

# The Living Church

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

## **Unity Commission Plans**

*News*

Page 5

## **The Disadvantages of Being a Christian**

*Chad Walsh*

Page 10

## **A New Approach to Unity**

*Editorial*

Page 12

## **America, Karlovci, and Moscow**

*Ralph M. Arkush*

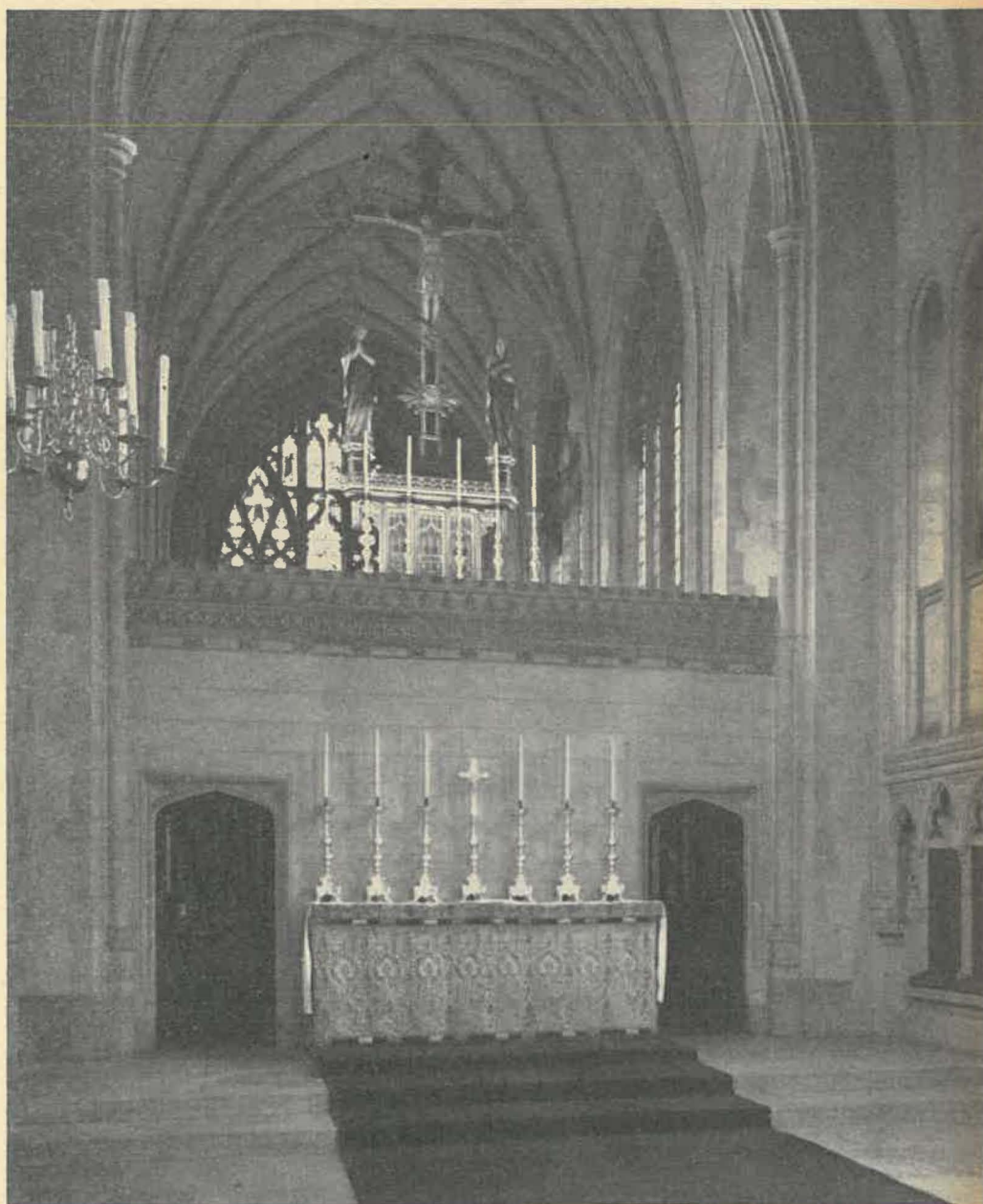
Page 15

## **Everyday Religion**

**The Faith That is in Us**

*Bonnell Spencer, OHC*

Page 18



**CHAPEL OF THE RESURRECTION, PUSEY HOUSE, OXFORD**

The nave altar is shown above.

[See editorial, page 13.]

# LETTERS

## Stateless Children

**TO THE EDITOR:** Thank you for your excellent coöperation in presenting the needs of Stateless Children to the readers of *THE LIVING CHURCH*.

Within a few days after publication we received pledges for \$2,000 of the \$10,000 necessary to hold the property. These pledges were contingent upon receipt of the other \$8,000. Officials returned to Washington from Europe are enthusiastic in their praise of the plan and beg us to take immediate action because of the sad plight of the children which will become worse after the 30th of June. In the interest of accuracy, I should like to point out that, as I stated in the article, "Children Without a Country," the Bishop of Chichester has promised to present our request to the Inter-Allied Control Commission; but does not have the authority individually to assure release of the children.

(Rev.) ALBERT J. DUBOIS.

Washington, D. C.

## Racial Justice

**TO THE EDITOR:** I am glad Bishop Barnwell expressed his views on the race problem so candidly in *THE LIVING CHURCH* of March 9th. The time surely has come when the question of racial segregation in the Church and in Christian institutions should be brought out in the open. I have no desire to challenge the

Bishop's sincerity of purpose, but the position he takes and the reasons he advances for so doing, should be critically examined.

His position is that "under existing conditions" in the South, segregation is necessary. Segregation may not be in itself a good thing, but right now it is the only way to achieve peaceful relations between the races. He writes, "where prejudice and passion exist it is wiser to keep the races apart as much as possible." Many people white and colored do not believe that this is true. They hold that segregation is not the result of racial tension, but the essential cause. I am bold to claim that segregation is the main origin of tensions and breeds them.

I differ with the Bishop's premise that colored people (in the South, or anywhere else) prefer segregation. The instance about the Negro congregation that wishes their Church erected in the heart of the Negro neighborhood does not support his position at all. If the majority of colored people prefer to worship in their own congregations, it represents their free choice. It is not idle theory or speculation, to point out that segregation is something else entirely. Segregation is the mandatory, enforced separation of the races. It is the erection of a wall or partition between members of the human family, so that they have no opportunity to know each other under normal conditions. The voluntary association of people who are related

is an entirely different thing from segregation.

Segregation is only another way of saying discrimination. It denies equality of opportunity to the group shut off from the majority. Segregation of any member of the human family on the basis of race, color, or creed contains the implication of inborn inferiority and violates human dignity. It is based in this country on the idea of white supremacy. It is completely unrealistic to theorize on a condition that would see the races separate and enjoying equality, either side of the color line. And it is agreed by all reputable scholars that it is unscientific and fallacious to talk of a child race, or of a race of people slowly emerging from their primitive state; or that the Negro has peculiar talents of his own not yet fully developed, and that he must be allowed to bring these gifts to fruition among his own people. Such far-fetched notions, current in the thinking and speaking of people, cannot be supported by facts. At best it is wishful thinking.

Bishop Barnwell says, "if I were a colored boy I would choose Fort Valley rather than the University of Georgia." If he were a colored boy he does not know what he would choose. No white man in this country looking at segregation from the outside, and not experiencing it, is qualified to speak on what he would do "if he were a Negro." It is pure assumption and lacking in the grace of humility. But if the



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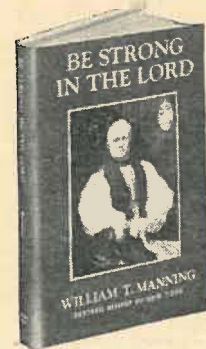


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Bishop were a Negro student and preferred to remain at a segregated southern public educational institution with all of its educational and physical inferiorities and its basic inequalities, when he had a chance to be educated at a better institution, which the University of Georgia certainly would be, then his action would only demonstrate all we have been saying about segregation, that it creates and solidifies feelings of inferiority, insecurity and complacency.

Bishop Barnwell speculates on what would happen if the segregation laws in Georgia were suddenly abolished. The fact is that more than likely nothing would happen, except a good many alarming speeches; "200 young Negroes" would not go to Athens to enroll in the University of Georgia. But this could happen. Dr. Ira DeA. Reid, a distinguished Negro educator, for some years professor of sociology in Atlanta University and now teaching to overwhelmingly popular classes both in New York University and at Haverford College in Pennsylvania, might be invited to give a course in the University of Georgia. And how beneficial to the minds and spirits of the boys and girls of the University of Georgia it would be to come into contact with a Negro professor who would be an example before their very eyes, of the foolishness of pernicious theories of racial superiority! There are examples of successful integration in the South. I wonder if Bishop Barnwell has been present for any meetings of the American Veteran's Committee in Atlanta. Has he ever attended a meeting of the state social workers; or a meeting of the Georgia Workers Education Service, schools where white and colored attend without any difficulty.

We respectfully differ with the Bishop's rhapsody about the "uninhibited joy" and "unfolding personality" that is possible, to a Negro student on a Jim Crow Campus. There has been a long, hard fight for half-way decent standards in segregated schools. Students on these campuses are making their best efforts to secure an education. These students on every school campus in the South, perhaps with more intensity than others, resent the entire scheme of segregation.

It will be a day of power for the Church when more white leaders of our Church, as a few have done in the past, without equivocation, are moved by their convictions and the spirit of God to condemn racial segregation. The Bishop points out that the Church must conduct segregated schools in the South or close their doors, because that is the law. It does not seem too much to expect that religious leaders in the South will come to believe that the law is wrong in principle and application, and will go to work to change such laws. Such a stand will not suddenly put an end to segregation, but it will be like a breath of fresh air and will hasten the coming of the brotherhood of man.

I hope I may be pardoned for repeating that there are no Negroes in the South, or anywhere else, who prefer segregation. Negroes ought at least, be afforded the privilege of speaking for themselves. It is our conviction that the system of racial

segregation is immoral and the consequences of it are just as damaging to white people as they are to Negroes.

Negroes are migrating away from the South and the movement will continue so long as there is the pettiness and futility of segregation. Knowledge of one another by members of the human family, sympathy and understanding remove tensions, fears, and feelings of superiority and inferiority.

It is our judgment that segregation is an evil condition and an unnatural condition, that it incites and produces racial bitterness. I do not believe that the cure for one evil, racial antagonism, is another evil, segregation. The only remedy for an evil is to abolish it.

This will not come perhaps without travail of spirit and pain of heart. Should we expect it to? The Negro desires no more, or no less than other Americans and other Christians. He wants to be free. A Negro leader of a previous generation said, "Those who profess freedom and yet deprecate agitation are men who want crops without plowing. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral one, or it may be a physical one, but it must be a struggle." That is the way I feel about racial segregation.

(Rev.) John H. Johnson, D.D.  
New York.

Church Flag

TO THE EDITOR: While looking at our service flag in the church the other day, the question occurred to me; why not have a similar flag commemorating those who have given their lives to the Church? There may be such a thing, I don't know. But if not, I picture it as a white flag with blue crosses—a way of recognizing each man and woman from a particular parish who has served the Church in Holy Orders, as a deaconess, in the Church Army, or in a religious community. This might be not only a commemoration, but an ever-present reminder that there are such vocations calling men and women to a rich service.

(Rev.) THEODORE PATTON.  
Savannah, Ga.

The Living Church

Established 1878

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

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THE REV. JOHN W. NORRIS, EDITOR

## Wedding Music

**T**HERE is no service of the Church that poses so many problems for the rector and the choirmaster of a parish in the selection of suitable music as the solemnization of Holy Matrimony. Now that Lent is over, a number of post-Easter weddings are being scheduled, bringing this problem of music again to the fore. During the past several years three or four persons have written each year asking for suggestions about suitable music.

In order to obtain some consensus about this problem, a questionnaire was issued to a number of organists in various parts of the country and in churches of different sizes asking for specific titles of organ music, vocal solos, and choir numbers that could be used with propriety at a wedding which is to be a religious service and not a social function. A few of these suggestions will be given below for the assistance of those who desire them.\*

The most difficult problem has been the "wedding marches." Several years ago a column was written protesting against the use of the "traditional" Wagner and Mendelssohn marches based upon two objections: (1) that they are not suitable for the Church because of their operatic connotations, and (2) that the proper approach to the altar is by walking naturally and not with an unnatural, fancy, march step. Many of the clergy and the choirmasters have sought to eliminate these two pieces of music but have found that it is difficult to convince a "bride-to-be" that she can be married properly unless the familiar strains of "here comes the bride" are heard echoing through the edifice.

## INSUPERABLE TRADITION

It is interesting to discover that some of our organists, although regretting the fact, and always seeking and looking for something better, have come to feel that these two marches have become so much a part of the marriage tradition that it

\*The following selections are considered appropriate for Church weddings. For the organ: the chorales of J. S. Bach; the first page of Widor's Sixth Organ Symphony; *Andante*, Stamitz; *Epithalame*, Bonnet (Leduc); *Carillon*, Sowerby (Gray); Psalm Preludes, Howells (Novello). For vocal solos: "Entreat me not to leave thee," Gounod; "O Perfect Love," Sowerby (Gray); "O Perfect Love," Willan (Gray). For choir music: "True love's the gift," Wood (Year Book Press); "Let me as a seal upon thy heart," Walton (Oxford Press).

is virtually impossible to eliminate them.

It had been our hope that before this article was written we would have received a list of "wedding music" compiled and recommended by the commission on music of the diocese of Pennsylvania. That very active group of clergy and Church musicians has been working on this subject and plans to issue a list of recommended music for this service. Its published lists of choir music and its bibliography of the subject are well known throughout the church, and its new contribution will be awaited with interest.

## BLACK LIST

The greatest difficulty which the Episcopal Church experiences in regard to this problem is the lack of a central authority which can lay down rules regarding what shall be used in the services. The Roman Catholic Church has its "White List of the Society of St. Gregory," which includes a "black list" of unacceptable music. When this list is put forth by a diocesan it becomes the norm for use in that diocese. It must be noted however, that not all of the dioceses conform to this pattern. Since our Joint Commission on Church Music can do little but recommend, and in view of the fact that General Convention has never taken any action with regard to Church music except to approve lists of anthem texts submitted to it, the problem must be dealt with by each individual rector.

In his admirable little book, *In Every Corner Sing*, Joseph W. Clokey points out that "the more remote the final authority, the more impersonal, the easier it is to enforce the rules without offending." It is difficult to resist the insistence of important personages in the congregation who consider the rector as "odd" or "obstinate" because he does not view the music for the service in the same light as they.

It was good, however, to find that not a single organist who replied to the questionnaire approved the songs of the "I love you truly" type for a wedding. And it is becoming evident that many of the clergy also are refusing to permit the use of these sentimental love songs in the Church.

If the marriage canons are correct in stressing the religious aspect of the service then surely the music should not be allowed to counteract the Church's teachings.

