

The Living Church

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

New York's Convention

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BEES collect their honey from all sorts of flowers, and the holy thoughts stored up in the Church's Treasury of her devotional books have been gathered from many sources. True devotion, inspired by the manifold wisdom of the Spirit of God, has many hues like the rainbow, but all these are blended in one when they are presented to God through the Mediation of our great High Priest and Redeemer, Jesus Christ, the Head over all the things to the Church which is His Body.

— Canon Bodington, in
Books of Devotion.

LETTERS

Uniform Marriage Laws

TO THE EDITOR: Senator Capper of Kansas has introduced into the United States Senate a resolution which provides for an amendment to the Constitution to give Congress power to legislate on the problem of marriage and divorce. He has also introduced a bill to be enacted after the amendment to the Constitution is adopted which would establish uniform regulation of marriage and divorce.

Whether one is ready to accept the six causes the Senator proposes as grounds for court action is not primarily important when he considers the far-reaching effect such legislation would have upon the heterogeneous practice now prevailing among the states of the Union; and what great advantage it would bring to those persons and institutions which have to deal with the problem as a moral and spiritual matter.

The Senator quotes the Federal Security Agency's figures showing 1,618,331 marriages in 1945 and 502,000 divorces as an example of the growing laxity in family life. The same agency estimates that 1947 will see 40% as many divorces as there are marriages.

Those who desire to see something done to stem this tidal divorce wave now engulfing the home life of the country would do well to write their support to the Senator; also to write to their representatives

in Congress to back up the matter when it comes before them for action.

It would seem to the writer that were appropriate action taken by the coming diocesan conventions in support of the Senator's effort his undertaking would be greatly strengthened.

✠ THOMAS JENKINS,
Retired Bishop of Nevada.
Brooklyn, N. Y.

"Union Begins at Home"

TO THE EDITOR: I am glad to note the increasing recognition, at long last, of the existence of the "Centrals" or "Middlers," of those who take their stand at the keystone of the "bridge" which is our beloved Church.

By unanimous agreement it is they who, unorganized and inarticulate, nevertheless constitute the largest single group within the Church. To them the constant "pulling and hauling" of recent years—by spoken and written word, in parish, diocese, and Convention, through the widening gamut of ceremonial—have become a great weariness of the spirit and in many cases, disillusionment. They have seen the bridge which they hold in the process of developing exits more easily negotiated than entrances.

Seriously, have we not reached a pretty pass when great *sacrifices* must admittedly be made by Episcopalians themselves if

they are to come back to, or go forward to, the Book of Common Prayer?

"Union Begins at Home" is a good slogan, as far as it goes. In view of the well publicized "prescriptions" which our Anglican Communion (English root and American branch) has written for Church unity, a long overdue conviction and purpose on our part might be expressed even more personally and authoritatively: "Physician, heal thyself."

JOHN I. HARTMAN.
Lancaster, Pa.

TO THE EDITOR: Bishop Oldham [L.C., November 24th] does not mention, but no doubt had it in mind, that such a movement as has been discussed would be revolutionary, not among Anglo-Catholics, but among all the "moderate" as well as "liberal" parishes, for it would eliminate completely what is now commonly looked upon as "the regular Episcopal service," i.e., Morning Prayer and sermon, with notices and "offertory."

With Dr. Mabry I am sure hundreds, even thousands, of Catholic-minded priests would gladly forego all liturgical enrichments if the whole Church were to abide by the great central act of worship, the Eucharist, and make it to be truly what the Prayer Book has always intended it to be.

(Rev.) H. B. LIEBLER.
Bluff, Utah.



The Rt. Rev.
William James Hughes

The Bishop of Barbados was trained at the College of the Resurrection, Mirfield, and has a Doctor's degree from Leeds University. During the first World War the author served in the Infantry and Machine Gun Corps. In 1930 he went to British Guiana as Rector of the Cathedral of St. George, Georgetown. In 1944 he was consecrated Bishop of British Honduras.

ENDORSED BY THE PRESIDING BISHOP'S

COMMITTEE ON LAYMEN'S WORK

THINK AGAIN

by

The Rt. Rev. William James Hughes
Bishop of Barbados, British West Indies

The Laymen's Lenten Book for 1947, **THINK AGAIN**, will be of help to individuals and groups according to the Foreword written by the new Presiding Bishop, The Most Rev. Henry K. Sherrill. Bishop Sherrill goes on to say: "The Bishop of Barbados in this book writes of these eternal issues—God, Man, the Church, Judgment—with great sincerity, simplicity, and directness."

Chapter topics: Man the Seeker; Man the Sinner; Man the Saint; The Church—What is It? The Church—One and Holy; The Church—Catholic and Apostolic; The Church—What it Does; Sacramentalism; Grace; Man and Judgment; Man and his work; Epilogue. Price, \$2.00

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SEXAGESIMA SUNDAY

GENERAL

EPISCOPATE

Bishop Bennett Installed

The Rt. Rev. Granville G. Bennett, D.D., is being installed as diocesan of Rhode Island on Sexagesima Sunday, February 9th, at the Cathedral of St. John, Providence, R. I. The inductors are the Presiding Bishop, the Very Rev. Duncan Fraser, dean of the cathedral, and the Rev. John B. Lyte, president of the standing committee of the diocese. The preacher is Bishop Gray, Coadjutor of Connecticut.

Immediately after the service, there is to be an informal reception for the Bishop and Mrs. Bennett.

New York's Special Convention

Rule of Order Number 34 of the diocese of New York, which provides that a convention when considering the election of a bishop shall sit with closed doors, was suspended by a two-thirds vote on January 28th, when the special convention to elect a bishop and take action on other matters met in Synod Hall [See L. C., February 2d]. One thousand persons were in the hall, 400 clergy and 600 laymen, all members of the diocese but not all having votes. The galleries were filled to capacity with Churchmen and Churchwomen, not qualified to have places in the hall. Many stood throughout, because seating space was insufficient for such a multitude. Intense interest was taken in the nominating and seconding speeches.

The first speech was made by the Rev. Dr. Louis W. Pitt, rector of Grace Church, who nominated Bishop Gilbert, using the full ten minutes allowed. Dr. Pitt quoted the late Rev. Dr. William Reed Huntington, the distinguished rector of Grace Church, on the state of the world and the task of the Church, from a speech of 1891. He then went on to say:

"In 1921 there was elected to the episcopate of this diocese a man of magnificent courage and indomitable will, who for a quarter of a century has been the stalwart champion of our inherited faith and the builder of a House of God for all people. William Thomas Manning earned the respect of all of us, whether we were high, low, or in the middle of the road. Be-

side him for 16 years has stood his Suffragan, a man born and bred in New York State, who has exercised his entire ministry in the diocese of New York; a man with a realistic understanding of the cataclysmic revolution through which we have been passing, a man with no illusions about the magnitude of the Church in the metropolitan diocese of New York, nor of the difficulties confronting it. He is a man of integrity, a man like the Lord whom he serves, gentle and fearless. He knows the diocese of New York better than any man in active service in the Church at this hour."

Dr. Pitt's speech was greeted with prolonged applause, the members of the convention springing to their feet, remaining standing, and adding cheers to their applause.

The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, secured the floor next and made a speech nominating the Very Rev. Dr. Claude W. Sprouse. He startled his hearers by his opening words:

"May I at the outset be permitted to say that I deplore the action of those who, some of them presumably holding official positions in the diocese, have furnished at least one newspaper [Dr. Brooks did not mention that the newspaper was the *New York Times*] with information relative to the action taken by the standing committee at its meetings, by the trustees of the cathedral, and, more recently, with reports of various groups.

"When it became evident that no clergyman of our diocese, equipped with experi-

ence and learning, would permit his name to be placed in nomination for the office of Bishop of New York, I proposed the name of the Very Rev. Dr. Claude W. Sprouse. We need a man who can be bishop for 12 years. Dean Sprouse is a vigorous man, who will not have to retire until he reaches the age of 72. In Churchmanship, he is the same as I am. If there must be a label, he is a middle-of-the-road Churchman, a Prayer Book Churchman.

