

# The Living Church

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

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Intercommunion**

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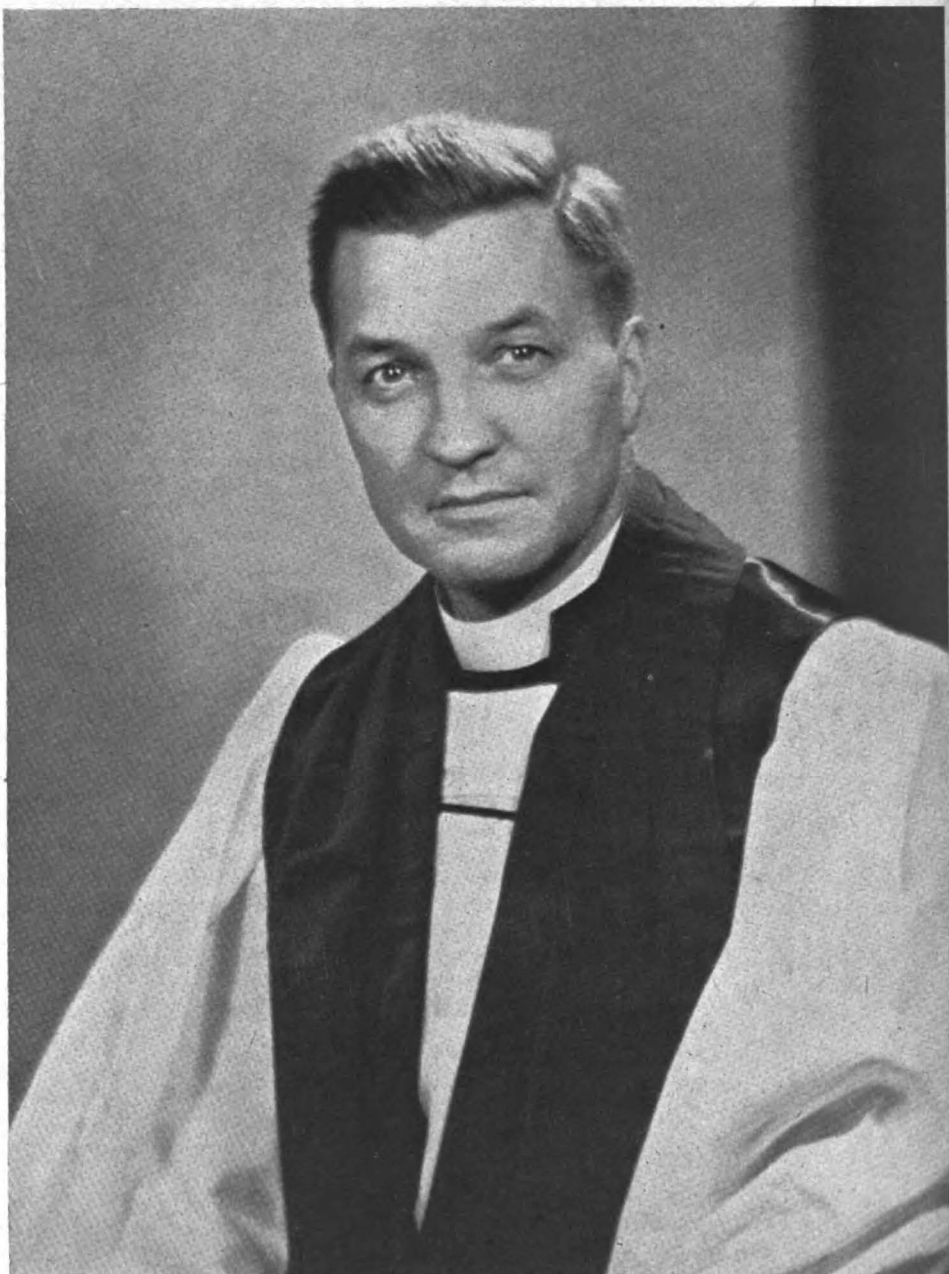
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**Breakdown of Integrity**

*Editorial*

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**THE RT. REV. LANE W. BARTON**  
New Bishop of Eastern Oregon  
[See page 3]

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STATE HISTORICAL SOCIETY  
816 STATE STREET  
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F L02 A

# MARRIAGE LAWS OF THE EPISCOPAL CHURCH

The official text of the new canons on marriage, adopted by General Convention to go into effect January 1, 1947.

*"We, A.B. and C.D., desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Form of Solemnization, etc."*—From the declaration.

The resolutions on marriage, and the declaration to be signed by applicants, are also included. A list of books and booklets for *Suggestive Reading* is also included.

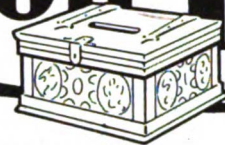
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# The Question Box



Conducted by CANON MARSHALL M. DAY

• Does a festival procession, such as before the Christmas Midnight Eucharist, begin at the altar with "V. Let us go forth in peace. R. In the Name of Christ. Amen"? In a church with a middle aisle and two side aisles what would be the route of the procession?

Solemn processions, whenever held, should start from the altar, with the usual versicles, and return to it. The route depends on the character of the procession. If festival, the procession goes out by the south aisle and returns by the center. A penitential one goes out by the north and returns by the center. If it is desired to make the complete circuit of the church the route is down the proper side, across the west end, up the opposite aisle, across the east end, down the proper aisle again and return by the center. Note that the procession on Candlemas goes by the penitential route, having been originally a part of the vigil, not of the feast.

• I frequently hear it said that the actual number of religious now living under vows in the Anglican Communion far exceeds the number driven out under Henry the Eighth. Is this correct?

I am not in a position to obtain the exact figures involved, and have myself often wondered about the grounds of this statement. We must remember that at that time only England was in question, while today there are religious in communion with Canterbury all over the world. Furthermore, the ravages of the Black Death and the Wars of the Roses had left England in a state of moral and spiritual exhaustion most unfavorable to the development of vocations. For example, Abbott Boston had but 24 monks under him at the dissolution of Westminster Abbey, there were only nine choir-monks at the London Charterhouse, and this condition must have been much worse at poorer and less important foundations.

• Were the Apocrypha included in the original Canon of Scripture as adopted by the Council of Carthage in 397 A.D.? If so, who had the authority to eliminate them?

The Third Council of Carthage seems to have listed all the Apocryphal books listed in our Anglican formularies, ex-

cept First (III) and Second (IV) Esdras and the Prayer of Manasses. That is to say it lists them if, as is very probable, the "Five Books of Solomon" include Ecclesiasticus rather than the Psalms of Solomon; and if "Jeremias" includes Baruch and the Epistle of Jeremy. Also one may take for granted that this list, being based on the Septuagint, has Daniel and Esther in the longer form.

The Apocrypha were in the Authorized Version, and were never removed by any ecclesiastical authority. The various Calvinistic groups greatly objected to them, and they were dropped by the British and Foreign Bible Society in or around 1827.

• Is there a law in the general canons of the Church governing excommunication? Is it the function of a bishop or priest to excommunicate and is there any right of appeal for the excommunicated person? Have you personally known any instance of a person being excommunicated in our Church?

The law governing excommunication is found on pages 84-85 of the Book of Common Prayer, Canon 15, Section 52 of the current Canons of Convention, and also in the canon on Holy Matrimony. It is a sentence normally imposed by the parish priest, who must then notify the bishop of his action, but it is not enforceable until the latter has given his consent. I know personally one such excommunicated person, but in this case the sentence originated with the bishop. The right of appeal from this sentence is implied by the requirement of confirmation by the bishop, but its specific recognition in matrimonial cases should apply on general principles to all persons so excommunicated.

• Is the word "Mass," for an Anglican, as proper a designation of the Holy Communion as the word "Eucharist," or is it simply a matter of preference for the Latin term or its Greek equivalent?

"Mass" is a proper designation of the Eucharist for Anglicans and is found in the First Prayer Book. The reason for preferring the term is not its Latin origin but its convenience. It is not a Greek equivalent, as Eucharist means "thank offering" while "Mass" has on linguistic principles no theological significance.

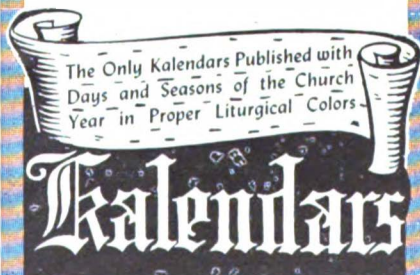
## 1947 Church

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## GENERAL

### NATIONAL COUNCIL

#### Dr. Addison Returns

The Rev. Dr. James Thayer Addison, vice-president of the National Council, has reached San Francisco safely and is resting in a hospital there before continuing east. Dr. Addison, a member of the Far Eastern Commission, was on his way to the Orient when he suffered a heart attack on Guam [L.C., October 24th and November 10th].

### ORTHODOX

#### Sobor Recognizes Patriarch Only as Spiritual Head in America

By a vote of 187 to 61, the All American Sobor of the Russian Orthodox Church, meeting in Cleveland, on November 29th adopted a resolution declaring the Patriarch of Moscow as the spiritual but not the administrative head of the Church in America and terminating any administrative relationship with the Synod of the Russian Church abroad.

The Sobor met in St. Theodosius' Cathedral November 26th to 29th. The sessions opened with the Divine Liturgy. The first day was spent in organizing and hearing reports. Under the rules of the Sobor, two priests and two laymen were elected to take turns in presiding as vice-chairman. There was a large attendance of younger clergy and laymen. For the first time at such a meeting the



LAYING ON OF HANDS: At the consecration of Bishop Barton.

minutes of meetings were reported both in English and Russian, and the secret ballot was adopted.

Because the committee on resolutions could not bring in a resolution on relations with the patriarchate which was satisfactory to all, it presented three resolutions, of which the first was finally voted, limiting the relationship with the Patriarch of Moscow to the spiritual field [apparently analogous to the relationship existing between the Episcopal Church and the Archbishop of Canterbury]. The other resolutions which were defeated were (a) to maintain the relationship as it has existed previously, and, as the third choice, (b) to elect a commission to deal with the Patriarch and at the same time set up a supreme Church Council of Russians abroad, with the council predominantly American.

In all of the discussions there was reported to be perfectly free and actively vocal debate with representation of all views of thought. Such discussion took place both on the relations with the patriarchate and also with the Karlovci Synod.

Bishop Kirchhoffer of Indianapolis delivered a message to the Sobor from the Presiding Bishop, and Bishop Tucker of Ohio was also an Episcopal visitor. Bishop Dionisije of the Serbian Orthodox Church attended the meeting on the closing day. The Rev. Dr. Lauriston L. Scaife, rector of Calvary Church, Pittsburgh, addressed the meeting briefly.

#### Editor's Note:

The history and present status of Russian Orthodox Church relationships are described in two articles, of which the first appears in this issue, by Paul B. Anderson [p. 13].

### EPISCOPATE

#### Bishop Barton Consecrated for District of Eastern Oregon

By the Rev. VIVAN A. PETERSON

In the same church in which as a boy he had been presented for Confirmation, and as a young man ordained deacon and priest, the Rev. Lane Wickham Barton on November 26th was consecrated a bishop in the Church of God for work in the Missionary District of Eastern Oregon.

The former rector of Grace Church, Orange, N. J., immediately upon notification of his election by the last General Convention, requested permission of Bishop Tucker of Ohio to be consecrated in his boyhood parish of St. Paul's Church, Norwalk, Ohio. Bishop Tucker graciously consented, and the Norwalk parish, which is this year celebrating its 125th anniversary was thus enabled to be the host at the consecration of the first of its sons to be elevated to the episcopate.

The nave of the church was filled with a congregation that included boyhood friends, representatives from Bishop Barton's former parishes in Ohio, Michigan, and New Jersey, and relatives. Fourteen bishops, 75 priests representing eight dioceses, and the faculty and students of Bexley Hall, Gambier, of which Bishop Barton is an alumnus, were present. The District of Eastern

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### The Living Church

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

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Oregon sent two priests a distance of 2500 miles to act as its representatives. Bishop Remington, Suffragan of Pennsylvania and formerly Bishop of Eastern Oregon, participated in the consecration, reading the canonical testimonial.

The Most Rev. Henry St. George Tucker, Presiding Bishop, was the consecrator. Bishop Keeler of Minnesota and Bishop Hobson of Southern Ohio were the co-consecrators. The preacher was Bishop Dun of Washington. The presenting bishops were Bishop Tucker of Ohio and Bishop Washburn of Newark.\*

In his sermon, based on II Cor. 5: 18-20, Bishop Dun said:

The Christian Gospel declares that in and through Christ something has taken place in our world which concerns all of us. And it brings with it urgent, pleading invitations to make the power and meaning of that which has happened in Christ our own, so that we become sharers in the on-going movement of new life originating in Christ.

