what words average children, in each grade, can use and understand. We may not have time to study these, but at least we can be on guard against using big words to our class. Ask some friend to observe you teach (better yet, have a wire recording made of a whole class period) noting any words that are beyond the children's grasp.

The second care must be that enough time is spent in presenting a new idea or plan for action. People warm up slowly. The new has to germinate in new soil. What you have known for years is your own mainly because you received it long ago: you cannot transplant the full grown enthusiasm. If they do not respond, try again another time, in other words, in different figures, projects, devices. The seed is good, but the planting must be skillful in the different soils.

The final concern of the prophet is that he shall provide some channel of expression for his proposition. The command: "do this" is often more compelling than any "think this." "Let's . . ." is often more readily accepted than all sorts of explanations, reports of the past (e.g., stories), or exhibiting of archeological fragments (i.e., travel lore of Bible lands).

*A Combined Word List published by Ginn & Co., is a convenient short dictionary to check the age-level of some common words.



ST. BARNABAS' DAY (FIRST SUNDAY AFTER TRINITY)

GENERAL



FR. BURRILL: *Suffragan-elect.*

EPISCOPATE

Dallas Elects Suffragan

At a special convention of the diocese of Dallas, held in St. Matthew's Cathedral May 30th, the Rev. G. Frank Burrill, rector of Christ Church, Williamsport, Penn., was elected suffragan bishop of the diocese. The election took place on the sixth ballot. A splendid spirit prevailed during the entire convention which concluded with the singing of the doxology.

Fr. Burrill has been notified of his election and will visit the diocese immediately before giving his word of acceptance.

Other candidates were the Rev. Messrs. Smythe H. Lindsay of Dallas, Claude A. Beesley of Wichita Falls, Tex., O. D. Reed of Denison, Tex., David K. Montgomery of Springfield, Ill., C. G. Marmion of Dallas, Sherwood S. Clayton of New Orleans, and Thos. H. Carson of Texarkana.

Bishop Seaman III

Bishop Seaman, retired Bishop of North Texas, is in poor condition at his home in Phoenix, Ariz. He has been confined to his bed since February 20th, when he suffered a fall. In addition to

this he had an acute intestinal infection recently. His condition has improved slightly, but it will still be some time before he can get up again, according to his daughter, Miss Mary H. Seaman.

CONFERENCES

Kanuga: Adult, Clergy, and College

Twenty-four courses will be offered at the Kanuga Adult Conference this summer. The combined Adult, Clergy, and College Conference which is scheduled to be held at the Kanuga Conference Center near Hendersonville, N. C., July 8th-21st, will be directed by Bishop Carruthers of South Carolina, with the Rev. B. Duvall Chambers of Columbia as Dean of the Clergy School, and the Rev. Capers Satterlee of Spartanburg as Dean of the College Conference.

The first-hour course, required of all members of the conference, will be taught by the Rev. Dr. Frederick W. Dillistone, professor of Theology in the Episcopal Theological School, Cambridge, Mass. Dr. Dillistone has chosen as his topic "The Work of the Holy Spirit in the World."

Teaching in the clergy school will be Dr. Edward McCrady of the Atomic Energy Commission, Oak Ridge, Tenn., former professor of biology at the University of the South, who will give a course on "The Theology of William Temple," and the Rev. Corwin C. Roach, dean of Bexley Hall Divinity School, who will give a course on "The Preacher's Use of the Prayer Book."

Assisting Mr. Satterlee in the College Conference will be the Rev. Emmet Gribbin, Student Chaplain at Clemson, who will give a course on "The Church's Teaching and Our Lives." Other assistants in this conference will be the Rev. and Mrs. R. F. McGregor, of Oak

Ridge, Tenn., and Julia Barlow, student worker at Winthrop College, Rock Hill, S. C.

In the Adult Conference the course on Woman's Auxiliary work will be given by Mrs. Edward Lasar, President of the National Executive Board of the Woman's Auxiliary; the course on Christian Social Relations by the Rev. Dr. Almon R. Pepper, executive secretary of the department of Christian Social Relations of the National Council; and the course on Christian Education by Miss Charlotte Tompkins of the department of Christian Education of the National Council.

Additional courses will be taught by clergymen and laymen from the south and east.

A traditional feature of the Adult conference is the twilight services by the lakeside. The twilight services this year will be conducted by the Rev. Dr. Vincent C. Franks, rector of St. Andrew's Church, Jackson, Miss., the first week, and the Rt. Rev. John E. Hines, Bishop Coadjutor of Texas, the second week.

Twelve conferences in all are scheduled for Kanuga this summer.

The Guest Period from July 24th-September 1st, will be directed by the Rev. John A. Pinckney, Superintendent of Kanuga, and rector of St. James' Church, Greenville. Registration for the various camps and conferences should now be made by addressing Kanuga Conferences, Hendersonville, N. C.

To Do His Will

The keynote course at the Wellesley Conference this year is on "Christianity and the Crisis of our Age." It will be presented by the Rev. James S. Pike, chaplain of Columbia University.

The Conference, which will be in session from June 25th to July 1st, will

Tabulation of Ballots, Dallas Election

Ballot Number	1		2		3		4		5		6	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Votes Cast	53	193	53	193	51	190	52	191	52	192	52	189
Necessary to elect	27	97	27	97	26	96	27	97	27	97	27	95
CANDIDATES												
Smythe H. Lindsay	8	45	9	46	4	31	5	17	3	6	1	4
Claude A. Beesley	9	49	11	60	12	68	12	70	13	75	12	74
G. Frank Burrill	14	29	16	46	17	51	24	70	31	87	37	106
O. D. Reed	16	31	16	35	15	27	16	6				
David K. Montgomery	2	6		1								
C. G. Marmion	3	14	1	1								
Sherwood S. Clayton		9		2	3	13	5	18		24	2	5
Thos. H. Carson	1	10										

be held on the campus of Wellesley College. The one entrance requirement is the desire to know God and to do His will more faithfully.

The purpose of the conference is to deepen the religious life of the people who attend and to increase their capacity for expressing that life in the world. The whole conference is expected to attend two daily services, the celebration of Holy Communion at seven AM and sunset service at the lake at 7:30 PM. Conference chaplain is Bishop Hall of New Hampshire.

Other courses, besides Dr. Pike's, on the agenda are:

"The Christian Faith in Action" by the Rev. Robert L. Curry, headmaster of Lenox School, "The Church and Economic Life" by the Rev. Andrew M. Van Dyke, executive secretary of ELSA, "The Women of the Church in Action" by Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, "Prayer as a Way of Life" by the Rev. Robert Hatch, rector of Waterbury, Conn., "Frontier Fellowship" by the Rev. Alfred B. Starratt of Stockbridge, Mass., "Christianity in India" by the Rev. M. V. George, an Indian priest in the United Church of South India.

There will also be Christian education courses.

RELIGIOUS ORDERS

CSM Builds \$1,000,000 Hospital

The laying of the cornerstone of the new building of St. Mary's Hospital for Children, at Bayside, Queens, L. I., May 25th, brought together a large company of Sisters of St. Mary, Associates of that Order, and friends. The speakers were Bishop DeWolfe of Long Island; Bishop Campbell, O.H.C., Provincial Chaplain of the Sisterhood; Chief Justice John J. Bennett, of the Court of Special Sessions, representing Mayor O'Dwyer of New York City; the Hon. Maurice A. Fitzgerald, President of the Borough of Queens (one of the Boroughs of Greater New York, in which the new building is located); and G. Forrest Butterworth, whose law firm is, and for many years has been, counsel for the Sisterhood.

Bishop DeWolfe placed the first trowel of mortar beneath the cornerstone; then three of the Sisters of St. Mary, led by the Rev. Mother General, each placed mortar. The box containing the articles to be put in the cornerstone was sealed and the stone fixed in place. The articles were a tile from the sanctuary floor of the chapel in the former hospital building on 34th Street, New York City; the key to the old iron gates; the gold medal awarded by the French Government in 1900 for the best arranged children's ward; the history of

St. Mary's Hospital for Children (founded in 1870), the annual report of the current year, and copies of the invitation to the present occasion and the Order of Service.

Bishop DeWolfe, in his address, expressed great joy because the new building was in the diocese of Long Island. He hoped that the presence of the Sisters of St. Mary, and their great work, would awaken others to feel and respond to the vocation to the religious life. Bishop Campbell, in a short speech, cited the long, uninterrupted work of the Sisters in their care for sick children, noting the cornerstone dates: 1870-1950.

Chief Justice Bennett congratulated the Sisters and paid tribute to their work. He said with strong feeling that St. Mary's Hospital for Children represented care for the sick done voluntarily and supported by self-sacrificial offerings of money and time and effort on the part of the people who had contributed,



HOSPITAL FOR CHILDREN: *The Sisters of St. Mary come to Long Island.*

or left money, for the work. Mr. Fitzgerald also lauded voluntary care of the sick, and expressed the hope that such care would never be put into the hands of the state. Mr. Butterworth, a member of the law firm of Cadwalader, Wickersham, and Taft, told the interested company that his firm had had charge of the legal affairs of the Sisterhood for the entire span of 80 years since the founding of the Hospital, and, he believed, since the founding of the Sisterhood of St. Mary itself in 1865. He hoped his firm would still have the privilege 100 years from now.

The new building was made possible by a bequest of \$3,000,000 from the late Henry S. K. Williams of San Francisco who died May 16, 1944. It is expected that it will be ready for use in the spring of 1951. The building on 34th Street, New York City, has been demolished, and the summer building, at South Norwalk, Conn., adapted for all-year-round use, will be the home of the hospital until that time.

CANADA

Centenary of Montreal Diocese

The Montreal Forum has been the scene of a great variety of interesting gatherings; but it was something unique when the centenary festival of the diocese of Montreal was held there on May 28th. Though the diocese was formed by royal letters patent on July 18, 1850, and the first Bishop, Francis Fulford, was consecrated in Westminster Abbey on St. James' Day following, it was decided to celebrate these events on Whitsunday—as the birthday of the whole Catholic Church—rather than in the month of July.

The evening service in every parish and mission was either cancelled or held at an earlier hour, so that all would be free to attend the joint service at 7:30 PM in the Forum. The building holds 15,000 people, and was well filled; the

doors were opened an hour in advance, and already some were waiting to enter: no tickets were required. The choir was composed of over a thousand choristers from 54 congregations, and included two hundred boys. The entire service was broadcast over station CJAD. An electric organ was installed for the occasion.

