

BULLETIN

DIOCESE OF NEW YORK
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Clergy Notes

The Rev. T. Frederick Cooper has been appointed Chaplain at Wallkill State Prison, Wallkill.

The Rev. Charles A. Levy has been assigned as assistant minister in the absence of the rector, the Rev. Egerton E. Hall, Ed. D., at Crucifixion, Man. Dr. Hall is recuperating from an illness.

The Rev. Edward Chandler was received from the Diocese of Massachusetts, Jan. 1 to serve on the staff of Trinity Parish.

The Rev. Wendell C. Roberts has been appointed priest-in-charge of Trinity, Morrisania. He was transferred from the Diocese of Jamaica in December.

The Rev. Richard Coombs has resigned as assistant minister at Heavenly Rest, Man., to serve in the Diocese of California.

The Rev. Harvey A. Zuckerman who had previously served at Calvary, Man., is now in the Diocese of Easton.

The Rev. M. Moran Weston has been accepted into the Diocese to serve as assistant minister at St. Philip's, Man.

The Rev. Victor L. Dowdell resigned as rector of St. Paul's & Trinity, Tivoli, Jan. 15 to accept a call in the Diocese of Albany.

The Rev. Leonard C. Wolcott has been received from the Diocese of Indianapolis as of Jan. 25 to serve St. Paul's Chapel of Trinity.

The Rev. Harold H. R. Thompson has resigned as rector of St. Andrew's, Poughkeepsie, as of Feb. 15, to accept rectorship of St. John's, Monticello, with St. Andrew's Mission, South Fallsburgh.

The Rev. Richard Coombs has resigned as associate at Heavenly Rest, Man., as of Jan. 7 to become rector of St. Paul's, Salinas, California.

The Rev. James D. Moffatt resigned Dec. 31 from the staff of Intercession Chapel, Trinity, to become rector of St. Mark's, South Milwaukee, Wisconsin.

An Apology to Our Leaders For January's BULLETIN

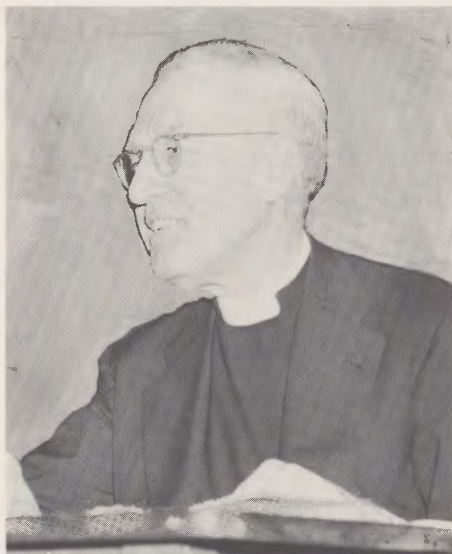
The BULLETIN sincerely regrets the most unfortunate state in which some of the January issue arrived.

Because of a difficulty with the bindery and the paper, the folds were more than ordinarily prone to splitting.

We have been assured by the printer that the difficulty has been mastered and that this month's BULLETIN should arrive in good order.

The Bishop's Lenten Rule Sets Forth Ten Disciplines

Once again in the midst of momentous and eventful days the Church calls us to observe the season of Lent. A good churchman obeys the Church. He keeps Lent that he may be a stronger Christian. More significantly than ever before Lent this year should be a time of prayer, penitence, self-denial.



The Rev. Richard A. D. Beauty

The Rev. Richard A. D. Beauty Dies

The Rev. Richard A. D. Beauty, sixty-two, for seventeen years rector of St. Peter's, Chelsea, died February 3rd. He had been secretary of the Diocese since 1934.

He was born in Springfield, Ill., the son of Doran H. and Rachel S. Beauty. He graduated from Columbia University, and in 1925 from Berkeley Divinity School. He was ordained to the diaconate in 1925 and to the priesthood by the late Bishop Manning May 1926.

He served as curate at St. Peter's 1925-1926 until he became rector of Grace, City Island, in 1927. He returned to St. Peter's as rector in 1933.

From 1936 to 1946 he was a trustee of Berkeley. In 1940 he was appointed one of the assistant secretaries of the House of Bishops.

He is survived by his wife, Mrs. Margaret Allin Beauty, and a sister, Mrs. Jessie B. Thompkins.

The funeral service was held at St. Peter's, Tuesday, February 6, at 3 p.m. The Bishop officiated.

As an aid to our Lenten observance I suggest the following minimum rule:

1. **To worship** God in Church every Sunday.
2. **To receive** Holy Communion regularly.
3. **To attend** one week-day Service each week.
4. **To strive** to overcome our faults, sins, negligences and ignorances.
5. **To spend** at least fifteen minutes every day in prayer, in reading the Bible, "Forward", and some other religious literature.
6. **To speak** for Christ and the Church every day.
7. **To make** a self-denial daily and place the cost of it in the Easter Offering.
8. **To keep** Ash Wednesday and Good Friday with fasting penitence and prayer.
9. **To go** to a Church Service on Good Friday.
10. **To receive** Holy Communion on Easter Day.

As we try earnestly to keep this minimum rule, which represents a simple standard of Christian life and witness, Lent will be for us a rich rewarding experience, a time of moral renewal and of spiritual refreshment to our souls. The Churchman who keeps a good Lent will grow in grace and will bear effective witness to the continuing power of Christ in human affairs. Undergirded by faith in God he will have spiritual strength adequate to do his duty as a citizen and a Christian, unafraid of whatever may be demanded of him in the days and years to come.

Let us observe Lent this year more strictly than ever before that this season may be a time of profound reconsecration for us all before the throne of Heaven.



Seminarians with the Bishop

Seminarians Meet with Bishop

Men Studying for Priesthood Spend Quiet Day

BY THE REV. JOHN A. BELL

ON Saturday, December 30th, the Bishop initiated what he said he hopes to make a most valuable custom for years to come. Beginning with a service of the Holy Communion in the Cathedral, he met with the postulants and candidates for Holy Orders in Seminary of the Diocese for a "Quiet Morning". Of the total number of 49 in this Diocese, there were 40 present from the Philadelphia Divinity School, Episcopal Theological School at Cambridge, Bexley Hall, Nashota House, Seabury-Western, Virginia Seminary, Berkley, and General Theological Seminary.

The Bishop together with Bishop Boynton, Archdeacon Bratt, the Rev. Richard E. McEvoy, Rector of St. Mark's-in-the-Bouwerie, and the Rev. John A. Bell, Rector of Incarnation, Man., spent the day with the men.

After breakfast in the Undercroft in the Synod House, the Bishop spoke of the crucial importance of preaching in this day of doubt and confusion.

He said he was particularly anxious for the seminarians to realize that, while the responsibility for the preaching of the Gospel has always been a great one, it is especially so in days of great world-wide problems without and within. He said that there is a greater need than ever for preachers to have a deep awareness of the confusion and doubt, the desire for faith, and the need for stability among the people as they come to church week by week.

"If ever the powerful light and redeeming strength of the Gospel has been

needed," he said, "it certainly is at this time."

The Archdeacon spoke about the rural work of the Diocese, stressing its extensiveness, both as to geographical area and as to program. "In order that our responsibility in this realm be properly discharged," he said, "well-trained men are of essential importance."

The rectors of St. Mark's and the Incarnation spoke of the problems, opportunities and program of the Church in the city, with particular reference to New York. They also emphasized the fact that the city is now, in many ways, a new missionary area calling for finely trained and devoted clergy.

The speakers, and particularly the Bishop, laid stress upon the importance of the quality of the devotional life of the individual clergyman. It was emphasized that the real validity of organizational work or any technical training must be derived

from a high quality of personal devotion and self-commitment.

After each address there was a question period and discussion. At the end of the morning, all had lunch together in the Undercroft.

