

The Living Church

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



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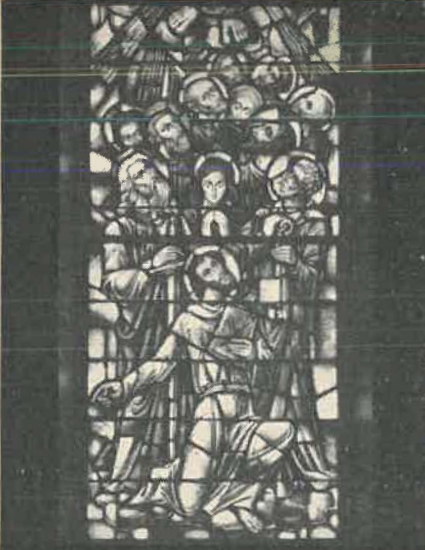
Sex in Christian Marriage

Alan W. Watts

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The Hitler Plot

TO THE EDITOR: I want, particularly to commend your excellent periodical for the publication of John W. Haynes' exceedingly important article ["Events Behind the Hitler Plot"] in the issue of May 5th.

There can be no doubt at all that there has been an ill-advised and, I should say, monstrous conspiracy of silence in this country concerning a highly significant chapter of recent German history. This article, together with the earlier one from the pen of the Bishop of Chichester, puts on the record the essential facts and does so with much clarity and surprising comprehensiveness.

To my mind we are now seeing in this country a good deal of what might be called "Hitlerism in reverse." It takes factual material of the kind you have published to undo the mischief and prepare Americans to think sanely about the future of relationships with Germany.

(Rev.) HENRY SMITH LEIPER.
New York City.

Postulants' Requirements Changed

TO THE EDITOR: May we ask space to make known a change in the requirements to admission as a postulant to Saint Gregory's Priory? Originally we asked that a candidate be in deacon's orders at least; this requirement was intended to continue in force only so long as we needed time to become established. We are now happily able to relinquish this requirement of Holy Orders, and are prepared to take anyone, whether in Orders or not, who meets the more fundamental requirements laid down in the Rule of Saint Benedict. Further information may be had by writing Saint Gregory's Priory, R.F.D. 1, Three Rivers, Michigan.

(Very Rev.) PAUL SEVERANCE, O.S.B.

Mixed Marriages

TO THE EDITOR: In a recent discussion of mixed marriages in the columns of THE LIVING CHURCH it was stated by one of the correspondents that the Roman Catholic Church refuses to bless such unions, unless the parties to it promise to bring up their children in the Roman faith. As one sees this assertion frequently repeated, it is well to call attention to the fact that it is based upon a misunderstanding of the actual situation. The correct statement would be that the Roman Church will not permit her clergy to officiate at such marriages unless the promise is given. The Church's blessing is something else altogether. As a matter of regular practice, the Roman Catholic Church does not permit her clergy to bless such marriages under any circumstances. They are performed without religious rites or ceremonies of any kind. The priest wears no vestments, no prayers are offered, and no blessing given. It is a civil marriage pure and simple, the priest officiating not as a priest, but as a civil magistrate authorized by law. The truth of this will appear from a consideration of the canons governing the matter.

"Canon 1102—Mixed Marriages. 1. In marriages contracted between a Catholic and a non-Catholic, the consent must be asked as prescribed by Canon 1095. 2. But all sacred rites are forbidden; if, however, from this procedure greater evils were likely to result, the ordinary might permit some of the usual ecclesiastical ceremonies, always to the exclusion of the Mass." Commenting upon this, the author of *Marriage Legisla-*

tion in the New Code of Canon Law (the standard work upon the subject) writes as follows: "259.2—Regularly, mixed marriages have to be celebrated without any religious ceremony, outside of the church; the priest does not wear any religious vestment or insignia of office." The present writer was a witness to such a ceremony—if it can be so called—and can testify that the prohibitions were strictly carried out. The priest wore no vestments, no blessing was given, and the parties stood throughout.

The ban upon religious rites, it will be noticed, is subject to some exception, if "greater evils were likely to result." The nature of these "greater evils" is indicated on page 290 of the same work, where the author discusses the prohibition of mixed marriages in the church. "Mixed marriages should take place outside of the church. The ordinary may permit a mixed marriage in the church, but without Mass, to avoid greater evils. These evils would arise if refusal would mean animosity towards the Faith on the part of heretics, if the parties might otherwise go to the minister (!), if there were reason to fear that the promises would not be kept." This is characteristic of the whole range of marriage legislation in the Roman Catholic Church. It is a veritable jungle of exceptions, conditions, qualifications, and special provisions. That is why there appear to be so many inconsistencies in its application. Even the stern prohibition of the Mass in cases of mixed marriage can be and is disregarded or side stepped. Church people contemplating marriage with Roman Catholics should stand firmly and unyieldingly for their rights. If they persist, they will usually get them. Under no circumstances should they promise to bring up their children in an alien faith. And they should not forget that marriage in a Roman sacristy carries with it no Christian blessing. It is essentially a civil ceremony.

(Rev.) LEFFERD M. A. HAUGHWOUT.
Staten Island, N. Y.

Unity with The Presbyterians

TO THE EDITOR: I want, as many of us want, union with the Presbyterians and fully appreciate the mutual benefits to be derived from blending the two traditions. But it surely seems as though we ought to know what kind of union is proposed before we vote to affect it.

Dr. Henry P. Van Dusen, in an article published in our Church papers, tells us that the Presbyterian General Assembly, following action by the General Convention, appointed representatives to draw up a plan in which the Churches might unite. Where is that plan? Have the people of the respective Churches seen it? What is it?

Is it a plan which will unite two independent Churches in such wise that they shall be in full communion with each other, yet each retain its own organization, property, and ritual; or is it a plan to form one united Church, with a new organization, common property, and a (prescribed?) ritual embodying the tradition of both Anglican and Presbyterian worship?

The matter of Orders can be adjusted without any loss of Catholic Order; but how will the Catholic faith (I use the term liberally and in the spirit of a Low Churchman) be protected and taught? Can a Prayer Book be devised that will include the teaching of the Church in form and language in accord with the convictions of both present parties to the proposed union? How far does Dr. Van Dusen's declaration really extend in its claim that the Plan of Union

"embodies everything which the great bulk of Episcopalians cherish as important"? Can this meet the demands of the great bulk of Presbyterians?

The question of ritual is far more than one of "form of service." What will be the result if one united Church (rather than the intercommunion of two Churches) is effected? Will such a Prayer Book, assuming that there must be one, direct that the General Confession be said by all "devoutly kneeling?" Will the Absolution be retained? Will the administration of the Sacrament be to the people kneeling at the communion rail, or will the Sacrament be passed to the people sitting in their pews? What will happen in any given parish if the Church *requires* or *permits* either practice to be followed? Will such a Prayer Book become a suggested order of service in which each minister is free to choose which tradition he shall follow: shall we have in one parish the order of Morning Prayer and the Holy Communion as we now have it, while another follows the general Protestant order? This involves far more divergence than anything which now prevails between "high" and "low" churches using the same Prayer Book.

Freedom of worship is a holy privilege, if we *are* free, as we now are with two Churches, to choose; but if that freedom is extended to every minister or parish (for surely the parish will be given a voice) the Church will be rocked by a schism after the union that will be far more serious than any threatened split between the "Catholics" and the "Liberals" in the formation of the "united" Church.

There is at stake much more than community, or even conformity, of worship. *We have a Liturgy in our Church.* "Catholics" and "Low Church" people may interpret it differently, or even mutilate it by individual practices; but there is a standard liturgy, which is not simply a "form of service" but a standard expression of our faith and belief. To lose that anchor of faith for the sake of affording a freedom of worship agreeable to both present Churches would tremendously weaken both and offer little promise of a real unity of spirit in the new Church. We should have, as was declared at the Hampton Court Conference between Anglicans and Presbyterians in 1604, "*tot in ecclesiis schismata quot sacerdotes.*" Our fathers in 1789 fought for a principle. They defended that principle at the cost of hard, bitter feeling then. Should we sacrifice that principle in a day when bitterness of feeling is entirely gone and the two bodies of Christians can work and worship together without the risk of losing what is precious to both?

(Rev.) CUTHBERT FOWLER.

Cambridge, Mass.

Proper Usages

TO THE EDITOR: I am venturing to send the following, although in a world disturbed by so many grave things, it may seem unimportant.

Why will people persist in abbreviating "Saint" by "S." and in printing the names of the clergy as "Reverend" instead of "The Reverend"? Surely, cultivated persons know that in English "St." is the proper abbreviation of "Saint," and in French "St" or "Ste" according to whether masculine or feminine. "S" is the way the Italian "San" is shortened. Its use is quite wrong in English.

Referring to the clergy, "Reverend" should always be prefixed by "The" to read "The Reverend." In "public life" one does not say "Honorable Smith," or address a person as "Excellency" or "Honor" but rather as "His Excellency" or "Your Excellency," "His Honor" or "Your Honor." So it should be "The

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Reverend," or in speaking to one as "Your Reverence."

And what could be more amusing than a new usage, (which some think "very Catholic") that of "Father Rector"? We rightly address or refer to a priest as "Father," not "Mister" (as we do to a captain or a doctor as "Captain" or "Doctor"), but "Father Rector" is just crude and funny. If this is all right, then why not "Father Curate," "Father Assistant," "Father Missionary," "Father Rector Emeritus"! Or, when people will not use "Father," then "Mister Rector," and so on. All of which may seem trivial but nevertheless important to those who like good usage.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Olney, Philadelphia.

Church Transfer of War Brides

TO THE EDITOR: I feel that the Church in general should know of the excellent work being done by Chaplain Frank L. Titus, ship's chaplain, RMS *Queen Mary*, for the war brides who are being brought from England and Europe. Last week I received a notification from Chaplain Titus of the arrival of the bride of a recently discharged serviceman in this community. The bride is a communicant of the Church of England; the husband is a member of our cathedral in Springfield.

I understand that more than 20 British war brides have come thus far to a neighboring city but evidently on ships whose chaplains are not doing the complete job that Chaplain Titus is doing, since the rector there has received no notification but has found several Anglicans via a letter sent to all such brides listed in the local newspaper.

Incidentally, I still welcome from parish priests and families the names of military and civilian personnel arriving for duty at the Air Transport Command Headquarters, Westover Field, Chicopee, Mass.

(Rev.) LESLIE L. FAIRFIELD.
Chicopee, Mass.

Recordings of Church Services

TO THE EDITOR: In the February 6th issue of *THE LIVING CHURCH* there was a letter asking if the services of the Church were recorded on phonograph records. While I do not know of any records of services of the American Church, I do have the following information in regard to settings of the Church of England.

The School of English Church Music, 13 Milverton Crescent, Leamington Spa, England, has recorded on gramophone records

hymns, chants, versicles, psalms, and the Communion service. They will send you a mimeographed list upon request. Merbecke's Communion service complete is No. ROX 189. The evening service, opening versicles, responses, Psalm 65, and Magnificat is No. ROX 186. Nunc dimittis and Creed, versicles and responses and collects is No. ROX 187. I believe that the Morning Prayer service is on records BO 20 and BO 23.

The ROX series are 12 inch records, and the last price I had on them was 6/8d. The BO series are 10 inch records and cost 4/8 1/2d. Postage and insurance were extra. They ask that money be remitted in USA dollars, not in sterling or money order. Checks should be made payable to School of English Church Music.

(Miss) AIRDRIE ROBINSON.

La Jolla, Calif.

The Japanese Community of Nazareth

TO THE EDITOR: The following letter, received from the Rev. John T. Sakurai, a member of the Society of St. John the Evangelist working in Japan, speaks for itself. His account of the native Japanese Sisters of the Community of Nazareth, of which he is the warden, is an appealing one, and I believe that the readers of *THE LIVING CHURCH* would be interested in knowing about this little community, and possibly in helping on this work at the present time.

Oyama Shudoin,
Oyama, Tochigi Ken,
March 14, 1946.

Dear Father Superior:

Life in Japan is getting harder on account of inflation. The supply of food and clothing is lower and the prices are jumping up higher and higher. I have great sympathy with the poor, especially with the clergy. I do not know how the clergymen support their families. This is really a great problem. I am not appealing for them today, however, but I am writing about the Japanese sisterhood, the Community of Nazareth, of which I am the warden.

The sisterhood, as you know, was growing under the care of English sisters of the Community of the Epiphany. When the English sisters had to leave for Aus-

How to Give

By the Rev. H. Ross Greer

DAUGHTER, when there is a fund to be raised, find out what your share is and give it. If you have any surplus, give the share of the poor fellow who wants to give and would give if he could, but can't. Then if you still have a surplus, give the share of the mean fellow who could give but won't. Always do your giving that way." That was the advice of a good Presbyterian to his daughter. And very good advice it is. Of course there are those who could give many times their share and should. If we cannot give our share we should give what we can. Give your fair share. The Church expects no more; God expects no less than that share.

A fund was being raised and the wife of the gentleman above enthusias-

tically said, "If I had ten thousand dollars, I'd give a thousand."

"But you don't have ten thousand dollars," her husband rejoined.

"No, I have only a thousand."

"Well, then, you can give a hundred."

"But I can't," she protested.

"Why not? You said you'd give a thousand if you had ten thousand. A hundred is the same proportion of a thousand," her spouse stated.

She gave the hundred.

Many of our people give for practically every cause except our own Episcopal Church projects. God forbid that our response to Reconstruction and Advance be "too little and too late." Let us give of what we have now.

tralia in the spring of 1940, the Japanese community had to stand on their own feet. In the early summer of 1943, their land and house were sold by the owner, and they were told to leave the place on short notice. No place for them was found in Tokyo. A house in the diocese of South Tokyo was suggested for them but was found unsuitable. Finally our good bishop, Bishop Makita, invited them to his diocese, offering the missionary's house at Shimodate which is about fifteen miles east of Oyama. However, the sisters had to wait for a few months until the occupants of the house found some other place for themselves. It was a question where to put them in the meantime. We invited them to our guest house which is outside of the monastery compound. On the first of December they happily settled down at Shimodate. Bombing in Japan proper began in the latter part of November, 1944. The former house of the sisters in Tokyo was badly damaged by a fire, followed by a bombing in March. The house in South Tokyo which had been recommended to them was destroyed and reduced to ashes in May by a bombing. The sisters had left Tokyo before general dispersion began and had settled down peacefully at a safe place. They have keenly felt the strange guidance for them, and have been very thankful for God's special favor.

The Japanese sisters have a very long period of training—one year's postulancy, three years' novitiate, and five years under annual vows before they are allowed to take life vows. They are well tested. This is a wise policy, I believe. During the war, one sister under annual vows, two novices, and a postulant left the community for one reason or another. Numerically they are very small, just as we are—practically the same as ten years ago. Both they and we have been "brought ten degrees backward" that they and we may make a new start with much humility and earnest prayers. I know of a few girls who are thinking to test their vocation. The sisterhood may grow quicker than we do. I know you are keeping the community in your prayers.

The sisters' present house is not adequate for them, if they grow. Conditions

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in Japan make it impossible to start building a house for them, at least for several years, but we have to think of their permanent place. Their contact with the outside world is very limited, so the warden feels he must appeal to many friends in Japan, America, and England for the building fund. The yen is very low, so even a small donation will be a great help. At present the military rate for exchange is one dollar for fifteen yen. The actual value of the yen must be much lower. A dollar may be worth 40 yen, or even 80 yen. I am sure that the God who has saved the sisters from dangers and miseries and guided them into a safe place will provide them with what is really necessary, if they are faithful to their calling. They should not be worried about the future. People who are interested in the religious life might be pleased to know about the Japanese sisterhood. Kindly keep the Community of Nazareth in your thoughts and prayers.
(Rev.) JOHN T. SAKURAI, S.S.J.E.

It is still impossible to send contributions of money directly to Japan, but any contributions forwarded to me for the sisterhood will be gratefully received and will be sent on to Fr. Sakurai as soon as it is possible to do so.

(Rev.) GRANVILLE MERCER WILLIAMS,
Superior of the American Congregation,
Society of St. John the Evangelist,
980 Memorial Drive
Cambridge, Mass.

Rome and England

TO THE EDITOR: Fr. Liebler's fine letter [L.C., January 6th] refers to the Roman Bishop Eleutherus (A.D. 171-190), as one appealed to, to help convert England. May I quote here from Walker Gwynne's *Primitive Worship and the Prayer Book* on this point?

Gwynne says, "It is a significant fact that in the year 596, when Gregory sent Augustine and his missionary priests to convert the heathen Angles and Saxons in Britain, he seems strangely ignorant of the existence of any Church planted there by Roman influence, or owing allegiance to the Roman see, which it would have done if Rome had been its founder." The British bishops with one consent "refused to recognize such a claim (to Roman authority over them) as a thing before unheard of. 'We will have none of these things which you require,' they said at the conference in 602, 'nor will we have you as our Archbishop.'"

He continues: "... we find her (the Church in England) making the most thorough-going assertion of her independence of the Roman Church, in her origin, mission, and jurisdiction." It is true that Bede, the historian of the English Church in the eighth century, attributes the conversion of England to the agency of the Roman bishop Eleutherus, in the time of the British prince Lucius. 'This story,' Canon Warren says [*Lit. and Rit.*, p. 29], is now known to have originated in Rome in the fifth or sixth century, 300 years or more after the date assigned to that event. In the eighth century Bede introduced it into England, where by the ninth century it had grown into the conversion of the whole of Britain, while the full-fledged fiction, connecting it specially with Wales and Glastonbury and entering into further details, grew up between the ninth and twelfth centuries."

Gwynne refers his readers to Haddan and Stubbs, *Councils and Ecc. Doc.*, vol. 1, pp. 25, 26, for confirmation of this statement.

H. J. MAINWARING.

Wollaston, Mass.

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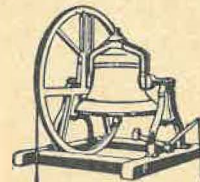


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THIS WEEK

THERE ARE about 40 Commissions and Committees of General Convention devoted to all kinds of subjects from the hotly debated problems of Church unity and the marriage canon to such slumberous themes as those that probably occupy the Joint Standing Committee on Committees and Commissions. You can never tell, though, when a nice, quiet Commission will blow the lid off in its particular field.

While the Commission on Church Architecture has not exactly blown the lid off, it has prepared a report of more than ordinary interest to the Church (p. 12); and the chairman has graciously written a special article on the Commission's architectural hopes and objectives, as well as its surprisingly extensive present activities. The report appears this week, and Bishop Oldham's article is scheduled for an early issue.

The Joint Committee to Study the Work of the Seamen's Church Institute—there, one would say, is a quiet, harmless Commission that is slated to give a nice report telling what a good work the SCIA is and perhaps suggesting that parishes try to give a special collection once every year or so to the institute's work. However, good routine is the beginning and end of journalism, so we wrote to inquire about the Committee's report. There it is, on page 7. Quiet in language, it describes a thorough overhauling of the venerable organization with which it is concerned, and suggests a reorganization to bring the Church's work with seamen into a more efficient set-up.

The chairman of one of the truly significant Commissions—the Commission on the World Conference on Faith and Order—gives on page 13 an inspiring vision of the hope for a reunited Christendom. The valedictory of Bishop Manning of New York to his diocesan convention, it is just such a valedictory as he could be counted on to give: a call to courageous faith and action in the terms of Bishop Hobart's great watchword: "Evangelical Truth and Apostolic Order."

Reticence on the subject of sex is a natural and normal part of the equipment of well-balanced people. Yet we live in the midst of a civilization which is neither natural nor normal nor well-balanced. Hence we are glad to follow the lead of the ably edited *Advance*, official magazine of the diocese of Chicago, in presenting a discussion of "Sex in Christian Marriage" based upon Christian principles. To our mind, it is one of the best presentations of the subject we have ever seen. The author, the Rev. Alan W. Watts, is chaplain to Church students at Northwestern University.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• (1) *Why is the Episcopal Church in America always spoken of as a daughter of the Church of England? Was not our Church derived from the Scottish Episcopal Church?*

(2) *I have heard that the Swedish Lutheran Church is the only Lutheran body which has continued the Apostolic succession. Would not a confirmed member of that Church be therefore merely received into communion in our Church?*

(1) The Episcopal Church is the daughter of the Church of England because it was started by English missionaries. The colonies were under the jurisdiction of the Bishop of London until they obtained national independence. Bishop Seabury first applied for consecration in England, and only turned to Scotland when it seemed impossible to obtain it there. His orders were valid, but the question of jurisdiction made it advisable to hold no consecrations here till there were three bishops available of English succession. Bishop Seabury joined, however, in the consecration of Thomas Claggett, the first held in America. Dr. Claggett joined in so many consecrations that there is no American bishop without Scottish orders.