THIRD SUNDAY AFTER EASTER

## GENERAL

## UNITY

**Commission Organizes; Announces Date for Public Hearing**

The Commission on Approaches to Unity of the Episcopal Church, meeting at the College of Preachers, Washington, on April 10th and 11th, organized by electing Bishop Strider of West Virginia as chairman and Dean A. C. Zabriskie of the Virginia Theological Seminary as secretary.

The Commission spent some time studying the resolutions passed by the last General Convention in order to make sure of its instructions. It felt that its chief directive was to prepare "a statement of faith and order in harmony with the Lambeth Quadrilateral upon which the Episcopal Church in the U. S. is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U. S. or with any other interested Christian bodies." This statement is to be submitted to the Lambeth Conference for its judgment and subsequently to the next General Convention. A committee was appointed to prepare a preliminary draft of this statement with the aid of recognized scholars of the Church.

Another committee was created to formulate the questions on which the counsel of the Lambeth Conference is desired.

The next meeting of the Commission will take place October 28th to 30th at the College of Preachers, Washington, D. C. The first day, or as much thereof as necessary, will be devoted to public hearings on what should be included in the statement of faith and order to be presented to Lambeth, on the issues on which the advice of the Lambeth is sought, and on practical steps which might forward intercommunion and organic federation.

The Commission will welcome at the public hearing any groups or individuals who care to make statements. Those who wish to speak are asked to notify the Secretary of the Commission on or before October 1st, 1947. The Secretary is the Very Rev. A. C. Zabriskie, of Virginia Theological Seminary, Alexandria, Va. Obviously the Commission cannot pay the expenses of such individuals or groups.



BISHOP STRIDER: *Will hold press conferences on unity.*

The Church press will be represented at the public hearing. Also after the adjournment of future sessions of the Commission the chairman will hold a press conference.

The following letter was sent to the Department of Church Coöperation and Union of the Presbyterian Church in the U.S.A.:

"Brethren:

We beg leave to express to you our warm appreciation for the courtesy and coöperation you have extended to us in previous years. We greatly value the association we have had with you and the enrichment of our experience thereby.

General Convention adopted resolutions last September which read in part: 'Resolved: that the Joint Commission on Approaches to Unity be continued and that it be directed to continue negotiations with the Presbyterian Church in the U.S.A., and to further or initiate such conversations with representatives of other Christian bodies as in its judgment may lead to our closer fellowship with them, and be it further . . .

'Resolved: that since the results of these negotiations have reached a point at which it becomes necessary to set forth an authoritative statement of the basis upon which the Protestant Episcopal Church in the U.S.A. will act, the Joint Commission on Approaches to Unity be continued, and be requested to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral, upon which the Protestant Episcopal Church in the U.S.A. is

prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U.S.A. or with any other Christian bodies, the Commission to report to the next session of the General Convention, and be it further . . .

'Resolved: that the Protestant Episcopal Church in the U.S.A. extends to the Presbyterian Church in the U.S.A. its cordial greetings and gratitude for the brotherly courtesy manifested in the discussions which have been held, and requests that the Department of Coöperation and Union of the Presbyterian Church in the U.S.A. prepare a similar formulation, taking into account the points of the Lambeth Quadrilateral . . .'

These resolutions make it plain that General Convention continued the Commission on Approaches to Unity and directed it to continue negotiations with the Presbyterian Church in the U.S.A. The ultimate goal of organic union has not been altered. However, the resolutions also make it clear that in the judgment of General Convention preliminary steps should precede the attainment of that goal. The resolutions proposed intercommunion and organic federation as such steps.

Accordingly, our Commission is now engaged in drawing up a statement in accordance with the resolutions quoted above, and in considering ways by which intercommunion and organic federation may be achieved.

The Commission will welcome an opportunity to discuss these resolutions with your department or with representatives thereof, at any early date."

Fraternally yours,

R. E. L. STRIDER,

Chairman of the Commission.

## CHURCH PRESS

**ACP Considers World Crisis and Professional Problems**

By ELIZABETH McCracken

The Associated Church Press held its annual meeting in New York City, April 16th to 19th, in coöperation with the National Religious Publicity Council. There was a different theme for each day, with excellent speakers at both the sessions and the luncheons and dinners.

The theme for the opening day was "The Church Press in Today's World." The first session was a "welcoming luncheon," given by the Clergy Club

[interdenominational] of New York. Paul Hutchinson, one of the three editors of the *Christian Century*, spoke on his recent world tour. He said:

"If another war is to be prevented, the religious forces of the world must overcome the sense of despair and doom which fills the minds of the peoples of the whole world—not merely those in the war-torn lands. First of all, the religious forces must contend with the strong minorities who either do not see the peril in which they are living, or are actually reconciled to it. They say: 'Why rebuild anything? The next war will destroy everything.' Worse still, because harder to combat, is the complacency here in America. It makes me sick at the stomach to see most Americans and to hear them prattle about a 'return to normalcy,' just as though they were not likely to be wiped out. Yes, we shall all be wiped out, unless we do something really to rehabilitate the world. . . .

"The Church press has a difficult job. Editors must walk a thin line between despair and senseless optimism. There is cause for apprehension, and it must be stated. And there is cause for true hope; and that must be stated. The cause for despair is the blindness and the selfishness of the people, in some nations, and their terrible suffering in others. The cause for hope is the strength of religion to save even this world."

IMPROVING THE PRODUCT

The theme on the second day was "Improving the Product of the Church Press." The chief speaker at the morning session was Professor Roland E. Wolseley of the department of journalism, Syracuse University. Professor Wolseley's address covered the field of two recent articles of his, "The Plight of Religious Journalism," which appeared in the *Crozer Quarterly* [published by Crozer Theological Seminary], and "The Church Press: Bulwark of Denominational Sovereignty," published in *Christendom*. Both articles were based on intensive studies of religious papers made by Professor Wolseley.

There was an animated discussion on the difficulties to be encountered in improving the Church press.

In the afternoon, there was a valuable discussion of "News Gathering Problems." This was followed by a tea, at which the both the Associated Press and the National Publicity Council were guests of Religious News Service.

On the third day, April 18th, the theme was "The Church Press and Great Causes." At the morning session there were several speakers, including Dr. Guy Emery Shipler, editor of the *Churchman*, who spoke on "Religious Liberty and the Vatican."

At the afternoon session one of the speakers was Robert D. Jordan, Director of the Department of Promotion of the National Council, who spoke on his

recent trip abroad, his topic being "Covering Europe with a Movie Camera." In the evening Andrew Cordier, assistant director in the secretary-general's office of the United Nations, and O. Frederick Nolde, consultant representing the World Council of Churches and the International Missionary Council, spoke on the United Nations.

The last day, April 19th, was devoted to "Getting Acquainted Trips." One party went to Lake Success to the United Nations; another toured Radio City, New York; and a third was received at St. Patrick's Cathedral by Msgr. Joseph F. Flannelly.

The following officers were elected: president, William B. Lippard, editor of *Missions* (Northern Baptist); vice-president, David D. Baker, editor of the *Messenger* (Evangelical and Reformed); and secretary and treasurer, G. Elson Ruff, editor of the *Lutheran*.

SEMINARIES

New Dean of GTS Elected

The Very Rev. Lawrence Rose, since 1943 Dean of Berkeley Divinity School, has been elected Dean of the General Theological Seminary, to take office August 1st, the beginning of the fiscal year. Dean Rose succeeds the Very Rev. Dr. Hughell E. W. Fosbroke, Dean since 1917. Dean Fosbroke, who is retiring, will live at his country home in Winchester, Connecticut.

Dean Rose was born in Monterrey, Mexico, on November 2d, 1901, the son of the Rev. George Quincy Rose and Cora Victoria Phelps Rose. After grad-



THE VERY REV. LAWRENCE ROSE:  
New dean of GTS.

uating from Kent School, he entered Harvard University, from which he was graduated with the B.A. degree. He was graduated from General Theological Seminary in 1926. In 1928, after further study, he received the degree of S.T.B. from the seminary. He was ordained deacon in 1926 and advanced to the priesthood in 1927.

From 1926 to 1928 he was tutor and fellow in the seminary; also, during those same years, assisting at Christ Church, Brooklyn, N. Y. From 1928 to 1933, he was priest in charge of St. James, Deer Lodge, Montana, and St. Andrew's, Philipsburg, Montana. From 1934 to 1935, he was chaplain of the English Congregation of Holy Trinity Church, Tokyo, Japan. Later he was appointed Professor of Theology in Central Theological College, Tokyo, where he remained until all Christian missionaries were ordered out of Japan. He then became Professor of Theology in Bexley Hall, from which he was called to Berkeley Divinity School, to succeed the late Very Rev. Dr. William P. Ladd.

Dean Rose was married on January 12th, 1932, to Miss Caroline Brownell Averill. They have three children.

LITURGY

New Edition of American Missal by Cowley Fathers

At the request of many of the parochial clergy and members of Religious Orders, the Society of St. John the Evangelist [Cowley Fathers], under the leadership of Fr. Earle Hewitt Maddux, SSJE, is planning a new edition of the American Missal.

Under the late Rev. Canon Winfred Douglas, Fr. Maddux began the work of revision soon after the Missal appeared. After eight years, during which time many parish priests and Religious Communities were consulted, the work was completed in 1939. It was in this year that the prospectus of the Anglican Missal appeared, and work on the American Missal was put aside by the mutual consent of those who had worked on it.

Recently, however, the demand for a Missal geared to the Book of Common Prayer and containing the official music of the Church as set forth under authority of General Convention, has increased, and the new revised edition is being published in accordance with the requests. Fr. Maddux says:

"This is not a new Missal; 16 years' daily use has shown the value of the American Missal, and the soundness of the liturgical principles on which it is based. There are no omissions of material used in the first edition. One change in format should be noted: all texts said or sung by the priest are set in boldface

Antique type; units taken from the American Prayer Book are indicated by the heading 'From the Prayer Book' in small red type.

"Additional matter has been drawn from other Anglican service books—notably the post-communions from the Scottish Book of Common Prayer, which are here presented for alternative use. At the request of many parish priests and some Religious Communities, the calendar has been somewhat enlarged."

No date can yet be set for publication.

## ORTHODOX

### Bishop Teodor Named Head of Romanian Orthodox in America

The Rt. Rev. Bishop Teodor (Scorobetz) of Transylvania has been appointed Bishop of the Romanian Orthodox Church in America. The American Romanian Church has not had a bishop since the Rt. Rev. Bishop Polycarp (Marusca), who returned to Europe at the outbreak of the war.

It has been indicated, however, that Bishop Teodor may not be acceptable to the American Church, which previously rejected the nomination of another Romanian prelate, the Rt. Rev. Bishop Antin (Nica), on the ground that he was named by the Romanian government.

One of the major decisions of the recent Detroit congress of Romanian Orthodox dioceses was to revoke the existing Church constitution in favor of new statutes now being prepared which will make the Romanian Church in America completely autonomous so far as its internal administration is concerned. [RNS]

## CONFERENCES

### Priests' Institute to be Held

The Priests' Institute at Kent School, Kent, Conn., will be held from June 23d to June 27th. The first course will be "Baptism and Confirmation," a study of the theology and liturgy of these two sacraments. The course will be under the leadership of Dom Gregory Dix, OSB, of Nashdom Abbey, England, the great liturgical scholar and theologian of the Anglican Communion and author of *The Shape of the Liturgy*.\*

The second course, "What are bishops and why have them?" will be a study of the doctrine of the episcopacy. The Rev. Dr. Felix L. Cirlot will be in charge. A series of informal discussions will be had at the evening sessions on

\*Dom Gregory will deliver three lectures under the auspices of the Library of St. Bede, May 5th, 6th, and 7th, at 8:30 P.M. at the Church of the Resurrection, New York.

such practical topics as the working of the new marriage canon.

Board, room, and tuition for the session at Kent School will be \$12, plus a \$1 registration fee. Fees should be mailed now to the Rev. Albert J. duBois, 44 Que Street, NW, Washington 1, D. C.

The Priests' Institute for the Middle West will be held at the DeKoven Foundation, Racine, Wis., from September 22d to September 26th. Final arrangements have not been made.

The Priests' Institutes are sponsored by the American Church Union to promote the study of pertinent questions before the Church and to combine this study with meditations and an ample opportunity for relaxation and fellowship. An invitation is issued to all clergy of the Church.

## RELIEF

### Federation's Work Told

A recent report from the Save the Children Federation shows that at the end of February, 1947, it had obtained American sponsors for 1,182 schools and 3,419 individual children in Western Europe. The schools were located in France, Belgium, Holland, and Norway, while the children for whom individual sponsorships had been obtained were located in these countries and also in Finland and among refugees in Sweden. The Federation's report shows that in support of its sponsorships it shipped

overseas or purchased overseas for use of children during 1946 approximately 975,000 pounds of material. [Through its relief fund column, THE LIVING CHURCH has sent \$5,222.28 for children in France and \$4,573.02 for European children through the Federation.]

Because of the great improvement of conditions in Norway, the Federation's work there is being discontinued. The work in Finland, where the Federation believes a greater need exists than in any other country of Northern or Western Europe, is being intensified.

## TEXAS CITY

### Church Prompt in Relief Activities

Nine communicants of St. George's Church, Texas City, Tex., were reported dead or missing after the disastrous explosions of April 16th. Bishop Quin of Texas, among the first to reach the stricken city, reported that the Rev. Frank Doremus, rector, was safe, and the church property was undamaged, although 50% of the citizens of Texas City were injured and 80% of the homes were damaged.

On Sunday, April 20th, on the Bishop's request, a special offering was taken in all churches of the diocese of Texas for relief in Texas City, to be administered through St. George's.

Women of the 15 Houston parishes served as auxiliary workers at Jefferson Davis Hospital, caring for the injured. The Women in Yellow, Jefferson Davis Hospital Auxiliary, is a permanent organization sponsored by the Episcopal Church, and its members were at their posts, redoubling their efforts in the crisis.

Lutheran, Presbyterian, Christian Scientist, Methodist, and Baptist groups were among religious organizations mentioned in the press as organizing relief activities.

## CANADA

### Dr. Kingston to Preach in London

The Rt. Rev. George Frederick Kingston, D.D., Bishop of Nova Scotia, has accepted an invitation to be the preacher at the overseas service to be held on June 29th, 1948, in St. Paul's Cathedral, London, in connection with the 250th anniversary of the Society for the Propagation of Christian Knowledge. Bishop Kingston said he was accorded the honor because he is head of the oldest diocese of the Church overseas.

The anniversary will precede the Lambeth Conference, to be held in London in the summer of 1948.

