



# the Bulletin of the Diocese of New York



VOLUME XXIX NO. 2

FEBRUARY, 1953

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## “Except The Lord Build The House . . .”

*Full text of  
Bishop Donegan's  
address at the Church  
Club Dinner, January 26*

Last Tuesday every citizen of these United States must have been reassured by President Eisenhower's Inaugural address. It was an inspiring message within the framework of moral and spiritual values. The fact that the President went to church on the day of his inauguration, and offered his own prayer to God before he took the solemn oath of office, symbolized his own religious faith and his recognition of his need of God's help to carry out the responsibilities that are now his — duties as great as any President of the United States has ever shouldered.

It is obvious that President Eisenhower understands that “except the Lord build the house they labor in vain who build it.” He knows that only as we build our society on moral and spiritual foundations can we have stability, healthy prosperity and peaceful days.

If those associated with the President are equally aware of these truths, there is no doubt but that there will be a cleansing of corruption and bureaucracy, and no doubt America will give leadership worthy of her unique place of responsibility among the family of nations.

But the new administration will be unable to bring about the anticipated reforms unless every community, the country over, is supporting the new administration by cleansing the corruption in every local situation.

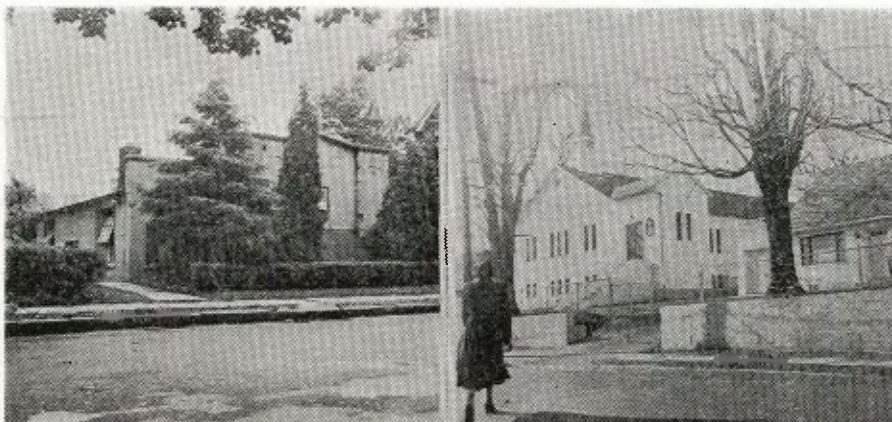
We who live in this community have a singular obligation to uphold the President in this respect. Indeed our own situation is a menace to our whole nation, for dishonesty, incompetence, and corruption in our cities sends its poison through all the arteries of our national life.

Furthermore, in the eyes of the rest of the world New York is synonymous with the United States of America. This makes the situation more critical that New York

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## ST. SIMON, NEW ROCHELLE, COMES INTO ITS OWN

### The Effect of Hope, and Prayer, and Work



*The Old . . . and . . . The New*

**S**T. SIMON IN New Rochelle, as it now stands, is an old dream come true. Around the year 1913 two families, formerly Anglicans, became the nucleus of what was later to become St. Simon. This nucleus found a church home in the parish house of Trinity, New Rochelle. It did not remain there too long but moved to humbler quarters — quarters that it could call its own. For a number of years the mission had an up-an-down existence. During most of its life it had no priest of its own but was served by one who was responsible for one or two other stations.

In 1946 The Rev. Hamilcar Hannibal was appointed Priest-in-charge, and during the twenty-three months of his tenure, the work began to show signs of revival. In April, 1948, the Rev. S. Alex-

ander Walcott, then a practicing physician and curate at St. Ambrose in Harlem, was appointed to succeed the Rev. Mr. Hannibal, who had been called as rector of a parish

For at least twenty years the congregation had been worshipping in a crypt, which had been intended to be the foundation of the future church building. But owing to its faulty construction, the idea had to be abandoned. They had constantly looked forward with hope to the day when they would be able to build a suitable structure where they would be able to worship without the fear of embarrassment. When the new vicar saw the church in which the congregation had been worshipping, he expressed surprise,

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*The Church*



*The Vicarage*

## Christian Social Relations Activities of The Woman's Auxiliary

**I**T IS THE privilege and duty of the Woman's Auxiliary to assist in many aspects of the Christian Social Relations work of the Diocese and parishes. Many Diocesan agencies are aided by gifts and services from women of the Diocese; the work of the City Mission Society at Ellis Island being a specific example. The Auxiliary plans to cooperate as fully as possible in the work of the Department of Christian Social Relations of the Diocesan Council which is described as follows:

“It shall be the duty of this Department to encourage and promote the application of Christian principles in the solution of problems affecting human welfare and in the furtherance of justice, good-will and peace in industrial, racial and international relationships. To this end it shall acquaint the Clergy and other Church workers with the facilities offered by existing welfare agencies and cooperate with such agencies, as occasion may require; provide information regarding legislative proposals, municipal, state, and national, when in its judgment such measures should be of concern to Church people; and engage in such other undertakings as may enable the Church to play its part more effectively in the establishment of a Christian social order.”

The Diocesan Meeting on March 3, at 10:30 A.M. at Synod Hall will be devoted to an aspect of this program. At that time Miss Anne Guthrie will speak on the subject: “Today: A Grand and Awful Time.”

Miss Guthrie comes to speak out of a wide experience as world traveler, teacher, lecturer, former National Executive of the Y.W.C.A., also as Accredited Representative of the International Alliance of Women to the Economic and Social Council and a member of the Speakers' Research Committee for the United Nations. An exhibit of the work and program of Youth Consultation Service will be held at the same time. All women whether active in the Woman's Auxiliary or not are cordially invited to attend.

## KALENDAR OF DIOCESAN EVENTS

*NOTE: In such a Kalendar as that which follows, dates and events are often changed due to unforeseen circumstances. You should check with your local Parish, Diocesan House, or Cathedral House, to be sure. Events and dates not shown are due, perhaps, to not being set before closing press time of this issue.*

### FROM THE BISHOP'S KALENDAR

- February 15—11:00 A.M. Confirmations at Calvary, Manhattan  
 February 15— 5:20 P.M. On DuMont Television, Channel 5  
 8:00 P.M. Confirmations at St. Martin's, Manhattan  
 February 17— A.M. Bishop's Executive Committee  
 February 17— 3:00 P.M. Department of Missions Meeting  
 (Ash Wednesday)—  
 February 18— 8:00 A.M. Celebrant, Holy Communion, Cathedral  
 February 18—12:10 P.M. Lenten Address at Trinity, Wall Street  
 February 19—12:10 P.M. Lenten Address at Trinity, Wall Street  
 February 19— 3:00 P.M. Annual Meeting, Youth Consultation Service, St. Bartholomews, Manhattan  
 February 20—12:10 P.M. Lenten Address at Trinity, Wall Street  
 February 22—11:00 A.M. Confirmations at Christ Church, Suffern  
 4:00 P.M. Confirmations at St. Stephen's, Pearl River  
 February 23— 8:00 A.M. Celebration of Holy Communion—Corporate Communion for Men and Boys—Cathedral  
 February 24— A.M. Bishop's Executive Committee  
 4:30 P.M. Cathedral Trustees  
 February 25—11:00 A.M. Examining Chaplains Meeting  
 February 26— Seaman's Church Institute Meeting  
 March 1—10:00 A.M. Address to Children, St. Bartholomew's, White Plains  
 11:00 A.M. Confirmation at St. Bartholomew's, White Plains  
 4:00 P.M. Confirmations at St. James', Madison Ave.  
 March 2—12:00 noon St. Luke's Hospital Board of Trustees  
 March 3— A.M. Bishop's Executive Committee  
 March 4— 8:00 P.M. Lenten Address, St. John's Church, Hartford, Conn.  
 March 7—12:00 noon Confirmations at the Cathedral  
 March 8—11:00 A.M. Confirmations at St. John's, Waverly Place  
 4:00 P.M. Confirmations at St. Simon's, New Rochelle  
 March 12— 8:00 P.M. Confirmations, St. Paul's, Yonkers  
 March 14— 9:00 A.M. Celebrant, Corporate Communion, Youth Consultation Service, Cathedral  
 March 15—11:00 A.M. Confirmations at Church of The Epiphany, Manhattan  
 8:00 P.M. Confirmations at Church of St. Mary the Virgin, Manhattan

### FROM THE SUFFRAGAN'S KALENDAR

- February 16—10:00 A.M. Council of the Synod of the Second Province  
 February 17— 3:00 P.M. Department of Missions Meeting  
 February 20— 8:00 P.M. Lenten Address at Christ Church, Poughkeepsie  
 February 22—11:00 A.M. Confirmations at St. Matthew & St. Timothy, Manhattan  
 5:15 P.M. Moderator, Panel Discussion, "Peace in a World of Strife," #2: "How Can We Achieve International Peace?"  
 8:00 P.M. Confirmations at St. Peter's, Chelsea, Manhattan  
 February 23— 8:30 P.M. Celebrant, Men's Corporate Communion, Trinity, Ossining  
 February 27— 8:00 P.M. Lenten Address, St. John's, Yonkers  
 March 1—11:00 A.M. Confirmations at Church of the Heavenly Rest, Manhattan  
 8:00 P.M. Confirmations at St. Clement's, Mt. Vernon  
 March 4— 8:00 P.M. Confirmations at Church of the Good Shepherd, Bronx  
 March 5— 8:00 P.M. Confirmations at St. Andrew's, Clason Point, Bronx  
 March 8—11:00 A.M. Confirmations at St. Stephen's, Bronx  
 8:00 P.M. Confirmations at Church of The Incarnation, Manhattan  
 March 11— 8:00 P.M. Confirmations at Grace Church, West Farms  
 March 12— 5:00 P.M. Confirmations at St. Peter's School, Peekskill  
 March 15—11:00 A.M. Confirmations at Grace Church, Middletown  
 4:00 P.M. Confirmations at Christ Church, Warwick  
 8:00 P.M. Confirmations at Church of The Good Shepherd, Greenwood Lake

## KALENDAR OF CATHEDRAL EVENTS

### EVERY DAY

- 7:30 Holy Communion  
 8:00 Holy Communion (Wed.)  
 8:30 Choral Matins (followed on Holy Days by Choral Eucharist)  
 10:00 Holy Communion (Wed.)  
 5:00 Evensong

### EVERY SUNDAY

- 7:30 Holy Communion  
 8:00 Holy Communion  
 9:00 Holy Communion  
 9:30 Holy Communion and Sermon  
 11:00 Morning Prayer, Holy Communion, and Sermon  
 4:00 Evensong and Sermon  
 5:15 Tea in Cathedral House

(See Kalendar for exceptions)

- Sunday, February 15— 9:30 Canon Green  
 11:00 The Dean  
 4:00 The Dean  
 5:15 First of the Panel Discussion "Peace in a World of Strife"  
 (Tea in Cathedral House will not be served today)

### ASH WEDNESDAY,

- February 18— 7:00, 7:30  
 8:00 Holy Communion, The Bishop as Celebrant  
 8:30 Morning Prayer, Litany, and Penitential Office  
 10:00 Holy Communion and Sermon by the Dean  
 5:00 Evensong and Meditation

- Sunday, February 22— 9:30 Canon Green  
 11:00 The Dean  
 4:00 The Very Reverend Eric Noel Porter Goff, M.A., Provost of Portsmouth, England.  
 5:15 Second in the Panel Discussion "Peace in a World of Strife"  
 (Tea in Cathedral House will not be served today)

- Sunday, March 1— 9:30 Canon Green  
 11:00 The Dean  
 4:00 The Reverend G. Paul Musselman, Detroit  
 5:15 Third in the Panel Discussion "Peace in a World of Strife"  
 (Tea in Cathedral House will not be served today)

- Sunday, March 8— 9:30 Canon Green  
 11:00 The Most Reverend Philip Carrington, Litt.D., D.D., Archbishop of Quebec and Metropolitan of the Province of Canada  
 4:00 The Dean  
 5:15 Tea in Cathedral House

- Friday, March 13— 6:30 Episcopal Counsellors' Group Dinner and Meeting

- Sunday, March 15— 9:30 Canon Green  
 11:00 The Dean  
 4:00 Canon Betts  
 5:15 Tea in Cathedral House

## "Except The Lord Build The House"

*continued from page 1*

has fallen on evil days, and I cannot remain silent about the serious situation today, much as I was tempted to select a more serene subject for this evening's address.

The facts have been made known by the newspapers and the surveys and reports that have been made available by civic groups. Yet in reviewing the situation, unfortunately there seems to be antipathy on the part of the public.

Certainly the Church to date has not risen to the challenge the situation presents; and this statement is true whether by "Church" you mean the Episcopal Church, the Christian Church, or all the religious forces put together.

Now let me say at once that being a churchman, clerical or lay, does not mean that one is an expert in political matters, criminology, or urban sociology. So I do not intend now or later to speak on this subject from any such perspective.

But a churchman, clergy or lay, is supposed to know something about righteousness and decency and to have a passion for it.

This concern, acting on the facts available, can result in a great reform movement of the type that in other similar periods has distinguished the history of this city.

So, lest in the security and comfort of this place, you forget the actual conditions, let me cite a few illustrations.

**Consider the sub-standard housing conditions.** In 1951 there were 64 deaths in tenement fires. In 1952 there were two shocking tragedies in buildings that had contained violations of tenement laws for years. Inspection is inadequate. Follow-up of violations is almost non-existent until a fire actually occurs.

The result of an inspection made of buildings in a sample area between 89th, 90th, and 91st streets between Columbus and Amsterdam Avenues revealed the most horrible conditions of filth, overcrowding and slum living that have ever existed in the history of New York. Particularly bad are some of the five story, six-room apartment houses that have been converted into rooming houses.

Some of these rooming houses in the area investigated have as many as nine occupants in one room. In some of these squalid, rat-infested buildings, according to the complaints of the tenants, one toilet had to suffice for the use of as many as fifty persons.

Tenants pay for one tenement room as much as twenty dollars per week. Some persons pay as much as \$17.50 per week for rooms without water, kitchen, or toilet facilities. These conditions can only create moral depravity, crime, disease, and

racial tensions, and they ought not to be allowed to exist in a city and a country that prides itself on its high standard of living.

Furthermore, it is a profitable business to transform an apartment building of this sort into a rooming house — slum-running is the technical term of this operation.

The ceiling price rent of this type of structure, as an apartment house, brings to the owner an annual gross rental of approximately five thousand dollars, but when converted into a rooming house of the sort described, the same building yields an annual rent of about twenty-five thousand dollars.

**Look at the public school situation.** The over-crowding is worse than ever. A year ago the most crowded school was P. S. 115 in Queens; having an official capacity of 713, it enrolled 1,415 children. The building was used 198 per cent of its capacity. Now there are five schools in that borough in which the enrollments are over 200 per cent of capacity. P.H.S. 54, built for 1245, has 1800 students.

This year there are 22,000 more pupils than last year, but not enough new teachers to take care of them. It means more crowded classrooms, more harassed teachers, and inadequate attention to the individual student.

There are two million children in this city. They keep coming at the rate of a half a million every ten years. They ought to be the most vital concern of the city.

The health of the children in public schools ought to be a matter of concern, yet 31 out of 54 academic high schools have no health service at all.

When the part of the city budget covering most children's services is slashed, there is no protest from the politicians; no one gets excited when requests for more social workers and probation officers are cut out of the budget.

As Judge Frank stated in an address before the Citizen's Committee on Children, "Of course the children do not vote. The policeman, fireman, and even teachers can and do fight for their wage increase, their paid vacation and their pensions. They have effective public relations, and they mean votes; so somehow the money is found to meet their demands. But the children, and most of the professional people who serve children, have no lobby to further their interests.

"But some day a clever politician running for mayor will appeal to parents and those who are ardent friends of children with an intelligent program, and he will probably be successful, for the concern for children is the great common unifier



*The Right Reverend Horace W. B. Donegan, Bishop of New York, and Prince Bernhard of the Netherlands, attend a service at St. Mark's In-The-Bouwerie marking the Tercentenary, Feb. 1st, of New York City's founding in 1653.*

which cuts through all racial, religious, and political differences."

**Think for a moment of appointments to the Board of Education.** This Board has the tremendous task of providing adequate education for more than 800,000 boys and girls. To deal with these problems requires leadership of experience and vision.

Yet, last May when Mr. James Marshall's term of office was ended, he was not reappointed, though he had been a most useful and effective member for seventeen years, and though his reappointment was favored by the Public Schools Association and by practically every group and individual interested in the public schools of the city.

Last October, after service of fourteen years, Dr. Harry Carman was not reappointed to the Board of Higher Education, though as the retired Dean of Columbia University he brought to the Board a unique knowledge and experience and the prestige of his nation-wide experience.

It is true, as a former member of the Board stated in an article in the New York Herald Tribune, that "various forward strides have been taken since 1935 by all levels of the school system, but much more

might have been accomplished were it not for political interference, maladministration, and public irresponsibility."