While much more could be "reported" about the schedule of the day, most emphatically, one deeply felt the desire of the Bishop to establish a friendly, helpful, and pastoral relationship with these young laymen preparing to take Holy Orders. In a large diocese such as N. Y., it is all too easy to lack the intimate, personal relationship which gives real joy and confidence to the Christian fellowship in its great venture to serve the Lord, and redeem his world.

It is obviously of great importance that the fine group of young men who are going into the ministry should have every possible chance to know their Bishop, and their Bishop should have every chance to know them. Being scattered over the country in so many different seminaries, the opportunities for contact are predisposed to be slight.

The Bishop said he refuses to permit this situation and that his contact with the men during the school term will not be one of merely formal correspondence, but rather, an increasingly personal relationship built up through friendly and helpful letters. He laid particular stress on the fact that he is always available to the men when they were in New York, or whenever they needed him for any personal or professional counsel or advice.

"Devotion — Instruction — Friendship." These three words were the keynote for the day.

Just as in the great service of Holy Communion the clergy and seminarians partook of the spiritual food of everlasting life, so in the morning session were they seeking *together* to realize more vividly the will of the Lord for those undertaking the ministry in his church. Likewise at breakfast and lunch, and in the intervals of the morning, all partook of the healthful reality of the friendly strength of fellowship. There was truly created an atmosphere of relaxed and personal contact between the Bishop and the seminarians.

Such a relationship of mutual understanding is of great value not only to the individuals concerned, but to the whole church in the Diocese, for from it will come an ever-increasingly fine ministry and concern for our total life.

COVER: Blessing the newly instituted Suffragan Bishop by the Bishop at the High Altar of the Cathedral at the close of the service, February 3rd.

Episcopal Service to the Aged Warns "Homes" Are No Answer

The Episcopal Service to the Aged received a letter from the rector of one of the leading parishes of the Diocese last month, saying "Will you send me the names of several of your best homes for the aged for the wife of one of our vestrymen. He died two weeks ago. The home must have a well-organized religious program."

Miss Elizabeth Evans, executive director of the agency, said that this letter illustrates the kind of confusion with which many persons approach the problems of the aging.

"I must tell this rector, first, that because of residence requirements there are only three or four homes altogether for which she MIGHT be eligible; second, of these homes, only one is in any sense a "church home"; third, because of long waiting lists, admission to a home may take from two to six years after application; and four, there are very few homes left which charge an entrance fee of \$500. Most of them have raised their entrance fees considerably and many of them now charge a monthly rate for board.

"Too frequently," Miss Evans said, "well-intentioned, but poorly informed persons, expend great energy, and cause considerable distress to the elder person, trying to force the issue of "going into a home" when there are none available, and when the plan itself should only be thought of as a last resort when the elder person is in hearty accord."

She expressed satisfaction that people are getting away from the once-popular idea that old people are better off in homes than anywhere else. "Today, we recognize

EVERY MEMBER *visitation team of St. Andrew's, Clason Point, receive their final instructions before a Lenten parish inventory. The group was trained by the Committee on the Program of the Church. The Rev. Donald Macdonald-Millar is vicar.*

the high value placed on privacy and independence."

But she described as more persistent, the misconception that there are many homes available. "There are not," she said. "All homes have long waiting lists. They have strict eligibility requirements, including such items as age, residence, physical condition, cultural level, personality, and sometimes nationality or previous occupations.

"The myth of the \$500 entrance fee belongs in the same category with the five-cent subway ride and nickle telephone call. Most of the homes are getting away from the entrance fee plan and require a monthly payment of board. Where fees are still charged, they range from \$1,000 to \$2,500, and in a few cases much more."

Miss Evans pointed out that there was one thing right about the letter. "The

problem was brought to us early. Bringing expert knowledge of resources to bear on the old lady's individual situation will save needless anxiety and worry for all."

Miss Evans stated that frequently a boarding home is adequate for the needs of an elderly person left alone. There are many private boarding and nursing homes which cater to elderly people and which offer services ranging from a room and three meals a day to complete nursing care.

In any situation involving placement, she said, a personal interview with the Episcopal Service to the Aged will be most helpful in order to judge the strengths and weaknesses of the person concerned and thus determine those resources which will be most helpful.

Richmond Holds Communion Breakfast

The Convocation of Richmond will hold its eleventh annual Communion-breakfast for men and boys on Washington's birthday at Christ Church, Richmond, with St. Andrew's acting as host parish.

John Peoples, St. Andrew's, is chairman. Speaker is William T. Kirk, churchman of Morristown, New Jersey.

Announce Plans for 1951 Summer Conference In Three Sessions at St. Peter's School

Plans for the Summer Conferences are well underway, according to an announcement made by the Rev. Frank C. Leeming, Chairman of the Conference Committee of the Diocesan Board of Religious Education.

Because of the very apparent unrest in the world today, it has seemed wise to the committee to have young people examine the great service of Holy Communion and to see anew its relationship to the world.

"Man has tried to solve his problems in his own way. The result has been hell and destruction. We believe it is only as man turns BACK TO GOD that the world's problems will be solved. We further believe that the Holy Communion is the best means we have of KNOWING God in

all of His beauty and love," said the Rev. J. Willard Yoder, director of the Board.

The general subject will be "THE ALTAR AND THE WORLD" and B. I. Bell's book of the same name will be used as a basis for three daily instructions, two in the classroom and one by the Chaplain in the Chapel.

For the younger children, the service will be presented more simply. The catechetical method will be used to a great extent by this group, with the additional aid of filmstrips and slides.

Since it is not at all certain that the Bishop Gilbert Field House will be completed by the summer, it has been decided to have three one-week conferences such as were held last year.

Children 6 to 13 will attend from June 24 to June 30; young people from 14 to 18 from July 1 to July 17; and the younger age group again from July 8 to July 14. Because of the increased cost of living, the fee for each conference will be \$15.00.

The clergy are asked to notify the office of the Board of Religious Education as soon as possible how many of their young people plan to attend one of the conferences. Only a limited number can be accommodated each week. Reservations will be made in the order in which they are received.



"Charles Francis, all of us here are aware of your faithfulness. We know how true and sincere is your desire to serve loyally in the office into which you are about to be instituted. . . .

"And so, my Episcopal brother and co-worker in the gospel, with complete confidence in your loyalty and with genuine friendship, I warmly welcome you to your place as Suffragan Bishop of this great and strategic Diocese.

With these words, the Bishop's address closed and brought the Saturday afternoon service of evening prayer in the Cathedral, January 27, to its point of purpose.

The processions of the clergy and lay officials of the Diocese, and of Bishops had found their places. The Suffragan Bishop, with his two attending presbyters, the Rev. Albert A. Chambers and the Rev. Esteban Reus-Garcia sat in the midst of the crossing before the steps to the Great Choir.

When the Bishop had come to the midst of the Great Choir and taken his seat, he said to the congregation, "Good people, we are gathered together to institute into the office of Suffragan Bishop of the Diocese of New York, our well-beloved Brother in Christ, Charles Francis Boynton."

After certification of purpose by the Chancellor of the Diocese, Mr. G. Forrest Butterworth, on behalf of the standing committee, the Bishop reminded the new Suffragan Bishop an oath is required.

Bishop Boynton then came and knelt before the Bishop to make his oath, promising "all due reverence and canonical obedience to you, Right Reverend Father in God, in your person Chief Pastor and Ordinary of the said Diocese of New York."

Whereupon the Bishop said, "We, Horace William Baden, by Divine Permission, Bishop of New York, do receive and acknowledge you Right Reverend Father in God, Charles Francis, as Suffragan Bishop of this Diocese."

The Bishop then bade the congregation give thanks by singing "Now thank we all our God; with hearts, hands, and voices."