## COMING EVENTS

### May

5. Conventions of the dioceses of Pennsylvania, Philadelphia; Washington, Washington, D.C.
6. Conventions of the dioceses of Easton, Elkton, Md.; New Jersey, Trenton; North Carolina, Rocky Mount; Quincy, Kewanee, Ill.; Georgia, Vermont, St. Johnsbury. Convocation of the district of New Mexico, Gallup.
7. Conventions of the dioceses of Atlanta, Columbus, Ga.; Central New York, Syracuse; Indianapolis, Indianapolis, Ind.
8. Convention of the dioceses of Harrisburg, Harrisburg, Pa.
12. Convention of the diocese of Southern Ohio, Dayton.
13. Conventions of the dioceses of Bethlehem, Reading, Pa.; Delaware, Greenville; Fond du Lac, Fond du Lac, Wis.; Iowa, Des Moines; Lexington, Covington, Ky.; Newark, Newark, N. J.; New Hampshire, Charles town; New York, New York City; Ohio, Cleveland; Rochester, Rochester, N. Y.; Southern Virginia, Hampton; West Virginia, Parkersburg, W. Va.; Western North Carolina. Convocation of the district of Montana, Havre.
14. Convention of the diocese of East Carolina, Beaufort, N. C.
19. Conventions of the dioceses of Western New York, Niagara Falls; West Missouri, Springfield, Mo.
20. Conventions of the dioceses of Connecticut, Hartford; Long Island, Garden City, L. I., N. Y.; Minnesota, Minneapolis; Northern Michigan, Iron Mountain, Mich.; Rhode Island, Providence; Southwestern Virginia, Lynchburg, Va.
21. Conventions of the dioceses of Maine, Portland; Virginia, Charlottesville; Western Massachusetts, Springfield, Mass.

## ZULULAND

### Consecration of Bishop Trapp

The Rt. Rev. Eric Joseph Trapp was consecrated Bishop of Zululand on February 2d in the Bloemfontein [South Africa] Cathedral. The Archbishop of Capetown, the Most Rev. Russell Darbyshire, was the consecrator. He was assisted by the Rt. Rev. Theodore S. Gibson, Bishop of St. John's, Epistoler; the Rt. Rev. Leonard Noel Fisher, Bishop of Natal, Gospeler; and the Bishops of Grahamstown, Pretoria, George, Lebombo, Bloemfontein, and the Assistant Bishop of Bloemfontein. Bishop Trapp was presented by Bishop Parker of Pretoria, who was a member of the delegation which made the appointment, and Bishop Browne of Bloemfontein, who also preached the sermon. Because of the great distance and expense of travel, only one member of the diocese of Zululand was able to be present, the Ven. Leonard E. Oscroft, who acted as the new Bishop's chaplain.

Before his consecration, Bishop Trapp was a canon of the Bloemfontein Cathedral and rector of Maseru.

## NEW ZEALAND

### Bishop Baddeley's Farewell

The Rt. Rev. Walter Hubert Baddeley, Bishop of Melanesia, preached his last sermon in New Zealand at Evening on Passion Sunday, March 23d, in St. Mary's Cathedral, Auckland. The Bishop of Auckland, the Rt. Rev. William John Simkin, presided, and the Most Rev. Alfred W. Averill, retired Metropolitan of New Zealand, and the chief consecrator of Bishop Baddeley, pronounced the blessing. The Governor General of New Zealand, Sir Bernard Freyberg, and Lady Freyberg were present at the service, and Sir Bernard read the lessons.

Bishop Simkin, in the following address, told of Bishop Baddeley's contributions to the Church, and bade him Godspeed for the work which he is now undertaking as Bishop Suffragan of Whitby, England:

"Right Reverend Father in God:

"On this, the last occasion on which you will speak in this country before your resignation of the office of Bishop of Melanesia, we desire to offer to you respectfully and affectionately words of gratitude and farewell, and of hope and assurance for the future.

"Tonight our minds look back over the the past 14 years to St. Andrew's Day in the year 1932 when, in this cathedral church, you were consecrated to the episcopal office and sent to be Christ's shepherd of the peoples in the Islands of the

Southern Seas. It is fitting that you should lay down that work in the place where it was entrusted to you. We esteem the privilege of bidding you Godspeed in the new work to which He has called you. We rejoice that the primate who consecrated you to the episcopate is here to unite with us in this expression of good wishes and to bless you and us ere you depart.

"The years of your episcopate have been years of great moment in the history of mankind at large and, not less in the history of your diocese and people, who have been brought into vital contact with the peoples of other nations in a manner entirely unforeseen and, for which contact, they were neither purposely nor consciously prepared. In this contact they have passed through the crucible of severe testing and from this testing they have emerged steadfast and, we believe, unshaken.

"The invasion of the Islands of your scattered diocese by the fighting forces of a heathen nation armed with every instrument of modern warfare and destruction was a severe trial. If your people had failed, none could have blamed them. They did not fail, and there are on record deeds of heroism, collective and individual, of which all may be proud.

"In these events Christian virtue has been severely tested—in the testing, Christian virtue has triumphed. The courage of the native people, of the native clergy and teachers, of the white missionaries, male and female, has remained steadfast, not only in material and physical danger but also in the more subtle and difficult sphere of spiritual trial and temptation.

"We thank God for this steadfast witness to the profession of belief in Jesus Christ—the harvest which has been reaped from the sowing by past generations of Christian teachers, by George Augustus Selwyn, by the martyrs Bishop Patteson and Joseph Atkin his fellow worker, by all who have followed them—unknown to us of this generation but known to God. We thank God for you—for the part you have been called to play and the manner in which you have played it. We thank God for 'your work of faith and labour of love and patience of hope in our Lord Jesus Christ.'

"Your task in Melanesia has ended at a time when the people, emerging from a period of great trial, have seen the visions of a future in which development and progress to a higher state of civilization loom large on their horizon—a vision of possibility. We believe that the ideals for them and for the native Church, with which God has inspired you, and which you have passed on to them, will be the influence which will safeguard their steps as they progress and their defense in the new temptations which they must inevitably encounter.

"We humbly believe that by your wide and varied experience of many forms of human life, bringing you into contact with men in every stage of barbarism and civilization, on your lonely journeys in the solitudes and on the waves of the Pacific, God's Holy Spirit has been training you for an even greater work than any you

have hitherto accomplished. The crowning work, it may be, of your life to whom He has now called you. We believe you were sent to this most distant part of the mission field to nurture the infant members there, and we believe you are now called to quicken the heart of the dear Mother Church at home that so the life blood may circulate with fresh vigor throughout the Body.

"In your many journeys, as you once testified, when trials and difficulties beset your path, like the psalmist of old, you lifted up your eyes to the hills and from God gained strength by that assurance of His presence; so in the familiar scenes and amongst the people to whom you now return, may that same assurance at all times be with you strengthening you to face the unknown with the same courage and devotion as you have done in Melanesia.

"May God bless, preserve, and keep you always. Amen."

In his sermon, Bishop Baddeley emphasized the fact that Melanesia is no longer a mission in the South Pacific, but a living active branch of the Catholic Church of God.

The Bishop said that the great need is still for training, for the task of the Church is equally necessary to soul, body, and mind. He made a strong appeal for more white priests, teachers, and nurses, and for the continuance of all Churchpeople in helping to bring the Kingdom of God to the natives of the South Pacific.

### Bishop-elect Encounters

#### Transportation Difficulties

The Very Rev. Norman Alfred Lesser, sub-dean of St. John's Cathedral, Nairobi, Kenya, who was elected Bishop of Waiapu at a special synod on December 3d [L. C., January 5th], has so far been unable to arrange transportation to New Zealand. The Rt. Rev. Frederick Augustus Bennett, Bishop Suffragan of Aotearoa, has made an appeal to the Prime Minister of New Zealand to assist the Bishop-elect in securing passage.

### New Maori Edition of Bible

A group of Maori and European scholars, Churchmen and laymen, are slowly producing a new Maori edition of the Bible. After three years of research and study, they are beginning the final revision of the translation of the New Testament.

Members of the committee arrived in Auckland on March 17th to begin a session in that city. They are the Rt. Rev. F. A. Bennett, Bishop of Aotearoa, the Very Rev. J. G. Laughton, the Rev. D. Kaa, the Rev. E. Tetuhi, the Rev.



W. N. Panapa, Sir Apirana Ngata, and Mr. W. W. Bird.

The reason for the decision to undertake revision arose from typographical and other production errors which occurred in the last edition of the Maori language Bible, published in 1924. A thorough proof-reading was thought sufficient to restore accuracy, but, after 12 readers had made their reports, it was considered that, while construction and grammar were correct, wider revision would eliminate obscurities and archaisms. Apart from its spiritual importance, the revised Bible is to be a foundation and textbook of the Maori language.

## JAPAN

### Bishop Makita Enthroned

The Rt. Rev. Timothy Makoto Makita was enthroned as fourth native Japanese bishop of the diocese of Tokyo on April 10th in the partially restored All Saint's Chapel, St. Paul's University, Tokyo.

Bishop Makita, who has been Bishop of North Kwanto since 1941, succeeds to the see vacated by the death of the late Most Rev. Paul Shinji Sasaki, who died on December 21, 1946, from a complication of illnesses following his four months' confinement by the secret police of Japan during the spring and early summer of 1945 in their effort to force him to renounce his connections with the Anglican Church.

Bishop Sugai of South Tokyo, who succeeded Bishop Sasaki as primate of the Nippon Seikokwai (Holy Catholic Church of Japan) officiated at the enthronement of Bishop Makita.

## INDIA

### South India Church

#### Names Fourteen Bishops

Fourteen bishops for the Church of South India, which will be inaugurated in September, have been appointed by a joint committee which is making final preparations for the union. Some of the nominees were bishops of their previous Churches.

The Church of South India, which will comprise a Christian community of about 1,200,000, unites the four Anglican dioceses of Madras, Travancore, Tinnevelly and Dornakal, the South India Provincial Synod of the Methodist Church and the South India United Church. The latter body is itself a union of Presbyterian and Congregational Churches.

Outside of the Roman Catholic Church, the three groups are the principal Churches in South India. The

plan to unite them, which has been in progress for some years, received final approval from all the participating Churches early this year.

Bishops nominated by the joint committee, and their dioceses, follow:

South Travancore, the Rev. A. H. Legg; Central Travancore, Bishop Chirakarottu K. Jacob\*; North Travancore, Cochin, and Malabar, Archdeacon T. G. Stuart Smith\*; Tinnevelly, Bishop Geo. Theo. Selwyn\*; Madura, the Rev. J. E. L. Newbigin; Jaffna, the Rev. S. Kulandran; Trichinopoly, the Rev. E. B. Droppe; Madras, Bishop Arthur M. Hollis\*; Mysore, the Rev. P. Gurushanta; Hyderabad, the Rev. F. Whittaker; Dornakal, Bishop Anthony B. Elliott\*; Kurnool and Anantapur, Canon Bunyan Joseph\*; Kistna and Godavari, Bishop Yeddu Muthyalu\*; Cuddapah and Chittoor, the Rev. M. Sumitra. [RNS]

## ENGLAND

### Intercommunion Discussions

The Church of England and Free Church leaders will shortly begin a new series of conferences at Lambeth Palace, London, to discuss full intercommunion.

The conferences follow an appeal by the Archbishop of Canterbury, Dr. Fisher, during a sermon at Cambridge last fall in which he proposed that full communion be substituted for organic union as the goal of discussions between the Church of England and the non-conformist bodies.

A preliminary meeting of Anglicans, Methodists, and Presbyterians has already taken place at the invitation of Dr. Fisher. [RNS]

## NEW GUINEA

### Bishop Cranswick Reports

The Rt. Rev. G. H. Cranswick, president of the board of missions of the Church of England in Australia and Tasmania and retired Bishop of Gippsland, recently visited the former mandated territory of New Guinea. In his report to the National Missionary Council of Australia, Bishop Cranswick said:

"One of my discoveries as I traveled in North New Guinea was to find a wounded Church. A Church wounded physically, as many of its members had been wounded, maimed, and killed as an outcome of the war. A Church wounded morally. The presence of so many white men meant that the Papuans had to safeguard their women folk. A Church wounded spiritually, because of the presence of large numbers of white men to whom religion meant nothing, and who had not hesitated to give expression to their views. A Church wounded mentally, because of the crush-

\* Formerly Anglicans.

ing in on it of western civilization with all its conflicting ideologies.

"But a Church completely unbeaten, starting in every way to rebuild again, and a Church wonderful in its worship. There was a reality and freshness in the Church service, not found in many of our own Churches."

## JERUSALEM

### Cathedral Clergy Endanger

#### Themselves to Hold Services

The Anglican Bishop in Jerusalem, the Rt. Rev. Weston Henry Stewart, has recently announced that the staff of St. George's Collegiate Church has made arrangements to have services for the inhabitants of security areas who are no longer permitted outside the areas, even to attend church. The cathedral is also maintaining a skeleton program for the few people who are not in the security areas and for the non-British residents, who are free to move about. This means that the Bishop and his clergy are themselves in great danger when they go outside the cathedral close.

Dr. Stewart says that the Rev. Dr. Walter C. Klein of the Church in the United States is undisturbed, though his movements are fairly limited. Dr. Klein and his family are living within the cathedral close.

## GREECE

### World Council Official

#### Praises U. S. Program

The Rev. Edward Every, Anglican clergyman and representative of the World Council of Churches in Greece, has commended President Truman's program of help to Greece as "immensely relieving" the burden of civil war in that country.

Because the Greek Orthodox Church is strongly national, guerilla bands sometimes take village priests as hostages. Usually, however, Mr. Every said, the guerillas are "very cautious about anything appearing to attack the Church."

Fr. Every was interviewed in Switzerland where he was attending an all-European conference of reconstruction secretaries. [RNS]

## ACU CYCLE OF PRAYER

### April

28. Resurrection, New York.
29. Epiphany, Sherwood, Tenn.
30. St. Matthias', Trenton, N. J.

### May

1. St. Paul's, Flatbush, Brooklyn, N. Y.
2. Church of the Blessed Sacrament, Green Bay, Wis.
3. St. Mary's, Sparta, N. J.
4. St. Joseph's, Queen's Village, L. I., N. Y.
5. Church of the Advent, Boston.

# The Disadvantages of Being a Christian\*

By Chad Walsh, Ph.D.

Department of English, Beloit College, Beloit, Wisconsin

IF YOU stopped a man on the street, pointed your finger at him, and asked, "Are you a Christian?" he would answer in a small voice, "Yes."

If you then asked, "Define Christianity," he would stare at you as though you had broached a slightly improper topic. After a time, if pressed hard enough, he might explain that Christianity means the Golden Rule and the Sermon on the Mount, and that the world would be much better off today if everyone practiced them.

Asked to define his beliefs further, the victim of this informal Gallup Poll would very likely say that he thought there might be some sort of life-force which started the universe, but it was hard to be sure about such matters. The important thing was that Christ really lived, was the best man that ever lived, and his teachings are the only thing that counts in Christianity: the rest is "dogma" or "theology," and has been exploded by science. Such ideas as life after death are "wish-fulfillments," or if we do live forever, we can be sure that it will not be a personal kind of immortality; rather, our "souls" will be swallowed up in an oversoul, or our energy will return to the cosmic reservoir.