**Then there is the matter of inadequate police protection.** The wife of one of our clergy was beaten and robbed at nine o'clock in the evening walking from St. Luke's Hospital to 110th Street.

Last fall, on two occasions, women members of the Choir School staff were beaten and robbed on the Cathedral grounds in broad daylight. This sort of thing happens elsewhere in the city.

The New York Police Department survey prepared by the Institute of Public Administration under the direction of Mr. Bruce Smith for the Mayor's Committee on Management Survey states that our police force can be more effective in dealing with crime and other pressing problems.

Over 2,000 police now perform duties that can be better done and for less money by other civil service classifications. More than 1500 men could be quickly shifted to restore neglected foot patrol and traffic point duties. Estimates regarding undermanning vary from 500 to 5000 men.

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# the Bulletin of the Diocese of New York

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### St. Simon Comes Into Its Own *continued from page 1*

and some of the members did not hide to say that if Dr. Walcott had been any good at all he would surely never be coming to St. Simon. But the Bishop had assured him that it would not be long before he would help the congregation to build a church. He took the Bishop at his word and immediately after taking charge planned for the time when the congregation would be asked to play its part in helping to build for itself.

The present building just referred to was used for divine service and often also had to be converted for social gatherings. When the bazaar was held, there could be no midweek communion; and occasionally a dinner was held in the same building.

During the tenure of the Rev. Mr. Hannibal the congregation had purchased a building which it had intended to convert into a vicarage and had also procured a sizable plot of land in a growing section of the city for the site of the new church.

About a year after the new vicar took charge the Corner Stone Campaign was launched by Bishop Gilbert. This was a fund intended to be raised to help a number of needy churches to build for themselves. The goal was one hundred fifty thousand dollars. St. Simon was one of the first to benefit from this campaign. The congregation was told that the Diocese was willing to erect a new type of church building of steel and concrete, sufficient to house three hundred seventy-five persons, and at a cost of forty-two thousand dollars. It would contain the minimum, and the congregation would be expected to provide the

balance. It would consist of a first floor in which the congregation would worship, and a basement for utility rooms and space suitable for social gatherings.

During the three and one-half years of the tenure of Dr. Walcott the mission raised a sum of over eight thousand dollars towards the building project, most of which was turned over to the treasurer of the Diocese to be spent in the building. The adult congregation consisted of approximately one hundred fifty persons, and this was the nucleus which had to do the job. The old church, which had only one room serving as place of worship and community house at the same time, was sold for the price of eighty-five hundred dollars, and the building which had been intended for a vicarage was also sold for a similar sum. All of this was put into the project. That meant that the Diocese furnished approximately forty-three thousand dollars, and the mission approximately twenty-five thousand.

The Diocese did its part as promised. The mission covered the cement floors with an asphalt tile, furnished the rails and guards for all of the stairways, erected a thirty-two foot steeple at the front end of the building, painted the metal work of both floors, bought a stainless steel sink for the kitchen, furnished all of the light fixtures, and erected a steel fence enclosing the entire property. The congregation also furnished the additional cost for tinted glass panes for the windows, and paid the cost for their communion rail and kneeling cushions. It also paid for the landscaping, both for the clearing of the plot for building, and for beautification after the building was completed. A suitable drive-way of asphalt was

built, and a parking lot for the accommodation of approximately twenty-five cars was prepared and covered with cinders.

A modern vicarage was erected at the expense of the congregation at a cost of twelve thousand dollars, with four rooms on the first floor, one large unfinished attic room, and a one-car garage.

During all of this the rank and file of the congregation cooperated fully, and the members of the community, as well as many of the other churches, lent a helping hand. The congregation moved into the new building on the last Sunday of November, 1950. The pattern was entirely more than anyone had ever anticipated or prayed for. Here the members were moving from cramped quarters that had served as a house of prayer as well as for social activities, and for years had been referred to by many as a hole in the ground, to a place that looked like a dream. They were all happy that a dream they had long cherished had come true.

It was all made possible through gifts of the Diocese to the Cornerstone Campaign, and the cooperation of the people at St. Simon's.

When Dr. Walcott resigned he was succeeded as Vicar by the Reverend Arthur C. Moore. Under Fr. Moore's able leadership the congregation and the Church school have greatly increased, and the Church has become an important spiritual force in the community.

To make all of this possible the congregation had worked hard, and had done anything and everything that was honest to help in the work. Trinity Church and its Rector, The Rev. Philip Styles, were very kind to them, and many of the suppers and affairs held to raise funds were held at Trinity Parish house.

Thus was accomplished something that was long overdue — a proper place of worship for a group that had long hoped and prayed for it.

## Woman's Auxiliary Overpaid Two Pledges

IN 1952, THROUGH the earnest effort of all its Branches, the Woman's Auxiliary overpaid its \$50,000 pledge for the Missionary Quota for the Program of the Church by \$4,634.71, a total gift of \$54,634.71; and exceeded its pledge of \$3,400 for Christian Social Service by \$72.81, a total gift of \$3,472.81.

## Dept. of Promotion Names Committees

THE DEPARTMENT OF Promotion held an organizational meeting last month and laid out its program. The Department will work through seven committees as follows:

A committee on the Every Member Canvass materials, under the chairmanship of Mr. Joseph Boyle. This committee is charged with the responsibility of preparing materials to present the Diocesan Missionary program and the program of the National Church suitable for use in the parishes and missions of the Diocese. This committee will also present the Canvass appeal in the October and November issues of the Diocesan BULLETIN and report to the Diocese in the March issue of the BULLETIN each year.

A committee on consultant service for the Every Member Canvass was approved, with the chairman to be announced later. This committee will be prepared to consult with Vestries and Canvass committees in parishes and missions who may desire and request assistance to help them lay out their Every Member Canvass program. They will also study missionary giving in parishes which consistently fail to meet their quotas.

An editorial committee, under the chairmanship of Mr. Clifford Morehouse, will prepare stories of missionary work in the Diocese and General Church for use in parish papers as well as the Diocesan BULLETIN. We hope that later on this committee will have funds with which to prepare film strips and even possibly motion pictures to present the missionary program.

A radio and television committee, under the temporary chairmanship of Mr. William J. Moll, will endeavor to secure time and plan programs for the use of these media in presenting the life and work of the Episcopal Church in the Diocese. It is hoped that Bishop Donegan will be able to speak to the entire Diocese by radio or television several times each year, and certainly at the time of the Canvass.

A Committee on Convocation programs is under the chairmanship of the Rev. George Nichols. The Diocesan Canon places the responsibility for the Fall Convocation meetings on this Department. This committee will strive to plan effective Convocation meetings, as well as regional vestry meetings, for a persuasive presentation of the budget of the Diocese.

A committee on Diocesan and National Church cooperation, under the temporary chairmanship of the Rev. Albert A. Chambers, Chairman of the Department, will seek to keep the Diocesan family in-

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## THE BRONX CONVOCAATION

On the Feast of the Conversion of Saint Paul a piece of marble from the High Altar of Saint Paul's Cathedral was dedicated at SAINT PAUL'S CHURCH, *Morrisania*. This marble, taken from the war-destroyed altar, was the gift of the Dean and Chapter of the London Cathedral. The preacher on the occasion was the Rev. Canon Darby Betts.

"Nine Girls", a mystery drama, was presented by the Theatre Guild of SAINT JAMES', *Fordham*, on February 4, 5, and 6, the entire net proceeds to be applied to the youth program of the parish.

Among the gifts recently presented to SAINT MARTHA'S, *Van Nest*, are: a set of purple Bible markers, in memory of Caroline Packwood, from her daughter, Lillian; hymn boards and cards, in memory of Harry Manley, from Mrs. Manley; and a white frontal, in memory of Mae Mullen, from her family. The Rector designed the frontal, and the sewing and embroidery were done by Mrs. Marion Prichard.

The District Meeting of the Woman's Auxiliary of the Convocation was held at SAINT PETER'S WESTCHESTER on January 12. After Solemn Evensong Father Lang made a report on the School of Worship recently held at the Cathedral under the auspices of the Dean and the Diocesan Auxiliary.

The Rev. Richard A. Isaac was instituted as second Rector of SAINT STEPHEN'S, *Woodlawn*, by the Bishop of New York, on Sunday, January 18. Father Isaac was graduated from the General Seminary and has been Pastor of a newly formed congregation at East Meadow, *Long Island*. A reception was held in the parish house in the afternoon for the parish and for the priests and people of the Convocation.

The EPISCOPAL CHURCH LEAGUE of the Convocation has begun its annual basketball season, with twenty games scheduled. The participants are the parishes of the HOLY NATIVITY, ST. ANN'S, ST. JAMES', ST. PAUL'S, and ST. PETER'S. Stephen Ray of ST. PETER'S is chairman of the League.

The Bishop of New York administered Holy Confirmation, celebrated Holy Communion, and gave First Communions to those who had been confirmed or received, at 11:00 A.M. on the Feast of the Conversion of Saint Paul at SAINT PETER'S WESTCHESTER. Later he blessed the new church

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# The Bishop's Message



ONCE AGAIN, THE CHURCH CALLS US to observe the Season of Lent. Through the years Lent has been regarded as a time of preparation for the Easter festival, but originally it was a time when the laity took it upon themselves to share in the training of those who were preparing for baptism at Easter. Eventually Lent became, as it is today, a season of penitence and prayer. "The importance of Lent", as Dom Gregory Dix says, in *The Shape of the Liturgy*, "was that it was not one more ascetic exercise for the devout, but that it was recognized as being of universal obligation. Lent was intended to be a strictly corporate effort of the whole Church, from the Bishop down to the humblest catachumen, to live at least for a season as befitted the body of Christ in fervent and frequent prayer, in order that at their Easter corporate communion all might be found truly members of the Body. There was a great wholesomeness about this annual requirement of a season of serious self-discipline and intensification of private prayer. It reminded the careless and the sinful Christian as insistently as it did the devout of the claims of the Christian standard 'Be not conformed to this world but be ye transformed by the renewing of your mind.'"

We would all agree that we need Lent to remind us that the Christian way of life is not do-as-you-please, but a disciplined way of living. We need a season in which to intensify our prayers, to really work at our religion, and to strive earnestly to walk in the Christian way. Vagueness is the enemy of Christian life; so to help you to be definite about your observance of Lent I suggest this simple, minimum, seven-point rule:

1. To be more faithful in personal prayer and reading of the Bible.
2. To receive the Holy Communion each week after careful preparation the night before.
3. To share regularly in the work of the Church.
4. To mark Ash Wednesday and Good Friday as Fast Days, and to observe all the Fridays and Ember Days by abstinence and a special act of devotion.
5. To make a true effort to put aside some unnecessary indulgence or pleasure in order to have more time for the things of the spirit.
6. To make a self-denial and put the cost of it in the Easter offering.
7. To read at least one Lenten Book.

THE BISHOP of New York Annual Lenten Book for 1953 is *The Hope of Glory*, by the Right Reverend John S. Higgins, D.D., recently consecrated Bishop-Coadjutor of Rhode Island. Based on the Prayer of Thanksgiving in Morning Prayer, this book is concerned with some of the searching and penetrating applications of Christianity to modern life. Each chapter gives a clear and helpful insight into the teachings of the Church. *The Hope of Glory* has a freshness and vitality which will appeal to the busy man and woman of our hurried age. Modern man is eager to know more about the Christian religion and its application to his personal and corporate needs in our day. This book will bring illumination, and I trust it will have the wide response it well deserves.

This year let us all, clergy and laity alike, observe Lent more strictly than ever before; then our religion will become a greater power in our lives, and our Church will be stirred with new zeal to do its work for God.

*Francis L. O'Shea*

Bishop of New York

## THE RICHMOND CONVOCAATION

ST. ALBAN'S, *Eltingville*, has formed a Mr. & Mrs. Club, under whose auspices the early English custom of celebrating Epiphany with a 12th-Night Ball was revived, with dancing, musical games, songs, and buffet supper, the proceeds going to the Organ Fund.

On January 9 a meeting for all women of the parish was held, at which a panel discussion on Christian Social Relations was conducted by Mrs. Ellarson Stout.

The Rector reports that the goal of 100 Church School members has been accomplished.

The work of Missions' Promotion was the subject of an overall Woman's Auxiliary Meeting conducted by Mrs. Frank Sims and Mrs. Alma Rountree, with the showing of a film of the Church's work in Hawaii.

CHRIST CHURCH, *New Brighton*, extends thanks to Mr. William Atkinson for his gift of an amplifying system.

On the fourth Sunday of every month Mr. John Welzin is showing films for the Church School, which withdraws from the 11 A.M. service, just before the sermon, to the Parish House. Already shown are "Simon Peter, the Fisherman", "The Prodigal Son", and "The Conversion of St. Paul". Among others to follow are "The Calling of Matthew" and "Who Is My Neighbor?". The films have been greatly appreciated by the young people.

About 250 children together with adults attended the annual Christmas Candlelight Service and party. Mrs. F. W. Dillingham directed a Christmas pageant, enacted by the Y.P.F. in the Church. Later all gathered in the Parish House for refreshments under Miss Wasserman's charge, for movies by Mr. Welzin, and carols and a visit from Santa Claus.

Mrs. C. W. Atkinson, assisted by Mrs. J. Williams, is adult supervisor of the Y.P.F. Miss Nancy McKeever is president.

The annual Rectory tea was sponsored by St. Elizabeth's Guild, Women's Guild, and Woman's Auxiliary. The proceeds as usual are to be given to the Youth Consultation Service.

Sunday afternoon, December 28, a special rendition of Christmas music, including an interesting selection of carols of different nations, was presented, with both the Junior and Senior Choirs participating.

ST. MARY'S, *Castleton*, held a corporate Communion - breakfast for men and boys on Advent Sunday with 65 attending and 50 staying for breakfast.

Please turn to Page 15

## "Except The Lord Build The House"

*continued from page 3*

The Institute had cordial cooperation from the present Commissioner in making the studies. It is the judgment of the Institute that the rank and file of police are sound to the core, but that far-reaching changes in administrative structure and organization are necessary.

*There is the water-front racket,* presently receiving attention from the press. The testimony before the State Crime Commission appointed by Governor Dewey is a record of kick-backs from labor, extortion from shipping companies, theft of cargoes, violence, and murder, to protect the system, and a clear tie-up with government which is at least complacent, often friendly, and possibly corrupt.

There is no question about the facts. For months they have been on the front page of every newspaper. The corruption, organized vice, widespread illegal gambling activities, the brazen effrontery and defiance of law and decency, the flight of witnesses, the unexplained bank accounts, the overwhelming evidence of shameful wrong-doing, evasion, concealment, and obstruction is a matter of public knowledge.

Naturally this is not the occasion for a comprehensive survey of the situation. Nor is it my intention this evening to fix the blame for any or all of these situations. BUT at the most obvious level they would seem to suggest a need for a change.

**N**OW, WHERE does the Church come into the picture? Let us be clear about a number of things. It is not the Church's task to endorse candidates for office. It is not the Church's task to propose or endorse particular legislation, administrative regulations or techniques for reform. It is not the Church's task to engage in the enormous and complicated work of fact-finding and investigation of wrong-doing.

**BUT IT IS THE CHURCH'S TASK AND DUTY, AND I CANNOT SAY THIS TOO STRONGLY, TO CONDEMN CIVIC UNRIGHTEOUSNESS, and to hold up before the people within the Church and without, the aims and concern which should arouse constructive action — the needs of the helpless — the health and education of children — the safety of men and women on the streets.**

To allow that the Church should hold before people ideals of individual morality, and be silent on questions of public morality, is to forget the scene of St. Ambrose barring the Emperor Theodosius from Communion; it is to forget the prophets of the Old Testament, Isaiah and Amos, denouncing evil in high places; it is to forget Our Lord cleansing the Temple, and his piercing denunciation of wrong-doing.

The Church must not only speak

out against evil in whatever form it expresses itself, but also the Church must place it on the conscience of its people to act in their own particular sphere of influence.

Church people should be more conspicuous in their activity in such groups as the Civic Affairs Committee, to which Bishop Gilbert and Mr. Walter Hoving, a member of our Church, are giving fine leadership, the Citizens Union, and the Citizens Committee on Children, and similar organizations.

We must firmly declare that we stand for the principle that behind our concern for our city, and consecrating that concern, stands the figure of the Everlasting God of Righteousness and Truth.

Wherever there is know evil; wherever misery cries out for succor; wherever there is exploitation, prejudice, intolerance and injustice; there is God's work to do in the world, and we cannot remain in our habitation warming our feet by the fire.

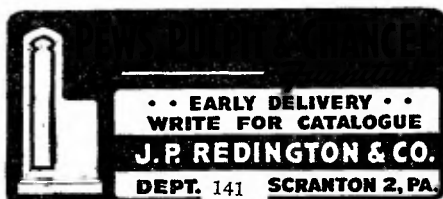
There is sufficient skill, leadership, and influence in this room to work a mighty change. One cannot think of these present evil days without recalling a similar situation in 1932 when Judge Seabury, descendant of the first Bishop of our Church, aroused the community by his exposure of evil, culminating in action that cleansed the civic administration and gave New York an honest government, under the leadership of Mayor LaGuardia who I am proud to say was a faithful and devoted member of the Episcopal Church.

