

The Living Church

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

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Lew Merrim.

MISSION AT NEW YORK CATHEDRAL

Thousands attended the service conducted by the Rev. Bryan Green.

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ACU NEWS

Vol. X, No. 3

Newspaper of the American Church Union of the Episcopal Church

December, 1948

EDITOR

The Rev. Frank Damrosch, Jr.
St. Paul's Rectory, Doylestown, Pa.
Business Office
The American Church Union
Rosemont, Penna.

GROWTH AND ENTHUSIASM

At the meeting of the Executive Committee on December 6th, reports concerning the development of American Church Union activities were most encouraging.

The re-organization plan enacted at last May's Council meeting is bearing fruit in the establishment of regional groups in all parts of the country. These groups, in turn, should bring in great numbers of new members. With an increased membership and the local activities which each group will undertake, the great program for the 1949 Prayer Book anniversary year should bear abundant fruit.

If our people know the Prayer Book they will know the teaching of the Prayer Book. If they know the teaching of the Prayer Book they will know the doctrine of the Church. If they know the doctrine of the Church they will be loyal to it. If they are loyal to it there will be no danger of our Church being committed to any schemes or plans at variance with it.

In the next column you will read how one regional group, that of Chicago, is planning to reach down through each diocese into each parish. Doubtless other regions will do the same. If that happens, sooner or later somebody will ask you to become a member of the A.C.U. But why wait for that? Your membership sent in *right now* will help implement the whole program.

Just write to The American Church Union, Rosemont, Penna., and enclose \$2, \$3, \$5, or \$10, according to which class of membership you want. All of these membership classes include a subscription to ACU NEWS, not only this one page issue, but the four page issues which appear in alternate months.

INSTRUCTION OUTLINES

The Congress Committee has prepared a series of outlines for sermons or instructions in connection with the 1949 Prayer Book anniversary. They are intended to help those who wish to make the period from Christmas to Whitsunday a time of intensive teaching on the Book of Common Prayer. They may be obtained on request from the Rev. Albert J. duBois, 1215 Massachusetts Ave., N.W., Washington 5, D. C.

CHANGE IN EXECUTIVE COMMITTEE

Mr. Edward O. Proctor having felt it necessary to decline election to the Executive Committee, Dr. Angelo Zabriskie, of Ridge-wood, New Jersey, has been elected in his place.

COMMITTEE ON DOCTRINE

The chairman, Fr. Haselmayer, has thus far given 26 addresses to various groups on his impressions of the three great meetings in England last summer.

Many subscriptions are coming from A.C.U. members for *Faith and Unity*, now the joint publication of the English Council for the Defence of Church Principles and our joint Committee on Doctrine. It is not too late to send your dollar for this valuable and interesting monthly leaflet to the Rev. Louis A. Haselmayer, 2101 65th Ave., Philadelphia 38, Pa.

Unity questions being at the moment the chief concern of our committee, the chairman is continuing his correspondence and exchange of information with people all over the Anglican Communion. He is also corresponding with leaders of the Catholic movement in the Scandinavian churches, which movement is significant in view of the constantly increasing tendency to explore the relationship between these Lutheran bodies and the Anglican Communion.

CHICAGO REGIONAL GROUP

A most successful meeting was held in the Milwaukee Cathedral on Armistice Day.

The following committee chairmen have been appointed, who will work in co-operation with the corresponding chairmen of the general A.C.U. committees: Priests' Institutes, the Rev. William Elwell of Sheboygan, Wisconsin; Retreats, the Rev. William C. R. Sheridan, of Plymouth, Indiana; Church Unity, the Rev. Clark L. Attridge, D.D., of Detroit; Congresses, the Rev. Edward T. Taggard, of Evanston, Illinois.

The trustees of the Chicago A.C.U. region are also planning to appoint a priest in charge of A.C.U. activities in every diocese of their province, and eventually to reach every parish in the area.

The Rev. James Murchison Duncan of Chicago is the General Chairman for the region.