Originally the Church in Scotland was entirely independent of the see of Canterbury. This succession was apparently broken off at the Reformation, but was renewed from England in 1610, both Archbishops refraining from joining in the consecration, to avoid any appearance of a claim to jurisdiction by England. This line almost died out and was again renewed from England, and this succession was further strengthened by the arrival in Scotland of non-juring bishops from England. While this strengthened the line of succession it did not strengthen the Church. The Episcopal Church of Scotland lost its hold on the people through its persistent loyalty to the House of Stuart.

(2) The national Church of Finland has also kept its Apostolic succession. As the Swedish bishops do not confirm their people, leaving it to the local pastors, most Anglican clergy require converts to receive episcopal confirmation before enrolling them as regular communicants. The question is sometimes raised as to whether it is correct to call these national Churches "Lutheran."

• *What is the origin and purpose of the custom of carrying the flag in procession in Church? As tending to emphasize and glorify nationalism, may it not be regarded as distinctly objectionable?*

The carrying of flags in church is part of that great popular veneration of the

national colors which seems to be specially American. It was almost unknown before the First World War, and is part of the effort made then and ever since to intensify the patriotism of our people. There is a proper liturgical use of religious banners, and of national, state, and regimental colors, but the usage in question did not originate from it, and in many ways runs counter to it. I do not feel that it does any harm. But this is because our people seldom think past the picturesqueness of a ceremony to the deeper things it implies, not because our questioner's point is not well taken.

• *We would like to know if auricular confession is classified as a sacrament or rite according to the canons of the Church. If it is considered a rite, is a priest required to administer it if asked?*

The canons of the Episcopal Church are disciplinary laws, not definitions of doctrine. Aside from the canons, one school of thought confines the term sacrament to Baptism and Holy Communion, calling the others "sacramental rites." The other school follows the usual terminology of the rest of Catholic Christendom, and calls Penance a sacrament. There is no canon regarding the administration of Penance. On the analogy of the canon on matrimony, no priest could be compelled to administer the sacrament. On the analogy of the ecumenical canons regarding Holy Communion, and the rubrics of the Visitation of the Sick, he must, however, hear the confession of a dying man. In my own opinion one is morally bound to hear the confession of any person requesting it if there is no other priest available to whom he can refer the penitent, but that is not canon law.

• *In keeping a perpetual novena all of a year, what is the best form to use?*

If you are keeping this observance as part of a parish or other organized group, you should use the forms of prayer provided by that group. It seems to me that only in such a group can the idea of perpetuity be kept without destroying the idea of the novena, or series of nine. To pray 365 days by yourself for a particular intention seems to me to be a year of prayer, not a novena, though I suppose it could be made one by renewing your intention or altering the form of your devotion every nine days, or nine weeks. For this the best form is whatever religious acts and words best express your longing and aspiration toward God, and most successfully lead you into consciousness of His presence and sustaining love.

GENERAL

ANNIVERSARIES

New York Parish Begins Lengthy Commemoration

Trinity Church, New York City, on May 16th celebrated the centennial of the consecration of its present edifice with a mammoth parish dinner [see page 23]. On Ascension Day, May 30th, the Very Rev. Hughell E. W. Fosbroke, dean of General Seminary, will be the preacher at the next service in the year's series of special commemorations of the notable events in the history of the parish, which culminates with the 250th anniversary next May.

NCC

Midwest Province Dinner

To date, ten bishops have accepted the invitation of the National Council of Churchmen to attend the midwest province dinner to be held May 30th at the Congress Hotel, Chicago. They are Bishop Mallett of Northern Indiana, Bishop Sturtevant of Fond du Lac, Bishop Essex of Quincy, Bishop White of Springfield, Bishop Keeler of Minnesota, Bishop McElwain, retired Bishop of Minnesota, Bishop Page of Northern Michigan, Bishop Daniels of Montana, Bishop Horstick of Eau Claire, and Bishop Conkling of Chicago.

Invited also to occupy a place at the speakers' table have been several bishops of the Eastern Orthodox Church and the Rev. Dr. Henry Archdall, principal of St. David's College, the only theological seminary of the Church of Wales, who is in this country lecturing at Harvard, Columbia, General Theological Seminary, and Seabury-Western. Not one of these guests, however, will make a speech.

Because of the increased seriousness of the food situation abroad the dinner to be served will be without frills and will not cost \$4.50 per person, as originally planned, but \$2.50. Reservations should be made now by telephone to Palisade 9026 (Chicago).

MISSIONARIES

Five Appointments to China

Several missionary appointments have been announced recently by the National Council's Overseas Department. All have been appointments for service in China.

Miss Velma Benson, a student at St. Margaret's House, Berkeley, Calif., will go to the missionary district of Hankow,



Acme.
BETWEEN CHURCHMEN: Mrs. Harry S. Truman presents her contribution in the current drive for the Children's Hospital in Washington to the Rev. Dr. Leslie Glenn, rector of St. John's Church there.

where she will probably join the teaching staff of Boone Middle School for Boys in Wuchang. Miss Katherine S. Diehl, a member of St. Andrew's Parish, Seguin, Texas, will also go to Hankow as librarian for Central China College, Wuchang.

Joining the faculty of the department of chemistry of Central China College, Miss Lillian Weidenhammer, Ph.D., of Gainesville, Ga., will leave for China about August 1st, as will Misses Benson and Diehl. Miss Virginia Hebbert of Richmond, Va., will leave in the early fall for service as a medical social worker at St. James' Hospital, Anking. She has had ten years' experience in child welfare work.

Miss Carman St. John Wolff, who is

studying for her master's degree in philosophy of religion at Windham House, New York City, will serve as a teacher at St. Hilda's School, Wuchang, teaching English and religion.

SEAMEN'S INSTITUTE

Commission Reports on Status And Future of National Agency

The reorganization of the board of directors of the Seamen's Church Institute of America and participation in the organization of the Council of Seamen's Agencies have been the concern of the Joint Commission of General Convention to Study the Seamen's Church Institute of America, according to the report of that Commission just released by the chairman, Bishop Hart of Pennsylvania.

The report in full follows:

"The Joint Commission to Study the Seamen's Church Institute of America was appointed by General Convention to study the present status of the national agency and to make recommendations for its future. The Commission met immediately for organizational purposes and elected the Rt. Rev. Oliver J. Hart as chairman. From the executive secretary of the national Division of Christian Social Relations the Commission received an informal report which indicated that the board of directors of the SCIA had had no meeting since 1937 and that this board would need to be reorganized before any action could be taken. The Commission authorized the executive secretary of the Division to make necessary arrangements for a meeting of the board of directors of SCIA which would necessitate the securing of proxies from those members of the board still alive but who could not attend such a meeting. By this means a meeting of the board was finally called and vacancies in the board of directors were filled by members of the General Convention Commission to Study the SCIA and others. The revised board has held regular subsequent meetings and is considering changing the name of the agency and making other arrangements so that the Seamen's Church Institute of New York can again affiliate with the national body.

"An important new development in the field of service for seamen has been the organization of the Council of Seamen's Agencies, Inc. Prominent among the organizers of the council are C. G. Michalis, president of the Seamen's Church Institute of New York, the Rev. Dr. Harold Kelley, director of the New York institute,

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

Member of the Associated Church Press.

and board members and executives of other of our Seamen's Church institutes. The council also includes representatives of the Lutheran, Roman Catholic, and other Church agencies, and of the YMCA. The council is prepared to provide the same type of national service, but in a more inclusive way than was the SCIA. Because of this new development, the board of directors of the SCIA question whether the SCIA should again be brought into active existence or whether the diocesan institutes should not be encouraged to become members of the Council of Seamen's Agencies and derive the benefits of a national program through this new agency. Final decisions about these matters will be made at subsequent meetings of the board of directors of SCIA."

RELIEF

CWS Urges Food Rationing and Advises on Foods for Relief

Immediate action by the government to cope with the present food shortage, including reestablishment of food rationing and the setting aside of grain at its source, was urged by Church World Service in a statement released from New York.

The agency also called upon councils of Churches throughout the wheat states of the Middle West to enlist the aid of local clergymen in calling upon farmers to turn in their wheat at once. In addition, it has distributed pledge cards suggesting a program of voluntary food conservation in homes.

Christians were urged by the relief group to give money through their Churches for purchase of food concentrates at wholesale prices, rather than buy canned goods at retail. It was pointed out that by buying concentrate foods at wholesale the lowest purchase price per food value is secured, and freight is kept at a minimum by avoiding the high water content of most canned goods. Those donating canned foods were advised to limit themselves to meats, fish, and milk.

Until a definite rationing program is adopted, the Church World Service suggested a voluntary system of two wheatless days weekly. [RNS]

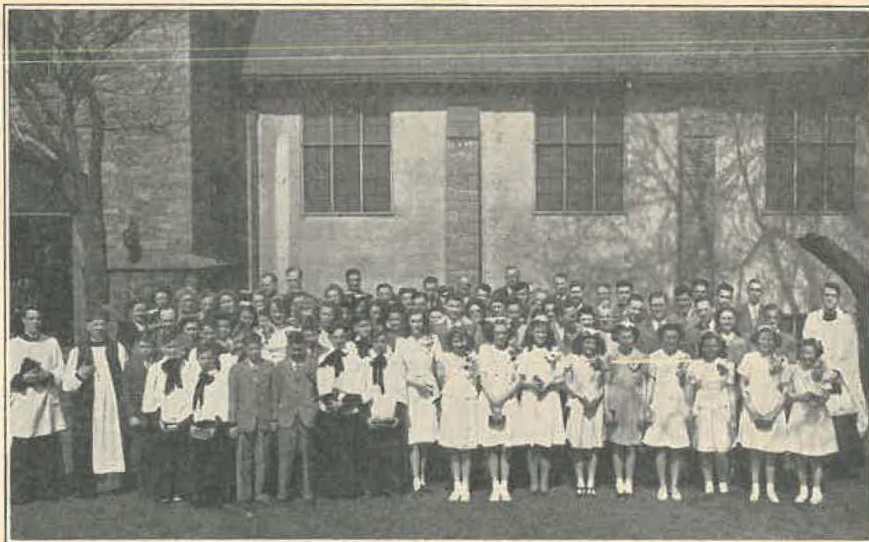
THE PRESS

Awards for Sermons of the Year

Sermons stressing better relations between religious and racial groups will be the subjects of annual awards of \$1,000, \$500, and \$250, according to the Rev. Dr. Guy Emery Shieler, editor of the *Churchman*, the publication which will make the awards.

Competing sermons must be preached before a congregation and then submitted to a committee of leaders in religion and journalism, appointed by the publication. Three best sermons will be chosen by the committee every month, and the best of the 36 sermons delivered over the yearly period will receive the \$1,000 award. The second and third best will win the additional prizes. [RNS]

Ninety New Communicants



Ninety persons were made communicants in St. Simon's Church, Buffalo, N. Y., on April 28th. This was the largest class in the history of St. Simon's parish and one of the largest in the history of the diocese of Western New York. Among those presented to Bishop Davis were eight husbands and wives and eight veterans of World War II. Seven Roman Catholics were also received into the Anglican branch of the Catholic Church at this service.

The Rev. Francis W. Blackwelder is rector of St. Simon's, and the Rev. Reginald C. Groff is curate.

EVANGELICALS

EEF Conference Favors Unity, More Liberal Marriage Canon

Unanimous support for definite forward steps toward organic union with the Presbyterian Church in the USA was voted by approximately 80 clergymen and laymen, representing 13 dioceses, who attended the central conference of the Episcopal Evangelical Fellowship at Christ Church Cathedral, Louisville, Ky., on May 7th and 8th. The conference also went on record as favoring greater liberalization of the Marriage Canon than that provided for in the report of the Joint Commission on Holy Matrimony.

Bishop Kirchoffer of Indianapolis officiated at the opening service in the cathedral, and Bishop Clingman of Kentucky, assisted by Dean Wicker, celebrated the corporate Communion of the conference.

The following resolution, prepared by a committee composed of Bishop Tucker of Ohio, the Rev. Frank Moore of Cincinnati, and Prof. Sherman E. Johnson of the Episcopal Theological Seminary, Cambridge, Mass., was unanimously adopted:

"Whereas the Protestant Episcopal Church in General Convention at Cincinnati in 1937 invited the Presbyterian Church to join in a declaration of purpose to achieve organic unity, and whereas since that time a Commission appointed by General Convention has been working with a Commission appointed by the Presbyterian General Assembly on a basis of union agreeable to both Churches, which basis will be presented before General Convention meeting in Phila-

delphia in September, 1946, be it hereby resolved that this conference of the Episcopal Evangelical Fellowship, meeting in Louisville, declares itself in favor of mutual recognition of the ministries of the two Churches, and looks for definite forward action by General Convention leading to organic union."

The conference action followed a session on Church Unity under the chairmanship of Dean Sweet of Christ Church Cathedral, St. Louis, at which the speakers were Dr. Johnson, and the Rev. Charles D. Kean of Kirkwood, Mo.

"To the man in the street this union will prove that Christianity has more cohesiveness than he has dared to hope for," Dr. Johnson declared. He began by pointing out that to the world many of the differences between the Churches looked like a jurisdictional strike in the labor field—where there may be reasons, yet to the public there is evidence of something fundamentally wrong.

"No Protestant group—Presbyterian, Methodist, or Lutheran—can take seriously any approach to unity which would mean a repudiation of their orders, when their ministries have been so signally blessed spiritually," the speaker said. He concluded by declaring that "everything depends on how earnestly the rank and file of the two Churches demand such a union."

In his remarks, Mr. Kean stated that the negotiations for unity with the Presbyterians provided a specific and concrete opportunity to reaffirm a Protestant conception of the Church and the ministry, and that such a conception, where authority resided in "the fellowship of the faith,"

provided for a Church which might be relevant to the needs of the modern world. The desire for the safeguarding of authoritarian claims, he said, was evidence of a psychological desire for moral security at the price of historic relevance.

Dean Chester Emerson of Trinity Cathedral, Cleveland, presided at the session on the Marriage Canon. Bishop Scarlett of Missouri and Prof. Oscar Seitz of Bexley Hall were the speakers. Bishop Scarlett, who has been a member of the Commission on Holy Matrimony for 21 years, said that the canon proposed at the Denver convention in 1931 was the best prepared by the Commission. Under this canon, the only concern of the Bishop and his court was with the proposed, not with the previous, marriage. Bishop Scarlett said that Section 9 of Canon 17, in the present report, opened the door to annulment. The issue, he said, must be facts which now exist, arising after the marriage which has broken. He regretted that the canons proposed were not stronger in their liberal emphasis, but hoped that the report would be considered by Convention rather than being by-passed in committee.

Dr. Seitz in a review of the New Testament position on marriage, began by sharply criticizing the findings of the Rev. Felix Cirlot in *Christ and Divorce*. After reviewing all of the disputed passages, he declared, "Christ's teachings were never expected to be new law." Pointing to the present canon, Dr. Seitz declared that "it represented the type of the most legalistic rabbinical school, and cannot be held to represent the mind of Christ. The marriage of a divorced person is not the one unpardonable sin. The Church's doctrine of forgiveness does not come to an end with divorce. Christ taught the positive ideal of Christian marriage and of all Christian social relations—the ideal of love."

Bishop Clingman of Kentucky presided at the conference dinner, where the speakers were Bishop Tucker of Ohio and the Rev. Dr. Frank Caldwell, president of the Louisville Presbyterian Seminary. Dr. Caldwell expressed the hope that the basis for unity of the two Churches might be in an evangelical faith.

In his address, which was the keynote of the conference, Bishop Tucker used as his text an address by the late Roswell Page of Virginia, made at the time the General Convention in Atlantic City defeated a move to delete the name Protestant from the Church's title. He described the evangelical spirit as "(1.) a personal relationship to Christ rather than through the corporate experience of the sacraments, (2.) moral earnestness of purpose, reflected in social concern, (3.) uncompromising simplicity in worship, and a liberal direction in Church discipline, (4.) continued missionary idealism."

Bishop Tucker stated that the cause of the Episcopal Church in America had been retarded by the tacit division of missionary responsibility which entrusted domestic missions to the "High Churchmen" and gave the foreign field to the evangelicals.

Bishop Kirchhoffer of Indianapolis presided at the closing session on the Evangelical

Coöperation, when the speakers were the Rev. Dr. J. Clemens Kolb, chaplain of the University of Pennsylvania, who asked for a strengthening of the appreciation of the evangelical heritage among young people and a uniting of scattered efforts dissipated among various organizations and publications, and the Rev. William H. Marmion, rector of St. Mary's-in-the-Highlands, Birmingham, Ala., who declared that every member of the conference must be "a committee of one to spread the evangelical spirit."

NATIONAL COUNCIL

Fr. Carman Elected Cathedral Dean

The Rev. James W. F. Carman, field secretary for the National Council, has accepted the election as dean of Trinity



REV. JAMES W. F. CARMAN.

Cathedral, Phoenix, Ariz., effective September 1st. He succeeds the late Dean Otto.

Fr. Carman was the first of the eight field representatives to be appointed by the National Council in April, 1944. That appointment marked the inauguration of a new program in the Department of Promotion in placing the work of the Council before the whole Church.

A graduate of Carleton College and of Seabury Divinity School, Fr. Carman served churches in Denver and Pueblo, Colo., before accepting the National Council position.

ORGANIZATIONS

Cathedral Association Committee

Entertained at White House

Seventy Episcopal women from all parts of the United States were entertained at the White House by Mrs. Harry S. Truman, who is an Episcopalian.

The White House guests, members of the women's committee of the National

Cathedral Association which held an annual session in Washington, D. C., later were entertained at tea by Bishop Dun of Washington.

The meeting of the National Cathedral Association heard appeals for "full support" of the Washington Cathedral Building Fund and for an aggressive membership campaign to enroll more leaders in the association.

Mrs. Theodore O. Wedel, secretary of the association, said it now has about 10,000 members, but that the 6,000 parishes in the United States should be able to enroll many more.

The Rev. Merritt F. Williams, associate chairman of the fund committee, told the delegates that national aid was needed to raise the \$5,000,000 currently being sought to complete two new portions of the cathedral. [RNS]

VISUAL EDUCATION

Bible Society Films Scriptures

Many people will soon be able to see and hear as well as read the Bible with the establishment of the Charles Anson Bond Memorial Trust Fund, the American Bible Society announced recently. With the money made available through this fund, financial arrangements have been made to complete the first in a series of productions in which the complete scriptures of the Bible will be narrated in sound and acted out in color motion pictures. It is expected that production will be started on the first three of 26 feature pictures within the next few weeks.

Because of the great length of the text of the Bible, each picture will cover a specific episode or a small series of chapters. In all, it is estimated that 150 feature pictures will be required to present both the Old and New Testaments. The first three will be devoted to the Nativity, the Woman of Samaria, and the Parable of the Sower. Following these, will be 26 pictures covering the four gospels of Matthew, Mark, Luke, and John. The pictures will be released as they are completed and will immediately be made available for showing in schools and churches as well as theaters. The present schedule calls for the release of one feature picture every two weeks until the entire Scripture has been produced.

No spoken continuity will be used other than the exact text of the King James version assuring absolute accuracy in the transfer of the Scripture from printed pages to sound and film. Each of the pictures will be in full color and will be available in 16mm size to accommodate the more than 5,000 churches in the United States now equipped with this type of projector.

According to the American Bible Society, there has been a long felt need for visual and sound copies of the Bible. At present, the only source of the actual text is in printed form. The motion picture copies will also be a great aid in working with pre-school children who cannot read but who learn that which they can hear and see.