So tonight I call upon you, and, through you, all Episcopalians of the city to give serious attention and study to the crisis we are in, and to work individually and through representative civic bodies to effect a change in our wretched situation.

There is sufficient influence in the Episcopal Church to work a reform, but we are not alone. There are men and women of goodwill in various Church traditions whose respective religious commitments compel them to concern and action.

This is a very appropriate level for interfaith cooperation and already has proven results. I need only mention the new hope that has been given to the West Side by the fact of the collaboration of our Dean and Cathedral clergy, with a Roman Catholic Priest, and a Jewish Rabbi, in the leadership of a

*Please turn to Page 19*



## Council Has Important Meeting

**T**HE Council of the Diocese of New York convened for its first meeting of the year in the Bishop's office on the afternoon of January 30th. This meeting was of unusual importance as it involved the approval of By-laws to govern the operation of the Council and the adoption of budgets for the years 1953 and 1954.

In adopting its By-laws, the Council provided for meetings on the third Thursday in January, May and October, with the annual meeting to be the one held in May. The powers of the Council between meetings were delegated to an Executive Committee consisting of the Bishop, Chairmen of departments and two other members of the Council by appointment. The present make-up of the Executive Committee is: The Bishop, The Suffragan Bishop, the Reverend Messrs. John A. Bell, Albert A. Chambers and John Heuss, and Messrs. Ellis H. Carson and Theodor Oxholm.

For administrative purposes the Council also established an Administrative Cabinet consisting of The Bishop, The Suffragan Bishop, the Assistant Treasurer and the principal staff members of the departments.

Thus the full-time and part-time executives of the Council will meet regularly and co-ordinate their activities. Through constant consultation with the chairmen of the departments, there will be at all times a complete understanding of objec-

tives and a united approach to the total program of the Council.

The matter of the employment of executive personnel was delegated to the Executive Committee of the Council, and other personnel will be engaged and assigned by the Department of Finance.

The By-laws make the Department of Promotion responsible for the purchasing of books and office supplies, and for all printing, mimeographing and mass mailing. Heretofore these activities have been undertaken separately by each predecessor department and it is expected that considerable savings will be effected by the new arrangement.

Mr. Ellis H. Carson, on behalf of the Department of Finance, presented his department's analysis of the financial needs of the departments and associated agencies for

*Please turn to Page 12*

### Business Opportunity for Churchman

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## THE WESTCHESTER CONVOCATION

THE WOMAN'S AUXILIARY of Westchester is responsible this year for five of the Radio Programs on station WFAS, *White Plains, New York*, on Fridays at 9:00 A.M. They are as follows: on January 30, Mrs. Walker De Waters is speaking on "Christian Social Relations"; on February 25, Mrs. Lawrence Rose on "Our College Program"; on April 3, Good Friday, Mrs. William M. McDonald, III, on "Devotional Life"; and on May 29, Mrs. Harold E. Pim on "The United Thank-Offering".

SAINT ANDREW'S MEMORIAL CHURCH, *Yonkers*, announces that on Sunday, December 28, the Rt. Rev. Charles Francis Boynton, D.D., presided at a service of Dedication and Blessing for four new church memorials: a new window in memory of Fannie D. Clark, the gift of her daughters, Mrs. Kenneth C. Quencer and Mrs. H. Milton McCormack; new Chancel Prayer Books, the gift of Mrs. Robert P. Fink in memory of Marie and Jennie Hackett and Anne Hackett; the Snowden Fund, the gift of Alice W. Snowden and Joseph A. Snowden in memory of their parents, Eliza T. and George H. Snowden; the oil burner, the gift of Mr. John K. Lovell in memory of his parents, Mr. & Mrs. John Wurtele Lovell.

SAINT PETER'S CHURCH, *Peekskill*, has been fortunate in securing the services of a new Organist and Choirmaster, Mr. William D'Amato, of Forest Hills, Long Island. Mr. D'Amato has had many years of experience in parishes in the Dioceses of New Jersey, Massachusetts, and New York.

SAINT PETER'S CHURCH, *Port Chester*, recently dedicated a new Lectern Bible given by Mrs. Kenneth Cole in memory of George Atwood Slater.

Several parishes in Westchester are conducting Schools of religion this year. At CHRIST CHURCH, *Bronxville*, a School began in January. It will be conducted by the Rector, The Rev. Harold F. Hohly, and the textbooks used will be "The Faith of the Church" by Pike and Pittinger, and "The Worship of the Church" by Massey H. Shepherd, Jr.

The Rev. Charles E. Karsten, Rector of ZION CHURCH, *Dobbs Ferry*, was recently honored by his parish for completing his thirtieth year as a priest of the Church and for serving twenty-eight of those years in his present parish.

On January 20, at CHRIST CHURCH in *Pelham Manor*, the

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# Our Guest Editor



Dr. Albert C. Jacobs  
President-elect of Trinity College

I HAVE CHOSEN for my topic: "The Great Crusade", a crusade that had its most inspiring impetus two thousand years ago in a manger in Bethlehem. I speak of a spiritual, moral, and religious crusade never more vitally needed than today if the free world is to survive; of a spiritual regeneration, a restoration of faith — faith in the truth, in our way of life, and, yes, faith in God.

Why do I consider this so essential? I do so because of the times in which we live.

These are times most challenging to human freedom and human progress. We are engaged in a world-wide conflict of prolonged duration, a conflict involving two opposing and utterly irreconcilable ways of life, two opposing and utterly irreconcilable concepts as to human relationships and political organization — the one upholding individual rights, belief in God, and self-autonomy for all peoples; the other denying the dignity and integrity of the individual, divine worship and seeking, and through statism world domination.

To meet the challenge of this conflict and to control wisely the vast power modern science has placed in our hands, free men throughout the world must, in the words of St. Paul, "Fight the good fight of faith"; in the words of our new President: "beseech God's guidance; and proclaim anew our faith". This is "The Great Crusade".

The strength of a republic such as ours is its moral strength, the strength of its individual citizens. The free way of life depends upon there being a sufficient number of persons who have the inner spiritual values which we associate with a readjustment of one's inner personal standards in the light of God's judgment and grace, pointing to a new level of conduct. We get a free society by having as a leaven a sufficient number of citizens who are dominated inwardly by religious and moral controls from a common source; citizens and leaders qualified to distinguish between right and wrong, to utilize for the good of mankind the vast power unleashed by scientific genius; equipped to make wise decisions on policy and trained to discharge effectively the responsibilities that are theirs.

I am constantly reminded of the miraculous power of moral as compared with physical forces. The birth of Jesus in the stable of a small inn in a far corner of the Roman Empire passed unheralded and unnoticed except by the wise men and a few shepherds. Yet after all the clash and blare of Caesar's legions had long since subsided and the Caesars themselves turned to dust, Jesus and His truth have continued amidst all the confounding perplexities which man has erected, His great teaching stands forth as the light and the way. In all the uncertain weather of man's experience the brightest interval has been the birth of Jesus into the world and the extension of His life and influence through the Church.

Recall too the travail, the injustice and the challenge to human dignity which existed at the time of Christ's birth, the courageous Christians who faced martyrdom. Today the forces of evil and oppression opposing Christianity are even more sinister and complex — "no god but force"; treason and deceit; no sanctity of the individual nor of truth. Yet if an infant Christianity could triumph two thousand years ago, it surely can today. The truth can and will penetrate the iron curtain.

Many of you recall the quotation used by President Eisenhower on Election Eve: "I sought for the greatness and genius of America in her commodious harbor and her ample rivers — and it was not there; in

Please turn to Page 12

## THE RAMAPO CONVOCATION

The Rev. Fenimore E. Cooper has accepted a call to SAINT MARY'S, *Tuxedo*, effective March 9.

High School youngsters of GRACE CHURCH, *Nyack*, are led by John Simonds, E.Y.P.F. president.

Russian Orthodox boys and girls visited the church in the evening on Christmas Day.

College young people came to the early service on December 28.

The County Chorale, Symphonette, and soloists presented the "Christmas Story" by Heinrich Schuetz on December 30 to a crowded congregation at GRACE CHURCH.

The same group gave the cantata again in CHRIST CHURCH, *Suffern*, wherein a Baldwin organ greatly assisted in the thrilling production. 300 persons saw the pageant.

Eight men prepared the dinner on January 13 for the 94th Annual Meeting in CHRIST CHURCH. The Presbyterian minister in *Suffern*, The Rev. Redolph H. Wissler, loaned and operated his projector to show a film entitled "Strength of the Hills".

Thirty-five students are enrolled in Released Time classes, grades 7-12. They have courses in Old Testament (How the Bible Came to Be), the Life of Christ, and Church History. The pupils, consisting of Methodists, Presbyterians, and Episcopalians, meet in the new parish house of CHRIST CHURCH.

ST. JOHN'S-IN-THE-WILDERNESS, *Stony Point*, has paid its missionary quota.

On December 27 the church had a patronal festival, after which eighty parishioners went into the "old barn" across the highway for a party.

Electricity will soon be installed, and the church is to be redecorated.

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THE REGISTRAR

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## THE MANHATTAN CONVOCATION

"The Parish Messenger" of THE CHURCH OF THE RESURRECTION, 74th Street, prints a sage bit of advice from the Church Mouse: "Regarding Gossip, it isn't hard to make a mountain out of a molehill. Just add a little dirt."

THE CHURCH OF THE HOLY COMMUNION, West 20th Street, is planning a memorial shrine in honor of the great and saintly founder of the parish, Dr. William Augustus Muhlenberg. This surely seems like a worthwhile venture for the memory of this outstanding man whose labors resulted in so many charitable and religious societies.

Every so often, the Sunday leaflet of the CHURCH OF THE TRANSFIGURATION, "The Little Church Around the Corner", East 29th Street, prints a short, almost thumb-nail statement of the Faith, or of the Sacraments, or of Christian ethics. Scarcely more than a paragraph in length, it is just the thing to catch the eye and rivet the attention and force the mind to seek further about these things.

The Clergy of THE CHURCH OF THE HEAVENLY REST, Fifth Avenue, are joining the growing group of churches which are offering instruction in the Faith to all who are interested. Not necessarily only for persons interested in Confirmation, the series at Heavenly Rest are being held on eight consecutive Monday evenings from January 5 through February 23.

SAINT BARTHOLOMEW'S CHURCH, Park Avenue, had a neighborhood Christmas tree this year. There was singing around it on Christmas Eve. Neighbors, friends, and parishioners all joined parish is asking support for the in this lovely custom. The same "Big Sisters" Movement for use when youngsters are brought before the Juvenile Court.

Work has begun on the demolition of the two buildings which were purchased almost two years ago for the new living quarters of the Choir School of SAINT THOMAS CHURCH, Fifth Avenue. It is expected that the new building will be ready for use in the Fall of 1953. Several years ago a modern building for classrooms and gymnasium was erected on West 56th Street. With the buildings now being planned, the forty boys of this distinguished Choir will have a worthy home. The Christmas Eve Service at SAINT THOMAS was televised nationally and locally over the ABC-TV network on December 24. The commentary on the Service was given by the Rev. Dr. P. M.

Dawley of the General Seminary.

THE CHURCH OF THE INCARNATION, Madison Avenue, was host to all who cared to come at a Carol Sing on December 30, — a splendid way to bring the small-town atmosphere into the midsts of a great City Parish.

About ninety parishioners of SAINT JAMES' CHURCH, Madison Avenue, will be making over five hundred calls on members of the parish during January. The principle objective of the calls this year is to explain the forthcoming Mid-Winter Parish Mission to be conducted by Bishop Coleman of the Diocese of Qu'Appelle, Canada.

SAINT LUKE'S CHAPEL, Trinity Parish, Hudson Street, now has found additional space for the many meetings which take place there. A house at 96 Barrow Street will be used as an "auxiliary Parish House".

The Sunday leaflet of GRACE CHURCH, Broadway, asks for cooperation in a problem which besets all the Manhattan churches — that of people who attend services regularly, and who may support the church, but who are not communicants. A note explains the differences in status between "confirmed persons", "baptized persons", and "communicants", and urges that those in all but the last group see the clergy about making their standing more in line with canonical procedure.

TRINITY CHURCH, Wall Street, yearly sets up a large Creche on the north side of the Tower. There is a Christmas tree on the south side. During the Epiphany Season, the addresses at the Noonday Services on Wednesdays were given by members of Trinity Vestry — laymen who, as laymen, spoke, individually, on "What Religion Means to Me." This witness was found to be of real value to all who attended these popular services.

TRINITY CHURCH has paid \$100,000 as its quota for 1952 in the Program of the Church allotted to Trinity Parish," said the Rev. John Heuss, the Rector, "was \$95,337. Of the total paid, the congregations of the Parish (mother church and chapels) contributed \$33,481.39, an increase of \$4,200 over their contribution in 1951."

On December 27 the Bishop consecrated the newest in a long line of chapels which this oldest parish has established. SAINT CHRISTOPHER'S CHAPEL, Henry Street, with its beginnings in a rented house, serves a large congregation in one of the city's housing developments.

The Feast of Lights and Pilgrimage to the graves of Clement Clarke Moore of "A Visit from St. Nicholas" fame, and Alfred Tennyson

Dickens took place on December 24. This is an interesting annual event among the Christmas services at the CHAPEL OF THE INTERCESSION, Trinity Parish, West 155th Street.

An interesting — and worthwhile — new feature for advertising Lenten services has been worked out by the Rectors of TRINITY CHURCH, Wall Street, SAINT THOMAS CHURCH, Fifth Avenue, and SAINT BARTHOLOMEW'S CHURCH, Park Avenue. Posters have been prepared listing the services and the hours in each of these three parishes. The posters will be sent to churches in Westchester and Rockland Counties for display. It is to be hoped that parishioners who are commuters and are in the locality of the three cooperating churches will come to services in the Manhattan parishes. This is a new and valuable instance of parochial fellowship which might be followed elsewhere.

The Rev. James Morgan  
The Manhattan Correspondent

## Taxes, and Christian Social Relations

THE DEPARTMENT OF Christian Social Relations has taken the initiative in mobilizing the Christian forces of the State in an effort to obtain exemption from assessment by special tax districts for churches, educational and charitable institutions.

The issue arose two years ago in the village of Harrison, where the Fire District levied an assessment on the churches of the village. Up to that time it had been assumed that the exemption of such properties from the general land tax carried with it an exemption from special assessments as well (except for street paving, sidewalks, sewers and water supply, where the institution received direct benefit).

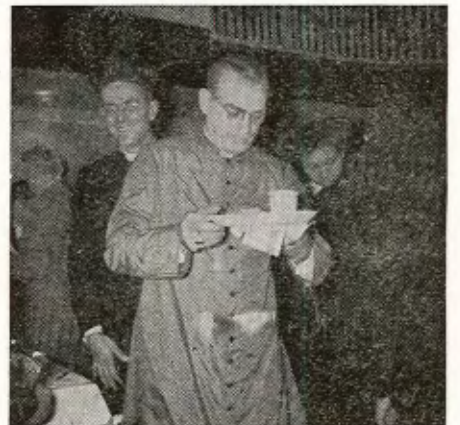
A bill to clarify what was undoubtedly the intent of the law was passed by the Legislature in the 1951 session, but was vetoed by Governor Dewey on the ground of improper drafting. A new version, redrafted to meet the Governor's objection, was introduced in the 1952 session, but died in committee during the legislative jam that marked the closing days of the session.

The matter is of serious importance, for there are several thousand special tax districts of one kind or another in the State, and if all of them followed the example of the Harrison Fire District the assessments against village and rural churches might well amount to several hundreds of thousands of dollars a year.

The Department of Christian

Social Relations took action on the matter in December, and Kenneth H. Guild, Esq., a member-at-large, was designated to represent the Department. The Executive Director, the Rev. Leland B. Henry, got in touch with the Chancellor of the Arch-diocese of New York, the State Council of Churches, and the Inter-diocesan Committee on Legislation, which represents the six Episcopal dioceses in the State, and of which he is chairman. As we go to press Mr. Guild is planning to go to Albany to meet with representatives of the Roman Catholic Church, the State Council of Churches, and members of the Legislature.

Letters have been sent by the Department to all churches in the northern Convocations, setting forth the facts in the case, and urging them to take action. Last year the bill had the support of the chairmen of the Committees on Taxation of both houses of the Legislature, and there is every reason to believe that a concerted effort will result in the passage of the bill.



Bishops are thought of by many as constantly balancing the budget, but our Suffragan attests that it is much harder to balance one's tea cup and lunch.