"I question if any presbyter has ever received greater recognition from the Church. He signed the Minority Report of the Commission on Approaches to Unity. This was not because he was, or is, opposed to union with the Presbyterian Church, but because he felt that no final steps should be taken until the advice of the Lambeth Conference could be obtained. It is nonsense to say that we should not go outside the diocese of New York for a bishop. Such a policy would have kept many of us out of the diocese."

Six priests and four laymen seconded the nomination of Bishop Gilbert. The priests were the Rev. Dr. George Paull T. Sargent, rector of St. Bartholomew's Church, New York City; the Rev. Walter W. Reid, rector of the Church of St. John the Divine, Tomkins Cove; the Rev. Dr. E. Ellfott Durant, rector of St. Ambrose's Church, the Bronx (colored); the Rev. Wendell W. Phillips, rector of Christ Church, Rye; the Rev. Samuel M. Shoemaker, rector of Calvary Church, New York City; and the Rev. Edward O. Miller, rector of St. George's Church, New York City. The laymen were Edward R. Finch, William Mason Smith, Thomas J. Powers, and Samuel Thorne.

Two priests and two laymen seconded the nomination of Dean Sprouse. The priests were the Rev. Charles J. Buck, rector of the Church of the Holy Nativity, the Bronx; and the Rev. Frank L. Carruthers, rector of St. George's Church, Newburgh. The laymen were Dominic Rich and Lewis F. Stauss.

Among the speeches, that of the Rev. Wendell W. Phillips aroused very special interest:

"Many of us feel that we should have a younger man in the episcopate. We soon shall have a younger bishop. But we need a guide for him. We need not go out of the diocese of New York, we need not go off the Island of Manhattan to find him. We have young men here, rectors of metropolitan parishes. I do not

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 REV. HEWITT B. VINNEGE.....Book Editor
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know what Bishop Gilbert's plans will be; but he will probably ask for a coadjutor or a suffragan, or both. And no one in Cleveland or St. Louis can know New York. We have young men here. They had not the assurance, the audacity, I may say the impertinence, to compete with Bishop Gilbert; and they would not allow their names to be used. Their turn will come. Right now, we need a Father in God, a Shepherd of Souls, such as Bishop Gilbert is."

Dr. Sargent took the floor again to say that one priest had written to another that St. Bartholomew's and St. George's Churches were supporting Dean Sprouse. He could not speak for St. George's, he said, but he wished to state that clergy and people of St. Bartholomew's were wholeheartedly for Bishop Gilbert. Mr. Miller then arose to say that the same must be emphatically said for St. George's. Mr. Shoemaker then took the floor to declare that a rumor, which had been circulated, that he was opposed to Bishop Gilbert's election was untrue. He, the other Calvary clergy, and the people were all for Bishop Gilbert.

The Rev. Harry Price, rector of the Church of St. James the Less, Scarsdale, moved that nominations be closed. The voting began immediately when the motion was carried. Shortly before one o'clock the report of the tellers was received and read. Number of votes cast, 259 clerical; 172½ lay. Necessary for election, 130 clerical; 87 lay. Bishop Gilbert: 154 clerical, 130 lay. Dean Sprouse: 103 clerical, 42½ lay. The Rev. Dr. Horace W. B. Donegan and the Rev. Canon Anson Phelps Stokes, Jr., each received one clerical vote.

Bishop Gilbert was escorted to the platform by Dr. Brooks and Dr. Pitt. Bishop Manning came into Synod Hall at that point. There was a record-breaking demonstration: applause and cheers, amounting to shouts, all lasting for several minutes. Bishop Gilbert spoke, evidently with deep feeling, saying:

"There are times when it is difficult to make words say what one wants them to say. I appreciate the honor you have put upon me; I feel deeply humble and grateful. Most of all I appreciate the confidence and good will manifested.

"I have gone up and down this diocese for a good many years. I think you know my limitations. You are prepared, I think, to give me your help. I have not sought this office. I know what it means. The mandate you have laid upon me is a pretty sobering thing. I pledge to you all that I have to give. This is not the time, and my heart is too full, to speak of what lies ahead. But, looking back, I would say that the greatest compensations have been the associations with the clergy. I hope that I can continue to be a pastor to you. I hope that God will give me grace, wisdom, and strength to help the clergy who bear the burden and heat of the day. I

can think of no higher privilege than that.

"It would give any man pause to face the task of taking up the task Bishop Manning is laying down. You know his great work, his great prestige. If I could not count on his godly counsel and sympathy and help I could not take up this work.

"The Church faces today the severest test it has ever had to meet. God has put upon us such a challenge as was never before put upon the Church. And there is only one way to rise to it. We must find a way whereby we can stand together and work together. We have differences. It may be that this is a healthy thing for the Church. But a common loyalty must unite us above all the differences. We must present a solid front to make the Church something that God can use to aid this stricken world."

Bishop Manning said a few words, which called forth another demonstration of enthusiasm. He said:

"I need only say one word. Bishop Gilbert is known and loved throughout the diocese. He will show as diocesan the same spirit he has shown as suffragan. I am confident that the people of the diocese will give Bishop Gilbert their earnest support in the work to which he is now called to do for the diocese of New York and for the Church."

FINANCIAL MATTERS

Before proceeding to the election, the convention, under the chairmanship of the Rev. Dr. Harold H. Kelley director of the Seamen's Church Institute, took action on important questions of finance, concerning the episcopal office. Since 1921, when Bishop Manning became diocesan, the fund for the expenses of the bishop has been \$32,100. This included salary, allowance for the upkeep of the Bishop's house, traveling expenses, and a secretary's salary. It was voted to increase the amount to \$36,300, to include the same items. The bishop's salary is raised from \$15,000 to \$25,000. Other items are also raised, to meet the increased cost of living. The additional assessment on the parishes will be in the amount of 5%.

It was explained that when a suffragan, or coadjutor is elected funds to cover the expense will mean a further assessment over and above the increase now asked. But no sums will be set down until such an election is at hand. The present increase asked, \$36,300, was unanimously voted.

EPISCOPAL RESIDENCE

Another important matter considered by the convention was the residence of the bishop, and of a suffragan or coadjutor, or both. The Bishop's house is of such great size that it requires more servants than present conditions can supply, an outlay the expense of which has increased with the years. The

Bishop's house is on land belonging to the cathedral. The deanery, next door to the Bishop's house and connected with it by a sally port, is much smaller. The deanery belongs to the Cathedral of St. John the Divine. It was given for the specific purpose of providing a residence for the dean of the cathedral, and the deed of gift limits its use.

It was proposed that due permission should be obtained to use the deanery for the residence of the Bishop. The trustees of the cathedral must give consent, and also the government must give permission. The chancellor of the diocese, G. Forrest Butterworth, informed the convention that the supreme court had given consent, and the necessary papers were on the way. A committee of three men was appointed, no one of whom is a trustee of the cathedral or a member of the committee on diocesan finance, to study the use and ownership of the Bishop's house and to report to the diocesan convention at its regular meeting on the second Tuesday in May.

RURAL WORK

Deeds Farm for Institute

Wilbur A. Cochel, junior warden of Grace and Holy Trinity Cathedral, Kansas City, Mo., has deeded to the Church his 326-acre farm, Roan Ridge, 13 miles from Kansas City in Clay County, Missouri. The farm is to be used as a laboratory for the instruction of clergy and women workers of the Church specializing in rural work. Seventy-five purebred cattle are on the farm.

Mr. Cochel's farm has been used for the past two summers for the Church's Town and Country Institute. Mr. Cochel, who retired recently as editor of the *Weekly Kansas City Star*, had planned to retire to Roan Ridge Farm, but, after consideration, it seemed to him more desirable for the Church to have a place for a work very dear to Mr. Cochel's heart and one which he has supported generously in the past.

PUBLIC AFFAIRS

Restrictions on Church Building Still Applicable Under Rules

By LARSTON D. FARRAR
Religious News Service Correspondent

Representatives of national religious organizations in Washington are being deluged with letters from Church officials who have been confused by conflicting newspaper stories arising out of the President's recent announcement "decontrolling" building restrictions. The truth is that there are still many restrictions connected with any major building job. It is equally true that all



Press Assn.