In the procession were clergy, lay-readers and servers of the diocese, Bishop Dixon of Montreal, and Archbishop Carrington of Quebec (Metropolitan of the Ecclesiastical Province of Canada).

Though the service was a corporate act of remembrance, thanksgiving and dedication, it was decided to follow the Order for Evening Prayer, rather than draw up a special form for the occasion. The office was intoned by the Dean, the Very Rev. Kenneth Evans; the hundred and eleventh Psalm was chanted; the First Lesson was read by Archdeacon Lidstone, and the Second by Canon Davison. The Magnificat and Nunc dimittis were sung to simple chants, which the whole congregation joined in singing;

there were two Anthems—"O come, ye servants of the Lord," by Christopher Tye, and "God is a Spirit," by Sterndale Bennett. The intercessions and thanksgivings were read by Archdeacon Gower-Rees.

The Bishop of Montreal led the congregation in a solemn act of dedication, in which all pledged themselves to renewed loyalty to Christ and His Church. The Metropolitan, Archbishop Carrington, preached the Sermon, basing his message on the text—"Fear God, and give Him glory" (Rev. xiv 7).

Coincidences?

The consecration of the Ven. Donald Ben Marsh, D.D., Archdeacon of the Arctic, as second Bishop of the Arctic took place in St. John's Cathedral, Winnipeg, Man., on May 30th.

The consecrator was the Most Rev. L. R. Sherman, D.D., Archbishop and Metropolitan of Rupert's Land, assisted by Bishops Ragg of Calgary, Lofthouse of Keewatin, and Norris of Brandon.

It was on the same day (Tuesday in Whitsuntide) 101 years ago that the first Bishop of Rupert's Land, the Rt. Rev. David Anderson, was consecrated in England. And it was 17 years ago to the very day that the first Bishop of the Arctic, the Rt. Rev. A. L. Fleming, was consecrated in the same Cathedral. Also, Bishop Hallam, Assistant Bishop of Huron (formerly Bishop of Saskatoon), preached at Bishop Marsh's consecration as he did at that of the new bishop's predecessor 17 years ago.

The Waters Subside

The flood situation in Winnipeg is clearing up fast. The river is at the 25 foot mark, still higher than the peak of 1948, and still seven feet above minimum flood stage. The business of clearing up 600 square miles of inundated land is one of gigantic proportions, and will take many months.

Many of the evacuees, which numbered close to 100,000, are now returning, although they were told to remain away as long as they could—at least until the flood areas had been de-contaminated.

WORLD RELIEF

Tuxedos Turned Into Cloth Shoes

"In proletarian, liberated China, what would you do with Tuxedo suits, seal skin coats, knitted dresses, skirts, and thousands of other pieces of clothing from America, which are practically useless to the Chinese in their original form?"

The question is put and answered by Robert P. Richardson of Taichow, Kiangsu, China, in a release of the pro-

motion department of Church World Service:

"Under Mrs. Richardson's direction, the women of our Christian Sewing Project took all this miscellaneous material, ripped it up, cut it out, made it over into Chinese garments which can be worn or used by the Chinese. For instance, much of the good knitted clothing, not usable in the original form, was unravelled, washed, dried, and knitted over into the type of garments the Chinese do wear.

"The Tuxedo suits were cut up for cloth shoes which are so important to Chinese life. The black broadcloth made excellent shoes for my Chinese lady and her master. Seal skin coats were used to line the winter garments of the Chinese and thus warmed their bodies from the inside and at the same time did not give the impression of affluence to their friends of China's New Deal.

"Fur was used to make warm caps for eager customers. Men's trousers were altered to fit pretty Chinese nurses. Red dresses were cut up and made over into cute clothes for Chinese children . . . School bags for students were made by the score, out of cloth not suitable for other purposes."

Mr. Richardson tells how everything from CWS shipments is either given away as it is, or made into something that can be given away or sold at a fair price.

Gifts of clothing are made after careful checking of need, and money that comes from the sale of CWS goods is also used for people in need. The 20 women of the Christian Sewing Project, themselves needy women, are paid a weekly wage.

Money thus accruing to the treasury also buys rice for the undernourished, who are selected, Mr. Richardson says, after careful investigation.

Mr. Richardson comments:

"After all, Chinese are like Americans. Some are fat, others are thin; some are tall and others are short. Some have ideas of style, while others have no sense of what is fit to wear."

INTERCHURCH

Unitarian-Universalist Union

Creation of a commission to draft plans for a proposed federation of the Unitarian and Universalist churches was unanimously approved in Boston by delegates to the 125th annual meeting of the American Unitarian Association.

The commission will be headed by the Rev. George N. Marshall of Plymouth, Mass., who said that 75.5 per cent of all Unitarian churches had approved the appointment of such a group.

Dr. Robert Cummins, general superintendent of the Universalist Church, previously reported that local parishes of

his denomination have also approved the naming of such a commission. [RNS]

BIBLE

Worldwide Shortage Continues

A distribution of 8,822,880 copies of the Scriptures during 1949 was reported at the 134th annual meeting of the American Bible Society, which was held at the Bible House in New York city recently.

The distribution in this country amounted to 4,727,626 copies, and, according to the Rev. Dr. Gilbert Darlington, treasurer of the Society, was one of the largest in the Society's history. The books were circulated in 85 different languages in the United States.

China led off with the highest circulation abroad, where 965,480 copies were distributed of the Society's foreign circulation of 3,212,348 copies. "The Scriptures in China last year," said Dr. Darlington, "were circulated with surprising freedom, according to reports received in New York from the Society's office in Shanghai. The demand continues to be high. With the receipt of a hundred tons of paper imported during the year, Scriptures were printed as fast as facilities and funds would permit. Because of the possibility of closing off the areas that early in the year had fallen to the Communists," Dr. Darlington continued, "large quantities of the books were flown to the interior. Others were sent by boat to Chungking. A further precautionary step was taken in exporting matrices and printed copies of all books published in Shanghai to places outside and near to China. If printing must stop in Shanghai, it can be done elsewhere."

The Bible Society continued its century-old service to the nation's men in uniform. During the year, upon definite requests from chaplains, it supplied free of charge, a total of 356,264 volumes at an expense of over \$65,000, the largest peacetime expenditure for this purpose.

Although two large shipments of Scriptures in Russian have been forwarded to Russia since the close of the war, it was not possible to make further deliveries in 1949. The Bible Society stands ready to supply the churches and the people of Russia with as many Russian Scriptures as they can use.

The worldwide shortage of Scriptures, reported last year, continues, Dr. Darlington concluded. The Society has never been faced with such a demand as it faces today in the countries where it works outside of the United States. The advance of literacy, the general rise in living conditions including education, and the struggle for freedom among people still free, account for much of this, he said.

ENGLAND

Moral Problems in Medicine

Subjects discussed at the annual conference of the Church of England Hospital Chaplains' Fellowship, held at St. Edward's House, Westminster, May 24th and 25th, included the moral problems involved in mercy-killing of patients in agony by an overdose of narcotic drugs, in the euthanasia of those in pain and incurable, and in the brain operation leucotomy, as well as decisions to tell dying patients of their approaching death.

Chaplains were present from all types of hospital and from every part of the country.

There was general agreement against both mercy killing and euthanasia. On leucotomy it was felt that there was as yet insufficient knowledge for forming a moral judgment. The conference agreed that normally it was desirable for practicing Christians to be told of their approaching death.

The conference emphasized the need for more careful instruction on the Christian attitude toward death, and expressed the hope that, where possible, there might be consultation between doctor and chaplain, so that the latter could interview a patient before he was drugged in serious cases.

The conference was reminded that penitence was a preparation for healing as well as for death.

CHINA

Private Interview

The latest communication from the Rev. Robert E. Wood in Wuchang, Hupeh, China, was written last April while he was waiting for air raids with which the area was threatened until it complied with government demands. All window glass in his Church of St. Michael and All Angels and parish house had been taped with criss-cross paper strips by order of the local government to lessen the danger from shattered glass. Piles of sand lay ready for extinguishing fires.

All "foreigners" (there are about 500 including Americans, Europeans, and Indians near Wuchang), relates Fr. Wood, were being required by the local government (at the time he wrote) to submit complete written reports, in both English and Chinese, with two extra copies of each, and six photographs, and also to appear for private interview. "Two doctors tried their best to get me excused from the latter, because of my advanced years, but to no avail."

He describes his interview which took place at 10 o'clock on Good Friday morning:

"It was really a most interesting event in my ordinary quiet life, lonesome as a he-bear! When I was ushered in, to meet my interrogator, I was first asked if I wanted an interpreter, and declined. When asked why, I said, I thought I could manage a few words in our local Chinese language. A really quite delightful young man was my judge. He kept me answering questions for fully 45 minutes.

"He wanted a full account of the kind of work I have been doing these 52 years! He seemed intensely interested in religious questions of all kinds. Why, for example, if we were not Roman Catholics, did we have bishops? He seemed especially interested in my sojourn in France, with the Chinese laborers, at the end of the first war, and my return with a contingent of



FR. WOOD: "I felt like a climber into high society."

them to China. He asked me the names of men in the former government, whom I had known, also to reel off a number of names of present day Chinese friends, which I did, quite to his satisfaction! When he finally let me depart, we shook hands in a most friendly manner, and I felt like a climber into high society!"

Fr. Wood observed his 78th birthday during Passion week and was visited by two old Chinese friends. One had helped Fr. Wood while he was interned at St. Michael's during the Japanese occupation. The other guarded Fr. Wood's possessions between the time he was sent to the United States by the Japanese and the time he returned to China in 1945.

JAPAN

St. Barnabas' Hospital, Osaka

St. Barnabas' Hospital, Osaka, held its annual meeting on May 20th. The meeting was attended by Henry F. Budd, Liaison Representative of the Church in Japan. Mr. Budd brought tales of improvements accomplished in the hospital during the past year. The interior of the entire building has been freshly

painted, and the floors covered with linoleum. Much-needed space was obtained by utilizing certain balconies and making seven private rooms for patients who need this type of accommodation. Most of these improvements were made possible by the grant from the Presiding Bishop's Fund.

Bishop Yanagihara, Bishop of Osaka where St. Barnabas' is located, was elected Chairman of the Board of Directors, succeeding Bishop Sasaki, the Bishop of Kyoto. A full-time chaplain was also appointed for the hospital.