If that be true, it defines the task of the Church's ministry in all its aspects and at all its levels. Our task is to bring to men the meaning and power of this Life who has entered our world in interpretative word, in sacramental action, in personal witness. Our task is to bring men to this by pastoral leading, so that they may lay hold on it for themselves. What else is the preacher's task but again and again in interpretative word to set before men what has happened and what is offered in Christ? The Bishop's calling is not something other than this. He has his own special duties and privileges, but he stands always within this ministry of reconciliation.

My brother: Your ministry is to bear that word to men, to bring to them the effectual sacraments of that reconciling love, and to draw men into it by all the persuasiveness of your own service. In the higher office and the wider field to which you are called, yours is still the ministry of reconciliation. It will be your task to hold together the scattered people and congregations of your far-spreading charge, in your own heart and your own shepherding care; to bind them into the wider life of our whole Church, indeed into the still

\*Other clergy having parts in the service included: the Rev. J. Francis Sant of St. Louis, a college and seminary classmate, and the Rev. Charles W. Sheerin of Washington, attending presbyters; the Rev. John H. Fitzgerald of Brooklyn, secretary of the House of Bishops, registrar; Bishop Ludlow, Suffragan of New York, epistoler; Bishop Rhea of Idaho, gospeler; the Rev. Charles H. Gross, rector emeritus of St. Paul's Church, who had presented the future bishop for confirmation and ordination, litanist. The certificate of election was read by the Rev. F. C. Wissenbach of Klamath Falls in Eastern Oregon; of ordination to the diaconate by the Rev. Almon R. Pepper of the National Council, a classmate of the bishop-elect; of ordination to the priesthood by the Rev. Arthur Dumper, retired dean of Trinity Cathedral, Newark, N. J., and onetime rector of the host parish. The Rev. J. M. B. Gill, executive secretary of Eastern Oregon, read the consents of General Convention. The music was under the direction of Arthur Laubenstein, organist of Grace Church, Orange, N. J.



BISHOPS AT CONSECRATION: (left to right) Bishops Washburn of Newark, Keeler of Minnesota, Presiding Bishop Tucker, Bishop-elect Barton, Bishops Hobson of Southern Ohio, Dun of Washington, Tucker of Ohio.

wider life of all the reconciled in Christ; and above all, to bring Christ to men and men to Christ because they are held together in your own life. Let that be your apostolic succession!

At the offertory it was announced that the collection would be given to the newly consecrated Bishop for his discretionary use in his new jurisdiction. At the luncheon attended by 300 persons after the service the only speech made was by Bishop Barton.

All of the arrangements in Norwalk were in the hands of a committee of St. Paul's Church under the general chairmanship of William G. Angell, the senior warden.\*

Gifts to the new Bishop included the Bishop's book of services from the clergy of Eastern Oregon and his vestments from the vestry of Grace Church, Orange, N. J. The program for the service was the gift of Mr. Otis Riggs of Newark, Ohio; and Mr. Harry Arnold, also

\*Others on the general committee were Mrs. D. B. Young, Mrs. W. R. Bauerle, Mrs. Cyril Dawson, and Mrs. H. S. Bowen.

of Newark, provided bus transportation from Cleveland to Norwalk for the delegation from Grace Church, Orange.

Other bishops who were present for the service were Bishops McKinstry of Delaware, Reinheimer of Rochester, Clingman of Kentucky, Creighton of Michigan, and Kirchhoffer of Indianapolis. Bishop Barton† assumes jurisdiction in Eastern Oregon on December 1st. The district has 15 clergy, 30 parishes and missions, and 1992 communicants.

## PROVINCES

### Bishop Haines Elected

Bishop Haines of Iowa was elected a member of the National Council from the Sixth Province at a meeting of the executive council of the province held recently in Omaha, Nebr. The Bishop succeeds Bishop Keeler of Minnesota, whose term expires December 31st. Arrangements were also made for a provincial gathering in Omaha on January 16th to make plans for the World Relief Fund. The meeting will be under the direction of the national Department of Promotion.

†Bishop Barton was rector of Grace Church, Orange, N. J., from 1938 until his election to the episcopate. Born June 3, 1899, in Norwalk, Ohio, he is a graduate of Kenyon College and Bexley Hall with the degrees of B.A. and B.D. He was ordained to the diaconate in 1924 and to the priesthood in 1925, both by Bishop Leonard of Ohio. He served as priest in charge of St. Mark's Church, Shelby, Ohio, rector of Trinity Church, Newark, Ohio, and rector of St. Paul's Church, Flint, Mich., before going to Orange. In 1924 he married Mary A. Simpson of Point Pleasant, W. Va., and they have four children.

## CHURCH CALENDAR

### December

8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day.
20. Ember Day.
21. St. Thomas. Ember Day.
22. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.
29. First Sunday after Christmas.
31. New Year's Eve. (Tuesday.)



## WORLD COUNCIL

### Non-Roman Groups in Poland To Receive More Aid

Old Catholic and other non-Roman Church groups in Poland will hereafter receive a larger share of relief aid distributed by the World Council of Churches, it was announced in Geneva by Dr. J. Hutchison Cockburn, director of the Council's Department of Reconstruction and Interchurch Aid.

Back from a visit to Warsaw, Dr. Cockburn disclosed he made an agreement there for increased assistance to the Old Catholic, the Greek Orthodox, the Russian Orthodox, the National Catholic, and the Mariaviten Churches.

The World Council executive said the Polish Ecumenical Committee has agreed to add four representatives from these Church groups, with the implied understanding that this will mean in-

creasing the quota of aid they have been receiving through the Geneva organization.

Relief needs in Warsaw, Dr. Cockburn declared, are reflected in the fact that not only rats but also foxes have moved into the leveled Jewish ghetto in the center of the city. He said his department has granted \$10,000 for relief purposes in the capital and has approved plans for a soup kitchen which will provide a thousand meals daily for four months. [RNS]

## ORTHODOX

### Metropolitan Gregorii of Leningrad Visiting Jerusalem

The arrival in Jerusalem of Metropolitan Gregorii of Leningrad has stimulated rumors that the Moscow Patriarchate has opened negotiations with British authorities for transfer of Church property now in the hands of Russian Orthodox dissidents. Metropolitan Gregorii is the first high-ranking Russian Churchman to visit Jerusalem since the tour of Patriarch Alexei in 1945.

Russian Orthodox property in the Holy Land, valued at about \$4,000,000, was controlled by the Czarist government before the Revolution of 1917, but subsequently remained in possession of local Orthodox leaders, who have consistently refused to recognize the jurisdiction of the Moscow Patriarchate outside Russia.

Metropolitan Gregorii was accompanied by Archpresbyter Nikolai Fedorovich Kolchitsky, manager of affairs for the Moscow Patriarchate. Announced purpose of their visit was to arrange facilities for Russian Orthodox pilgrims at religious shrines in the Holy Land.

### RUSSIAN PRIESTS ABSENT

The Leningrad prelate was welcomed by Greek Patriarch Timothy of Jerusalem and other Greek Orthodox leaders, but there was a conspicuous absence of Russian priests among those on hand to greet him. One of his first acts was to celebrate Mass in the Greek chapel of the Church of the Holy Sepulchre, and later he visited Bethlehem and other religious sites, in company with Archpresbyter Kolchitsky.

It was recalled that a similar lack of response from the Russian clergy was noted when Patriarch Alexei visited Jerusalem. The Moscow Patriarch was received by two Greek Patriarchs and many Greek priests, and visited Greek, Bulgarian, Ethiopian, and Arab Orthodox churches, but according to reports, not one Russian church or school.

Metropolitan Gregorii's visit has stimulated agitation among Arab Or-

thodox clergy and laity here for Russian intervention to bring about a change in Greek Church tradition and administration which would permit inclusion of Arabs among the hierarchy, now limited entirely to Greek-born Churchmen. [RNS]

## EGYPT

### Union Services Held in Cairo

Anglican, Coptic, Lutheran, and other Christian Churches have recently joined in a week of evangelistic services in Cairo, Egypt. The theme of the series was "Doctrines may divide, but the Cross of Christ unites all." A similar undertaking is being planned for the coming year. [RNS]

## UNITED NATIONS

### Religious Groups Invited To Attend UNESCO Meetings

Representatives of Christian and Jewish groups have been invited to attend sessions in Paris of the United Nations Educational, Scientific and Cultural Organization (UNESCO) as observers. The invitations were extended to them as cultural or educational groups and not as religious organizations.

Among the invited groups are the YMCA, the Friends World Committee, the World Student Christian Federation, Pax Romana, and the World Federation of Jewish Students.

A spokesman for UNESCO said pre-conference discussions by members brought the decision to invite these specific groups, since it would be impossible to have all religious bodies send observers.

Under its present constitution UNESCO cannot work directly with observers, but a revision of the code is expected so that representatives from religious and social bodies will become UNESCO field workers. [RNS]

## JAPAN

### Memorial Service Held in Tokyo For Bishop Matsui

A memorial service for the late Rt. Rev. Yonetaro Matsui, D.D., second Bishop of Tokyo, was held at the Meiji-Pro-Cathedral, Tokyo, on November 16th. The Most Rev. Paul Shinji Sasaki, the Presiding Bishop of the Nippon Seikokwai and Bishop of Tokyo, officiated, assisted by the Rev. C. Daito, retired rector of St. John's Church, and the Rev. Keitaro Nishimura, chaplain of St. Paul's University.

## THE LIVING CHURCH RELIEF FUND

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### CARE for Old Catholics

Previously acknowledged	\$1,574.68
(In the L.C., November 24th, the contribution from Kathryn Cutlar was acknowledged as \$20.00 instead of \$10.00.)	
Margaret Thorner Auxiliary, Calvary Church, Williamsville, N. Y.	30.00
Gordon Adamson	25.00
Elizabeth H. Wood	20.00
St. Matthew's Church, Worcester, Mass.	15.00
Mrs. Albert B. Fales	10.00
"Interested"	10.00
St. James', Batavia, N. Y.	10.00
St. John's Church, Seattle, Wash.	10.00
Mrs. A. B. Albertis	5.00
In Thanksgiving	5.00
Elizabeth S. Wilson	5.00
Edith Davis	1.00
	\$1,720.68

### Old Catholic Relief

Previously acknowledged	\$ 755.65
William J. Dunlap	10.00
Anonymous	2.00
	\$ 767.65

### European Children

Previously acknowledged	\$3,509.76
Helen W. Rollinson	25.00
Anonymous	20.00
	\$3,554.76

### Children in France

Previously acknowledged	\$4,916.18
St. Stephen's Church, Gilroy, Calif.	16.00
	\$4,932.18

### Presiding Bishop's Fund

Anonymous (Church in Japan)	\$ 3.00
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# Reunion Through Intercommunion

By the Most Rev. Geoffrey F. Fisher, D.D.

Archbishop of Canterbury, Primate of All England

*I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and findeth pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.* St. John 10:9-10.

IT IS of the unity of the Church, or rather of some matters relating to it, that I wish to speak; and therefore I have put first the unity which already exists before speaking of that which does not. In every main Christian denomination are found in abundance those who have entered by the one door, have found the one Saviour, and draw from Him their life. Of all such Christ is the Shepherd and all such belong to His flock; but they are in different folds, fenced off from one another by barriers, which the long course of the Church's history has erected, some trivial enough, some reaching up (as it would seem) to heaven itself. So while in each fold the followers of our Lord draw their life from Him, that divine life does not freely circulate between the folds in the lifegiving operations of worship to Him who is the Head of the Church and of sacramental fellowship between His members. In the temporal sphere, in the historical Church, the circulation of the Church's life-blood is impaired or blocked: and thereby of necessity its work and witness in a world distraught and for men without a spiritual anchorage is grievously enfeebled. Even though many of the divisions had their historical justification and their conscientious cause, even though God has used them to preserve this part or that of the riches of Christ from being lost, to our Lord and to His people they are a scandal and a rock of offense to be overcome, that the life of His Church may be more abundant. The imperfections of the Church caused these disunities and every denomination has its imperfections still.