During the singing of the hymn, the Bishop went to the sanctuary. The Suffragan Bishop knelt on a faldstool immediately within the communion rails. There he received the Bishop's special blessing. The congregation and choir joined in the final responses and prayers for the new Suffragan Bishop, the Diocese, and for peace in the world. The service closed with the Bishop's Blessing.

In his address, before the institution, the Bishop linked the occasion with Lent, giving as text: "Be thou faithful."—*Revelations* 10:2.

Three loyalties were outlined as "basic to the individual Christian life and essen-



Bishop Boynton takes oath of office

Institute Suffragan Bishop

Bishop's Message Stresses Three Christian Loyalties

tial to the corporate life of our Church."

The first loyalty is loyalty to authority "based on the laws and purposes of God," the Bishop said, "not the authority of an infallible person who arbitrarily dictates new doctrines.

"It is a democratic authority based in Holy Scripture, the tradition and history of the Church and the living voice of contemporary experience." He said, "The authority of the Church is expressed in its laws and through the three orders of the ministry, Bishops, priests and deacons.

"One of the responsibilities of the Bishop is to interpret and to apply this authority. This task is never an easy one. It is the lot of the Suffragan Bishop to be spared this exacting phase of the Episcopal office."

Secondly, the Bishop asked for loyalty to the Book of Common Prayer. Calling attention to the opportunities for worship offered by the Prayer Book, the Bishop said, "the first question in this matter of prayer is how much time are you willing to give to this primary essential of the Christian faith?"

Noting that Christians are "busy peo-

ple", the Bishop warned, "If we persuade ourselves that we have no time to pray but only to do; then very little of all that we do will be of value. Our work is ultimately spiritual; not only in its motives, but also in its aims and resources.

"When we do not make time for prayer, we lose touch with the only resource by which this spiritual work of ours can be done."

The last discipline cited by the Bishop was "the discipline of loyalty to our Divine Lord. 'If any man will come after me, let him deny himself and take up his cross daily and follow me.'" The purpose of this discipline is "not for self-abnegation," said the Bishop, "but for self-dedication."

"Loyalty to Christ. This is the most important discipline of all."

The Bishops attending were the retired Bishop of New York, the Right Reverend Charles Kendall Gilbert, D.D., the Right Reverend Lauriston L. Scaife, D.D., the Right Rev. Jonathan G. Sherman, S.T.D., the Right Rev. Donald B. Aldrich, D.D.

The Venerable George F. Bratt read the lessons for evening prayer.



The Bishop Speaking

Excerpts from the Bishop's Address

... This workshop has accomplished its primary purpose, to arouse an awareness of the relevance of our Christian faith to the problems that confront the world.

... It is not for the Church to draw up blue prints for Utopia. It is the Church's duty to write into human relations the ideals of liberty, justice and loving kindness.

Our Part in the Struggle

... Today the Church declares that all share in the sins of society.

... We cannot withdraw from the everlasting battle. There can be no armistice declared in the eternal warfare for truth, justice and righteousness in human relations.

... To be a member of the Church involves the most sacred social duties. No matter how often men and women attend services of worship, if they shirk their social and human obligations, they are recreant to their faith, unfaithful to their religion.

Here is our world, with its corruption in politics, with its religious and racial prejudices, with its national hatreds. Here is the world with its poverty, its crime, its hungry suffering humanity. Here is the world with all its inequities, injustices and unrighteousness.

What has man done to God's World!
And here is the Church.

... Shall we be content to go into church and sing hymns and utter pious phrases?

... To all of us comes the challenge to rebuild the social order. We must speak out against injustice and oppression and unrighteousness.

... And the Church must include all

• The Lambeth Pastoral

within her sympathy, and must minister to all alike. Where there is a lack of sympathy, we must lift up our voices in a plea for understanding.

What Is God's Will?

... We are in duty bound to subject the present social order to the keenest, most critical analysis. We must ask, while it is raising the standard of material living, what is it doing to the hearts and minds and souls of God's children?

... We must fearlessly declare that where the rights of property conflict with the welfare of humanity, human rights are above property rights.

... We stand for the principle that behind our obligation to ourselves and our fellowmen, there stands the figure of the Everlasting God. "Unless the Lord build the house, they labor in vain who build it."

No human plans which ignore God's sovereignty can ever come to fruition by man's own unaided efforts. Man can make a hell on earth; and has done so several times in history. But he will need God's help if he desires to make a heaven upon earth.

... Wars, and power politics, ruthless economic competition and selfishness, slums and ill health, poverty and prejudice, these are the enemies of God. As co-workers with God, we must endeavor to cure the world here and now of these evil things, whatever the cost may be.

The son of God goes forth to war
A kingly crown to gain
His blood-red banner streams afar,
Who follows in his train.

... We claim for Christ the whole of man's life and proclaim a gospel, good news, for society as well as for the individual.

On God's Side

... In the world of our times, two ways of believing concerning the meaning of human life contend with one another for man's soul.

... The struggle is between that faith in God and man through Christ by which man is set free; and against it, the creeds of materialism and the will to power by which he is enslaved.*

... The hope of a better world lies only in acknowledgement of Christ as Lord of all humanity. But meanwhile, we must take care that he is the Lord of all in our own hearts and life.

... No one ever followed Our Lord honestly without serving his fellowman. This task of service involves us inevitably in striving to change the conditions under which men live to a closer approximation of the Kingdom of God.

Anyone dedicated to the Lord Jesus is naturally dedicated to the improvement of the social order, for a Christian is one who follows Him who came that all men might have life and have it more abundantly.

Diocese Faces

Social Relations Workshop

THE Jan. 29-30 "Workshop on the Church and the Social Order," sponsored by the Commission on Christian Social Relations, reproduced in microform the uncertainty and tensions of our times.

The opening Monday session, at the Synod House, where all the general discussion meetings were held, heard three laymen bluntly warn of the inevitability of war, and of the danger of Fascism in this U. S. because we are preparing for war.

The next session's speakers that day, all clergy rejected the fatalism of the foregoing prophecy by analyzing the spiritual basis for our present danger; and by asserting that peace should replace war as an instrument shaping the national future.

After dinner at the Columbia Men's Faculty Club, a session on "The Theology of Social Action" provided the theoretic which demand Christians to lay their hands to the evils of the world and to work for God's peace.

Tuesday morning's session, "The Techniques of the Church for Social Education and Social Action", concerned itself with the equipment available and the actions Church people have developed in forwarding the attack on the social ills of our time.

The workshop method allowed an opportunity for discussion from the floor at each session.

The opening 2 p.m. session, "The Direction of Social and Economic Change", was brought to its sharpest focus by Austin M. Fisher, an industrial consultant. He criticized the two previous speakers for dealing principally with inflation as the fundamental problem of today. He said "Symptoms are being confused with causes. Inflation is part of the evolution of an historic era."

Identifying this era as a period of conflict with Communist States, he said, "Lenin said the capitalistic system would spend itself into destruction. The tactics and strategy of the Soviet Union are to rear a communism indigenous to each country by internal revolution, not external aggression.

"What is happening now in Korea can go on in other places, such as Viet Nam and Iran. In each case, if we are to oppose it, our American resources will be pitted against a domestic communism and will impose a drain on our manpower (already

War vs. Peace

ents Challenge and Answer

causing inflation).

"We must have an austerity program. We must sacrifice gains already won. The labor movement must sacrifice some of its gains."

He implied that the alternative would be to fulfill Lenin's prophecy about the bankruptcy of Western Democracies. He said, in effect, that peace is the greatest threat today. "Most business men are now dependent on war or war possibilities. Peace tomorrow would bring great unemployment. Four or five years from now, when we face peace, it will be just the more difficult than if we faced it tomorrow."

As a comment on Mr. Fisher's call for an "austerity program", Ellis Van Riper, Secretary-Treasurer, Local 100, Transport Workers Union, C.I.O. said, "We are entering a period just ahead that could . . . make America into a semi-fascist State with all the trimmings of a corporate economy."