The man in the street would be most emphatic of all when it came to human nature. The old story about man being created good but turning bad is a myth. Science has shown that man is slowly emerging from brutishness, and his perfection lies in the future, not in the past.

Such is the conception of Christianity held by a majority of Americans who consider themselves Christians. It is not my purpose here to argue the truth or falsity of this view, but I do feel obligated to point out that there is another and radically different definition of Christianity.

Almost all Christians up to a century ago held that Christianity meant a personal God, the Creator of the universe; it also included Original Sin, the Incarnation, the Atonement, Heaven, Hell, and—shocking as it seems to modern thought—the Devil.

The traditional version of Christianity says that Christ was completely God and completely man; modern Christianity says He was a very, very good man.

Traditional Christianity speaks of man's fall from original blessedness and his subsequent redemption by Christ's death upon the Cross; the newer faith looks forward to a golden age when man will have pulled himself up to moral perfection by his own unaided bootstraps. We have two different religions, both calling themselves Christianity, but they cannot both be true. They contradict each other at almost every point.

The psychological consequences of embracing the two faiths are also radically different. The newer type of Christian has to be what I shall call (for lack of a better term) a "sociological Christian." He accepts a system of ethics, and his duty is to practice it in as wide a field as possible. If he succeeds in living a reasonably moral and useful life he can feel that he has fulfilled all the requirements of his religion. His problem differs in no essential respect from that of the humanist who has no concept of the more-than-human but who tries to follow a private moral code.

Historic Christianity—the Christianity of the Apostles' Creed, the early Church, and of some Christians today—and incidentally the type of Christianity I am concerned with—includes as heavy a dose of morality as modernist Christianity, but it does not begin with morality. It begins with the individual's awareness of his inability to raise himself by his moral bootstraps. This awareness leads him to seek the help of God, as revealed in Christ. The surrender to God, though it may come in slow stages, is essential. The main stream of Christian thought has always been skeptical of the good deeds of "once-born men," because apparent moral progress made by one's solitary efforts almost always results in an intensification of the sin of pride.

Anyone who contemplates embracing traditional Christianity should be warned in advance that he is doing much more than accepting the Ten Commandments and the Golden Rule as a way of life. He is signing away his life to God, for God to do with as He will. The rewards, as generations of Christians have testified, are out of all proportion to the sacrifices, but the sacrifices and inconveniences are very real. A prospective convert deserves to be forewarned of what lies ahead of him, so that he will not expect to get something for nothing.

I once saw a shelf of uniformly-bound pamphlets in a college library.

Each had been prepared by someone familiar with a particular profession, and was designed to acquaint students beforehand with the headaches as well as the joys of choosing it as his way of life. Any young man toying with the idea of becoming a physician was warned that his sleep might often be interrupted and his income might not reach Wall Street heights, especially if he happened to settle in a poverty-stricken part of the country. After the disadvantages of a medical career were all duly rehearsed, its compensations—the sense of service, the human richness, etc.—were then listed, and the would-be doctor was left to make up his own mind.

Perhaps a similar treatment will be useful for anyone who feels himself strongly drawn toward historic Christianity. Since the choice of a religion is the most crucial decision in anyone's life, the consequences of the choice should be realistically examined.

## GOD'S PRESENCE

The convert to historic Christianity must first of all abandon the illusion of privacy. He has never been alone, of course, but now he must admit to himself that Another is always present. To the introvert this will be a considerable annoyance, and the most extraverted Rotarian may not fancy having companionship in the bath or at other intimate moments.

God's presence is an especial vexation when practical matters are to be decided, and a bit of worldly shrewdness is all that's needed to leave someone else holding the bag. So many difficulties can be solved by quietly moving a boundary stone, or casually spreading a rumor that isn't exactly false, but is certain to be taken in a false sense. The agnostic is much better prepared to meet such everyday problems, for he does not know that he is never alone. The reasonably good agnostic can tell himself that no one will ever know this particular deed, and he will make up for it by a good deed later on. The reasonably good Christian is unhappily certain that Somebody does know.

Another disadvantage of Christianity is that your deathbed statement to the gentlemen of the press is likely to lack the pagan serenity so much admired now-a-days. You may be able to say with a clear conscience that you always paid your taxes, that you contributed liberally to the Community Chest, organized the scrap paper drive, led the

\* This is the first of two articles by Mr. Walsh, based on his forthcoming book, *Stop Looking and Listen*, scheduled for publication in June by Harpers. The second article will appear in an early issue of *THE LIVING CHURCH*. Copyright 1947 by Chad Walsh.

movement to improve the zoning ordinances, and, so far as you are aware, never wronged anyone after you reached the age of twenty-one. The Christian's perceptions—unfortunately for the classic perfection of his last remarks—are sharpened to the point where civic righteousness and fair play are not the only items entered on his private record. In the very moment of remembering his good deeds he catches himself falling into the deadliest of all sins and thinking proudly that not many men in town have deserved as glowing an obituary as he is sure to get. The Christian is also uneasily aware not only of the good deeds he has done and the criminal offenses he has avoided, but also of the things, many of them very inconspicuous, that he has left undone. He remembers the times he was so intent on preparing a speech that he refused to read *Winnie the Pooh* to his children though he could somehow have squeezed in the time. He also recalls the way he trimmed his sails to the wind and pretended to mock at what he believed when he was with people who applauded mockery. No wonder, then, that the characteristic deathbed speech of the greatest saints has been the ancient cry, *Lord have mercy.*

#### SKELETONS

The Christian is also painfully conscious of the skeleton in the family closet. He, his wife, his children, and his revered father and mother are all victims of Original Sin—a malady more embarrassing to acknowledge than hereditary syphilis. It is an affliction whose permanent effects can be eliminated by a proper course of treatment, but science and theology alike are powerless to prevent its transmission to each successive generation.

Original Sin is peculiarly vexatious to the virtuous agnostic when he turns Christian. He has been willing to acknowledge his shortcomings—his adulterous thoughts (or deeds) and his anti-social activities—but he has sternly told himself, "If only I try hard enough I can be perfect." Now he learns that despite all the progress he has made on his own steam, he must call in the best experts and receive a prescribed treatment. And even after he is duly baptized the malady is still with him, and will be with him for all his days on the earth, no matter how virtuous those days may be. It is humiliating to be let off from the lasting consequences of a defect that cannot be eradicated; how much more comfortable to deny the existence of the defect, just as the presence of certain diseases was once passed over in silence in prudish families.

Christianity also dispels the illusion that you can be your own master. No longer can you play the role of the strong silent man, dependent only on your own sources of strength. You are

compelled to see your naked self as it is: a bundle of fierce and contradictory impulses, at the mercy of last night's dinner and today's weather. It is no beautiful spectacle. You need help. But you can't regulate the amount of help. God is no neo-classicist, demanding only a moderate portion of your personality. He is out to get everything. It's true that what you give to Him will be returned to you in better than the original condition, but first you have to give—really give.

If Christianity denies man the illusion that he is a sort of vest-pocket god, it also deprives him of the solace of setting up cozy intermediate loyalties and building a sense of psychological security on them. The husband cannot make his wife the ultimate meaning of life, for that is idolatry. The patriot cannot create a metaphysical absolute out of the state, for that, too, is idolatry. The

composer, the poet, and the social worker cannot elevate sonatas, sonnets, and settlement houses to the final meaning of existence, for these also become idols. The nobler the thing your heart is set on, the greater the temptation and peril. It is easy enough to convince the most enthusiastic brick-layer that laying bricks is not the answer to life's deepest questions; it is much harder for the poet to admit to himself that important as his poems are there is something more important still.

#### "SUB SPECIE AETERNITATIS"

The Christian, too, is to live forever. So is everyone else, but the Christian knows it. The result is that he is deprived of the consolation of a tidy view of the world. He cannot tell himself that if he accomplishes such and such and stays out of jail he has sucked the ultimate possibilities out of life. Everything he does is done *sub specie aeternitatis.*

The Christian must always be prepared for conflict with his fellow men. Christ came to bring brotherly love, but also the sword, and the sword has frequently been wielded on the Christian. It is true that the American Christian of the mid-twentieth century is in more danger of being invited to parish teas than of being fed to the lions. But if the convert can escape for a time from the intellectual climate that lies on the land as thick as a London fog—if, for example, he remembers Nazi Germany and what happened to many Christians there—then his present favor with the directors of investment trusts and the governors of states will seem less a part of the order of nature and more an historical accident. Since God is the Christian's master (and He is a jealous God) the Christian must be prepared to defy the state and the mob alike if they ever try to take his faith away from him or to impose a social order that makes it impossible for him to live as a Christian.

Finally, every Christian is by definition a missionary. He must be one because he is pledged to love his neighbor as himself, and this demands a willingness on his part to share the most precious thing he possesses: faith in Christ. Being a missionary involves contributing time and money for the conversion of the inhabitants of exotic lands, but it also means seizing on any opportunity for converting your groceryman, your business partner, your mother-in-law, and the casual acquaintance on the train. Practical psychology may often suggest the inadvisability of the frontal attack, but when an opening occurs, it's up to the Christian to make the most of it. All of which leads to the unhappy thought, which anyone can verify from his own observation, that the most effective missionary is the one whose life is a living advertisement for Christianity.

#### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publications, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

##### Stateless Children's Sanctuary

Previously acknowledged	\$ 471.00
Mrs. J. S. Johnson	25.00
Miss H. E. Mahan	10.00
Miss Elizabeth S. Martin	10.00
Mr. and Mrs. Aubrey S. Partridge	10.00
Miss Caroline B. Cooke	5.00
Miss L. L. Ruddle	5.00
A Friend	3.00
Anonymous	1.00
Mrs. Lucille Wright	1.00
	<b>\$ 541.00</b>

##### Presiding Bishop's Fund

A Thank Offering	\$ 500.00
Mrs. Frank Hayes	25.00
In memory of Major John F. Runnalls, (China Relief)	10.00
Penelope P. Whitehead	5.00
Mrs. Frances McMillan	4.00
	<b>\$ 544.00</b>

##### Children in France

Previously acknowledged	\$5,294.78
St. Peter's Guild, Rockport, Tex.	8.00
Miss Caroline B. Cooke	2.50
	<b>\$5,305.28</b>

#### CHURCH CALENDAR

##### April

- 27. Third Sunday after Easter.
- 30. Wednesday.

##### May

- 1. St. Philip and St. James Apostles (Thursday).
- 4. Fourth Sunday after Easter.
- 11. Fifth (Rogation) Sunday after Easter.
- 12. Rogation Monday.
- 13. Rogation Tuesday.
- 14. Rogation Wednesday.
- 15. Ascension Day.
- 18. Sunday after Ascension.
- 25. Whitsunday (Pentecost).
- 26. Whitsun Monday.
- 27. Whitsun Tuesday.
- 28. Ember Day.
- 29. Ember Day.
- 31. Ember Day (Saturday).

## A New Approach to Unity

**T**HE report of the first post-Convention meeting of the Commission on Approaches to Unity, published in this issue, indicates some significant changes in the procedure of that important body, as well as in the nature of its deliberations. As to the latter, stress will be laid on the formulation of a statement in harmony with the Quadrilateral, for consideration by the Lambeth Conference in 1948, rather than on specific negotiations with the Presbyterians and others. This is in accordance with the new directives of General Convention. The preparation of this statement is in itself a tremendous task, which will require much study and hard work if it is to be completed in acceptable form before the meeting of Lambeth.

In regard to procedure, the Commission has taken a significant and hopeful step in announcing that one or more "public hearings" will be held, to enable interested individuals and organizations in the Church to express their views before the Commission and to help it in its development of policies and formulations of statements, particularly the one required for Lambeth. Thus the entire Church is invited to join in the shaping of the Church's policy in this important question of approaches to unity.

We hope the Church will take full advantage of this opportunity. We particularly hope that organizations that are interested in the question of Christian unity will do so. We are thinking particularly of such organizations as the American Church Union, the Episcopal Evangelical Fellowship, the Church Congress, the Orthodox and Anglican Fellowship, and the like. We think it would be helpful if these and similar organizations would give serious study to the matter, and plan to send a representative to the open hearing, to present the results of their studies or to suggest hopeful lines of approach. Diocesan and other study groups might also wish to make suggestions, either in person or by letter. We are sure the Commission would welcome such suggestions; indeed that is the purpose of the hearing, which will doubtless be repeated if the first one is successful.

We think this is a new departure for commissions of the Church, and we believe it is an excellent forward step. The nearest thing to it is the series of hearings held before and during General Convention by the Program and Budget Committee. These have been found valuable in arriving at a realistic budget; the proposed hearings should similarly be helpful in arriving at a realistic approach to the complex problems of Christian unity. And certainly they will go far to dispel the idea that the Commission on Unity is working secretly to hatch some new and radical scheme, that may perhaps be "sprung" just before

General Convention and create new confusion and controversy.

**A**NOTHER valuable change in policy is the announcement that henceforth meetings of the Commission will be followed by a press conference, at which members of the religious and secular press will be able to shoot questions at the chairman and gain an intelligent idea of what the Commission is doing. In the past the Commission has suffered successively from too many official "handouts" to the press and from too much secrecy. The press conferences, plus the open hearings, ought to go far toward avoiding either of these pitfalls. The Commission is the servant of the Church and of General Convention; therefore the more the Church can follow and participate in its deliberations, the more likely they are to result in findings that will commend themselves to the Church in General Convention assembled.

The Commission on Approaches to Unity has a most important task assigned to it. It must breathe life and meaning into the terms "intercommunion" and "organic federation," which are not as simple as they appear on the surface, and try to guide the growing ecumenical consciousness of the Church into constructive channels, leading to action in the healing of at least some of the rents in the seamless robe of Christ. The Commission needs, and wants, the interest and the prayers of the whole Church to assist it in tackling this task.

### *Segregation*

**T**HERE are many signs that the Christian conscience is at last coming to grips with the problem of racial segregation. The forthright condemnation of segregation in Christian Churches expressed by the Federal Council of Churches is a case in point. The discussion in the National Council and subsequent letters in the Church press is another. The letter in this issue by Dr. John H. Johnson, rector of St. Martin's, New York, and one of our leading Negro priests, is a continuation of that discussion.

We do think it is a little gratuitous for a member of the white race to say that if he were a Negro he would favor segregation. It would be quite as gratuitous for a Gentile to say that if he were a Jew he would prefer to live in the ghetto. Segregation is not a matter of choice, it is a matter of legal and customary compulsory discrimination between races. And it is invariably based on the Nazi-like assumption that one race is superior and another inferior.

Even weaker is the contention that, while segregation is wrong, it is expedient because it is the law

of the state. The duty of a Christian in regard to a law that is unjust is to work to have it changed. In extreme cases, where conscience is involved, it is his duty to disobey the law. But that should not be necessary in a Christian democracy, where the people can eliminate non-Christian legislation if they have a mind to do so.