ENGLAND

Church Reunion Editorial

The recent speech of the Archbishop of Canterbury at a congress of the Free Church Federal Council [L.C., April 7th] in which he envisaged "Church of England (Methodist), Church of England (Congregational), and Church of England (C. of E.)," is the subject of the main editorial in the London *Church Times*. "Most English Churchmen," it says, "have been immunized by experience against the shocks of private episcopal utterances; and it is a mistake to accept as tragedy pronouncements which are meant as affability. The Church of England is no longer governed prelatially. What really matters is what the episcopate says in official session with the concurrence of the proctors" (*i.e.*, representatives of the clergy in the lower house of Convocation).

The article goes on to allude to "some elements of a fruitful policy" to be discerned in the scheme adumbrated by Dr. Fisher, to the "importance of attaining a sense of genuine Christian unity and of enabling all to unite in worship without reserve or restriction," and to "the possibility of effective coöperation in social and missionary planning." The *Church Times* observes that "leaders experienced both in negotiation and in theological definition may succeed in producing a balanced and delicately etched synthesis; but for the rank and file still full of crude ignorance and suspicions, the picture must be drawn in more sweeping outline and the colors slapped on with broad effects. The right starting place for the discussion of reunion is the parish or the circuit."

Examining the Archbishop's proposals the editorial proceeds:

"You and I," said the Archbishop, "were in origin the Church of England in this country, and in a real sense we still remain the Church of England in this country." Was Dr. Fisher thinking of the Church of Archbishop Juxon or that of Archbishop Cranmer?

If he had in mind the religious situation at the restoration of Charles II, his scheme dismisses from the calculation the descendants of all the Puritans who from Elizabeth to Cromwell conspired to sabotage the very existence of the Church. If, on the other hand, by the original Church of England he meant the Church as it emerged from the Middle Ages, he should have included "the Church of England (Roman Catholic)" among the religious associations scheduled for permanent inclusion; for the Papists were the first dissenters. Is Nonconformity ready to admit that English Christendom cannot be reconstituted until there is reunion with the Church of Rome?

In the second place, can corporate unity be achieved while every separate tradition is preserved? Room can doubtless be found for differences of temperament and emphasis, and even for distinct forms of worship, without necessarily impairing a real unity of faith and witness. But certain contradictions still remain to be faced.

There are those, for instance, who insist that the practice of infant baptism is necessary: Christians of another tradition as confidently consider it a superstitious error.

Some regard sacraments as effectual signs and means of grace: others regard them as sometimes helpful but always unessential symbols of a faith which operates just as well without them. One tradition views the Christian minister as fundamentally a priest, though normally charged with the further duties of teaching and preaching: another tradition assumes that the Christian minister is primarily a preacher, who is qualified by office to act as a priest if one is ever needed. Some maintain that the ordained instrument of unity, teaching, and grace is a bishop holding cure of souls amid his flock: others are convinced that the only true unit is an association of individual souls, that its elected elders are the only rightful authority, and that grace requires no instrument at all.

It is difficult to reconcile the attainment of corporate unity with the maintenance of unresolved contradictions.

Protest Catholic Form of Worship

The National Union of Protestants in England, which claims a membership of 25,000, appears to have started a campaign against what they term "a Roman Catholic form of worship" in certain Anglican churches.

A group of 18 union members interrupted a Mass in St. Stephen's Church in Kensington, shouting protests while the Rev. W. R. Alderson officiated. A churchwarden summoned the police, who arrived to find the warden ejecting a number of struggling men and women.

The disorder lasted half an hour as objectors shouted: "We are here to protest against the sacrifice of Mass in this parish church of the established Church of England. According to Article 31, this service is illegal, and we ask for its discontinuance."

Fr. Alderson subsequently stated that services in St. Stephen's "have remained unchanged for 20 years."

Members of the union have indicated their intention of protesting at other churches on future Sundays. [RNS]

Royalty Contribute to Coventry

The King and Queen made the first contribution to the Coventry Cathedral Reconstruction Fund with a gift of £500 (\$2,000). Dowager Queen Mary presented a Bible given to her by the YWCA on her marriage in 1893.

The rebuilding fund was opened with an appeal signed by Lord Montgomery, U. S. Ambassador John G. Winant, and others. Total cost of restoring the cathedral will be £1,200,000 (\$4,800,000), but one third of this sum will be met by payments from the War Damage Commission. [RNS]

JAPAN

Christian Cemeteries

Christian organizations in Japan may now own and manage their own cemeteries in any part of the country so that Japanese Christians may be interred without being molested by religious prejudices on

the part of other religious organizations, it has been learned from quarters close to the Education and Home Ministries.

Existing regulations prohibiting any private person or organization to possess a cemetery was introduced in 1937. Since then Christian organizations in Japan often encountered difficulty in obtaining permission from Buddhist and other religious and public organizations to have bodies of Japanese Christians interred.

These regulations will now be repealed and formalities necessary for applying for burial services will also be greatly simplified.

Buddhists Launch Campaign

A nation-wide proselyting campaign for converts to Buddhist was scheduled to begin on May 21st. Forty-five hundred Buddhist priests were being mobilized for the missionary effort, which will continue until next September.

The Nishi Honganji sect is promoting the campaign. The denomination was recently "democratized" when the *Hossu* or Living Buddha denied his deity.

EGYPT

Coptic Patriarch Elected

Archbishop Amba Yousab of Egypt was chosen 113th Patriarch of the Coptic Orthodox Church at elections in Cairo. He succeeds to an office said to have been first held by St. Mark and will have spiritual authority over the 1,500,000 followers of that Church in Egypt and Ethiopia.

Balloting was light, because of a strike which tied up transportation, keeping many voters from the polls. The election marked the first time that Ethiopian electors took part in the selection of a patriarch.

Archbishop Yousab was formerly Acting Patriarch, taking the place of Patriarch Amba Yohannes XIX, who died several months ago. He won election over two other candidates and will hold office for life. [RNS]

CHINA

The Peddler Bishop

Among the stories of wartime experiences now coming to light is that of a remarkable adventure of the Assistant Bishop of Victoria, Hong Kong, the Rt. Rev. Y. Y. Tsu. During the Japanese occupation it was found essential for the Church in free China to communicate with the Church authorities in occupied China.

Bishop Tsu undertook the dangerous task and decided to assume for the purpose the character and disguise of a peddler of cloth. He carried his wares in bundles slung from a bamboo pole across his shoulders.

Before starting he sought an expert opinion on his disguise. It was soon discovered that the Bishop's underclothing was of Western style. Chinese underclothes were accordingly substituted and

the Bishop believes that he owes his life to the completeness of his disguise in every detail. Besides accomplishing his mission, Bishop Tsu was able to visit and help many Christian congregations under the very noses of the Japanese.

Assistant Bishop for Kiangsu

The Rev. K. T. Mao has been elected Assistant Bishop of Kiangsu in China. He will assist Bishop Roberts of Shanghai. The election took place at the recent meeting of the diocesan synod at Shanghai.

Bishop-elect Mao was born in Sunkiang October 5, 1907. He was baptized by a Methodist minister and studied at Chants Academy (Church of Our Saviour), Shanghai, and at St. John's Middle School. He was confirmed in 1923 by the late Bishop Graves. Bishop Roberts presented him for confirmation. In June, 1922, he was graduated from the School of Arts and the School of Theology at St. John's University, and in September of that year, Bishop Graves ordained him to the diaconate.

Mr. Mao worked for a year under the Rev. S. C. Kuo at St. Paul's, Nanking, then went to Soochow Academy in September, 1930. He was ordained to the priesthood in Grace Church, Soochow, by Bishop Graves.

In September, 1931, the Rev. Henry A. McNulty appointed him dean of Soochow Academy, and from 1937 he served first as acting principal and then principal, with a record of distinguished success. From 1943 to 1945 inclusive, he was also priest in charge of Grace Church, Shanghai, and also Changping Road Chapel.

Bishop Roberts has informed the National Council that the bishop-elect will visit the United States before his consecration, probably in the early fall.



ARCHBISHOP OF UTRECHT: *Thanks was returned from Holland.*

expressed his gratitude for the gift and said:

"Our Church has, of course, heavily suffered in the war. Some of our churches and parish houses are devastated, some are badly damaged. Many people have died, and so we have much trouble to put things right again and to reestablish the whole fabric of Church life. Many of my vicars are tired, overdone, or ill, but summer is coming and so we hope that things will go better. We have great courage in this country and our people are working hard to regain our place in the world."

Dr. Barth Returns To Bonn

Dr. Karl Barth, a Swiss theologian, has returned to Bonn University in Germany from which he was expelled during the early years of the Nazi regime because of his opposition to National Socialist teachings.

Dr. Barth was invited by the rector of the university to renew his post on the theological faculty during the summer

term. He is said to be the first foreign professor offered a teaching post in the British occupation zone since the war ended. Last winter Dr. Barth was invited to lecture in Berlin, but was unable to obtain a permit to enter the capital.

Non-Romans and Roman Catholics in France and Switzerland paid joint tribute to the theologian on his 60th birthday. The tribute took the form of contributions toward an anniversary book which will be printed for public sale.

In addition to felicitations from Swiss and French Churchmen, Dr. Barth received a letter signed by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, Dr. George K. A. Bell, Bishop of Chichester, and other British clergymen.

The letter saluted the Swiss scholar as "a great Christian prophet who in dark and dangerous times withstood the enemy in Germany with undaunted courage, and gave so superb a lead to the Evangelical Church in its conflict with the National Socialist state." [RNS]

Vatican Discussions on Relief

Dr. J. Hutchison Cockburn, director of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches has returned from a three-weeks' tour of Greece and Italy, during which he discussed with Msgr. Dominic Tardini, of the Vatican Secretariate of State, the possibility of joint non-Roman and Roman Catholic work for refugees and displaced persons.

Msgr. Tardini explained that the Vatican does not have a central authority for aid to refugees, since this is handled by local bishops, who, he said, should be approached individually.

Dr. Cockburn announced that workers in his department will accept this suggestion and seek contacts with Roman Catholic bishops in areas where problems of refugees and displaced persons call for combined action.

The World Council executive reported that Italian Protestants are "greatly concerned" over the issue of religious liberty. He said he presented Italian pastors with 2,000 Swiss francs donated by churches in Sweden.

While in Greece, Dr. Cockburn reported, he gave non-Roman Churches \$10,000, most of which was supplied through the Commission on World Service. Half of the sum will be used for pastors' salaries, and the remainder will be devoted to building purposes, Sunday school work, and paying clergymen's travel expenses.

Greek Orthodox authorities were "very pleased" to receive a gift of \$5,000 which he presented on behalf of Episcopalians in the United States, and immediately announced they would in turn give half the sum to the Greek Evangelical Church, Dr. Cockburn said.

"The Greek Churches have made some repairs to their war-damaged structures without waiting for outside help," he reported. "Meanwhile, the general situation in regard to clothing and shoes is very bad, and food prices are so high that the people could not live without UNRRA aid." [RNS]

THE CONTINENT

Metropolitan Leaves Swiss Refuge

Metropolitan Anastasius, formerly the Archbishop of Kishinev and the leader of the disbanded Karlovtsky Synod in Belgrade which did not recognize the Moscow Patriarchate, has left Switzerland where he has been taking refuge. Where he is at present is not known.

According to informants in Geneva, Metropolitan Anastasius left the country under government pressure. They pointed out that his departure coincided with the resumption of diplomatic relations between Switzerland and the Soviet Union.

In a statement issued by Patriarch Alexei of the Russian Orthodox Church last fall, he appealed to Metropolitan Anastasius and other members of the Karlovtsky Synod to accept his jurisdiction or stand trial as "rebels." [RNS]

Archbishop Acknowledges Gift

The Most Rev. Andreas Rinkel, Old Catholic Archbishop of Utrecht, has written Presiding Bishop Tucker a letter acknowledging the Church's gift, through the World Council of Churches, of \$10,000 for reconstruction. The Archbishop

CHURCH CALENDAR

May

- 26. Fifth (Rogation) Sunday after Easter.
- 27. Rogation Day.
- 28. Rogation Day.
- 29. Rogation Day.
- 30. Ascension Day.
- 31. (Friday)

June

- 1. (Saturday.)
- 2. Sunday after Ascension Day.
- 9. Whitsunday (Pentecost).
- 10. Whitsun Monday.
- 11. Whitsun Tuesday.
- 12. Ember Day.
- 14. Ember Day.
- 15. Ember Day.
- 16. Trinity Sunday.
- 17. St. Barnabas.*
- 23. First Sunday after Trinity.

* Transferred from June 11th.

A Seal for the Presiding Bishop

Report of the Commission on Church Architecture and Allied Arts

By the Rt. Rev. G. Ashton Oldham, D.D., S.T.D.

Bishop of Albany, Chairman

AT THE General Convention of 1943 the Commission on Church Flag and Seal was disbanded and its remaining tasks and funds turned over to the Commission on Church Architecture and Allied Arts. With the adoption of the design for the Church flag there remained the further task of preparing a suitable design for a seal for the Presiding Bishop, which has been accomplished and is herewith submitted for such action as General Convention may see fit to take.

NEED FOR THE SEAL

Because our revised Canons provide that the Presiding Bishop must on election resign his diocese, and hence will have no proper seal to validate his official acts, it was imperative for your Commission to act without waiting for the formal approval of General Convention. Under date of October 29, 1943, Bishop Tucker wrote me as follows:

"I believe the Commission on Church Flag and Seal has been discontinued.

"Up to the present, the Presiding Bishop has been also bishop of a diocese, and in attaching a seal to official documents naturally used the seal of his diocese. Now, however, he is required to relinquish his diocese, and I am wondering whether it would not be a good thing to have a seal for the Presiding Bishop. It may be that the former Commission did some work on this.

"Of course, nothing official could be adopted, I suppose, except by action of General Convention; but if in the meanwhile some one who is expert in these matters could give me the design for a suggested seal, I could use it temporarily, instead of signing official documents with a ten cent piece, as I have sometimes had to do."

In response to this I took the matter up with the experts on the Commission and consulted several outside. After a lengthy correspondence in the effort to reconcile conflicting views, a design was finally made which received the approval of the majority of the Commission. This was sent to Bishop Tucker, who replied on December 30, 1943, as follows:

"Thank you very much for your letter of December 27th, enclosing copy of a letter from Major Chandler, and design for the seal of the Presiding Bishop. While I am not an authority on seals, this seems to me very appropriate and I shall try to make use of it. Of course, I cannot make this the official seal of the Presiding Bishop. That must be done by General Convention. But I shall adopt it as my own personal seal in carrying out my functions as Presiding Bishop."

Immediately thereafter the design was put in the hands of competent craftsmen and the seal produced; and it is presumed it has been in use since that time.

The principles governing the design were simplicity, correctness, and congruity. All authorities are agreed that the earliest

and best heraldry was simple and was confined to setting forth only the salient facts. It is obvious that the seal must be strictly in accord with the principles of heraldry. In our own case it was also felt

ranged in the form of an X cross, the arms of the small crosses also being crossed.

Symbolism

A red cross on a white field is the cross of St. George and indicates our descent from the Church of England.

The St. Andrew's cross in outline in the canton recalls our indebtedness to the Scottish Church in connection with the consecration of our first bishop. Bishop Seabury was consecrated at Aberdeen in 1784.

The nine cross crosslets symbolize the nine original dioceses which met in Philadelphia and in 1789 adopted the Constitution of the Protestant Episcopal Church in the United States of America.

The colors red, white, and blue obviously represent our country and stand for the American branch of the Anglican Communion.

The Seal

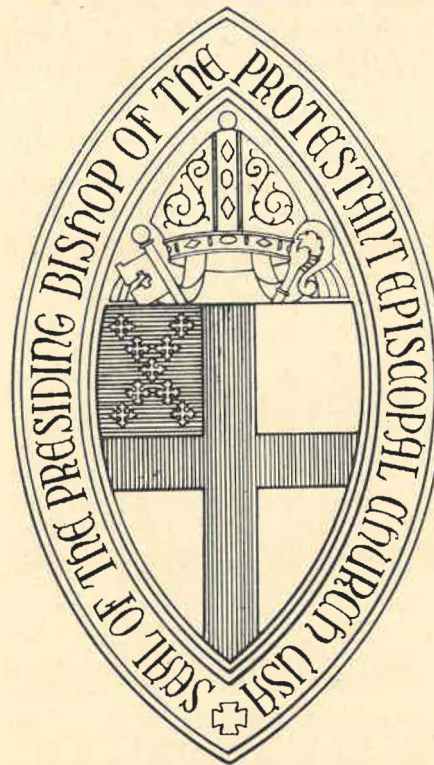
Within a pointed oval the shield, the white of the shield and of the cross crosslets plain, the red of the cross indicated by vertical lines, the blue of the canton by horizontal lines, above the shield a mitre with ribbons and behind the shield a key and crozier crossed, the key to dexter ward up and out, the crozier to sinister crook up and out. On the border the legend "Seal of the Presiding Bishop of the Protestant Episcopal Church USA" reading clockwise beginning at base; in the base a small cross patee (a maltese cross with all lines straight and ends of the arms not swallowtailed).

For the first time since its creation by the General Convention of 1919, the Commission on Church Architecture and Allied Arts, thanks to the action of the last General Convention in turning over to it the royalties on the Church flag, now has sufficient funds to hold an occasional meeting and to carry on somewhat better its advisory and educational work. Accordingly, since the last Convention we have had one meeting of the Commission, on April 3, 1946, attended by eight persons. At this meeting our whole policy was reviewed and plans were made to carry on our work more effectively.

ADVICE ON ARCHITECTURE

The need for sound advice in this field is evident by the large number of letters that come to the chairman from those who contemplate new structures or additions to those engaged only in alterations. All, however, show a keen desire to have whatever is done, done right. Under present circumstances your chairman has given the best advice he could, has suggested names of available architects, and sent copies of pamphlets and booklets, mostly from interdenominational sources, which were not entirely satisfactory but the only ones available. This help, while much appreciated, was far from adequate.

It is the opinion of your Commission that activity should proceed along three



THE PROPOSED SEAL

that the seal and shield should be in harmony with the design of the Church flag, thus evidencing clearly the family relationship. All these qualities have been achieved in the design of the seal.

PRINCIPLES OF THE DESIGN

In this connection we are greatly indebted to Hobart Upjohn for very valuable suggestions and particularly to Maj. George M. Chandler, who did an enormous amount of research and went to considerable personal expense because of his deep interest in this matter. The design ultimately agreed upon was that of Major Chandler, with slight variations. The technical description of the seal is as follows:

The Shield-Heraldic Blazoning

Argent a cross throughout gules, on a canton azure nine cross crosslets in saltire of the field.

Popular Description

On a white field a red cross the arms of the cross extending to the edges of field, on a blue union nine small white crosses ar-

main lines, namely, advisory, educational, and constitutional. We should have a list of competent Church architects in various parts of the country whose services would be available. In addition, we should set forth appropriate literature and especially booklets with advice and plans for small churches such as that published by the diocesan commission of Colorado on "Little Churches." There should be more frequent articles in the Church press on various aspects of the subject. Then, too, there should be set up in every diocese, or at least in every province, a commission on Church architecture. This should be done by canon and its provisions made mandatory. As an example we offer the following canon from the diocese of Colorado:

"There shall be a Church Art Commission, to consist of not more than seven members appointed by the Ecclesiastical Authority, to

which shall be submitted all plans for the diocese, or any parish or mission thereof, having to do with architecture, decoration, furnishings, color schemes, sculpture, windows, memorials, grounds, or other matters of a similar character, for advice and criticism, the object being to further the appreciation and improvement of ecclesiastical art."

There is great and pressing need for the services of your Commission. Any house of God is worthy of nothing less than the best we can offer in design and craftsmanship. Beauty has ever been a handmaid of religion and has its part to play in influencing and uplifting the souls of men. Moreover, the principles governing the erection of a small church are the same as those of a great cathedral, and it should always be remembered that a beautiful thing costs no more, and frequently less, than an ugly one.

With our historic tradition we should

be leaders in the field. Ideally, every village church and mission should and could be a thing of beauty, attractive to all human observers as well as pleasing to Almighty God. This is no minor matter but rather one of the first importance to enable our people truly to worship God not only in the beauty of holiness, but with the holiness of beauty.