Mr. Van Riper felt we should wage war at once to head off fascism as "a lot depends on whether we are to enter a short but intensive period of two or three years to win a war or whether we are to enter a period that will bring twenty or thirty years of rigidly controlled economy and production. It is obvious that the social gains of the past and the general well being of the American people have most to fear from the latter."

Dr. Cameron Hall, secretary, Department of the Church and Economic Life, National Council of Churches, like both Mr. Fisher and Mr. Van Riper assumed the inevitability of war and talked at length how inflation, the product of our war preparations, could be met in a "Christian Way."

The second session of "The Preservation of Peace and Freedom" came seemingly as a direct retort to the previous speakers. In talking of the threat of wars, the Rev. Leland B. Henry, executive director of the Commission, who conceived the workshop and was a guiding light to its realization, cited the pronouncement of the National Council of Churches in Ohio in December, saying, "we are warned against hysteria, self-righteousness, unilateral action, false pride and facesaving tendencies, making our economy dependent on war."

"And above all we must guard against impatience."

*A*lmighty God, who art the Father of all men upon earth, most heartily we pray that thou wilt deliver thy children from the cruelties of war and lead all nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and State; that we, with all the brethren of the Son of Man, may draw together as one comity of peoples and dwell evermore in the fellowship of the Prince of Peace; who liveth and reigneth with thee, in the unity of the Holy Spirit, now and ever.

AMEN

— Prayer for Peace Authorized by the Bishop

"We must have militant preaching. We must repeat over and over again the great Christian doctrines of the Universal Fatherhood of God and the dignity of man as the child of God."

"We must not only preach these things, but we must practice what we preach. Our greatest danger is inward decay."

The Rev. Mr. Henry reminded the gathering that pacifism as an answer to war has behind it "the teaching of the Hebrew prophets, the teaching and examples of our Lord, the practice of the Early Church and the long, unbroken stream of pacifist conviction extending through the centuries to our own day," quoting the Lambeth, 1948, "that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ."

While Lambeth, 1948, went on to say there are occasions when war may be the lesser of two evils, Mr. Henry warned, "there remains the duty of suggesting a strategy of Christian statesmanship which will offer the best possible chance of avoiding war. We must guard against dependence on military strength alone. As the Bishops said in their latest Pastoral:

"... we must realize that no final victory can take place on the field of battle. Since ideas are not destroyed by guns, the only way to overcome a false view of life is by the militant preaching and living of a true view of life."

Mr. Henry, in closing, remarked that the spiritual undergirding of our people, to give them strength to stand and endure, could prevent us from "choosing war, as the easier way out of an impossible dilemma."

As a long-view solution, he called for a true federal government, stronger than the North Atlantic Treaty or the United Nations, "a union that will bring the same access of strength and prosperity and free-

dom that federal union brought to the thirteen American states in 1787."

As the second speaker, the Rev. M. Moran Weston warned "fear is slowly stealing on us and its paralyzing effects are being felt more and more." He listed the six causes of American fear which are propelling us toward war as:

1. The International movement of Communism.
2. The counter-revolution, Fascism.
3. The surviving system of colonial empires.
4. The increasingly aggressive activity of the Roman Church.
5. Our deep sense of guilt.
6. The spectre of disease, poverty and ignorance in the world, our standard of living in America being eight times higher than that of non-Western people. He noted that our presentation of "The American Way" to deprived people is often such as to excite hostile jealousy rather than admiration.

Mr. Weston cited "loyalty oaths" and the McCarran Act as "products of that fear which are destroying Christian freedom of conscience."

He called for the following:

"To win more people to the Christian view."

"To live what we preach."

"To resist repression of thought, racial restrictions, censorship in all forms. To replace a policy of revenge with winning over to our ideas."

"To encourage more of those movements involving universal laws."

"To seek ways of increasing communication between peoples of the world."

The Rev. Arthur L. Kinsolving, in discussing the two presentations, added that "We can't seek peace as an end in itself. Peace must be the result of efforts of those

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seeking justice and truth."

The Rev. Richard L. Harbour closed the session with additional warnings as to the results of fear and tension. He urged that "freedom is everything" and should not be sacrificed to any passing exigencies or fears.

At the after-dinner session the Rev. Thomas J. Bigham, Jr., instructor at the General Theological Seminary provided the apology for Christian action. Discus- sants were Mrs. Sarah Dickson Lutge and Bishop Boynton.

The Rev. Mr. Bingham emphasized the universality and omnipotence of God as placing a compulsion upon all Christians to attack evil and sin, whether within one's self or the outside world.

He said, "If God be God, then follow Him," warning of new false prophets offer- ing new gods.

"The root of all evil, then, is the attempt of the creature to seek autonomy, to try to be self-sufficient, to be a law to itself, to be self-existent . . . being tempted to say 'Mine is the kingdom and the power and the glory forever.'"

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The God that Failed.....Gide, Koestler et al.
Man and Society in an Age of Recon-
struction.....Karl Mannheim
Protestant Churches and Industrial America
Henry F. May
Prospect for Christendom.....Maurice B. Reckitt
Christianity and Economics.....Sir Josiah Stamp
Religion and the Rise of Capitalism
R. H. Tawney
Freedom Under Planning.....Barbara Wootton
Religion in the Struggle for Power.....J. M. Yinger

Peace and Freedom

- Conditions of Peace.....Edward Carr
The Theory and Practice of Communism
R.N. Carew Hunt
Everyman's United Nations.....Trygve Lie
Russia in Flux.....Sir John Maynard
Peace or Anarchy.....Cord Myers
Union Now.....Clarence Streit
The West at Bay.....Barbara Ward
The Race of Mankind
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The Protestant Church and the Negro
Frank Loescher
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Brothers Under the Skin.....Carey McWilliams
The American Dilemma.....Gunnar Myrdal
To Secure These Rights
President's Commission Report
Hemmed In.....Robert C. Weaver

Theology of Social Action

- The Altar and the World.....B. I. Bell
Christian Ethics and Social Policy
John C. Bennett
All Things Common.....Clare Huchet Bishop
Our Culture: Its Christian Roots and Pres-
ent Crisis.....V. A. Demant

Stressing the width of the Church's mis- sion, he said, "If Jesus Christ (goes into all parts of life), then the Church, the Body of Christ, follows Him by entering into all areas of life to relate them all to Him who alone is absolute, helping them avoid their tendency to absolutize their own relative values and goods."

And yet, the speaker said, "How deeply haunted is every effort at social service by the insidious sin of personal domination," pointing out how men pervert the objec- tives of the church into selfish, personal goals.

As to the international struggle, he asked what the real issue is.

"We cannot as Christians say that the issue is the Communist economic system, for the Christian Faith does not see any absolute good in any economic order, but only a relative good as an economic order enables the full life of man in his eternal destiny; and the social goals of Commun- ism are in many ways Christian; after all, social justice and economic justice are ideals that Christians must guiltily confess to be Christian ideals. And at least *Ameri- can* Christians can hardly hold that revolu- tion, even armed revolution, is always *per se* an evil. Not even the materialism of Communism, nor its atheistic philosophy, is chiefly the issue, for—as the House of Bishops has just reminded us—materialism and practical atheism are very much at home right among us.

"The issue is rather the fact that Com- munist absolutize that system as the only solution to the human problem, and abso- lutize their program as the final means for human redemption . . . 'it is not the atheism of Communism that should be our major concern; it is the practical idolatry.'"

In conclusion, he said, "Whatever the political decision that Christian statesmen and others must make, the Christian Faith is content with no decision that merely sets up some democratic or American Baal, expressive of our genius, over against the Communist Baal. If the Lord be God, then follow Him."

In commenting on the address, Bishop Boynton said, "The Church is the visible and concrete means—because it is the body of Christ—to make known to the world the Will of the Absolute God, and to carry out God's action in society.