ATLANTA MEETING: Bishop Walker of Atlanta is accosted by a Talmadge supporter, who told him that the clergy "have no right to mess in this."

these restrictions likely will be lifted by June 30th, but meantime the controls that are in effect must be obeyed.

The Rev. Clyde W. Taylor, representative of the National Association of Evangelicals, has sent his regional offices a message urging any church that has been denied a building permit from the Civilian Production Administration to appeal the decision. He wrote:

"If it is denied for the second time, then the case automatically is referred to the authorities in Washington for review, and in many instances, if it is a borderline case, approval is given. The appeal should be accompanied by a letter from the particular organization, giving vital statistics such as growth, increase in membership, and the number of people in the specific area which are dependent on the church, etc."

Although much more building—by Churches and all other types of organizations—is permitted under the present regulations, the total dollar value of all "non-essential" construction to be allowed in the entire nation is no more than \$15,000,000. This means that the

contemplated church-building boom will not start for a while yet.

Any person or organization may contract for construction work under \$1,000, without a special permit. However, if used material can be obtained for a church building, or addition, then there are no restrictions, for the government's purpose is to conserve only on new materials that might be used in non-residential construction.

The best advice that religious representatives can give impatient church boards is to wait, if possible. If the new construction is urgent, then the churches should appeal to Washington—where, incidentally, the representatives may be of assistance.

SOCIAL ACTION

Religious Leaders Protest Claim Of Talmadge as Governor

A meeting to "protest Herman Talmadge's claim to the governorship [of Georgia]" was called on January 21st by a committee in Fulton County, of which Bishop Walker of Atlanta is a member. The Bishop presided at the meeting, at which Ellis Arnall, former governor of Georgia, was the principal speaker. Mr. Arnall outlined the issues at stake in the present controversy.

The meeting was called "by Georgians who are not concerned with political personalities, but only with preservation of orderly constitutional government. We are acting entirely as citizens independ-

ently of any Church, professional, or business affiliations. We invite all Georgians to attend." Crowds filled the Woman's Club, where the meeting was held, and many stood in the bitter cold outside the auditorium.

A resolution was presented by Mr. Roy McGinty, editor of the *Calhoun Times*, asking the legislature to adjourn and "thereby postpone its deliberations until after the courts have adjudicated this grave question. . . . For the legislative branch of our government to continue to function while this matter is before the courts threatens to undermine the judicial branch of our government in the very authority it was created to exercise."

The meeting was opened to discussion after Mr. Arnall's address, and several supporters of Mr. Talmadge spoke. When the gathering threatened to become disorderly, Bishop Walker asked the Rev. Dr. Edward Mackay to close the meeting with a prayer.

INDIAN WORK

New Junior School for Indians

At the request of Bishop Roberts of South Dakota, Miss G. Bernice Holland, headmistress of St. Mary's School, has taken a leave of absence to assume charge of St. Elizabeth's Mission Home at Wakpala, S. D. Under her direction St. Elizabeth's will be established as a junior school for Hare School for boys and St. Mary's School for girls.

St. Mary's is taking part in the foreign exchange student program sponsored by the Headmasters' and Headmistresses' Association for the promotion of education for a Christian world. Because St. Mary's is a mission school, the expenses of any child so received must be underwritten by an interested individual or group. St. Mary's is ideally equipped to help a foreign child whose schooling has been interrupted because its own students must do remedial work in order to qualify for college standards.

YMCA

Plans Reconstruction Drive

A campaign to raise \$8,650,000 to aid war-shattered YMCA's in 26 European countries will get under way April 14th, it was announced at the annual meeting in New York of the International Committee of the Young Men's Christian Association.

The drive, largest peace-time campaign ever undertaken by the YMCA, is headed by Harper Sibley, of Rochester, N. Y., chairman of the international committee. [RNS]

ACU CYCLE OF PRAYER

February

11. St. Bartholomew's, Chicago
12. Trinity, Easton, Pa.
13. Trinity, Belvidere, Ill.
14. St. Paul's, Buffalo, N. Y.
15. St. Paul's, Chicago
16. Trinity, Ambler, Pa.
17. Holy Trinity, South Bend, Ind.

PHILIPPINES

Medical Director of St. Luke's To Visit States for Year's Study

By the Rt. Rev. ROBERT F. WILNER

Dr. José Y. Forés, since September, 1940, medical director and head of the department of surgery at St. Luke's Hospital, Manila, plans to leave for the States about March 1st for a year of post-graduate study and observation. He will give special attention to hospital design and construction, so that the new St. Luke's, authorized by the National Council on recommendation of the Far Eastern Commission, may embody the latest features in hospital design.

Much of the success of the hospital, in spite of its inadequate and antiquated buildings, has been due to Dr. Forés. During the "occupation" he stayed by the hospital; up to the time the institution was taken over by the Japanese, renamed the "Nippon Hospital," and staffed with Japanese physicians and nurses, Dr. Forés was able, at great risk to himself and to his family, to render much-needed assistance to American internees and prisoners of war.

Dr. Forés is a graduate of the School of Medicine of Santo Tomás University, which has trained many of the outstanding physicians and surgeons in the Islands. He served for one term as president of the Manila Medical Society, and is one of the leading members of the recently organized Philippine College of Surgeons.

To direct the professional affairs of the hospital during the absence of Dr. Forés and to assist him on his return, the board of governors at a recent meeting recommended to Bishop Binsted of the Philippine Islands the appointment of Dr. C. P. Manahan as assistant medical director. Dr. Manahan has been for two years head of the department of gynecology and obstetrics. He was for seven years on the staff of Johns Hopkins Hospital of Baltimore, working in this department.

With these men at the head, and with the new buildings which will be erected as soon as land can be secured and building costs return to a somewhat more "normal" level, St. Luke's Hospital can look forward to even greater service to the Philippines than it has been able to render for more than 40 years.

ENGLAND

Churches Protest Railroad Plan

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, and other Churchmen representing many religious groups

in Britain called on Hugh Dalton, Chancellor of the Exchequer, to protest over monetary losses that will confront the Churches as a result of government plans to nationalize the railroads.

The delegation pointed out that under the nationalization scheme, the government will take over railway shares, in which Churches are large investors, at prices prevailing during specified periods of 1946, and in exchange holders will receive lower income-yielding government bonds.

Represented on the delegation, in addition to the Church of England, were the Church of Scotland, the Church in Wales, the Roman Catholic Church, and the Jewish community, all of whom had appointed authorized spokesmen.

A government communique reported that "a full and frank discussion took place, and the Chancellor undertook that careful consideration would be given by the government to the facts submitted to him and to the views which had been expressed." [RNS]

Anglican Missionary Society Sponsors Hymn Contest

A contest for hymns suitable for missionary occasions is being sponsored in England by the Church Missionary Society, a Church of England group, which plans to commemorate its 150th anniversary this year by publishing a new book of hymns.

Purpose of the contest, officials stated, is "to enrich, if possible, English hymnody with hymns which will express God's concern for the modern world."

Judges of the contest include the Very Rev. C. A. Alington, dean of Durham, Canon Adam Fox, Dr. Martin Shaw, Dr. Harold Drake, and the Rev. C. V. Taylor of the British Broadcasting Company. [RNS]

IRELAND

Plan Wedding Gift to Primate

An all-Ireland wedding gift is being planned by dioceses of the Church of Ireland to mark the second marriage of the Most Rev. Dr. J. A. F. Gregg, 73-year-old Archbishop of Armagh and Primate of Ireland. The wedding took place at St. Patrick's Cathedral in Armagh, attended only by the families of the Primate and his bride.

The new Mrs. Gregg is the former Lesley McEndoo, 37-year-old daughter of the Very Rev. T. J. McEndoo, dean of Armagh, who performed the marriage. Dr. Gregg lost his first wife several years ago, and made the acquaintance of Miss McEndoo on his transfer from

the Archbishopric of Dublin in 1938. Mrs. Gregg is a painter of talent and is noted also for her interest in church architecture. [RNS]

Dr. Plunket Dies

The Rt. Rev. Benjamin John Plunket, Bishop of Tuam from 1913 to 1919 and Bishop of Meath from 1919 to 1925, died at his home in Raheny near Dublin January 28th. He was 77 years old.