St. Barnabas' Hospital was founded in 1885 by the American Episcopal Church Mission to care for the sick and poor so often found in large numbers in any large city. Through the years the Hospital has grown, finally becoming about 125-bed capacity and serving ever-increasing numbers, at the same time always striving to maintain the highest possible hospital standards.

Widely Loving Society

The Widely Loving Society, an orphanage in Osaka, has just passed its 60th milestone in caring for destitute children. The anniversary was celebrated May 20th at a meeting attended by a representative of the Minister of Welfare and Public Health, the Governor of Osaka Fu, the Mayor of Osaka, and the Chief of the Ward in which the Orphanage is located. Several Bishops of the Church were present, together with representatives of a number of social service and welfare organizations.

The Widely Loving Society was founded in 1890 by Katsunosuke Kobashi, who was succeeded by his son-in-law, Jitsunosuke Kobashi. Closely associated with these founders was Miss Utako Hayashi, sister of the late Bishop Naide of Osaka, and head of the Japan Christian Women's Purity Society and the Osaka Women's Home. All three were baptized by Japan's first Episcopal Bishop, the Rt. Rev. Channing Moore Williams, and Christian ideals have always been the guiding influence in the Orphanage.

From the time of its founding, some 4,000 children have been cared for and have taken their places in the life of the country. From this number, seven have become priests of the Nippon Sei Ko Kwai, another seven are full university professors, and a large number are teachers in various schools. The number of children in the orphanage now is 265.

Besides caring for this large number of children, the Society operates a Neighborhood Welfare Settlement, a Dispensary, Primary School, Vocational Guidance and Wood Craft Section, and an Agricultural Section.

Sowing the Seed of Christ

by *Radio*



By the Rev. Dudley J. Stroup

WHAT is perhaps most characteristic of our Lord's ministry is His teaching by means of stories and illustrations from things of everyday life. He spoke of the sower sowing his seed, and His listeners knew what He meant. He spoke of a house built on rock and of another built on sand, and as He did He was drawing a picture in the minds of His listeners. When He told them about a pearl of great price, He made an impression that remained with His hearers. He might have given them an exhortation on the values of eternal life — which would have meant very little — but it is significant that He did not.

And so, in all our presentation of the great truths of the Catholic Faith, we ought to imitate our Lord. Not alone in the kind of life He lived is He our example, but also in His method of teaching. This applies to our preaching, in particular, and to all of the instruction of our people in general.

The field of radio is a new medium that is proving itself of value in the instruction of people in the tenets of the Christian Faith. For some years now, the Christian Churches in America have used the radio as a means of communication to their people. Services are broadcast, sermons are constantly being carried on the radio, church music is played for those who are interested.

Not much has been done, however, in the field of teaching the Faith of the Church. Few programs have been produced in which down-to-earth instruction is given. Most of them, as we are all aware, have been patterned after services as they would be held in a church. This is not to criticize radio programs which have been produced and are being produced now: they are an honest and excellent attempt to spread the Christian religion, and doubtless have done a great deal for those who have heard them.

But is it not possible to use the great medium of radio to instruct and convince? Millions of people listen to their radios day after day, and many of these people are possible converts to the Faith.

It is this idea that has been the cornerstone of a radio program in the diocese of Albany, which is now in its second year on the air. So far as is known, this

program, called "The Albany Episcopal Hour," has been and continues to be — the first weekly diocesan radio program produced in the Episcopal Church.

ALBANY EPISCOPAL HOUR

Its origin goes back to the summer of 1948 when Bishop Barry, then Coadjutor and Chairman of the Department of Promotion, gave this writer permission to negotiate for radio time. On a hot July day the priest and the assistant general manager of radio station WROW in Albany, Mr. Johnny Lee, sat down to discuss it. After some hours of consultation, Mr. Lee gave his approval and asked for a definite plan to be presented. Some weeks later the plan for a round-table discussion was laid before Mr. Harry L. Goldman, executive vice-president and general manager of the station. Seeing the unique and interesting possibilities in it, Mr. Goldman gave his approval and the plans went forward.

And so it was that the Albany Episcopal Hour began as a round-table discussion based on the theme of the play presented on the National Church's program "Great Scenes from Great Plays." After the play had been presented, three or four clergy, under the guidance of a moderator, picked up the teaching of the play and tried to apply it to the everyday life of the listener.

It was not long, however, before the program, of necessity, began to branch out to become what it now is — an informative discussion of Christian doctrine.

Letters began to come in from the listeners. Soon it became necessary to use the closing half of the program for answering questions sent in by the correspondents. The "Question Box" became a regular feature of the program.

In its second year, other features were added. Each week someone from the studio audience is selected, and after a brief interview asks the clergy a question of his own which he desires to have answered.

A special guest is now a regular feature of the weekly programs. It may be the head of a Church school or other in-

stitution, the head of one of the diocesan departments, a doctor, or a social worker. On one program a noted psychiatrist talked about the Church and the field of psychiatry.

No attempt is made to preach to the listeners, nor is there anything to suggest a church service — not even a prayer. Rather the appeal of the program is to the listener on the basis of self-interest — religion applied to his daily life.

CONVERTING POWER

When the Albany Episcopal Hour discusses the great Catholic doctrines, the attempt is made to reach down into the experiences of the listener to explain their meaning in relation to life. The success of the program in doing this is attested by the response which has come from Churchmen and non-churchmen alike. Some indeed express disapproval, notably those of the Roman Communion. But by far the greatest number express their appreciation and ask for more of the same. A complaint heard frequently is that the half-hour runs out too soon!

When the program began its second year, arrangements were made with radio station WMSA in Massena, N. Y., to carry the broadcast by transcription. And so it is that the Albany Episcopal Hour is heard in the extreme northern part of the diocese as well as in the area of Albany itself. Because of the generosity of stations WROW, Albany, and WMSA, Massena, in donating the air time, the cost of the program has been small, but the rewards and results which it has produced have been great.

There comes to mind the letter of a young school teacher who wrote of having tried various Protestant denominations during her lifetime, but without the satisfaction she sought. After listening to the program, she wrote to ask where she might find the nearest Episcopal Church. Suffice it to say that she is now a happy communicant of that parish. Other examples could be given, but the fact that the program has brought this one person to the Episcopal Church is evidence of its value.

Our Editorial Principles

FROM time to time it is well for a periodical to restate for the benefit of its subscribers, and of others, the editorial principles for which it stands. This is particularly true when, as in the case of *THE LIVING CHURCH*, the periodical has grown greatly in circulation, so that it may be presumed to have many subscribers who are not as familiar with the periodical as those of long standing.

As a matter of fact, *THE LIVING CHURCH* has an exceptionally loyal body of subscribers. A recent survey indicates that, of those who take *THE LIVING CHURCH* for the first time, some 30% renew their subscriptions; and of those who have once renewed, 90 per cent renew for a second time. Thereafter they may be assumed to be permanent members of *THE LIVING CHURCH FAMILY*. Such high reader loyalty makes *THE LIVING CHURCH* almost unique even among religious periodicals, which normally have a much higher reader loyalty than secular periodicals.

THE LIVING CHURCH is described as "a weekly record of the news, the work, and the thought of the Episcopal Church." With correspondents in every diocese and missionary district, and in many foreign countries, we try to keep our readers posted on what is going on in the religious world generally, and particularly in the Anglican communion, of which the American Episcopal Church is an important part. Whether a reader agrees with our editorial policy or not, he finds in our news columns the fullest report of what is going on in the Church presented promptly, accurately, and impartially.

Publication of news items does not, of course, imply either approval or disapproval of the events reported. Sometimes we append a brief editorial comment to news reports, and sometimes we comment upon them at greater length in our editorial columns. Usually, however, we simply report the news as it comes, trusting that our subscribers will be able to evaluate it for themselves and that, whatever their own point of view may be, they want to know what is happening.

In our article columns we publish signed contributions by leaders in the Church, both clerical and lay, dealing with a wide variety of subjects of interest to Churchpeople. We try to avoid technical theological discussion, because four-fifths of our readers are lay people. We feel that the proper place for theological discussion is the monthly or quarterly magazine devoted to that purpose and circulated primarily among the clergy.

It is in our editorial columns that we endeavor each week to interpret current events and tendencies both within and without the Church. We recognize

that our interpretations may not always be correct; that some of our readers may disagree with our editorials much of the time, and that perhaps almost every subscriber will differ with our editorial views at some time. *THE LIVING CHURCH* is published for readers who are able and willing to think for themselves, but a difference of opinion never bothers us nor alienates us from individual subscribers or groups of critics within or without the Church. Our "letters" columns is provided as a safety valve in which our readers may express their own views, endorse ours, or take violent issue with them. Our only requirement is that the letters must be brief, courteous, pertinent, and that they must call no man a knave or liar — except, on occasion, the editor.

In ecclesiastical matters our first and overriding loyalty is to the One, Holy, Catholic, and Apostolic Church as witnessed to in the historic creeds and in the faith and practice of Catholic Christendom from apostolic days to the present time. Within that framework, our specific loyalty is to the Anglican communion, and especially the Episcopal Church which is our American branch of that communion.

WE are Catholic with respect to the faith and practice of the Church; we are Protestant against both the additions of Rome and the subtractions of Protestantism. Above all we protest against the ecclesiastical fascism of the modern Roman Catholic Church, and against the secular individualism of modern Protestantism.

We believe that the Episcopal Church is the spiritual heir to the full Catholic faith, particularly as it has come down to us through the history of western Christendom, the Anglican reformation, and the Catholic revival within the Anglican Church. Thus we believe in the full sacramental system of the Church, in its treasury of devotions through the lives and the writings of the saints in all ages and in the richness of our scriptural legacy in the Old Testament, the Apocrypha, and the New Testament: At the same time we seek to understand and appropriate all the positive religious values commonly identified with Evangelicalism and Liberalism as well as Catholicism, looking upon them as important elements of true Catholicity.

We accept the assistance of modern Biblical scholarship in understanding the Scriptures, but we recognize that the Church is the interpreter of the Bible and that the Holy Spirit continues to lead the Church and to guide it into all truth.

We believe in the threefold ministry of bishops,

priests, and deacons as the essential ministry of the Church, and we rejoice in the lay ministry of all confirmed persons who share with the official priesthood the responsibility for the evangelization of the world.

Toward Christians of other denominations we feel a strong bond of spiritual kinship, and we rejoice in the participation of our Church in such coöperative bodies as the Federal Council of Churches, the Foreign Missions Conference of North America, the international missionary movement, and the World Council of Churches. However we do not believe "that one Church is as good as another," and we are convinced that the Episcopal Church is the best embodiment of the Catholic faith for the American people.