"It accomplishes this through its nature as Prophet and Priest.

"In its capacity of Prophet, the Church has the obligation to declare what is God's direction for social action; and to judge whether a given social action is in line with or departing from God's will and decision.

"In its capacity as Priest, the Church gives the strength needed through sacra- ment and prayer to bend social endeavor

(Continued on Page 10)

Missional

"Red Side" for

'49's Offering — \$373,918

WITH A FEW late contributions still to be received, the parishes and missions of the Diocese gave more than \$600,000 for the Missionary Program of the Church in 1950, according to Theodor Oxholm, As- sistant Treasurer of the Diocese. The total of \$605,060 represented an increase over 1949 of more than \$200,000 or 58%. This resulted in payment to the National Coun- cil of \$378,977, an increase of 81% over the amount given in 1949.

The Woman's Auxiliary adopted a larger budget and its share of the total given amounted to \$56,483 against \$48,450 contributed in 1949. The Church Schools at the Presentation Service in May gave \$40,523.

"This is the largest contribution for the budget of the National Council and of our diocesan agencies ever made," said Mr. Oxholm. "This encouraging news should be an incentive to every member of the Church in 1951. Probably at no time since the inception of the Every Member Can- vass in 1919 have so many of our people

Bronx Convocation

	1949	1950
ALL SAINTS		\$417
ATONEMENT	762	1,044
Christ Church	2,119	3,973
GOOD SHEPHERD	881	1,308
Grace, City Island	645	1,550
Grace, West Farms	281	401
HOLY NATIVITY	3,039	4,090
Mediator	1,866	2,589
St. Andrew's	353	465
St. Ann's	662	656
St. David's	340	468
St. Edmund's	102	168
St. George's	200	723
St. James	2,553	4,088
St. Luke's	347	461
St. Margaret's	250	389
St. Martha's	602	908
St. Mary of the Angels	150	227
St. Paul's	733	902
St. Peter's	3,884	5,669
St. Simeon's	322	506
St. Stephen's	1,675	1,982
Trinity	553	465
	22,326	33,449

Dutchess Convocation

Amenia, Union, St. THOMAS	50	167
Barrytown, St. John the Evangelist	263	225
Beacon, St. Andrew's	155	346
St. Luke	1,348	1,516
Brewster, St. Andrew's	337	298
Chelsea, St. MARK's	48	70
Cold Spring, St. Mary's	528	650
Dover Plains, St. JAMES		32
Fishkill, Trinity	261	265
Garrison, St. PHILIP's	1,380	2,841
Glenham, St. JOHN THE BAPTIST	20	47
Hopewell Junction, Resurrection	60	113
Hyde Park, St. JAMES	865	1,449
Lake Mahopac		
HOLY COMMUNION	207	443
Lithgow, St. Peter's	42	50
Millbrook, Grace	616	1,152
Patterson, Christ Church	93	67

Giving Hits New High

0 Increased 58% Over 1949's Record Gifts..."

'50's Record — \$605,060

been made aware of our missionary needs or told the story behind the money.

"This is in no small measure due to the cooperation of the clergy with the 60 laymen who visited the vestries and advisory boards of the parishes and missions prior to the Presiding Bishop's address by radio last March 12th.

"These laymen, trained in making their presentations by W. Ted Gannaway, now Secretary of the Committee on the Program of the Church for the Diocese, have since increased their number to 100 and are now completing visits to church congregations and other groups within the parishes.

"A careful study of the individual records of each parish and mission shows many substantial increases in giving, even though quotas were not paid in full. The consecrated effort of the clergy and people of these parishes is most encouraging and gives hope that the list of parishes meeting their quotas in full will be steadily enlarged."

	1949	1950
Pawling, Holy Trinity	90	100
Pine Plains, REGENERATION	109	207
Pleasant Valley, St. PAUL's	115	196
Poughkeepsie, Christ Church	1,738	3,744
Holy Comforter	354	577
St. Andrew's	704	1,310
St. Paul's	1,155	1,310
Red Hook, CHRIST CHURCH	329	510
ALL SAINTS, Upper Red Hook	137	239
Rhinebeck, Messiah	703	1,082
Richardsville,		
St. JOHN THE BAPTIST	5	12
Staatsburg, St. Margaret's	212	239
Tivoli, St. Paul's & Trinity	117	216
Wappinger's Falls, Zion	1,011	1,702
ZION CHAPEL, New Hamburg	84	133
	13,166	21,298

Richmond Convocation

ALL SAINTS	174	255
Ascension	1,143	1,532
CHRIST CHURCH	2,590	4,341
Holy Comforter	200	276
Holy Redeemer	74	65
St. Andrew's	1,349	2,524
St. Anne's	354	429
St. John's	1,000	2,000
St. Luke's	24	10
St. Mary's	1,423	2,800
St. Paul's	342	772
St. Simon's	345	426
St. Stephen's	433	450
	9,455	15,880

Hudson Convocation

Balmville, St. Agnes	61	60
Callicoon, St. James	140	146
Cornwall, St. John's	334	453
Ellenville, St. John's	427	770
High Falls, St. JOHN's	110	172
Highland, Holy Trinity		68
Highland, Falls, Holy Innocents	32	56
Kingston, Holy Cross	280	81
Kingston, St. John's	894	1,173

Marlboro, Christ Church	58	56
Montgomery, St. Andrew's	46	70
Monticello, St. John's	377	543
Newburgh, Good Shepherd	842	1,007
St. George's	1,750	2,200
Liberty, Holy Communion	217	256
New Paltz, St. Andrew's	145	391
New Windsor, St. Thomas'	100	100
Rosendale, ALL SAINTS	49	56
Saugerties, Trinity	475	518
South Fallsburg, St. Andrew's	48	114
Stone Ridge, St. PETER's	171	346
Walden, St. Andrew's	527	631
West Park, Ascension	236	561
	7,325	9,828

Ramapo Convocation

Arden, St. John's	50	50
Chester, St. PAUL's	108	251
Fort Montgomery, St. MARK's	128	112
Garnerville, Trinity	221	614
Goshen, St. James	750	762
Greenwood Lake, Good Shepherd	150	336
Haverstraw, St. Luke's	39	102
Highland Falls, St. DAVID's	112	252
Jones Point, HOUSE OF PRAYER	24	24
Middletown, Grace	971	1,426
Monroe, GRACE	62	96
New City, St. John's	158	180
Nyack, GRACE	1,505	3,635
Pearl River, St. STEPHEN's	363	887
Piermont, Christ Church	328	728
Port Jervis, GRACE	556	558
St. John's, St. JOHN's-IN-		
WILDERNESS	63	195
Spring Valley, St. Paul's	218	330
Suffern, Christ Church	1,702	1,344
Tomkins Cove, St. JOHN THE		
DIVINE	162	228
Tuxedo, St. Mary's		10
Valley Cottage, ALL SAINTS	84	136
Warwick, CHRIST CHURCH	447	744
Willow Grove, St. ANDREW's	10	13
	8,216	13,013

Manhattan Convocation

All Angels'	2,890	4,978
All Souls	664	1,060
Ascension	6,000	9,000
Calvary	4,500	5,500
Cathedral	3,042	3,968
Chapel of the Comforter	172	87
Christ Church	1,600	1,600
Crucifixion	20	137
Epiphany	3,441	5,340
Grace	15,500	30,000
Heavenly Rest	11,998	8,850
Holy Apostles	107	98
Holy Communion	1,226	1,730
Holy Family	60	60
Holyrood	368	379
Holy Trinity, Inwood	1,872	2,570
Incarnation Parish:	2,468	3,962
Church	2,085	3,432
Chapel	383	530
Resurrection	4,294	2,873
San Salvatore	255	334
St. Ambrose	234	902
St. Andrew's	400	409
St. Ann's for the Deaf	96	351
St. BARTHOLOMEW's	30,962	52,941
St. Clement's	640	624
St. Cyprian's	400	504
St. Edward the Martyr	488	282
St. Esprit	55	282
St. George's	8,164	13,995
St. Ignatius	750	107
St. James Parish	27,686	47,333
Church	24,360	32,381
Chapel	3,326	14,952
St. John's	691	2,025
St. Luke's, Edgecombe Ave.	502	453
St. Mark's	1,390	2,632
St. Martin's	750	795
St. George's	92	
St. Luke's Convent Avenue	250	257
St. MARY's, Manhattanville	1,613	2,709