Dr. Plunket was one of the principal promoters of a petition to the British government from influential Irish non-Romanists in which was urged repeal of the Accession Act of 1910 in which the tenets of the Roman Church were allegedly mentioned in "offensive terms." Under the terms of the act King Edward VII at his accession swore he was "a faithful Protestant." [RNS]

ORTHODOX

Syrian Bishop Appointed

Mar Athanasius Yeshue Samuel, the new Syrian Orthodox Bishop of Jerusalem, has arrived in that country. Mar Athanasius is the head of congregations in Jerusalem, Jaffa, Bethlehem, Haifa, and Trans-Jordan. Young, vigorous, and energetic, he has made plans for the expansion of the Syrian Orthodox schools.

JERUSALEM

Bishop Stewart Returns

The Rt. Rev. Weston Henry Stewart, D.D., Bishop of Jerusalem, has returned to Jerusalem to resume his duties. Dr. Stewart underwent an operation during a furlough in England early in September, and has made a slow but satisfactory recovery.

NEW ZEALAND

Bishop Baddeley Appointed New English Suffragan

The Rt. Rev. Walter Hubert Baddeley, Lord Bishop of Melanesia since 1932, has resigned his see and has been appointed Suffragan Bishop of Whitby, England.

The Bishop visited America in 1945 in furtherance of the cause of missionary work in the Pacific. He is among the bishops invited by Bishop Kennedy of Honolulu to attend a conference of bishops in Honolulu on January 27th.

Since Melanesia is a missionary diocese in the province of New Zealand, its new bishop will be appointed by the New Zealand bishops.

WORLD peace is the will of God. The reunion of Christendom is the will of God. We said it glibly a year or two ago, and perhaps we are still saying it that way, only using different words. Perhaps again the evident friction between the big powers within the United Nations, and the refusal of General Convention to accept the proposals for union with the Presbyterian Church USA have taken some of the glibness out.

The glibness ought to be taken out. It is far too easy to call things "The Will of God" and think thereby that we have a clincher on our side of the argument. Whenever we say it, the implication is that we have here an unbeatable argument, and every Christian, because he is a Christian, ought to rally to our side without question. We turn our cause into an ultimate, sanctioned by the absolute, and demand of others that they give it complete loyalty.

It is some comfort that, for Christians at least, only reasonably good things are accorded the status of being God's will. We are not likely to call dictatorship the will of God, nor slavery, nor the abuse of child labor, nor racial discrimination; the label is reserved for things like the visible unity of the Church, peace amongst nations, economic equality, and social justice. But the comfort is likely to disappear with a glance or two at some of the things which used to be just as emphatically sanctified by attaching the same label.

CHANGING IDEAS

Dictatorship, for example. That was not the word they used, then. It was called, in the Church, various names: "Right of Investiture" or "The Doctrine of the Two Swords." What it started out to mean, with Gregory VII, was that God intended the Church to have full authority in her own spiritual realm. By the time of Innocent III, it was meaning that God intended the Pope to have absolute sovereignty over Church and State. It was not long until a large segment of the population discovered that this wasn't the will of God at all; what God really willed was the Reformation and the nation-state, both very largely products of Papal dictatorship.

The nation-state was buttressed by "The Divine Right of Kings"—it was the will of God that James I ruled England. Said the translators of the King James version: "Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first He sent Your Majesty's Royal Person to rule and reign over us." But this divinely willed dictatorship likewise turned out to be something other than the will of God. Only a little more than 50 years later, with the accession of William and Mary,

The Will of God

By the Rev. William T. Holt, Jr.

Christ Church, South Pittsburg, Tenn.

bishops and clergy still loyal to James II—ruler by divine right—refused to accept the new sovereigns, left the Establishment, and the Church of England came close to perishing.

The battle-cry of the Reformation was the freedom of the conscience, the right of the individual—it was the will of God that all "religious tyranny" should be abolished. This, in the course of time, led to the rise of a multitude of religious sects, which carried on the disintegrating process by dividing among themselves. In fact, the situation became so grave that many people came to see that the real will of God was the reunion of Christendom.

It was further seen that the rise of the nation-states, with their constant conflict and warfare, was not really the will of God either; the real will of God was world peace under law. And that seems to be the way the situation stands at present.

We can make an equally good case for slavery, child labor, and racial discrimination. Each of these has at one time or another been accorded the divine approval, and their proponents have loudly demanded the loyalty—at the threat of disloyalty to God—of all other Christians in their support.

And we could name others. The trouble is, every time something gets labeled "Ultimate: Do Not Touch," the ultimate will of God turns out to be something quite different, and a great many people who have given their support to some particular will of God get hurt.

WILL AND FREEDOM

For Christians, at least, the purpose of God cannot be separated from the Incarnation, nor the Incarnation separated from the Creation, nor the two of them separated from the nature of God. Everything is to be seen as rooted in the very essence of God, the logical consequence of the fact that God is a certain kind of being. The will, the mind, the love, of God are all of a piece, for they spring from His nature. Whatever else He may be, He is consistent with Himself.

As soon as we say "God is love," we are defining His will, which is to bring man into kinship and fellowship with Himself. The first requisite of love is freedom, so the will of God necessarily includes the creation of beings who are capable of saying "No," even to God. These beings also must be free to co-

operate with Him, and their very freedom must be taken into account as part of His purpose.

It is evident, historically, that God will go to any lengths to maintain this freedom in His creature, man. Being born in a stable was part of the price He was willing to pay, and getting crucified was also part of it. He seemed quite willing to do both, and more, to keep inviolate the wills of men.

Now world peace may very well be part of God's will; indeed as Christians we are bound to believe that. And our Lord made it quite plain that He meant for His Church to be one, outwardly as well as inwardly. No Christian (presumably) wants war, and no Christian (presumably) wants disunion. Mostly, we are quite agreed that God does not want them either. But it is high time to point out that God might very well want something else more than these. He might well prefer another bloody war to meek submission to the destruction of freedom by dictatorship; He might prefer continued disunion in Christendom to forced conformity or other abrogation of the freedom of men—even the right to be heretics. Indeed, do not world peace and Christian reunion seem to be by-products of something else, higher than either?

RELATIVE AND ABSOLUTE

The freedom of man—including his freedom to go his own way, and fight if he chooses—makes both "Reunion" and "World Peace" decidedly relative things; just as relative as "The Two Swords" and "The Divine Right of Kings." All of them must depend, in part, on the greater absolute of this divinely willed freedom of man. The Incarnation was no afterthought; and it is dangerous indeed to suppose that God is going to change His mind. Whether we like it or not, God means for us to be free beings; and that includes the terrible possibility of rebellion. It were the part of wisdom to remember that peace and reunion and all the rest depend on frail humanity's cooperation, for that is the supreme will of God.

Earthly peace is not an absolute; neither is the visible union of Christendom. We ought to be very willing to work for them both with every power at our command; but we also ought to stop the blithe "This is *the* will of God" that so evidently fails to take into account the self-sacrifice of God Himself for the freedom of men.

Bishop Gilbert of New York

THE ELECTION of the Rt. Rev. Charles Kendall Gilbert as Bishop of New York was a well-deserved tribute to his loyal and effective service for sixteen years as Suffragan Bishop of that important diocese, and a token of the genuine affection for him felt by Churchmen of every school of thought. But it was more than that. It was also a wise move on the part of the diocese, because there is no one who has the intimate knowledge of every parish and mission in the diocese that Bishop Gilbert has, or who better understands the many factors involved.

It is no belittling of the runner-up, Dean Sprouse, to say that a clergyman from outside the diocese could not have started with anything like this initial advantage. The applause that greeted the nomination of Dr. Sprouse, even from those who had no intention of voting for him, is evidence of the recognition of delegates that he has won a position of leadership in the national Church that fully entitles him to consideration for one of her highest posts.