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## THE DUTCHESS CONVOCAATION

CHRIST CHURCH, *Poughkeepsie*, was illuminated entirely by candles for the annual Community Feast of Lights on Epiphany. The procession was composed of the clergy and choir together with representatives of the religious, educational, civic and benevolent institutions in the area. The chaplain of Vassar College and the minister of the First Presbyterian Church were the Lectors, and the Rev. John Heuss, Rector of Trinity Parish, Manhattan, was the Preacher.

A cast of twenty-one presented a pageant, "The Adoration of the Kings and Shepherds" at ST. PAUL'S AND TRINITY, *Tivoli*, on the Sunday before Christmas. Special Safety Electric Candles, the gift of Dr. and Mrs. David E. Block, were used in the production.

Lucia Van Keuren, Gail Shaw and John Bailey are the newly-elected officers of the Young People's Fellowship at GRACE CHURCH, *Millbrook*.

Miss Harriet Brennan has resigned her position as Directress of the Altar Society of ZION MEMORIAL CHAPEL, *New Hamburg*, the chapel of ZION CHURCH, *Wappingers Falls*. She had directed the work for thirty years. The Rector of the parish, the Rev. J. Jack Sharkey, has returned from a two-week visit to the missionary fields of Puerto Rico and Haiti. While in Haiti he visited the Rev. Octave Lafontant, "adopted" missionary of the parish.

ST. JAMES' CHURCH, *Hyde Park*, announces with pride that for the first time the parish has exceeded its Missionary Quota. For four successive years, the parish has met its quota by voluntary contributions from the members. ZION CHURCH, *Wappingers Falls*, and ZION MEMORIAL CHAPEL, in *New Hamburg*, are also listed as surpassing the minimum share.

The Rev. Dr. Robert Terwilliger recently told his Supper Club at CHRIST CHURCH, *Poughkeepsie*, about his last summer trip to England and France. The subject of his talk was "How We Went Through Chipping Camden and Passed by Pity Me."

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## The Dean's Column



BECAUSE THE Cathedral Church is not a parish, people often ask me, "Don't you miss pastoral work with people?" The answer is "No" — because the fact is that we do a great deal of counselling at the Cathedral and indeed have recently expanded our pastoral work in two important ways. This month I would like to talk a little about this particular side of the Cathedral's life.

There are a number of reasons why people come to the Cathedral clergy for help: One of them, interestingly enough, is the very fact that we are not a parish. This is the case with the many "seekers", whose interest in Christianity generally, or in the Episcopal Church specifically, is new and who are not yet willing to "get involved" in parish life. Our aim with them of course is to bring them to the point where they are willing to relate themselves to a parish and thus assume the genuine responsibilities of life in the Church. We are willing to have them tarry with us only if they are in a transient situation, such as being at Columbia, or St. Luke's or other Morningside Heights institutions. Also at the Cathedral we have conferred with a number of seminarians and Protestant ministers and Roman Catholic priests who are considering coming into our priesthood.

Quite often too our help is asked in "mixed marriage" problems, where the very issue is the religious future of the couple and hence their parish connection, if any, is not firm at the moment. Also some people want to talk to someone at a place where they are not known.

When as an agnostic I first visited the Cathedral one week day years ago I told myself that my interest was aesthetic but underneath I was really looking for God. This personal experience has given me a great interest in the large number of sightseers and the visitors to the Cathedral. My brethren of the Chapter share this interest, especially Canon Green who has succeeded Canon Sparks as pastor and who, as he did, spends some time in the Cathedral available to people, but whose other duties do not permit anything like "complete coverage." So this fall we inaugurated what we call "the Pilgrims' project." It is now in the charge of the Rev. Alexander Dewdney, a Canadian priest, who has assisted us in services at the Cathedral for some time, but having finished his residence work for a Ph.D. in Religion at Columbia, is now able to devote virtually full time to ministry right in the Cathedral. He now greets all tour groups and invites them to pray before leaving the Cathedral. Associated with him are three senior seminarians, who are in the Cathedral, in cassock, two afternoons each, and are on the look-out for strangers. Their aim is to move from friendly conversation to religious subjects. Often they are asked about the meaning of the Faith and practice of the church; often personal problems come to the surface and if the latter make appropriate the services of a priest the seminarian takes the visitor to him.

A most touching incident the other day: a young couple, recently married by a justice of the peace, asked the seminarian to pray with them for their marriage. After the prayers, they had a long talk and the seminarian related them, for "follow-through", to the rector nearest where they lived. One day a depressed visitor, with suicidal intentions, was gotten into the hands of a psychiatrist, through the cooperation of her family. Once (along the lines of the "Jesus among the Doctors" story) a child lost by its parents, who were part of a big tour, was found and comforted until her parents missed her and returned to the Cathedral.

The seminarians have been gaining rapidly in the art of "making contact" and talking to people naturally about religion. It thus contributes to their training for parish work and will doubtless reduce the awkwardness of the first parish calls. Because of the training values of the project we are working out a plan with Dr. George Barrett, Professor of Pastoral Theology at General Seminary whereby next fall six seminarians will

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## St. Peter's School Observes 15th Birthday

St. Peter's School, Peekskill, is this year observing its fifteenth anniversary. Opened in 1938, it has sent 92% of its graduates on to colleges and universities. During the past year two St. Peter's boys were ordained to the sacred ministry and one other will be ordained this year.

The school is beginning a campaign to raise a \$15,000 anniversary fund to be used to provide additional athletic facilities and to provide part scholarships for several worthy boys of the Diocese.

After its tour of Florida, the Glee Club of Saint Peter's will present its annual benefit concert and dance at the Biltmore Hotel, New York City, on Friday evening, April 24. Tickets are now on sale and may be ordered through the school. They are \$10, \$5, and \$2.50. Boxes to seat ten are \$100.



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## AMERICAN & ENGLISH A CHURCH ART

BY PAYNE STUDIOS J. WIPPELL & CO. LTD.  
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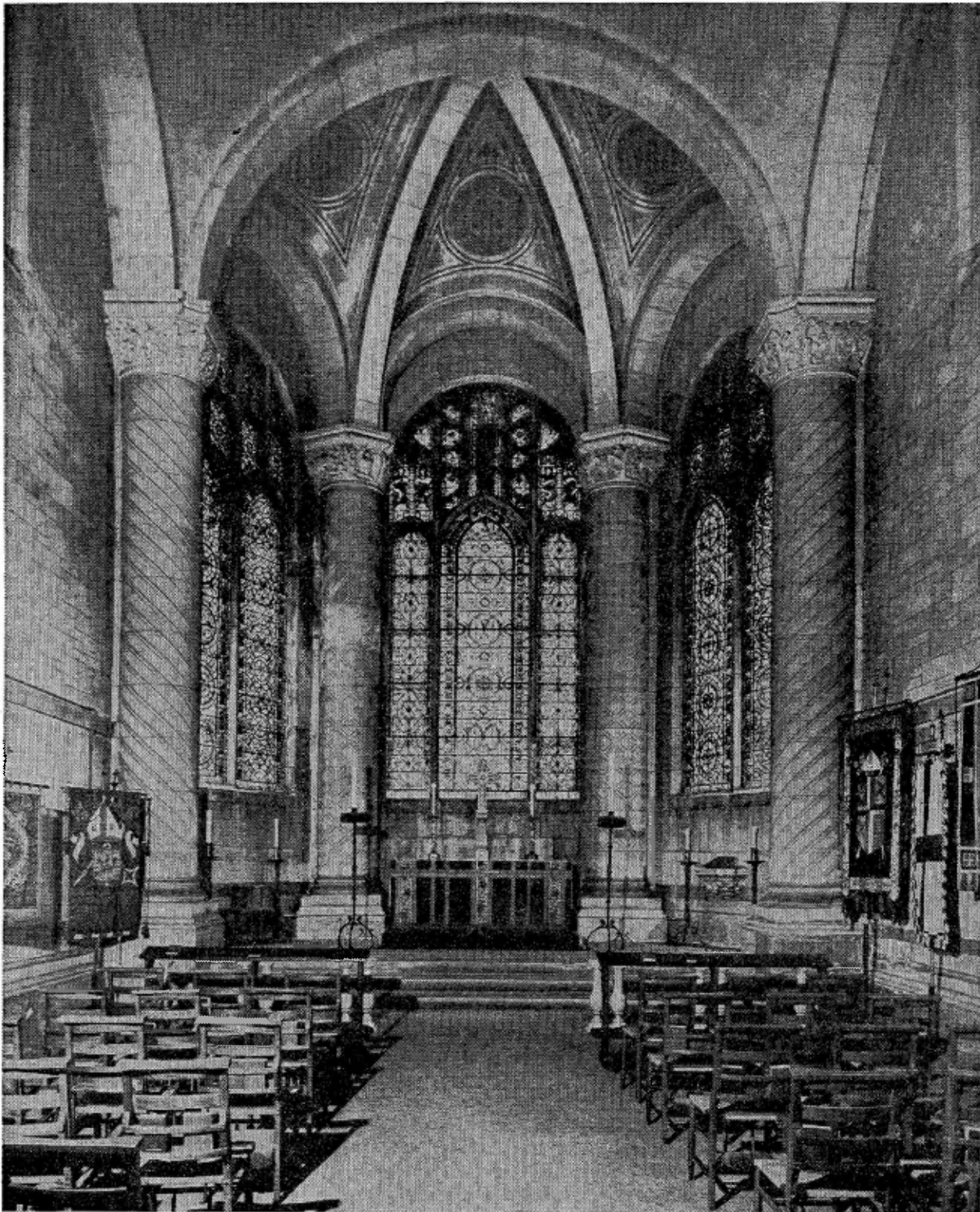
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AMERICAN PEWS & TABLETS | ENGLISH EMBROIDERIES

ADDRESS ALL INQUIRIES TO

STUDIOS OF  
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CHURCH CRAFTSMEN FOR FIVE GENERATIONS



←  
**T**HE CHAPEL of St. Columba, done in the austere Norman style characteristic of many ancient British churches — notably Durham Cathedral — is a perfect setting for British style *grisaille* windows.

The side windows are done in colouring characteristic of the famous *Five Sisters* window in York Minster. The central window is done in the even cooler tones of gray which account for the word *grisaille* — grayish. (the adjective grissly) — gray — comes from the same word)

The gray quality never means that other colours are ruled out. This central window, for example, has a rich display of ruby glass involved in its borders. Jewel-like spots of blue and green add to its general richness. The over-all effect, however, is one of cool serenity. Nothing in the window detracts from the dominance of the Altar itself.

*The Chapel was given in memory of Mary Leroy King. William Herbert Burnham, of Boston, made the central window; and Clayton and Bell, of London, made the side windows. The architects — Heins and LaFarge.*

## THE ART TREASURES OF THE CATHEDRAL CHURCH

by Canon Edward N. West, D.D., Litt. D., Sacrist

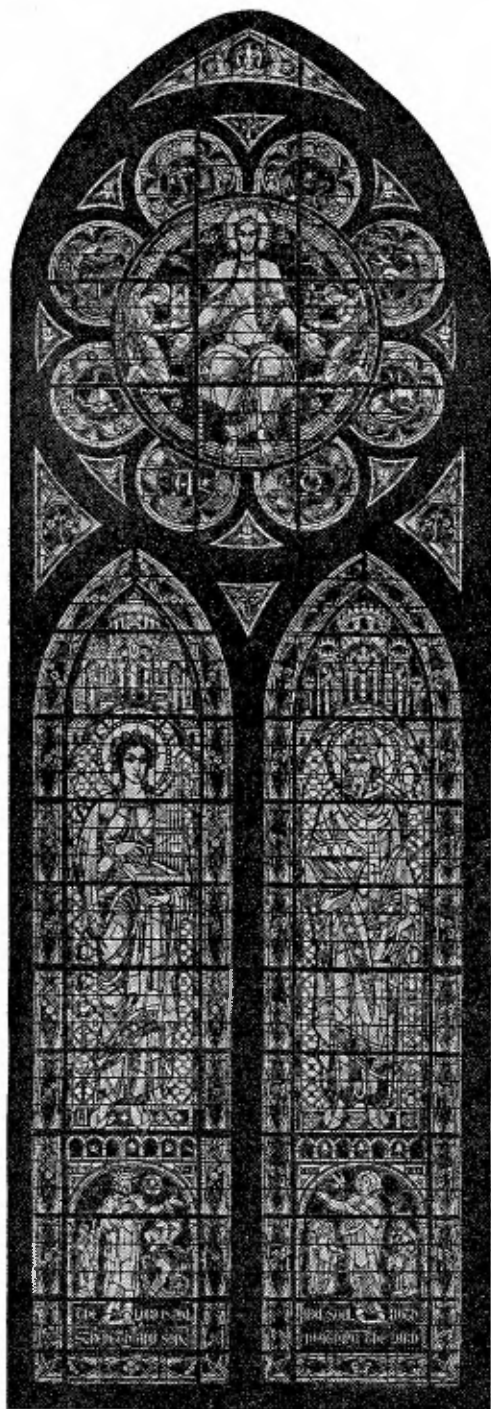
**T**HE PICTURES on these two pages illustrate the types of windows which are regarded by experts as appropriate to Norman and Gothic styles of church building. The function of windows in these two particular styles of architecture is to let in light sufficiently reduced in intensity to make the building an harmonious unity.

The great mediaeval style of *grisaille* works on the theory of reducing the glare of naked light by a combination of predominately gray coloured glass heavily broken up by an almost geometrically regular cob-web of leading. The advantages of this type of window have become increasingly apparent as men have more and more valued the advantages of light in the performance of the Church's services for people who are able to read. Very strict liturgiologists tend to prefer this style since everything is then subordinate to the Altar itself. The best ancient examples are in York, Salisbury, Angers, Soissons, and

Poitiers. It is interesting to note that St. Bernard found even these too distracting!

The deeply coloured figured windows, commonly associated with France, are the finest products of the sense of mystery in religion. As a style they are never tolerant of naturalistic portrayals, and their contribution to the general richness of a Gothic building will be found to be effective in direct proportion to their degree of other-worldly orientation. A saint is more than a kindly person; a saint is a personality so dominated by the Spirit, that the Spirit shines through and changes the very physical appearance itself.

Figured windows in the great tradition are portraying, light-bearing souls; they are not attempting to produce candid shots. The Cathedral is rich in various types of windows; those illustrated here are among the best.



THE CLERESTORY Window in the Arts Bay is one of the richest of the Continental-type figured windows — a type which reached its height in the Cathedral of Chartres.

← The two figures chosen as patrons of the Arts are St. Cecelia and St. Dunstan. St. Cecelia wears the band of roses which recalls the legend of angelic visitation. She carries in her left arm a primitive form of the organ, of which she is the legendary inventor. In the arcading below her feet, are three singing birds.

St. Dunstan, Archbishop and Confessor, wears the vestments of his office, but holds — in addition to his pastoral staff—a hammer and chime of bells, since he is patron of both artisans and musicians.

The predellae show the two great songs of religion: the Song of Moses and the Song of Mary — the Magnificat. The rose shows Christ as the Teacher of Beauty, with angels offering the Lillies of the Field, God's Gift, and a model of the Cathedral, man's gift. The whole window is rich and deep in colour.