	1949	1950
St. Mary the Virgin	5,608	7,564
St. Matthew & St. Timothy	1,804	1,916
St. Michael's Parish:	4,229	3,495
Church	3,041	2,576
Chapel	1,188	919
St. Peter's	565	789
St. Philip's	6,129	9,000
St. Stephen's	2,080	3,019
St. THOMAS PARISH:	23,000	39,021
Church	20,787	36,409
Chapel	2,213	2,612
Transfiguration	6,170	7,880
TRINITY PARISH	56,017	97,412
Trinity Church	33,216	71,725
Intercession	13,688	15,750
St. Augustine's	1,553	1,683
St. Cornelius	970	1,185
St. Luke's	5,358	6,112
St. Paul's	1,232	957
	240,657	379,467

Westchester Convocation

Ardley, St. Barnabas	211	208
Armonk, St. Stephen's	205	318
Bedford, St. MATTHEW's	3,233	5,801
Briarcliff, ALL SAINTS	325	461
Bronxville, Christ Church	4,635	9,239
Chappaqua, St. Mary the Virgin	495	934
Croton, St. AUGUSTINE's	323	781
Crotonville, GRACE	11	456
Dobbs Ferry, Zion	350	500
East Middle Patent, St. MARY's		12
Elmsford, St. FRANCIS	9	41
St. JOSEPH's	100	501
Granite Springs, Good Shepherd	97	174
Harrison, ALL SAINTS	1,553	2,693
Hartsdale, St. Andrew's	433	790
Hastings, GRACE	1,103	1,555
Irvington, St. Barnabas	1,248	3,269
Katonah, St. LUKE's	490	742
Larchmont, St. JOHN's	4,230	9,040
Lewisboro, St. John's		
Mamaroneck, St. Thomas'	3,149	3,837
Mohegan Lake, St. MARY's	340	784
Montrose, DIVINE LOVE	388	418
Mt. Kisco, St. Mark's	4,113	5,000
Mt. Vernon, Ascension	460	884
St. Clement's	511	617
St. John the Divine	300	551
St. Paul's		77
Trinity	1,725	3,801
New Rochelle, St. John's	500	879
St. Paul's	194	277
St. Simon's	200	346
Trinity	3,311	4,262
North Salem, St. JAMES	206	421
North White Plains, St. Martha's	65	90
Ossining, St. Paul's	680	972
Trinity	1,391	2,333
Peekskill, St. Peter's	1,400	1,877
Pelham, Redeemer	946	980
Pelham Manor, CHRIST CHURCH	3,266	6,282
Pleasantville, St. JOHN's	1,000	1,535
Port Chester, St. Peter's	3,025	4,082
Rye, Christ Church	5,327	7,327
Scarborough, St. Mary's	228	562
Scarsdale, St. James the Less	6,942	10,000
Somers, St. LUKE's	191	409
Tarrytown, CHRIST CHURCH	1,485	2,642
St. Mark's	152	171
Tuckahoe, St. JOHN's	1,107	2,160
St. LUKE's	472	870
White Plains, GRACE	2,760	4,988
St. Bartholomew's	3,350	4,534
Yonkers, Christ Church	799	926
Redeemer	282	373
St. Andrew's	2,300	3,569
St. Augustine's	54	100
St. John's	4,730	6,847
St. Mark's	530	1,062
St. Mary's	169	206
St. Paul's	949	1,371

Miscellaneous	125,937	4,000
	78,080	129,937

Summary by Convocation

Bronx	22,326	33,449
Dutchess	13,166	21,298
Richmond	9,455	15,880
Hudson	7,325	9,828
Ramapo	8,216	13,013
Manhattan	240,657	379,467
Westchester	78,080	129,937
Miscellaneous	1,914	2,188

Totals \$605,060

BULLETIN

OF THE DIOCESE OF NEW YORK

EDITORIAL BOARD: The Rt. Rev. Horace W. B. Donegan, Rev. Albert A. Chambers, Rev. Wilbur L. Caswell, Rev. Thomas A. Sparks, W. Ted Ganaway, Theodor Oxholm, Charles G. Proffitt, Rev. Alger L. Adams, *Managing Editor*

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Diocese Faces War and Peace In Social Relations Workshop

(Continued from Page 8)

in the direction of God's will, and then to consecrate all who are following Him.

"A reason why we do not have a more effective Christian Social Order is because through our sinfulness, we who compose the Church have failed in our Prophetic and Priestly function."

The Tuesday session opened with the celebration of the Holy Communion in St. Ansgarius Chapel, the Cathedral. Bishop Boynton was celebrant. After breakfast and Morning Prayer said by the director of the Commission, the Rev. John A. Bell spoke on "The Techniques of the Church for Social Education and Social Action."

He made a plea for more earnest Christian conviction and described more expert knowledge as being the necessary beginning of concrete program. He listed as some parochial techniques study groups and the Worship Services of the Church.

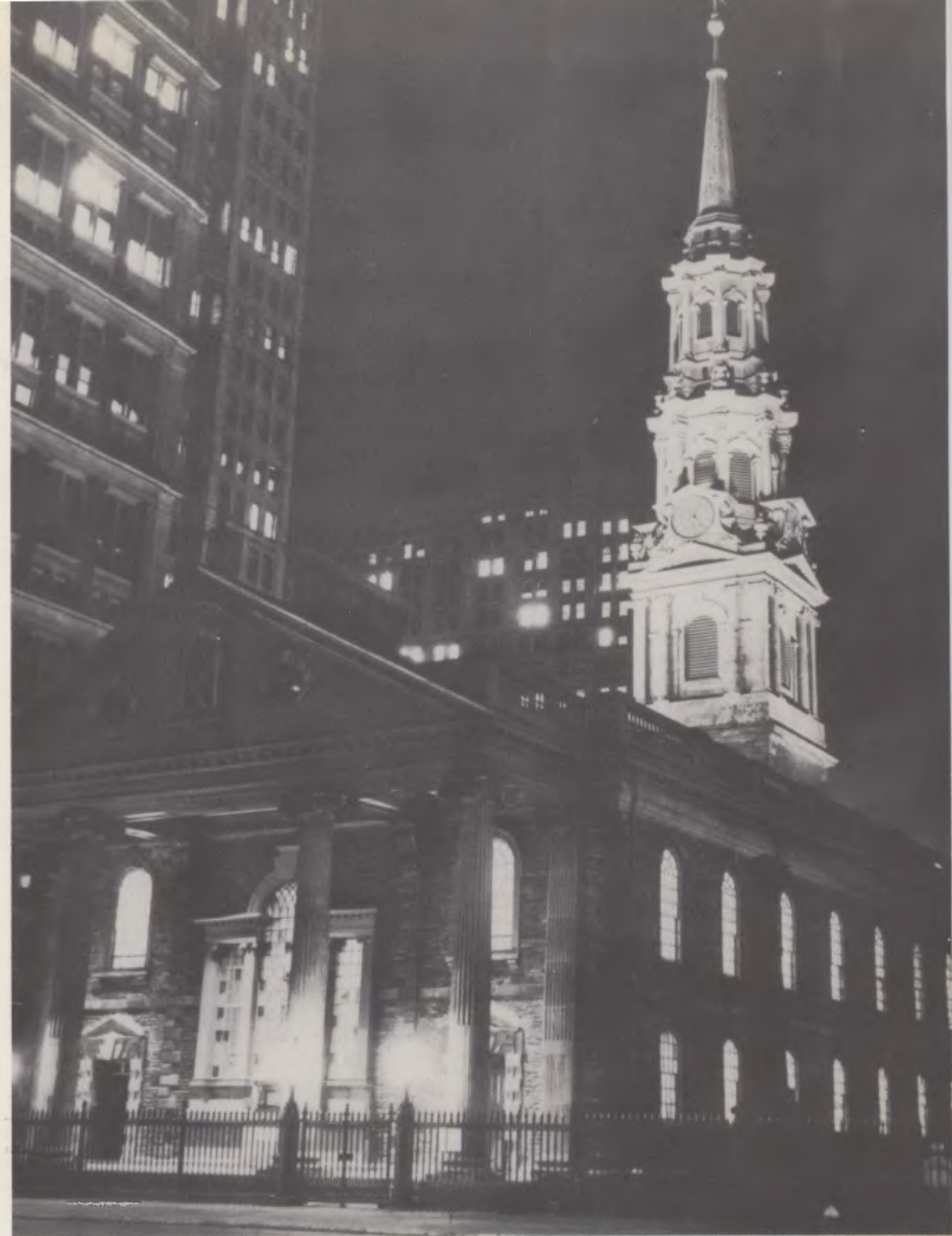
He described the techniques the national bodies and the Diocese are using to realize Christian objectives, citing especially the work of the Commission of the Churches on International Affairs and the Central Committee of the World Council of Churches which "initiated action which has had the direct result of creating the Peace Observation Commission. The Commission is virtually a United Nations 'peace patrol' whose function is to send impartial observers to areas of special international responsibility, such as Germany, Austria and Japan."