TWO NEW REGIONAL GROUPS

On December 8 an A.C.U. service and conference was held at the Church of the Ascension and St. Agnes in Washington, D. C., at which the Baltimore-Washington-Richmond region was formally organized. Plans were made for Spring conferences marking the Prayer Book anniversary. The preacher at the service was the Rt. Rev. Philip N. W. Strong, Lord Bishop of New Guinea.

At a meeting in St. Stephen's, Providence, on November 14, which was addressed by Fr. Haselmayer and Fr. Thomson, plans were made for a Rhode Island regional group. The parish house was well filled by an enthusiastic gathering of clergy and lay people.

NEW YORK CONGRESS

It is now definitely announced that the congress will be held at the Cathedral of St. John the Divine. The Solemn Mass, with the Bishop of London as preacher, will be on September 15th.

The chairman of the Congress Committee reports progress in plans for the other two congresses, one in the mid-West and the other on the Pacific coast.

PRAYERS FOR UNITY

The week of January 19-25 is observed throughout the world as a time of special intention for Christian unity. In both the U.S.A. and Europe, Roman Catholics, Eastern Orthodox, Anglicans, Lutherans, and Calvinists join in this corporate activity of prayer. The American Church Union sponsors this spiritual exercise in the Episcopal Church. Leaflets containing intentions for each day and appropriate devotions will be mailed on the first of January to all clergy on the A.C.U. mailing list.

COMMITTEE ON DISCIPLINE

This committee is continuing its preparation of material dealing with our canons on Marriage. It is concerned especially at the moment with making clear the distinction between divorce and annulment, with emphasis on the point that the latter can be granted only for causes which existed at the time that the marriage was entered into and not any which have arisen subsequently. Divorce implies the breaking of a bond, annulment that the bond never existed.

NATIONAL GUILD OF CHURCHMEN

This organization now plans to issue at least four tracts a year, six if possible. The first four now being prepared are *The Church in the Scriptures*, by the Rev. Cuthbert A. Simpson; *The Church in History*, by the Rev. Leicester C. Lewis; *The Church in the Reformation*, by the Rev. Powel M. Dawley; and *The Church in Worship*, by the Rev. Edward R. Hardy, Jr.

A finance committee under the direction of Dominic W. Rich is endeavoring to raise a revolving fund of \$20,000 to insure regular and consistent publication and distribution of the tracts, and a membership committee under H. S. MacPherson is trying to enlist the support and co-operation of the Bishops of the Church, in the hope of being able to establish a key man in each diocese who will in turn secure key men in every large city and ultimately in every parish.

It is hoped to distribute the next tract in January and in the meantime a brochure is being prepared outlining the program of the Guild and to be sent to all the clergy of the Church as well as to the members of the N.G.C.

LETTERS

Distinction

TO THE EDITOR: In your valuable editorial "More Past Senior Wardens," you include the remark, "The boys . . . have their preliminary grades of distinction in the acolytes' guild . . ."

We have lost a sense of reverence when the privilege of serving at the altar is a "preliminary" grade of distinction. The office of acolyte was in ancient times the highest of the minor orders. Recently I saw the sentry keeping watch at the tomb of the Unknown Soldier, and I am given to understand that this assignment is considered a signal honor. If it be a post of honor to keep watch by the dead body of a man who, perhaps involuntarily, laid down his life for the nation; how much greater honor is it to stand in the Presence of the living Body of the God-Man, who of His own free will laid down His life for all mankind? This is the highest distinction (short of the Sacred Ministry itself) that the Church can bestow upon any man or boy.

(Rev.) W. R. BROWN.

Hays, Kans.

The Church Press

TO THE EDITOR: Hale and hearty at the age of 113 the *Southern Churchman* congratulates its young brother, THE LIVING CHURCH, on reaching the Biblical age of three score years and ten. We sincerely hope that your "strength will not be but labour and sorrow" in the years ahead, nor will you soon "pass away" and be "gone." We haven't always agreed with you, but we have always respected you.