And the Christian Church ought to lead the way in its own institutions. Suppose, for example, that a Christian theological seminary in the South decided to make its Christian convictions a more important consideration than the law of the state, and to admit one or more qualified Negro theological students to study within its walls. What would happen? Legal action? It would make a valuable test case, and might well serve to modify the law in a peaceful manner. Violence? We doubt it, but the risk might be worth taking. The early Christians risked both violence and legal persecution every time they met to celebrate the Holy Communion. It was because they had the courage to preserve for three centuries of intermittent persecution that they finally won the civilized world. We'd like to see a Southern seminary or school show the same kind of courage, and make the test. It would certainly require Christianity of a high order to do so. But it would be far better than to say, Yes, segregation is wrong in principle, but . . .

On the other hand, we realize that it is very easy for a Northern editor or a Northern clergyman to say what should be done in the South. We in the North are not without fault in this matter. How many of us would welcome a Negro bishop to confirm our children—or would invite him to dinner after the service? Moreover, Northern cities *do* practice a form of segregation, both against Negroes and against Jews, that is almost as effective as the legal method, though not as openly apparent.

We are glad that the discussion in the columns of *THE LIVING CHURCH* can be conducted on as high a level as the letters of Bishop Barnwell and Dr. Johnson. We shall continue to keep our columns open for discussions of both sides of the question, provided this high level of Christian courtesy is maintained.

### *Seminary Deans*

**T**HE announcement of the appointment of the Very Rev. Lawrence Rose as dean of General Theological Seminary is the latest of several excellent selections to head the Church's schools of theology. Dean Rose, one of the most brilliant graduates of General in recent years, has had a varied career that has prepared him admirably to be the head of the only official seminary of the Episcopal Church. His academic qualifications are beyond question, and he has already had valuable administrative experience as dean of Berkeley Divinity School, while his earlier service as a missionary, both in Montana and in Japan, gives him a practical background that is an excellent balance to an academic career.

Two of our other seminaries will also begin the next academic year with new deans. The appointment of the Very Rev. William H. Nes as dean of Nashotah House was announced some time ago, and that of the Rev. Robert F. Gibson as dean of the school of theology, University of the South, was made public a week ago. We believe that both of these are excellent appointments. Dean Nes is a scholar who has proved his practical leadership in his service as dean of the New Orleans Cathedral and in General Convention. The Rev. Mr. Gibson has had experience not only in teaching at Virginia Seminary, but in parish and missionary work as well.

All three of these new deans are relatively young. Dean Nes is the oldest, at 52; Dean Rose is 46 and Dean-elect Gibson is 41. We feel that the candidates in their respective seminaries will be in the hands of men who will understand them and give them wise leadership, in loyalty to the Church and with a vision of future needs and opportunities. The choices are good ones, and we congratulate both the newly elected deans and the seminaries.

### *Pusey House, Oxford*

**A**MERICAN Churchmen, who share the veneration of their brethren of the Church of England for that pioneer of the Anglo-Catholic revival, Edward Bouverie Pusey, will be interested in the diamond jubilee of Pusey House, Oxford, to be observed May 31, 1947. On that day there will be a Solemn Eucharist in the Chapel of the Resurrection (the nave altar of which is shown in our cover illustration), celebrated by the Bishop of Oxford, Dr. Kenneth Kirk, who will also be the preacher. Perhaps some American parishes will wish to join in the observance by the commemoration of Dr. Pusey at their own altars also on that date.

Pusey House exists to carry on the work of the distinguished priest for whom it is named in a university very different from that of his day. It is a center of Catholic life and worship in the midst of the university. Its library of 23,000 books is widely used, and its chapel is in constant use for worship and instruction. The staff, headed by the principal, Canon Frederic Hood (who is celebrating his 25th anniversary at Pusey House), is constantly engaged in giving instruction, hearing confessions, preparing men for the sacraments, conducting retreats, giving vocational guidance, and the like.

After the jubilee Eucharist, there will be a luncheon at which the Earl of Halifax, chancellor of Oxford University, will be the speaker. He will inaugurate a society of "Friends of Pusey House," which all who are willing to support the work by prayer and alms are asked to join. A minimum subscription of \$5.00 a year will be asked, and larger donations will be gratefully accepted. We hope there will be many on this side of the Atlantic who will want to participate in this worthwhile work, which is at once

a memorial to Dr. Pusey and a practical continuation of the work of the pioneers of the Oxford Movement in the Oxford of today.

### Godparents

**W**HAT is a godparent? What is he (or she) supposed to do for his godchild?

We have known some godparents who felt no responsibility at all. For them the baptism of the infant was merely the rather dull prelude to a glorious cocktail party, from which the godchild was naturally debarred. Such people should never have been chosen as godparents.

We know others who continue to take an interest in the godchild, and even to help him, but only in a material way. They give him presents on his birthday and other special occasions, and they are proud to be his godparents. But they never pray for him, and their gifts are purely secular. Such people need to be educated as to the purpose of godparents.

And we know still others who do pray for their godchildren, and who take their responsibilities seriously. These are real godparents, the kind the Church intends each child to have.

The duties of godparents are few and simple, but important. At the ceremony itself they make certain promises and professions of faith on behalf of the child. Then they make other promises on their own behalf. They promise to "take heed that this Child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." And they promise to "take heed that this Child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him." These are important promises, and the Church really expects godparents to be sincere in their endeavor to carry them out.

Morehouse-Gorham Co. has a card to be given to godparents at the time of the baptism. It certifies that the recipient is a godparent to the child named, and lists the other sponsors. In it are contained various suitable prayers, and suggestions for sponsors. We are glad to learn that the publishers have sold nearly 25,000 of these cards during the past year, and that their sale has been steadily increasing since their first publication in 1942. We hope it means that godparents are taking their jobs more seriously.

### The Communist Fifth Column

**P**ROBABLY no one knows as much about criminal and subversive activities in the United States as J. Edgar Hoover, head of the F. B. I. Consequently it will be well for the American people to take seriously his warning that the Communists in this country today are a better organized fifth column than the Nazis had in any European country before its capitulation, and that their loyalty is first and fore-

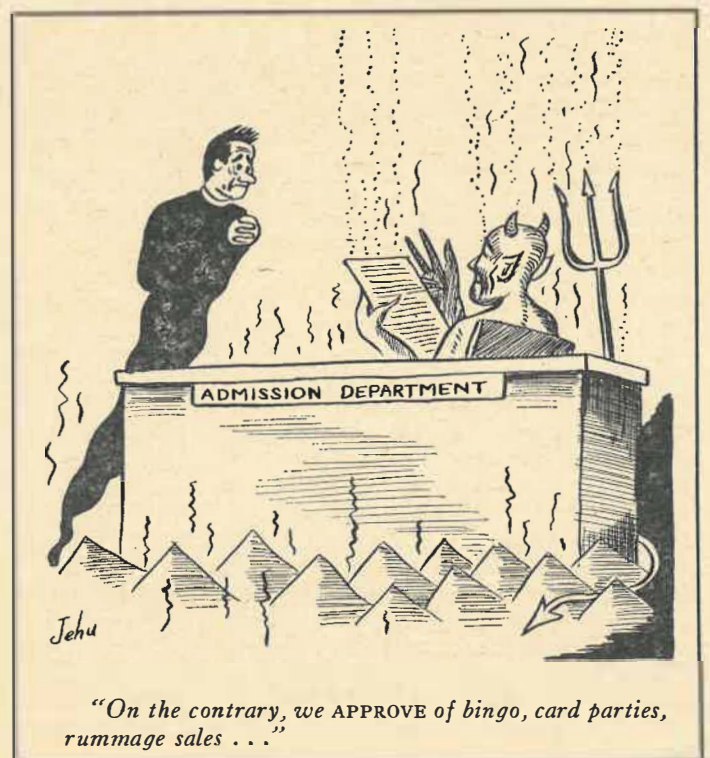
most to Moscow. If further evidence of their contempt for American institutions were necessary, the effrontery of the secretary of the Communist party in refusing even to give his right name to a Congressional committee provided it.

In the present critical stage of our foreign relations, President Truman is certainly justified in calling for a purge of government employees who are proved to be Communists, or Communist fellow-travelers. The government cannot long exist that harbors enemies in its own internal structure.

But we hope we are not in for another Red witch-hunt similar to that of the early 1920's. The suggestion of certain witnesses that Americans be fingerprinted and required to carry identity cards is as obnoxious a proposal as we have heard in some time. This is the very basis of the technique of the police state, and it has no place in a democratic country.

Nor do we think that special anti-Communist legislation is either desirable or necessary. At best, as William Green pointed out, it will simply drive the Communists underground; at worst, it will undermine the very basis of our representative government. For if Communists can be suppressed today, why not Jehovah's Witnesses tomorrow, Republicans or Democrats next year, and Christians a decade hence?

Let known subversive agents be prosecuted whenever they violate the law, including the law against conspiracy to overthrow the government by force. But let us not begin to legislate against political parties as such, even when those parties are basically opposed to American institutions. That way lies the very totalitarianism that such laws are supposed to combat.



# America, Karlovci, and Moscow

By Ralph Montgomery Arkush

Legal Advisor to the Metropolitan Council of the Russian Orthodox Greek Catholic Church of North America

A BREAK in the administrative relations between the Russian Orthodox Greek Catholic Church of North America, headed by Metropolitan Theophilus, and four of his bishops has been officially announced by the Bishops' Council and the Metropolitan Council of the Church. The hierarchs named are Archbishop Tikhon of Seattle and Western America, Archbishop Vitaly of Jersey City and Eastern America, Archbishop Ioasaf of Canada, and Bishop Ieronium of Detroit and Cleveland. (It is reported that recently Bishop Ieronim was promoted to the rank of Archbishop by action of the Munich Synod, taken without the approval of Metropolitan Theophilus.) For the time being the Metropolitan is taking on himself the duties of the four former diocesans. Plans for filling the vacancies permanently are under way, an additional bishop having been recently consecrated [L. C., April 20th], and the consecration of a second bishop having been announced for May 11th.

The immediate cause of the rupture was the refusal of the four bishops to accept the decision of the All-American *Sobor* held at Cleveland on November 26-29, 1946. That body was convened for the express purpose of giving all of the 300 or more parishes in the Church, through their clerical and lay delegates, the opportunity of expressing their views on the relationship between the North American Church and the Moscow Patriarchate. It was the first All-American *Sobor* that had been held since 1937. Every parish delegation was given time to present its views to the assembly. The Metropolitan presided. All of the bishops, including the four above named, were present and most of the bishops participated in the discussion. The pre-*Sobor* Committee, which was in an advantageous position to control the proceedings to some extent, was headed by Archbishop Vitaly. Considerable criticism was heard among the delegates of the tactical advantages of the position: for example, the leading exponents of the view that no connection should be had with the Patriarchate because of political conditions in Russia were given a preferred position on the agenda. The speeches made at the *Sobor* and the written declarations which had been adopted at parish meetings and were read to the *Sobor* reflected a wide divergence of views, from the bitter anti-Patriarchites to those who were for reunion with the Patriarch on any terms.

A separate but related question, which was of primary interest to the delegates, was that of the relationship between the American Church and the Russian Church abroad. On paper the American Church was a constituent part of the Russian Church abroad, the temporary statutes for the government of that body having been approved at the All-American *Sobor* held in New York in 1937. The connection, however, aroused little enthusiasm among the rank and file of the American clergy and laity.

## THE DIASPORA

The organization of the Russian Church abroad was an attempt to unite in one body all parts of the Russian Orthodox Church outside of the Soviet Union. When civil war separated the dioceses in the southern part of Russia from the central Church administration, headed by Patriarch Tikhon, a temporary administration was organized in Stavropol. After the defeat of the White armies, four bishops who had been members of the Stavropol and of the Crimean Church administrations fled to Constantinople where they created a Bishops' Synod. Later they moved to Sremski Karlovci in Yugoslavia where they were taken under the protection of the Serbian Patriarch. At this time Europe was filled with Russian refugees and the effort of the Karlovci group to bring order into the ecclesiastical situation was justified. However, when the Karlovci Synod began sending bishops who attempted to set up a jurisdiction parallel to that of the Russian Orthodox Church then existing in America, the position of the Synod was indefensible. The Russian Orthodox Church of North America has had a continuous existence on this continent for over 150 years, first as a mission, then as a missionary diocese, then as a regular diocese, of the Russian Orthodox Church, and finally as an autonomous body. The administrative autonomy of the American Church was declared at an All-American *Sobor* held at Detroit in 1924, and was expressly based on the political conditions then existing in Russia. The language of the resolutions expressly preserved spiritual communion with the Patriarchate. This condition of autonomy was affirmed at the All-American *Sobor* held at Cleveland in 1934 when Metropolitan Theophilus was elected. The autonomous character of the American Church has been upheld by the civil courts and declared by statutes enacted by or now pending in

the legislatures of a number of states.

The peace and unity of this self-governing body as broken by the arrival of four bishops sent by the Karlovci Synod, precisely the same four mentioned in the recent announcement. They succeeded in attracting to themselves or founding a very few parishes consisting mostly of the so-called "White" refugees. But, although attracting few followers, they constituted a source of confusion and unrest in the American jurisdiction. Accordingly Metropolitan Theophilus went to Karlovci in 1935 and agreed to the scheme of organization of the Russian Church abroad. This contemplated four metropolitan districts: North America, Western Europe, the Near East, and the Far East. The late Metropolitan Eulogius, who was to head the Western European district, also assented. His flock, however, refused to ratify, so that the district of Western Europe was placed under the jurisdiction of the Ecumenical Patriarch. This defection and the comparative paucity of Russian Orthodox parishes in other parts of the world resulted in the North American district's being by far the largest component of the Russian Church abroad. The temporary statutes provided for an annual council of all the bishops of the constituent districts and for a permanently sitting bishops' synod consisting of one delegate from each district; the distant districts such as the North American and the Far Eastern might appoint as their delegates bishops residing in Europe. It was stipulated that the first president of the council and synod should be Metropolitan Anthony, formerly of Kiev and Galicia. At his death Metropolitan Anastasius became president.

Upon the signing of these temporary statutes the four Karlovcian bishops in North America submitted to the jurisdiction of Metropolitan Theophilus, so that he, at least apparently, reaped the reward of his trip to Karlovci. The connection with the Karlovci Synod, however, was irksome and eventually, during World War II, became absurd. By reason of military or political conditions the existence of the Near Eastern and Far Eastern districts, or at any rate the connection of the Synod with those districts, was practically eliminated. A very few parishes in Western Europe, South America, and other parts of the world recognized the Karlovci Synod. Consequently, in practical effect, this Synod had become a mere paper superstructure on top of the North American

Church. All sensible reasons for the continuance of this administrative connection had terminated. Nevertheless Metropolitan Theophilus loyally went through the form of submitting to Metropolitan Anastasius and his Synod, which eventually moved to Munich, the minutes of meetings of the Council of Bishops, the promotion of bishops to the rank of archbishop, etc. One phase of the connection with the Karlovci-Munich Synod and the North American Church which caused almost universal resentment among the Church membership was the alleged political activity of members of the Synod or its staff. In the early days of the Synod prior to the organization of the Russian Church abroad various manifestoes issued from Karlovci indicating the hope for the restoration of the czarist regime. At a later stage it is alleged that persons connected with the Synod uttered expressions of a pro-Hitler character, although this charge has been denied. (At least it is certain that Archbishop Vitaly on his own responsibility joined in a telegram to President Roosevelt urging that the United States refrain from giving military assistance to the Soviet Union after the attack by Hitler.) The charges that the Karlovci-Munich Synod and its adherents have unjustifiably embroiled themselves in political activity have not endeared them more to the American Church membership.