Mrs. Malcolm Tuttle, vice-president, Christian Social Relations, Woman's Auxiliary pointed out that "the best techniques in the world without loving and informed people to carry them out are of little value." She said, as an aside on an extended discussion of study-materials and methods, "It doesn't take background to push a wheel chair."

Mrs. Muriel Webb, assistant secretary, Department of Christian Social Relations, National Council, discussed the helps and aids to program available through their office.

The workshop closed with an address by the Bishop.

The purpose of the workshop was described by the Commission as follows: The



ST. PAUL'S Chapel, Trinity, is lighted with newly installed floodlights whose wattage is 13,540. St. Paul's is the oldest public building in Manhattan.

N. Y. Times Photo by Edward Hausner

Commission on Christian Social Relations has no idea that four one-and-a-half sessions, followed by a thirty-minute address, can solve the vast issues raised by the questions under discussion.

We do hope to accomplish three ends: 1. To arouse an awareness of the relevance of our Christian faith to the problems that confront the world. 2. To stimulate further individual study of these issues, with a deeper personal commitment and more effective personal action. 3. To lead many parishes and missions, large and small, metropolitan, town and country, to further study and to appropriate action in their own local situations.

A total of two hundred and four persons registered. In addition, some persons attended who did not register.

St. Bartholomew's Lawyers Group Presents U.N. Speaker at Dinner

The Lawyers Group of the Men's Club of St. Bartholomew's, Man., will present Francis A. Vallat as the principal speaker at their Feb. 15 dinner meeting in the Community House of St. Bartholomew's.

Mr. Vallat who is legal adviser to the United Kingdom delegation to the United Nations will speak on the Legal Aid and Advice Scheme in the U. N.

Chairman of the affair is Joseph P. Smyth. Thomas W. Francis assisted with arrangements.

The meeting is open to the general public, Mr. Francis stated.

Correction

The young people of the Diocese contributed \$400 from 1950's Bishop Ball to the Bishop Gilbert Field House, not the amount the typesetter printed.

Our apologies for the depreciating work of our printer's devil.

Auxiliary Reports "50 in '50" Slogan Has Been Surpassed

The last act of Mrs. Charles Minturn Baxter, Jr., as treasurer of the Woman's Auxiliary, before her retirement on Jan. 15, was to report that the Auxiliary had oversubscribed its slogan, "50 in '50" in missionary giving.

Of the \$50,000 pledged to the budget of the National Council for the fiscal year 1950, total receipts were \$52,863.29, an increase of \$7,000 over the previous year. This pledge is considered a first obligation.

For Christian Social Service, \$3,000 was pledged for Miss Alice G. Palmer and her work on Ellis Island. Receipts were \$3,090.85.

Including Diocesan Specials, the Auxiliary contributed \$56,483.06 for the work of the Church in 1950.

Defense Program to Up Costs But Not End Church Building

The Bulletin asked the Assistant Treasurer of the Diocese, Theodor Oxholm, what effect the National Defense Program might be expected to have on the construction of church buildings. Mr. Oxholm stated that the most pronounced effect so far was the increased costs necessitating re-designing to meet budgets. "As to the building of churches, we know of no restrictions as yet", he said, "but it will probably be necessary to substitute other materials for steel, aluminum and copper."

During the last War permission could be secured to build churches, parish houses and rectories where it could be proven they were urgently needed, and that their construction was in the national interest.

"At this date we can only assume that permission to build under similar circumstances might be granted," Mr. Oxholm said.

ARTHUR LAND, warden, St. Andrews, Yonkers, stands before Madonna and Child by Andrea Del Sarto, presented to the parish by himself, in memory of his mother, last month on the 20th anniversary of the church Oratorio and Festival Society, founded by him.



ST. ANDREW'S, Hartsdale, just purchased the above former home of Salvation Army's Evangeline Booth to serve as parish church and house. The Rev. Paul Lattimore announced at the same time that on Jan. 25 St. Andrew's voted to become an independent parish.

Hartsdale News Photo by John Gass

Committee on Program of Church Holds Evaluation Meeting

The Committee on the Program of the Church held its January evaluation meeting at the Men's Faculty Club, Columbia University, Wednesday evening, January seventeenth. Those present were Messrs. George W. Burpee (Westchester), Eliot L. Ward (Manhattan), Louis F. Stauss (Bronx), Moss Armistead (Ramapo), Van Lear Woodward (Richmond), Theodor Oxholm, Assistant Treasurer of the Diocese, and W. Ted Gannaway, Secretary to the Committee on the Program of the Church. Messrs. Clinton G. Harris (Hudson) and Ernest P. Meyer (Dutchess) were forced to report by letter due to conflicting business engagements.

The Committee, composed of the Bishop, the Assistant Treasurer of the Diocese, the seven Convocation Chairmen and the Secretary, has sponsored the Laymen's Training Program in the Diocese. The purpose of the meeting was to evaluate the more than one hundred seventy parish presentations of the missionary quotas.

A study of the payments made to the Treasurer's Office in 1950 indicated that the program had played a most important part in raising better than six hundred thousand dollars for the missionary work in the Diocese and the National Church.

The amount of the payments in 1950 indicates an increase in missionary giving of over 58% as compared to that raised in 1949. It is the considered opinion of the Committee that the splendid work of the more than one hundred consecrated laymen who have been making the parish presentations has been a real factor in making this record possible. It was unanimous-

ly agreed that the program should be strengthened and continued.

Plans were made for providing more effective visual aids, more colorful and specific outlines for parish talks and to offer a revised basic training course to all newly appointed Diocesan Field Officers. During the year 1951 it was agreed that a greater emphasis should be placed on the missionary program being carried on in the Diocese of New York and that wardens, vestrymen and parish leaders should be offered an opportunity to review and evaluate the missionary work being accomplished. To this end the Committee proposes to recruit at least one representative from each parish and mission to be given the necessary training and background material to qualify him to lead a series of parish discussions with these leaders at intervals throughout the year.