But we would like to correct your statements about our venerable self relative to the modest cost of subscribing to the *Southern Churchman* (It's still \$3 a year!) We do have a "benevolent and easy going printer," as you write, but he presents a bill to us weekly, and it is promptly paid. It is also a considerably larger bill than it used to be, and it threatens to grow still larger!

We do not have a "fairly godfather." At 113 years of age, we have obviously come to the years of discretion, and, sad to relate, have no financial godfathers!

How then do we pay our way at the modest subscription rate we charge? (It's still \$3 a year!) Well, we practise a notable asceticism in material affairs of which THE LIVING CHURCH will doubtless approve! We use a low cost grade of paper, feeling that our readers are more interested in what we print on the paper than in the snap, crackle and pop of a more expensive paper. Then, the task of being editor is largely a labor of love and honor, not of financial recompense. A generous parish allows its rector to give a bit of his time weekly to the task of editing the *Southern Churchman*. The remainder of our staff consists of three saints of God, whose tiny salaries indicate their sacrificial concern that the *Southern Churchman* shall continue to live and serve the Church. We constantly thank God that week by week He strengthens us to do a task that often seems impossible of accomplishment.

All of which underlines your comments regarding the sad total circulation of all our Episcopal magazines. Other Churches call upon their people from time to time to support their Church press. They even, sir, have "months" devoted to this end. Their ministers actually urge their congregations to subscribe, and officials of these Churches warmly commend their magazines, unofficial though they be.

Meanwhile our Church ignores this mighty tool, ready to its hand: Pray God, THE LIVING CHURCH, the *Churchman*, the *Witness* and the *Southern Churchman* may be used in increasing measure to His glory and for the good of His Church.

(Rev.) F. J. WARNECKE, Editor,
The *Southern Churchman*.

Sunday School Contest

TO THE EDITOR: For several years I have been increasingly interested in the Secondary School Essay Contest and have used the essays in connection with our "Sunday School." Are the practical difficulties too great or would it be possible to open this contest to perfectly good boys and girls in our Church (Sunday) Schools? It certainly would be a real boon to rectors and others who are trying to make our schools effective and to break away from parochialism. How about just leaving out the words in parenthesis "(not including Sunday Schools)" when the official rules are published in September?

(Rev.) JOHN PAULSEN.

Delmar, N. Y.

Editor's Comment:

The Church School Essay Contest, being designed to exhibit the best work of pupils who are receiving their general education under Church auspices; cannot be opened to students in public or non-Church private schools without a radical alteration of its purpose. Would the clergy and Sunday school teachers be sufficiently interested to make a separate competition for their pupils worth while?

The Living Church

Established 1878

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

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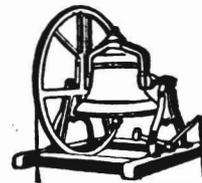
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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Why isn't the Presiding Bishop called an Archbishop instead of Presiding Bishop in the Episcopal Church?*

Our Presiding Bishop is not called an Archbishop because he is not one; he has no ordinary jurisdiction in any diocese or over any other bishop. Even the list of clergy belonging to no diocese have been taken from him and given to the secretary of the House of Bishops. The Presiding Bishop started out in 1789 as "President" of the General Convention but when a separate House of Bishops was organized, Bishop White ceased to be President of the Convention and Bishop Seabury became "President of the House of Bishops" in accordance with a rule of seniority. In 1792 Bishop Provoost became "President of the House of Bishops" under a rule rotating the office among the dioceses. In 1795 Bishop White, under the above rule became "President of the House of Bishops" and for the first time the title "Presiding Bishop" appears in the signing of the minutes of that House. Since that time the Presiding Bishop's duties have been growing more extended and important until in our present constitution he is known as the "Presiding Bishop of the Church" and must resign his diocese upon accepting that office. The time will come when he is an Archbishop in fact, but I do not think that the growth will be completed in our lifetime.