ARCHBISHOP ALEXY

Finally, when Archbishop Alexy of Yaroslav and Rostov came to this country in 1945-1946 he made it clear that a *sine qua non* of restoration of spiritual communion between the American Church and the Moscow Patriarchate was the termination of the relationship with Metropolitan Anastasius. Whatever differences of opinion there were at the Cleveland Sobor last November on the exact nature of the relationship to the Patriarchate, there was only a minute fraction of the delegates who insisted on the continuance of a connection with Metropolitan Anastasius. The vote of 187 to 61 which finally recorded the action of the Sobor is not a mathematical indication of the division of views on the question, since the resolution on which the vote was taken combined the questions of both the Patriarchate and the Russian Church abroad. Several resolutions in different form had been submitted to the assembly and many of those who voted against the resolution actually adopted did so in the expectation that if the resolution was defeated the prevailing sentiment of the meeting could be expressed in a different manner. For several days prior to the taking of the vote an attempt was made by the committee on resolutions and many of the leading delegates to prepare a resolution which would bring to an end the absurd situation in which the Munich

tail was wagging the North American dog, but at the same time would provide a framework of Church government in which all of the Russian Church bodies outside of the Soviet Union and its sphere of influence would normally fit. Such a scheme was particularly suitable at the moment when many of the DP's and other Russian Orthodox people in Germany and Austria were being ministered to by bishops and priests of the Munich jurisdiction. A form of resolution to this end was reported by the committee on resolutions but never came to a vote.

The resolution adopted requested the Patriarch to continue as spiritual head of the American Church conditioned on the continuance of its administrative autonomy and terminated the administrative connection between the American Church and the Synod of the Russian Church abroad [L. C., December 8th]. Archbishop Vitaly and the three other Karlovcian bishops had and took the opportunity of influencing the delegates to

vote against this resolution. They raised no question as to the legal or canonical power of the Sobor to pass on the two questions covered by the resolution until the results of the secret ballot had been announced. Only then did Archbishop Vitaly make a spirited protest.

The main body of Church membership, particularly the younger people whose influence is being more and more felt, and whose interest is indispensable to the life of the Church, are insistent that matters of vital Church policy are to be passed on in a constitutional and democratic fashion. The four bishops who have refused to concur in the decision of an assembly in the preparation for which and in the deliberations of which they actively participated have thereby repudiated the principle of constitutional and democratic church government. Their withdrawal from the Church will doubtless result in greater harmony in Church councils. It is believed that not more than 5 or 6 parishes at the most will follow them.

THE LIVING CHURCH RELIEF FUND AUDIT

April 12, 1947

Mr. Peter Day, Executive Editor,  
THE LIVING CHURCH,  
744 North Fourth Street  
Milwaukee 3, Wisconsin

Dear Sir:

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1946 were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1946 were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed —	
Received in 1945, distributed in 1946.....	\$ 580.20
Received in 1946 .....	\$10,361.04
Less — Amount not distributed until 1947.....	869.98
	10,071.26
Donations received and distributed from November 1, 1914 to December 31, 1945, as reported in our letter of May 1, 1946 .....	443,271.02
	\$453,342.28

In addition to the foregoing, donations amounting to \$604.80 were received in December 1946 and were published and distributed in January 1947.

No charge was made against the donations collected for expenses incurred by Morehouse-Gorham, Inc., in the collection and distribution of the funds.

Yours very truly,  
(signed) PRICE, WATERHOUSE & Co.





Edited by the Rev. JAMES W. McCLAIN

## Visual Education in the Public School

IN some communities mission priests and rectors of churches have been invited to conduct classes in religious education in the public schools. Where such a ministry is possible, one of the best methods the priest can use is that afforded by audio-visual aids. One of the criticisms offered by both school authorities and students against such classes is that they are not up to the educational standards of the school itself, and are, in many cases, a waste of time on the part of the school, the students, and the Church authorities.

If the minister is aware of modern trends in education and able to use methods which compare favorably with the regular school pedagogy, he stands a much better chance of accomplishing his task of teaching the faith. Whether the school authorities will *want* the faith taught once they discover what it is becomes a problem of a different nature. But it would seem that the least we can do is make it *clear* what it is we are trying to teach.

### EXPERIMENTS

Experiments have been made in several types of such classes. The particular type which is best served by the use of audio-visual aids is the "general culture and ethics" class, in which children of different denominations, including Protestants, Catholics, and Jews are invited to participate. In some localities these classes have been found of real value.

Audio-visual materials fit such a program admirably, since there is a vast amount of projection aids produced to accommodate the general market demands of all the denominations. The Cathedral Films, for example, while produced by a priest of the Church, are carefully prepared so as to bring no offense to Protestant denominations or, for that matter, to Roman Catholics or Jews.

This by no means negates their value. Just as the study of Holy Scripture or biblical history can be undertaken by people of all faiths, so religious movies can impress upon the minds of the children the pictures of these biblical events, leaving it for the pastor of each denomination to point out the conclusions which his particular emphasis requires. Slides and filmstrips which attempt to give an objective picture of the develop-

ment of the history and religion of Israel, the life of Jesus, the history of the early Church, the story of Christian missions, and the struggles between Church and State in the Medieval Age—such slides and filmstrips can be used with Catholic, Protestant and Jew, and, if carefully presented without denominational bias, can be a real help to the secular school's history department.

Now I am perfectly aware of the fact that no such teaching program is possible with complete and utter objectivity. The human element and prejudice is certain to enter to a degree, no matter how determined the teacher may be to remain unbiased. But if he sincerely and honestly attempts to present *facts* rather than *opinions* and if he shows by his sincerity and by the use of apology and correction when needed that he is doing his very best to respect the traditions and convictions of each of his pupils, he will gain their confidence and their love.

### OBJECTIVITY

Because pictures are objective, and because visual aids permit a far wider latitude of interpretation than mere words, they can be of real service to the teacher who is faced with the task of preparing such a course. The Episcopal priest who is fortunate enough to be able to carry the work of the Church into secular institutions should familiarize himself with audio-visual materials. He will be free to introduce any of the Cathedral Films without fear of denominational bias. He will be able to use such cultural film-subjects as travelogues, vocational guidance films, *March of Time* subjects, and Encyclopaedia Britannica Films. Now it is all very well for us to retort that our task is to preach the gospel of Christ crucified and to teach the theology of the sacraments. But how can the Church profess an interest in the bread and wine of Holy Communion or the water of Holy Baptism without being vitally concerned with the wheat and vineyards of our land or the workings of the water department? And if the Church is interested in wheat-fields and vineyards and water departments it is time we let folks know about it. Children need to be shown that the Church and her ministers are willing and anxious to face real issues, and to prepare them for a

life in *this* world as well as a life in the world to come.

With such a program, the minister can present a very good case for the support of his classes in cultural development at the secular schools. If he is

**BIBLE ALBUM:** Dramatized stories of *Abraham and Isaac* and *Song of Solomon*. Five 12 inch records. Produced by Transcriptions, Inc. Presented in an attractive album. No. 102. \$10 plus tax. Bill Hay is the narrator.

On the first four sides of this album, the story of Abraham and Isaac is told with fine action and drama, heightened by background noises and sound effects. With Bill Hay as narrator, the part of Isaac is taken by 15-year-old Tommy Cook; that of Abraham by Guy Bates Post, and Sarah by June Foray. The story begins with Isaac playing with other boys in his father's orchard; tells of the great love of Abraham and Sarah for the child; the journey to the land of Moriah and the preparation for the sacrifice which the young lad does not understand.

The story on the other six sides is mistitled "Song of Solomon." It has nothing to do with, and should not be confused with the book of that title in the Old Testament. It is actually the story of Solomon's reign as told in the first 11 chapters of the first Book of Kings. It begins with the death of David; the appointing of Solomon to succeed him; Solomon's prayer for wisdom; his judgment in the story of the two mothers who claimed the same child; the visit of the Queen of Sheba; his seduction to the worship of false gods; his return to the worship of Jehovah and the division of the Kingdom. The narration is by Bill Hay who is ably assisted in the dramatization by Tommy Cook, Guy Bates Post, June Foray, and others.

Children will thoroughly enjoy this album as well as adults. The stories have been dramatized reverently and excellently by Lillian Kemble Cooper. The characters are made to really live and tell their stories. The recording is excellent. This album is recommended for Church school libraries as well as for home and public schools. This album is definitely the best one produced so far by Transcriptions for teaching purposes.

W. FRANCIS ALLISON.

willing to work with the authorities of these institutions he may even get their financial support in the buying of movie-projectors and films. By being honest and above-board with them, he can gain their confidence by convincing them that he is interested in the "total man" and the life of the community at large. How he applies the results of this class work in subsequent doctrinal teaching in Church school is entirely up to him, but so long as he is willing to make the distinction between the two contacts and respects the convictions of those outside the Church he can do valuable missionary work for the Church at the same time that he is assisting in the education of the children of the community.

Three catalogues of films and filmstrips should be in the possession of anyone contemplating such a class. *Ideal Pictures Corporation*, 28 E. 8th Street, Chicago, Ill., lists and describes 16 Films of the Nations, dozens of films for character building and social behavior, over forty vocational guidance films, social study and international understanding films, as well as the excellent *Encyclopaedia Britannica Films*.

*Coronet Instructional Films*, 919 N. Michigan Ave., Chicago, Ill., are beautifully produced, mostly in color, dealing with such subjects as work-study, civics, art and crafts, aptitudes and occupations.

*Association Films*, with YMCA offices in New York, Chicago, San Francisco, and Dallas lists over 750 fine films for this type of class work, many of them available at no rental cost. These catalogues can be had by writing the film-bureaus.

#### REVIEWS

*Democracy and Despotism*, 16 mm sound, *Encyclopaedia Britannica* one-reel subjects. These two 10 minute reels are well done. They teach the necessity of shared respect and shared responsibility in the community. *Democracy* is the positive approach; *Despotism*, the negative. Valuable in the parish or mission with "social vision" and a sense of the relevance of Christianity to political science. Rent for \$2.00 each, from *Ideal Pictures*, 26 E. 8th, Chicago.

*Distributing America's Goods*, 16 mm sound, *Encyclopaedia Britannica* film. Not nearly as well-done as the above subjects. Highly illogical rationalization of the "need for a middle man in modern economy." Might be useful as basis of criticism of capitalistic economy.

*Kentucky Pioneers*, another one-reel *Encyclopaedia Britannica* subject. Useful for basis of discussion on stewardship of the soil. Film depicts rural life, square dance, etc.

*The Old South*, another E. B. one-reeler, and very well done. Shows life and agriculture in the Old South, and particularly in plantation-life. Good basis for discussion of problems of modern South, mechanization, tenancy, etc.

# EVERYDAY RELIGION

## *The Faith That is in Us*

By the Rev. Bonnell Spencer, O.H.C.



I WISH I had your faith." Most of us, I suppose, have had that said to us by someone who feels the need for God, but does not know how to find Him. Perhaps the best reply is to ask, "Haven't you been baptized?" For faith is not, as those who express a pious wish for it seem to think, a special natural endowment of certain temperaments. It is one aspect of the work of the Holy Spirit in the souls in which He is permitted to dwell. If we have received the Spirit in Baptism and if we are docile to His inspiration, we have all the faith there is.

Faith is usually listed first among the theological virtues because it is fundamental to the spiritual life. Not only are we "justified by faith"; "we walk by faith, not by sight." In this life where we "see through a glass darkly," our progress toward God is measured in terms of faith.

It is, therefore, of the utmost importance that we understand the full implications of this primary virtue. Failure to do so will result in a stunted spiritual growth. Yet there are at least two inadequate concepts of faith that are widely current in Christian circles. Let us examine them, so that we may be on our guard against them.

#### FAITH AND TRUST

The first inadequate concept of faith is to equate it with trust in God. This is derived from the Protestant Reformers of the 16th century. They insisted that we are justified by a bare act of trust in our Lord Jesus Christ. The reformers themselves believed in the creed for the most part. They also held with great tenacity to some doctrines of their own invention. But none of this belief was, in the last analysis, central to the process of salvation. Justification is effected, according to them, by a bare act of trust in God's redemption through Christ. Today the acid of the great modern heresy—"it doesn't matter what you believe"—has eaten away the old dogmas which the reformers themselves accepted. Faith has become a vague and comfortable trust that, if on the whole you mean well, God will bring everything out right in the end.

The equation of faith with trust in God's mercy is a confusion of faith with hope. But it is a hope without substance. For, as the Epistle to the Hebrews re-

minds us, "Faith (in the true and full sense of the word) is the substance of things hoped for, the evidence of things not seen." The author goes on to explain: "Without faith it is not possible to please" God: "for he that cometh to God must believe that He is, and that He is the rewarder of those that diligently seek Him." A real hope must rest on a lively faith that God exists, that He has revealed Himself to be infinitely loving and merciful, that He has promised forgiveness, redemption and eternal glory to those who come to Him, that He has the power to keep that promise, and that He has provided the means by which it can be effected. Unless we believe these things, how can we confidently expect them, and how will we be impelled to coöperate with the means God has provided so that He can work out His purpose in us and for us? Faith is the substance of hope.

#### ULTIMATE ISSUES

A trust in God which does not rest on the experience, through faith, of the nature of God as He has revealed Himself is meaningless. "God" is a mere word, without content or significance. We might as well trust in luck. And is not this about all most people mean by trusting in God? They have an ungrounded hunch that everything is fundamentally all right and that they can go their own way without troubling about ultimate issues. They neither expect nor desire to know God. They neither want nor prepare for eternal life.

"O faithless and perverse generation, how long shall I be with you, how long shall I suffer you?" Having lost its faith, our generation has lost hope. The very words has changed its meaning in ordinary speech. We look out of the window on a cloudy day and exclaim, "Oh, I hope it won't rain." We mean, of course, that we rather expect it will. Christian hope, on the other hand, is the confident expectation that God will fulfil His promises because God has promised them and His word is true. But without faith in God's promises, in His power and in His dependability, the confidence and even the expectation vanish. For those who trust vaguely in God hope becomes a pious wish. Man is thrown back on himself, on his own strength and his own devices. Such is the prevailing atmosphere of our day.

(Continued next week.)



# BOOKS



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

## Prophecy and the Present Crisis

THE MODERN MESSAGE OF THE MINOR PROPHETS. By Raymond Calkins. New York: Harpers, 1946. Pp. ix, 205. \$3.