We rejoice in the Book of Common Prayer, which we feel is the heritage of all English-speaking Christians but is especially the norm of worship for Anglican Churchmen. We recognize the Prayer Book as one of the strongest bonds of our inner unity, and therefore we expect every parish of the Episcopal Church to make it the very heart of its worship, so that any Churchman may feel at home in any parish of the Episcopal Church. At the same time we recognize that within the norm of Prayer Book loyalty there may be wide diversity in practice and ceremonial. This we regard as an element of the Church's strength, not of its weakness.

There are two essential approaches to the problem of Christian unity. One approach involves the surrender of everything not held in common by all types of Christians and an agreement with other Christian bodies on what may be called the minimum basis of unity. The other approach is based upon the maximum of the privileges, blessings, and graces given by our blessed Lord to His Church, with the call to the Christians of every name to a spiritual fellowship based on the whole Catholic faith and practice. Both approaches require a penitence on our part and a recognition that we share in the sinfulness of the division of Christ's body, the Church, both individually and corporately. Of the two approaches to unity, THE LIVING CHURCH stands firmly for the latter or Catholic approach.

ON the much-debated question of Churchmanship within our own communion we reject the obsolete terms "high Church" and "low Church," and one will seldom find either of these expressions in our columns. We stand for Catholic Churchmanship not on the basis of a Catholic party within the Church, but on the assumption (which we believe to be historically sound) that the Anglican communion is essentially a fellowship of regional Churches within the one Catholic Church, and that an Episcopalian is *ipso facto* a Catholic. We deny the right of the Church of Rome to arrogate to itself the name Catholic, and at the same time we deplore the loose usage by which many

modern Protestant Churches claim that glorious name.

The Catholic Church is the Church of God. Her faith is that which was divinely revealed to her and committed to her through the apostolic ministry. Her sacraments and rites are of divine obligation. Her paramount duty is to lead all men to worship their King and to confess themselves as loyal members of His Kingdom in communion with each other and with the communion of saints in all ages, past, present, and future. It is that fellowship to which we normally refer when we speak of "the Church."

SUCH is the ecclesiastical orientation of THE LIVING CHURCH, within which our editorial policies are framed. We believe that this faith is intensely relevant to the modern world; indeed that the answers to the problems of the modern world are to be found only in the teachings of the Church. Thus we try to apply her doctrines to the social, economic, and political problems of our nation and of the world. We realize that we are not infallible in so doing, and that within these realms equally convinced Christians may differ widely among themselves. Nevertheless we feel that essentially the approach of the convinced Christian to problems of society is fundamentally different from the approach of the secularist or humanist, and that it is of the utmost importance that the Christian impact should be made known, and should become effective.

We reject the secular and materialistic philosophy which has its zenith in Soviet Communism, but which is rampant in our own social democracy as well. We believe in democracy, but it must be a democracy based on belief that every person is a child of God and therefore a brother of his fellow man. We believe that this is the kind of democracy on which our nation was founded, and which must be safeguarded if it is to exercise widely the leadership that has been forced upon it by the results of two world wars.

As to war, we reject it emphatically as an instrument of national policy. We endorse wholeheartedly the statement of the Lambeth conference in 1930, repeated in 1948, that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

While rejecting the evils of the war system we cannot agree with those who believe that the answer is to be found in pacifism. Loyalty to our convictions and to our nation require that we must be prepared to defend those convictions and to maintain our nation in strength, not in weakness. So long as there are those who are determined to overthrow those convictions, and to destroy our nation by force, we must be prepared to oppose them — if necessary with superior force. This is the dilemma of civilization; and we must frankly admit that Christians have not yet found a way to resolve that dilemma. We must pray

and work for a solution under the guidance of God, the Holy Spirit.

The threat of atomic warfare poses the problem in more acute form, but the problem itself has been with the world since the murder of Abel by his brother, Cain. Now, however, the human race has maneuvered itself into a position where it is capable of self-destruction, and the problem has thus gained an urgency beyond that of any previous generation.

These are some of the major considerations upon which the editorial policy of *THE LIVING CHURCH* is framed. We believe that they are of primary importance to the Church, and we look upon *THE LIVING CHURCH FAMILY* as a group of constructive, thinking Churchmen who may be of tremendous influence in determining the Church's policy with respect to them.

The fellowship of *THE LIVING CHURCH FAMILY* is not a large one. True, the circulation of *THE LIVING CHURCH* is the largest of any Episcopal Church weekly, but it is still a very small percentage of the confirmed membership of the Church. On the average there are only three and one-tenth subscribers to *THE LIVING CHURCH* to each parish and mission of the Church. That is not enough to include even the official leaders — the rector, wardens, and vestrymen, the executive group of the Woman's Auxiliary, and the Church school teachers. Our readers can help to reach at least this circle of Church leadership to which our editorial policy is primarily directed.

A final word to you subscribers. We do not expect you to agree with everything in *THE LIVING CHURCH*, or even to like everything you find in it. We do think that you will find that, if you really want to know what is going on in the Church, you have to read *THE LIVING CHURCH* each week. We hope also that you will find our articles and editorials stimulating and constructive even when, on occasion, you may disagree with them.

There is a saying that "honesty is the best policy." We believe that intellectual honesty, through the frank statement of conviction, courteously expressed, is the best policy for a Church paper. We try to make that the invariable policy of *THE LIVING CHURCH*.

The Bernat Case

JUST what is really meant by the first Amendment to the Constitution of the United States, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"?

An increasing number of legal precedents seem to carry the interpretation of this passage farther and farther away from the intention of its framers, in the direction of a secularism that is alien to the religious traditions of the country. Thus the McCollum case, though actually outlawing only a particular method of released time from the public schools for religious

instruction, has been widely regarded as virtually divorcing any measure of cooperative relationship between organized religion and the schools. Now another case, also in Illinois, threatens to carry this secularist philosophy a step farther and to apply it to social legislation as well.

As a result of far-sighted planning by the Chicago bar association, there was passed last year a state Domestic Relations Act, the purpose of which was to set up legal machinery designed to try to effect reconciliation in divorce cases. Section 12 of the act directed divorce courts to "ascertain the possibility of effecting a reconciliation of the parties, and, where deemed feasible, [to] invite the assistance of representatives of the religious denominations to which the parties belong."

This section was challenged by a Chicago citizen, Max Bernat, as a violation of the constitutional guarantees contained in the First Amendment. There were other questions involved, and the Supreme Court of Illinois on March 22d handed down its decision, declaring the act unconstitutional. In respect to this section, the court found that by inviting priests, ministers, or rabbis to act as advisers in particular cases, the Divorce Division "might find itself serving as a vehicle for spreading a particular faith."

The Bernat case may, and probably will, be appealed to the U. S. Supreme Court. If so, the issue will presumably be whether the mere threat that the court *might* serve as a vehicle for "spreading a particular faith" is sufficient to outlaw this cooperation between representatives of state and Church.

If this ruling were sustained by the U. S. Supreme Court, what would be the status of chaplains actually employed and paid by government, not for occasional consultation, but for full-time religious ministrations? The government pays army, navy, and air force chaplains; also chaplains in the Veterans Administration, in federal and state prisons, and elsewhere. If someone were to charge that these might cause the government to "find itself serving as a vehicle for spreading a particular faith," would they be outlawed also?

The far-reaching implications of such cases as the McCollum and Bernat ones (even though the latter has not yet reached the U. S. Supreme Court) should be carefully studied by leaders in both Church and State, lest the nation awaken some Tuesday morning to find its whole system of military chaplaincies, and other long-established religious ministrations in governmental agencies, thrown out of court. Perhaps steps should be taken to clarify the First Amendment itself, so that it will protect the separation of Church and State, as intended originally, without making religion an outcast or an interloper in virtually every aspect of public affairs. There is a real danger that American life may be completely secularized by a chain of legal precedents, unless we take steps to guarantee the perpetuation of our religious heritage.

The

SPANISH PRAYER BOOK

By the Rt. Rev. Charles B. Colmore

Retired Missionary Bishop of Puerto Rico



THE new translation of the Prayer Book in Spanish was actually part of the celebration in 1949 of the 400th anniversary of the Book of Common Prayer, because — like the 1549 book — it was an effort to put the worship of the Church into the language “understood of the people.”

A committee for the publication of a new edition of the Spanish Prayer Book was appointed by the Presiding Bishop at the Convention of 1943. It was composed of Bishop Salinas y Velasco of Mexico (Chairman), Bishop Blankingship of Cuba, and the author — then Bishop of Puerto Rico.

In the early summer of 1944 this committee, with one priest representative from each of the three districts, met in Havana at the invitation of Bishop Blankingship, to plan the work and determine how it should be carried out. The matter of the translation and changes had previously been worked over separately in each district. The committee worked diligently for about ten days, and all its findings were carefully noted in a book of minutes.

The first action was to adopt certain principles for the work, one of which was that a majority vote should govern the decisions. The committee was faced at the outset by the question which Spanish Edition of the Bible to use for quotations in the Prayer Book from Holy Scripture. We chose the edition by Cipriano De Valera, published by the American Bible Society, but we adopted a proviso that, in any dispute over interpretation, we should accept the expression used by Bishop William C. Brown in his translation of the Bible into Portuguese.

Several other principles were agreed upon and the secretary was instructed to

apply these throughout the Book. One was that the format of the Book should follow as nearly as possible the American Standard Book of Common Prayer (e.g. the capitalization in all parts of the offices repeated by the people with the priest or minister). In the former Book, certain prayers, blessings, etc. were slightly different in various parts of the Book. These were studied, the best form adopted, and ordered used throughout for the sake of consistency.

Dean Gooden, the best Spanish scholar among the Americans on the committee, who was to edit the work, went on vacation immediately after the meeting and was soon elected Bishop of the Panama Canal Zone, which made it impossible for him to do this work. After a considerable period of inactivity on the part of the committee, and since Bishop Boynton was doing most of the Episcopal work in Puerto Rico and the Virgin Islands, I reluctantly offered to undertake the editorial work with the help of the members of the Puerto Rico committee. The monumental character of the task was not fully appreciated until the work began to take shape. An infinite number of slight changes in diction had been agreed upon for more felicitous expression in Spanish. These meant changes of the same nature in many different parts of the Book.