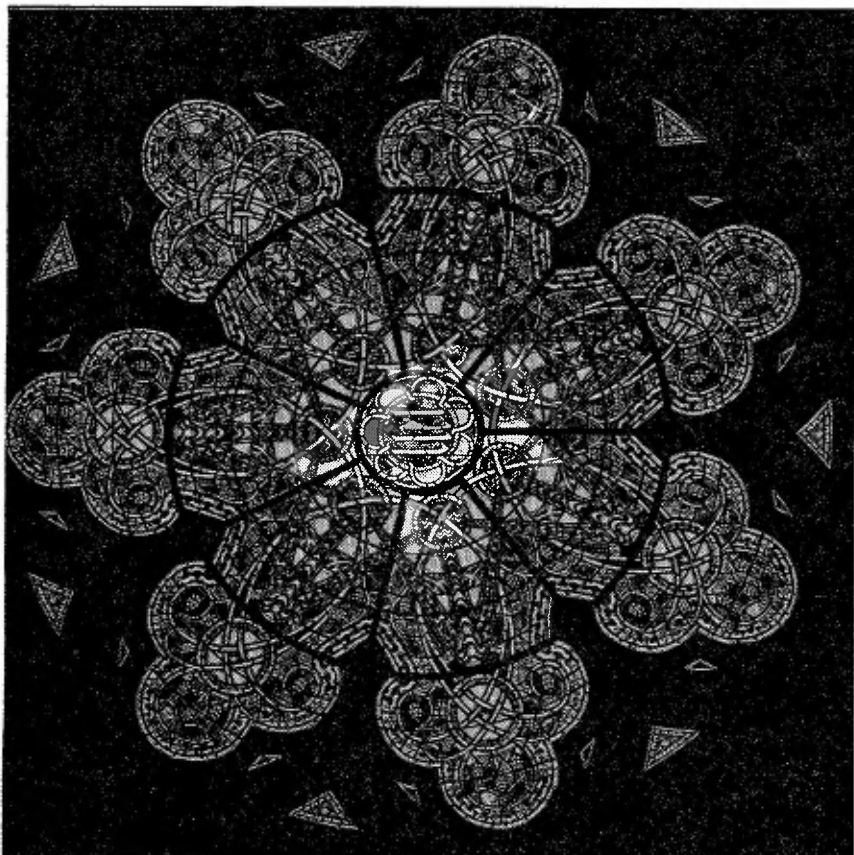
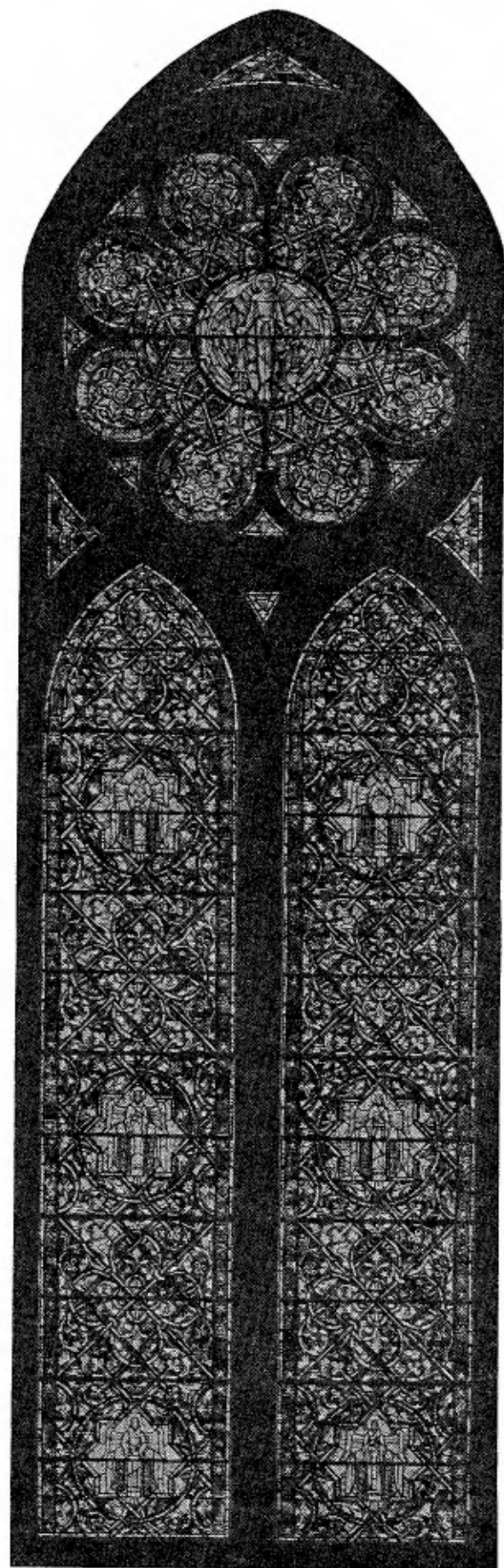
*The position of the window is in the Second Bay on the North Side of The Cathedral. The window was made by Charles J. Connick.*

THE *grisaille* and medallion window on the South Side of the Great Rose is a combination of the austerity of the *grisaille* style combined with the dramatic punctuation derived from flaming medallions.

The seven archangels are the subjects of the seven medallions. In the Rose above, St. Michael holds the flaming sword and the scales of God's justice and power. In the medallions below each archangel holds the symbol of his particular service to God. Gabriel holds the lilies of the Annunciation; Raphael, a fist; Channell, a chalice; Uriel, a radiant sun; Zadkiel, a sacrificial knife; and Jophiel, a sword.

The splendor of this particular window is best seen on an overcast day from a position one third of the way up the South Aisle. It has the quality of a shimmering mass of pearl and silver, accented with jewels of colour. The advantage of this type of window is that it is highly luminous without being thin or garish.

*The Window is a Memorial to Emma W. Scott. The position of the window is above the South Aisle Portal. Charles J. Connick made the window.*



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←

THE LESSER Rose is a fine example of rich colour confined within the almost monotone pattern of *grisaille*. It is an over-all development of the reiteration of the number seven in the Revelation of St. John the Divine.

All the movement of the design starts from the center — our Lord — symbolized by the first three letters of His Name, in Greek — I H C (C being the old form of the letter S) Symbolic fountains of living waters come forth from the center. The grape vine of fruitfulness grows out and through the fountains. Pairs of doves symbolize the manifold gifts of the Spirit. In the cusps, encircled by clouds and tipped with flames, are the seven five-pointed stars of the New Dispensation. *The Lesser Rose is the gift of Jane E. Andrews. Its position is above the Great Bronze Doors. Charles J. Connick made the window.*

## Our Guest Editor *continued from page 7*

her fertile fields and boundless forests — and it was not there; in her rich mines and in her vast commerce — and it was not there; in her democratic Congress and her matchless constitution — and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great."

But have we exerted and are we exerting, as the leading Christian nation, our full moral force? Are our schools, colleges, and universities playing their part? Have we practiced spiritual as well as physical containment of communism? Are we exerting our full dynamic forces, the forces of freedom, voluntary cooperation, and Christianity which have wrought such miracles? This January of 1953 the disturbing query of God, voiced to Peter as he retreated from Rome, again echoes to us: "Quo Vadis?" ("Whither Goest Thou?") Although terrorized by Nero and harried from Rome on the threat of death, there could be but one answer for Peter to that question — he returned to Rome and martyrdom.

Today a global struggle is being waged for the hearts and minds of men. This conflict challenges our fundamental faith, the dignity and integrity of man. This dangerous menace must be met by the sword of the spirit. Soviet Russia, with one-fourth of our national income, is maintaining military forces far larger than ours but is spending far more for propaganda. They are using every means of subversion and deceit. In the words of our President: "Whatever defies them, they torture, especially the truth." Yet morally aroused, we have the means to triumph.

In the current struggle the center and source of freedom-loving, God-fearing people is found in this nation. We must muster and rally our moral and spiritual resources, with their source-spring in the dignity of mankind which the United States has fostered in the continuing noble experiment launched by our founding fathers. Basic in all this is the power of Christ's teachings and the Christian ideology. Empires and dynasties have risen and fallen, but the truth of these teachings has always marched on. "Know ye the truth and the truth shall make you free." Again I say, in a republic it is the citizens who determine the moral and spiritual tone. And we through our churches, our schools and in the home have the matchless power of Christ's teachings to establish the moral and spiritual tone and to direct policy in such lines and with such force as will make human freedom a reality for mankind.

If we as people work together as a Christian nation and if all other Christian nations so work together, we have that inspiring, uniting and miraculous force of which President Eisenhower spoke. Our resolves must be to fill our churches, to unite our voices in common prayer, to mobilize our moral and spiritual resources for common prayer, to mobilize our moral and spiritual resources for the greatest crusade in human history. Dr. Henry P. Van Dusen, President of Union Theological Seminary, put it well when he said that we must restore "religion to a position of necessary and unchallenged centrality;" and acknowledge "the reality and regnancy of the Living God as the foundation of both learning and life."

Let us humbly and sincerely dedicate ourselves to "The Great Crusade" in which we are engaged — the conflict against the forces of slavery and oppression and the wise control of the power of science.

ED. NOTE: Albert C. Jacobs, for the past three years Chancellor of the University of Denver, has recently been elected the fourteenth president of Trinity College, Hartford, Connecticut. He is highly regarded in educational circles as one of the leading administrators in the country. Graduated from the University of Michigan in 1921, he won a Rhodes scholarship and was named "don", the only American ever to hold a lecturing fellowship at Oxford. He lectured on jurisprudence at Oriel and Brasenose Colleges while earning the Bachelor of Arts in 1923, Bachelor of Civil Law in 1924, and the Oxford Master of Arts, considered the equivalent of an American doctorate, in 1927.

Fresh from Oxford, he came to Columbia University, New York City, in 1927, as a lecturer in law; became an assistant professor in 1928, associate professor the next year, and a full professor in 1936 at the age of thirty-six. He served in the Naval Reserve during World War II and upon his return to Columbia was made assistant to the president for veteran affairs; then assistant to the president for general academic administration. One of his first interests after the war was student activities, and when Dwight D. Eisenhower was named president of Columbia in 1947, Dr. Jacobs was made provost — becoming General Eisenhower's "principal assistant", and acting as his "alter ego and successor during the president's necessary absences from the university or in event of any emergency."

Deeply interested in religion, he was instrumental in the development of a Department of Religion, and it was this aspect of his responsibilities that caused the Rev. James A. Pike (now Dean of the Cathedral Church of St. John the Divine) to accept the call to be chaplain of the university.

## Council Has Meeting

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the years 1953 and 1954. He pointed out that while a budget of \$342,572 was approved by the Diocesan Convention for 1953, it appeared at this time that receipts from parishes and missions would not exceed an

amount which would make available more than \$243,294 for this work. Agencies had revised their askings to \$325,123, there was \$10,460 carried over unappropriated from 1952 and a surplus of \$10,000 in operating cash in the hands of the Council Treasurer. This meant that the budget would

have to be reduced to a total of \$263,754 in order to be in balance.

There was a long discussion of the serious situation and of its possible solution. It was finally decided that since the departments of the Council are limited to financial resources within the parishes and missions, the departments should have a prior claim on missionary contributions and that steps should be taken by a special appeal to raise sufficient additional funds for the agencies suffering from the budget reduction and for advance work which would otherwise have to be postponed.

The Council approved 1953 budget expenditures for its departments totaling \$205,954 and appropriated \$195,954 to implement them. \$32,500 was appropriated for the New York Protestant Episcopal City Mission Society; \$10,000 for the Seamen's Church Institute of New York; \$5,300 for the Episcopal Service to the Aged; and \$10,000 for the Youth Consultation Service.

The Council adopted a budget of \$385,592 for 1954 for submission to the Committee on Diocesan Finances and the Convention to be held in May. Of this amount \$263,565 was for Council Departments and \$122,027 for the work of the four other agencies receiving funds in 1953.

Upon the recommendation of the Executive Committee, the Council authorized the formation of The Bishop's Committee on Laymen's Work directly responsible to him although financed for 1953 and 1954 through the Department of Promotion. This Committee would be responsible for all laymen's work except the work of laymen in the field of promotion.

Other departmental reports were brief owing to the short time during which the Council has been in operation. The Department of Christian Education reported that it was seeking a director for the department, but that in the meantime the work was being carried on by committees. The Department of Christian Social Relations reported that its first major project for 1953 would be a panel discussion with addresses on the topic "Peace in a World of Strife" to be held on three successive Sunday afternoons, beginning February 15th, at four o'clock in the Cathedral.

The Department of Promotion asked for and received approval to elect to its membership Mr. Howard Richardson and Mr. Ernest Eidlitz. The Reverend Albert A. Chambers, speaking for the Department, promised a broad program of activity. He said that "promotion" must be considered as the propagation of the Christian faith within and without the family of the Church with every available technique possible being used, covering every area of

the Church's life. "Your Department of Promotion", said Fr. Chambers, "will strive to bring you materials and opportunities to assist you in presentation of the missionary objective. Like charity (which begins at home but does not end there) our missionary work begins at home and extends all over the world where our Church is at work. We hope to present to you, with conviction and persuasiveness, the unparalleled opportunities for the extension of God's Kingdom with complete confidence that if the needs are adequately made known, the objective will be fulfilled. No great cause has ever gone unsupported when its real need has been made known. The missionary work here in our Diocese and in our National Church is the greatest cause laid upon us. We can win support for it and give greater support to it ourselves if we are informed of it. This your department hopes to do. But we can do it only with the help and response of our whole Diocesan family."

## Missionary Giving Shows Slight Increase

Missionary giving of members of the Church through their parishes and missions in this Diocese in 1952 again showed a tendency to stabilize near the level first reached in 1950. Total receipts of the year amounted to \$611,462 as against \$611,203 for 1951 and \$601,550 for 1950.

This leveling off in giving in the face of the continued rising cost of carrying on the work of Missions, both in the Diocese and in the field of the National Church, is giving great concern to the new Council of the Diocese recently formed for the purpose of integrating all Diocesan missionary work. Chief concern has been that the Church was unable to accept new challenges in any field, as increases in giving have only been sufficient to offset inflated costs. Now there is danger that the "line" of present work cannot be "held".

With indications from the parishes that 1953 giving may not exceed \$600,000, the Council at its meeting on January 30th was forced to cut Diocesan agency budgets from \$342,572, approved by the last Diocesan Convention, to \$263,754. At the same time it approved of a special appeal and authorized the newly formed Department of Promotion to plan and execute a much more comprehensive program of education and promotion in preparation for the Every Member Canvass next fall.

The contribution of the Diocese

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## Missionary Giving Shows

continued from page 12

to the National Council of the Church in 1952 was \$378,673 compared to \$383,626 in 1951, and in 1953 it is estimated it will be in the neighborhood of \$350,000. While this was the largest contribution in 1952 of any Diocese in the Church, it falls far below the \$552,108 apportioned to the Diocese as its share of the National Council budget.

### HONOR PARISHES AND MISSIONS

Honor parishes and missions, or those which exceeded their mathematical quotas in 1952, were as follows:

Church	Quota	Giving
<b>BRONX:</b>		
Atonement	\$908.	\$1,192.23
Grace, City Island	1,495.	1,500.00
St. Andrew's	536.	550.00
St. George's	922.	982.75
St. Luke's	739.	810.74
St. Stephen's	1,900.	1,905.00
<b>DUTCHESS:</b>		
Amenia Union,		
St. Thomas	195.	205.00
Hyde Park, St. James	1,468.	1,684.73
Pine Plains,		
Regeneration	218.	238.26
Pleasant Valley,		
St. Paul's	141.	241.68
Wappingers Falls,		
Zion	2,630.	2,650.00
New Hamburg,		
Zion Chapel	127.	127.04
<b>HUDSON:</b>		
Callicoon, St. James	254.	254.60
Cornwall, St. John's	699.	744.57
Montgomery,		
St. Andrew's	107.	131.50
New Paltz,		
St. Andrew's	483.	504.47
Rosendale,		
All Saints	48.	55.91
South Fallsburg,		
St. Andrew's	61.	115.26
Stone Ridge,		
St. Peter's	350.	353.42
Walden, St. Andrew's	808.	820.00
<b>MANHATTAN:</b>		
St. Bartholomew's	43,921.	52,500.00
St. John's	2,193.	2,194.00
Trinity	95,337.	100,035.00
<b>RICHMOND:</b>		
Christ Church	4,304.	4,322.18
St. Alban's	854.	946.70
St. Andrew's	2,526.	2,526.15
St. Mary's	2,577.	2,578.00
<b>RAMAPO:</b>		
Fort Montgomery,		
St. Mark's	128.	228.64
Garnerville, Trinity	570.	582.90
Greenwood Lake,		
Good Shepherd	334.	368.92
Jones Point,		
House of Prayer	13.	24.00
Nyack, Grace	3,446.	3,446.05
Pearl River,		
St. Stephen's	853.	920.02
Port Jervis, Grace	516.	573.31
Tomkins Cove,		
St. John the Divine	224.	297.46
Valley Cottage,		
All Saints	118.	191.90
<b>WESTCHESTER:</b>		
Croton,		
St. Augustine's	994.	994.72
Dobbs Ferry, Zion	1,103.	1,111.00
Elmsford, St. Francis	89.	253.50
Elmsford, St. Joseph's	349.	1,200.00
Irvington,		
St. Barnabas	3,400.	3,409.66
Katonah, St. Luke's	741.	751.38
Larchmont,		

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# The Suffragan



THE RT. REV. CHARLES F. BOYNTON, D.D.,  
S.T.D. SUFFRAGAN BISHOP OF NEW YORK

NO ONE WAS too surprised to read recently that an Indian fakir by the name of Reykan fasted for 77 days and 2 hours, for fasting like that is an old Indian custom. When a German by the name of Willy Schmitz just a month ago broke the world's record by fasting for 79 days and 3 hours, one still wasn't too surprised, because he must have been a bit on the odd side. Didn't he prove it by breaking his long fast with champagne?

To learn that the custom of fasting is not only for Indian fakirs and publicity-seeking Willys, but also a discipline for Episcopalians, may come as a surprise indeed to some. But it is true. There is a page in the first part of the Book of Common Prayer headed TABLES AND RULES. And the first table and rule listed is as follows:

### A Table of Fasts

#### Ash Wednesday

#### Good Friday

Other Days of Fasting, on which the Church requires such a measure of Abstinence as is more especially suited to extraordinary Acts and Exercises of Devotion

I. The Forty Days of Lent.

II. The Ember Days at the Four Seasons, etc.

III. All the Fridays in the Year, except Christmas Day, etc.

Fasting and Abstinence, therefore, is a discipline enjoined upon all of us; and the Church's intention is that it be accepted with the same willingness, obedience, and seriousness as any other Precept.