## ECUMENICAL TRENDS AND DIFFICULTIES

But at last the minds of Christians are turned earnestly towards recognizing in one another the manifest signs of the faith and life of Christ and towards praying that the many may again become visibly one in the Holy Catholic Church of Christ. It has been the great achievement of the past two generations, of the ecumenical movement, of Lambeth Conferences, and of countless faithful souls

to focus attention upon that which all denominations hold in common and receive from Christ, their one Shepherd. Rome alone remains officially unwilling to acknowledge other folds under the one Shepherd, or even to join in prayer

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*¶ Intercommunion rather than constitutional union was proposed as the goal of Church unity discussions by the Archbishop of Canterbury in a historic sermon at Great St. Mary's Church, Cambridge, England, November 4th. Press reports misrepresented his proposal as a plea for all Churches to enter upon full communion immediately. ¶ Here is the full text of the sermon, to which the London Church Times gave guarded approval in a leader saying, "The hindrances must not and cannot be ignored. But it is even more important to consider the possible advantages of such a method of approach. . . . Dr. Fisher's proposals open new ground of hope."*

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with them. Between the others there is an interchange of fellowship and prayer and thought and a searching to overthrow the barriers between them. On the theory of redemption and grace, of the Scriptures, the creeds, the sacraments, even of the Church itself, there are no barriers that reach up to heaven. It is round the theology of the ministry that the tensions most exist: some would regard the ministry of the Church as derived from and subject to the will of the Church, the Spirit-bearing Body, while others regard it as the original gift of Christ to His Church to be preserved in unbroken succession: and the synthesis of these not necessarily contradictory views has not yet been found.

But there are all sorts of other barriers, not of theology but of habit, which, when it comes to living together, have a great importance and which, because they are matters of habit widely diffused and long valued, are not readily amenable to change. Each denomination has its own idiom of worship within the framework of the Christian verities, its own idiom of thought and speech, of procedure and government, of family life. Two neighboring households may be friendly and yet not at ease at the

prospect of living in one household. And the inertia in the minds of many people of many denominations as regards steps to unity is due less to theological reasons than to dislike of a merging of domestic habits.

In what I go on to say, I am thinking simply of the situation in this country [England]. There have been years of conversations between the Church of England, the Church of Scotland, and the Free Churches. There has been great growth in understanding: there have been sketches of a united Church, outlines of reunion schemes. Then came the war and put an end to that period. How shall we begin again? I sense a certain reluctance to begin at all.

A distinguished theologian has recently expressed the opinion that all schemes of reunion should be postponed until further study, theological thinking, and prayer in all Christian communions has led them to a recovered apprehension of the integrity and balance of Christian truth, alike in the sphere of Faith and in that of Order, based on a renewed understanding of the Scriptures of the Old and New Testament and of the witness of Christian antiquity. That is to suggest that nothing should be done until the theologians have begun all over again and reached conclusions: the past does not suggest that such theological unanimity will come in any foreseeable future. But meanwhile there is the life, the life of Christ visible in every denomination; and its circulation impaired or blocked. There is the one Shepherd, and the separated folds. In the history of the Church the divine life creates, and the theology is controlled by the life as much as the life is controlled by the theology.

## WEAKNESS OF REUNION BY CONSTITUTION

I believe the difficulty of beginning again lies elsewhere. Schemes of reunion have generally been what I will call constitutional. They posit between two or more denominations an agreed constitution by acceptance of which they become one. Its articles must be such as to satisfy and to bind the negotiating parties. They must contain all that each negotiating party specially values and omit anything which it stubbornly resists: they must be noncommittal where there is unresolved difference of opinion: they must set out an organization and a method of government: with this new



constitution in their hands the negotiating denominations are to lose their formerly separate identities and become a "new province of the Universal Church," unsure at its birth what will be its relations to other Christian communions and whether the former affiliations of the uniting bodies will be impaired or not. I think that reluctance is caused partly by fear of that loss of identity which is a precious thing to those concerned, partly by fear of compromises the full implications of which cannot be foreseen, partly by fear of a written constitution. It is designed to help denominations to "grow together" in the unity of the life of Christ. But a constitution is an artificial thing and may imperil the life it seeks to promote.

In this country I think there are three special reasons which make the constitutional method the most difficult of all ways to reunion. In the first place the Church of England is an established Church; it has a very complicated legal nexus with the State which enters deeply into its machinery of government. The Free Churches would certainly not accept the establishment as it is. And while they might agree that a reunited Church could valuably retain some measure of State connection, the process of extricating the Church of England from what it was not desired to retain and of accomplishing its transference to a newly devised constitution would be a work of even greater magnitude and difficulty than the scheme of reunion itself.

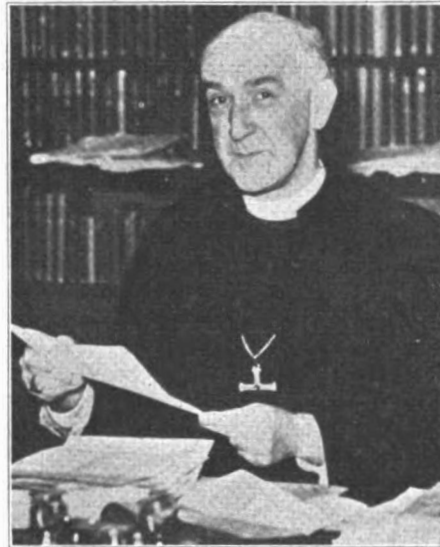
And secondly, its position in the Anglican Communion requires that the Church of England should not confuse its own identity. It is the nodal point of that communion. It is one thing for four dioceses in India to go out of the Anglican Communion into a province with a constitution of its own and a position within the Catholic Church still to win. But for the Church of England to go out of the Anglican Communion would disrupt that communion itself, by depriving it of its nodal point. The Church of England by the nature of the case can only move along with its fellow Churches in every part of the world. It cannot submit itself to any constitution convenient for these islands unless it is one which in principle its related Churches can also adopt for themselves. The time may come when in the service of the unity of the Church, the Anglican Churches can cease to exist as a distinct group. But that time is not yet in sight for us; and the Free Churches might well say the same for their own groups.

And thirdly, there are tensions within the Church of England itself which are not resolved: it has its own problem of recovering its own spiritual authority over itself and of reordering its own life. As I believe, the Church of England is being called and led to resettle its own inner life in loyalty to the tradition and

the task which God has entrusted to it. But when it is thus engaged in a delicate task, it is unwise at the same time to involve it in questions of constitutional affiliation to other denominations. We need to have, as I believe we are getting, a surer hold upon our own tradition before it can be offered to or accepted by others as their own.

#### REUNION BY GROWING TOGETHER

If then procedure by constitutional reunion is so beset by difficulties, is there any other way of advance? Any other means by which we can get towards that



*Acme.*  
ARCHBISHOP FISHER: "Cannot we grow to full communion before we start to write a constitution?"

free circulation of the life of Christ between the folds of His flock? There is a suggestion which I should like in all humility to make to my brethren of other denominations. We do not desire a federation: that does not restore the circulation. As I have suggested, the road is not yet open, we are not yet ready for organic or constitutional union. But there can be a process of assimilation, of growing alike. What we need is that while the folds remain distinct, there should be a movement towards a free and unfettered exchange of life in worship and sacrament between them as there is already of prayer and thought and Christian fellowship—in short, that they should grow towards that full communion with one another, which already in their separation they have with Christ.

The Church of England is in full communion with the Old Catholics on the Continent: and its relations with the Orthodox Churches on the one hand and with the Churches of Sweden and of Finland on the other already approach, if they do not reach, full communion. My longing is, not yet that we should be united with other Churches in this country, but that we should grow to full communion with them. As I have said,

and as negotiations have shown, no insuperable barrier to that remains until we have come to questions of the ministry and government of the Church. Full communion between Churches means not that they are identical in all ways, but that there is no barrier to exchange of their ministers and ministries. Every Church's ministry is defective as a means by which the life of Christ reaches His people, every Church's ministry is defective because it is prevented from operating in all the folds of His flock. For full communion between Churches there is needed a ministry mutually acknowledged by all as possessing not only the inward call of the Spirit but also the authority which each Church in conscience requires.

#### EXTENSION OF EPISCOPACY

At the Lausanne Conference of Churches in 1927 it was said that in view of the place which the episcopate, the council of presbyters, and the congregation of the faithful respectively had in the constitution of the early Church, in view of the fact that these three elements are each today, and have been for centuries accepted by great communions in Christendom, and that they are each believed by many to be essential to the good order of the Church, "We recognize that these several elements must all . . . have an appropriate place in the order of life of a reunited Church." Every constitutional scheme has proceeded on those lines. The non-episcopal Churches have accepted the principle that episcopacy must exist along with the other elements in a reunited Church. For reasons obvious enough in Church history, they fear what may be made of episcopacy. But they accept the fact of it. If they do so for a reunited Church, why not also and earlier for the process of assimilation, as a step towards full communion? It may be said that in a reunited Church they could guard themselves in the constitution against abuses of episcopacy. But they could do so far more effectively by taking it into their own system. The Church of England has not yet found the finally satisfying use of episcopacy in practice: nor certainly has the Church of Rome. If non-episcopal Churches agree that it must come into the picture, could they not take it and try it out on their own ground first?

It is not, of course, quite as simple as all that. There are requirements and functions which Catholic tradition attaches to the office of a bishop in the Church of God, which, if our aim is assimilation and full communion, must be safeguarded. Negotiators in the past have been able to agree upon them and could with hope enquire into them further, if our non-episcopal brethren were able to contemplate the step I suggest. As it seems to me, it is an easier step for

them to contemplate than those involved in a union of Churches: and if achieved, it would immensely carry us forward towards full communion, without the fearful complexities and upheavals of a constitutional union. In such a giving and receiving of episcopacy, there would be a mutual removal of a barrier between the folds. Nor would any fresh barriers

be raised, such as may be by a constitutional scheme. For no previously existing affiliations would be impaired. The Church of England can be in communion with the Church of Sweden which is in its turn in communion with the Church of Norway, although as yet the Church of England is not in communion with the Church of Norway. That may

be illogical, but it is the way of Christian life and love. William Temple used to quote Fr. Kelly as saying that we **must** not regard the Churches as we regard a row of separate boxes, but as rays of colored lights shading into one another.

In putting forward this suggestion, I am presupposing that between the Churches which concerned themselves

## EVERYDAY RELIGION

### *Facts Every Layman Should Know*

## VIII. About Stewardship

By the Rev. John Heuss, Jr.

**I**N OUR Church money is all too frequently held to be something too vulgar to mention in the same course with the sacraments. This is a mistake both in theology and common sense. Money has a sacramental value and it ought to be mentioned as a theological subject. Giving and giving generously is part of being a Churchman. The principles of stewardship should be taught to every communicant. Then and then only will the work of the Church at home and abroad be adequately supported.

Let us first get acquainted with the philosophy of Christian giving. This philosophy is based upon two words, "duty" and "love." Without a developed sense of duty, a man has no manhood, no citizenship, no loyalty, and no religion. The Catechism does not say, "What is your impulse toward God?" It says, "What is your *bounden* duty toward God?" Now what is a Churchman's duty as far as money is concerned? Is it to be philanthropic? No! Is it to be generous? No! His first duty is to be honest! A man's first duty with money is to pay his debts. That is being honest. To whom do you owe your largest debt? To a Churchman, the answer is obvious. He owes his largest debt to God. God created the universe in which you exist. He made the earth on which you live. He created you. He gave you your family, your children, your ambition, your ability, your health. Everything you have or are, He gave you. But that is not all. Long ago He saw the frustration and misery and sin of mankind. So He gave His only begotten Son to man. He loved you so much, that God died a ghastly death upon the Cross for you. He has given you the hope of eternal life and the Church to minister salvation to you. So let's get it straight. You are totally in debt to God. Your grocery bill, your rent,

your taxes, to say nothing of the comforts and luxuries for which you owe, are pitiful little transient debts hardly worth mentioning in the same breath with your indebtedness to Almighty God! Since an honest man pays his debts and likewise pays his most important debt first, an honest Churchman realizes his debt to God and places the paying of that debt first, as a matter of duty. This is the first principle of Christian stewardship.

The second is this: an honest Churchman gives in proportion to his income, not out of his surplus. The Christian Church as well as the Jewish Church has always been perfectly clear on this second principle. Among the Jews of Old Testament times, the proportion was a "tithe" of each man's income. Now a tithe is 10%. Should an Episcopalian give less to his religion? Does 10% seem excessive? If it does, you have never got the whole matter of stewardship straight in your thinking. You've been thinking about giving to the support of some local parish instead; and that is precisely what is wrong with the stewardship of most of the members of the Episcopal Church. They are "supporting" an institution, instead of expressing their "gratitude" and "paying" their personal tithe to God. If 50% of the members of the Episcopal Church tithed, the National Council would have 25 million dollars a year to spend on missions, instead of the miserable sum they have today. And special appeals would be unnecessary.

Now the other word which governs Christian stewardship is bigger than "duty." It transcends and surpasses it because it is the most wonderful word in the world. That word is "love." My duty to my country leads me to pay my taxes. But when a crisis comes and my country calls,

then love outruns duty. I owe my children food, shelter, and an education. But because I love them I give much more. Duty tells me to give God a tithe of my income. Love impels me to go beyond that. It is love that makes a Churchman answer the unusual appeals of his Church. It is love that makes him give generously to the Church's appeals for British Missions, the Army and Navy Fund, the seminaries of the Church, European Reconstruction, the Presiding Bishop's Fund, and the Reconstruction and Advance Fund.