Undoubtedly, the diocese of New York will require additional episcopal leadership, in the form of a coadjutor or suffragan, or perhaps two suffragan bishops. Traditionally, New York has had three bishops, and it has managed to get along with two in recent years only because visiting bishops have been able to take a considerable number of confirmations and other episcopal appointments. Thus in the four years of his administration, one of the principal tasks of Bishop Gilbert will doubtless be to train younger men to succeed him. If this is wisely done, there should be someone, priest or bishop, ready to step into his shoes upon his retirement and carry on the high traditions of leadership that have characterized the Bishops of New York from Samuel Provoost through Hobart, Potter, Greer, and Manning to the present day.

But this is not to say that we regard Bishop Gilbert as a place-holder for a younger man. We neither desire nor believe that his necessarily short administration will be one of marking time. It should, and we believe it will, be one of forward movement, particularly in the fields of social service and of missionary extension, in which Bishop Gilbert has long since demonstrated his leadership and vision. The diocese is at present engaged in a campaign for half a million dollars for a new St. Barnabas' House, to minister to unfortunate women and children under the auspices of the City Mission Society. The diocese is expected to provide leadership in the program of the general Church, and in the fund for world relief. And there is need for the strengthening and

expansion of the missionary work of the diocese itself. In all of these Bishop Gilbert, with his broad understanding, his wide experience, and the confidence that he inspires, will, we are sure, exercise a wise and forward-looking leadership.

We therefore rejoice in the election of Bishop Gilbert, and we wish him a fruitful episcopate as Bishop of New York.

Blizzards and Bishops

MILWAUKEE is experiencing the aftermath of one of the two heaviest snowstorms in its history as we write this note of explanation to our readers. Ordinarily a local incident of such nature would not merit mention in our columns, but this storm has had and is having an impact upon the entire LIVING CHURCH FAMILY.

The issue of February 2d, the Lenten Book Number, was purposely held until we could report to our readers the result of the election of the new Bishop of New York on January 28th. As the first copies of the issue were being delivered to the post office the intensity of the storm prevented any further movement of public transportation (or private transportation, for that matter), and the city came to a standstill for three days. The delivery of that issue to the post office is therefore being completed even as the present issue is being printed.

With transportation halted, all industries closed from Thursday to Monday, and with the receipt of mail being resumed on Monday only in slow motion, the production of the issue of February 9th is an emergency problem. We know our readers will be understanding in the situation and will welcome these two issues of THE LIVING CHURCH as they arrive with an appreciation that we are still furnishing to them as much of the news as is possible under the circumstances.

Indeed, even as we write, the weatherman predicts more snow on the way to add to the eighteen inches already paralyzing the city, and the mayor of the city has called on the federal government for aid in lending equipment. Bear with us if we are late again. Most of the news is still pertinent.

Recovery

THE LIVING CHURCH FAMILY will especially welcome the news that Peter Day, our executive editor, who underwent an operation for acute appendicitis [as reported last week] is now convalescing rapidly and is home.

New Buildings for an Old Campus

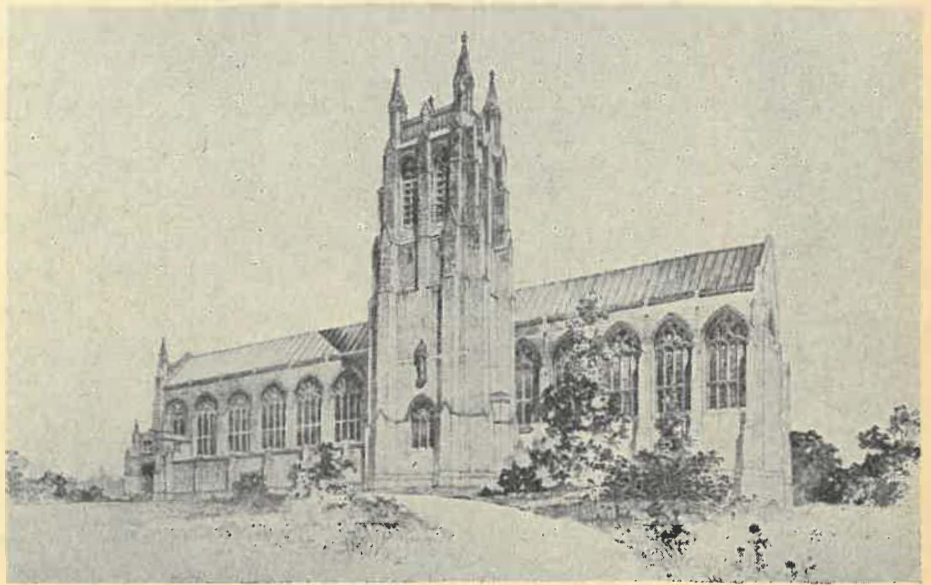
By Arthur Ben Chitty

THE UNIVERSITY of the South at Sewanee will start a drive on February 11th to raise \$5,000,000, according to Dr. Alexander Guerry, vice-chancellor of the historic Tennessee school and president of the Southern University Conference. The campaign is sponsored by over 5,000 alumni of Sewanee and will be officially launched at simultaneous dinners held throughout the nation on the evening of that date.

Dr. Guerry, as chairman for the campaign, is directing the drive. Co-chairman is J. Albert Woods, executive of W. R. Grace and Co., New York, and president of the Associated Alumni of the University. A representative number of Sewanee's alumni in the East are expected to be present at a dinner in New York on February 11th at which the purposes of the drive will be outlined by Dr. Guerry.

In Jacksonville, Bishop Juhan of Florida, chancellor of the university, will be the principal speaker at a similar gathering at the same time. At scattered points through the country, over 200 local chairmen will preside at meetings from which alumni-workers will go out to solicit funds for the university.

The general plan will be for each alumnus to solicit 10 persons who are thought to be sympathetic to the cause of liberal education under Christian auspices. Solicitation will not be confined to members of the Church. Although Sewanee is owned and controlled by 22 Southern dioceses, its appeal is



ALL SAINTS' CHAPEL AND WAR MEMORIAL TOWER: The chapel will be the most imposing structure on the campus. Designed by Gram and Ferguson, the building is about half finished. It was begun in 1905, during the chaplaincy of the Rev. William Alexander Guerry, father of the present vice-chancellor, and later Bishop of South Carolina.

nationwide and its alumni live in every state. The recent elections of Gov. Vail Pittman of Nevada and Sen. Harry P. Cain of Washington, both alumni of Sewanee, illustrate the extent of its influence.

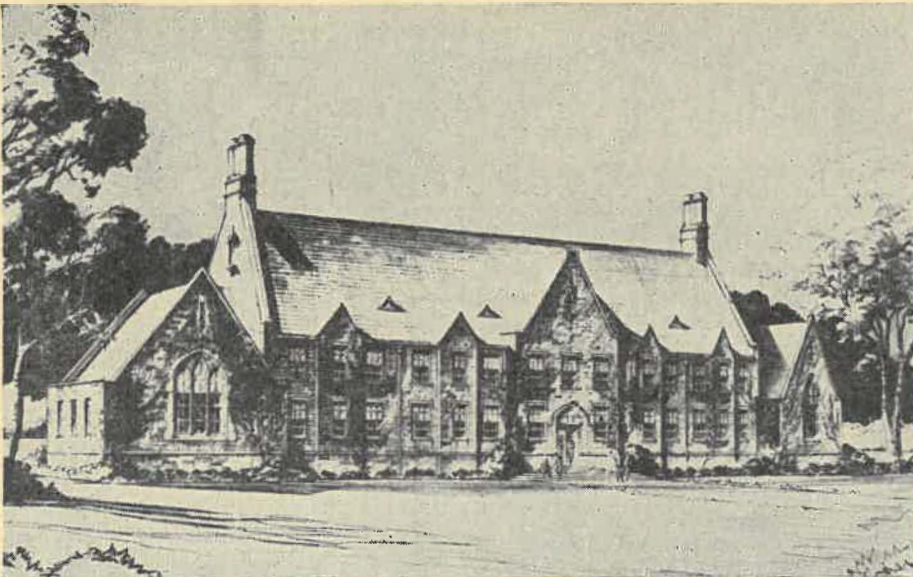
The University of the South is asking for a physical plant which, for the size of the school, will be second to none

in the South. With such a campus and with such facilities as are projected, Sewanee will be able to give to a limited number of students a highly individualized instruction by a distinguished faculty. With such a campus, Sewanee can become an even greater credit to the Church and a glory to the bishops who conceived the plan.