FINER POINTS OF PHRASEOLOGY

A number of other matters came up later, which were decided by majority vote often unanimously, after sometimes lengthy correspondence. One such matter comes to mind: In the Nicene Creed, the former translation read “I believe in a Catholic and Apostolic Church,” using the indefinite article for the first of the “four marks of the Church.” The revised translation has: “I believe in the

Church, One, Catholic and Apostolic,” which is a good expression in Spanish, since the qualifying adjective usually follows the noun. We feel that this is an improvement over the English, especially since all three adjectives are printed with capitals. We desired to say “Holy” as well, but were warned that we should use only the expression of the Standard Book.

Another expression which occurs frequently in the Rubrics is “The Lord’s Prayer.” This had been translated *La Oracion Dominical*, which it was thought had little meaning for the average Spanish-speaking person, who knows it as *El Padre Nuestro*. That change was therefore ordered throughout.

Bishop Salinas of Mexico was most helpful. His grasp of the meaning of the English and his ability to express himself practically in Spanish added greatly to the beauty of expression in the already beautiful language.

Another word which gave difficulty in translation is found in the “Invocation” of the Eucharistic Prayer: “vouchsafe to bless and sanctify, with thy Word and Holy Spirit.” How translate “Word”? In the former edition it had been translated *con tu Palabra y Espiritu Santo*. *Palabra* means “word” in the sense of talk or conversation. We in Puerto Rico felt that the phrase referred to the “Logos,” or second person of the Trinity, that it should therefore be translated “Verbo.” The various seminaries were consulted and, with only one exception, the opinion was that we were correct in our interpretation. I think the three committees accepted unanimously the change which makes it now read: *con tu Verbo y Espiritu Santo*.”

“EPISCOPAL” VS. “PROTESTANT EPISCOPAL”

The question of the Title page was brought up, since Puerto Rico was most anxious to drop the word “Protestant.” The word is greatly misunderstood in Latin America. A suggestion to this effect was made at the meeting of the House of Bishops in 1946, to which the committee on the Prayer Book of the House answered in its report, that this would not be possible without the consent of both Houses of General Convention. Immediately the motion was intro-

duced as it appears on page 203 of the *Journal* for 1946: "whereas at the General Convention of 1937 it was recommended that the Missionary District of the Philippine Islands be permitted to use locally the title Philippine Episcopal Church, using the case of the Brazilian Episcopal Church as a precedent, therefore be it resolved, that this same privilege be recommended for any missionary district in Latin America which may desire to make use of it." This motion was passed unanimously in the House of Bishops and with one single opposing vote in the House of Deputies.

The committee in Puerto Rico understood therefore that the proposed change had the sanction of General Convention. Hence they proceeded to call their Church the "Episcopal Church" in the Books to be printed for Puerto Rico. All the districts interested were informed of the opinion of Puerto Rico, and were given the opportunity to accept or reject the idea for their districts. The district of Mexico and the diocese of Los Angeles accepted the Puerto Rico plan. More than 50,000 copies of the Book were printed, only 20,500 of which were printed without the word "Protestant."

In addition to the title page, the following were affected by our action: Ratification, Preface, Form of Consecration of Bishops, and the Articles of Religion. The Articles of Religion presented an especially difficult problem, viz: the teaching about the five lesser Sacraments as given in Article XXV. We did not subscribe to the statement that they have "emanated from a perverted imitation of the apostles," as given in the Spanish translation; nor did we think we could honestly translate the English statement that they "have grown partly of the corrupt following of the apostles." We therefore felt we were justified in cutting the Gordian knot by bodily omitting all the articles, inasmuch as they are not an integral part of the Book of Common Prayer. Frankly, we have taught our people that Confirmation, Penance, and Holy Orders are acts of God, through the operation of the Holy Spirit; and we do not wish the Prayer Book to seem to teach them otherwise.

Since beginning this statement of the work of retranslation of the Prayer Book in Spanish, I have tried to estimate how many times the entire Book had been reread, but the count eludes me. The main work of retranslation was done by others who are far better Spanish scholars; notably Bishop Salinas of Mexico, Archdeacon Julio Garret, and Canon Aristides Villafañe of Puerto Rico. It took a tremendous amount of time for one less versed in the Spanish tongue, but I am very happy to have had a part in the work. The Book was published by the Plympton Press of Norwood, Mass.

BOOKS

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

Explaining vs. Explaining Away

NOW and then a book comes along that no reviewer can dismiss in a sentence or two. Such is Frederick C. Grant's *An Introduction to New Testament Thought* (Abingdon-Cokesbury, \$3.75).

First I will confess myself an admirer of Dr. Grant's scholarship and a dissenter from some of his views. There is no more industrious, honest, or capable Biblical specialist in America, today. To question his competence as a critic is to acknowledge one's own ignorance or prejudice. But not all of us can accept, as he does, the principles and procedures of "form-criticism" as the soundest approach to the interpretation of the New Testament. Those who reject his philosophy of criticism will tend to view this book with suspicion. In justice to Dr. Grant—and to them—I want to assure them that this book is not an essay in criticism, but rather a comprehensive survey of the key ideas of the New Testament. In other words, Dr. Grant concerns himself here only incidentally with the origin and tradition of particular texts. He addresses himself to problems that are more basically important—and less conjectural in their solutions.

THE "key ideas" dealt with are those of God, Christ, Man, Salvation, the Church, and Ethics, as these ideas were held by New Testament Christians. The author's task is the strictly objective one of ascertaining and stating what the first Christians actually believed about these subjects, and not what we think they ought to have believed. His task is objective and he does it with admirable objectivity.

There are several points at which Dr. Grant makes some very bold suggestions. In my judgment the boldest of these, and the least prudent, is his suggestion that the modern Church expurgate the New Testament of its "anti-Semitism."

He assumes that there is a real anti-Semitism, in the modern sense, in Mark, Matthew and, of course, the Fourth Gospel. This is in itself debatable. For what constitutes anti-Semitism? Does he mean that the author of the Fourth Gospel was anti-Semitic in the same way as Himmler or Streicher, only perhaps less ferociously so? Most modern critics share Dr. Grant's contention that there is a real anti-Semitism in some of the Gospels. I think they should explain very carefully the sense in which they use the term. But Dr. Grant goes beyond making the accusation. He comes right out and calls for an "explaining away" (his words) of this element. Admitting the difficulty, I must hope that there is some better way of grappling with it than this counsel of recklessness. To *explain* is legitimate; but to *explain away* . . . ?

NOW to make the main point about this book: I know of no other introduction to the New Testament that succeeds so thoroughly in giving the reader his bearings in the world of the New Testament. It is a superb guide and companion to one's historical imagination. And it cannot be repeated too often that what we need of Biblical scholarship is not a bringing of the Bible down to us but a bringing of us back to the Bible. A modernized Jesus is a falsified Jesus. There is no modernizing in this book. Dr. Grant sees, and expounds, the key ideas of the earliest Christians from their position rather than from ours.

This is a priceless book, and one that greatly increases our already great debt to its author.

THE third and concluding volume of the late Bishop Hensley Henson's *Retrospect of an Unimportant Life* (Oxford Press) is now available. In tone it is much like Dean Inge's autobiography, reviewed in these columns a few weeks ago. Henson and Inge were close friends and kindred spirits. A truly astonishing egotism is a trait common to both, and Dr. Henson made no attempt to conceal his—let us call it "abundant self-respect"—in his autobiography. Withal, he was a great man. He must have been a wonderful person to know, if you never dared disagree with him.

Recent important reprint: *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 7. Baker Book House, Grand Rapids, Mich., \$4.50.



NEW YORK

Appoints W. Ted Gannaway

W. Ted Gannaway, who recently resigned as National Council member representing the Fourth Province (Sewanee) [L. C., May 28th], has been appointed secretary of the committee on the Program of the Church, diocese of New York.

The salary for this position was voted at the recent convention of the diocese of New York, held May 9th [L. C., May 21st], and the appointment of Mr. Gannaway was made since then.

Mr. Gannaway was scheduled to begin his new duties June 1st, with office at Cathedral Close, New York 25.

LONG ISLAND

A Church for the Bishop

On Whitsunday evening, a capacity congregation witnessed the formal acceptance of St. Ann's, the "Mother Church of Brooklyn," and its facilities as a diocesan center by Bishop DeWolfe of Long Island. St. Ann's was founded in 1784.

A fanfare of trumpets announced the approach of the Bishop and his attendants to the church doors, where he was received by the rector, the Rev. Melville Harcourt, and the churchwardens and vestrymen. Immediately a liturgical procession circuited the aisles of the church. Participating were the Bishop, almost 50 of the Brooklyn priests, and the choirs and acolytes of St. Ann's, Grace, St. Luke's and St. Matthew's, and St. Paul's, Flatbush. Following Evensong the Bish-



BISHOP DEWOLFE: *New focal point for diocese.*

op and congregation antiphonally sang *Veni Creator*, and the Bishop preached. The service concluded with Stanford's setting in b-flat of *Te Deum*.

"The largest city in the world" needed a church for the Bishop of Long Island—whose cathedral is located in Garden City—for diocesan services in Brooklyn. The diocesan house, standing nearby St. Ann's, has become inadequate for the many diocesan activities concentrated there. St. Ann's is located in the Boro Hall section, where all of New York's subways converge.

The Bishop announced that hereafter he will hold all meetings of the Brooklyn clergy at St. Ann's, ordain all candidates from Brooklyn in it, and will preach his 1951 diocesan Lenten mission there.

There Will be Women on the Diocesan Council

By what appeared to be a unanimous voice vote, the 800 delegates to the convention of the diocese of Long Island agreed to permit three women to serve on the diocesan council, thus establishing a precedent in the diocese's 83 year-old history. A second precedent was established when the convention met in joint session with members of the Woman's Auxiliary during the convention which met in Garden City on May 16th.

In general, the convention was characterized by unanimity, expedition, and efficiency. The convention adopted a budget of \$361,000; \$228,000 is the quota assigned by the National Council, and \$133,000 the amount for diocesan missions and other departments.

In his address, Bishop DeWolfe, the diocesan, spoke of the extensive renovation of the cathedral during the past year, of his organizing the "Friends of the Cathedral," and of the acceptance of St. Ann's Church, Brooklyn, as a diocesan center and focal point for many diocesan activities within the borough.

The Bishop spoke of the generous record for missionary giving over and above the assigned objective and said that arrangements had already been made for planting the Church in nine new areas immediately.

The new canon reconstituting the diocesan council provides for the first time for three representatives from the women's organizations to the council, while reducing the number of clerical and lay members to six in each order. The women council members nominated by the Woman's Auxiliary, will serve for one year only while the men are appointed for three-year terms.