• *From A.D. 1534 to A.D. 1570 the records show that Roman Catholics in England attended the services of the Anglican Church. Was this a voluntary attendance or was it made compulsory by English law?*

You might say it was both. From 1551 and to the present day, England has had laws requiring Church attendance but the penalty was ecclesiastical censure alone until Elizabeth added a fine (12d for each offense) in 1558. In 1846 Protestant, Roman, and Jewish dissenters were exempted from the provisions of the law and the fines were abolished for all persons.

• *(Problem of occurrence): I am vicar of a church that was consecrated on*

April 19th. When should the dedication festival be observed in 1949?

The Feast of the Dedication falling in the Easter Octave must be transferred to the first vacant day. Next year the Monday after Low Sunday is St. Mark's Day; consequently in that year the observance must be transferred to Tuesday, April 26th.

• *When was the General Confession introduced into the Episcopal Communion Service? Was it original at that time or had it been used before in some other relation?*

The General Confession in our present Communion Service was one of the elements in "The Order of Communion" drawn up in 1548 and inserted into the Latin Mass immediately after the Priest's Communion, to prepare the laity for theirs. Its present form probably comes from Cranmer, but it was derived from Hermann's *Pia Deliberatio*, a Lutheran book of devotion.

• *How should one dispose of old Bibles? A Jewish friend informs me that they bring them to the rabbi, who buries them in the earth. Is there any Anglican tradition in the matter?*

I consulted a rabbi about this and he was quite shocked at the idea of placing the Scriptures in the earth. Such books are laid away in a room in his synagogue, and left undisturbed. Among Christians there has always been a feeling that all things are purified by fire, consequently sacred books and other objects no longer usable should be reverently burned.

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GENERAL

EPISCOPATE

Long Island Consecration Date Set

The Presiding Bishop has taken order for the consecration of the Rev. Jonathan G. Sherman, Suffragan Bishop-elect of the diocese of Long Island.

The consecration will take place in the Cathedral of the Incarnation, Garden City, L. I., N. Y., on Epiphany, January 6th, at 10:30 AM, with the Presiding Bishop as consecrator.

Co-consecrators will be Bishop DeWolfe of Long Island and Bishop Gilbert of New York.

The Bishop-elect will be presented for consecration by Bishop Budlong of Connecticut and Bishop Casady of Oklahoma.

Bishop DeWolfe will be the preacher and Bishop Powell of Maryland will be litanist.

The attending presbyters will be the Rev. John M. Coleman, rector of St. Philip's Church, Brooklyn, and the Rev. Lawrence B. Larsen, rector of Christ Church, Pelham Manor, N. Y. The Rev. John H. Fitzgerald, secretary of the House of Bishops, will be registrar.

Consecration of Bishop Higley

With all the rich ecclesiastical ceremony, whose symbolism dates from the earliest ages of the Christian Church, the Ven. Walter Maydole Higley was consecrated "Bishop in the Church of God," Suffragan of Central New York, in historic St. Paul's Church, Syracuse, N. Y., December 15th.

Bishop Sherrill acted as consecrator, with Bishop Peabody of Central New York and Bishop Edward H. Coley, retired Bishop of Central New York, who ordained the Bishop-elect to the diaconate in 1925, as co-consecrators.

After the procession, during which the choir sang the hymns, "All Hail the Power of Jesus' Name," and "Ye Watchers and Ye Holy Ones," the Presiding Bishop began the Communion service. Reading the Epistle was Bishop Ludlow, Suffragan of Newark; while the Gospel was read by Bishop Reinheimer of Rochester.

The sermon was preached by Bishop Dun of Washington, who also preached the sermon at the consecration of Bishop Peabody 10 years ago. In his sermon

Bishop Dun told of his visits to England and the Continent this past summer. He told of visits with an English family "of means" who were doing their own cooking and washing "without soap," and "who were freed from the worry of wealth."