Our Lord said, "Think not that I came to destroy the Law or the Prophets . . ." and the times demand that we follow His example and study the Old Testament, which He had mastered by the time He was twelve. Here are to be found the basic truths presupposed by His teaching and essential for an understanding of the New Testament and for the salvation of our civilization.

But the modern reader may find that the greater part of this literature is largely unintelligible to him. This is not surprising, since he is probably quite unfamiliar with the historical circumstances under which it was written. Moreover even the shortest of the books was not composed all at one time nor by one person; and the later additions which sometimes comprise most of the book, are often difficult to discern and may confuse even the thoughtful student.

For the minor prophets this volume provides a good, up-to-date introduction. After a preliminary chapter on "The Book of the Twelve," each is considered individually in chronological order. Perhaps the most valuable contribution is the separate sections discussing the relevance of the prophecies for our day. A useful appendix explains briefly the more obvious exegetical questions, and there is an index.

Scholars will question some statements. Wasn't Moses' rather than Amos' "the first voice raised in antiquity to utter a forceful call to an ethical religion" (p. 29)? When our Lord objected to the saying "Thou shalt love thy neighbor and hate thine enemy" (p. 84), he was criticizing not the Old Testament but the tradition of the elders. There is no proof that any of the prophets "would have swept away even the best of sacrifices" (p. 132), but they did inveigh against mere respectability and formality supplanting true religion and its ethical demands. The law never "separated Jehovah from his people" (p. 135), but "it is easier for heaven and earth to pass away than for one tittle of the Law to fall." Textual criticism shows that the most radical analysis mentioned but rejected in the case of each book is to be preferred to the middle of the road position of the author.

The parish priest will find that this book gives him a scholarly appreciation

of the minor prophets as well as numerous suggestions for timely sermons, and the lay student will welcome it as a key to a proper understanding of this important section of the Old Testament.

FRANK NORTH.

## On Livingstone

LIVINGSTONE'S LAST JOURNEY. By Sir Reginald Coupland. New York: Macmillan, 1947. Pp. 271. \$3.50.

Sir Reginald Coupland, Beit Professor of Colonial History at the University of Oxford, has prepared a well-documented history of David Livingstone's explorations; and he has blessedly written in a way that is interesting enough to have general appeal, especially for those of us who have gone these many years actually believing that the great Dr. Livingstone was lost and that he was found again by Henry Morton Stanley, the reporter from the New York *Herald*.

Having the historians' fine reverence for objective fact, the author does not set out deliberately to undermine Stanley in the eyes of his readers. Nevertheless, Stanley with his rich caravan and his ready whip stands in sharp contrast to the kindly, courageous, jungle-loving Livingstone.

Of Dr. Livingstone, Stanley himself wrote: "He has such faith in the goodness of Providence . . . His religion is neither demonstrative nor loud, but manifests itself in a quiet practical way and is always at work."

One might at this point perhaps embarrass Sir Reginald (who has otherwise given us much of value) with a question: If Stanley could so well understand Dr. Livingstone and his very genuine faith, why should he, their historian, find it necessary to apologize for him:

"When Livingstone prays aloud, as it were, in his journal, he is utterly unself-conscious. He is not ranting; still less, of course, is he a humbug; he is just an honest mid-Victorian Scot of humble parentage and simple upbringing, who has no doubt that God means him to do what he is doing and will help him to do it."

The reader will marvel at the brotherly love and friendliness shown between Livingstone and the Arab slave-traders, against whom Livingstone conducted an endless campaign. The answer lies, of course, in Livingstone's own character and in the almost insuperable difficulties of climate and communications.

L. K. D.

*"Dr. Livingstone,  
I Presume"*

## LIVINGSTONE'S LAST JOURNEY

*By Reginald Coupland*

This is the absorbing story of the last journey of David Livingstone, missionary and explorer, from its happy, confident start to its tragic ending in the wilderness of darkest Africa. With the aid of hitherto unpublished material, the author brings out the steady exhaustion of Livingstone's strength, and its effect on his mind and actions. The sheer heroism of Livingstone's last few weeks—his unflinching defiance of pain and weakness and misfortune, has seldom been matched in history.

Second only in interest to Livingstone is the young Welsh-American, Stanley, who "found" him. With the aid of new evidence, this book gives a candid description of Stanley's character.

Letters and excerpts from Livingstone's journal bring out the grim facts of the slave trade and show his kindness and sympathy for his African companions. Descriptions of the jungle, the cataracts, the long treks by land and water, the interminable rain, give vividness to the narrative.

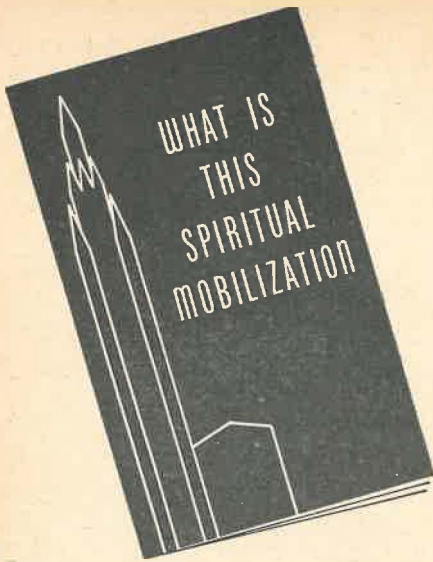
Numerous maps chart out Livingstone's course, and there are photographs of both Livingstone and Stanley.

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**NEW YORK**

**Nine Thousand Hear Bach Choir  
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As one of the great events of the celebration of the 250th anniversary of the founding of Trinity Parish, New York City, the Bach Choir of Bethlehem sang Bach's Mass in B Minor in the Cathedral of St. John the Divine, on April 13th. All the expenses of the occasion were met by Trinity parish. Because it is the largest suitable place in the city, the performance was held in the cathedral, at the invitation of Bishop Gilbert of New York. For services, 7,000 can find places in the cathedral. On this occasion, kneeling not being required, the rows of chairs were set more closely together and it was estimated that nearly 9,000 were admitted. Several thousands more applied for tickets, which were distributed free, on written application. All the tickets had been given out by March 17th.

The choir of 250 members arrived in time for a rehearsal in the cathedral. In the interval between the first and second parts of the festival, the choir and the 50 members of the Philadelphia Symphony Orchestra who accompanied the Mass, were entertained to supper in the Undercroft of Synod House.

The festival began at 5 PM, with the *Kyrie* and *Gloria*. The interval came at 6:30. At 7:30 were sung the *Credo*, *Sanctus*, and *Agnus Dei*. Both musical critics and lovers of music without technical knowledge were agreed that never had they heard a more beautiful and impressive rendering of Bach's celebrated Mass. Those who had heard the Bethlehem Choir sing it before declared that this time the choir surpassed itself. A remarkable fact was the absolute stillness of the enormous congregation.

**Holy Week and Easter in City**

The churches of New York City were crowded on Palm Sunday and throughout Holy Week. On Easter Day, so many came that, in some instances, services were repeated. The clergy attributed this unprecedented attendance to the state of the world and the necessity for prayer.

At the Cathedral of St. John the Divine, there was the customary liturgical procession on Palm Sunday with Bishop Manning, retired of New York, taking part. As usual on this day, there was no sermon, but only a short message by Bishop Manning.

The three hour service was held in all the churches. In almost all, the rector was the preacher of the Passion. A notable exception was the Church of

the Transfiguration, where the Rev. Shirley C. Hughson, OHC, was the preacher, as in many former years.

Bishop Manning was the preacher on Easter Sunday at St. Peter's Church in the Chelsea district of New York—the church known as the "Christmas Church," because of its close historic connection with Clement C. Moore, author of "A Visit of St. Nicholas." The celebrant was the Rev. Dr. Harold H. Kelley, director of the Seamen's Church Institute, according to a long established custom at St. Peter's. Dr. Kelley was assisted by the rector, the Rev. Richard A. D. Beaty.

Bishop Manning, after giving the Easter message, said:

"We are seeing in the world today the power of a Godless Communism which rejects the very principles of Christian morality; which denies those rights of the individual which belong to every human being as a child of God, and enslaves men in body, mind, and spirit; which wherever it holds power rules by ruthless force and tyranny, and which seeks to extend its power throughout the world. That evil philosophy will not prevail.

"But as Christians we must oppose it with our whole strength and must redouble our efforts to set up the Kingdom of God in this world and to get God's will done here on earth as it is in Heaven. World brotherhood and world peace can be established on this earth only by the power of Jesus Christ who rose from the dead. It is Christ, and Christ only, who offers to this world the way of justice and freedom and brotherhood and love."

**Club Honors Bishop Gilbert**

The Church Club of New York paid tribute to Bishop Gilbert and welcomed him as the 10th Bishop of New York at their 60th annual dinner held on April 10th at the Waldorf-Astoria. Among the 500 guests who attended were the following bishops: Bishop Powell of Maryland, Bishop Oldham of Albany, Bishop Gribbin of Western North Carolina, Bishop Campbell, OHC, retired of Liberia, and Bishop Littell, retired of Honolulu. The speakers were Bishop Powell, the Hon. Herschel V. Johnson, Deputy United States Representative on the Security Council of the United Nations, and Bishop Gilbert. The Hon. Robert McC. Marsh, president of the Church Club, was toastmaster.

Before Bishop Gilbert spoke, Mr. Marsh presented, in the name of the Club, a beautiful episcopal ring, for the use of the diocesan. Bishop Gilbert will wear and use it, and then pass it on to his successor. The ring, which is of gold, is engraved with the official seal of the diocese of New York. The work

was done by one of the three greatest engravers on gold in the world.

In his speech Bishop Gilbert said:

"Our Church, and we as members of that Church, are faced today with a challenge, a test, such as we have never had to face before. We have to think of that Church, and our spiritual loyalties, in terms of a world that is beside itself with fear and anxiety. Today, all our thought of fellowship one with another in the life and service of our Church, our sense of mutual concern and corporate responsibility, has to be set over against a world that is divided against itself, a world torn with strife and conflict, a world in which many sinister influences, at home and abroad, seem to be arrayed against those ideals and principles of freedom and justice, of moral decency and human brotherhood which Jesus came to build into human life and human relationships . . .

"Ours, today, is a responsibility, I believe, such as the followers of Christ have never had to face before . . . I am daring to hope that you will work with me and let me work with you, that together we may help to make this Church of ours something God can use . . . in this time of the world's great need."

**LONG ISLAND**

**Diocesan Plans Announced**

At an all day conference of diocesan clergy on March 10th, in the Cathedral House, Garden City, L. I., N. Y., and again at a dinner conference of 200 diocesan lay workers on March 17th, Bishop DeWolfe of Long Island launched a program and a campaign for \$500,000 to expand the educational, missionary, and social work in the diocese.

The program is the result of a three day conference held in early January of the archdeacons and diocesan department heads. It covers spiritual objectives in all the parishes as well as in the diocese as a whole. In introducing it, Bishop DeWolfe said:

"It is now almost five years that I have been among you as your Bishop. During most of that time we have been under the stress of war when the Church could only mark time. So we have had to be content generally with the tactics of carrying on. But the coming of peace with its consequent period of readjustment naturally opens up to us a new era. We can begin to look ahead, and in this sense I look upon my fifth anniversary as the beginning of a new stage in our work together for the Church in this diocese."

He then took up the proposed program department by department and item by item. In both conferences further constructive suggestions were added, and at the conclusion the amended program of work and the proposed financial campaign were unanimously adopted.

The new program will include the

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We have also coveted for Episcopalians more evidence of their close PERSONAL love for Jesus,—that they would feel IMPELLED to slip into a church and express that love in prayer, reverent conversation, meditation. Hundreds of business people could do this at lunch-time, and bring more glory and use to the blessed old downtown churches the while.

Try this just once,—go into a downtown (or up-town) Roman Church ANYTIME during the day, and note

the number of worshippers. Then go into ANY of our Churches, and you won't need the fingers of both hands for the counting. What is it that they have that we have missed?

The Blessed Sacrament Reserved is, of course, in all their churches, but It is in many of ours also, and those churches of ours show not too many encouraging signs of increased worshipping. It doesn't require The Blessed Sacrament Reserved to express your love and need of Jesus. It requires only THAT YOU WANT TO GO AND DO IT!

Try *this*, just once or twice,—just go into one of our churches some day, kneel, and then tell Our Lord of your love, your needs, your weaknesses, but also how much you WANT Him. Then stay quietly, think of nothing else but Him, and await His reply to you. It may be just a quieting of your body and soul, but you'll hear Him speak to you in those priceless conversations. Won't you try it, soon?

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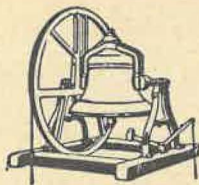
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## DIOCESAN

amplifying of chaplain services in the many State institutions located on Long Island. A sum of \$10,000 will be spent on the renovation of the Sayville retreat and conference center, \$25,000 for a new youth center, \$30,000 in social work institutions, \$40,000 for additions to the diocesan offices at the cathedral, \$100,000 in modernizing St. Paul's School for Boys, Garden City, and the remaining \$250,000 in establishing new mission work and providing better facilities for such work as has sprung up within recent years. The plans call for pre-campaign gifts before January, 1948, and a diocese-wide campaign in February of that year. Both the clergy and laity manifested keen interest in the plans and have guaranteed their complete support.

At the close of the dinner conference on March 17th, Bishop DeWolfe announced that he had that day taken title to a property at Riverhead, where he will open a training school for deacons. The deacons will be given an internship in pastoral, social, educational, and hospital work, the last to be served in St. John's Hospital, Brooklyn. The Ven. Charles W. MacLean, archdeacon of Suffolk, will be the director.

## TEXAS

### \$250,000 Gift to Hospital

A gift of \$250,000 was made on April 12th to the St. Luke's Episcopal Hospital, which is to be a part of the Texas medical center, by Mr. Owen L. Cochran, Jr., of Houston. The donation was made by Mr. Cochran in memory of his grandmother, Mrs. Alpha Cochran, a pioneer Houstonian and a charter member of the First Episcopal Church which was founded in 1839.

Mr. Lee C. Gammill, hospital administrator, made the announcement of the gift, which is in cash and government bonds. The Rev. Stanley L. Smith of Palmer Memorial Church said in a statement for the clergy:

"This gift by Mr. Cochran is a most generous gesture in the fulfilment of the desire of the Episcopal Church to build a hospital and it is a challenge to all in the diocese to continue his work."

## CHICAGO

### Mission Work Expanded

Under the terms of the will of the late William H. A. Johnson of Oak Park, a bequest of \$50,000 has been made to Bishop Conkling of Chicago for new mission work. Mr. Johnson, who died on March 27th, was for many years senior warden of St. Christopher's Church, Oak Park, and a member of the diocesan council.

Bishop Conkling announced the open-

ing of a campaign for \$300,000 for a diocesan expansion fund for new mission work. He reported at the meeting that in the past three years six new mission stations have been opened in the diocese and that at least five missions will apply for full parish status at the diocesan convention, May 6th.