Well said the Abbe Pierre (by Jay William Hudson):

"I have been thinking today of the note of beauty that transfigures our lives. . . . The way of Truth leads to God; the way of Goodness leads to God; and the way of Beauty leads to God too. . . . Without beauty, goodness is not complete, and truth is not true. Yes, the way of beauty leads straight to the heart of the good God—Oh, not carnal beauty, not that, but the spiritual beauty of which all physical things, be they the peaks of the Pyrenees or the pipes of Pan, are the poor symbols."

Evangelical Truth and Apostolic Order*

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

THERE was never a time when the power of religion was more needed in this world. This day in which we are living calls the Christian Church all over the world to a new awakening. The release of atomic power has thrust us into a new age. We see now that the world must find the way to righteousness and brotherhood and peace. We are thankful for the organization of the United Nations. We hope and pray for its success, and must give it our utmost support. But we know that the United Nations is not enough. We know that there can be no world brotherhood and peace, and no salvation for this world, without God. It is Christ alone Who can meet this world's need. And the Church is to make Christ known to all mankind. But in this great day of need and opportunity the Christian Church stands with its witness weakened and its message confused and obscured by its own differences and divisions. A Church that is divided and disunited cannot preach Christ with full power. Only a united Christian Church can effectively call this world to that belief in the absolute sovereignty of God, and in the universal supremacy of His moral law, which is the world's only real hope. In this present world situation we see with new and poignant clearness that the Christian Church should be one—united in visible fellowship—united in the faith and love of Christ—that it may give Him and His Gospel to the world. We know that this is our Lord's will for His Church. His own prayer for the Church is "that they all may be one . . . that the world may believe that thou hast sent me."

And at this convention, when my work as your Bishop is soon to end, I want to speak to you once again of the part which the Episcopal Church and the Anglican

Communion are called to take in the great cause of the reunion of the Church of Christ. In speaking on this subject, perhaps I may be allowed to say that through nearly all the years of my ministry I have been actively associated with efforts and movements for Christian unity. At the General Convention in 1910 it was my privilege to join in formulating, and to present, the resolution which inaugurated the movement for the World Conferences on Faith and Order, and I still hold the office of president of the Joint Commission on this movement appointed by our General Convention. The Faith and Order Conferences have had far-reaching results and have led to the formation of the present World Council of Churches which is moving towards world-wide reunion, and in which all the major Churches of the world, both Catholic and Protestant, are now represented with the exception only of the Roman Catholic Church.

THE TRUE MEANING OF CHRISTIAN UNITY

More than ever today, when the whole world is one, we must think of Christian unity in its true world-wide meaning. We must realize that Christian unity does not mean a union only of Protestants on the one hand or of Catholics on the other. Such an alignment would fall immeasurably short of Christian reunion, and might only intensify the division between these two great sections of Christendom. Christian reunion means the reunion of all of us, all who are baptized into Christ and accept Him as God and Saviour. Christian reunion means the reunion of all Christians, both Catholic and Protestant, in the one great Church of God.

Between the two great divisions of Christendom, Catholicism and Protestantism, the Anglican Communion and the Episcopal Church, which is a part of the Anglican Communion, hold the middle

place. Not through their own wisdom or planning but in the providence of God the Anglican Communion, and with it the Episcopal Church, hold the middle place and are thus given their unique opportunity to serve as a mediating and reconciling influence towards healing the differences and drawing the two great divisions of Christendom nearer to each other.

The Anglican Communion and the Episcopal Church hold the middle position, and have their unique opportunity in the cause of reunion, because they are, in simple truth, both Catholic and Protestant. They are definitely Protestant in the true historic meaning of that word, and they are definitely and fundamentally Catholic; they hold to the three great central principles of the Holy Catholic Church in all its continuous life from the Apostles' time, the Apostolic Faith, the Apostolic Sacraments, and the Apostolic Threefold Ministry of bishops, priests, and deacons. Through all the early centuries when the Church was undivided, through all the continuous life of the Church from the Apostles' time, these have been the three great central principles of the Church's life, the three great means and signs of its fellowship in Christ, the Apostolic Faith, Sacraments, and Ministry, and these three great principles are still continued and held to be essential by all the Catholic Churches of the world both of the East and of the West—and it is to be remembered that the Catholic Churches of the world include the large majority—at least three-fourths—of all the Christians in the world today. American Protestantism seems sometimes to overlook the fact that Protestantism includes only about one-fourth of the Christians of the world, and that in this land Protestantism is divided into more than two hundred separate Churches.

It would not be a step towards Christian reunion if the Anglican Communion

* From his address to the convention of the Diocese of New York at the Synod House on May 14, 1946.

were to abandon the position in regard to the apostolic ministry which it holds in common with the Catholic three-fourths of Christendom in order to draw nearer to the Protestant one-fourth of Christendom. And if the Episcopal Church were to abandon or compromise its Catholic belief as to the Church and the apostolic ministry in order to unite with one among the Protestant Churches, this would not be a step towards Christian reunion but a step directly away from it. If the Episcopal Church took such action it would repudiate its own spiritual heritage, it would separate itself from the rest of the Anglican Communion, it would abandon its position in relation to the Catholic Churches of the world, and it would cast away its opportunity to serve as "a Bridge Church" and as a reconciling influence between Catholicism and Protestantism. Those who urge such action are not thinking of reunion in world-wide terms, they are not taking a broad view but a limited and local view. They are thinking only of Protestant union and not of the reunion of the whole Church of Christ. For the deep and increasing desire for Christian unity we must all be thankful, but we must beware of hasty and ill-advised projects which would make new divisions instead of healing old ones, and would injure instead of aiding the cause of Christian reunion.

THE ULTIMATE GOAL

As the late Archbishop Temple wrote in one of his last published addresses, with all our eagerness for unity "there must be patience; with the widest possible charity there must still be refusal to compromise principles." And of the apostolic ministry he wrote: "We hold it as a treasure and a trust. It is our duty both to safeguard it and to commend it, both to preserve it for ourselves and for others, and to make easy the way of entering into participation in it, provided only that in making our treasure available we do not dissipate or squander it."

However great the difficulties may seem, the Anglican Communion and the Episcopal Church must keep always in view the true ultimate goal of world-wide reunion and must take no action that is inconsistent with this. As the Lambeth Conference has declared, "The final attainment of the divine purpose should be kept in view as our object, and care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing what will retard or prevent it."

The middle position is necessarily a difficult position, it is often misunderstood both from the right hand and from the left, but this is the position which is given to the Anglican Communion and to the Episcopal Church, and it is by holding faithfully to this position that they will be true to their own trust and will do their true part for the reunion of the Church of Christ.

Among the greater Churches of the world, the only one which is not now taking part in the reunion movement is the Roman Catholic Church, which holds that it cannot participate in the movement or be represented officially at conferences on reunion without compromising its own

claims. But the official attitude of the Roman Catholic Church in this matter may change, as many members of that communion hope and believe that it will; there are some signs of this, such for example as the conferences at Malines between Anglicans and Roman Catholics in which the great Cardinal Mercier took such important part, and, in London, the recent formation of a Standing Committee for Common Action for the Social Regeneration of England with the Archbishop of Canterbury as its chairman and with the Cardinal Archbishop of Westminster and the Moderator of the Protestant Free Church Council as its co-chairmen.

REUNION WILL COME

The reunion of the Church will come and, today, there are many signs of its coming. The close and brotherly relation between the Anglican Churches and the great Catholic Orthodox Churches of the East is growing still closer. In Protestantism there is a great movement back to orthodoxy and away from humanism, and in some of the Protestant Churches there is a marked movement towards a higher view of the Church and the Sacraments. Scholars of the different Churches are studying each others' positions in a new spirit of sympathy and with the desire to see whatever truth each position represents. The World Council of Churches is drawing the Churches, Catholic and Protestant, together for coöperation and common action on questions affecting moral and social conditions and in projects for human welfare.

Reunion will come because it is the will of Christ for His Church and because only so can the Church do its true work for this world.

Reunion will come, not by compromise of faith and conviction, not by throwing aside creed and doctrine, but by fuller apprehension of the truth revealed in Christ. It will come not by uniformity in the lesser matters of custom, ceremonial, or opinion, but by unity in the few great things which are essential to the faith and life of the Christian Church. It will come not by surrender of truth but by comprehension of all the truth for which Protestantism stands and all the truth for which Catholicism stands. We see, today, that the truths which Protestantism especially emphasizes and the truths which Catholicism especially emphasizes are not contradictory but complementary, that each needs the other for its own completion and true proportion, and that both have their place and are needed in the Church of God.

THE WITNESS OF ANGLICANISM

The Anglican Communion and the Episcopal Church must bear their witness for a Catholicism which, in the words of Archbishop Temple, "combines the full heritage of the continuous Catholic tradition with that of the Reformation and of modern knowledge." They must bear their witness for a faith which is Catholic and free; a faith which stands for both liberty and authority, for both the need of sacramental grace and the need of personal conversion, for both the divine mission of the Church and the immediate access of the soul to God; a faith which

stands for intellectual and spiritual freedom and for full belief in the Gospel of Christ, a faith which emphasizes the social message and implications of the Gospel as integral to the Gospel itself, a faith which, to quote that great Christian, bishop and scholar, Charles Gore, "is Scriptural, Liberal-Spirited, and Comprehensive, but always Catholic."

The Anglican Communion and the Episcopal Church must be true—not to their own faith, for the faith which they hold is not theirs—they must be true to the faith which belongs to all Christians because it is the faith once for all revealed, the faith of the New Testament, the faith which comes to us from Christ and His Apostles and from the undivided Catholic and Apostolic Church. And it is this faith, in its simplicity, its majesty, and its divine reality, which is entrusted to us in that great book of doctrine, worship, and daily living, which is called the Book of Common Prayer.

THE MISSION OF ANGLICANISM

The call to us in this Church today is to realize the great mission which is given to the Anglican Communion and, whatever our minor differences of view or feeling, to stand all of us together for those great principles of the life of the Christian Church for which this Church stands—the Scriptures, the Creed, the Sacraments, and the Apostolic Ministry. Those principles are not ours, they are equally the heritage of all Christians, and in the reunited Church they will be claimed and shared by all because they are the principles of the One, Holy, Catholic, and Apostolic Church.

During my years as Bishop of this diocese I have naturally thought often of that noble bishop, the greatest in the history of this diocese, and certainly one of the greatest in the history of this Church—John Henry Hobart. Why was it that Bishop Hobart had such power to arouse the whole Church from almost complete discouragement and apathy to new life and spiritual power, and to inspire men with such faith in Christ and such love for the Church? It was because with his whole mind and soul he believed in the Gospel of *Christ and His Church* as that Gospel is declared in the Scriptures and in the Prayer Book. He believed, and so he inspired others to believe. I hope you have all read the inscription to him in the sanctuary, beside the altar, in our cathedral. Bishop Hobart stood, large-heartedly, large-mindedly, but unwaveringly for the faith and order of the Undivided Catholic and Apostolic Church of Christ. Of him it can be said, as Canon Bright wrote of St. Athanasius,

'Twas not the mere polemic zeal
For Council or for Creed.
For both he set his face like steel
To serve the Church's need.
But all were loved for His dear sake
Whose rights were in that strife at stake.

Bishop Hobart gave the Church the great watch-word "Evangelical Truth and Apostolic Order." And I give you that watch-word today. "Evangelical Truth and Apostolic Order!" May this diocese of New York, and our whole Church, be forever faithful to the truth proclaimed

in those great words, for so we shall be true to the faith of Christ as held and taught by the Holy Catholic Church from the beginning, and so we shall do our true

part as a Church for the reunion of the whole Church of Christ, and for the building of the Kingdom of God in the hearts and lives of men.

Everyman's Autobiography

By the Rev. William G. Peck, S.T.D.

IN THE years immediately before the war, the writing of autobiography was rapidly becoming a staple English industry. Literary men, soldiers, sailors, explorers, industrialists, lawyers, doctors, clergymen, reaching the age of 50, began secretly to nurse the idea of telling the world the story of their lives. Even artisans and craftsmen, perhaps with more important things to tell, did likewise. By the time these men were 60, unless they had been forcibly restrained by their families, they had actually written their autobiographies, and, what is more surprising, had often succeeded in getting them published. Autobiography had become a fashion. Some of my own friends succumbed to the prevalent temptation and told their life stories in print. They even tried to persuade me to follow their example; but up to the present grace has much more abounded, and I have resisted this seduction.

I speak lightly of this, yet in truth I regard it as an interesting and important phenomenon. Indeed, I regard it as, on the whole, a healthy sign. It seems to me a sign that modern men, standing in their bleak and unbelieving world, after decades of skepticism and with a good many reasons for thinking life a burden, are nevertheless fascinated by it: fascinated by the miracle of themselves and their history. For I cannot conceive that any sane man would sit down and write eighty or a hundred thousand words about his life's experience if he seriously considered it an insignificant blank, a bore, or a blight. The rigors of our modern emotional climate have not obliterated from us, in middle age, that instinct which sharpens and deepens as we approach old age, to treasure, to weigh and evaluate, to preserve and ponder upon, the profound, dear, torturing mystery of the past.

Apart from the fact that any man's past contains reasons for both joy and sorrow, penitence and praise, the past itself is a grave and subtle problem, in some respects much more intriguing than the future. For the future is unborn, unformulated, lies in the realm of possibility only; whereas the past at least *has been* read: was once as vivid, as tangible, as urgently present to our consciousness, as heavy and pregnant with love and fear, with challenge and responsibility, happiness or misery, as is the factual present. But it has faded. Its reality has grown dim. We stretch, sometimes, desirous hands toward it, and find it elusive as evening mist. Its voices are muted, its vision blurred.

Once in the dear, dead days, beyond recall . . .

That is how it seems to us. Time is the tomb of our days. It is the destroyer, the

all-devouring henchman of death; Father time carries a scythe with the hourglass.

Scepter and crown must tumble down
And in the grave be equal made,
With the poor crooked scythe and spade.

So to us it seems. But is it more than seeming? I have lately read a very thought-provoking and at the same time a most strangely comforting book, *The Eternity of Time* by Dr. A. P. Sheppard, arch-deacon of Leicester. It was first published a number of years ago, with a highly commendatory but entirely deserved preface by the late Archbishop of Canterbury. Put in simple words, Dr. Sheppard's thesis is that time is *not* the destroyer, not "the subtle thief of youth," but the preserver and treasury of life: that the past is not dead, so that it survives only in the dim reflections of weak memory, but living, positively extant. The past is ourselves, and imperishable. I am not writing a review of Dr. Sheppard's book, and space will not allow one to explore all his psychological and philosophical arguments; but I will briefly indicate the main line of his thought.

COEXISTENT EVENTS

He rightly, in my judgment, criticizes the well known views of Mr. Dunne, according to which the succession of events in time is only one aspect of them. Dunne supposes that, seen upon another plane, those same events would be found, as it were, lying side by side, all coexisting at once. If Dunne is right, then my action in writing these words on a certain day in England, and your action in reading them on a later day in America, will be found upon that other plane to exist simultaneously, along with all the other "events" of the universe.

But, as Dr. Sheppard points out, events which could thus lie side by side for ever, would not be the actual events we know in the time-series. The events we know possess their character and reality only as growing out of previous events. Events are organically related in time. They are not like a number of isolated pictures in a strip of movie film.

Dr. Sheppard, however, is concerned to show that when they *have* happened, they are not "over and done with." Time does not hurry them into nothingness. It preserves them, and our unconscious mind holds them unimpaired. He believes that it is this store of unconscious memory, this preservation of our personal history, that provides the shape of our immortality. Here, in this life, we are compelled to experience events in a series, an order, dictated by our contact with the exterior world. And we are fast tied to that insistent, day-to-day world, because only by our

reaction to it can we gather that store of experience, knowledge, emotion, moral decision which, passing into the unconscious, forms the body of character which distinguishes our *self*.

Nevertheless, even in this life, we have glimpses of the past as *still there*, still in real existence. As we grow older, long-forgotten scenes and happenings of distant childhood emerge from the mists of years and stand before us in clear definition. Why, for example, should I, the other morning, coming home from early Mass, find myself, to my own great surprise, singing an old Methodist hymn, of which I had never thought for 40 years? Yet words and tune were suddenly rising spontaneously to my lips. Dr. Sheppard adduces the relevant facts of the effects of hypnosis in thus evoking past experience, in amazing intensity, from the depths of the unconscious, where it had seemed to sleep the sleep of death. And if it is not dead, but merely unobserved by our busy surface mind, actively engaged in the task of gaining more experience to be added to the unconscious store, then perhaps it is not surprising that by the very structure of our human nature we should, as we draw toward the end of our earthly days, turn to the thing which we have been building. This yearning to write our autobiographies, with which I began, seems to belong to the data of this subject. It indicates an instinctive attempt to evaluate and preserve a man's past, because it is *his* past.

A PHILOSOPHY OF PURGATORY

Now, according to Dr. Sheppard—and here is the profound depth of his teaching—when, at death, we become detached from this world of a determined order, we come face to face with *the whole of our past time*, not as a series of events in succession, as we have known them in this life, nor as a number of isolated events merely "lying side by side," but as an organically constructed whole. We shall see *ourselves*. We shall see our whole past as really existing. We shall be able to enter into those "past" experiences, reshape them, by the power of God's grace supporting our will, remold them in a new correlation, and, in the light of new knowledge and vision, bring forth fruits meet for repentance. This seems to me a true philosophy of purgatory.

If Dr. Sheppard is right, there is no doubt that each of us is now writing his autobiography, in the very act of living a human life. Nothing in your life-history is "over and done with." Nothing has fallen into the void. Nothing is irrecoverable or irrevocable. "The door of God's mercy is never closed," but God will never force us, here or hereafter, to enter, since not even God can *force* us to do what can be done only through penitence, humility, and love.

"When folks get to the end of things, all that they've got left to them is just their lives"—the remark of an old man to his wife, in one of Constance Holmes' loveliest stories. "Just their lives." But those lives are reality, indestructible and yet capable of being re-fashioned and celestially beautified. In the light of Dr. Sheppard's thought, how exceedingly absurd seems the notion that physical death is the end of us.

Is UN a Failure?

THE Egyptian delegate to the United Nations Security Council, Dr. Hafez Afifi, voiced the feelings of thousands — perhaps millions — of men and women all over the world when he told his fellow members that he was “depressed” because during the month of his chairmanship “we have not succeeded in fully accomplishing the task that was entrusted to us by the United Nations.” He added (and his words are worth re-reading):

“I believe that the peace-loving people of the world — this great mass of humanity, is disappointed with this state of affairs that prevails in the world a whole year after V-E Day. It is disappointed because the ideals for which this war has been fought seem to be forgotten. It is disappointed because it feels that a just and lasting peace is still far off. It is disappointed because it believes that the powers are not working as a united family of nations in the interest of all the people, but are trying to further their own interests without regard or consideration for others. I shudder when I hear people talk of a third world war.”

Dr. Afifi’s admonition is as timely as it is unusual, for a diplomat rarely speaks so plainly in an assembly of state. But plain speaking is one of the greatest needs of our age, which has become so used to political double-talk that it scarcely expects anything else, and the gentleman from the Nile is to be congratulated on his forthright declaration.

Certainly the Security Council has not behaved in such a way as to restore confidence to a shaken and insecure world. The fiery passages between Messrs. Bevin and Vishinski in London have been succeeded by the decorous proceedings in the Bronx, where the absence of Mr. Gromyko on important occasions has been more eloquent than the speeches of his predecessor.

Nor has the conference of foreign ministers in Paris been any more encouraging. There, abandoning for the time being the frame-work of the United Nations, the big powers have tried with indifferent success to find a formula for bringing about the peace that should be the fruit of their victory. But for the second time their negotiations have broken down, and peace seems further away than it was a year ago. Meanwhile prisoners of war continue behind barbed wires, displaced persons are still homeless, the condition of Europe’s Jews is little better than it was under the Nazis, and millions are starving. Must an entire generation of half-starved, resentful young people grow to maturity while statesmen bungle the victory that military men have won? If so, God help us all when those neglected millions turn in desperation to the force of arms as their only salvation!