DISTINGUISHED SERVICE CROSS: The Rev. Frs. Henry Willmann, Andrew C. Wilson, John Tilley, Joseph P. Smythe.

ELECTIONS. Diocesan council, Messrs. M. F.

Griffiths, Carl Almquist; Mmes. W. H. Hanna, B. T. Young, C. R. Barnes.

Delegates to Synod, clerical, H. J. Stretch, Gregory Mabry; lay, Frank Gulden, S. S. Andrews; alternates, C. T. Knapp, H. F. Lemoine; lay, J. W. Irwin, Elwin Page.

ERIE

Next, the Paint

Both Bishop Sawyer of Erie and Bishop Whittemore of Western Michigan, who was guest preacher at the convention of the diocese of Erie, stressed the importance of religious education in the diocese. The convention, which was held at St. Paul's Cathedral, Erie, May 19th and 20th, definitely turned on that theme, informing delegates of the National Council's plans regarding curriculum and training.

Bishop Sawyer, in his address, reported 100 more confirmations than last year, and said that the year had also been a



BISHOP SAWYER: *New faces for missions.*

"building year" in the diocese, witnessing the construction and repair of a large number of parish houses and rectories. The Bishop added:

"Now we shall go into the painting era, for the Archdeacon has secured, free of cost, from a friend of his who manufactures paint, enough paint to cover every mission property in the diocese, together with brushes and scrapers. . . . We shall soon see all our missions resplendent with new and clean faces."

He also reported that the entire quota to the National Council had been pledged—the sum of \$19,964, an increase of \$7,000 over last year. Thirty-two parishes and missions subscribed their full quota—many as an act of faith. The mite box offering at an all-time high of \$6,704.44 encouraged the executive council to vote the full quota.

St. Francis' of Assisi Church of Youngsville, one of the stations in the Warren County Associated Missions,

was admitted into union with the convention as an organized mission. It is the hope of the mission to attain full parish status in about five years.

ELECTIONS. New members of executive council, Mr. W. E. Breene to replace J. H. Chickering; the Rev. E. E. Philipson to replace the Rev. R. F. Cobb.

Delegates to Synod, clerical, Richard Kunkel, A. B. Cope, T. L. Small, J. R. Clair; lay, Redfield Gillette, Rollo McCray, J. K. Earp, R. M. Garland. Alternates, clerical, R. E. Hovencamp, H. M. Rutledge, W. A. Chamberlain, Jr., W. J. Marshfield; lay, Cedric Hulme, J. M. Prittie, W. E. Rice; and Brother H. W. Gilpin of the Brotherhood of St. Barnabas, North East.

CONNECTICUT

Convention Receives

Bishop Budlong's Resignation

The major action of the convention of the diocese of Connecticut, which met at Christ Church Cathedral, Hartford, on May 16th was the regretful acceptance of the resignation of its Bishop [L. C., May 28th]. Elected Bishop Coadjutor in 1931, Bishop Budlong became diocesan in 1934. He will be 68 years old on July 10th.

The convention also voted to request the consents of the Bishops and standing committees to the election of a Suffragan Bishop of Connecticut to assist in the work of the diocese after Bishop Budlong's retirement, which will become effective January 15, 1951.

The committee on evangelism reported that 103 parishes and missions had participated in teaching missions in the past year. The dormant parish of Calvary Church, Suffield, has been revived, and the work of St. Ann's Mission, Old Lyme, placed on a year-round basis.

Although there has been a large advance in missionary giving, \$43,000 is still needed to complete the budget for 1950.

ELECTIONS. Executive council, the Rev. R. M. Hatch, H. P. Bakewell. Delegates to Synod, clerical, H. H. Donegan, W. E. Traub, Sewall Emerson, D. W. Greene; lay, T. B. Lord, W. H. Bulkeley, W. C. Hutton, G. V. Larson. Alternates, clerical, W. G. Kibitz, S. A. Budde, F. J. Smith, S. F. Hemsley; lay, A. T. Dewey, R. L. Norman, W. O. Mathews, R. S. Kaighn.

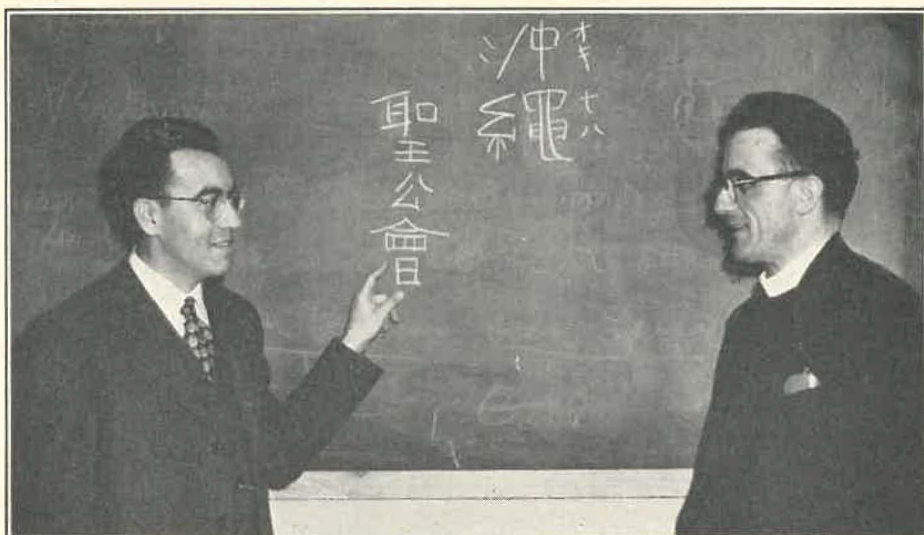
ALBANY

Placid, Not Too Placid

More than 700 persons attended the convention of the diocese of Albany, which, for the first time in the 80 years of the history of the diocese was held outside the city of Albany. The convention met at the Lake Placid Club in Lake Placid, N. Y., from May 15th to 17th.

One of the major undertakings of the convention was, of course, the election of a Suffragan Bishop and the final choice on the last day of the convention of the Rev. David Richards, assistant rector of

Teacher and Pupil



LEARNING THE LANGUAGE: The Rev. Canon Norman B. Godfrey, who recently resigned the rectorship of St. John's Church, Massena, N. Y., on account of appointment as the Church's missionary to Okinawa [L. C., May 28th] is here shown studying Japanese with his language teacher, Samuel Jacobs. Mr. Jacobs was a language officer with the 40th Infantry Division in Korea, as a first lieutenant during World War II. He received a bronze star for translating and deciphering hundreds of Japanese captured documents.

St. George's, Schenectady, N. Y., for that office [L. C., May 28th].

The convention rejected a proposed change in the canons that would have permitted women to serve on vestries.

ELECTIONS. Standing committee, the Rev. H. P. Kaulfuss, Col. Frank McNamee. Delegates to Synod, clerical, Ernest Pugh, Alan diPreto, Frank Hughes; lay, Maynard Bebee, Harold Briggs.

SPRINGFIELD

2d Joint Clergy Conference

A joint clergy conference of the dioceses of Missouri and Springfield was held in St. Paul's, Alton, Ill., on Monday, May 22d. Bishop Barton of Eastern Oregon addressed the group on the general subject of domestic missions, with particular reference to his work in Oregon.

This conference was the second of its kind held within a year. The previous one was in the Church of St. Michael and St. George in St. Louis.

ATLANTA

New Advisory Board

The appointment of an important new diocesan committee was announced by Bishop Walker of Atlanta at the council of the diocese, which met at St. James' Church, Marietta, May 9th and 10th. The new and sizable committee will be known as the advisory board and will have as its chairman Mr. Frank Trout-

man of Atlanta. The board will assist the Bishop in taking care of many aspects of administrative detail and in carrying out certain diocesan projects. It will also act as a committee on promotion.

The council passed by a strong vote a resolution to renew efforts to raise the entire amount of the One World in Christ campaign, which in this diocese included the asking of the national Church and a sum for diocesan expansion.

NEW ADVISORY BOARD: lay, H. F. Birdsey, F. E. Bone, W. W. Brooks, Enoch Callaway, A. H. Cates, J. P. Dick, D. W. Durden, Jr., A. B. Edge, Jr., Walter Graefe, H. M. Heckman, Delkin Jones, William McClain, Fisher Mosley, H. W. Patterson, John Rabbe, Carroll Schoen, Jr., W. C. Turpin, Harold Wey, Sam Weyman, R. H. White, Jr., C. R. Willcoxon, R. L. Ellis; clerical, C. L. Alligood, H. H. Black, J. H. Brown, C. R. Campbell, S. M. Hopson, T. S. Matthews, J. M. Richardson, Harry Tisdale, M. M. Warren, J. B. Walthour.

ELECTIONS. Executive board, clerical, T. S. Matthews, C. L. Alligood, Marshall Ellis, J. B. Walthour, Alfred Hardman; lay, Frank Troutman, F. E. Bone, C. S. Hammond, H. M. Heckman, H. W. Patterson, Mrs. I. T. Hyatt, Mrs. Emmett Rakestraw, Mrs. W. C. New.

Delegates to Synod, clerical, Cecil Alligood, Marshall Ellis, J. M. Richardson, C. R. Campbell, T. S. Matthews, J. B. Walthour; lay, Frank Troutman, Erskine Seay, C. L. Daughtry, Albert Weir, J. C. Kent, Delkin Jones.

OREGON

Election of Dean

Announced at Convention

The convention of the diocese of Oregon, meeting at Trinity Church, Portland, April 17th and 18th, enthusiastically endorsed the raising of a \$100,000

diocesan fund during the centennial years 1950 and 1951 to be used in assisting new missions in the purchase of building sites and construction of church buildings.

The convention accepted a missionary budget of \$60,675, including \$21,635 for the national Church and representing a 62 per cent increase over the former national quota of \$13,288. It also approved a \$22,245 administrative budget for 1950.

For the second time the convention refused to admit women delegates. It approved the recommendation of the constitution and canons committee that the convention not consider a constitutional amendment which would have doubled the number of delegates from each parish, from four to eight, and each mission, from two to four, one half of whom would be women.

Bishop Dagwell, the diocesan, surprised the convention by announcing the election of the Rev. Joseph L. O'Rillion

by the chapter of St. Stephen's Cathedral, Portland, to be its dean. The newly-elected dean served as canon and Bishop's vicar of the cathedral since last July. He replaced Bishop Dagwell, who stepped into the deanship when the previous dean resigned last summer.