The diocesan expansion fund will be used for new mission work in the rapidly growing communities of the Chicago area and for student work at the University of Chicago and Northwestern University. At present more than 700 students are being ministered to by the Rev. Canon Bernard Iddings Bell at the University of Chicago and by the Rev. Alan Watts at Northwestern University.

## LEXINGTON

### Bishop Abbott Memorial Window Dedicated

An event of special interest to Churchmen in the diocese of Lexington, and to the many who knew and loved the late Bishop Abbott of Lexington, was the dedication of a window in his memory in the Church of the Good Shepherd, Lexington, Ky., on Palm Sunday.

The dedication took place at the eleven o'clock celebration of the Holy Eucharist before a very large congregation. The window, the gift to the parish of Mrs. Abbott and her sons and daughters, was presented to the Rev. David Cartwright Clark, rector, and the vestry and congregation of the church, by Dr. Osler Abbott, of Atlanta, Ga., a son of the late Bishop.

Bishop Moody of Lexington, celebrating the Holy Eucharist in the Church of the Good Shepherd on Easter Day, prefaced his sermon by a tribute to the life and work of his predecessor, Bishop Abbott, saying that great as was his ability as a preacher, he will be remembered longer for his work as a pastor.

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# DEATHS

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

## Robert Burwell Nelson, Priest

The Rev. Robert Burwell Nelson, a priest of the diocese of Virginia, died on March 28th in Winchester, Va., from a heart attack. He retired in 1946, and had been in poor health for several months.

Mr. Nelson was born in Fauquier County, Va., in 1871. He received his education at McGuire's University School, the University of Virginia, and the Virginia Theological Seminary. He

was ordained to the diaconate in 1897 by Bishop Satterlee of Washington, and to the priesthood in 1898 by Bishop Par-et of Maryland.

Mr. Nelson served parishes in the dioceses of Maryland, Southern Ohio, Lexington, and Southwestern Virginia. In 1921 he became the rector of Christ Church, Winchester, Va., where he remained until his retirement.

In 1904 and again in 1907 he was a deputy to the General Convention from the diocese of Lexington. For a number of years he served as chairman of the diocesan board of Christian social relations and as a member of the board of Christian social relations of the province of Washington.

The funeral service was held in Christ Church, Winchester, on March 30th by Bishop Goodwin of Virginia assisted by the Rev. James B. Roe. Interment was in Winchester.

## NOTICES

### DIED

**DOUGLASS, Mrs. James Josephus** (nee Mary Sue Brooks) departed this life Thursday in Easter week at her home, Florence, Alabama. She is survived by her son, Rev. Hiram Kennedy Douglass.

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**I WILL SEARCH** for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

### CHURCH ENVELOPES

**CHURCH and Church School weekly collection envelopes**—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

### CHURCH FURNISHINGS

**ANTIQUA SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

**FOLDING CHAIRS.** Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

### LINENS AND VESTMENTS

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

**PURE IRISH LINENS** for all Church Purposes. Fine Huck for Purificators and Towels. Also Black Poplin for Cassettes, light blue for Junior Choirs, and finest white cottons. Samples Free. Mary Fawcett Company, Box 146, Plainfield, N. J.

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THE LIVING CHURCH

## Henry Ford

The funeral services for Mr. Henry Ford were held on April 10th, in St. Paul's Cathedral, Detroit, Mich. The services were conducted by Bishop Emrich, Suffragan of Michigan, assisted by the Very Rev. Kirk B. O'Ferrall and the Rev. H. G. Stacey.

The body of Mr. Ford lay in state in Greenfield Village on April 9th, and thousands of people paused in their daily work to pay tribute to one of the great industrialists of our times.

Beginning at 10 o'clock in the morning on April 10th crowds of people began forming in front of St. Paul's Cathedral in order that they might hear the final rites for Mr. Ford. Speaking briefly of Mr. Ford's life, Dean O'Ferrall said:

### CHARACTER

"I wish to speak of the qualities of his later years which impressed themselves upon me. First, his dislike of ostentation and pomp; the continuance to the end, of his simple personal tastes and habits in an age given to luxury and extravagance in this country. . . . Then, I must mention also the humility and deprecation of personal praise which always characterized him.

"Secondly, I doubt whether any man of great wealth ever gave more away without the knowledge of the world and his fellows generally.

"Thirdly, his life long devotion to his home, the fine example of home life he set, his devotion to his early surroundings, the city and community he did so much to make great and powerful.

"And lastly, his belief in Everlasting Life. His firm faith that this life was but a preparation for another and greater one. . . ."

## CLASSIFIED

### MISCELLANEOUS

**LIBRARIES PURCHASED** for cash, we pay transportation. Write today for details. Baker Book House, Grand Rapids 6, Mich.

### POSITIONS OFFERED

**ASSISTANT,** Calvary, Rochester, Minnesota, young Deacon or Priest preferably single. Address Senior Warden.

**WANTED**—Housemother with some knowledge of practical nursing to take charge of infirmity in children's home. Church institution. Pleasant accommodations. Delightful surroundings. Full maintenance and salary. Details on application. Write Bethany Home, Glendale, Ohio

**CURATE** for All Saints, Dorchester, Boston. Young, Single, Catholic, June 1. Write the Rev. A. W. P. Wylie, Rector, 240 Ashmont St., Dorchester 24, Mass.

**WANTED**—Two all round Christian practical Workers in children's institution. Apply Miss Annie Park, St. Anne's Preventorium, Mission Home, Virginia.

**WANTED**—Married couple to take charge of boys' dormitory in Church School and farm. Wife to be housemother; husband, housefather and help with boys' work program. Blue Ridge School, St. George, Greene Co., Va.

### POSITIONS WANTED

**PRIEST** available for summer (July and August) relief—also for permanent opening October. Reply Box D-3212, The Living Church, Milwaukee 3, Wis.

**WIDOW,** with twenty years high school teaching experience in California, desires position in East. Consider personnel work, housemother, receptionist, teaching, with living quarters. Reply Box M-3215, The Living Church, Milwaukee 3, Wis.

**SUMMER SUPPLY** for August in large Eastern or Mid-Western City. \$25 a Sunday and room. Former summers New York, Chicago, New Orleans. Reply Box T-3213, The Living Church, Milwaukee 3, Wisconsin.

**PRIEST,** Married, Prayer Book Churchman, splendid background, good preacher and pastor, desires medium size Parish in East or Middle West. Reply Box W-3214, The Living Church, Milwaukee 3, Wis.

**SUMMER SUPPLY,** teaching chaplain, preferably Middle West or Eastern areas. One, two, or three months. Reply Box K-3216, The Living Church, Milwaukee 3, Wis.

**TEACHER A.B.** Experience, Church School, English, Social Science, Anglo-Catholic School, Southeast. Reply Box M-3217, The Living Church, Milwaukee 3, Wis.

### RULE OF LIFE

**A RULE OF LIFE FOR MEN**—The Confraternity of the Christian Life, founded in 1887 by the Order of the Holy Cross. For information, write: Order of the Holy Cross, West Park, N. Y.

### VESTMENT SERVICE

**WILL PURCHASE USED** Clergy vestments, worthy of repair. Please list and price articles. Also, Stoles relined, Surplices reworked. Reply Box M-3198, The Living Church, Milwaukee 3, Wis.

### NEW RATES EFFECTIVE MAY 1, 1947

(A) All solid copy classifications, 8 cts. a word for one insertion; 7 cts. a word an insertion for 3 to 12 consecutive insertions; 6 cts. a word an insertion for 13 to 25 consecutive insertions; and 5 cts. a word an insertion for 26 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on the first insertion and 10 cts. service charge for each insertion thereafter. (C) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for first insertion, \$1.50; each additional insertion, \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

# CHANGES

## Appointments Accepted

The Rev. Roy B. Davis, Jr., assistant at St. John's Ames, Iowa, will become first assistant at St. Augustine's-by-the-Sea, Santa Monica, Calif., May 4th, and may be addressed there.

The Rev. Leslie D. Hallett, assistant chaplain at the University of Minnesota, will become priest in charge of St. Bartholomew's, Bemidji, Minn., May 1st, and may be addressed there.

The Rev. Frederick F. Haworth, minister of Boonville Associate Missions, Boonville, N. Y., will become rector of St. Paul's, Oxford, N. Y., May 1st, and may be addressed there.

The Rev. Arthur Klein, rector of St. Thomas Church, Pawhuski, Okla., will become rector of the Church of the Messiah, Gonzales, Texas, June 1st, and may be addressed there.

The Rev. Stiles B. Lines, graduate student at Columbia University, N. Y., will become rector of Grace Church, Camden, S. C., June 1st. Address: Rectory Square, Camden, S. C.

The Rev. Walter M. McCracken, formerly chaplain of the 49th General Hospital, is now chaplain of the Percy Jones General Hospital, Battle Creek, Mich., and may be addressed there.

The Rev. Henry B. Moore, vicar of Holy Apostles, Ellsworth, Kans., will become vicar of St. James', Morenci, and St. Philip's, Clifton, Ariz., June 1st. Address: Morenci, Ariz.

The Rev. Max M. Pearce, formerly assistant of Grace Church, Grand Rapids, Mich., is now assis-

tant at St. Columbia's, Detroit, Mich. Address: St. Columbia's Church, E. Jefferson and Manistique, Detroit.

The Rev. Charles H. Perry, formerly assistant at St. James', South Pasadena, Calif., is now rector of St. Stephen's, Hollywood, Calif. Address: 6129 Carlos Ave., Hollywood 28, Calif.

The Rev. Walter P. Plumley, rector of St. Mary's, Haddon Heights, N. J., will become rector of St. John's, Buffalo, N. Y., May 1st. Address: 500 Linwood Ave., Buffalo 9, N. Y.

The Rev. John W. Pyle, formerly priest in charge of St. Martha's, White Plains, N. Y., is now rector of Trinity Church, Orange, Calif. Address: 215 N. Grand St., Orange, Calif.

The Rev. G. Wallace Ribble, formerly rector (retired 1946) of Trinity Church, Bessemer, Ala., is now priest in charge of St. Luke's, Deming, N. Mex. Address: 221 W. Pine St., Deming, N. Mex.

The Rev. John G. Shirley, formerly a chaplain in the Army, is now associate rector of St. Mary's, Daytona Beach, Fla. Address: P. O. Box 1011, Daytona Beach, Fla.

The Rev. Kirby Webster, graduate student at Seabury-Western Seminary, will become rector of St. John's, Mankato, Minn. May 1st. Address: 312 Warren St., Mankato, Minn.

## Resignations

The Rev. George H. Bennett, formerly rector of St. John's, Tampa, Fla., has retired. Address: Route 1, Largo, Fla.

The Rev. Christopher Quimby, formerly rector of St. Luke's, St. Albans, Vt., has retired. Address: P. O. Box, St. Albans, Vt.

## Changes of Address

The Rt. Rev. George H. Quarterman's office address is changed from P. O. Box 907, Canyon, Texas, to P. O. Box 652, Amarillo, Texas.

The Rev. Robert M. Crane, formerly addressed at 8220 Crockett Blvd., Los Angeles, Calif., should now be addressed at 323 N. 66th Ave., Los Angeles 42, Calif.

The Rev. Frederick W. Goodman, formerly addressed at 233 Harvard Ave., N., Seattle Wash. should now be addressed at 1819 Bellevue, Seattle 22, Wash.

The Very Rev. William Dudley F. Hughes, formerly addressed at 100 Neal St., Portland 4, Maine, should now be addressed at the Deanery, State St., Portland 3, Maine.

The Rev. H. E. Montgomery, formerly addressed at 1642 Torrey Pines Rd., La Jolla, Calif., should now be addressed at 331 S. Wast in that city.

The Rev. Noble L. Owings, formerly addressed at 1123 De Hiery St., San Rafael, Calif., should now be addressed at Court St., in that city.

The Rev. Philip T. Soderstrom, formerly addressed at 2910 Brighton Ave., Los Angeles 37, Calif., should now be addressed at 3959 S. Brighton Ave., in that city.

## Ordinations

### Priests

Northern Indiana: The Rev. James Richard De Golia was ordained to the priesthood on April 18th by Bishop Mallett of Northern Indiana in St. John's Church, Elkhart. He was presented by the Rev. Dr. Robert J. Murphy and the Rev. V. P. Stewart preached the sermon. Fr. De Golia is curate of St. James' Church, Milwaukee, Wis. Address: 833 W. Wisconsin Ave., Milwaukee.



# CHURCH SERVICES



## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts. Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, Rev. Harold G. Hultgren Sun 7:45 Mat; 8, 9, HC; 10 Ch S; 11 Sol Mass & Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30 HC; 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service of Help and Healing; C: Sat 5-6 & 7-8 by appt

**ST. PAUL'S CATHEDRAL** Shelton Square Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry, canon Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. Gordon L. Graser Main at Highgate Sun 8 Low Mass, 9:45 M.P., 10 Sung Mass, 9:30 Ch S; Daily: Mass 7 ex Thurs 9:30, C. Sat 7:30

## CHICAGO, ILL.

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

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

## CINCINNATI, OHIO

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

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D. 10331 Dexter Blvd. Rev. Wm. O. Homer, B.D. Masses: Sun 7, 9, & 11 (High)

## HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D. 4510 Finley Avenue Sun Masses: 8, 9:30 & 11

## MADISON, WIS.

**ST. ANDREW'S** Rev. Edward Potter Sabin, r Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed 9:30). Summer: Sun 7:30 & 10 HC

## NEW ORLEANS, LA.

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

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE** Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

## NEW YORK CITY Cont.

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

**HEAVENLY REST** 5th Ave. at 90th St. Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c Sun 8, (HC) HMP & Ser, 9:30 Ch S; 11 Ch S; 4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine Healing

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

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

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

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

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

**TRINITY** Rev. Frederic S. Fleming, D.D. Broadway & Wall St. Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

**GENERAL THEOLOGICAL SEMINARY CHAPEL** Chelsea Square, 9th Ave. & 20th St. Daily: MP & HC 7; Cho Evensong Mon to Sat 6

**KEY**—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr. Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

## NEWARK, N. J.

**CHRIST** Congress near Ferry St. Ven. W. O. Leslie, Jr., Rev. Harold King Sun 8:30 & 10 Holy Eu; Wed 9:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts. Rev. William M. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B. Sun. Holy Eu 8,9; Mat 10:30; Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; Mat 7:30; Ev 5:30; Fri lit 12:30; C Sat 12-1, 4-5

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves. Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

## ST. LOUIS, MO.

**TRINITY** Rev. John A. Richerdson N. Euclid at Washington Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thur 10

## SAN FRANCISCO, CALIF.

**ST. FRANCIS** San Fernando Way Rev. Edward M. Pennell, Jr; Rev. Hugh R. Farrell Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

## SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL** Very Rev. F. William Orrick, r & dean Sun Masses: 8 & 11. Daily 7:30

## WASHINGTON, D. C.

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

**EPIPHANY** 1317 G St., N.W. Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D. Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC; HD, HC 12