Sewanee now has an endowment of \$2,200,000. Of the funds raised in the present campaign, \$3,000,000 will be placed in endowment, raising the total to \$5,000,000. With the income from this money, it is felt that a superior faculty can be provided for a college of 500 and a theological seminary of 75. Sewanee's present enrolment in these two categories is, respectively, 445 and 47. Over 70% of the college students are veterans. They come from 32 states. Two-thirds of them are Episcopalians. Named in order of the number of students at Sewanee, the home states of these students are Tennessee, Florida, Alabama, Georgia, Louisiana, South Carolina, Texas, and Illinois. Memphis has sent more students to Sewanee than any other city.

SEWANEE'S ENVIRONMENT AND SCHOLASTIC PURPOSES

The unique location of the university is no accident. From a group of sites which included Atlanta and Chattanooga, the founding bishops deliberately



DORMITORY PLAN: Shown above is one of the five projected dormitories for the University of the South, all of which will house a total of 250 men. Rooms in the new dormitories will provide for privacy and concentrated study by the students.

Sanctus Bells

If the horrible misunderstanding by some Episcopalians of the ceremonial practices and worship of other Episcopalians was not so pitiful, it would be downright funny, really.

At the moment we are thinking in particular about Sanctus Bells, those tuneful appurtenances of The Sanctuary, which are heard at the moments of The Sanctus and The Consecration in The Holy Eucharist.

Haven't you heard many times, and can't you still hear, certain types of Episcopalians, upon stumbling upon a service which includes the use of a Sanctus Bell: "I went into St. Eucalyptus' the other day because I slept too late to go to my own beloved Church, and do you know, they are disgustingly "High" over there now. They even have those Roman Catholic bells bonging every once in a while. And they call themselves an Episcopal Church, — bah!"

Enlightenment is close at hand, gentle reader! Sanctus Bells are NOT Roman in origin, — they have been in use since the days of early Church, and what do you imagine the actual honest-to-goodness reason for them is, — to embellish the service, to make it more spikey just to satisfy those for whom ceremonial is apparently the all-in-all of religion? Heavens, NO!

All Episcopal Churches teach that there are two peaks in one's worship in The Eucharist. One is at the moment of The Sanctus where the living present before The Altar bend low in reverence to The Most High God, together "with Angels and Archangels, and with all the company of heaven" and say or sing, "Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of thy glory, Glory be to thee, O Lord Most High."

The other peak in The Eucharist is at the moment of Consecration of The

Sacred Elements, which marks the coming of Our Lord into the Feast, and from which moment until the time of the ablutions, Our Blessed Lord IS THERE, actually, miraculously, sacramentally PRESENT ON THAT ALTAR, AND IN OUR MIDST, just as He promised He would be. So, these are the two high spots in The Eucharist, — you'll admit that. Well, — just exactly what are you doing MENTALLY at those two great moments of worship, — is your mind on Christ, or on the cost and style of the woman's hat in the next pew, or thinking about the sausage and cakes you're going to have for breakfast after you've made your Communion? Mother Church, in her age-old wisdom knows full well how many, many times over frail, human minds wander, even at the most solemn moments of our lives, and She has sought to use means to conserve for us those two high and glorious moments in our Eucharist, and so by the simplest and most practical means in the world she rings a bell at these two moments, and that bell simply says, "Snap out of it! Worship NOW with the Angels, all of Heaven, your own loved ones gone on ahead into Paradise. Worship, worship, worship!" And again, "Forget those blamed waffles, frail human that you are! Jesus is coming! Jesus is HERE! Remember your manners! Worship and adore!"

Now, every Episcopalian worthy of the name believes in purity of worship, and every Episcopalian must needs plead guilty to many instances of mind-wandering at these sacred moments. Wouldn't you think, then, that ALL Episcopalians would welcome any alarm clock signal that would prevent them from missing the heights at their Eucharist? Growingly, they do.

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chose the uninhabited top of a mountain in the Cumberland plateau, 50 miles from the nearest city. In this location, these daring men sought to prove that higher education can be so absorbing that it does not need the social influence of cities. The present standing of the university attests to the basic truth of their concepts. On its domain of almost 10,000 acres, Sewanee probably more nearly controls its immediate environment than any other American institution of higher learning.

On the relative importance of material and spiritual values, Dr. Guerry does not equivocate. First, he says, the



UNIVERSITY CHAPEL.

idealism of an institution must be sound. Second, its faculty must be composed of distinguished men whose lives are dedicated to the best tradition of the liberal arts college. It is only after these conditions exist that the physical plant begins to have a value in the educational process.

In setting aside \$2,000,000 of the anticipated \$5,000,000 for buildings and equipment, Dr. Guerry feels that the physical needs of the college, the seminary, and the academy can be met.

ARCHITECT'S PLANS

The three firms of architects who have collaborated for two years on the plans have laid out two long parallel rows of buildings headed at the south end by the largest building on the new campus, a dining hall and commons which will be a memorial to the late Bishop Gailor of Tennessee, chancellor of the university from 1908 to 1935. This handsome structure, built of the native "Sewanee sandstone," will replace the present frame dining room which, built in 1873, is the oldest hall now in use by the university. By far the most imposing edifice on the campus will be All Saints' Chapel

with its great war memorial tower, designed by Cram and Ferguson, architects for the Cathedral of St. John the Divine and the Princeton Chapel.

The library will be approximately doubled in size with an extensive addition which will provide for additional reading and seminar rooms, as well as badly needed stacks. The School of Theology, now located entirely in St. Luke's Hall, completed in 1878, will take over an adjacent college dormitory and will have a new library and classroom building of about the same size and style as St. Luke's.

The Emerald Hodgson Memorial Hospital, operated by the university and serving the mountain people of the vicinity with the only charity clinic in the 140-mile area between Nashville and Chattanooga, will be enlarged and improved. A new nurses' home will be built and the present one will be converted into a much larger clinic to care for the increasing numbers of patients who last year made over 7,000 visits to the clinic.

The present dormitory facilities of the college were designed for less than half of the number of students now occupying them. Therefore, among the first construction begun will be one or more of the five proposed new dormitories which will ultimately house 325 students.

The University Press will move to a larger building. Here is published the *Sewanee Review*, oldest literary-critical quarterly in America, now under the editorship of John Palmer, Rhodes scholar from Louisiana.

Other proposed buildings for the college include a new science hall to release the present one for use as an administration building; an art gallery and museum; an auditorium seating 1,000 people; and a gymnasium which will bring the two present ones under one roof and will add a swimming pool.

Plans for the Sewanee Military Academy are equally as comprehensive. They include a new dining hall, a dormitory, a classroom building and library, and a new gymnasium. These buildings with their connecting cloisters will form a U-shaped enclosure around the S.M.A. parade field.

AN INSTITUTION'S INFLUENCE

The final test, according to Dr. Guerry, of the worth of an institution of higher learning is in its graduates, its alumni, and their influence for good upon the nation, the Church, and upon their respective communities and families. These are intangible values and cannot be reduced to graphs. But from the evidence which we have, it is felt that the enthusiasm of Sewanee's founders has been in considerable part justified. "It remains for us to match if we can their faith, their sacrifice, their imagination," said Dr. Guerry.

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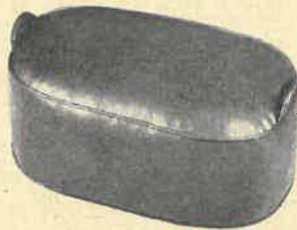
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BOOKS



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

An Ecumenical Leader

TOWARD A UNITED CHURCH. By William Adams Brown. New York: Scribners, 1946. Pp. xvi, 264. \$2.50.