Now with the philosophy of Christian giving firmly understood, how should the communicant go about making it effective? The Church provides a time and a method for stewardship. The time is the Every Member Canvass conducted each year in the autumn. At this time you should use the method of signing a regular pledge. The Churchman's pledge should be to the local parish and to the program of the Church, called "Missions." About 50% of what one gives for missions remains in his local diocese for its extension work. The other half is expended by the National Council for extension work in America and overseas.

How should the Churchman's pledge be divided? There should be no questions about this. The work of the diocese and the national Church is far more important and far larger than that of the local parish. Therefore, it ought to be supported more adequately. I personally believe that the very least that any Churchman ought to give to missions is half of his total pledge.

If an Episcopalian gives on these principles of stewardship, he will enjoy his religion. He will be giving an honest portion of his income to God. He will be an "honest-to-God" Churchman. He will take pleasure in the realization that as he moves steadily through life toward the mysterious gate of death where he will shed all that is not spiritual, he was not overmuch concerned with that which is material.



with it there would be found to be agreement upon the essential principles of the Church, the Scriptures, the creeds, the sacraments, and of the ministry itself as "a gift of God through Christ to His Church, essential to its being and well being, perpetually authorized and made effective through Christ and His Spirit,"\* and I believe that presupposition to be reasonable. Differences of interpretation are not such as to forbid communion, and indeed are to be found within each body. If, then, non-episcopal Churches could take episcopacy into their systems, I hope that that step would not stand alone. I should hope that in preparation for it, along the lines of recent Canadian proposals, each communion, episcopal and non-episcopal, should contribute the whole of its separate ministry to so many of the ministers of the other as were willing to receive it. By that means there would be assimilation at work from the start at the presbyteral level as well as at the episcopal level.

It is because I fear a stalemate that I venture to put this suggestion forward for examination. I love the Church of England, as the Presbyterian and the Methodist love their Churches. It is, I think, not possible yet, nor desirable that any Church should merge its identity in a newly constituted union. What I desire is that I should be able freely to enter their churches and they mine, in the sacraments of the Lord and in full fellowship of worship, that His life may freely circulate between us. Cannot we grow to full communion with each other before we start to write a constitution? Have we the wisdom, the humility, the love, and the spirit of Christ sufficient for such a venture as I have suggested? If there were agreement on it I would thankfully receive at the hands of others their commission in their accustomed form and in the same way confer our own; that is the mutual exchange of love and enrichment to which Lambeth, 1920, called us.

To some of you here my theme must have seemed remote from your own interests and needs. It is not really so, for it concerns the life of Christ in His Church, and therefore reaches down to everyone to whom the Church would minister that life. Let me at least recall you to the point at which I began. Look through and beyond the Churches, to the Lord, the Door, the Shepherd. He knows you, He calls you by name. The thieves are all round us, stealing our spiritual values, killing and destroying what was made for God and eternal life. The Christian soul stoops humbly to the lowly door and enters and safely goes in and out, finding his pasture, and lives. Christ comes to us that we may live and grow in life beyond our seeing unto His eternal kingdom.

\*Lausanne Conference Report 5.



THE REV. JOHN W. NORRIS, EDITOR

IT IS a happy privilege to reopen the department of Church Music in the pages of *THE LIVING CHURCH* after several years of "oblivion." It is a happy one because it will mean the renewing of old acquaintances in this field of the Church's life through correspondence and activities. It is a privilege because, with the war years behind us and the country facing at least a nominal return to normal, it is our hope that we may be helpful both to the clergy and the Church's musicians as they again press forward to higher standards in the conduct of public worship. It also is a joy to know that several have asked for this revival.

The termination of this department was because of two factors: first, the work of the writer in connection with the revision of the Hymnal made it impossible to do consistent writing; and, secondly, during the war years he was engaged in an important, but all-absorbing piece of work, far removed from the choir loft, but nevertheless filled with many sounds, some of which were harmonious and some not. Now that I have returned to parish life, with some opportunity for writing and with the encouragement of *THE LIVING CHURCH* staff, it is possible again to carry on this department.

The war, of course, made terrific inroads upon choirs throughout the country. The loss of men and women was a very vital factor in many places, especially the smaller ones. In some of the larger parishes it was possible to maintain a relatively high standard and in some, where a strong sense of loyalty prevailed, former singers returned to the choirs to carry on the music of the Church. Then, too, many of the parishes suffered the loss of their organist and choirmaster, and either were forced to accept substitutes or practically drop their musical programs. These difficulties were frequently stressed in letters and in conversation.

During the war, also, the Hymnal 1940 was published; but just at the time that paper quotas began to be stringent,

so that many parishes which had been going along with old, worn-out hymnals in anticipation of the revised book were unable to obtain the supply they urgently needed. The Church Hymnal Corporation did its utmost to supply the heavy demands upon it, but it is only recently that some of these parishes have been able to obtain the new book.

Perhaps one of the worst results of these war years was the letting down of standards of musical selections. Old "war horses" which had been stored away for several years but, unhappily, not burned began to reappear on parish programs. Just why this should have taken place is hard to understand if the parish had really learned the better types of service music. Yet reappear they did.

Many of these war-time conditions have not yet been entirely overcome. While most of the men are out of service, many have left their former parishes for school or other fields of activity. Choirmasters still bemoan the difficulties of obtaining adequate men for their choirs. This, of course, will eventually adjust itself and we should soon see the choirs remanned and giving a good account of themselves.

It is also to be hoped that, throughout the Church, diocesan commissions on music will resume their activities. Many of these ceased to function because of the loss of members. The annual choir festivals also should be revived. Many of these were dropped during the war years because of transportation difficulties. The Diocese of Albany a few years ago had a splendid program of choir festivals. The diocese was divided into districts, each having its deputy conductor and giving its own festival. Then all of the choirs assembled in the cathedral at Albany for a diocesan festival. We hope similar programs can be developed in many places.

One encouraging note during the past summer was the improvement in the schools of Church music given in connection with the various conferences throughout the country. Stronger faculties were announced and enlarged programs were noted. Some of the conferences had not been held for several years but reported good attendance upon reopening in 1946.

*It will be a great help if those who are planning diocesan activities during the busy months ahead will send word to this writer so that we may share your experiences with others. Please address all communications to Poultney, Vt.*

#### ACU CYCLE OF PRAYER

##### December

11. Transfiguration, Brooklyn, N. Y.
12. St. Michael's, Yeadon, Pa.
13. Christ Church, Cuba, N. Y.
14. Christ Church, Elizabeth, N. J.
15. Grace, Carthage, Mo.
16. St. Mark's, Philadelphia.
17. House of Prayer, Newark, N. J.

## Breakdown of Integrity

**M**ILLIONS of words have been written and spoken about the coal strike and its implications. John L. Lewis has been castigated in all the terms that are fit to print and some that are not. Changes have been rung on the statements that you can't mine coal with bayonets or govern by injunctions. There is little we can add to the tide of indignation that has been expressed in thousands of editorials, columns, sermons, and radio comments. We ride with the tide and share the indignation that any man should be able to defy the courts, the government, and the American people themselves, and get away with it.

But that is only a part of the story. It is too easy to make John L. Lewis the scapegoat, and to hang all the blame for the present chaotic situation on him. Yesterday it was Hitler that was blamed for everything; a generation ago it was the Kaiser. And it worked the other way around, too. The Kaiser blamed the British and Hitler the Jews for the alleged wrongs suffered by the German people; the miners blame the operators and the government for their sufferings.

There are two sides to every argument, and the coal dispute is no exception. How many of us pay any attention to the conditions under which the coal miners live and work when there is no strike? Do we care whether or not they are decently housed, adequately fed, and paid living wages? Or does it take a nationwide strike to bring these things to our attention?

The real problem in American industrial life is not the closed shop, or collective bargaining, or hours and wages. It is not even the specific problem of the responsibility of organized labor. It is the larger and more general problem of the breakdown of the moral integrity of the American people.

There is such a breakdown, have no doubt of it. You need look no further than your own dealings with domestic help, with the corner grocer, with the office or shop to find evidence of it. The black market is a symbol of it, but there are innumerable signs of it in every field of human relations. Promises are lightly made and lightly broken—whether promises to deliver certain goods, or promises of a husband and wife to love, honor, and cherish one another. Laws and regulations are lightly regarded and lightly evaded. Truth and honor, justice and righteousness are looked upon as relative rather than absolute, and deviations from them are expected and condoned.

It is only when these things assume huge proportions that they become a public scandal. The widespread looting of civilian property by our soldiers overseas did not draw public attention until an instance of theft on a royal scale came to light; even

then many condoned it. The heads of a large chain of restaurants in New York were convicted of defrauding the government of millions in taxes; yet those same restaurants continue to be crowded with customers. We are surprised that a foreign government is so ignorant of the amenities of American metropolitan life that it takes offense at the wounding of one of its diplomats who happened to enter a delicatessen during a holdup.

So it is with the coal strike, and with the innumerable other strikes with which American industry continues to be plagued. The strikes themselves are not the disease; they are the symptoms and the effects of the general breakdown in moral integrity from which post-war America is suffering.

**T**HIS is basically a religious problem, and as such it is of the utmost concern to the Church. Where is our leadership in this crisis? Has the Church no clear word of warning, of condemnation, or of guidance? Are we content to stand by and watch the moral deterioration of our country, which has fallen away from the faith in God and man that was the strength of its foundation?

Here is certainly the answer to those who say that man does not need the Church, that a code of ethics without a doctrinal foundation is sufficient. The truth of the matter is that the code of ethics does not long endure when it is separated from its religious foundation. A large part of the American public has cut loose from all religious ties, and we are reaping the fruit of it. For a certain length of time the momentum of a religious background has carried us along, but that momentum is gradually being lost. America is rapidly becoming a nation of pagans—educated, cultured pagans, to be sure, with a code of inherited conventions and an outward urbanity, but pagans nevertheless.

What are we who still believe in the Church and the Christian religion going to do about it? It isn't enough to throw the blame on John L. Lewis, or Uncle Joe Stalin, or the Administration. We must in honesty admit that a considerable share of the responsibility is our own. And it is up to us to find a remedy before it is too late.

### *Russia and Human Rights*

**T**HE statement of the 119 bishops and archbishops of the Roman Catholic Church in the United States, charging that Soviet totalitarianism is abridging basic human freedoms, has received less attention in non-Roman circles than it deserves. Possibly the reason is that non-members of that Church, remem-



bering the abridgment of basic human rights in Roman Catholic Spain, the Argentine Republic, and other places, feel that the Church of Rome does not come into the court with clean hands.

But there is much truth in what the Roman Catholic bishops say, nevertheless. It may be, as the late Archbishop Temple said, that while Fascism, especially of the Nazi variety, was definitely anti-Christian, Communism is a Christian heresy. If so, the heresy strikes at the basic Christian doctrine of man, as the Roman bishops so clearly point out. Christianity regards man as a being of free will, created to serve God; Soviet Communism regards him as an instrument of economic policy, created to serve the State. The difference is fundamental.

Can we, then, do business with Russia? The answer is that, with a world shrunk to a size comparable to that of the thirteen American colonies two centuries ago, we have to learn to get along with all sorts and conditions of men. But that does not mean that we have to regard their way of life as equally good, any more than we have to regard Mohammedanism as on a par with Christianity. We can love the Russians, and at the same time protest against their exploitation of their neighbors, their reliance on slave labor, both of their own political dissidents and of prisoners of war, and other evidences of their heretical views of the dignity of man.

As Senator Saltonstall recently observed, the proper policy of the United States toward Russia is not one of toughness but of firmness in defense of the ideals for which America stands.

The world is divided today in a war of nerves between those who believe in the Soviet idea of man as a creature of economic forces, and those who inherit the Christian belief in his freedom and individuality as a child of God. There are of course many who use freedom and individuality as a cloak for more sinister purposes, but that does not alter the basic cleavage.

There are two ways of settling the problem. One is the way of a continuing war of nerves, accompanied by an armament race and culminating in atomic warfare. That would not settle the problem in favor of one country or another, but in favor of the machine or the insect world over humanity. The other is the more excellent way of Him who said, "I am the Way, the Truth, and the Life."

We are just optimistic enough to believe that in the long run this more excellent way will prevail. Mankind may have to go down even deeper into the depths before he emerges into the light and begins again the long, slow upward climb. But we believe that he will ultimately do so, because of One who came to show us that way.