During the uneasy years between 1933 and 1939 we were often warned that civilization could not survive a second world war, that it must surely collapse. Now we are being told the same thing about a third world war. But maybe the earlier prophets were right. Perhaps civilization really *has* collapsed, and we just haven’t recognized the fact. The editor of the *Christian Century* raises some significant questions along these lines, in his issue of May 8th:

“May the question men should be asking themselves be not, Will civilization collapse? but, Has it collapsed already? Is the general chaos in which we now find ourselves some-

thing more than the transitory confusion that normally follows great conflicts? Is it actually the disintegration of Western, or European, civilization — the end of a historical epoch as definite and catastrophic as was the downfall of the Roman world order? Are our hopes of recovery bound to be blasted by a progressive political, economic, and moral collapse that nothing can halt?”

The parallel between the declining Roman Empire and our own age is certainly close enough to cause acute discomfort to those who take the trouble to look at the record. We have the same elements of greed, of selfishness, of love of luxury and aversion to hard work. There is the same demand for “bread and circuses” at the public expense. There is the same unwillingness to make sacrifices for the public good, to consolidate by vigilance, public service, and self-sacrifice the gains won by our forefathers. There is corruption in high places, disrespect for constituted authority, and widespread disillusion and cynicism. There is a breakdown in trade, in commerce, and in communications. Black markets have become an accepted commonplace. There is a deterioration of family relationships, and even of monogamy. And these things are true whether one regards the international scene or the picture of our own country.

But most important of all, there is a widespread and insidious breakdown of personal morality and integrity. It has become almost the exception rather than the rule that a man’s “word is as good as his bond.” Whether in the field of international diplomacy, of business deals, or of personal relationships, promises are so generally disregarded as to have almost ceased to have any meaning. How can we expect to build trust among nations when we do not trust our own neighbors? How can we expect the proceedings of the United Nations to be on a higher ethical level than our dealings with the butcher and the corner grocer?

WHEN the civilization of the Roman Empire collapsed, the Church survived. It was able to do so because it seized the torch from the failing hands of the corrupt emperors. It kept the flame of learning alight in the monasteries. It sent out missionaries and converted the heathen. And after a dark age it served as the rallying point for a new civilization.

Must the Church again play such a role as this? Can it, in its weakened and divided state? Or is it so intimately bound up with this civilization that it must go down with it?

Better yet, can the Church save civilization, before it is too late? We hear much about the weakness of the Church; let us not forget that when it is aroused it can still act with great strength and constructive power. And it is most powerful when it is standing foursquare upon the faith in God and the love of the brethren which are its fundamental doctrines.

Henry R. Luce, addressing the convocation of Duke University’s divinity school last February, reminded his listeners of the part played by organized Christianity in breathing a soul into the infant organization of the United Nations. “We have here,” he said, “an example in current history of the Church at work in human destiny.” He elucidated:

“Between the first publication of the Dumbarton Oaks proposals in August, 1944, and the signing of the San

Francisco Charter in June, 1945, something happened. That something was that UN was rescued from complete subservience to Big Power absolutism. The original Dumbarton Oaks concept of the Big Power veto was importantly modified at San Francisco. UN was made answerable, in at least some significant degree, to the principles of Justice. In my observation, the greatest single influence at work in bringing about this salutary transformation was the Federal Council of Churches' Commission on a Just and Durable Peace. . . . The fact that we may have any reasonable hope at all for the future of UN is largely owing to the instructive conscience of the Church, both in its Protestant and Catholic aspects. For it was dramatically evident a year ago that secular thought was uninterested in the concept of Justice — and overwhelmingly willing to abandon it."

While it is true that the performance of the Security Council to date has not been inspiring, neither is it wholly discouraging. It has not foundered on the rocky problems of Greece, Iran, and Franco Spain which have marked its tortuous course. Nor is the Security Council the only agency of the United Nations. Other agencies, notably the Economic and Social Council, are getting organized. Some of these offer great hope in less spectacular but equally important fields of international coöperation. The General Assembly, which will meet in the fall, will give the smaller nations a chance to make a greater contribution to the common weal.

THE United Nations is not yet a failure. It need not fail, if the peoples of the world will support it. What is needed now is not condemnation or idle criticism, but support and the assistance of men of good will in every country.

Above all, the United Nations needs the moral and ethical undergirding of the forces of religion, and particularly of Christianity. It needs our prayers — and let no Christian underestimate the power of human prayer in union with the will of God. It needs the kind of legitimate and constructive pressure that the Federal Council was able to bring to bear on the San Francisco Conference. And it needs to be brought to a recognition that the sovereignty of nations is legitimate only in so far as it is exercised as a delegation of the ultimate sovereignty of God; and that national interests are acceptable only in so far as they do not override the brotherhood of mankind.

Is this sheer idealism?. Is it unrealistic beyond hope of achievement? Then let us be realists, and contemplate the alternative — increasing national rivalries, an armament race

with such world-shattering weapons as biological viruses and the atomic bomb, and — not far in the future — Armageddon.

War itself settles nothing. At best it is the surgeon's knife, excising a cancerous growth. But if the wound be not properly dressed, and the poison drained off, infection will set in and death may follow. The body politic has become badly infected. A year after the operation its sores are open and running. Let us bind up the wounds before it is too late. Let us apply to the open sores the leaves of the Tree of Life, which is the tree of Christ's cross. For it is written that the leaves of the Tree are for the healing of the nations.

Real Teaching Leadership, Real Giving

LAST WEEK we commented rather unfavorably on Bishop Hobson's remarks at the National Council meeting about abandoning "the soft glove" and finding "a stiffer method" of presenting the Church's missionary responsibilities. Well — here are some figures from Southern Ohio's Reconstruction and Advance Campaign: diocesan share based on communicant strength, \$115,211; share based on current expenses, \$158,846, which shows that Southern Ohio Churchpeople give more than the average for local Church support; estimated giving for Reconstruction and Advance — \$408,092.

Perhaps the Church at large could use a dash of whatever Bishop Hobson and his fellow-workers of the diocese of Southern Ohio use in raising money for the Church. If every diocese did as well, on a per capita basis, the Reconstruction and Advance Fund would amount to, not eight million, but thirty million dollars!

It is worth noting that the parishes and Churchpeople who are giving this noteworthy sum for the general Church are considerably above the average in their contributions for local Church support. When, oh when, will the Church as a whole wake up to the fact that the best way to raise funds for the parish is to teach the people the importance and scope of the Church's world mission?

It Is Not Enough

PRESIDENT Truman, informing reporters that he has asked Stalin to pledge Soviet assistance in feeding famine-stricken nations, added that the United States is doing all it possibly can do in this respect.

We hope Russia will respond to the President's appeal. But we cannot agree with him that the United States is doing all it can, and we cannot salve our own consciences by pointing to the shortcomings of other nations. Herbert H. Lehman, who relinquished the governorship of New York in 1942 to inaugurate the UNRRA organization, tells quite a different story. Voluntary efforts, though praiseworthy, are wholly inadequate, he said in a recent interview given to an NEA staff correspondent. "It is fantastic," he added, "to imagine that they alone can save the terrible situation. Rationing ought never to have been taken off meats, fats, and oils. Wheat should have been rationed long ago."

Mr. Lehman urged prompt rationing both at the producer and consumer levels, with increased limitation on the use of bread grains for "any purpose other than human consumption." Otherwise he predicts starvation in 1947 for millions more than the millions already doomed to death in the hungry nations.

Americans have no love for rationing. But if the President thinks the people of this nation prefer the starvation of millions

FOR A SON

ALTHOUGH from this safe hearth
He now must venture forth
To try bewildering earth
Be Thou still his north.

For not in boundless sky,
Vast land, or vaster sea,
Can he long lose his way
Whose compass points to Thee.

DOROTHY LEE RICHARDSON.

to a limitation on our own self-indulgence, we believe he grossly under-estimates his fellow countrymen.

We are *not* doing enough, Mr. President. We look to you for the leadership that may enable us to do more—and to do it in time to be effective.

“Reunion Will Come”

BISHOP Manning’s address to the New York diocesan convention — the last that he will address as diocesan — was a monumental and inspiring one. As he stood there in Synod Hall, clear-eyed and vigorous despite his eighty years, the Bishop’s voice rang out with the clarity and conviction that have been characteristic of his life-long leadership. One felt that here was a man who, despite the vicissitudes of the times and the wavering of lesser men, looked forward into the future with confidence and serenity, knowing that God would triumph and that His Church would stand firm against the very gates of hell.

Bishop Manning’s reiteration of the phrase, “Reunion will come,” and his prophecy that even the chasm between Protestantism and Catholicism will be bridged, were not based on the easy optimism of wishful thinking. No one knows better than he the obstacles that stand in the way, and the temptations to apparent short-cuts that actually lead farther into the morass of disunity and division. But he knows, too, that with God nothing is impossible, and that, as Our Lord prayed for the unity of His followers, He will give them strength and grace to achieve it. Already he sees, in the World Council of Churches and other hopeful agencies, the portents of a new age of faith and unity in Christ — an age that may lie far in the future, and that may not come without many setbacks and discouragements, but that will come in God’s time, when Christians learn to subordinate their differences to faith in Him and in the guidance of the Holy Spirit.

In the long view of Christian unity that Bishop Manning takes, he places the Anglican Communion and specifically the American Episcopal Church in its proper perspective. We have no distinctive dogmas or practices. Our faith is that of the Holy Catholic Church throughout the world. Our sacraments are those ordained by Christ Himself. Our ministry is that which has come down from the apostles and their successors in the early Church. Our Scriptures are those that we share with Catholics and Protestants alike. All that we have is ours, not as an exclusive possession, but as a trust that we hold for all of Christendom. We cannot dilute or cast away any of it, lest we betray that trust.

To some extent, this is true of every Christian communion. But we of the Anglican tradition have a special trust,

FAITH IS A VINE

FAITH is a vine that sends her tendrils out
 Into the pathless spaces of the air
 With courage, so transcendent over doubt
 That she can climb, not knowing how nor where
 Her tender coils will find an open way
 To misty heights that seem to rise and call.
 Upward her spirals push and twine and sway;
 She grows, and God provides for her a wall.

MARY WILDER PEASE.

for we stand in a central position between Catholicism on the one hand and Protestantism on the other. We are Catholic, in every sense of the word except the narrow one that restricts that term to a particular denomination. We are Protestant, in every sense of the word except the one that equates that term with a denial of Catholicity. We are small in numbers, but we are ourselves a microcosm of Christian unity; a laboratory in which we have proved that Catholics and Protestants can live together in amity, each contributing something essential to the wholeness of the Christian life.

Bishop Manning’s was a great address — simple and straightforward, as are all truly great utterances, but full of the wisdom and truth distilled from a lifetime of Christian life and leadership. May the whole Church heed his words, and implement his plea that we “do our true part as a Church for the reunion of the whole Church of Christ, and for the building of the Kingdom of God in the hearts and lives of men.”



TIPPING

MANY PEOPLE regard tipping as an evil. Certainly it is a nuisance, and it is not fair to expect anyone to have to depend mainly on tips for his living. With minimum wage laws, union scales, and social security regulations it should be unnecessary. But restaurants and other institutions that have tried to abolish it have generally had to give up the attempt and revert to the old practice.

The idea of tips is not entirely bad. The original object was “to insure promptness,” and the initials of that phrase provided a convenient word for the practice. Unfortunately today a tip rarely insures anything, and the absence of it is likely to insure a surly look.

Most people don’t mind tipping when they get good service, but they don’t like to have the insult of a ten percent levy added to the injury of indifferent service.

I suggest that the victims of the tipping evil — the public — form a “tipper’s union.” The membership fee would be, perhaps, 50 cents, and the members would be provided with a supply of neatly printed cards. These might read:

**INTERNATIONAL TIPPERS’ UNION
 LOCAL No. 1234**

The bearer of this card agrees to tip only in accordance with the standards of the International Tippers’ Union, set forth in the following scale:

Exceptional service	15%
Average service	10%
Indifferent service	5%
Poor or discourteous service	0%

The accompanying tip conforms to these standards.

Members of the tippers’ union would invariably accompany any tip with one of these cards, being careful to make the amount of the tip conform to the scale printed thereon. In instances of poor or discourteous service, the card alone would be given in lieu of a tip.

If this practice were followed by any considerable number of men and women, I’ll wager it wouldn’t be long before the long-suffering public got a considerably higher grade of service from waiters, bell boys, shoe shiners, and others who expect tips — and who are entitled to them if they give the kind of careful service that merits a tip.

CLIFFORD P. MOREHOUSE.

Sex in Christian Marriage

By the Rev. Alan W. Watts

Chaplain, Canterbury House, Northwestern University

MARRIAGE "is an honorable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church." These words from the preamble to the marriage service in the Prayer Book comprise the basic principle of Christian marriage. For Holy Matrimony is the highest earthly analogy of that creative union of God and man which is the goal and essence of religion. It is for this reason that matrimony has the dignity of a sacrament, that the Song of Songs is admitted to the books of Holy Scripture, and that our Lord constantly employed the symbolism of marriage to explain the meaning of His presence in the world. To understand marriage we must study the union of souls with God; and to understand union with God we must study the ideals of Christian marriage.

Eternal life is the state wherein God and man are united in mutual love. This love has its origin in God, who takes the first step in our redemption by giving himself, in Christ, to each and every member of the human race, for in our Lord, God is uniting Himself to the world. We accept this gift of union with God when we become members of His Church. By the power which the gift involves we can begin to love God in return, as a mirror turned towards the sun has the image of the sun within it and reflects the light back to its source. Jesus used this very symbol of sunlight to describe the love of God, who, as He said, "maketh His sun to shine upon the evil and the good," for the divine love is like sunlight in that it pours itself out impartially in an act of pure generosity. It gives itself wholly and seeks no gain, for nothing can be added to the glory of God. Thus love, in the Christian sense of the word, means to give oneself wholly and unreservedly to another.

TWO MEANINGS FOR LOVE

But in ordinary speech the word *love* can mean several different things. Greek has two words for our one, and uses the term *agape* for the purely generous, self-giving love of God. With the other word, *eros*, it denotes a self-seeking love which is more common among human beings—loving something because it supplies that which you lack and for which you hunger. Because He lacks nothing, God's love is always *agape*, but since human beings are imperfect and finite their love will always contain a large element of *eros*. The purely natural love of man and woman is almost entirely *eros*, but because a Christian is one who is united with God he is capable of *agape*, of supernatural love.

Marriage between Christians is therefore a relationship in which the natural love of man and woman is transformed into the supernatural, the self-seeking type of love into the self-giving. By virtue of their union with God, Holy Matrimony

is a state in which the man gives himself entirely to the woman, and the woman to the man, for in the Christian sense love can mean nothing less than this.

Two consequences follow from this, of which the first is that Christian marriage is *permanent*, "till death us do part." For to give oneself wholly in love means that you give not only what you are now, but

¶ *Fr. Watts' article originally appeared in the April issue of Advance, the diocesan publication of the diocese of Chicago. There it aroused so much interest that a wider distribution was felt justified by diocesan authorities and, eventually, by THE LIVING CHURCH.*

also what you will be; you give your whole life, both as it expands in space and in time. Furthermore, you give yourself unreservedly. You burn your bridges behind you; you commit yourself irrevocably and leave no way of escape. Unless you are prepared to do this, you do not really love, and if you have the divorce court in the back of your mind as a way of escape, your marriage is not likely to work for the simple reason that your love is incomplete.

The second consequence is that Christian marriage is *monogamous*. It is the giving of yourself to a particular human person. What you love is not just the opposite sex, not just a body, nor even a mind, and still less the mere sensation of being in love. A person is a whole human being, a particular body, soul, and spirit, and nothing less than this is a worthy object of complete love. The wholeness of your love will be divided and impaired if it has to be directed to several wives or husbands, and if you are loving just one or two aspects of your partner, the union is incomplete. All of the man must love all of the woman, and vice versa, just as God with His whole being loves His entire creation.

THE SEXUAL ASPECT

Wholeness, the becoming of one flesh, is therefore the keynote of Christian marriage as the keynote of eternal life is the fact that we become one life with God, partakers of the divine nature. Of the various aspects that make up the wholeness of marriage, there is one that is a special problem for the modern world—the sexual aspect. It is not the most important aspect, because, for one reason, the sexual relationship occupies a very small proportion of the time in which husband and wife live together. But for young people it is perhaps the most problematic aspect of marriage. We select it for particular consideration simply to show that it cannot, as many moderns believe, be considered apart from the other phases of

marriage. So many marriages fail for the very reason that sexuality is regarded as an end in itself, in ignorance of the fact that apart from Christian love, sex—like everything else in a fallen world—is a failure.

The Church does not teach, and Churchmen should not give the impression, that sex is evil or even a necessary evil. On the contrary, evil is purely spiritual in origin, and sex, like all other material processes and things created by God, is positively good. In common with eating, sleeping, moving, and thinking, it is a faculty which becomes evil only when misused. The Church does teach that sex becomes evil when separated from love in the Christian (*agape*) sense of the word, and love in that sense implies marriage. This is no arbitrary restriction based on the assumption that what is very pleasant is wrong. It is a simple statement of fact, of the fact that without total self-giving love the sexual relation is a failure—even on the purely physical plane.

A HIGH ART

Contrary to the general assumption, the successful sexual relationship does not come naturally to human beings. At least, this has been true since history was written, which is since the fall of man. So far from being a thing to which any mature person can take "as a duck to water," sexuality is a high art that must be acquired through devotion and discipline like any other art, such as painting or music.

Christian marriage alone provides the conditions under which this art can be practiced to perfection. However, it is unlike other arts in the respect that almost everyone desires to practice it and desires it fervently. Failure in the attempt to practice it thus involves serious frustrations, and it is in these that the real evil of misused sex has its origin. This evil consists in the obsessions, fantasies, and perverse desires to which sexual failure will so often give rise.

THREE CONDITIONS NECESSARY

Three conditions, all of which are involved in the Christian concept of marriage, are necessary for the perfection of the art.

1. Self-giving love implies that in the sexual act one's primary thought must be the pleasure of the *other* partner. Unhappily our American Prayer Book has omitted the phrase which accompanies the giving of the ring in the English Prayer Book—"with my body I thee worship." The popular idea of sexual pleasure is the reverse—"with thy body I me worship"—and when this is the motive the act will not be sexual communion at all, but simply self-gratification.

2. Normally the sexual relation produces children, and the bringing of children into the world demands conditions

of family security only to be found in permanent marriage. No method of contraception can avoid pregnancy with absolute certainty, and thus anxiety about the results of the act will always haunt the woman in particular if the security of marriage is absent. Failure to produce children can reduce a marriage to a selfish "twosome" which, for lack of creative outlet, comes to grief by its own futility.*

SELF CONTROL — NOT ABSTINENCE

3. As in all other great arts, the art of prayer or the art of the piano, it is essential that there be constant and regular practice — with the *same* partner. It may take from five to seven years to reach a real degree of perfection, to attain the full adjustment between two unique and highly complex human organisms — an adjustment that can *never* be attained if relations are promiscuous. Like temperance, sexual self-control must not be confused with abstinence. A controlled pianist is not one who plays the piano very seldom; it is one who plays it very often and very well. He will, of course, get tired and stale if he plays too much, but the trouble with so many married couples is not that they have too much intercourse but too much undisciplined and selfish intercourse. The notion that sexual self-control is merely a matter of longish periods of abstinence proceeds from the same fallacy as sexual promiscuity — that ideal relations are normal and natural. They are not; they are supernatural and supernatural. They necessarily involve that total devotion and self-denying love of the other partner which is the essence of Christian marriage. For such love and such discipline in the act are only possible to one who has realized some measure of union with the sole source of unselfish love, almighty God.

REACTIONS TO FRUSTRATION

The absence of any of these three conditions brings in the element of frustration, making the act somewhat disappointing, somewhat below expectations. People can react to such frustration in one of two ways; they can go on practicing and loving until perfection is reached, or they can retire into the realm of fantasy and simply dream about an easy and ready-made perfection.

The latter course opens the door to every kind of sexual evil, because these fantasies soon grow to the point where pleasures are imagined that reality can never provide. Attempts may be made to fulfil such dreams in all kinds of promiscuous and perverse relations, but because of the absence of our three conditions these relations will always involve more and more frustration, giving birth to more and more impossible dreams. That way

* Unlike the Roman Communion, the Anglican has no official doctrine on the matter of contraception. But the prayer for the bestowal of children (plural) in the marriage service implies the doctrine that reproduction is an essential objective. The question of how many children is left to the judgment and conscience of the individuals, since Anglicanism does not involve a legalistic moral theology which degrades Christian morality to a bigger and better Pharisaism. To insist that sexual relations must never be practiced without the intention to produce offspring would normally restrict intercourse to about once in eighteen months.

lies sexual obsession which is a hell on earth, destroying character and spiritual life.