We note first that there are two days in which we are required to keep a strict fast, namely, Ash Wednesday and Good Friday. A strict fast means the "going without food as a more severe practice of self-discipline than abstinence." It is easy to see why these two particular days were chosen as strict fast days. Ash Wednesday is the first day of the Season in which we are bidden to lament our sins and acknowledge our wretchedness. And Good Friday is the anniversary of the day on which Christ "was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross."

Traditionally, the fast has been kept by not eating anything until after sundown, and many still keep it this way. But it is not contrary either to the spirit or the letter for a layman to partake of a little refreshment in the morning when practical necessity dictates.

The rest of the days listed in the Table of Fasts are called days of Abstinence. Such a fast is defined as "the reduction of food for the sake of self-discipline." And for our immediate interest we note that "the Forty Days of Lent" as well as "all the Fridays in the Year" are official days of abstinence.

All will readily agree that there should be no difficulty for any of us in keeping the abstinence requirement. Our doctors are constantly urging us to eat less for our health's sake; and many of us are doing just that periodically and for substantial lengths of time. Since modern hygiene has more than caught up with the Rule of Abstinence which the Church has required as a spiritual discipline throughout its entire history, it is all the more important that we keep the rule especially and precisely on the days mentioned in the Table. Actually now the only way we can make abstinence a *spiritual* discipline is to reduce the amount of food we eat on the days the Church requires rather than only on the days our doctor or even our discomfort requires. Isn't that true?

Another very practical way to differentiate the spiritual discipline of abstinence from the purely physical is to follow the ancient custom of substituting fish (or cheese, or eggs) for flesh meat on the Church's Days

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## THE HUDSON CONVOCATION

ST. GEORGE'S CHURCH, *Newburgh*, had its annual Parish Meeting and Dinner recently with excellent attendance. The Rev. James Harry Price, Rector of ST. JAMES THE LESS, *Scarsdale*, spoke on "The Law of Nature and the Law of God." The Rector, the Rev. Frank L. Carruthers, announced an increase of \$4,000 in pledges for 1953.

The Feast of Lights held on January 11 was attended by 87 young people and adults from the *Newburgh* and surrounding parishes. Charlene Doolittle presided at the meeting, at which reports were given by Barbara Burger and Charles Doolittle on the recent workshops at *Suffern* and *Tuckahoe* and by Martha Huddleston on the *Peekskill* reunion. Charles Doolittle represented the Convocation at the Youth Workshop at Seabury House on January 26-28.

At ST. JOHN'S CHURCH, *Cornwall*, an Altar Cloth, presented by the Altar Guild in memory of Mrs. Richard Emslie, life-member of the Altar Guild, was dedicated recently and used for the first time on Christmas Eve.

The clergy of the Convocation gathered at ST. ANDREW'S CHURCH, *New Paltz*, on February 10, for a Quiet Day, which was conducted by the Rev. Canon James Green.

When Mrs. Ida Martin was baptized recently at TRINITY CHURCH, *Saugerties*, her great granddaughter, Janet Marie Martin, was baptized at the same service.

In Advent a beautiful pair of solid brass three-branch candelabra was blessed by the Vicar, the Rev. Harold H. R. Thompson, at ST. ANDREW'S CHURCH, *So. Fallsburg*. The gift was made by Mrs. Nicholas Bird, Mrs. R. H. Stratton, and Mr. & Mrs. Melvin Stratton, in loving memory of Rienzi Holmes Stratton and Walter Manette Stratton.

The Rev. P.W.O. Hill

*Hudson Correspondent*

### The Bronx Convocation

continued from page 5

undercroft which contains an assembly hall for meetings and church school, the choir room, and kitchen. This is the first unit in an expansion program. The second, consisting of additional church school rooms, offices, and rectory, is now being constructed at the east end of the church building.

The Rev. Leslie J. Lang

*Bronx Correspondent*

## Here's a Missionary Saga That Will Open Your Eyes

*Ed. Note: This story came in from the Mission of Saint Francis of Assisi, Upi, Cotobato, Mindanao, Philippines, where the priest-in-charge is the Rev. Vincent H. Strohsahl, who is one of our missionaries from our own Diocese — and whose mother is Altar attendant at the Cathedral Church of St. John the Divine.*

**Fiesta** — a bamboo pole well greased with lard, small boys climbing, sliding, trying again and again, singly or boosted by companions, until finally one, clothes and body grimy with dirty grease, reaches the top and triumphantly grabs the paper pennant, good for three pesos (\$1.50) in prize money.

**Fiesta** — the pillow fight: two contestants straddling a bamboo bar, holding on with one hand, pummeling each other with burlap sacks filled with rice straw; it is never much as a fight but good for many laughs each time one goes down with ridiculous suddenness.

**Fiesta** — the sack race, the three-legged race, the potato race — and the games: softball, basketball, volleyball, keen but friendly rivalry: Mission against outsiders.

**Fiesta** — one hundred sixty-four of the faithful at a celebration of the Holy Communion on Saint Francis' Day, a Saturday (October 4) at 6:30 A.M.; two hundred twelve at the early service on Sunday, one hundred forty-six receiving the Blessed Sacrament; two hundred forty-six at the 9:30 A.M. service.

**Fiesta** — a week of spiritual preparation, saying the prayer of the Saint: "make me an instrument of thy peace..."; the searching of souls, penitence and confession.

**Fiesta** — visitors from remote places, most conspicuous among them the thirty boys and two small girls from Timanan. Led by their teacher, Mr. Guiambra Ariston, they hiked nearly the whole day of Friday, down precipitous hillsides made treacherously slippery by rains, across swollen streams and up steep paths, each with a load of hand-pounded rice in a woven grass bag strapped to his back. Father Strohsahl, the priest-in-charge, found them the same Friday evening gathered on the Rectory porch; they had been waiting almost an hour while he was conducting a choir rehearsal, eager with a surprise. The door was opened, the bright kerosene pressure lanterns lighted, and in they streamed. Without explanation the teacher asked for three burlap sacks and with rising excitement the children began to empty their bags of rice into them. They were giving the rice to the Mission; three large sackfuls, approximately 370 lbs.! Each boy had carried an average load of more

than twelve pounds in addition to his own food supply!

Meanwhile, hospitality was preparing in the kitchen: ice cubes in pitchers, canned pineapple juice poured over them with a tablespoon of sugar added for the sweet-toothed youngsters; served in Dixie cups, the container and contents were equal wonders. And there was a second round for all. The phonograph — a talking, singing, and music machine: never mind that they could not understand *what* they heard; they could not understand *how* they heard.

A visit to the kitchen to see the machine that makes ice, even more puzzling because it is a Serval Kerosene Refrigerator with a flame and heat at the beginning of the process; the remaining ice cubes given away as samples. A stove that burns without smoke, water on tap and not from a bamboo tube. And in the bathroom: a controlled rain! These boys are from the mountains, just a little advanced from primitives.

"*Maraming salamat sa inyong lahat*" ("I thank you all") seemed an inadequate phrase, for here were children (not yet of God by Holy Baptism) learning from the beginning: "Freely ye have received, freely give." The Mission had sent almost all of its supply of used children's clothing to them last July so that they could go to school; and now they were giving something in return. Others, it often seems, think of Christianity only in terms of a Christmas hand-out; these, un instructed though they are in the Faith, did something more like Good Friday.

**IN RETROSPECT**—the Priest-in-charge visited Timanan in March; how he wished that the Mission had a helicopter. Eight hours is a long time to walk, especially when there are no mileposts to indicate how much further one still has to go. A trip to Mt. Piris by truck, river launch and hiking was similarly exploratory. The Tiruray are nomadic, and baptized and confirmed members of the Mission are scattered widely; most are inadequately shepherded, due to lack of personnel for the trekking.

Father Strohsahl makes a three-station circuit each month, celebrating the Holy Communion where six or a dozen communicants can be gathered, but given the consecrated Bread and Wine, they may not "perceive within themselves the fruit of Christ's redemption" for lack of continual instruction and experience in the sacramental life. Hundreds of baptized children have no opportunity to learn the Creed, the Lord's Prayer and the Ten Commandments and all other things that a Christian ought to know and believe to his soul's

health. "Give of your sons..."

**REPAIRS, REPAIRS, AND MORE REPAIRS:** The Girls' Dormitory was being destroyed by termites; three 8 x 8 x 20 posts and several heavy structural members had to be replaced. The wooden cover on one of the water cisterns collapsed. Everywhere exposed wood is having to be replaced. Two out-station Chapels need extensive repairs; one place waits for a Chapel to be built. And the annual budget item for all repairs is \$125.00. "Give of your wealth..."

**NEW CONSTRUCTION:** A permanent residence for Father Moiket and family in Nañgi; cost: \$1,600.00 from the Reconstruction and Advance Fund.

**IS THERE A TRAIN IN?** This place will never see a steam locomotive, but the insistent summons of an engine sounds "over hill and dell". The Mission has a four hundred pound bell, gift of the Jersey Central Lines. Saint Andrew's Chapel in Nañgi has a bell from the Reading Railroad, and the public school at Sibutu, one from the Baltimore and Ohio.

**OTHER ACQUISITIONS:** A new baptismal font; octagonal, of beautiful hardwood (narra), it has a nine-inch sterling silver bowl; it was paid for from two years' accumulation of Baptismal and Birthday thank-offerings. — A new side Altar also of narra is of unusual design, being a copy in wood of the Altar at the tomb of Saint Francis in Assisi, Italy.

**NOTEWORTHY EVENTS:** Bishop Binsted's Visit in mid-June when thirty-eight were confirmed and thirty-seven received from the Roman Church. He administered Holy Communion to one hundred eighty-eight at the Bishop's Eucha-

### The Dutchess Convocation

*continued from page 9*

The Men's Club at CHURCH OF THE MESSIAH, *Rhinebeck*, has closed a pleasant and profitable year under the direction of retiring president, William J. Nichols. The membership increased from 33 to 58 and the treasurer showed a balance of \$300.

**THE CHURCH OF THE REGENERATION**, *Pine Plains*, is embarking upon a program of visual education. They have purchased a slide and filmstrip projector, and several film strips through the efforts of the Church School Guild, the Church, the Church School and several private contributions.

The Rev. Raymond DeWitt Mal-lary, with his family, have moved into the Vicarage of TRINITY CHURCH, *Fishkill*. He will have charge of the Fishkill Church, and also ST. ANDREW'S, *Beacon*, and ST. MARK'S, *Chelsea*.

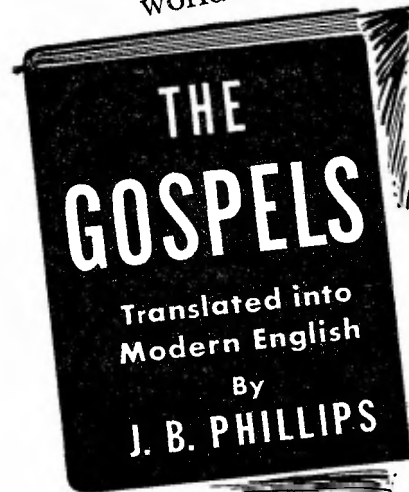
The Rev. J. Jack Sharkey  
*Dutchess Correspondent*

rist. — Whitsunday: a veritable Pentecost when four hundred seventy-five were present at the 6:30 A.M. service, some having walked more than five miles over muddy trails through the tall wet grasses. "All with one accord in one place". The week before four Seminarians on vacation field work assignment went out "into the highways and hedges"...

**IN PROSPECT:** A Jeep station wagon with four-wheel drive, low gear range and tractor tread tires for rough and muddy going; to be purchased from this year's annual grant from the Missionary Society of the General Theological Seminary. — A toyful Christmas from parishes in the Diocese of Long Island.

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# Books in Review



WHO IS Henry Drummond? The rector had just given to the newly wed couple a copy of *The Greatest Thing in the World*, and being asked by the groom "Who is Henry Drummond?" found he had no adequate answer. This, despite the fact that he had been giving copies of this famous "Christmas Booklet" to all the couples he had married since the beginning of his ministry.

The question became a challenge; a challenge which led the rector to Scotland to New College, Edinburgh, to Trinity College, Glasgow, to the University of Edinburgh, to Drummond's own parish church, and even at one time, to walk all the way from New College, Edinburgh, to Haddo House, Aberdeen.

Out of the inspiration of this trip grew *Henry Drummond: An Anthology* edited, and with the story of his life, by James W. Kennedy (New York, Harpers, \$3). That life was a significant one in the last half of the nineteenth century. This was the period in English and American life when the great religious awakening, symbolized by Dwight L. Moody and others, was coming into conflict with the new scientific discoveries and theories of the time. At the same time that he worked effectively with Moody, he taught natural science in Scotland. A great Christian, writer, lecturer, and evangelist, Drummond "changed the spiritual climate of his half century."

It is particularly appropriate that this anthology is introduced by a man, who like Drummond himself is known as an "evangelist, a friend of students and of down-and-outers," the Rev. Samuel M. Shoemaker. Now rector of Calvary Church, Pittsburgh, Shoemaker was for a quarter century rector of Calvary Church on Fourth Avenue, New York.

The book itself is divided into three parts: the first one Kennedy's story of Drummond's life and the other two carefully edited and annotated selections from Drummond's writings. These two sections, particularly, reveal how well this book has been designed and manufactured to clarify to the utmost the author's message. Each selection is accompanied by explanatory text and to avoid so far as possible any confusion, the explanatory text is set in italic; not an ordinary italic but an italic which approaches an oblique. To achieve this, the designer selected a contemporary type face, Electra, which has such an italic for this book. And the whole is enclosed in a two color cloth binding, sides in natural linen, spine in rust stamped in black ink.

Part III of the book containing Drummond's methods includes his writings on Spiritual Diagnosis and the Inquiry Room. Of the former, Shoemaker in the introduction writes: "The knowledge of the human heart contained in *Spiritual Diagnosis*, written — mind you — when he [Drummond] was only twenty-two, has never, I believe been superseded. Henry Drummond is a 'must' for men who would deal with human souls in the light of the accumulated wisdom of the new science of psychology but with the purpose of leading them into the unfading Light of the everlasting Christ."

Henry Drummond has long been on reading lists given by college pastors to the young men and women who come under their care. Perhaps this new anthology will widen that audience.

At least such has been the case with everything that Kennedy has undertaken in his ministry. The publisher's blurb on the book jacket says that he has "combined in successful proportion a writing career and the calling of the ministry". But it all has been an expression of his ministry; his effort to lead men "into the unfading Light of the everlasting Christ." Six months ago Parson Jim, as he was known during his ministry in Virginia, stepped off a boat from Europe where he had been one of the official interpreters at the Third Conference in Faith and Order at Lund, Sweden. The next day he was atop Symphony Hall, Boston, at the con-

Please turn to Page 18

## The Richmond Convocation

continued from page 5

The monthly showing of films on the *Life of St. Paul*, after the 9:30 A.M. service, was inaugurated on Advent Sunday. Already shown are "The Stoning of Stephen", "The Conversion of St. Paul", and "The Years of Apprenticeship". These films have made a great impression on adults as well as on the young people and are felt to have had much educational value, particularly in giving such a correct idea of the life and customs of the period.

The members of the Sunday School are to be congratulated on their generous gifts and offerings at their Christmas Eve Service, which were turned over to St. Barnabas House. Their Advent Mite Box Collection will be turned over to the City Mission Society.

ST. JOHN'S, Clifton. The Rev. Alexander A. Frier, Rector, reports a new roof on the Church building. The parish is now looking forward to the badly needed work of redecoration.

A very impressive Candlelight Service was held on Sunday evening, January 18. The service used depicted the *Story of Light*, from the Creation through the Incarnation, and was written by the Rector. Nineteen men participated and a choir of thirty sang.

Roger Roughton  
Richmond Correspondent

## Annual Meeting of Youth Consultation Service

THE FORTY-SECOND Annual Meeting of Youth Consultation Service of the Diocese of New York, Inc. will be held on Thursday, February 19, at 3:00 P.M. at the Community House of St. Bartholomew's Church 109 East 50th Street. All clergy of the Diocese and all parishoners and friends of the Agency are cordially invited.

The Rev. Anson Phelps Stokes will welcome the guests to St. Bartholomew's and give the Invocation. The Rev. Otis R. Rice, Chaplain of St. Luke's Hospital and a member of the Board of Trustees of Youth Consultation Service, will speak on "Religion and Psychiatry." Annual reports will be given by the President, the Treasurer and the Executive Director. The Bishop of the Diocese will be present and will give the Benediction.

Following the meeting a reception and tea will be held to honor the Bishop, who is Honorary President of the Agency.

### ★ ADDRESS CHANGE

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# THE HOPE OF GLORY

by

JOHN S. HIGGINS

IS THE

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THE REV. JOHN S. HIGGINS is Bishop-Coadjutor of Rhode Island. Well known as an author and lecturer, Dr. Higgins was Rector of St. Martin's Church, Providence, R. I. THE HOPE OF GLORY consists of brief essays on the General Thanksgiving prayer found in the Book of Common Prayer.