The answer to the Soviet heresy is Christian faith in man as the child of God and ultimate inheritor of the Kingdom of Heaven. Sooner or later, the world has to choose between these alternatives.

### *The Archbishop's Proposal*

WE PUBLISH herewith the full text of a sermon recently delivered by the Archbishop of Canterbury at Cambridge University, dealing with the subject of intercommunion between the Church of England and the Free Churches.

Basically, Archbishop Fisher's position appears to be that, instead of trying to accomplish organic reunion by concordat between different Christian bodies, it would be wiser to proceed more slowly by eliminating bars to intercommunion, and then by federation in such a way as to preserve the autonomy and integrity of the various communions. Since the different concepts of the ministry provide one of the greatest and most obvious bars to intercommunion, he generously offers to give the historic episcopate to Free Churches that desire it, and expresses his willingness to receive their traditions in exchange for it.

This is, as we understand it, much like the proposal now before the Church of England in Canada and the United Church of Canada, except that the Archbishop proposes to carry it a step further by applying the principle at the presbyteral level as well as at the episcopal level. It also appears to be along the lines of the procedure recommended by General Convention, of "intercommunion leading to organic federation"—though the expression "organic federation" has not yet been defined.

We think the Archbishop's proposals have genuine merit, though they would have to be safeguarded in ways that he mentions, but does not elaborate upon. It is not within the province of any bishop or of any branch of the Church to pass on the historic ministry to another religious body apart from agreement as to the essentials of the faith and the intention to continue the doctrines and order of the Catholic Church. Without such agreement, there would be no progress toward unity; there might be, instead, merely the creation of more "wandering bishops" to plague the body of Christendom and to complicate the ecclesiastical picture. The orders of such clerics would be irregular at best, and probably invalid as well, from any historic standpoint.

Dr. Fisher recognizes this when he says he is "presupposing that between the Churches which concerned themselves with it there would be found to be agreement upon the essential principles of the Scriptures, the creeds, the sacraments, and indeed of the ministry itself as 'a gift of God through Christ to His Church, essential to its being and well being, perpetually authorized and made effective through Christ to His Church and His Spirit.'" But such a measure of agreement requires considerably more than a presupposition; it involves thorough study and mutual understanding.

The Archbishop cites the intercommunion between the Church of England and the Church of Sweden as an example of what may be done between Churches



EUTHANASIA — AN OPEN LETTER

Euthanasia Society of America,  
New York City.

Gentlemen:

Your form letter, asking me to consider "the problem of the growing number of people who are *condemned to live*" (italics yours), is received. I have read it carefully, together with the pamphlet enclosed with it, also entitled *Condemned to Live*. And I have scanned the long list of the American Advisory Council, on which I recognize (among others) the names of one bishop of the Episcopal Church, one editor of a contemporary Church periodical, and several clergymen of well-known "Liberal" views. I have also turned over the letterhead and noted the eight columns of fine type in which are listed the "Committee of Physicians for Liberalization of Voluntary Euthanasia in New York State."

All of this leaves me cold. To be more specific, it sends a chill down my spine. Is it possible that all of these distinguished citizens, some of them Christian clergymen, should so far have abandoned or watered down the Christian faith as to forget the words of the Founder of Christianity: "I come that ye may have life, and that ye may have it more abundantly"? Is it possible that even those who do not recognize the New Testament should have so far forgotten the commandment of the Old: "Thou shalt do no murder"?

For murder is murder, even when it is dressed up in the fancy term "euthanasia." Incidentally, that word, according to my dictionary, means "an easy death or mode of dying," not legalized killing, the sense in which you use it.

Your pamphlet is carefully worded. It does not say in so many words that you propose to legalize that which is now recognized by law as murder, in the case of so-called "mercy killings." You ask funds for an educational campaign "so

that the public may know the truth." You add: "Out of that knowledge, legal measures will be developed — with careful safeguards against abuse — that will make merciful release (euthanasia) available to incurable sufferers."

What kind of "safeguards" can you have to this end? The certain knowledge that the disease is incurable? No physician can guarantee that. The consent or even request of the sufferer? Many a person has cried out in anguish, in the midst of pain, pleading for the mercy of death — and lived to thank God for his life.

Your way, my friends, is not the way of Christ. He knew incurable diseases in His day, one of the most common being leprosy. He cured them; and He taught His disciples to do likewise. They — priests and doctors — have continued to follow that injunction even to the present day. He knew pain and anguish and suffering; He said that His followers would have plenty of such tribulations in this world, but admonished them to be of good cheer, for He had overcome the world. And to those who would harm little children, or defenseless persons, He said it would be better that a millstone were hung about their neck and that they were cast into the sea. He did not tell His disciples that if they saw any whose suffering they could not relieve, they should "put them out of their misery."

I said your proposal sends a chill down my spine. Even if it were theoretically a good one (which it is not) it would give government a power that it should not have. The Nazis approved euthanasia, and used it on a grand scale. Insane asylums and homes for the incurable were cleaned out by means of it. Persons of "inferior" race or blood were eliminated — not always painlessly, but at least with a minimum of bother. It was regarded as a branch of eugenics, the negative part of the building of a super-race. What guarantee would we have that it could not happen here, if the principle of "mercy killing" were once accepted?

No, I will not make a contribution to your cause. On the contrary I shall fight it to the best of my ability. The publication of this letter is one of the ways in which I can do so.

Very truly yours,  
CLIFFORD P. MOREHOUSE.

having different backgrounds and traditions but a mutually recognized ministry. The example is a good one, though we are not clear as to the actual intercommunion that really exists between these two bodies. In our own Church, we have a closer example in the intercommunion between the Episcopal Church and the Polish National Catholic Church, newly ratified by the latter body. Here is full intercommunion between two Churches existing side by side in the same community, based upon agreement in the essentials of the Catholic faith, without committing either Church to the details of theology and practice peculiar to the other.

In the cases of the Swedish and Polish Churches, however, there was no essential difference in the concept of the ministry, though differences in practice do exist. Similarly, we are in agreement with both of these bodies in regard to the creeds, the Scriptures, and the sacraments. We are not, as yet, in full agree-

ment with any American Protestant body on all four of these essential matters.

Nevertheless, the Archbishop's suggestion is worthy of exploration on this side of the Atlantic as well as in the British Isles, and we hope it will be seriously considered. It might be a valuable point of departure for the studies of our reconstituted Commission on Approaches to Unity.

We suggest that the Commission on Unity, and also the Commission on Faith and Order, take up the Archbishop's proposal and explore its possible adaptation to the American religious scene. And we suggest further that our commissions, instead of tackling the problem alone, effect some sort of liaison between themselves and the corresponding committees or commissions of the Church of England and of the Canadian Church, so that the various branches of the Anglican Communion may not find themselves working along divergent lines.

# The Russian Church Outside Russia

## *I. Expansion and Consequent Problems of Jurisdiction*

By Paul B. Anderson

Associate Editor, THE LIVING CHURCH

THE numerous news items which have appeared in the American press in recent months regarding controversies in the Russian Church abroad have bewildered and disturbed the friends of Orthodoxy. The actual situation has indeed been a confused one, so much so that it will require months and perhaps years for clarification of the real differences. Yet there are positive trends working toward solution. The more recent efforts have given some indications which permit us to review the situation, taking account of historical changes, the influences of ecumenical and political factors, the rival claims for jurisdiction, and the personalities involved.

Up to 1917 the Metropolitan of St. Petersburg was charged by the Holy Synod of the Russian Church with supervision over the Russian parishes in Western Europe. These were found in churches and chapels constructed in various capitals and watering places frequented by Russians. After the Revolution, many additional parishes were formed by the hundreds of thousands of refugees who poured out of Russia into the Balkans and Western Europe. Among these refugees were some of the ablest bishops of the Russian Church. Naturally, in view of the chaotic conditions obtaining in Russia, these bishops were looked upon by the faithful as their ruling hierarchs. The priests were assigned by them and the structure and functions of a Russian Orthodox Church abroad began to take form.

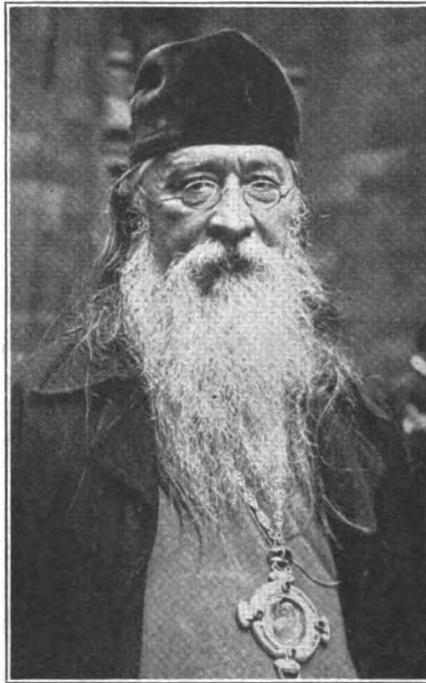
### APPOINTMENT OF ARCHBISHOP EULOGIUS AS METROPOLITAN

In Russia itself the Great Council or Sobor of 1917 had elected a Patriarch to rule, with a Synod, thus restoring the office eliminated by Peter the Great nearly 200 years earlier. Thus the entire situation in Russia had changed, and thus also the possibilities of maintaining relationships with the churches abroad. In the circumstances, *Patriarch Tikhon* decided to recognize the distinction between Church life at home and abroad and appointed *Archbishop Eulogius\** to be the head of the Russian parishes in Western Europe. Though not specifically defined, his province was apparently meant to include all the Russians who were not within the jurisdiction of any of the recognized Orthodox Churches,

\*His archdiocese had been detached from Russia in 1921 by the Treaty of Riga.

such as the Serbian, Bulgarian, and Rumanian Churches.

Archbishop Eulogius was raised to the rank of metropolitan and in 1924 established himself at Paris, which by this time had become the chief center of Russian life abroad. He was in contact with



EULOGIUS: *If he had lived, reconciliation of the Russians in Paris with Moscow would have been easier.*

*Metropolitan Anthony* and the other bishops who had emigrated from the Black Sea ports to Constantinople and had thence transferred to Yugoslavia, where the Patriarch of Serbia gave them refuge in the patriarchal seat of Sremski Karlovci. In 1920 a meeting of all these prelates attended by Metropolitan Eulogius, was called to discuss the whole problem of administration in the Russian Church. Metropolitan Eulogius might have interpreted his commission as covering all Russians outside Russia in Europe, but he agreed that the Metropolitan Anthony and the bishops with him in Belgrade might exercise jurisdiction over Russians in the Balkans, having the ecumenical blessing of the Serbian Patriarch, while he would administer the Russian parishes west of Poland and Yugoslavia.

In 1931 the whole world was disturbed over reports of the persecution of

religion in the Soviet Union which was accompanying the collectivization of agriculture. Metropolitan Eulogius took part in a great protest meeting in London. Shortly thereafter he received a communication from *Metropolitan Sergei*, locum tenens of the patriarchal throne after the death of Patriarch Tikhon, insisting that all the Russian bishops and clergy in Western Europe signify in writing their willingness to abstain from public criticism of the situation in Russia and declare their loyalty to the Soviet state. Metropolitan Eulogius well understood that this would not be acceptable in his jurisdiction. Yet the alternative was suspension.

### EXARCHATE RECOGNIZED BY CONSTANTINOPLE

In this quandary he saw a way out by utilizing the claim of the Ecumenical Patriarch of Constantinople, under Article 28 of the Council of Chalcedon, held in 481 A.D., that Constantinople should exercise jurisdiction over all Orthodox bishops in territories where autocephalous Orthodox jurisdiction did not exist. Metropolitan Eulogius accordingly sent emissaries to Constantinople, who returned with a *Tomos* which reads, in part:

"By resolution of the Synod, we have decided that all the Russian Orthodox parishes in Europe, retaining unchanged and unlimited their hitherto existing independence, as a special recommendation of the Russian Orthodox Church, and freely administering their affairs, shall be hereafter considered as constituting temporarily a single special exarchate of His Holiness, the Ecumenical Patriarch."

The suspension was imposed by Moscow, but Metropolitan Eulogius and the Russian Church in Western Europe were provided canonical standing under which not only parish life but also the Russian Theological Academy, the Russian Student Christian Movement, and Russian members in ecumenical gatherings could all feel that they were canonically within the Orthodox Church, in spite of the suspension.

### PLANS OF THE KARLOVCI SYNOD

It should be noted that Patriarch Tikhon had, in 1921, declared the council of bishops under Metropolitan Anthony dispersed and their actions uncanonical because of their public appeal to the conference of the powers at Genoa, requesting a white crusade against the



Soviet Union. In spite of this condemnation by Moscow, their canonical existence was presumably covered by action of the Patriarch of Serbia, who gave them hospitality and did not interfere with their administration in the Balkan areas.