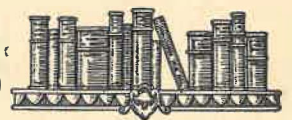
The modern world is seriously and dangerously ruled by sexual fantasy and is being taught to desire things of sex which real life does not afford. In advertisements, movies, magazines, sex is constantly exploited and overestimated as the very touchstone of human happiness; types of female and male beauty are popularized which are seldom found in real human beings and, when found, are apt to go hand in hand with frigidity, impotence, and difficult child-birth; sex is discussed as if it could be enjoyed apart from the other aspects of marriage which are of such immense importance — the domestic, mental, and spiritual union of man and woman in work, play, and worship without which marriage simply is not marriage because it is not complete love.

More than anything else our young

people need to see that the Church's view of marriage and sex, so far from being designed to kill the joys of life, is the only really workable approach to the subject. A fully enjoyable sex life may occasionally have been lived but as a rule simply is not found apart from the principles of Christian marriage, because the Church's view is based on the actual facts of nature and the human spirit. Wherever the Church's view is not held, an atmosphere of obsession prevails upon the subject of sex and this is a clear symptom of frustration. As St. Thomas Aquinas insisted over and over again, the principles of the spiritual life do not destroy nature: they perfect it — and it is for lack of this perfection in the realm of sexuality, and consequent lack of real enjoyment, that our modern world, obsessed with the impossible dreams of the frustrated, wallows greedily but unhappily in the sins of the flesh.



BOOKS



— REV. HEWITT B. VINNEDGE, PH.D., EDITOR —

From Victory to Crisis

CHRIST AND MAN'S DILEMMA. By George A. Buttrick. Nashville: Abingdon-Cokesbury, 1946. Pp. 204. \$2.

The flash of the atomic bomb, ready to snuff out human life, has precipitated this book out of the soul of a gifted and renowned pastor. Between the opening statement of our present dilemma and the concluding solution offered, there are heart-searching and revealing chapters about the tensions in our age and the resultant social diseases. Dr. Buttrick brushes aside, almost with derision, the various false knowledges, false standards, and false dreams that have been infesting society. The basic questions—what is our life? why are we born? whither do we journey?—are shown still to need the answer of the only competent Voice, saying, "This is the Way, I am the Way." He shows that mere education has lamentably failed to save the world.

Here are some of the questionings that puzzle the author's thought: Is victory a matter of dropping bombs on streets full of helpless victims? Is it a matter of armies killing, when the average man on Main Street could propose a better solution? Is it a matter of choosing false leaders so earthy and blind that we become pawns in the endless game of power politics? Is it a question of children being cheated out of life by bombs or starvation? Of profits making one man greedy and puffed up while others become envious and resentful? Of civilization which is not civil? Of education which places secular literature above the Word of God? Of respite in lurid pleasures as a release from the drudgery of modern machines?

Christ is the answer set forth by Dr. Buttrick—Light for our ignorance, Pardon for our sins, Life for our mortality. Lives filled with God can remake the world, can give meaning to daily living,

can give the motivation enabling men to "do justly, love mercy, walk humbly." Only thus can toil be made worthy, zestful, and comradely. Only thus can the gap be bridged between Church and State, and among Churches. Only in this way can potential power be channeled to the welfare of mankind.

In declaring that the crisis of our time requires a choice between Christ and chaos, Dr. Buttrick offers a dynamic Christian solution. He presents it in vigorous, picturesque language that is convincing and enriched with ready reference to great utterances within and without Holy Scripture. One feels that the substance of these chapters, if put into effect, could yet save the world. Certainly they offer splendid and wholesome reading for any adult Christian mind, old or young.

HULDA FRITZEMEIER.

Layman Writes on Sanctity

THE ANATOMY OF SAINTS. By Richardson Wright. New York: Morehouse-Gorham Co., 1946. Pp. 116. 65 cts.

The material in this book was originally presented as a series of addresses to the keymen of the diocese of Western Massachusetts and was published at their unanimous request.

The author selected four "type" saints and sets forth the essential characteristics of their saintliness. By "type" Mr. Wright uses a definition from natural history, "a species or genus which most perfectly exhibits the essential characters of its family or group." By means of studying these four "type saints," Mr. Wright points the reader of his words toward a further study of his own spiritual development.

Although the clergy frequently remind the laity that every Christian is called to sainthood, still many laymen must be at a loss to know where to begin on the jour-

ney to saintliness and how to proceed along the way. For such interested and puzzled laymen this little book should be of inestimable value.

Bishop Lawrence, in the foreword, pays Mr. Wright a well deserved compliment when he says, "the more who read *The Anatomy of Saints*, the better it will be for Christ's Church and the bringing in of His Kingdom." WINFIELD E. POST.

Apostolic Teaching of St. John

CHRISTIANITY ACCORDING TO ST. JOHN. By W. F. Howard. Philadelphia: Westminster Press, 1946. Pp. 226. \$2.75.

Imbued with the conviction that all the Johannine Writings, even the so-called Prologue to the Gospel, are essentially Semitic in ideology and background, rather than Hellenistic; and that their content blends harmoniously and naturally with apostolic Christianity as revealed in the rest of the New Testament, Prof. Howard has written an excellent book to support his thesis.

This book will be appreciated most by scholars conversant with the Johannine problem, familiar with Greek, and versed in the history of the first century. The opening chapter of the book gives an admirable summary of the results of critical research into the nature and origins of St. John's Gospel and Epistles as evolved by more recent scholarship, with an infrequent side glance at Revelation.

Succeeding chapters endeavor to show that the genius of the Johannine presentation is essentially at one with the primitive Christian tradition. The author sees in the *Logos* concept the idea of a new Torah given by God Himself, as against the old Torah given by Moses. Hence, unlike St. Paul, St. John was not vexed by the problem of reconciling Christian freedom on the one hand with the requirements of the Law on the other. Doubtless influenced by Schweitzer, Prof. Howard finds a pronounced eschatological outlook in both the Gospel and Epistles, and argues with much force that mysticism and eschatology are not mutually exclusive. He even suggests that Jesus' logion, "I am the way, the truth, and the life" in St. John 14:6, is the genesis of the descriptive "the Way" by which primitive Christianity was at first designated. Yet, curiously enough, he follows the prevailing trend by assigning the date of this Gospel to the end of the first century.

Much of his book is in the nature of a commentary, and he does not side step difficulties. He comes to grips with such famed problems as the variant reading of St. John 1:13 found in some Western texts. He discusses at length the implications associated with the well known absence of the words *gnosis* and *pistis*, and concludes that Gnosticism has been overemphasized as the cause. Similarly, he takes up the Johannine *semeion* and arrives at the opinion that the Synoptic Jesus was not so different after all from the One portrayed in the Fourth Gospel.

To Prof. Howard the Johannine Gospel

is neither an allegory nor the work of a mystic describing an experiential Christ. Instead, he considers it a valid document containing a valid corpus of apostolic teaching. While a book review is hardly the place for a discussion either in favor of or against his views, it can be said Prof. Howard's work is very acceptable as tending to promote a better balanced estimate of the whole Johannine literature which, except at the hands of Profs. Burney, Torrey, and a few others, has in recent years received more than its share of destructive criticism. The book is fully annotated and exhaustively indexed.

WARREN M. SMALTZ.

The Beatitudes in Social Action

THE DIVINE PITY: A Study in the Social Implications of the Beatitudes. By the Rev. Gerald Vann, O.P. New York: Sheed and Ward, 1946. Pp. 220. \$2.50.

Fr. Vann has a clarity of mind that makes theological language simple and translucent. The nine chapters of *The Divine Pity* are informed with a spirit at once noble and intimate; as if one beheld the sublime loneliness of the night sky, holding the comforting hand of a friend. The author has written a book about St. Thomas Aquinas and he is an enthusiastic Thomist. The chapters of the Beatitudes are in part an interpretation of the great theologian's conclusions upon the same, but completely modern in their breadth of view, their comprehensive evaluation of man's social duties in a complex world.

No arid social gospel is here envisioned but the truest social service which springs from an "insatiable desire" (the phrase is from St. Thomas Aquinas) for justice to all men. "It is a terrible thing," says Fr. Vann, "when people think that a social conscience is something added on to the Christian conscience, a sort of work of supererogation. Thou shalt love thy neighbor as thyself: it is the *stuff* of the Christian life; and without it there is nothing but sham." Nor is sentimental goodwill enough. We must have the knowledge and know in what justice (which is the minimum) consists. We must beware of the stridency and vulgarity of a mere militant Christianity. "You fight for the cause of love and truth only with the weapons of love and truth. Violence is a sin against love."

Immense as our private and social problems are, the Christian can never despair but must ever remember "the immense fertility of God-given inner power" imparted to our "engraced nature." Fr. Vann probes deep below our surface ills and always with vivacity and tenderness. He stresses the astringent virtue of fortitude but burnishes this lack-lustre virtue with that of magnificence: "Magnificence is the virtue which will not allow great works for God to be impeded by fear of great expenditures and so is a species of greatness of heart."

The springs of all social action are in God: "What you do for your neighbor, then, I consider as done for Me." These are old words paraphrased from the Gospels, but social action today is far from

exemplifying them. The Beatitudes in action! What could they mean for our sinful, bewildered world today! That they are the preoccupation of countless Christians is the salt that preserves some semblance of civilization. The faith of the remnant persists and gives a background of truth and hope which the unheeding materialists of today somehow absorb and use. "The World," says Fr. Vann, "is God's handiwork and His habitation, and its destiny is to praise Him." It is the task of the Christian to make God's world more worthy of His praise.

VIRGINIA E. HUNTINGTON.

Stark Realism With Mystic Piety

THE PEACE THAT IS LEFT. By Emile Cammaerts. New York: Harpers, 1945. Pp. 150. \$2.

This book is a gem with many facets, certain to inspire a sense of serenity and quiet joy each time it is taken up and reexamined. Though each facet reflects light of a varying hue, yet the light source itself remains steadfastly the love of God.

Though the book is often starkly realistic, yet there runs through it a deep current of mystical piety. Many passages contain pure poetry expressed in prose; others are profoundly soul searching; still others have penetrating observations into the nature of man. Pithy remarks abound, such as, "Wars, like trees, are not judged by their roots, but by their fruits" (p. 60); "Material progress coincides with moral regress" (p. 78); and "It needs more than the fear of war to establish peace, it needs the fear of God" (p. 132).

Religious readers are certain to be charmed and helped by this book. It is to be hoped that the book will find a wide reading among those not professedly religious because, without being either saccharin or beclouded in mysticism, it possesses great clarity of insight, deep convictions, and a peculiarly winsome appeal.

Written before the conclusion of the recent hostilities in Europe, the book sees little likelihood of an enduring secular or temporal peace. To that extent it shares the prevailing pessimism of recent literature regarding "peace in our time." But the book sees beyond this day to a Day of the Lord; beyond this life to a life eternal; beyond this pressingly material world to a world without end. The only true peace, the author believes, is the peace that comes from God, purchased by righteousness, maintained by unity in the Spirit, and served through self-sacrifice.

While it is nowhere so stated, one suspects that this book is the result of the author's efforts to resolve the questionings of his beloved daughter Jeanne while she was serving with the armed forces, being separated by cruel necessity from her soldier fiancé who was planning to enter the ministry, at a time when both were torn by inner conflicts over the utter sinfulness of war on the one hand and the secular necessity of having to fight upon the other. When read in that light, the book will take on an even richer meaning.

WARREN M. SMALTZ.

CHICAGO

Memorial Authorized, Balloting System Dropped at Convention

The longest discussion at the annual convention of the diocese of Chicago, which met on May 7th, was on the proposals for a Bishop Stewart memorial. The committee suggested some kind of a statutory group outside St. Luke's Church, Evanston, but it was felt that some kind of living memorial would be better and more suitable to the memory of Bishop Stewart. Therefore, the committee was authorized to seek funds for the endowment of a chair of homiletics at Seabury-Western Seminary.

Although there were only three ballots taken this year, compared to the many taken in 1943 in electing General Convention deputies, the session lasted overtime because of the complicated system of telling the votes. The convention voted unanimously to abandon this "new improved system of balloting" adopted three years ago, to revert to the old method of nominating from the floor, and to improve the system of selecting and instructing tellers.

More emphasis on religious education both for children and for adults and more confirmations, suggestions made in the report from the committee on the state of the Church, were emphasized in Bishop Conkling's charge.

The convention also voted to accept as the diocesan goal for missionary giving to the National Church the allocation that will be made after General Convention in September. The diocese has not been able, because of the diocesan debt, to take its full quota for several years.

St. Michael's Church, Barrington, and St. Ann's Church, Chicago, were admitted as parishes. St. Michael's was organized last spring and became a parish without ever having been recognized as a mission. St. Ann's observed its 50th anniversary earlier this year. St. David's, Glenview, and St. Dunstan's, Westchester, were also admitted as missions.

ELECTIONS: Deputies to General Convention: Rev. Messrs. H. L. Bowen, R. E. Carr, B. N. Burke, G. C. Story; Messrs. W. G. Katz, E. L. Ryerson, W. Underwood, S. Cushman. Alternates: Rev. Messrs. J. Scambler, H. Holt, S. J. Martin, B. I. Bell; Messrs. G. A. Mason, W. A. Schneider, H. A. Scandrett, C. Terry.

The newly elected members of the Bishop and Trustees are: Rev. D. H. Browne, F. M. Durbin, H. C. Cheny, W. S. Underwood. W. G. Katz was newly elected to the standing committee. The following were named to the diocesan council: Rev. Messrs. L. H. Danforth, F. E. Bernard, J. R. Pickells, J. Scambler; Messrs. S. Cushman, J. G. Hubbell, H. B. Smith, C. H. Canby.

CUBA

Steady Progress Noted

By the Ven. J. H. TOWNSEND

The highlight of the 39th annual convocation of the Church in Cuba and the 11th convention of the Woman's Auxiliary was an outdoor *Misa* in the cool, early morning beside the beautiful bay when the



TRIBUTE TO PATRIOTS: *The Woman's Auxiliary of the district of Cuba deposit a floral tribute to the Cuban martyrs of independence at the statue commemorating their shooting by the Spaniards in Cienfuegos.*

United Thank Offering was presented, totaling \$463.56, which will give more than \$2,000 for the triennium. In the background were ships loading sugar for starving Europe.

The advance of the UTO is indicative of slow, steady progress all along the line with nothing spectacular to relate, except the wonderful response of the people in giving for the Reconstruction and Advance Fund and the pledges for the new cathedral project in Havana, assuring the beginning of work in the near future.

These things were mentioned by Bishop Blankingship in his annual allocution as well as the advances in school fees, number of pupils, offerings, confirmations, and baptisms. The Bishop stressed the need of more clergy, as he noted the ordinations of a deacon and two priests in Morón on May 8th. He urged greater efforts in building up Sunday schools, in helping to end illiteracy (*analfabetismo*), and in taking advantage of rural opportunities. This was also stressed by the Rev. Dr. Loreto Serapión, who is inspector of rural schools for the government in Oriente province.

The Auxiliary began its sessions, May 10th, in the Iglesia San Pablo, but the big opening service of convocation that night was in the Methodist Church. In the afternoon there was a ceremony of tribute to Cuban martyrs of independence.

At this ceremony the women of the Auxiliary deposited a floral tribute to the martyrs at the statue where the Spaniards shot them. Bishop Blankingship gave the blessing. Archdeacon Barrios, born in Cienfuegos, read the prayers, and the Rev. V. A. Tuzzio, a veteran of the Cuban War of Independence, spoke. The Rev. Ignacio Guerra made a patriotic oration. Archdeacon Townsend directed the ceremony.

At a reception in the Pan-American Club the Bishop also paid tribute to the

memory of William L. Platt, who recently died and who had attended every convocation until now.

It was a typical busy week for Bishop Blankingship, for during it he had arranged the purchase of more property in Guantánamo, went to Florida to take over a plot of land for a school given by the Vertientes Sugar Co., and stopped off to ordain three men at Morón on the way to convocation.

The convocation closed Saturday afternoon with a launch trip to the old castle of Fernandina de Jagua at the entrance of the bay. On Sunday there were services, a Mother's Day program, and confirmation, but most of the clergy and delegates were scurrying back home for their own work. The impression was one of great spiritual enrichment, enhanced by the beautiful jewel-setting of Cienfuegos Bay.

ELECTIONS: Deputies to General Convention: the Rev. Romualdo González, George E. Knight; alternates: the Rev. Ramón C. Morenc, Craig H. Sutton. Señora Esther D'az de Camejo was elected delegate to the triennium, and Señorita Eleanora de Jongh was elected alternate.

WASHINGTON

Diocesan Department Changes Planned By Convention Delegates

A good day and good deeds marked the opening of the 51st annual convention of the diocese of Washington at St. Alban's on the Cathedral Close, Washington, D. C., May 6th.

Bishop Dun, in his opening address, first told the clergymen that he wanted to see new faces among the lay leaders of the Church. He questioned whether it were wise "to freeze the situation in such a way that the same people are used again and again" in the executive council and de-

partments of the diocese, as well as in the vestries of the parishes.

In his annual report the Bishop recommended a department of promotion to be created in 1947. Its function would be "the planned and intelligent interpretation to our people of the Church's work and needs." The department would absorb the present department of publicity, would arrange regional meetings of the vestries, help direct editorial policies of the diocesan paper, and also help to give information to the press, radio, and other arteries of communication.

Other recommendations included an amendment to the Maryland Vestry Act abolishing the provision that "four persons shall be voted off the vestry before the meeting proceeds to the election of a new vestry" to make it possible to elect a vestry which would make rotation in office more feasible. This ancient Maryland law has been the subject of warm debate at previous conventions. When the diocese of Washington was separated from the diocese of Maryland in 1895, becoming independent, this ancient vestry act was carried over.

The convention also approved the admission of St. Patrick's Chapel as an independent parish. St. Patrick's Chapel had been a mission of St. Alban's Church for the past 20 years. The vicar of St. Patrick's is the Rev. F. Ernest Warren, who will become rector of the parish.

R&A FUND OVERSUBSCRIBED

The Bishop reported that payments for the Reconstruction and Advance Fund are \$143,163.64 to date, indicating that the diocesan objective will be oversubscribed by \$10,000.

An important guest at the convention was Bishop Binsted of the Philippines, former Washingtonian, who spoke at the convention luncheon in Satterlee Hall.

ELECTIONS: Deputies to General Convention: The Rev. Messrs. C. W. Sheerin, R. S. Harp, T. O. Wedel, C. Brown; Messrs. E. W. Greene, O. R. Singleton, T. E. Robertson, C. F. Wilson. Alternates: The Rev. Messrs. C. L. Glenn, C. W. Lowry, J. W. Suter, A. A. Birch; Messrs. W. R. Castle, A. C. Houghton, E. L. Stock, and Dr. W. S. Bowen. The Rev. C. Draper was elected assistant diocesan secretary. New members elected to the executive council were the Rev. Messrs. J. J. Ambler, C. R. Mengers, C. W. Lowry, C. W. Wood; Messrs. A. C. Houghton, E. L. Stock, D. S. Birney, Brig. Gen. A. L. Cox, and Dr. T. B. Symons; to the standing committee: the Rev. C. L. Glenn and E. W. Greene.

PENNSYLVANIA

Priest Named Paraguayan Consul

The Rev. George Christian Anderson, rector of Trinity Church, Swarthmore, Pa., has been appointed consul of the Republic of Paraguay in Philadelphia, replacing Henry P. Pilgert, who has resigned.

The appointment was made by President Morinigo of Paraguay and approved by the State Department of the United States. Mr. Anderson is president of the Delaware County Welfare Council. He studied international relations at Oxford University before the war.