Using as his text, "Go ye therefore and teach all nations," and "Lo, I am with you even unto the end of the world," Bishop Dun commented that often on his trip "many things surprised me and made me wonder, but none that made me wonder more than the fulfilling of this text."

In his charge to the new Bishop, Bishop Dun said, "We give you a high commission today. Let your life be an outreach of His love. And to you comes the promise to the Apostles of old, 'Lo, I am with you always, even to the end of the world.'"

The Bishop-elect was presented for consecration by Bishop Gilbert of New York, and Bishop Barry, Coadjutor of Albany. His attending presbyters were the Rev. Bradford H. Tite of New Berlin, N. Y., and the Rev. W. Paul Thompson of Reading, Pa.

Litanist for the service was Bishop Sawyer of Erie, who before his consecration was a priest of the diocese of Central New York.

Reading the certificate of election was the Rev. Philip C. Pearson, while the testimonial of the electors was given by the Rev. Herbert W. Lamb of Waterloo, N. Y. Evidence of ordination to the

diaconate was read by the Rev. William H. Cole, while that of priestly orders was read by the Rev. Charles Sykes.

The Rev. Franklin P. Bennett, rector of the host parish and secretary of the diocesan standing committee, read the consents of the majority of standing committees in the nation, while Bishop Scaife of Western New York read the consents of the bishops.

After the examination of the new Bishop, and the singing of the *Veni Creator Spiritus*, the actual consecration took place. In addition to the ten Bishops aforementioned, also taking part in the Apostolic Laying on of Hands were Bishop Donegan, Suffragan of New York, and Bishop Ward, retired Bishop of Erie.

Then followed the remainder of the communion service. As is customary, only the officiating bishops and clergy, and the family of the new Bishop received the Sacrament. The Presiding Bishop pronounced the final blessing, and the processions retired from the church singing, "God, My King, Thy Might Confessing," and "Glorious Things of Thee are Spoken."

In the procession were the diocesan clergy, lay members of diocesan organizations, visitors from other dioceses, and representatives of the Methodist, Baptist, Presbyterian, Evangelical and Reformed, Congregational, Lutheran, as well as the Russian and Greek Orthodox Churches.

St. Paul's Church was filled to capacity, and although space was provided for some standing room in the rear of the church, many had to be turned away. It was estimated that more than 1,000 attended.

One notable feature of this service was the radio coverage of the consecration. The service was described for a full hour over station WSYR, Syracuse, which covers nearly all of this diocese of Central New York, by the Rev. Dana F. Kennedy, of St. Barnabas Church, Springfield, Mass., a radio priest of the Church.

The consecration was also marked by one of the most comprehensive public information organizations ever assembled. Sixty-eight weekly newspapers were able, through a system of prior releases and mat services, to publish stories on the consecration on their regular pub-

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

Member of the Associated Church Press.

lication date, Thursday, one day after the event took place.

Photographers and reporters sat in the first row at the service, with priests especially trained in press relations, who assisted in answering questions and otherwise advised them about the ritual.

After the service a luncheon was held honoring the new Bishop. Presiding at this luncheon was Bishop Peabody. He called for remarks from Bishop Sherrill, Bishop Gilbert, and Bishop Sawyer. At this time gifts were presented to Bishop Higley by his former parishes, and the Laymen's Association of the diocese.

Bishop Higley's first confirmation service will be in his former parish, All Saints' Church, Johnson City, N. Y., which he served from 1929 to 1943.

FINANCE

Church Pension Fund Elects Trustee

Mr. J. Paschall Davis of Nashville, Tenn., has been elected to the board of trustees of the Church Pension Fund to succeed the late Dr. Thomas S. Gates. Mr. Davis is a member of the law firm of Armistead, Waller, Davis and Lansden.

CANADA

Faculty of Divinity

McGill University in Montreal, Quebec, has this year founded a faculty of divinity, believed to be the first such in a Canadian university not under denominational control. The purpose of the faculty, according to the Rev. Dr. Bernard Iddings Bell, who was recently invited to deliver an inaugural lecture, is not so much the training of men for the ministry, but rather contributing theological knowledge to the university mind.