The Karlovci Synod of bishops under Metropolitan Anthony, so called because of their seat at Sremski Karlovci, backed by a group of laymen who were wholly hostile to the Soviet government and ambitious for the cause of a struggle against it by a combination of spiritual and secular forces, made connection with the Russian refugee Orthodox bishops in Harbin, Manchuria, and also with the *Metropolitan Theophilus*, head of the Russian Orthodox Church in North America. A council representing these groups was held to which the Metropolitan Eulogius was also invited. The plan was to consider the Russian Synod as the center of all Russian Orthodox outside Russia. The territory was to be divided into four provinces: in the Far East, the center at Harbin; in the Bal-

kans, Karlovci; in Western Europe, at Paris; in America, at New York. The Metropolitan Eulogius withdrew from this combination on the grounds that it called for his submission to the Synod, which was not in accord with his commission as head of the Church in Western Europe, directly responsible to the Moscow patriarchate. He felt that the suspension would eventually be lifted and his responsibility would still be to Moscow.

#### AUTONOMOUS CHARACTER OF CHURCH IN USA

The Russian Church in the United States meanwhile had similarly gone through a conflict with the Moscow patriarchate on almost the same grounds as encountered by Metropolitan Eulogius. The bishops in America ventured, in 1923, to solve their problem simply by declaring that their Church would be temporarily autonomous, pending a reconciliation with the Mother Church. Their entry into the council and Synod at Karlovci was the result of Karlovci

sending bishops to the United States, who moreover formed parishes, separating them from Metropolitan Theophilus and tending to create a broad schism in American Church life. This was averted by an agreement between the regular American bishops and those from Karlovci, absorbing the Karlovci parishes into the American Church, with the Metropolitan Theophilus as head of the whole. In return the American Church accepted its part in the Karlovci scheme, becoming the North American province.

Two centers remained under Russian influence, loyal to the Patriarch at Moscow. In Paris, a group of intellectuals, including also persons of both right and left political opinions, declined to accept the declaration of Metropolitan Eulogius and continued adherence to the Moscow patriarchate. The Patriarch sent to Paris the *Metropolitan Eleuthery*, head of the Orthodox Church in Lithuania, which continued to be under the jurisdiction of Moscow. Eleuthery received into his care the priests and faithful who desired to retain loyalty to Moscow. Among them was the *Bishop Benjamin*, who had left Metropolitan Eulogius, and who was shortly to be sent to New York by the Patriarch, with a view to effecting the reconciliation of the American Orthodox Church to Moscow. Bishop Benjamin failed in this, but he gathered together a few of the faithful, similar in outlook to those in Paris, and also secured adherence of some parishes *in toto*, perhaps a dozen parishes in all. About 250 parishes remain in the temporarily autonomous jurisdiction of Metropolitan Theophilus.

#### SITUATION DURING THE WAR

As political tensions mounted in Europe and in particular as the declarations were made by Hitler of complete hostility to Communism, those persons in the Russian emigration in Europe who saw no chance of reconciliation with Russia, but only trusted in the overthrow of the Soviet government, gathered together under the Karlovci Synod; and the head of this synod, *Metropolitan Anastassy*, who succeeded Metropolitan Anthony, addressed a letter of gratitude to Hitler, referring to him as the future savior of the Russian people. The Karlovci Synod, furthermore, persistently endeavored to secure complete jurisdiction over all Russian Orthodox by infiltration into the territory of Western Europe, just as they had done in North America. They appointed a Bishop in Paris, raising him to the rank of metropolitan; this *Metropolitan Seraphim* secured the adherence of about ten or 12 parishes, with about the same number of priests. In England, also, there were two or three small communities adhering to Karlovci. The Orthodox in Germany, except one parish which continued loyal to Metropolitan Eulogius, were all un-

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der another *Bishop Seraphim*, who was German by origin but became Russian Orthodox during his residence in Russia.

Such was the situation at the outbreak of World War II. The connection with Moscow was broken, but even during the occupation there was no change in spiritual loyalties, even though some priests of each of the rival groups were interned during the German occupation. Metropolitan Eulogius himself was practically obliged to remain within the precincts of the cathedral on rue Daru. The theological academy continued its operations without restraint, except for the arrest and internment for a few months of certain of its professors.

Metropolitan Seraphim, of the Karlovci jurisdiction, did not play an active role during the occupation, although there were rumors of German efforts to place him in charge of the whole province in place of Metropolitan Eulogius. The Karlovci bishops in Yugoslavia and Germany suffered a worse fate. *Bishop Hermogen* accepted the post of patriarch of the newly created Orthodox Church of Croatia under the Italian occupation, with the result that upon Croatia's return to Yugoslavia, he was shot as a traitor. Archbishop Anastassy fled from Belgrade with the approach of Russian troops and took asylum in Munich. There he was joined by some 20 bishops from the long border of the Soviet Union, who fled before the occupation of Russian troops toward the West. The Synod consecrated several new bishops including *Nathaniel*, for Belgium, who actually resides in Hamburg, working among the Orthodox displaced persons in the British Zone, and *Seraphim Ivanov*, who resides in Geneva. The Karlovci Synod, now located at Munich, therefore consists of only three of its former bishops in Belgrade, but is now considered to include all the new flock of Orthodox bishops who are displaced persons in Germany. They have in their charge the 25,000 or more Orthodox among the displaced persons in Germany and Austria, but have lost their position entirely in the Balkans, both *de facto* and because they are no longer under the patronage of the Serbian patriarchate. They have furthermore lost the bishops and faithful in Manchuria and the Far East, with the exception of *Bishop Victor* and some 20 parishes in or near Shanghai.

#### RECONCILIATION AND REALIGNMENT

Metropolitan Eulogius and his faithful, caught in what they considered the national feeling of the Russian people, expressed their firm stand in favor of energetic expulsion of the German invaders. Even under the German occupation in France, many Russians did not hide their hope of a Russian victory.

It was natural that the Metropolitan Eulogius and many of his priests and

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faithful should look forward with eagerness to a reconciliation with the patriarchate in Moscow, especially because of the greatly improved position of the Orthodox Church in the Soviet Union, even to the point of the election of *Patriarch Sergei* and, upon his death, of his successor, *Patriarch Alexei*. It was almost a foregone conclusion, therefore, that when the Patriarch's representative, *Metropolitan Nikolai* of Krutitzky, came to Paris in September, 1945, after correspondence between the patriarchate and Metropolitan Eulogius, a reconciliation should take place. Not only was the suspension lifted from Metropolitan Eulogius, but Metropolitan Seraphim, hitherto of the Karlovci jurisdiction, was also reaccepted into the patriarchal jurisdiction. He, however, was obliged to make a special petition and to disavow his former attitude and connections with Karlovci. The little parishes which since 1931 had been loyal to the patriarchate were overjoyed at having direct union again with their Mother Church in Moscow. Thus all Russian Orthodox in Europe, west of Germany, now became united in a single province, with the exception of three or four parishes in Southern France and the parish in Geneva which retained their connection with Karlovci.

### DIFFICULTIES ARISE

This reintegration into the Russian Church was by an ukase of the patriarchate, in October, 1945, in which the Metropolitan Eulogius was named Exarch of the Russian Church for the parishes in Western Europe and given special responsibility for the Russian Academy in Paris. It became evident, however, that two errors of haste were committed in the process of reconciliation. (1) The Metropolitan had acted without calling together officially his diocesan council to deliberate and join with him in the decision. (2) Both Eulogius and Nikolai assumed that the Ecumenical Patriarch would readily release the province, or exarchy, as it was known, from its temporary position under the jurisdiction of Constantinople. For a whole year Constantinople did not reply, but finally in September, 1946, sent an emissary to Paris to inquire and report.

It was during this period of uncertainty, with the Metropolitan Eulogius holding the canonically untenable position of exarch for two independent patriarchates, that events moved rapidly in Europe and throughout the world, leading to a new realignment of forces. Many of the Russians in France became less happy over the situation in Russia, in particular because of the repatriation by violence of Soviet citizens who had been former prisoners of war or forced laborers in Germany, but who preferred now not to return to the Soviet Union.

On the other hand, there were established in Paris two weekly newspapers which became violent propagandists for everything Soviet, including in each weekly edition articles tending to equate spiritual loyalty to the Moscow patriarchate with civil loyalty to the Moscow state.

This came to a head when, on June 14, 1946, the Soviet government issued a declaration offering the rights of citizenship to all persons of Russian origin, resident in France, Yugoslavia, and Bulgaria, regardless of their present status as stateless or naturalized citizens of some other country. Many rejoiced, and the Metropolitan Eulogius, who in his younger years had been a great Russian patriot, even if not an elected member of the National Duma, went to the extent of issuing instructions to all the priests of his province that on a given Sunday they should sing a *Te Deum* of gratitude to the Soviet government for this decree. Many priests and faithful felt greatly distressed over these instructions. They seemed to bear out the emphasis of the Paris Russian press, that civil loyalty must be identified with spiritual loyalty to Russia. Some agreed to both civil loyalty and spiritual loyalty, but were convinced that the two should not be confused or equated. Others saw in this action a subtle method whereby the Soviet government was moving to require all persons faithful to the Russian Church to declare themselves citizens of the Russian state.

### DEATH OF EULOGIUS

At this juncture, the aged and generally beloved Metropolitan Eulogius died on August 8, 1946. The Moscow patriarchate sent to his funeral the Metropolitan Gregory of Leningrad and the Archbishop Photi of Orel and Bryansk. The day after the funeral, Archbishop Vladimir of Nice, who had been administrator of the province during the Metropolitan Eulogius' illness, announced that according to the testament of Eulogius he was charged with continuing to administer the affairs of the province, as an exarchate of Constantinople, pending the proper election of a successor to Eulogius by an officially called diocesan conference, and the confirmation of this election by the Patriarch of Constantinople. Simultaneously, Metropolitan Gregory announced in Paris that Moscow had made other dispositions, for Patriarch Alexi had notified Constantinople that he considered the latter's jurisdiction over the Russian provinces in Western Europe to have lapsed with the death of Metropolitan Eulogius, and he had appointed *Metropolitan Seraphim* (the former Karlovci bishop in Paris) to be Eulogius' successor as exarch of this province on behalf of the Moscow patriarchate.

(Continued next week)



## BOOKS

REV. H. B. VINNEDGE, Editor

### "Another Gospel"

THE ETERNAL GOSPEL. By Gerald Heard. New York: Harpers, 1946. Pp. xii and 234. \$2.

Heard's latest work is divided into three parts: the setting up of the "eternal gospel"; an analysis of Christianity in the light of this construction; and a description of the task of the prospective convert. "It is, on the one hand, that essential sense of obligation and intuitional moral knowledge which has emerged and become defined as the common denominator and working factor in all the great religions. On the other hand, it is that element owing to which those religions are great and enduring." Then the secret is given away. "Of course we can, if we wish, use the phrase the Perennial Philosophy, for the whole process" (page 6).

The Perennial Philosophy is a phrase "now popularized by Dr. Coomaraswamy and Mr. Aldous Huxley" (page 5), which covers a vast edifice of arbitrary history of religions, oriental philosophy, aberrationist Christianity, and escape from the chaos of modern civilization. The Vedanta movement, represented in America especially by Huxley, Heard, and Isherwood, is an attempt to substitute idealist metaphysics and a vague craving for mystical experience for solid historical Christianity. And we see it at its most exotic in the present work. Compared with the genuinely Christian writing of C. S. Lewis, this kind of effort is makeshift. Consider this example. "The doctrine of Original Sin as held by Orthodox Christianity is a particular rendering of the more widely spread and more comprehensive doctrine of karma. This is expressed most succinctly in the initial phrase of the Dhammapada, 'All that we are is what we have thought'" (page 225).

What Heard really opposes is described thus: "That type of dogmatic ratiocination which, starting with an antinomy ill-defined in an ankylosed tradition, attempts to force a premature synthesis and so fails to preserve either of the opposed or balanced values, which it proposed to reconcile but which in actual fact it degrades" (page 234). By this "ankylose" phraseology Heard is pointing toward historical Christianity. But he does not really understand it. He constantly interprets, and thus distorts, Christian insights in terms of Indian thought or of the "perennial philosophy."

The "eternal gospel" according to Gerald Heard is not likely to provide an adequate apologetic for Christianity today.

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**ACU Service Held**

A Solemn Mass, sponsored by the Albany branch of the American Church Union, was celebrated on the Feast of the Bestowal of the American Episcopate, November 14th, at Grace Church, Albany, N. Y. The celebrant was the Rev. Loren N. Gavitt, rector; the Rev. Francis Willard was deacon; and the Rev. Fr. Brzostowski, rector of St. Mary's Polish National Catholic Church, Albany, was subdeacon. The sermon was preached by the Rev. Gregory Mabry, rector of St. Paul's Church, Brooklyn, N. Y. Fr. Mabry told of the sacrifices which were made by Bishop Seabury to obtain the episcopate for the American Church [L.C., November 24th, "The Measure of Our Faith," by Fr. Mabry].