NEW YORK

Trinity Church Opens Year of Celebrations With Parish Dinner

By ELIZABETH McCracken

By actual count, 1,650 members of Trinity Parish, New York City, were present at the parish dinner, held to commemorate the 100th anniversary of the consecration of the present edifice of Trinity Church, at the Hotel Astor on May 16th. The speakers were Bishop Manning, Dr. Clark G. Kuebler, president of Ripon College, the Rev. Dr. Leicester C. Lewis, vicar of St. Luke's Chapel, Trinity Parish, and the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish. Dr. Harry Woodburn Chase, chancellor of New York University and a vestryman of Trinity Parish, was the toastmaster.

A delightful contribution to the occasion was the music, provided by Trinity Church choir and the Down Town Glee Club, under the direction of George Mead, Jr., organist and choirmaster of Trinity Church. An especially notable song, "Old Trinity," composed for the dinner by George Dare of the glee club, was rendered by the choir. Two hymns were sung by the entire company. The arrangements for the dinner were in the hands of the committee on anniversaries, of which the Rev. Charles W. Newman is chairman.

Dr. Chase made a short speech before introducing the speakers, saying in part:

"This is the first time, I think, that Trinity as a parish has sat at a family dinner. This has been a crowded century in the history of Trinity Parish. Speaking on behalf of the wardens and vestry, I would say that the anniversary faces in two directions—past and future. When our successors assemble 100 years from tonight, for another anniversary, they will find Trinity still to the fore in Church and community affairs."

When Bishop Manning, the first speaker arose, there was such a demonstration as has seldom been seen at a Church gathering. The great company stood and applauded for many minutes. The Bishop said in part:

"Dear people of Trinity Parish, this is a good sight to see you all together in the family life of the parish. I bring you my affectionate greetings: to your rector, to the other clergy, to the vestry, and to all of you. I spent nearly 19 happy years in Trinity Parish; first as vicar of St. Agnes' Chapel; then as assistant rector of Trinity Church; and then as rector. When I was elected Bishop of New York, the vestry of Trinity asked me to continue as rector until they had elected a new rector: and for some months I was both Bishop of New York and rector of Trinity Parish. This had not happened since Bishop Hobart's day. Let me add that I received only one salary [laughter]. The plurality was only of responsibility.

"Three things come to my mind about Trinity. First, the great place it holds in this city; a place which no other church, of any communion, holds. It was to St. Paul's Chapel that George Washington came with his staff for a service in connection with his inauguration as first President of the United States. The first Bishop of New York, the Rt. Rev. Samuel Provoost, officiated. Second, I think

of the influence of Trinity Church on the civic life of this community. It exerts a mighty influence simply by being where it is—in the very heart of the financial district. People see here something which all the money in the world could not buy, something that transcends all earthly values. Third, the noble steadfastness of Trinity Parish in witnessing to the faith of the Church as held by the Church since the Apostles' time has exercised a profound influence on the whole Church. The word I would give you for the future is: 'Stand fast in the faith and in the power of Christ's might.'"

The next speaker, the Rev. Dr. Lewis, made an historical address, saying in part:

"To present to you briefly what Trinity has stood for I would tell you the story of a queen, of a bishop, and of a saint, and I ask that you will not understand these terms as mutually exclusive:

"The queen was good Queen Anne, the last of the Stewart family on the throne of England, who reigned from 1702 to 1714. It was indeed under her predecessor and brother-in-law, King William the Third, 'the Dutch monster,' as she called him, that the temporalities of Trinity Parish were created, but it was Queen Anne who furnished and endowed it as a parish of the Anglican Communion. The good queen was unusually devoted to the Church of her forefathers and ever felt a sense of stewardship toward that Church. . . . It was this queen who gave to Trinity her Communion plate, the two large patens, two chalices, two flagons, and a very fine alms basin. It was Queen Anne who assured to Trinity the large property known as the King's Farm. It was this sense of stewardship displayed by good Queen Anne, to which Trinity has been faithful throughout the years.

"From a queen, I pass to the Bishop, John Henry Hobart, rector of Trinity Church, and, as well, Bishop of New York, from 1816 to 1830. Dr. Hobart was one of that not too large group of leaders in our Church who actually believed in and gloried in the Anglican Church. . . . I would not exaggerate the work of Bishop Hobart. . . . Nevertheless, without debate, it was John Henry Hobart who stood up as the great champion of loyalty to our Church and the Prayer Book, and who was energetic enough to promulgate this belief throughout our Church. . . . The principle which John Henry Hobart expressed in and gave to Trinity Parish is that of unswerving and enthusiastic loyalty to our Mother Church.

"A queen, a bishop, and a saint: we come to Morgan Dix. I do not exaggerate in referring to Morgan Dix, priest and doctor, as a saint. Saints, after all, are simply those with a keener than usual sense of the spiritual nature, and more faithful than usual abiding in the spiritual nature. Who shall say that this was not the case with Dr. Dix? . . . So very much that is commendable in Trinity today as the full expression of the Catholic life goes back to the rectorate of Morgan Dix. The fact that the sun never rises over the spire of Trinity that a priest does not stand at the altar, day by day, eternally to offer the Holy Sacrifice, the fact that the Eucharist every Sunday is the chief service of Christian worship as the Church has received it, the fact that every Good Friday the Three Hours of our Lord's Passion are observed by thousands of worshipers, the fact of frequent retreats and quiet days, the fact of historic and dignified vestments and music—all these we owe to the spiritual, creative genius of Morgan Dix.

"Beside all this, his service to the revival of the religious life for women in our Amer-

ican Church, with his years as chaplain of the Sisterhood of St. Mary, who can estimate, who can overestimate, his spiritual contribution here? . . . All this, I take it, is the work of a saint, and is expressed by the word 'holiness.' As Queen Anne gave to Trinity the sense of stewardship, and as Hobart made his impression of loyalty, so Morgan Dix implanted in our parish the vitality of holiness."

Dr. Clark G. Kuebler, who is president of the National Council of Churchmen as well as of Ripon College, made a speech which deeply impressed the assembly, made up chiefly of lay people. He said in part:

"I am happy to be here for two reasons. First, because of my long acquaintance with and my great affection for the present rector of Trinity, Dr. Fleming. He is largely responsible for my coming into the Church, I having come under his influence when he was rector of the Church of the Atonement in Chicago. My second reason is that I am the only speaker here tonight who has never been formally connected with Trinity Parish.

"There are three things which I should like to mention. First, the great need of instruction in the American Church today. It is the greatest need, I sometimes think. The people do not know the faith, and for that reason are weak in the faith. Trinity Parish stands out in the whole country as a great place where the people are instructed.

"Second, many Church people do know the faith; but they are timid about witnessing to it. We cannot keep the faith unless we constantly give it away. Courageous witness is needed. . . . If you have never brought people to the clergy to be prepared for Confirmation, you have never known the greatest of all joys. I have known no joy so great as going to his First Communion with some one whom I had brought to Confirmation.

"My third point is that religion has no vitality unless it puts worship in the center. Activities are adjuncts to it. Out of worship grows love. In the Holy Communion our Lord made Himself immediately and forever tangible to us. The Church needs to learn the importance of sacramental worship. Those Churches which have scrapped their altars have fallen back. We have our altars, but we do not always use them. . . .

"Because Trinity has stood for the faith, it has 'built a more lasting monument than bronze.' I congratulate you and wish you happiness."

RECTOR OUTLINES YEAR'S PROGRAM

Dr. Frederic S. Fleming, the rector of Trinity, was the last speaker. He made a brief speech, mostly of thanks. At the end, he announced many of the events which will occur in the course of the year of commemoration, culminating in the celebration of the 250th anniversary of the founding of the parish next spring. Dr. Fleming said in part:

"I am not going to make a speech, but am just going to thank all of you who have made this evening possible. You, the parish, are Trinity: what it is and what it means for the future. Especially to Bishop Manning, we give thanks. First and foremost, he has our thanks and will always have the love and gratitude of the parish he loved and helped to build. I want to pay special tribute to Fr. Newman and his committee, and to the devoted women who have planned and made this so happy a success. Then, to the vestry go warm thanks. All of them, except



BISHOP MANNING: At Trinity applause, at Synod Hall a valedictory.

one who was obliged to be out of town, are here. There is no vestry anywhere equal to the vestry of Trinity Parish.

"This dinner launches our year of commemoration. On Ascension Day we shall have a great service in Trinity Church, when the Very Rev. Dr. Hughell E. W. Fobroke, dean of the General Theological Seminary, will be the preacher. In September, we expect to have the Archbishop of Canterbury with us. In October, will come the British Harvest Festival; in November, in St. Luke's Chapel, a service for the religious communities of the American Church; in December, there will be a service for the American Guild of Organists; in January, a service showing what Trinity has done for Christian education will take place; in February, a similar service will commemorate the work of Christian Social Service, in St. Augustine-All Saints'. Later on, in St. Cornelius' Chapel, there will come a service for the military; and in St. Paul's Chapel a service of special historical interest. For the final celebration, at the 250th anniversary service in May, it is hoped and expected that the Lord Bishop of London will be the chief guest.

"My final word is: that we look to the past only for light in which to look forward to the future."

Resignation of Bishop Manning Formally Announced to Convention

The 163d annual convention of the diocese of New York, meeting in Synod House on May 14th, had a record attendance. About 1,000 official representatives of the diocese included almost all the clergy, lay deputies from every parish and mission, and the officers of the various diocesan organizations. Visitors filled the gallery of Synod Hall to capacity. At the morning session Bishop Manning announced officially in his address his intention to present his resignation to the House of Bishops in September. He said:

"As you already know, I have served 25 years as Bishop, this is my 55th year in the priesthood, and it is the 80th of my age, and I now feel it right to announce officially to you at this convention, and through you to the diocese, that it is my intention to present to the Presiding Bishop my resignation as Bishop of this diocese to be acted upon by the House of Bishops at the meeting of the General Convention in September, and to

take effect on the 31st of next December. I need not tell you what it will mean to me to give up the work to which this diocese called me in 1921 and in which I have endeavored, however inadequately, to serve the diocese and the Church. It would be impossible for me to say how deeply I appreciate and value the kind, and far too generous, expressions which have come to me.

"I will say only that I give humble thanks to God for His goodness and mercy during these years, and that I am grateful to you and the diocese, beyond any words to express, for the kindness, the patience, and the faithfulness which you have shown in our work together for our Lord and His Church. May God's blessing be with you all, now and in the years to come."

Bishop Manning then went on to speak of the tragic suffering in many lands—the terrible aftermath of the war and to urge generous support of all agencies for relief. He then paid high tribute to "the devoted and untiring work of Bishop Gilbert," and to the "deeply appreciated assistance of Bishop Campbell and Bishop Littell." In regard to Bishop Gilbert, Bishop Manning said:

"I want to take this opportunity to pay again to Bishop Gilbert my tribute of deep personal affection which has strengthened and deepened as the years have passed, and to express to him my appreciation, and yours, of all that his life and work have meant to the diocese and to all of us during the 15 years of his service as Suffragan Bishop of this diocese [prolonged applause]. No words could sufficiently express what Bishop Gilbert's work and service have meant to the Church, to the diocese, and to me."

Mention of many diocesan affairs then followed, the citations often being interrupted by applause. And then Bishop Manning took up the subject of the reunion of Christendom, giving the remainder of his convention address (a full half) to it. [See page 13 for the full text.]

At the close of the Bishop's address, the convention rose and applauded for several minutes. Then, Bishop Gilbert presented a resolution of "enduring gratitude and affection" for Bishop Manning's "consecrated moral and spiritual leadership, for the courage, Apostolic zeal, and untiring energy with which he has discharged the exacting duties of his office, for his unflinching devotion in the upbuilding of the Church in this diocese, and for his valiant efforts on behalf of God's oppressed and suffering children in every nation." This resolution was adopted by a standing vote and with another burst of prolonged applause. Later, the resolution, engrossed and illuminated on vellum and bound in red leather, was presented to Bishop Manning in the course of the special service held in the Cathedral of St. John the Divine after the adjournment of the convention.

Among the important matters acted upon at the convention was the motion to conduct a campaign in 1947 to raise \$500,000 to build a new St. Barnabas House to replace the present structure at 306 Mulberry Street. Three missions, having fulfilled the canonical requirements, were admitted into union with the convention as parishes: St. Martha's in the Bronx, the Rev. G. W. Troop, rector; the Atonement, also in the Bronx, the Rev. Alex-

ander Ketterson, rector; and St. Stephen's, Tottenville, Staten Island, the Rev. R. E. Brock, rector.

The convention adjourned at 4:45 p.m., and the entire body went to the cathedral for the special Service of Thanksgiving for Bishop Manning's 25 years as Bishop of New York. In the procession were three other bishops besides Bishop Manning and Bishop Gilbert, namely Bishop Gardner of New Jersey, Bishop Littell of Honolulu, retired, and Bishop Campbell of Liberia, retired. More than 3,000 members of the diocese attended the reception in the crypt after the service. Bishop and Mrs. Manning greeted each one, with him calling every one of them by name.

ELECTIONS: Deputies to General Convention: clerical, Rev. Drs. R. H. Brooks, H. W. B. Donegan, F. S. Fleming, G. P. T. Sargent; lay, Rear Adm. R. R. Belknap, USN retired, Hon. A. N. Hand, C. C. Michalis, C. P. Morehouse. Alternates: clerical, Rev. Messrs. F. J. H. Coffin, Dr. Louis W. Pitt, J. H. Price, Dr. J. H. R. Ray; lay, Messrs. Charles Burlingham, James Comley, C. A. Houston, E. K. Warren. Deputies to the provincial synod: clerical, Rev. Frs. L. O. Diplock, C. E. Karsten, L. E. May; lay, Messrs. C. A. Houston, T. J. Powers, W. B. Penfield. Standing committee: Dr. Brooks, C. G. Michalis. Diocesan Missionary and Church Extension Society: clerical: Rev. Dr. C. B. Ackley, Rev. F. S. Danzoll, Rev. L. J. A. Lang; lay, Charles Burlingham, Harrison Deyo, L. S. Fowler. Trustees of the cathedral, Rev. Dr. H. W. B. Donegan, Gano Dunn, E. K. Warren.

Annual Meeting of Auxiliary

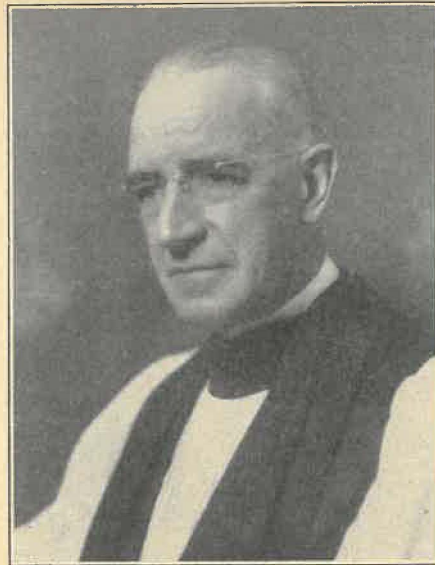
The Woman's Auxiliary in the diocese of New York held its annual meeting on May 7th. The UTO, in the amount of \$29,564.32, was presented at the corporate Communion in the Cathedral of St. John the Divine.

ELECTIONS: Vice-presidents at large, Mrs. B. H. Harned; for Christian social relations, Mrs. S. C. Erstoff; for missions, Mrs. H. M. Jefferson; for promotion, Mrs. William Leidt; for the Bronx, Mrs. E. T. Theopold; for Manhattan, Mrs. S. H. Littell; secretary, Mrs. F. S. Bancroft; treasurer of the UTO, Mrs. J. H. Michaeli; chairman of the nominating committee, Mrs. W. C. Dickey. Delegates to the Triennial: Mrs. McCulloh, Mrs. Leidt, Mrs. Michaeli, Mrs. G. W. Burpee, Mrs. Harned.

Healing Mission

The Rev. Dr. John Gayner Banks, director of the Fellowship of St. Luke, with headquarters in San Diego, Calif., conducted a healing mission at the Church of the Heavenly Rest, New York City, April 28th through May 2d. Twelve services and meetings, including a forum, were held in the course of the mission. At three special afternoon services, the sick were anointed, with laying-on-of-hands. The clergy, religious workers, and secular social workers were particularly invited to the forum, when there were questions and discussion. Nurses were specially asked to attend the session on "The Technique of Jesus in Healing." Physicians were the specially invited members of the congregation when "The Dynamic of Faith" was the subject of the service. There was a very large membership in the class held on "The Power of Prayer."

Announcements of the healing mission had been sent not only to all the Episcopal clergy of the diocese of New York, but



BISHOP GILBERT: *His diocesan and diocese paid him a tribute for 15 years of service as suffragan.*

also to the ministers of other communions in the Greater New York Federation of Churches. The large church was filled to capacity for every service and session.

Services of divine healing have been held at the Church of the Heavenly Rest for the past six years, on every Tuesday morning, conducted by the rector, the Rev. Dr. Henry Darlington. At these services, thanksgivings and prayers are presented individually at the altar.

Negro Mission Opened in Elmsford

A new diocesan mission under the patronage of St. Francis of Assisi has been opened in the town of Greenburg, N. Y. The mission has been established to accommodate the Negroes of the town.

At the request of the colored residents of Elmsford, who pledged the necessary initial expense, the mission leased a store in Elmsford where the services are now being held. The store is named St. Francis' Chapel. Although conditions in the present building are unsatisfactory and funds are lacking for a change this fall when the lease expires, attendance at services averages 19 every Sunday. The Sunday school and weekday religious instruction class has 9 members.

The equipment for the mission was generously supplied by Holyrood Church, New York City, the New York Altar Guild, and the Sisters of St. Mary, Valhalla, N. Y. The mission was opened by and is under the direction of the Rev. Arnold M. Ross, vicar of St. Augustine's Mission, Yonkers, N. Y.

QUINCY

\$200,000 Campaign Authorized By Delegates To Annual Synod

A campaign for \$200,000 was authorized at the annual synod of the diocese of Quincy, which met in Quincy, Ill., May 7th. \$150,000 will be used to increase the

endowment fund, and \$50,000 will be used for the advancement of missionary work in the diocese. Bishop Essex was authorized to appoint an executive committee of five or more to develop plans for the campaign.

Three missions of the diocese made good progress during the past year. Zion Church, Brimfield, originally built by Bishop Philander Chase has been restored; St. Thomas', Bushnell, closed for ten years has been repaired and regular services are again being held; and St. Peter's, Canton, has paid off a long standing mortgage and started a building fund for a new church.

In his synod address Bishop Essex spoke out against strikes and increased crime, saying in part:

"Industrial strife will prevail as long as men and women believe that the good life has only a materialistic basis. Altruistic slogans are often a cloak for inordinate selfishness. The tongue in the cheek is a notable feature in too many of our ruthless leaders,

"I HEAR THAT THERE BE DIVISIONS"

The first printing of this pamphlet, which is a reprint of the article by the Rev. Roland F. Palmer, S.S.J.E., which appeared in the L.C. earlier this year, was sold out shortly after publication. It was necessary for us to turn down many orders but because the demand for the reprint continues we have made another printing of it and copies are now available. The pamphlet runs to eight pages, about six by nine, and prices are as follows:

- 10 cents per single copy
 - 8 cents each in quantities of 10 or more
 - 7 cents each in quantities of 50 or more
- Postage additional

Since we did not keep a record of the orders which it was necessary for us to decline after the first printing was exhausted, it is suggested that new orders be sent.

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Ascension Day

This is one of the really great Feasts of The Church; and to those of us who try to live by The Kalendar, it is known as a Holy Day of Obligation. That means that we are obligated, under the rule of discipline which we take upon us, to recognize in a suitable manner the Day and its meaning for us and for all Christians; and to celebrate it by at least making our Communion on that day.

Ascension Day climaxes those marvelous forty days after Our Lord's Resurrection, days spent here and there amongst His disciples and others, permitting Himself to be seen by many, so that there could never be any doubts regarding His rising from the dead. It was also during this forty day period that there transpired that heart-searching scene between Our Lord and St. Peter, a scene that is constantly being re-enacted between Our Lord and us, wherein He said to St. Peter, as He continues to say to us, "Lovest thou me?—Feed my sheep." Do you? Have you? St. Peter, after the tearing, rending experience of his denial of Christ, must have been in tears at this holy inquisition. We hope we have been tearful, too. A lot of us need to be, for our love for Jesus is sometimes largely mouthing, and our feeding of

His sheep a terribly thin diet, even spiritually speaking.