An effective, factual, hard-hitting presentation of the program both on the Diocesan and national levels suitable for presentation from the pulpits at regular Sunday services by the laymen is also to be made available. This will be of twenty to twenty-five minutes duration and is designed to high-light the missionary outreach of the Church.

The Committee approved plans for training conferences and special meetings throughout the spring and summer designed to afford as large a corps of trained men as possible for use again next fall. The Committee expressed hope that clergy and parish leaders will use these men as widely as possible by extending them an invitation to visit their parishes and missions.

BRIEFLY SPEAKING

Gifts

ST. PETER'S, Port Chester, received two silver cruets in honor of Josephine Kilbourne, one a gift of Elsie and Arden Smith and the other the gift of the Rev. Stanley S. Kilbourne . . . ST. PETER'S, Westchester, received a set of Christmas vestments from William and Marie Gough and Caroline Wilson as thank offerings. The parish was also gifted with a beautiful needlepoint cushion for the kneeling desk at the Shrine of Our Lady by Marie Jilek.

A pair of brass candlesticks was offered to ST. PAUL'S, Poughkeepsie, in memory of the Rev. Francis Sidney Smithers, Jr., by Mrs. Smithers. Mrs. Smithers' daughter presented a candlelighter and extinguisher in memory of her husband, Louis Henry Morris, killed in the last war flying over the Adriatic.

A sterling silver chalice and paten were blessed Christmas as the gift of the Misses Lois and Henriette Low in memory of Miss Marie Benoit at ST. ANDREW'S, New Paltz . . . The gold lavabo bowl used for the first time Christmas Eve at ST. PETER'S, Chelsea, was the gift of their Y. P. F. . . . Frederick H. Kuhlman supplied the Christmas folder for ST. JAMES', Fordham . . . A white eucharistic stole and maniple were given to ST. PAUL'S, Columbia, by Miss Alice R. Bennett of Barnard's French Dept.

Mr. and Mrs. Marshall Cooke of Knollwood gave the Christmas evergreen roping to CHRIST CHURCH, Tarrytown . . . ST. JAMES', Fordham, was the recipient of a sterling silver chalice, the gift of Mrs. Olive McCool Zeller "for cherished memories in serving young people" . . . Mrs. R. Clifford Black presented and installed a new vestment cabinet for CHRIST CHURCH, Pelham Manor . . . Two chalice palls of embroidered fine linen were made for the Altar Society of TRINITY, Mt. Vernon, by Miss Ruth M. Cramer as a thank offering. John H. Eayrs gave Trinity their Christmas decorations.

GRACE, Port Jervis, sustained a great loss in the death of Mrs. Edith Back, Dec. 1.

Christians at Work

Seventeen men of HOLY TRINITY, Highland, took a blizzard January night to wash and paint the parish house, install new light fixtures, serve flapjacks and coffee and hold a social to pay for the paint . . . Louis Pecora presided over a ST. GEORGE'S, Man., young people's debate, Jan. 5, with Ruth Irish, Joan Torborg, Judges. On "Is a College Education Necessary", Richard Hirsch and Evelyn Fishman were pro and Gail Aderer and Chester Kane were negative.

Miss Hathaway at ST. MARY'S, Manhattanville, prepared and took 820 presents and 600 Christmas cards and stamped envelopes to the old women in the City Home on Welfare Island, Christmas.

Tea for the benefit of the Youth Consultation Service, presenting Lillian Gish, was Jan. 21 at HOLY TRINITY, Bronx.

Some New Faces

Charles Dodsley Walker took over the organ console at HEAVENLY REST, Man., Jan. 28. Miss Marion Engle had been filling in and will now take up her regular duties of choirmistressing . . . new organist is expected at ST. JAMES', Fordham, where their beloved Mr. Ryder must say farewell . . . Robert Arnold becomes new assistant choirmaster at INTERCESSION, Man. . . . Miss Mary Strang is acting as parish secretary in place of Mrs. Enright at ST. PETER'S, Peekskill . . . Roger Langdon returned from Canterbury College to startle CHRIST CHURCH,

Bronxville, with his moving appeal for his alma mater-to-be, Jan. 21.

Layton Becker, ST. MARY'S, S. I., gave an organ recital at the Cathedral, Jan. 28, and the rector, the Rev. O. A. Griesmyer, preached . . . Young people will be invited to the Anglican Congress at Minneapolis, Aug. 9-16, thanks to the efforts of our Diocesan at the last meeting of the House of Bishops in El Paso, Texas . . . The Rev. Charles Graf reports the size of the Diocese increased by one. Mother and daughter, born Jan. 15, both doing fine.

Marta Elizabeth Klein, Post-graduate Guilmon Organ School and A. A. G. O. now available after playing for ST. PAUL'S CHAPEL, Man., since 1938 . . . Mrs. Edith Burrell is now taking on the parochial burdens of retiring parish secretary Mrs. Mosley at ALL SAINTS', Harrison.

Having a Wonderful Time

Henry S. Iijima and his mother entertained the Sr. Choir of ST. MARY'S, Manhattanville, Christmas Eve . . . Mrs. R. Keith Kane will see to the costumes of the Clares and Friars Epiphany Story at the Candlelight Service of RESURRECTION, Man. . . . Mrs. Robert Heaney was hostess at a Christmas tea given by the officers of the St. John's Guild at ST. JOHN'S, Larchmont. Assisting were, Mrs. J. Gaston Kipp, Mrs. A. C. Layton Newsom, Mrs. John van Santvoord and Mrs. Hubert Judge.

New officers of the Parish Aid Society of CHRIST CHURCH, Yonkers, are Mrs. May Rhys, Mrs. Hazel Lawton, Miss Mae Bailey, and Mrs. Mary Halliley . . . Theodor Oxholm was the principal speaker at the annual parish meeting of ALL SAINTS', Briarcliff, Jan. 16. Some of the folks of All Saints' are Mrs. Hunter Bishop and Mrs. Abbott Howe, Mrs. David Duncombe, Mrs. George Baxter, Mrs. Benjamin Miller, Mrs. Arthur Macrae, Mrs. William Stelle, Mrs. Leo Wuori, Mrs. F. D. Reynolds, Mrs. Ralph Lewis, Mrs. N. B. Marden and Mrs. James Twiname.

Mrs. Robert Hutchins took reservations for ST. JAMES', Man., Family dinner, Feb. 16, at which Bishop Boynton spoke . . . Plans are being made for the Spring consecration of the "old back kitchen" at St. Clare's House, Upper Red Hook, as a chapel . . . ZION, Wappingers Falls, is going in for "star-tightening".

The Dutchess Convocation Youth Rally was held Jan. 28 at GRACE, Millbrook. Roger Bul-

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lard, chairman, conducted the business and the Rev. J. Willard Yoder and the Rev. Kenneth Terry spoke on the United Movement of the Church's Youth and its Rule of Life.

Notable Events

The Episcopal Men of the Bronx, Washington's Birthday Corporate Communion & Breakfast will hear Bishop Boynton, Feb. 22, at Holy Nativity, Bronx . . . The Church Club of New York honored the Bishop Feb. 5 at the Waldorf-Astoria. Judge Harold R. Medina also spoke.

World Day of Prayer, Feb. 9, observed in many parishes . . . National Council says its new study course, The Hymnal Outings the Ages, was available Jan. 10 . . . INCARNATION, Man., now has chimes . . . ST. MARTHA'S, Bronx, seeking organist to replace John E. Peard, who is retiring, and at the same time offers an orchid to Alfred G. Batterson, Jr., for his work on their Golden Anniversary.

Feb. 15, ST. MARK'S, Mt. Kisco, W. A. will hear the Rev. Harold F. Hohley at 10 a.m. . . . Church's Work in College Communities will be subject of next meeting of Woman's Auxiliary, March 6, in Synold House . . . The Conference on Christian Vocation for College Women is March 11-19 at Seabury House.

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