At a luncheon following the service, the Rev. Arthur Bice, president of the Albany branch of the ACU, outlined a tentative program for the coming year. Fr. Bice suggested that a news letter be published and sent to all the members of the ACU in the Diocese of Albany to inform them of the services and programs being sponsored by the union.

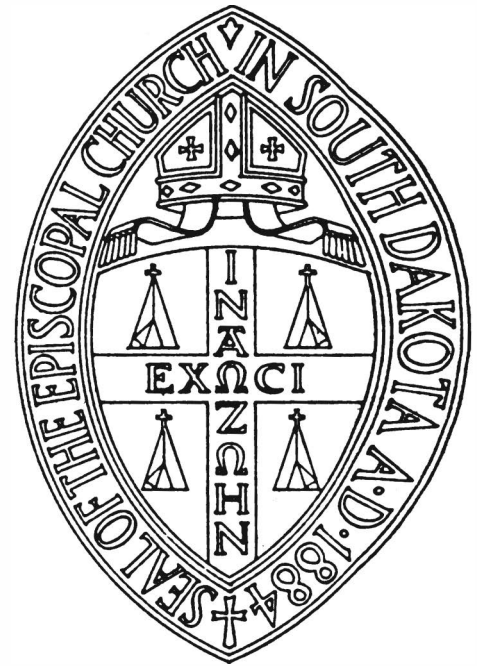
**SOUTH DAKOTA**

**Convocation Adopts Seal, Hears  
Reports of Work of Schools**

The annual convocation of the Missionary District of South Dakota, meeting November 6th and 7th in Calvary Cathedral, Sioux Falls, devoted much of its sessions to hearing reports of the work of the Church, particularly in the educational institutions of the district. An official seal for the district was adopted, and a budget which included a pledge of \$9000 to the National Council for the Church's program was accepted. By unanimous action the district became a member of the South Dakota Council of Churches and Christian Education.

The choir of All Saints' School was in the chancel for the opening service of Evening Prayer the afternoon of November 6th. Later Miss Esther Brown, headmistress of the school, spoke of the purpose and ideals of the institution. Miss G. Bernice Holland, principal of St. Mary's School for Indian girls, Mrs. St. Clair Vannix, superintendent of St. Elizabeth's Mission Home, and Mr. John Artchoker, principal of the recently reopened Hare School for Indian boys, each reported concerning their work.

Among the speakers at the district banquet, at which Mr. Raymond Dana was toastmaster, were the Very Rev.



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Paul Roberts, dean of St John's Cathedral, Denver, the Very Rev. E. B. Woodruff, dean emeritus of Calvary Cathedral, Sioux Falls, and the Rev. Donald Henning of Shattuck School, Faribault, Minn.

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**NEW YORK**

**Fraternal Service Held  
To Honor Bishop Manning**

A fraternal service, sponsored by St. Martin's Church, New York City, one of the most famous Negro parishes in the American Church, was held in the Cathedral of St. John the Divine, Sunday evening, November 17th. In addition to members of St. Martin's and the other Negro parishes in the city, there were delegations from 106 men's and women's fraternal organizations. In the procession were 5,000 people, including 40 Negro priests, and a choir of 150 men and women from St. Martin's, St. Luke's, and the Church of the Epiphany, Orange, N. J. The cathedral clergy and Bishop Manning, vested in cope and mitre, brought up the rear of the procession.

By courtesy of the Rev. James Green, canon precentor of the cathedral, the Rev. William E. Kidd sang Evensong:

William L. King, organist at St. Martin's, directed the choir. Others participating in the service were the Rev. Percy R. Deacon and the Rev. Dr. George M. Plaskett. The sermon was preached by the Rev. Dr. John H. Johnson, rector of St. Martin's. The tribute to Bishop Manning, which follows, was read by Dr. Plaskett:

On the occasion of the Fraternal Service of Thanksgiving to Almighty God, held in the Cathedral of St. John the Divine on the 22d Sunday after Trinity, November 17, 1946, the rector, wardens and vestrymen of St. Martin's Church and St. Luke's Church with the congregations and guilds of these churches, and the officers and members of the one hundred six fraternal organizations assembled, desire to express to their Reverend Father in God, William Thomas Manning, their affectionate greeting.

As chief pastor of the Diocese of New York for more than 25 years, he has demonstrated his sincere friendship for all the people of our city, a boundless charity that knows no barriers of race, class, or creed, and an unwavering loyalty to Christian truth. "A friend of God, and a prophet," he has also been a friend of man. By shining deeds of valor he has fostered true brotherhood. As Bishop he has aided mightily in strengthening the Church's work among Colored people. Older congregations have gone forward and new parishes and missions have been established. As result of his consecrated labors New York is an increasing center of people who believe and practice the teachings of the Church of God.

We pray that God will bless him with the peace of mind that comes from the knowledge of work well done, and with continued vigor to the end that the benediction of his presence may long be felt among us.

In returning thanks, the Bishop recalled his close association with the Negro race, and told the congregation that the first baptisms he performed and his first confirmation class were of Negroes; the first church he consecrated was a Negro church; and the first bishop in whose consecration he participated was a Negro bishop, Bishop Gardner of Liberia, in 1921.

TEXAS

Planning Commission Organized

A 25-year plan for the Church in Houston, Texas, has been undertaken by the newly-organized Greater Houston Planning Commission, with membership from each parish and mission in the city. Mr. Leroy Jeffers temporarily heads the commission, which will survey the entire county, recommend and execute purchase of property, and promote interest in and expansion of the Church. There are at present 17 parishes and missions in the city and its suburbs.

# The Sacrament of Giving

Go easy, you who may jump at the trigger, and attempt to pull us over the coals at a title of something which is not in the Prayer Book. Oh, well, we will admit to a bit of wishful thinking and hoping. You can't hate us for that, for some day, we cherish the fond hope that GIVING may be elevated to the status of a Sacrament, taught as such, and included in the list of Sacraments in our Prayer Book.

Here again, we hope that our theological friends won't jump the gun and start to take us apart, as they try to once in a while. We want to argue our point a bit before they bare their fangs and start to feast upon our poor lay mind and limited theology. What is a Sacrament, anyway? The Prayer Book teaches that it is an outward and visible sign of an inward and spiritual grace. Well, then, GIVING to Our Lord and His Holy Church is certainly an outward and visible sign of something pretty wonderful and invisible down inside us, don't you think? It is a sign and gauge of how much we actually

and really love The Blessed Lord Jesus, for we give to the degree that we love, and we develop in The Christian Life and the Life of The Church to exactly the same degree that we live by Her Sacraments. That is irrefutable, and you need only look about you to see the truth of the statement. So, do you blame us for hoping and praying that some day the blessedness of sacrificial giving to Our Lord may be elevated from a mere giving of what we have left, after our other needs, to a plane of living and giving whereon we grow very close to that Blessed One Whom we love in the exact degree to which we will live sacrificially for Him.

We don't know, but it does seem to us that if more of us Episcopalians were to treat our giving as something of a sacrament between us and the Blessed Lord Jesus, the matter of more money in The Episcopal Church would cease to be a problem ever. And, think of that inward joy that always comes to those who give deeply to those whom they love!

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# DEATHS

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

## Walter Gordon Moffat, Priest

The Rev. Walter Gordon Moffat, 63, a priest of the Diocese of Los Angeles, died November 16th in Los Angeles, Calif. Funeral services were held at St. Matthias' Church, Los Angeles, on November 18th, by the Rev. S. L. McLane. Interment was in Steubenville, Ohio.

Fr. Moffat was born in Steubenville, the son of Dr. Walter Moffat and Clara Elizabeth (McKinney). He was educated in the public schools in Grand Rapids, Mich., the University of Chicago, and the Western Theological Seminary. He was ordained to the diaconate in 1910 and to the priesthood in 1911 by Bishop Leonard of Ohio. Before coming to the Diocese of Los Angeles, Fr. Moffat had worked in the Dioceses of Ohio, Pittsburgh, and California.

## Edward Stanton Tabor, Priest

The Rev. Edward Stanton Tabor, a retired priest of the Diocese of Albany, died November 23d after an illness of several months. The Burial Office was

said by Bishop Oldham of Albany, assisted by the Rev. James W. Pennock, in the Cathedral of All Saints, Albany, N. Y., on November 27th. Interment was in the family burial plot in Stillwater, N. Y. The Rev. W. L. Fielding Haylor read the committal.

Mr. Tabor's last parish was the Church of the Holy Innocents', Albany, from which he retired in 1942 because of infirmity. He had previously had parishes in the Dioceses of Central New York and Erie.

## Emma Landon Dowdell

Mrs. Emma Landon Dowdell, widow of the late Hiram Lawrence Dowdell, died at her home in Watertown, N. Y., on November 9th. She was 87 years of age.

Mrs. Dowdell was a descendant of Daniel Landon, co-founder of St. Michael's Church, Litchfield, Conn., in 1745.

Surviving Mrs. Dowdell are nine children, of whom two are priests of the Church, the Rev. Canon Charles A.

Dowdell of Phoenix, Ariz., and the Rev. Dr. Victor L. Dowdell of Albion, Mich.

Dr. Dowdell was celebrant of the Requiem, and the Rev. John Bill officiated at the burial services at St. Paul's Church, Watertown.

## Richard Grenville Porter

Richard Grenville Porter, 25, youngest son of Bishop Porter of Sacramento and Mrs. Porter, died November 10th in the Veterans' Hospital, Palo Alto, Calif.

Mr. Porter attended schools in Sacramento and was a student at the University of California before he entered the Army Air Corps, in which he served for eight months.

In addition to his parents, Mr. Porter is survived by two brothers and a sister: the Rev. Cedric S. Porter, Noel E. Porter, and Mrs. Herman Rauth.

Funeral services were held in Palo Alto on November 13th by the Ven. Rex A. Barro, archdeacon of Sacramento.

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# EDUCATIONAL

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The courses are to be taught by the regular members of the faculty, assisted by their wives.

### First Group of Students Arrives

The first group of Greek Orthodox students who are to study at the various seminaries in the country has arrived in New York. Of these students, Phoka Angelotos and the Very Rev. Archimandrite Germanus Psaulidakis will attend Virginia Theological Seminary; Theodoros N. Thalausinos will study at Seabury-Western; John D. Davvetas and Peter C. Tselepidakis will go to the

General Theological Seminary; and the Rev. Kytrian Kyriakides will attend the Episcopal Theological School. All the men are graduates of the University of Athens.

## COLLEGES

### \$60,000 Given to Sewanee Drive

Mrs. Alfred I. DuPont has recently given \$60,000 to the University of the South, Sewanee, Tenn., with the stipulation that it be used for higher faculty salaries. This is the largest pre-campaign contribution to a drive for \$5,000,000 scheduled to begin in February. Mrs. DuPont's gift was designated as part of the permanent endowment, and will thus be eligible for a grant of \$15,000 from the General Education Board, which is matching all donations to the campaign at the rate of \$1 for \$4 up to \$1,500,000.

Dr. Alexander Guerry, vice-chancellor of the university, has announced that the board of regents has approved plans for enlarging the campus. Eleven new buildings are to be erected, which will make it possible for the enrolment to accommodate 500 students in the college, 250 in the military academy, and 75 in the seminary.

## PARISH LIFE

### Rector "At Home"

The Rev. Roscoe T. Foust, rector of the Church of the Ascension, New York City, has inaugurated a pleasant custom of inviting the congregation to call at the rectory, next door to the church, for a friendly visit and coffee after the 11 o'clock service. The service is over by 12:00 and an hour is free for this social gathering. Many parishioners and visitors are already availing themselves of the privilege.

### Memorial to Dr. Lewis

St. Paul's Church, Kinderhook, N. Y., has recently begun a campaign to establish a parochial religious education endowment as a memorial to the Rev. Dr. Charles Smith Lewis, who was rector of St. Paul's until his death in 1942. The type of memorial has been chosen because Dr. Lewis was an eminent scholar and was the editor of the *Episcopal Church Sunday School Magazine* for many years. He was the author of *Some Foundation Truths of the Christian Faith*. An appropriate plaque will be placed in the church, designating Dr. Lewis' service and achievements.

Dr. Lewis was the father of the present Bishop of Nevada, the Rt. Rev.

William Fisher Lewis II. He left retirement in 1937 to become rector at Kinderhook, and had a great influence upon the community during his years there.