And so Our Lord ascended into Heaven! His work for God His Father was complete! What a satisfaction to be able to leave this world with a sense of utter completion of one's work or responsibility! We wonder sometime if we Episcopalians have ever actually outlined for ourselves what God wants US PERSONALLY to do? We have so little time left, most of us, in which to get it done. Hadn't we better get at it? And, then, we all must try to remember that the Christian life is an ASCENDING life. Our Lord, even in His life-time, kept ascending up into the mountains to pray, to meditate, at every opportunity. We can't always be on the mountain top in spiritual experience. He wasn't either, but the life of a Christian demands more ascending than descending, and only enough descending to bring down to others living on the levels, what we gained on the mountain tops with God. But shortly after Christ's ascension came The Power. When we in these days start climbing toward Him, The Power comes to us, too. Once that Power has been tasted, the things of mere earth never taste the same again.

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who pose as great humanitarians. It seems certain that we are ready for strong, enforced legislation, which will make it a felony to imperil public health and safety. I, for one, shall welcome it.

"The increase of crime, before which the state appears helpless, demands our vigilant action. All the moral teaching in the world is powerless to make a man good. All of us must teach and preach the Christian imperative of God, the righteous Judge. What we do, or refuse to do, in His sight determines our destiny. The need for positive, definite Christian education was never more urgent."

The original goal of the diocesan drive for the Reconstruction and Advance Fund was \$7,200. This has now been passed and the diocese has remitted to New York, \$9,744.56. Ninety-three percent of the parishes and missions have reported.

ELECTIONS: Deputies to General Convention: The Rev. Messrs. W. O. Hanner, G. T. Lawton, C. Savage, J. K. Putt; Messrs. A. Loughin, T. Beatty, W. Bruninga, W. H. Damour. Alternates: The Rev. Messrs. N. Stockett, J. McCullough, H. Holt, C. B. Russell; Messrs. H. R. Topping, W. E. Stone, T. R. Stokes, H. Purcell. Walter Wingate was elected the new chancellor, succeeding the late Bernard Connelly.

MASSACHUSETTS

Church Unity, Famine, Atoms

Considered at Annual Convention

Clear, strong statements by Bishop Sherrill on such vital matters as world famine, world peace, and Church unity were made in his annual address in Trinity Church, Boston, on May 7th to the annual convention of the diocese of Massachusetts. On May 8th the convention implemented his charges with resolutions during the business sessions in New England Mutual Hall.

Included in the Bishop's charges were the following remarks:

"The famine confronting the world calls for immediate and courageous action by the governments of the world. As individuals we are called upon to do our part, but the need cannot be met by volunteers. It seems to me that our government should requisition at once all the supplies needed to meet the situation abroad. Let us assure the President of our desire to have this done. Far from being critical, we should as a people applaud such a step and gladly accommodate ourselves to the resulting inconvenience. . . . Let us assure our government that as Christians we urge prompt and decisive action.

"I had hoped to comment fully upon the situation [regarding the progress of union with the Presbyterians] but inasmuch as the Commission [on Approaches to Unity] has as yet not made public a report, I find this impossible. However, I do repeat my deep interest in this matter. When I think of the terrible realities of our world situation, I am convinced of the absolute necessity of a united Christian voice. Here is an opportunity to make a beginning. I trust that the General Convention will take steps to forward this movement toward unity."

On May 8th the convention by resolution called upon the government to requisition at once supplies to meet the situation abroad and also asked for "rigorous consumer rationing at home to insure fair

distribution of foods that will be scarce in this country."

The convention also resolved:

"The diocese of Massachusetts meeting in diocesan convention declares it is its opinion that the Church at its next General Convention should take positive action toward organized unity with the Presbyterian Church; and, further, that a copy of this resolution be forwarded to the chairman of the Commission on Unity."

Relative to the control of atomic energy, it was resolved that the convention urge Congress to enact with all possible



BISHOP SHERRILL: *The Commission on Unity left him uninformed, but he trusted General Convention would take steps to forward unity.*

speed the McMahon Bill and establish effective international control in coöperation with other nations.

It was also voted to request the earnest consideration by the President of a proclamation of amnesty for conscientious objectors now under sentence for violation of the Selective Service Act, and that all such objectors be returned to civil life under similar rules and in like proportion to those in effect for the discharge of men in military service.

It was reported that the Reconstruction and Advance Fund had received to date from members of the diocese \$501,000, of which \$205,000 has been received in cash or pledges through the special givers' committee under the chairmanship of Mr. Alexander Whiteside.

The admission of new parishes included the Church of St. John the Evangelist, Duxbury; St. Andrew's, Framingham; St. Cyprian's, Boston; and the Church of the Holy Spirit, Orleans. The Chapel of St. Aidan's, South Dartmouth, was admitted as a mission.

ELECTIONS: Deputies to General Convention: The Rev. Messrs. T. P. Ferris, G. M. Day, W. Brewster, H. M. B. Ogilby; Messrs. J. Garfield, S. Bell, L. B. Phister, A. Whiteside. Alternates: The Rev. Messrs. C. L. Taylor, S. W. Hale, C. C. Wilson, A. O. Phinney; Messrs. S. C. Rand, Wm. Albert Gallup, E. O. Proctor, F. A. Parker, Jr. Newly elected members of the standing committee are C. C. Kimball and James Garfield. The Rev. Messrs. K. L. A. Viall, G. L. Cadigan, and Messrs. F. Babcock, J. E. Evans were elected to the diocesan council.

KANSAS

Church Extensions Fund

The annual convention of the diocese of Kansas met at Grace Cathedral, Topeka, May 5th and 6th. It began with a buffet supper at the Jayhawk Hotel, followed by a musical festival service held in the cathedral, May 5th, at which time Bishop Fenner gave his annual address.

The convention approved of a recommendation by the Bishop for him to request \$5.00 each for the next ten years from 2,000 communicants in the diocese to be used as a Church Extension Fund.

St. Paul's Mission, Clay Center, was admitted as a parish. The Rev. Sherman S. Newton is priest in charge.

ELECTIONS: Deputies to General Convention: Rev. Messrs. C. W. Nau, S. E. West, Frederick Litchman, W. J. Helman; Messrs. W. M. Beall, Charles Hire, Dr. H. O. Bullock, Dr. H. R. Glover. Alternates: Very Rev. J. W. Day, Rev. Messrs. Samuel McPhetres, E. O. Minturn, S. E. West, Jr.; Messrs. Charles Rosencrance, Jack Juhl, Harry Revercomb, Dr. J. R. Pritchard. Gerard Price of Emporia was elected as a new member of the standing committee. Miss Marian Helwig, secretary to Bishop Fenner, was elected historiographer.

EASTON

Bishop Urges Salary Increases

St. Paul's-by-the-Sea in Ocean City, Md., was the site of the annual convention of the diocese of Easton, held on May 7th. In his address, delivered at the opening service, Bishop McClelland urged all parishes seriously to consider the need of more adequate salaries for the clergy. Later, the convention started things moving by increasing the Bishop's salary \$1,000 a year.

At the convention dinner, Dr. Mark Grauber of the University of Maryland gave an address on the atomic bomb, in which he outlined the possibilities of nuclear energy when applied to peacetime pursuits. Bishop Wroth of Erie was the preacher at the mass meeting held in the evening.

ELECTIONS: Deputies to General Convention: Rev. Messrs. J. White, C. L. Atwater, Thomas Donaldson, W. C. Eastburn; Messrs. G. L. Eshman, F. W. C. Webb, L. C. Bailey, F. Hirst. The Rev. William Wyllie and the Hon. L. C. Bailey were new members elected to the standing committee.

ALBANY

Presbyterian Pastor Confirmed

Ernest Davis Vanderburgh and his wife were presented to Bishop Oldham of Albany for confirmation in the Cathedral of All Saints, Albany, on April 10th by the Rev. Frederic Evenson, rector of Christ Church, Gilbertsville, N. Y.

Mr. Vanderburgh resigned his position as pastor of the First Presbyterian Church of Gilbertsville on March 15th. He is a graduate of North Carolina University and Princeton Theological Seminary. He has applied to be received as a postulant for Holy Orders.

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EDUCATIONAL



KENYON DEVELOPMENT: Bishop Keith Chalmers, president of Kenyon College, discuss the campaign to raise \$2,160,000 for the institution. Hobson of Southern Ohio, Bishop Tucker of Ohio, and Dr. Gordon

SECONDARY

Unveiling at Roxbury Latin

A bust of the Very Rev. Edmund S. Rousmaniere, first dean of the Cathedral Church of St. Paul, Boston, Mass., and in his lifetime a spiritual influence full of power, was unveiled on May 17th as part of the Roxbury Latin School's tercentenary program. Dean Rousmaniere was a graduate of this famous private secondary school in Boston, and Rousmaniere Hall was the memorial gift by his widow, the late Mrs. Rousmaniere. The bust was given by the dean's niece, Mrs. Albert Gordon of New York.

The important part played by such schools as the Roxbury Latin in a democracy has been emphasized in the press. One of the editorial "Uncle Dudleys" of the Boston Globe pointed out that the private schools are collaborators, not rivals, of the public ones which must of necessity deal with large classes of undifferentiated degrees of talent. The private secondary schools, centered mainly in the Atlantic seaboard states, are a kind of laboratory experiment for the whole country, through their unusual and admirable blend of conservatism in curriculum joined, as a rule, with progressive methods of instruction.

The Globe goes on to ask, "What does New England produce today comparable in excellence to what it produced a hundred years ago—the period of Emerson's Essays and of that efflorescence of talent which made America's first, though let us hope not last, great age?" And the answer, we are told, could be "our great schoolmasters." The term is inclusive, it refers to all types of schools and colleges. Among the great schoolmasters of the Church were the Rev. Dr. Endicott Peabody of Groton School, Groton, Mass.,

and the Rev. Dr. Samuel Drury of St. Paul's School, Concord, N. H.

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ence for Instructors of Religious Education in Secondary Schools to be held June 18th to 20th. This conference, which has been for the past three years under the leadership of the Rev. Charles W. F. Smith, formerly canon of the National Cathedral, has as its chairman this year the Rev. John Page Williams, headmaster of St. Christopher's School, Richmond, Va.

"The Relation of Students to the Church" is the topic of this year's conference. Among the leaders will be Canon Theodore O. Wedel of the College of Preachers, the Rev. Charles W. F. Smith, St. Andrew's Church, Wellesley, Mass., Richard McFeeley, principal of Friends Central School, Overbrook, Mass., the Rev. Thomas Barrett of National Council, and the Rev. James A. Pike, J.S.D., chaplain at George Washington University. Discussion will be centered on syllabi for courses in religious education for both older and younger students. Bishop Dun of Washington will lead the morning meditations.

This conference group has come mainly

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THE LIVING CHURCH

from schools on the eastern seaboard, but this year they are extending an invitation to heads of secondary schools and instructors of sacred studies who would like to be included in the fellowship. Miss Ethel Cutler, secretary of the conference, St. Catherine's School, Richmond 21, Va., may be queried for further information.

SEMINARIES

CDSP Hears Pastoral Lectures

One of the special lectureships in the American Church is that of Canon C. Rankin Barnes, rector of St. Paul's Church, San Diego, Calif., on "Social Aspects of Pastoral Care" at the Church Divinity School of the Pacific. Lecturing annually at the school in this field since 1939, Canon Barnes delivered a series of addresses on "The Parish and Its Families" from April 29th to May 3d.

The opening lecture, "The Church's New Social Approach to Marriage and the Family," outlined the several areas of the Church's concern. Only as he knows his people in their families can the parish priest understand his people or minister to them effectively. Not being static, these families are constantly being affected by powerful but often incomprehensible social changes.

In his second lecture, "The Functions and Recent History of the Family," Canon Barnes described the processes by which the American family has gradually assumed its present form. The growing application of the democratic ideal to family life and the increasing urbanization of this country have deeply affected family living. The home has become more important than ever before as "a haven of refuge and of peace" because of the pressure of an industrialized society.

The lecturer gave detailed attention to the Church's concern with "The Fine Art of Parenthood." Most families are either paternal, maternal, democratic, or child-centered in type. Regardless of type, however, each family has its own distinct family pattern which its young people later take with them to their own marriages. The building of better families depends upon the conscious control and steady improvement of this family pattern.

Discussing "The Child as a Member of the Family" the lecturer listed the child's fundamental needs at security and development. If the child's need for security is not met in early life he is likely to crave it rather than development during adolescence, when he should be bridging the gap between childhood and adulthood. The child's measure of a good family lies in its attitudes and harmony rather than its size or conveniences.

Canon Barnes' final lecture, "Parish Family Counseling," emphasized the fact that the priest is obliged to counsel whether he wishes to or not. Skilled counseling depends on knowledge of available resources, an understanding of human nature, and the emotional maturity of the counselor. The effective counselor, respecting the individual's personal autonomy, seeks to release his inherent potentialities for growth.

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CHANGES

Appointments Accepted

The Rev. **Rudolph M. Bangert**, formerly a minister of the Methodist Church who was ordained to the priesthood on February 2d [L.C., March 17th], is now vicar of Trinity Church, Connersville, Ind.

The Rev. **Frank L. Benfield**, formerly rector of St. Stephen's Church, Romney, W. Va., became priest in charge of St. Mark's Church, Berkeley Springs, W. Va., on May 1st.

The Rev. **W. Roy Bennett**, formerly rector of St. Luke's Church, Hastings, Minn., and priest in charge of St. Mary's, Basswood Grove, Minn., and Calvary Church, Prescott, Wis., is now vicar of St. John's Church, Shawano, and St. Ambrose's, Antigo, Wis. Address: 139 S. Smalley, Shawano, Wis.

The Rev. **Edgar C. Burnz**, rector of the Church of the Messiah, Gonzales, Texas, will become rector of St. Mary's Church, Bluefield, and Christ Church, Pearisburg, Va., about July 1st. Address: No. 101 Logan St., Bluefield, Va.

The Rev. **J. Perry Cox**, formerly rector of St. Paul's Church, Weston, W. Va., is now resident director of the Peterkin Memorial Conference Center and rector of St. Stephen's Church, Romney, W. Va.

The Rev. **John H. Hauser**, formerly rector of St. Paul's Church, Rahway, N. J., is now rector of Christ Church, Springfield, Ill. Address: 611 E. Jackson St., Springfield, Ill.

The Rev. **Richard M. Schaeffer**, who was graduated from the University of the South in February, is now curate of Grace Cathedral, Topeka, Kan. Address: 1222 W. 10th St., Topeka, Kan.

The Rev. **George A. A. Tocher**, formerly locum tenens, is now rector of All Saints' Church, Portsmouth, Ohio. Address: 610 Fourth St., Portsmouth, Ohio.

The Rev. **Arthur B. Ward**, formerly rector of Grace Church, Astoria, Oreg., will be priest in charge of St. James' Church, Deer Lodge, Mont., effective June 1st.

The Rev. **J. Marshall Wilson**, formerly vicar of the Church of St. Augustine, Croton-on-Hudson, N. Y., will be vicar of St. Andrew's Church and chaplain to the Episcopal students, State Teachers College, New Paltz, N. Y., effective June 1st. Address: St. Andrew's Vicarage, New Paltz, N. Y.

Military Service

Separations

The Rev. **Sherman W. Andrews**, formerly a chaplain in the army, is now rector of Trinity Church, Milford, Mass. Address: 10 Mendon St., Hopedale, Mass.

The Rev. **Francis J. Foley**, formerly a chaplain in the army, is now priest in charge of Trinity Church, Three Rivers, Mich., and St. Paul's Mission, Mendon, Mich. Address: Three Rivers, Mich.

Change of Address

Chaplain **Enoch R. L. Jones**, who was formerly addressed at the Personnel Separation Center, Norman, Okla., should now be addressed at P. O. Box 1707, San Francisco 1, Calif.

Resignations

The Rev. **Paul Chaplin** has resigned, as of April 30th, as rector of Stras Memorial Church, Tazewell, and Trinity Mission, Richlands, Va., and will enter the Order of the Holy Cross, West Park, N. Y.

The Rev. **Cortland H. Mallery** is retiring as rector of St. Andrew's Church, Plainfield, and as priest in charge of Holy Innocents' Church, Dunellen, N. J., effective June 1st. Address: 939 Melrose Pl., Plainfield, N. J.

Ordinations

Priests

Louisiana: The Rev. **Robert Godard Donaldson** was ordained to the priesthood at Trinity Church, New Orleans, by Bishop Jackson on May 15th. He was presented by the Rev. William S. Turner, and the sermon was preached by the Rev. Girault M. Jones.

West Virginia: The Rev. **Charles Washington Fox, Jr.**, was ordained priest at All Saints' Chapel, Clarksburg, by Bishop Strider on April 15th. He was presented by the Rev. H. Carleton Fox, and the Rev. Cornelius R. Dawson preached the sermon. The ordinand will be priest in charge of All Saints' Mission, Clarksburg. Address: 126½ School St., Clarksburg, W. Va.

Deacons

Minnesota: **Leslie Delbert Ross Hallett** was ordained to the diaconate on May 18th by Bishop Keeler in St. James' Church, Fergus Falls. He

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CHANGES

was presented by the Rev. Leslie W. Hallett, and Bishop Kemerer, Suffragan of Minnesota, preached the sermon. The ordinand will become assistant to the student chaplain at the University of Minnesota immediately after graduation from Seabury-Western this spring. He will also be vicar of Holy Trinity, Minneapolis, effective June 1st. Address: 317 17th Ave. S.E., Minneapolis 14, Minn.

Springfield: John Edgar Gill was ordained deacon by Bishop White at St. John's Church, Decatur, on May 14th. He was presented by the Rev. Fred Arvedson, and the sermon was preached by the Rev. A. A. McCallum. The ordinand will be vicar of Trinity Church, Mt. Vernon, Ill.

West Virginia: Edward A. Pedrette was ordained deacon at Christ Church, Wellsburg, by Bishop Strider on April 12th. He was presented by the Rev. W. Carroll Thorn, and the sermon was preached by the Rev. F. Graham Luckenbill. The

ordinand will be deacon in charge of Christ Church, Wellsburg, St. Matthew's, Chester, and St. John's and the Church of the Good Shepherd, Follansbee. Address: Wellsburg, W. Va.

Marriages

The Rev. W. Armistead Boardman, curate at St. Luke's Church, Atlanta; Ga., was married to Miss Ann Lowrey Webster in St. John's Church, Savannah, on April 26th by the Rev. J. Milton Richardson.



CHURCH SERVICES



ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop; Rt. Rev. Frederick Lehrle Barry, D.D., Bishop Coadjutor

Trinity Church, 1330 First Ave., Watervliet, N. Y.
Rev. Ivan H. Ball, Rector
Sun.: Masses, 7:30 & 10:45; Daily 9:30; Fri. 7:30 E. P.
St. Gabriel's Chapel, 531 5th Ave., Sun. 8:30 (Low)

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour, 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21
Rev. John M. Young, Jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn, B.M.T. Subway, Brighton Beach Line to Church Avenue Station.
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m.; Thurs.: 7:15 & 10 a.m., Holy Communion and Spiritual Healing; 7:15 Saints' Days. Choir of Men and Boys

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Rev. Harold G. Hultgren, Assistants
Summer Schedule (June through September)
Sun.: 7:45 a.m. Matins; 8:00 and 9:30 a.m. Holy Communion; 11:00 a.m. Solemn (or Sung) Mass and Sermon; 6:00 p.m. Evensong
Daily: 7:15 a.m. Matins; 7:30 a.m. Holy Communion; 9:30 a.m. Thursdays and Holy Days, Holy Communion (additional)
Fridays: 5:30 p.m. Service of Help and Healing
Confessions: Saturdays, 5 to 6 (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

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MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschield, Rector
Sun.: 8, 9:30 and 11 a.m.; Wed.; H. C. 10:30 a.m.
Other services announced

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson, Rector
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension Fifth Avenue and 10th Street, New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H. C.), 11 M.P. and S.; 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H. C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 a.m. Holy Communion; 11 a.m., Morning Service and Sermon; 4 p.m. Evensong. Special Music
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 n.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—(Cont.)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederick S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays). 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector; Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass. 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
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 H. C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E. P.; 1st Sun. of month, H. C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H. C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M. A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
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