BISHOP DONEGAN says: "This book is concerned with some of the searching and penetrating applications of Christianity to modern life. It has a freshness and vitality which will appeal to the busy man and woman of our hurried age."

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## The Dean's Column

*continued from page 9*

participate and also have the experience of guiding the pilgrims in tours, thus giving them good experience in extempore religious lecturing.

The other principal new development has been the addition of a priest-psychotherapist to the pastoral staff. He is the Rev. Kenneth W. Mann, trained both in theology and clinical psychology (in the latter field he holds the M.S. degree from the University of Michigan and is now completing his thesis for the Ph.D.). As I wrote the clergy of the Diocese in October, he is available by referral from them.

The space allotted me is now about gone; so I will tell more of his work in a later column.

*James A. Pike*

Dean

### The Ramapo Convocation

*continued from page 7*

A Confirmation class starts in February.

TRINITY CHURCH, *Garnerville*, held a reception for new members, to which eighty parishioners came, on the 7th of December, a party for vestrymen and choristers on the 11th, and a pageant on the 30th. The Ramapo Clericus met in the rectory January 6, and there was a taffy pull late in January. Future plans include a square dance in February for young people, and a redecoration of the parish hall to be financed by the women.

175 people attended the Christmas Midnight Celebration

Many additions to the parish are reported: a tract rack, a sign board, doors, the enlargement of the chancel, radiator covers, lamp fixtures, hymnals, prayer books, a guest book, and a "Book of Remembrance". All these improvements were proposed last Easter by the Vicar, the Rev. Claude Francis Stent, S.T.M.

Released Time classes are conducted by the four ministers in *Monroe* in cooperation with the Rev. Samuel P. Holiday, Vicar of GRACE CHURCH. Christmas attendance was 64 in *Monroe* and 78 in *Chester* (ST. PAUL'S CHURCH), with a total offering of \$500. Both of these parishes, no longer dependent upon the Diocese of New York, are self-supporting as of January 1. *Monroe* has a Church School led by Mrs. George Mitchell, with four teachers and 19 pupils.

The Rev. Dr. Oliver Shaw Newell was celebrant at the Christmas Eve service at GRACE CHURCH, *Port Jervis*, at which there were 133 communicants. The offering was \$190.36. The Minister-in-charge is the Rev. John Daniel Chequer, a Deacon, who has become active in The Dutch Arms (a study group under the Reformed Church), the Masonic order, and the Ministers' Association. He reports a Church School party for 36 youngsters, at which Santa Claus lost his pants while giving out the presents!

The Rev. Fessenden A. Nichols  
*Ramapo Correspondent*

### Choir School Has New Vital Program

TO THE CASUAL attendant at the Cathedral, and to the average communicant of the Diocese, the program of the Cathedral Church of St. John the Divine, is exclusively concerned with inspiring services of worship on great occasions. This is indeed its chief function, but there are five other institutional buildings on the Cathedral Close that have a real part in the life of this central church of the Diocese. As well as providing an inspiring and monumental setting for worship, the Cathedral is charged with being "a centre of intellectual light and leading in the spirit of Jesus Christ". Schools of worship, forums for graduate students and faculty, conferences of theologians, and other gatherings, meeting regularly and periodically, all contribute toward the fulfilling of this charge. But the biggest and most constant effort in this direction is conducted at the Cathedral Choir School under the leadership of the author of this article.

Again, contrary to most thinking, the chief job of the Choir School is not to teach boys to sing, but to prepare them to live successful lives according to the will of God in a world that is determined to thwart them in this hope. As far as education goes the world does this by turning knowledge to destructive ends. Christian education, on the other hand, has as its central aim the use of knowledge to man's salvation. In both cases it is the same knowledge but the end results are as different as God is from the Devil. The teaching of the arts and sciences for self aggrandizement is the way the world traps us. The teaching of the arts and sciences in such a way that they are dedicated to God through service to our fellow men in the living of an abundant and godly life is the aim of Christian education. Every pull and inducement of a world in which we must compete to make a living is applied against this Christian purpose. We can hope to achieve this purpose only when



*A quiet game of checkers*

education is tied closely to the church where Grace and power to fulfill the will of God is readily available. Education is one of the chief areas of that warfare to which we are dedicated, when we are baptised "to fight under His banner against sin, the world and the Devil".

The Cathedral Choir School has always had this Christian warfare as its aim, and now seeks to make this program even more effective in a new effort that will include the rethinking of its whole curriculum so that God will be in the center of every class in arithmetic, literature, languages and science, as well as in the daily classes in religious studies. The God-Man relationship must be basic to all learning, and we intend to re-write our text-books and employ new teaching techniques to this end, with no lowering of our high scholastic standards.

However the experiment must not stop here, we must expand our enrollment as well. Ninety-five percent of American education ignores or denies the God-centeredness of all christian teaching. To leave our children to the unchristian and self-centered educational principles to

which they are now exposed in most schools, is to deny our charge to guide Christ's children in His Spirit. It is up to us to expand our school to the limit in order to take as many boys as we can from secular elementary and secondary schools that are leading them away from God to the worship and destruction of themselves. The knowledge of God must be at the heart of the knowledge of His creation, and only a bonafide church school that seeks to please God alone can hope for the unity of purpose and dedication and sacrifice that are required.

Already the Choir School has admitted non-singing day boys. Beginning next September we shall also admit non-singing boarding boys in so far as space is available through increased dormitory facilities, at rates that will be commensurate with our desire to serve rather than to profit. To complete our program of expansion it will no longer be required that boys leave the school at the end of the Ninth Grade, when most of their voices have changed, for beginning in September of this year we will add a Tenth Grade, and a grade every

*Please turn to Page 17*



*Television has its fascination*



## The Suffragan

continued from page 13

of Abstinence. This practice has the advantage of furnishing us a basis for real recollection as to why we are abstaining; and the "why" is as important as the discipline itself.

The reader will be as interested, and amused, as the writer to learn that in post-Reformation days in England, Acts of Parliament stated as the reasons for forcibly ordering the abstaining from flesh meat on all days of abstinence, not only "for the better subduing of the body to the soul and the flesh to the spirit" but also "for the preservation of the breed of cattle, the encouragement of mariners, and the increase of shipping."

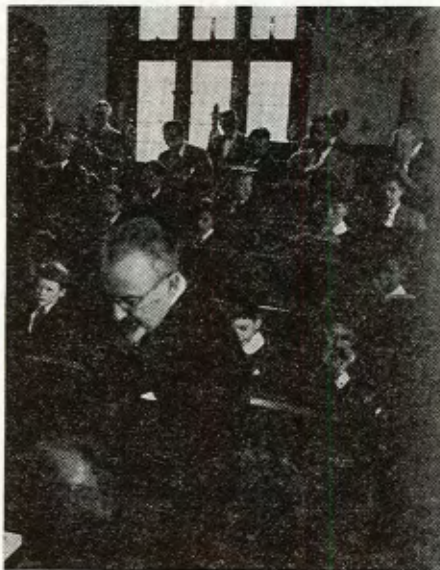
Our Lord Jesus Christ Himself is the one who defined as the supreme trinity of spiritual habits Prayer, Fasting, and Almsgiving. And as Prayer is the fullest expression of the Christian's attitude toward God, and Almsgiving his attitude toward his neighbor, so Fasting summarizes the Christian's attitude toward himself.

It has been truly said, "if man is a hierarchy of powers, self-discipline, with a view to obtaining self-mastery, is evidently man's first duty. Until a man is 'master in the house of his own being', he cannot be certain of performing any other duties." Self-mastery — namely "that the flesh may be subdued to the spirit" because man is above all a spiritual being, is the reason why the Church requires her children to fast or abstain on days of deep religious meaning. If the Church to which a man belongs lays down certain rules of fasting and abstinence, to be observed by her members, it would seem to be the duty of an honest man, while he remains a member of that Church, to obey those rules. And this he will do for the sake of self-discipline, obedience to lawful authority, and in the knowledge that the Church honestly judges it to be useful for all her children.

### Choir School

continued from page 16

September thereafter, until our college preparatory program is complete. From that time on a singing, or non-singing boy can enter this school at the Fourth Grade and stay here until he goes to college, being fully equipped with twelfth grade Christianity as well as twelfth grade arts and sciences. Too many of our young people have been lost to the church by having been forced to compare kindergarten religion with college psychology. The elimination of this sinful foolishness is at the heart of our planned expansion, and we hope our facilities will be used to the full.



An interlude at Choir practice

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### Missionary Giving Shows

continued from page 13

St. John's	8,659.	9,559.00
Mohegan Lake, St. Mary's	655.	675.00
Montrose, Divine Love	472.	475.00
North Salem, St. James	361.	368.76
Somers, St. Luke's	384.	387.41
Tuckahoe, St. John's	2,329.	2,336.81
Tuckahoe, St. Luke's	745.	750.87
White Plains, Grace	4,829.	5,088.95
White Plains, St. Martha's	262.	300.00
Yonkers, St. Augustine's	389.	441.12
Yonkers, St. Mark's	882.	1,000.00
Parishes and missions meeting their full missionary quotas were as follows:		
<i>Church</i>	<i>Quota</i>	
<b>BRONX:</b>		
Holy Nativity	\$3,937.	
St. Peter's	5,952.	
<b>DUTCHESS:</b>		
Dover Plains, St. James	77.	
Garrison, St. Philip's	2,587.	
Lithgow, St. Peter's	150.	
Red Hook, Christ Church	643.	
<b>HUDSON:</b>		
High Falls, St. John's	170.	
<b>MANHATTAN:</b>		
St. James	32,577.	
St. Thomas	39,030.	
<b>RICHMOND:</b>		
All Saints	219.	
St. Simon's	715.	
<b>RAMAPO:</b>		
Chester, St. Paul's	226.	
New City, St. John's	224.	
St. Johns, St. John's in the Wilderness	95.	
Suffern, Christ Church	2,536.	
Warwick, Christ Church	720.	
<b>WESTCHESTER:</b>		
Ardsley, St. Barnabas	508.	
Armonk, St. Stephen's	766.	
Bedford, St. Matthew's	5,591.	
Briarcliff, All Saints	864.	
Bronxville, Christ Church	9,935.	
East Middle Patent, St. Mary's	13.	
Harrison, All Saints	2,793.	
Hartsdale, St. Andrew's	661.	

New Rochelle, St. John's	1,336.
New Rochelle, St. Simon's	538.
Pelham Manor, Christ Church	5,869.
Pleasantville, St. John's	1,877.
Scarborough, St. Mary's	1,064.
Scarsdale, St. James the Less	11,715.
Tarrytown, Christ Church	3,055.

### CONVOCATION RECORDS

The parishes and missions of the Convocation of Richmond contributed in the aggregate slightly more than 86% of their quotas, thus again leading all the other Convocations. They were followed by Westchester, 85%; Bronx, 75%; Ramapo, 74%; Manhattan, 64%; Hudson, 63%; Dutchess, 61%. The Convocation of Manhattan again contributed the largest total amount, namely, \$375,929 or 61% of the total giving.

## "It Is Evident To All Men . . ."

*It is evident to all men diligently reading Holy Scripture and Ancient Authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church — Bishops, Priests, and Deacons.*

—Preface to Ordinal

THERE IS a certain air of finality, a sense that the whole matter has been canvassed and an absolute and irrevocable conclusion reached in the solemn simplicity of these opening words of the Preface to the Ordinal. The ministry is fixed, and the individual minister is fixed in his office, for all time. This same finality appears in the theory and law of the Church that in ordination an indelible character is imparted to the minister. Once ordained, always ordained. That is, when it happens that one who has been made a deacon, priest, or bishop falls into error of belief or moral delinquency so that he must be deposed from his ministry and removed from his office, but later repents and is restored, he is not again ordained, for in spite of the ban under which he has been placed, he has never lost the character, the spiritual brand, so to speak, which was placed upon him.

"This finality of the ministry has often been a source of awe, or even terror, to those who know themselves called — so that they feel they must rebel. Jeremiah, you remember, wrote of his call to prophesy that God had said to him, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.' Then said I, Ah, Lord God: behold I cannot speak, for I am a child." Amos tried to imagine that he did not need to exercise a ministry. "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, 'Go, prophesy unto

Please turn to Page 18

## Westchester Convocation

continued from page 7

Rector, the Rev. Lawrence B. Larsen, officiated at two celebrations of the Holy Communion. A large number of the business men of the parish attended the first service at 7:00 A.M., meeting afterwards for breakfast and fellowship. One of these men, Dr. Robert Burgess, was recently appointed by President Eisenhower as Director of the Census. At this service prayers were offered for the new President, Vice-President, and Cabinet Members by name, and there were general prayers for all others taking office in government. The congregation sang "The Star Spangled Banner" and "Faith of Our Fathers". The service at 10:00 A.M., for homemakers, was also very well attended.

At CHRIST CHURCH, Tarrytown, the Rev. Canon Edward N. West, D.D., Litt.D., will deliver a series of lectures on Thursday evenings beginning on February 26, and the general theme will be "Jesus, as the Gospels Show Him".

Following a custom of many years standing, Prayer Books were given to eight members of CHRIST CHURCH, Tarrytown, at the annual meeting held on January 13, in recognition of twenty-five years and more of faithful and devoted service to their church. Those so honored were: Mr. & Mrs. Joseph Dudley, Mr. & Mrs. Edmund Vanderbilt, Mr. & Mrs. Fred Miller, and Miss M. T. Lord and Miss Edith G. Lord.

On Wednesday evening, January 13, Bishop Donegan dedicated a new memorial Chapel at CHRIST CHURCH, Tarrytown. This chapel was constructed during the summer of last year in the east transept of the church.

In 1951 SAINT MARK'S CHURCH, North Tarrytown, and CHRIST CHURCH, Tarrytown, agreed to consolidate. Negotiations proceeded favorably and were completed in September of that year. One of the articles of agreement stated that a chapel was to be created within CHRIST CHURCH to be known as SAINT MARK'S CHAPEL.

The new chapel will be used at all the early celebrations of the Holy Communion and for Holy Day services.

The Rev. C. Kenneth Ackerman  
Westchester Correspondent

### THE RETIRING FUND FOR DEACONESSES

of the Protestant Episcopal Church in the United States of America  
This New York corporation provides important aid for retired Deaconesses of the Church. Contributions for its corporate purposes will assist in giving them greater aid.

Joseph P. Smyth, Jr., Treasurer  
230 Park Ave., New York 17, N. Y.

## It Is Evident

*continued from page 17*

my people Israel." Or again Jonah, when he was called to preach, immediately fled in terror and resolved to escape from God's presence and jurisdiction by going to Tarshish. His flight did indeed lead him into adventure, but also ultimately to the preaching he rebelled against. And Saint Paul's call to the ministry came to him with these strong words, "Saul, Saul, why persecutest thou me . . . It is hard for thee to kick against the pricks."

"Not only for the minister himself, but for those bound to him with family ties, is there terror in this sense of finality. How many mothers of sons offered to the ministry have known that there is a special application to them in today's Gospel — the aged Simeon's words at the Presentation in the Temple of that sacred Infant Who is the fount and origin of all our being, the Creator and Source of our Church, and our ministry — "yes, a sword shall pierce through thine own soul also."

"Awe and terror may be the first impressions of the ministry, but they need not be the final ones. The young colt when he first encounters the bridle, the bit, the harness, or the saddle, starts aside in terror, trembles, flees, rebels. But when broken in, if it has been well done by an understanding master, the animal finds himself and throws himself with a will into his work.

"One of the first things which the trainer does when he is breaking the young colt is to lead him up to have a good look at the cart he is to pull before he is harnessed to it. In somewhat the same way it behooves us to look critically, carefully, realistically at this ministry to which men are called, that we may know it for what it really is.

"The awe of the ministry manifests itself in various ways. In the Episcopal Church it takes the form, which is usually unrecognized — or even denied — of a certain frustration and discouragement arising from our comparative smallness and weakness. Our Church is contemptible in size, in numbers. There are not a great many of us. We are gathered today in one of the chapels of a great Cathedral, one of the greatest edifices of Christendom, certainly the largest and most magnificent church in this land. Its grandeur and importance are far beyond what the number of Episcopalians in New York, or in the country as a whole, would seem to warrant.

"It brings its special perplexity, this smallness of numbers. Is there any sufficient reason for being an Episcopalian, we wonder? Would it

not be better to be a part of something larger, more effective, more efficient? There are today two great centers of magnetic attraction which exert their influence, in both positive and negative form, on all of us in the Episcopal Church, and on the candidate for the ministry especially — the magnetic pole of Rome, and the magnetic pole of Pan-Protestantism. One pole attracts one and repels another, but the insignificant individual in the rather limited field which our Church seems to represent sometimes tends to believe that the magnetic force exerted upon him is too great and that it is a useless expenditure of energy to attempt to resist. Is there really any reason in or future for Anglicanism? Is it not obvious that it must be absorbed in one or the other of these greater entities? The perplexity is a very real one and not to be ignored. The answer that the Anglican communion shares the merits and advantages of both Romanism and Protestantism, and is a bridge or bond between the two which will ultimately bring them both together scarcely satisfies. It almost seems to put us in the position of the little donkey in the stall who was placed between two bales of lovely, sweet hay. He was unable to decide to which he should turn first, and so starved.