This book is a personalized history of the Ecumenical Movement from 1910, the year of the World Missionary Conference at Edinburgh, through the three decades which saw some seven further ecumenical gatherings, to the present unification of non-Roman Christianity in a World Council of Churches.

I have called the book "personalized history." It does not pretend to be a definitive objective account. Yet it will be, for the future encyclopedic historian, an invaluable volume. For its author was one of that small group of Church leaders, among whom Bishop Brent, Archbishop Temple, and Archbishop Söderblom were other conspicuous members, which constituted a kind of apostolic band of "founders" of the Ecumenical Movement. Dr. Brown tells the story of this inner group. He speaks mostly of what he himself saw and heard, of intimate committee meetings behind the scenes, of ecclesiastical gossip at dinner tables, as well as of the almost unbelievable manifestations of the power of the Holy Spirit in three short decades of Church unification. Dr. Brown was thrilled by it all. He leaves with the reader a hope and a boundless courage for the future, even in the midst of the tempest of the second World War, during which the book was written.

No one who ever came into close contact with William Adams Brown could fail to love him. A Presbyterian, professor for a generation at Union Seminary, he was at the same time an ecclesiastical statesman and much-travelled citizen of the world. I doubt that he deserves top ranking as theologian or as one of "those that bear rule" over the Church. He never rose to the stature of a Brent or a Temple. But, like St. Luke or St. Mark in New Testament times, ranking just below the group of prophets and apostles, William Adams Brown became a recorder, a lovable messenger of Christian fellowship, an evangelist of Church unity. He was selfless and modest, as is the autobiographical story he tells in his book.

The volume may not achieve the fame of a "best-seller." Probably its influence will be limited to those who are already ecumenical Christians and who want to delve into details of the moving story of how Christian love and understanding have already conquered fortress after fortress of long-entrenched alienation.

But among "ecumenical Christians" this book should be a *must* book. For Episcopalians and Presbyterians, for example (and Dr. Brown knew and loved both communions almost equally), the volume contains much valuable counsel. These two Churches have just passed through an embarrassed wooing. The ideal of complete "organic union" proved to be somewhat premature. Federation is already here, as in the Federal Council of Churches. May not the next exploratory move be one looking toward a median between the two ideals? This, at any rate, is Dr. Brown's matured advice.

T. O. WEDEL.

Interseminary Series Continued

THE GOSPEL, THE CHURCH, AND THE WORLD. Edited by Kenneth Scott Latourette. New York: Harpers, 1946. Pp. 229. \$1.50.

TOWARD WORLD-WIDE CHRISTIANITY. Edited by O. Frederick Nolde. New York: Harpers, 1946. Pp. 263. \$1.50.

These books constitute volumes three and four respectively of the Interseminary Series, of which the first two were reviewed in *THE LIVING CHURCH* under date of December 29, 1946. Just as the former two were concerned primarily with the relations of the Church to the community, state, and nation; so the present two consider it in its larger world-wide implications.

"It is clear," says Professor Latourette in his introduction, "that mankind's peril is primarily spiritual and moral." That is a more delicate way of saying that if the world were in a state of grace we would not need to fear atomic bombs. How to achieve a universal state of grace is the dominant theme of volume three. The several authors supply a down-to-earth survey of the functions of the Church itself and of the Gospel which it proclaims; the character and extent of the resources at its command; and the nature of the task that confronts it, if Christian hopes for a reformed world are to be realized.

As the title of the fourth volume might suggest, it is mainly preoccupied with problems of Church ecumenicity. The opening chapter by Prof. Matthew Spinka contains the finest characterizations of the various Churches, including the Roman and Eastern Orthodox, that this reviewer has ever seen in so brief compass. The entire book is admirable for its large tolerance, and for its breadth of sympathetic understanding for divergent beliefs. "No church, no denomina-

tion, no group has the whole truth or monopoly on the truth" (p. 211). And at long last the painful confession is made that "only a church that is united can speak a convincing word to a world . . . in conflict" (p. 75).

Even more strongly than in the case of their predecessors in the series, I urge that these books be made the foundation for serious study groups in every parish. "For there can be no better world without better men and women" (p. 39).
WARREN M. SMALTZ.

In Brief

The University of Chicago Press has issued the fourth volume in its notable series RELIGION ON THE AMERICAN FRONTIER. The present volume *The Methodists* (by William Warren Sweet. Pp. 800, with bibliography and index. \$10) is a scholarly and important work. The first 70 pages only are devoted to a short history of the beginnings of Methodism in America, its fight for ecclesiastical independence, and its growth and expansion until the middle of the 19th century. All the rest of the volume consists of documents and reprints, the basic source materials for historical scholars. This book is obviously not one for the general reader; it is for the serious student of American religious history.

H.B.V.

The 1947 edition of *The Pulpit Manual and Minister's Guide-Book* is now available (Edited by Thomas H. Warner. Great Neck, N. Y.: The Pulpit Press, 1946. Pp. 351. \$2). As always this is an extremely useful volume. There are sermon outlines for every Sunday of the year, although they will be loosely followed by the clergy of a liturgical Church which observes the Christian Calendar. There are sermon outlines for many other great holydays, as well as for the special Sundays and occasions appointed by the Federal Council. There are suggested "pulpit prayers." There are 101 sermon outlines based on *St. Matthew*, and many other valuable features.

H.B.V.

SONG OF EARTH. By Fred D. Wentzel. Philadelphia: Christian Education Press, 1946. Pp. 112. \$2.

Containing more pictures than text matter, Dr. Wentzel's book is as refreshing as a trip into the quiet countryside after a hectic time in a crowded and dirty city. Often lyrical, never dull, *Song of Earth* is of the simpler things of rural life—friendship among neighbors, love of "lower" animals, the pageantry of changing seasons. It is a volume to cherish, both for its delightful text and for its remarkably lovely photographs.

R.J.S.

DIOCESAN

ERIE

Episcopate Fund Receives First Gift Since New Bishop's Advent

Colonel E. V. D. Selden, a vestryman of Christ Church, Oil City, Pa., and treasurer of the diocese of Erie, has added \$2,500 to the permanent episcopate fund of the diocese. He has made a similar gift to the endowment fund of his parish. These are the first gifts toward endowments in the diocese since the consecration of Bishop Sawyer last November.

MASSACHUSETTS

Church Service League Meets

The Rev. Dr. Norman B. Nash, Bishop Coadjutor-elect of the diocese of Massachusetts, and the Rev. Dr. Samuel McCrea Cavert, general secretary of the Federal Council, addressed the annual meeting of the Massachusetts Church Service League, held in Boston on January 8th.

Dr. Cavert, who has recently returned from a tour of Germany as liaison officer with the German Churches, called for spiritual renewal, evangelism, and education as the task of the Churches and the need of the day, saying:

"The problem in Germany is not at the moment whether a recrudescence of power in that nation will again make her a menace, but whether the German people are going to sink into such a state of hopelessness and despair over their future that they will become an easy prey to chaos and Communism."

Conferences for clergy and laymen, the Woman's Auxiliary, and the young people followed. Dr. Nash was elected president of the Church Service League, and Mrs. Everett R. Wilkinson was re-elected president of the Woman's Auxiliary.

LOS ANGELES

Advisory Council on Marriage and Divorce Established

"If the Church has power, it must be the power to proclaim the will of God as the supreme standard to which all human wills must conform," Bishop Stevens of Los Angeles told the convention of the diocese meeting January 22d in St. Paul's Cathedral, Los Angeles. He said further:

"It must be power to make effective the principles of Christianity. In our present divided state, the Church does not possess such power. Church unity is necessary.

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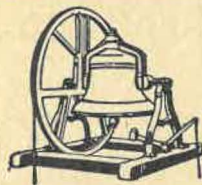
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DIOCESAN

We are grateful for the advances being made toward unity, especially for the World Council of Churches, which embraces Churches of Catholic and Protestant tradition. Are Catholics and Protestants, Anglicans and Presbyterians big enough to work in patience and hope for the Christian ideal 'that we all may be one'?"