In his address, the Bishop also authorized intinction in the Sacrament of Holy Communion and specified the exact manner of administration by his clergy.

The convention admitted Trinity Church, Ashland, as a parish. Admitted as organized missions were St. Martin's, Lebanon; Church of the Holy Apostles, Multnomah; St. Andrew's, Springfield; and St. Luke's, Waldport.

The convention called for the appointment of a committee to study stipends paid clergy of the diocese and to establish a minimum. The committee is to report at the 1951 convention.

ELECTIONS: Delegates to Synod, clerical, Alfred Lockwood, Charles Neville, G. R. Bolster, L. B. Keiter; lay, J. C. Merrifield, Robert Elliott, John

Vassie, V. W. Gardner; lay alternates, G. H. Todd, Morris Millbank, R. M. Howells, Peter Cosevitch.

Woman's Auxiliary president, Mrs. Blaine B. Coles. Delegates to Provincial Meeting, Mmes. Eral Gardner, G. H. Bendshadler, L. S. Pershing, D. O. Hood; alternates, Mmes. J. C. Merrifield, O. Marcellus, Thomas Jenkins, and Wilson Johnston, and Miss J. A. Saxton.

FOND DU LAC

Diamond Jubilee

The diocese of Fond du Lac celebrated 75 years of life and growth when large crowds of Churchpeople attended sessions and services of the 76th annual council of the diocese, held May 9th at St. Paul's Cathedral, Fond du Lac.

Fond du Lac was separated from the diocese of Wisconsin in 1875. The work of the Church began in 1822 with the arrival of the Oneidas and their missionary.

Bishop Ivins of Milwaukee, the Rev. Dr. John Heuss, who is national director of Christian education, and the Rev. Douglas MacLaury, president of Canterbury College, were among the speakers during the council.

ELECTIONS. Executive board, clerical, R. D. Crawford, William Elwell, John Reinheimer; lay, R. W. Smith, Kenneth Pinkerton, William Valentine; appointed, Messrs. Ray Sayer and John Sawtell.

LOS ANGELES

Pilgrimage Play Bowl

Packed to Capacity

The Church schools of the diocese of Los Angeles set a new record this year with their Lenten offering. A total of \$17,280.47 was announced by Bishop Bloy at the central presentation service held in the Pilgrimage Play Bowl, Hollywood, May 14th. Belated supplementary offerings are expected to increase this amount.

The lenten offering will be devoted to the diocese's quota for the General Church Program of \$113,126.00. Los Angeles has already promised to meet this quota in full, and is current on its monthly payments to the treasurer of the National Council.

Five hundred children formed the choir for the central presentation service and the Pilgrimage Play Bowl was crowded to its capacity of 3,000. Bishop Bloy accepted the offerings of the various church schools after a brief address given by Bishop Campbell, Suffragan. The Harvard School band played for the hymns.

Because of the large area covered by the diocese of Los Angeles, two other presentation services were held. One was in St. Paul's Episcopal Church, San Diego, under the direction of the Rev. Harry T. Burke, rural dean of the San Diego convocation, April 23d. The sec-



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DIOCESAN

ond was held in Trinity Church, Santa Barbara, May 14th, under the direction of the Rev. Richard Flagg Ayres, rector of the church and rural dean of the Santa Barbara convocation. A hundred and fifty church schools participated in the three services.

PENNSYLVANIA

Prospect of a Conference Center

The convention of the diocese of Pennsylvania met at the Church of the Holy Trinity, Philadelphia, on May 5th and 6th, unique in that it was the only convention for years past to convene on Saturday.

The convention approved a record missionary budget for 1951 of \$474,236.72, or \$111,715.50 greater than the budget for 1950. The new budget includes \$149,236.72 for diocesan work and \$325,000 for the National Council expectation.

Bishop Hart, the diocesan, spoke of the need for a classroom building at the Philadelphia Divinity School and for a diocesan conference center. He also announced the gift by Mr. and Mrs. Griswold Flagg of a 50-acre estate in suburban Philadelphia that can be used eventually as a conference center.

The delegates also: passed a resolution against any revision of the Prayer Book at this time; approved the appointment of a committee to explore the possibility of making the Church of the Advocate a temporary pro-cathedral; gave the same committee power to devise a 10-year plan for the Cathedral of Christ in the Roxborough section of Philadelphia; recognized the Philadelphia Council of Churches, but stipulated that parishes join and contribute to the council of their own volition.

ELECTIONS. New members of executive council, the Rev. Dr. Thorne Sparkman, the Rev. Dr. S. T. Steele, Jr., the Rev. J. W. Twelves. Re-elected, clerical, J. M. Niblo, C. E. Snowden, P. C. Van der Niel; lay, E. C. Bendero, E. B. Clay, E. O. Coates, R. J. McCarthy, C. C. Morris, F. B. Snyder.

Delegates to Synod, clerical, John Bomberger, Franklin Joiner, Charles Long, P. C. Van der Niel; lay, C. L. Clay, E. B. Clay, J. W. Nicolls, E. L. Van Roden.

SOUTH DAKOTA

Convocation Sessions Consider Christian Education

The subject of Christian education occupied much of the time of delegates to the convocation of the district of South Dakota, which met at St. Mary's Church, Mitchell, April 17th to 19th.

The Rev. Dr. John Heuss, director of the National Council's Department of Religious Education, was the main speaker on the subject. After each address, the group divided into three sections to consider the matter of which Dr. Heuss

had spoken. The findings of these groups were reported at the last general meeting of the convocation and were turned over to the district's department of Christian education with pertinent recommendations.

The district assumed for its 1950 pledge to the Church the sum of \$11,000, and voted to increase to \$4,000 the portion that South Dakota will pay on the Bishop's salary.

The Woman's Auxiliary met at the same time for its annual meeting. The convocation offering of \$348.79 was designated by the Bishop for the new chapel which is soon to be built for the Indian people in Rapid City.

ELECTIONS. Council of advice, clerical, P. H. Barbour, Alexander Wood, B. W. Swain; lay, N. A. Sanford, J. J. Murphy, Louis Boyles.

Delegates to Synod, clerical, J. B. Clark, F. J. Pryor; lay, I. M. Mumford, J. A. Edstrom. Alternates, clerical, Standish MacIntosh, E. C. Biller; lay, John Artchoker, J. A. Hembd.

Woman's Auxiliary president, Mrs. W. Y. Whitehead. Provincial Delegates, Mmes. Whitehead, Merritt Auld, John Artchoker, L. J. Moriarty, Mavis Krickac. Alternates, Mmes. Merton Tice, Emily Rathbone, Cyril Rouillard, G. C. Lampe, E. R. Schlichting.

SOUTH CAROLINA

A Slow Decision on a Difficult Subject

A carry-over motion from last year's convention to admit Negro clergy and lay delegates to convention was one of the important matters to come before the convention of the diocese of South Carolina, held at Prince George Church, Winyah, Georgetown, April 25th and 26th.

The motion failed to pass this convention, missing two votes in the lay order to secure the necessary two-thirds majority, although the clergy voted unanimously in favor of the admission of Negro delegates to convention.

As soon as it became clear that the motion had failed to pass, Bishop Caruthers, the diocesan, suggested that a committee be appointed from the convention, including the opposition, to explain to the Colored archdeaconry the action that had taken place. Immediately a delegate rose to say that although he had voted No, he felt impelled to move for reconsideration of the whole matter.

After a two-hour debate a motion was passed by a numerical majority to incorporate the resolution into the constitution and to hold the matter over for consideration and final action next year.

The Bishop, in his convention address, reported that there are now 53 clergy canonically resident in the diocese, the largest number since the division of the state into two dioceses in 1922.

ELECTIONS. Executive council, clerical, E. J. West, M. E. Travers; lay, Col. M. P. Tupper, A. C. Mustard, Jr.

Delegates to Synod, clerical, E. J. West, L. A.

DIOCESAN

Haskell, M. E. Travers, Henry Powers, T. S. Tisdale, E. B. Guerry; lay, T. W. Thornhill, Col. R. T. Ellett, Jr., F. M. Kirk, E. E. Dargan, J. C. Gary, Col. M. H. Tupper.

Alternates, clerical, DeWolf Perry, S. L. Skardon, W. L. Hargrave, J. Q. Beckwith, E. T. Small, F. V. Fortune; lay, Mark Reynolds, A. C. Mustard, Jr., B. A. Moore, W. W. Dukes, Jr., Dr. W. R. Meade, W. P. Friar.

KANSAS

Convention Approves Fund-Raising for Memorial Towers

The convention of the diocese of Kansas, meeting at Grace Cathedral, Topeka, April 23d to 25th, adopted a plan to raise funds for the construction of towers for the cathedral. The towers,

which will be memorials to the late Rt. Rev. James Wise, fourth Bishop of Kansas, and his wife, will be constructed at a cost of about \$25,000.

The convention also adopted new quotas and assessments, including the new asking of the National Council. The second day of the convention was given over to Christian education; and the Rev. Donald W. Crawford, associate editor of educational publications of the National Council, led conferences on the subject.

ELECTIONS: Mr. Richard Stevens was the new member elected to the Bishop Vail Foundation. New members of executive council: the Rev. Messrs. R. C. Swift, Laurence Spencer, J. C. Hoffmann; Messrs. Lloyd Roark, Fred Study.

INDIANAPOLIS

Resident Priests Increasing

For the first time in the history of the diocese of Indianapolis, divine services are being held each Sunday in every church and mission in the diocese, it was reported at the convention of the diocese, which met May 4th and 5th at Christ Church on the Circle, Indianapolis.

The number of resident priests is increasing rapidly, and the past year saw a record in number of confirmations.

The Rev. Laman H. Bruner, chairman of the department of promotion, reported that the quota for the National Council had been met, including the One World in Christ campaign.

COLORADO

Full Speed Ahead

In the fastest moving convention in years, the delegates at the convention of the diocese of Colorado pledged complete support of Bishop Bowen's immediate plans for the diocese.

The convention pledged its cooperation in the formation of a men's organization for the increase of interest and knowledge of the problems of the mission field and the enlargement of the work. The delegates further assured the Bishop of their cooperation with him and with any committees he might appoint "for the inauguration of a campaign for the raising of funds for the furtherance of missionary work in the diocese."