### Harry Burleigh Retires

Harry Burleigh, who has been the baritone soloist at St. George's Church, New York City, for the past 52 years, has retired in order to be able to devote more time to writing music. His retirement "with a generous pension" was announced to the congregation on Sunday, November 17th.

Speaking of Mr. Burleigh, George W. Kemmer, organist at the church for 23 years, said: "We shall miss him greatly. But we have known for some time that he wanted to retire and devote more time to writing music. He is a remarkable man, and we appreciate him too much to impose on him."

Mr. Burleigh, the grandson of a slave, was born in Erie, Pa., and worked at "such jobs as I could get" to get a musical education. He won a scholarship to the National Conservatory of Music, New York, in 1892, and through jobs secured for him by friends was able to complete his four years' course there. Among his friends and benefactors were

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CATHEDRAL STUDIOS, Washington, London. Materials, linens per yd. Surplices, albs, altar linens, stoles, burses, veils. My new book, Church Embroidery (1st edition sold out, 2nd edition ready in November). Complete instruction, 128 pages, 95 illustrations, Vestment patterns drawn to scale, \$7.50. Handbook for Altar Guilds 53 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

### POSITIONS OFFERED

CHURCHWOMAN as Dietician, or Cottage-Mother in charge of group of girls. In writing state age, type of work preferred, training or experience. Reply, Mother Superior, Bethany Home, Glendale, Ohio.

WANTED—Male executive to take charge of retail sales in religious bookstore in New York City. Must be layman and Churchman. When applying submit photograph and state age, qualifications, and salary expected. Reply Box M-3162, The Living Church, Milwaukee 3, Wis.

HOUSEKEEPER as assistant to Hostess in well established Church convalescent home for women, Eastern Diocese; Churchwoman preferred; adequate salary and full maintenance. Reply Box P-3167, The Living Church, Milwaukee 3, Wis.

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## PARISH LIFE

Mrs. Frances Knapp McDowell, the mother of Edward McDowell, and Antonin Dvorák, the Czech composer.

### St. Paul's Consecrated

Bishop Keeler of Minnesota, assisted by Bishop Kemerer, Suffragan, consecrated St. Paul's Church, Brainerd, on November 3d. Bishop Horstick of Eau Claire preached at the Eucharist, which was celebrated by the rector, the Rev. Edward G. Barrow. After the Eucharist there was a Solemn *Te Deum*.

### 100th Year for Grace Church

Grace Church, Morganton, N. C., celebrated its 100th anniversary on November 22d. Bishop Gribbin of Western North Carolina was the celebrant at the Eucharist and preached the sermon. Priests who had formerly been associated with the parish, together with the rec-

tor, the Rev. Charles G. Seavell, were in the chancel. A luncheon was served after the service.

Grace Church has been noted for its extensive work among the mill people of the city.

### 80th Year for Christ Church

Christ Church, Chippewa Falls, Wis., celebrated its 80th anniversary on November 10th. The Rev. Ronald E. Ort-mayer, rector of the parish, was the celebrant, Bishop Ivins of Milwaukee was the preacher, and Bishop Horstick of Eau Claire pronounced the benediction.

The church was filled to capacity, many of those present having driven many miles for the service.

The Rev. Donald Henning, rector of Shattuck School, spoke at the luncheon following the service. He spoke of the need for bearing witness for Christ and His Church.

## CHANGES

### Appointments Accepted

The Rev. Christopher J. Atkinson, priest in charge of the Susquehanna County Missions, New Milford, Pa., will become rector of St. James', Downington, January 1st. Address: 411 E. Lancaster Pike, Downington, Pa.

The Rev. Joseph H. Banks, formerly priest in charge of St. Mary's, Berryville, Va., is now rector of St. Philip's, Charles Town, W. Va., and may be addressed there.

The Rev. Richard B. Bartlett, formerly vicar of St. Alban's, Tillamook, is now chaplain of St. Helen's Hall and curate of St. Mark's, Portland, Oreg. Address: 1330 SW Hall St., Portland 1, Oreg.

The Rev. Donald J. Curzon, vicar of Trinity, Denison, is also vicar of St. John's, Vail, and Trinity, Carroll, Iowa. Address: Box 261, Denison, Iowa.

The Rev. Fordyce E. Eastburn, rector of St. James', Del Rio, Texas, will become associate rector of St. Peter's, Redwood City, Calif., January 1st. Address: 1808 Rosewood, San Carlos, Calif.

The Rev. Edward A. Groves, Jr., vicar of St. James', Centerville, will become assistant at Trinity, San Jose, and chaplain to Episcopal students at San Jose State College, January 1st. Address: 81 N. 2d St., San Jose, Calif.

The Rev. Edward E. Hallwood, rector of Trinity, Orange, will become rector of St. Mark's, Pasadena, January 1st. Address: 1466 N. Los Robles Ave., Pasadena 6, Calif.

The Rev. Francis M. Hamilton, formerly rector of St. Mark's-on-the-Hill, Pikesville, is now rector of Grace Church, Silver Spring, Md. Address: 9301 Georgia Ave., Silver Spring, Md.

The Rev. P. W. Hirst, formerly rector of St. Luke's, Marietta, Ohio, is now priest in charge of St. Timothy's, Houston, and chaplain of Episcopal students at the University of Houston. Address: 8131 Detroit St., Garden Villas, Houston 12, Texas.

The Rev. William B. L. Hutcheson, formerly a supply priest of the Diocese of Virginia, is now assistant at Christ Church, Houston. Address: 1117 Texas Ave., Houston, Texas.

The Rev. Robert L. Johnson, formerly priest in charge of St. Andrew's, Hartford, Conn., is now associate rector of Trinity, Houston. Address: 3405 Main St., Houston, Texas.

The Rev. Herbert L. Linley, formerly senior curate at St. Michael and All Angels', Baltimore,

Md., is now rector of St. Paul's, Rahway, N. J. Address: 150 Elm Ave., Rahway, N. J.

The Rev. Roy L. Morrell, formerly of the Church of England in Canada, is now priest in charge of St. James', Grafton; St. Peter's, Wall-halla; Church of the Redeemer, Bathgate; St. Luke's, Walshville; and St. Peter's, Park River, N. D. Address: Grafton, N. D.

The Rev. Roger C. Schmuck, formerly priest in charge of Gethsemane, Appleton, is now priest in

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PRIEST, Rector of City Parish, desires change. Prayer Book Churchman. Reply Box R-3165, The Living Church, Milwaukee 3, Wis.

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## CHANGES

charge of St. George's, St. Louis Park, Minn. Address: 3224 Idaho Ave., Minneapolis, 16, Minn.

The Rev. Dorsey G. Smith, rector of Grace Church, Kilmarnock, Va., will become assistant at Christ Church, Houston, Texas, January 1st. Address: 1117 Texas Ave., Houston, Texas.

The Rev. L. Leonard Twinem, formerly a teacher and supply priest in Sharon, Conn., is now assistant at St. Stephen's, Pittsfield, Mass. Address: Old Stone Hermitage, Sharon, Conn.

### Military Service

#### Separations

The Rev. Edward B. Ferguson, formerly a chaplain in the Army Air Corps, is now assistant at St. Peter's, Port Chester, N. Y. Address: 39 Glen Ave., Port Chester, N. Y.

The Rev. Edward H. Harrison, formerly a chaplain in the Army, is now rector of St. Paul's by the Sea, Jacksonville Beach, Fla. Address: Box 1375, Atlantic Beach, Fla.

The Rev. Gordon L. Kidd, formerly a chaplain in the Navy, is now rector of St. James', Hyde Park, N. Y., and may be addressed there.

The Rev. Edward M. Pennell, Jr., formerly a chaplain in the Army, is now rector of St. Francis', San Francisco, Calif. Address: 27 Diaz, San Francisco 12.

The Rev. Alfred B. Seccombe, formerly a chaplain in the Navy, is now rector of All Saints', Carmel, Calif. Address: White Cedars, 9th and Lincoln, Carmel, Calif.

The Rev. Richard H. Wilmer, formerly a chaplain in the Navy, is now doing graduate work at Christ Church College, Oxford University. Address: 27 Warnborough Rd., Oxford, England.

#### Changes of Address

Chaplain (Lt. Col.) John E. Kinney, formerly addressed c/o the Chaplain School, Fort Oglethorpe, Ga., should now be addressed Hq. B.A.M.C., Fort Sam Houston, Texas.

#### Resignations

The Rev. Gregory Arthur E. Rowley, formerly curate of St. Paul's Pro-Cathedral, Springfield, Ill., has resigned.

#### Changes of Address

The Rev. George G. Bartlett, formerly addressed at 2021 Spruce St., Philadelphia, should now be addressed at 8439 Germantown Ave., Chestnut Hill, Philadelphia 18, Pa.

The Rev. Manning B. Bennett, formerly addressed at 46 Erwin St., Boonville, N. Y., should now be addressed at 320 S. New York, Lakeland, Fla.

The Rev. Willis Gaylord Clark, rector emeritus of St. Peter's, Charlotte, N. C., should now be addressed at 927 West St., Macon, Miss.

The Rev. Archibald M. Judd, formerly addressed at 66 Pickwick Lane, should now be addressed at 1 Pickwick Lane, RD 1, Newtown Square, Pa.

The Rev. Nicholas Kouletis, formerly addressed at 905 Main St., should now be addressed at 1638 Kearney Ave., Racine, Wis.

The Rev. C. H. Mallery, formerly addressed at 412 Clinton Ave., should now be addressed at 939 Melrose Place, Plainfield, N. J.

The Rev. Kenneth W. Nakajo, formerly addressed c/o Box 1703, should now be addressed at 631 E. 3d South St., Salt Lake City, Utah.

The Rev. Cornelius A. Wood, Jr., formerly addressed at 1508 21st St., should now be addressed at 2231 Que St., NW, Washington 8, D. C.

#### Corrections

The address of the Rev. Robert G. Donaldson was incorrectly listed [L.C., October 27th] as Francisville, La. Mr. Donaldson's correct address is Box 398, St. Francisville, La.

The address of the Rev. Ben W. Tinsley was incorrectly listed [L.C., November 24th] as 1918 McCreary, Owensboro, Ky. Mr. Tinsley's address should be 804 Locust St., Owensboro.



# CHURCH SERVICES



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**ST. ANDREW'S** Rev. Gordon L. Graser  
Main at Highgate  
Sun Low Mass 8, Sung Mass 10; Ch S 9:30; Daily: Sun Low Mass 7, except Thurs 9:30; Confessions: Sat 7:30

### CHICAGO, ILL.

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

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

### CINCINNATI, OHIO

**ST. MICHAEL & ALL ANGELS** Rev. Benjamin  
3612 Reading Rd., Avondale R. Priest, r  
Sun Mass: 8, & 10:45 (High)

### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. Clark L. Attridge, D.D., r; Rev. William O. Homer, B.D., c  
Masses: Sun 7, 9 and 11; Mon and Wed 10:30; Tues and Fri 7; Thurs and Sat 9

### HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Hollywood's Little Church Around the Corner  
Sun Masses: 8, 9:30 & 11

### NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
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### NEW YORK CITY—Cont.

**ASCENSION** Rev. Roscoe Thornton Foust, r  
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**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.  
Special Music  
Weekdays: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer.

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP; Thurs & HD, 11 HC; Prayers daily 12-12:10

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th & Broadway  
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser. Weekdays: HC Wed 7:45 & Thurs 12

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

**ST. THOMAS'** Rev. Roelf H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily except Sat. 12:10

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**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

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Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30; Sung Eu & Ser. 11; Cho Evensong & Address 4; Daily: Mat 7:30; Eu 7 (except Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confessions: Sat 12 to 1 and 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M. Brown; Rev. Francis M. Osborne; Rev. A. Dixon Rollit  
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10, HD 10

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30 & 11; Wed HC 10:30  
Other services announced

**TRINITY** Rev. Richard E. Benson, r  
616 N. Euclid  
Masses: Sun 7:30 & 11; 1st Sun 9 only

### SPRINGFIELD, ILL.

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### WASHINGTON, D. C.

**ST. AGNES'** 46 Que St., N.W.  
Rev. A. J. Dubois, S.T.B.  
Sun Masses 7:30, Low; 9:30, Sung with instr; 11 Sung with Ser; Daily 7; Confessions: Sat 7:30 & by appt.

**EPIPHANY** G st. West of 13 N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.  
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of month, HC also at 8; Thurs 11 & 12 HC

**KEY**—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

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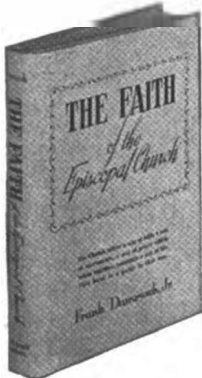
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