GFS

New Status in Church Follows Constitutional Changes

After careful study of the revised constitution of the Girls' Friendly Society and appreciation of its aims, the Department of Christian Education of the National Council has accepted the GFS as an assisted agency functioning through its Division of Youth. The action gives the GFS an official standing within the Church and makes clear its place in parish and diocese.

The GFS has branches in 73 dioceses and missionary districts, including branches in Cuba, Puerto Rico, Japan, and China. In the past year 3,000 new members have been admitted.



BISHOP HIGLEY: *Receives Communion from the Presiding Bishop.*

The reorganized GFS is an organization for all girls from the ages of seven to 14 as junior members, and girls from 15 to 21 as members. All women over 21 who support the GFS are known as sponsors.

NATIONAL COUNCIL

Seabury House

Thomas B. K. Ringe, of Pennsylvania offered the following resolution at the final session of the December meeting of the National Council, saying that the idea had been Bishop McKinstry's, but that the Bishop had wished a layman to offer it. The resolution was:

"Resolved, that the National Council compliment the Presiding Bishop upon the great service rendered to the whole Church through his efforts in connection with the acquisition, organization, and support of Seabury House, which has so well served as a conference center, drawing closer together the leaders of all phases of our Church work, as a meeting place for the National Council and its Departments, and as the developing spiritual center of our Communion."

The resolution was unanimously adopted. The Presiding Bishop then spoke of the problems connected with the house, saying:

"Seabury House is involved in our missionary giving. We borrowed \$75,000 from the National Council, to supplement what we had secured by generous gifts. The house cost \$100,000. Then we had to buy equipment for the kitchen and other equipment. It is all in good shape now. We were feeling pleased; then we found that we had to spend \$17,000 for fire escapes. That was a heavy blow. We had \$30,000 in the bank, out of that \$75,000 borrowed from the National Council. We owe \$8,000 for other necessary purchase. Now we must pay \$17,000, which adds up to \$25,000, leaving us just \$5,000 of that borrowed money.

"I have written a letter to the original donors, telling them of the situation, in the hope that further generous gifts may come in. We have an annual deficit of \$14,000 in the running of the house. My immediate anxiety is the payment of that loan. Perhaps General Convention might make an annual grant of \$10,000."

Bishop Peabody of Central New York asked why not ask for an annual grant of \$14,000, the actual amount of the

annual deficit. The Presiding Bishop said:

"All right. Let's say \$14,000. I am anxious to build eight or nine more houses on our land. They would be as good as an endowment, because of what we should get from the rents. They would help in another way. We need housing. I can't get some men to come to the National Council because they can't find houses or apartments to live in, in New York.

"It means a lot to live here together and commute to New York together. Our families are together at the Holy Communion on Sundays. The picnics we have here for the whole of the Church Mission House bring them together in a way impossible in town. I want the Church to realize this. Some people have an idea that Seabury House is a luxury. It isn't. That \$75,000 will be on my soul and mind until it is paid back to the National Council."

New Members

Two new members, elected by their respective Provinces, were welcomed at the Council meeting: the Rev. Meredith B. Wood, headmaster of Hoosac School, member for the Second Province; and the Rev. C. Gresham Marmion, Jr., of Dallas, for the Seventh Province.

Appointments

The following appointments were confirmed: Miss Wilma D. Butler, for Alaska; Miss Elizabeth N. Allen for Hankow; the Rev. Paul D. Savanak for Honolulu; Miss Annagrace Jorjorian for the Panama Canal Zone; William C. Love, V.M.D., for the Panama Canal Zone; George M. Van Sant for Shanghai; and the Rev. Frs. Herbert P. Aldrich and Walter H. Beste for the Virgin Islands.