Finally the convention recommended to the board of trustees the allotment of sufficient available funds for the carrying on of such a program, stating that "the first moneys received in such a campaign be refunded to the board of trustees in the amount that has been loaned to campaign committees."

St. Mark's Church, Durango, was admitted as a parish.

ELECTIONS. Standing committee, clerical, M. L. Marsh, Jr., J. L. Patton, E. B. Thayer; lay, Dr.

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W. R. Gardner, Malcolm Lindsey, V. C. Moulton. Delegates to Synod, clerical, R. D. Bruce, R. M. Redenbaugh, E. C. Turner, E. B. Thayer, E. A. C. Smith; lay, L. S. Lear, J. M. O'Conner, R. E. Ruder, J. E. Hickman, P. C. Ragan. Alternates, clerical, J. L. Patton, C. R. Ericson, A. M. Lukeas, M. L. Marsh, Jr., R. L. Sonne; lay, W. G. Baldry, Don Fenn, Melvin Moore, Laird King, Howard Kellog.

MONTANA

One World in Christ

The theme, One World in Christ, ran through the three-day meeting of the convention of the diocese of Montana, held in the Church of the Incarnation, Great Falls, May 2d to 4th, with Bishop Daniels, the diocesan, presiding.

Dinner speakers included the Ven. Norman L. Foote, the Rev. Donald Skinner, and the Rev. Stanley Fullwood.

ELECTIONS. Executive council, clerical, E. M. Lofstrom, A. E. Render; lay, Robert Poore, Robert Darling.

Standing committee, clerical, T. W. Bennett, C. A. Wilson, Thomas Ashworth; lay, R. J. Cottrell, Richard Paulson, J. V. Dusenberry.

VIRGIN ISLANDS

Anglican Cooperation

Delegates of the Virgin Islands, meeting at the second convocation of the district, requested Bishop Boynton of Puerto Rico, who is in charge of the Virgin Islands, to explore further the possibility of unifying the work of the Anglican Communion in the Virgin Islands. The change which is proposed is the addition of the parishes of the British Virgin Islands, now under the jurisdiction of the diocese of Antigua and the Province of the West Indies, to the new American missionary district of the Virgin Islands.

At present this work forms an enclave cut off from the rest of its diocese, and the Bishop of Antigua has to come through St. Thomas to reach Tortola and Virgin Gorda in the British Virgin Islands. Since the devaluation of the pound sterling, the Bishop of Antigua is hard pressed to maintain the work and even to visit it, to say nothing of conducting any advance work.

Also, the British and American Virgin Islands form a single economic unit with St. Thomas, capital of the American Islands, as the port of entry, market, and banking and trading center. The plight of the Church in the British Islands is accentuated by the fact that only American money is in circulation in that British outpost. This is an added burden to the English because of the unfavorable exchange.

When the Danish West Indies were sold to the United States on the eve of World War I and became the Virgin Islands of the United States, the then Bishop of Antigua and Archbishop of the West Indies ceded jurisdiction over the parishes in St. Thomas and St. Croix

to the American Church. They were added in 1919 to Puerto Rico.

When Bishop Boynton was enthroned in 1947 he revived the archdeaconry of the Virgin Islands, founded in 1885. At a meeting of the House of Bishops later that year, the Virgin Island parishes were erected into a separate missionary district.

ELECTIONS. Council of advice, Archdeacon J. A. Swinson, the Rev. H. M. Pigott, the Hon. David Canegata, Mr. Carl Anduze.

Delegates to Synod, clerical, J. E. Levo, B. A. MacLaughlin; lay, R. S. Fleming, W. E. Messer.

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DEATHS

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

Ralph Wesley Auten, Priest

Ralph Wesley Auten, 44, priest-in-charge at All Saints' Church, Rosedale, Pa., in the diocese of Pittsburgh, died at St. Margaret Memorial Hospital, Pittsburgh, on May 17th, after an illness of several months.

Mr. Auten's ministry was divided equally between the diocese of Ohio and the diocese of Pittsburgh, as he spent nine years in each. In the diocese of Ohio he was first at Holy Trinity Church, Bellefontaine, for three years, then for six years at Trinity Church, Alliance. In the diocese of Pittsburgh he was priest-in-charge at St. John's Church, Donora, for six years, and spent his last three years at All Saints' Church, Rosedale.

He is survived by his wife and three sons.

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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, Evening-song; 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.

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FINEST PURE IRISH LINEN for all Church uses. Famous old qualities at economy prices. Also Vestment patterns, transfers, D.M.C. and fine "Waxt" thread. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$6.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

BEAUTIFUL LINENS, imported direct from Ireland for ecclesiastical purposes—all weaves and widths, including fine Birdseye. Unusual values. Also transfer patterns, linen tape, #35 fine DMC—Plexiglass Pall Foundations at \$1.00. Mary Moore, Importer, Box 394 L, Davenport, Iowa.

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

SET VESTMENTS, complete, green, Gothic, moire rayon, new, Price \$65. Congregation St. Aidan, Tuxedo Park, N. Y.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CLASSIFIED

POSITIONS OFFERED

ORGANIST-CHOIRMASTER for South Florida parish. Catholic Churchman able and interested in liturgical Church music and in training choirs to sing to the Glory of God. Reply Box C-441, The Living Church, Milwaukee 2, Wis.

DIRECTOR of Religious Education for Eastern North Carolina parish. Salary \$2400. per year. Rector, Church of the Good Shepherd, Rocky Mount, North Carolina.

PRIEST—August. Apartment (expenses) for two Sunday Masses. Atonement Church, Fairlawn, New Jersey.

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.

SMALL PARISH located in Northern Ohio Valley needs rector. Good opportunity for Episcopal Church in residential section, excellent church buildings and good rectory. Salary \$3200. Reply Box T-445, The Living Church, Milwaukee 2, Wis.

ASSISTANT in New Jersey Suburban Parish; Church School and Young People's work, evangelical churchmanship. Reply Box T-436, The Living Church, Milwaukee 2, Wis.

PRIEST SUPPLY for June, July and August. Middle West parish. Reply Box S-444, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, recitalist and experienced teacher piano and organ, prefers Church in the South. Eleven years in present position. Reply Box C-449, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST available for August duty. Eastern Diocese preferred. Reply Box H-448, 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.

DEVOUT CHURCHWOMAN desires immediately, position as Housemother in a Church School or Home. Works well with younger children. References. Reply Box S-450, The Living Church, Milwaukee 2, Wis.

SUMMER CAMPS

INTERLOCHEN-SHERWOOD on Lake Kana-wauke, Bear Mountain Park, N. Y. Girls 7-14 yrs. Minimum camp period 2 weeks, maximum period 8 weeks. June 30th-August 25th. Swimming, boating, crafts, arts, baseball, volleyball, badminton, music, dancing, hiking, campfires, cook-outs, nature study, discussion groups, daily worship services. Rates for members of Episcopal Church \$18 per week, for other girls \$26 per week. Apply Girls' Friendly Society, Diocesan House, 1047 Amsterdam Avenue, New York 25.

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

WANTED

TO PURCHASE Book of Common Prayer, old editions. Send description to, Box K-447, The Living Church, Milwaukee 2, Wis.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Tracy H. Lamar, Jr., formerly rector of St. James' Church, Macon, Ga., is now rector of St. James' Church, Alexandria, La. Address: 1778 Albert St.

The Rev. Burton L. Linscott, formerly vicar of Christ Mission, Kealahou, Hawaii, T. H., will become vicar of Epiphany Mission, Honolulu, T. H., in July and will be in charge of Epiphany Day School. Address: 1041 Tenth Ave., Honolulu 32, T. H.

The Rev. Henri B. Pickens, formerly vicar of St. Paul's Mission, Kekaha, Kauai, T. H., will in July become vicar of Christ Mission, Kealahou, Hawaii, T. H. Address: Christ Church, Kealahou, Kona Coast, T. H.

The Rev. Gordon S. Price, formerly assistant at Trinity Church, Columbus, Ohio, is now rector of St. Stephen's Church, Ferguson, Mo. Address: 83 N. Clay Ave.

The Rev. Walter D. Roberts, rector of Grace Church, Gainesville, Ga., will become rector of St. Paul's Church, Summerville, S. C., on July 1st.

The Rev. William T. Smith, formerly rector of

St. Paul's Church, St. Clair, Mich., is now rector of the Church of the Epiphany, Detroit.

The Rev. Frederick P. Taft, priest of the diocese of Rhode Island, is now assistant at St. Paul's Church, Rochester, N. Y. Address: 8 Buckingham St., Rochester 7, N. Y.

Resignations

The Rev. Harold Thomas, who has been serving St. Mark's Church, Chester, S. C., has retired and may be addressed at 92 B Church St., Charleston 3, S. C.

Changes of Address

Chaplain (Lieut. Col.) Paul H. Baker, formerly addressed c/o P. M., New York City, should now be addressed at 8304 Sixteenth St., Silver Spring, Md.

The Rev. D. D. Douglas, priest of the diocese of Central New York, formerly addressed at Binghamton, N. Y., should now be addressed at Box 108, Station A, St. Petersburg, Fla.

The Rev. Henry E. Edenborg, retired priest of the diocese of Massachusetts, formerly addressed

at Westwood, Mass., should now be addressed at 34 Wildwood St., Winchester, Mass.

The Rev. John M. Hamilton, who recently retired from the active ministry, is now residing at 223 S. College Ave., Salem, Va. He formerly served the Bertie County field of East Carolina, with residence in Windsor, N. C.

The Rev. Ray S. Hardy, perpetual deacon of the diocese of Minnesota, may be addressed at his home at 4738 Lyndale South, Minneapolis, Minn.

The Rev. C. L. Heron, who is serving St. Martin's Church, Oak Lane, Philadelphia, formerly addressed at 1008 Oak Lane, should now be addressed at P. O. Box 5262, Philadelphia 26.

Living Church Annual Corrections

The Rev. Robert Leonard Miller reports that his name was omitted from the general clergy list and from the list of non-parochial clergy of the diocese of Western New York. He had been instructor and librarian at Seabury-Western Theological Seminary, but on the first of this month became rector of the Church of the Atonement, Chicago. Address: 5749 N. Kenmore Ave., Chicago 40.



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 McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
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 Glenarm 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; Ev, 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; Week-
days: 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

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 Dar-
lington, 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 Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS' Rev. Roelif 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 Ev & 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 Petko-
vich; Rev. Eugene M. Chopman; 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 Doane, c
Summer months, Sun 8, 11 HC; Weekdays as
anno; C by appt.