Bishop Stevens explained the workings of the new marriage canons and pointed out that they are in effect no more "liberal" than the former canons. He announced that he had set up an advisory council consisting of lawyers, doctors, and certain of the clergy.

"The council is a panel of which four members will sit at one time. One of the parties involved must be a member of the Church in good standing. No clergymen should encourage any appeal unless that is the case, nor should he support any petition unless he is convinced of its validity," the Bishop explained.

Bishop Gooden, Suffragan of Los Angeles, in his address spoke of the labor situation: "It is alarming that so many persons today use the expressions, 'crack down,' 'clamp down,' 'punish,' 'break them,' and many worse ones with regard to bodies of workers. Jesus never would issue a cry to 'crack down' on the workingman. . . . This is no time for bitterness, wrath, and clamor, but for justice, fair play, and charity."

Bishop Gooden also urged that the sale of liquor be removed from private business for profit.

Bishop Quin of Texas was a guest of the convention and spoke briefly.

A resolution urging on Congress the desirability of making available to all lay Church employees, and all non-profit institutions, the benefits of the Social Security Act, was adopted. The resolution stated:

"We hold as invalid the argument that the inclusion of Church employees is an invasion of religious freedom. These employees now are subject to the laws governing compensation insurance, and Churches comply with all laws relating to sanitation, fire hazards, and other ordinances, without any threat to religious freedom."

After considerable debate, the delegates voted that the churches of the diocese increase by 50% their last year's budget for Church expansion, missionary work, and "Christianity of Southern California." The new budget was fixed at \$225,000.

Bishop Gooden, who will retire on July 1st, was honored in a five-minute ovation at the closing session.

Daughters of the King met after the convention and heard Canon Richard Lief, executive director of the Episcopal City Mission Society, speak. Presiding at the business meeting was Mrs. Lev-

ering Moore, diocesan president, who announced that a new chapter had been added, making 15 in all.

ELECTIONS: Executive council: Rev. William Cowans, Rev. H. Vernon Harris, Rev. Richard Parker, Rev. T. R. Jones, Rev. J. H. Smith; lay members, G. T. Bagnall, C. M. Gair, W. J. Currer, Jr.

Delegates to synod: Rev. P. G. Austin, Rev. W. D. Brown, Rev. J. A. Bryant, Rev. E. E. Hailwood; lay delegates, William Anderson, St. Elmo Coombs, W. J. Currer, Jr., G. G. Entz.

Cornerstone for New Mission Laid

Bishop Stevens of Los Angeles officiated on January 12th at the laying of the cornerstone for St. Margaret's Church, South Gate, Los Angeles, Calif. The vicar of the mission, which was

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founded in 1942, is the Rev. Kenneth E. Nelson. Services are now being held in a club house, near the site of the future church.

Mr. Nelson and many of his parishioners are themselves building the new church, which will have a seating capacity of 200. The architecture is to be 15th century Gothic. St. Margaret's is the first Episcopal church in the city of South Gate.

KENTUCKY

Visitor From Trans-Jordan

Addresses Auxiliary

Over 300 women from all parts of the diocese of Kentucky assembled for the annual meeting of the Woman's Auxiliary on January 21st in Christ Church Cathedral, Louisville, Ky.

Mrs. James Sutton of Trans-Jordan discussed her missionary work in that

country, which she described as a peaceful, progressive area, undisturbed by the racial conflict that is splitting its neighbor, Palestine. Mrs. Sutton, a native of England, in 1921 began work on the staff of the Anglican Bishop in Jerusalem. Her husband, an American, is engaged in educational work at Amman, capital of the Moslem kingdom.

A pageant, "Talent Scout," was given by the personnel committee of the diocese to publicize the recruiting of young men and women for life work in the Church. It was written by Mrs. W. B. Gentleman of Louisville.

The convention closed with a brief meditation by Bishop Clingman of Kentucky. Mrs. Norvell E. Wicker, diocesan president, presided at all sessions.

DEATHS

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

Thomas Dyke, Priest

The Rev. Thomas Dyke, a retired priest of the diocese of South Florida, died January 1st at his home in Nashville, Tenn. He was 79 years of age. Funeral services were held January 3d at Christ Church, Nashville, by Bishop Dandridge of Tennessee, assisted by the Rev. Peyton R. Williams and the Rev. Joseph L. Kellermann. Burial was in Mt. Olivet Cemetery, Nashville.

Mr. Dyke was born in Llangunllo, Wales, and came to this country in his youth and entered the Congregational ministry. After he studied at the Kansas Theological School, Bishop Millspaugh of Kansas ordained him to the diaconate in 1908. He was ordained to the priesthood in 1909 by Bishop Brooke of Oklahoma. During his ministry, Mr. Dyke served in the dioceses of Oklahoma, Tennessee, and Springfield. He was rector of St. John's Church, Kissimmee, Fla., from 1924 until his retirement in 1929.

Mr. Dyke is survived by his wife, the former Mrs. Celia Martin, and by relatives in Britain.

Thomas Paul Maslin, Priest

The Rev. Thomas Paul Maslin, for 35 years a missionary in the diocese of Hankow, China, died August 28th at Ft. Collins, Colo. Mr. Maslin was born at Santa Rosa, Calif., August 4, 1872. He was graduated from St. Stephen's College in 1895 and from the General Theological Seminary in 1903, when he was ordained deacon by Bishop Moreland of Sacramento. He sailed immediately after ordination for the Orient, where he served for 34 years in China and one year in the Philippines. In

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MASLIN, The Rev. Thomas Paul, for 35 years a missionary in China, entered into Life Eternal at Ft. Collins, Colo., August 28, 1946. "Well done, thou good and faithful servant."

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DEATHS

1905 he was advanced to the priesthood by Bishop Roots of Hankow.

In addition to his ministry in two or three parishes at a time for many years, he opened a trade school for destitute boys. There, through the income from sales of the boys' textile work, he gave them food, clothing, a grammar school education, and training in a lucrative trade. He also worked untiringly for the betterment of rickshaw coolies and enforced beggars.

At the time of the Japanese invasion Mr. Maslin accepted his overdue retirement from the mission field and, with his wife, returned to the United States. Not content to be idle, he again offered his services to the Department of Missions and went to Alaska, where he served for two years at St. John's Church, Ketchikan, until Mrs. Maslin's arthritis required their return to the continental United States.

After serving in several parishes, Mr. Maslin underwent a grave operation in December, 1944, but he was able to go to Alaska for further service. His ailment returning, he was hurriedly flown

to the States. After three months of serious illness, he passed into life eternal at the home of his son in Ft. Collins, Colo.

Charles Thomas Walkley, Priest

The Rev. Charles Thomas Walkley, 77, a retired priest of the diocese of Newark, died at his home in Saybrook, Conn., on January 6th. Funeral services were held at Grace Church, Saybrook, January 9th by Bishop Washburn of Newark. Interment was in Saybrook.

Dr. Walkley was born in Newport, Ky., the son of Charles S. Walkley and Mary Nesbit (Paterson). He was educated at the University of Kentucky and Bexley Hall; Kenyon College later awarded him the honorary degree of D.D. Bishop Vincent of Southern Ohio ordained him to the diaconate in 1894 and to the priesthood in 1895. During his ministry, Dr. Walkley had served parishes in the dioceses of Southern Ohio, New York, California, and was rector of Grace Church, Orange, N. J., from 1906 until his retirement in 1937. While

rector of Grace Church, Dr. Walkley was for six years a member of the standing committee of the diocese of Newark.

He is survived by his wife, the former Helen Valerie Shearer, and one brother.

Frances A. Wood

Mrs. Frances A. Wood, mother of the Rev. Charles W. Wood, Jr., rector of Rock Creek Parish, Washington, D. C., died on January 20th.

Mrs. Wood lived with her son and was actively engaged in all of the activities of the parish. She was well known throughout the diocese of Washington.

The funeral was held in the parish church on January 22d and the next day she was buried in her family lot in Colestown Cemetery, Camden County, New Jersey, beside her husband, Charles W. Wood, Sr.

She will always be remembered for her unselfish devotion to the parish and all of its activities, for her sweet and gracious character, and her constant service to others.



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