"Rather, the Church to which we belong, and the ministry to which we are called, is like the harness which we must learn to wear, if we would pull the load which waits to be pulled. It matters not that the Episcopal Church is small in numbers, too widely scattered to carry proper weight, insignificant beside other and larger bodies. What does matter is that it is a part of the One, Holy, Catholic, and Apostolic Church — that its faith is the faith of Jesus Christ its Master, and that its ministry is one which he founded and gave to us. There is no escaping the compulsion of that faith, the necessity of that ministry. It is in that that we are harnessed and bound so that there is no escape or turning aside.

"Does this sound awesome; does it instil fear and dread? It need not. For once the harness is accepted and fitted and worn, there is joy — nay, gait and merriment — in the freedom which comes for that life and work. Remember the phrase in the Second Collect at Mattins—"whose service is perfect freedom". It is only as we accept the finality of God's call that we find freedom.

"The ministry is one of the gayest of lives, in the true sense of gait. Harnessed, we may be free of wordly fears and anxieties — not that there will not be such fears and anxieties, but that they do not count as important or final. When

## Books In Review

*continued from page 15*

trols of a recording studio where every word uttered at the General Convention was put on tape. From the former experience has come a sizeable booklet *He That Gathereth* (New York, World Council of Churches, \$.50), a companion to Kennedy's earlier book on the Amsterdam meeting of the World Council of Churches. From the latter came the LP record *Listening In on General Convention*. The making of this record (available from the National Council at \$3) and the television and radio broadcasts from General Convention were his introduction to his present task as head of the new Radio and Television Division of the National Council. Although he is currently on leave of absence from his parish in Lexington, Kentucky, Kennedy is living in New York and we take this review of his latest book to welcome him and his family to our diocese.

other men are wondering what they are to do with their lives, the priest may be gay in the knowledge that God has settled that for him. Since there can be no turning back, it is simple for him to move ahead.

"You remember some years ago we were electrified and encouraged by a stirring phrase, "We have nothing to fear, but fear itself." But fear itself is not a bad thing. The wrong kind of fear is bad. But there is a good fear. That fear we may pray for, seek, welcome, and cherish. It is holy fear, one of the sevenfold gifts of the Holy Spirit. It is well described in some words found in the papers of the great Walter Frere, sometime member of the Community of the Resurrection and Bishop of Truro:

*I fear Thee, O my God,  
O righteous Father, with  
filial awe;  
O Judge inexorable, with  
guilty dread;  
O Holy Ghost, with terror born  
of sacrilege.  
I fear Thee, O my God:  
And fearing Thee I fear  
naught else;  
Not life, nor death, nor hell,  
Nor man, nor friend,  
But only Thee,  
My God."*

*from a sermon preached by the Very Reverend W. Dudley F. Hughes, Dean of St. Luke's Cathedral, Portland, Maine, at the Ordination of his son by Bishop Donegan, at the Cathedral, January 29th.*

## Training Sessions for Laity and Clergy

LEADERSHIP training sessions for laity and clergy leaders for The School of Worship, jointly sponsored by the Dean and Chapter of the Cathedral and the Woman's Auxiliary, will be conducted by the Rev. Robert E. Dentan, Ph.D., Professor at Berkeley Divinity School, and author of "*Holy Scriptures*" in the Church's Teaching Series.

The dates of the training sessions are APRIL 13, and APRIL 27.

★ ADDRESS CHANGE  
IN MAKING AN ADDRESS CHANGE,  
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## School of Worship Meetings

A SCHOOL OF WORSHIP for the wives of Faculty and Students of the General Theological Seminary to be held Monday evenings during Lent has been arranged by Mrs. Henry Lee Myers, President of the group. A number of the clergy of the Diocese have agreed to participate, as follows:

February 23—The Rev. Thomas Bigham, M.S., S.T.M., Instructor in Christian Ethics, G.T.S.: "*The Theology and Psychology of Worship*."

March 2—The Rev. Powel M. Dawley, B.D., Ph.D., Professor of Ecclesiastical History, G.T.S.: "*The History of Prayer Book Worship*."

March 9—The Rev. Richard E. McEvoy, St. Mark's-in-the-Bouwerie: "*The Intention of Morning and Evening Prayer*."

March 16—The Rev. Paul C. Weed, Jr., St. Luke's Chapel: "*The Centrality of the Eucharist*."

March 23—The Rev. W. Benjamin Holmes, St. George's Church: "*Public and Private Prayer*."

March 30—The Very Rev. James A. Pike, J.S.D., Dean of the Cathedral Church of St. John the Divine: "*Shools of Worship: Past Experiments, Future Prospects*."

These meetings will be held at eight o'clock in the Deanery. An informal discussion period will follow each lecture.

There are twenty-seven student wives living in New York City and eighteen faculty and tutor wives associated with the group.

## Girls Friendly Wants Camp Counselors

APPLICATIONS of college women for camp counselors are now being accepted for the Girl's Friendly Society Camp Interlochen-Sherwood, Tuxedo, N. Y. Season July 7 — August 31.

Apply by mail to Girl's Friendly Society, Diocesan Office, 1047 Amsterdam Avenue, New York City 25.

## RECOMMENDED CHURCH SCHOOLS



### BARD COLLEGE

A co-educational college of  
the liberal arts and  
sciences.

ANNANDALE-ON-HUDSON  
NEW YORK

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VIII-XII. Music, sports, and home life, in ad-  
dition to sound academic and religious train-  
ing. Self-help plan. Established 1938. Part  
scholarships available.  
**THE REV. FRANK C. LEEMING**  
Headmaster

### KEBLE COLLEGE

PASS CHRISTIAN, MISS.

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sional college in the Catholic tradition of the  
Church. Located 57 miles from New Orleans  
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provides an exceptional spiritual and academic  
environment concerned with the total education  
of man. Applications for Winter Quarter be-  
ginning January now being accepted. Some  
scholarship help available.

Write: The Director of Admissions

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### SAINT MARY'S SCHOOL

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- A Church boarding, or day, school with every course taught from the Christian perspective. Religious studies daily. Open to any boy who has the necessary scholastic ability. No racial requirements.
- Curriculum follows the standard Education requirements, from 4th to 10th grades.
- Total charge for choir boarders \$500. Non-choir boarders \$1,000. Total charge for non-choir day students, including meals, \$450. Singing day students \$250.
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For further information write Dept. (A)

THE REVEREND CANON DARBY W. BETTS, HEADMASTER, CATHE-  
DRAL CHOIR SCHOOL, CATHEDRAL HEIGHTS, N. Y. 25, N. Y.

## The Port of Missing Men

ONE OF THE IMPORTANT activities of the Seamen's Church Institute of New York, sponsored by our Diocese, is that carried on by its Missing Seamen's Bureau. Since it was started in 1916, the Bureau has

located over 10,000 seamen, after searches that have lasted from one day to as long as seven years.

A separate room is required at the Institute to house the files kept on seamen reported missing by friends and relatives. Each of these files is a condensed human drama, for there is usually more than simple mischance involved: a man

## "Except The Lord Build The House"

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neighborhood organization from 59th Street to 125th Street.

This critical situation calls all religious forces together in a common purpose.

So, as the Episcopal Bishop of New York, I invite the responsible leaders of all religious groups in the city, Christian and Jewish, to join me in forming a group for consultation, discussion, and communication, so that the spiritual leadership of the city may more fully assert itself; that we may stand side by side in the proclamation of the ideals of civic righteousness and the condemnation of evil and neglect, whether on the part of our own respective members or of others, and inspire our people to take their part in working a change in our city's affairs.

does not become separated from his family and friends in the same accidental, careless way in which he loses track of his fountain pen or his pocket comb. Usually the seaman has first lost his desire to keep in touch with his people, either because of unpleasant memories or because in the rush of present experiences he seems to find ready substitutes for those he has left behind.

Mrs. Shirley Wessel, head of the Missing Seamen's Bureau, finds out as many facts as possible about a seaman's background before she initiates the Bureau's careful and methodical search. By a strategic questioning of those interested in locating the seaman she can often discover valuable clues as to his probable whereabouts, and she can frequently establish the motive underlying the man's disappearance.

When specific "leads" provided by the questioning of friends and relatives avail nothing, the search reverts to a methodical canvassing of shipping companies and union halls, seamen's agencies and port of embarkation offices. His name is entered on the missing seamen's list published quarterly by the Bureau and sent to over a thousand places the world around where seamen congregate, where there is a chance that recent shipmates can supply further information.

A check of vital statistics departments in port cities sometimes discovers that the seaman is dead. This prevails in five to ten percent of the cases. After the last world war this figure was, of course, much higher.

When a seaman is located he is asked to contact the Bureau, and he is then told who it is that wants to find him, and why. The man is usually humbled by the search that has been made for him and he gets in touch with his people immediately. In cases where exceptional domestic difficulties underlie the separation, the Bureau acts as me-

"We know the paths where in our feet should press,

Across our hearts are written Thy decrees.

Yet, now O Lord, be merciful to bless

With more than these.

"Grant us the will to fashion as we feel,

Grant us the strength to labor as we know

Grant us the purpose, ribbed and edged with steel,  
To strike the blow.

"Knowledge we ask not—

knowledge Thou hast lent,  
But, Lord, the will—there lies our bitter need,

Give us to build above the deep intent,

The Deed . . . the Deed."

diator, helping each side to see the viewpoint of the other. In rare cases, after a thorough investigation of the circumstances, the Bureau has agreed with a seaman that he ought to stay lost — that he is well rid of those he has left behind.

Thus the Missing Seamen's Bureau of the Seamen's Church Institute is at once a detective agency and a domestic relations court. And perhaps the lasting contact maintained with the Bureau by those it has helped is the best testimony of the excellent service it renders.

## Department of Promotion

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formed on promotional activities of the National Council.

The Rev. C. Kenneth Ackerman will head a committee that will seek to supply to the clergy of the Diocese such aids as will help them in public relations, hoping to increase publicity for the church throughout all areas of the Diocese.

Additional members of the Department were elected at this meeting and approved by the Council of the Diocese, namely: Mr. Howard Richardson of CHRIST CHURCH, Bronxville; Mr. William Hedges of ST. JAMES THE LESS, Scarsdale; Mr. Ernest F. Eidlitz of the CHURCH OF THE RESURRECTION, Manhattan, and Mr. Lee Bristol, Jr., of ST. BARTHOLOMEW'S CHURCH, Manhattan.

The Department, in making these plans, is keeping before it the objective of being of maximum usefulness to all the parishes and missions of the Diocese and assisting them to present more effectively the missionary work to which we are committed. "High pressure" methods are not contemplated, since we reiterate what was said in the January BULLETIN, that we feel confident that when the real needs are known and the opportunities for the building of God's Kingdom per-

## THREE NOTED SPEAKERS IN A SERIES OF THREE SERVICES AND PANEL DISCUSSIONS ON "PEACE IN A WORLD OF STRIFE"



*The Very Reverend James A. Pike, J.S.D., Dean of The Cathedral Church of St. John the Divine, who will speak on February 15th on "How We Can Achieve A Peaceful Community"*



*The Very Reverend Eric Noel Porter Goff, M.A., Provost of Portsmouth, England, who will speak on February 22nd on "How Can We Achieve International Peace?"*



*The Reverend G. Paul Musselman, Executive Director, Department of Christian Social Relations, Diocese of Michigan, who will speak on March 1st, on "How We Can Achieve Industrial Peace"*

**U**NDER THE general theme "Peace In A World of Strife" there will be held a series of addresses and panel discussions at The Cathedral Church of St. John the Divine, on February 15th and 22nd, and March 1st.

The address will be given by the speaker of the day at Evensong, 4 P.M. in the Cathedral, and the

panel discussion will be held in Synod House, where the speaker will be joined by two competent discussants, and there will be full opportunity for questions and comments from the floor.

The public will be welcomed at Evensong in the Cathedral and at the panel discussions in Synod House.

suasively presented, support and sacrificial giving will inevitably follow. We ask again, earnestly, for the cooperation and assistance of the clergy in making known to us ways in which they feel we can be helpful.

### Episcopalian Clergy Serving N. Y. Hospital

**T**HE CHAPLAINCY Service instituted at The New York Hospital last Spring through the cooperation of Protestant, Jewish, and Catholic clergy has shown significant growth in meeting patients' religious needs, reports John Hay Whitney, president of the Society of The New York Hospital.

The Chaplaincy Service is maintained at the Hospital through the cooperation of the East Midtown Ministers Association, the New York Board of Rabbis, and the Catholic Archdiocese of New York.

The Episcopalian clergy in this Service are: the Rev. John Ellis Large, D.D., rector of The Heavenly Rest and Chapel of The Beloved Disciple; the Rev. James A. Paul, D.D., rector, Church of The Holy Trinity; the Rev. Hugh McCandless, rector, Church of The Epi-

phany; the Rev. Anson Phelps Stokes, Jr., rector, and the Revs. Irving S. Pollard, S.T.B., Charles P. Deems, D.D., and Gerald Gifford, assistant ministers, St. Bartholomew's Church; the Rev. James H. Morgan, assistant minister, St. Thomas Church.

### New York Altar Guild Needs Your Help

**T**HE NEW YORK Altar Guild is receiving many calls for all types of altar appointments, linens, and vestments.

These calls come to the Guild, not only from the Diocese of New York, but from all over the world. So that the Guild may continue to give important aid, your help is needed.

Will you look around your parishes and see if you have such things that are not being used and are in good condition? Please send them to the Guild, that they may be restored to use in churches and missions where they are needed.

Such articles may be sent to Mrs. Cuthbert Simpson, Chelsea Square, New York City 11.

The series is sponsored jointly by the Dean and Chapter of the Cathedral and the Department of Christian Social Relations of the Diocese, with the cooperation of the Diocesan Commission on College Work, the Diocesan Woman's Auxiliary, and the Laymen's Organization.

### Two Meetings on Psychological Counseling

**O**N TUESDAY, JANUARY 20, the clergy of the parishes which provide psychological counseling services, lay counselors associated with such programs, and clergy who have a general interest in this field, gathered at Cathedral House at the invitation of the Dean to consider means of closer relationship between them and possible contributions to the advance of such work in the Episcopal Church. The group was introduced to the Reverend Kenneth W. Mann, the new psychological counselor at the Cathedral.

The group decided to have regular monthly meetings, alternating between luncheon and dinner meetings, at Cathedral House.

The topic for discussion at the luncheon on February 12 was the relation of spiritual ministrations (confession, unction, and spiritual direction) to counseling. The discussion was led by the Rev. Benjamin R. Priest of Trinity Church. Dr. Hilda L. Mosse, of the LaFargue Clinic at St. Philip's Church, described to the group the work of the

Clinic there. At future meetings the group will consider the relation of psychodynamic theory to Christian doctrine and ethics, policies of referral, relationships to medical psychiatrists, etc.

The next meeting will be March 13.

### Convocation Dean Retires

**A**T THE REGULAR meeting of the Executive Committee of the Convocation of Westchester, held at the Roger Smith Hotel, White Plains, on Friday, January 9, the Reverend Fenimore E. Cooper, Dean, presented his resignation to be effective on February 1.

In his letter to the Council, Mr. Cooper stated he had recently accepted a call to Saint Mary's Church, Tuxedo Park, and that he would be taking up his new duties there early in March.

As this parish is located in the Convocation of Ramapo, it will be impossible for him to continue in his present office. The Reverend Mr. Cooper has been rector of Trinity Church, Mount Vernon, where he has served for the last seven years.

In his letter of resignation, Mr. Cooper stated, "It has been a real pleasure and joy for me to serve as Dean since November 10, 1950 and I am happy for the constant support given by those in positions of authority, and for the friendships formed in so serving."

The Council accepted the Dean's letter with regret and the following formal resolution was adopted: "The Convocation Council of Westchester accepts with regret the resignation of Dean Cooper and expresses its gratitude and appreciation for the splendid leadership and the devoted service which he has rendered the church and the Convocation during his tenure in office. The Council wishes him every success in his new work and prays that God will Bless him."

### 1953 Events For Young People of the Diocese of New York

- February 15th—Diocesan Youth Council, St. John's Church, Yonkers
- Lent—Study Project on Missions in Mexico.
- April 18th—Cathedral Day for Young People of the Diocese.
- April 24-25—Meeting on Work-Camp, at St. John's Church, Cornwall.
- May 10th—Diocesan Youth Council.
- May 23rd—Presentation Services, at the Cathedral.
- Diocesan Summer Conferences, at St. Peter's School, Peekskill.
- June 21 to 27—Age group 6-13.
- June 28 to July 4—Age group 11-18.
- July 5 to July 11—Age group 6-13.
- August 17-29—Diocesan Youth Work-Camp, at All Saint's Church, Rosendale.