Laymen's Work

The Rev. Arnold M. Lewis, Executive Director of the Presiding Bishop's Committee on Laymen's Work, reported that steady progress had been made in the six years since the Committee was inaugurated. There is much new leadership, made up of many young men of vision and ability. In many areas laymen are proving themselves to be powerful factors in carrying out the program of the Church. In this connection, Fr. Arnold said:

"I think that we shall see many new faces at General Convention. Bishop Kennedy hopes that people going to San Francisco will continue on, to Honolulu. Some of the young laymen are planning to do this."

The Good Friday Offering

The following budget was proposed for the Good Friday of 1949: Jerusalem and East Mission, a total of \$27,360;

the Russian Theological Academy in Paris, the customary 15%, which is estimated at \$6,750; Promotion, \$1,050; the balance of \$9,840, at the Presiding Bishop's discretion. These proposed allocations are made on the basis of an estimated offering of \$45,000.

New Division

The Rev. Dr. George A. Wieland, director of the Home Department, announced that the resolution offered at the October meeting, creating a Division of Town and Country in the Home Department, had been referred to the Department of Finance. It had now been referred back, with a favorable recommendation. The only increase in budget was \$500 addition to the salary of the executive secretary, the Rev. Clifford L. Samuelson. The new division would come into effect on January 1, 1949.

An Unusual Gift

Bishop Carpenter of Alabama informed the Council that a chalice veil, made by Mme. Sugai, wife of the late Presiding Bishop of the Nippon Seikokwai, had been sent to the United States by the hands of a Negro soldier from Alabama, who delivered it to Bishop Carpenter, asking him to give it to the "women of the Church in the United States, from Mme. Sugai." The chalice veil will be sent to the Church Missions House, and will be kept there with other special gifts. It will be used at the Triennial next year in San Francisco, at the service at which the United Thank Offering is presented.

WOMAN'S AUXILIARY

Board Meeting Looks Ahead to Triennial

The executive board of the Woman's Auxiliary, meeting at Seabury House, Greenwich, Conn., December 3d to 6th, continued its survey of the Church's provinces. Mrs. William T. Heath of Buffalo reported for Province II, and Mrs. David R. West of Minneapolis for Province VI.

When the last of the provinces have reported at the February meeting, the board will have in hand information as to strength and weakness, needs and opportunities, achievements and problems of parishes and dioceses throughout the country. From this it is hoped that some guiding principles may be drawn which will help in establishing a policy for the Auxiliary's field work, carried on in cooperation with the National Council.

At the coming Triennial Meeting in San Francisco next September, the

United Thank Offering of 1946-49 will be presented and a tentative budget for it, drawn up by the board, will be voted upon by the Triennial. With this in mind, the board gave considerable time to the United Thank Offering, discussing the need of increasing certain budget items and revising policies governing its appropriations. Planning for the entire program of the Triennial occupied much of the meeting.

APPROPRIATIONS

From the discretionary item in the present United Thank Offering, the board voted to send a small sum to each woman missionary under National Council appointment, as a help toward meeting increased expenses. Mission fields aided by appropriations for repair and equipment of buildings, or for equipment of missionaries, included Haiti, New Mexico, Utah, the Philippines, Cuba, Hankow, Puerto Rico, and Nevada. From the Emery Fund the board is sending a small Christmas check to each retired woman missionary.

A resolution was adopted in appreciation of Dr. Lewis B. Franklin, who just retired after many years as treasurer of the National Council.

RECRUITING

The board has learned in recent years that some form of supervised Church work for college undergraduates during the summer is a most valuable means for recruiting girls not previously interested and for testing girls who have been considering Church work. Not nearly enough Church girls have been informed of the opportunities for such work. The board urged that more be done between now and next summer to inform and enlist more girls for summer work. Some scholarship aid is available.

The Rt. Rev. Stephen C. Neill visited the board meeting. Bishop Neill, with an office in Geneva, is an assistant to the Archbishop of Canterbury, representing him in matters concerning Churches in Europe. The Rev. Dr. John Heuss, National Council director of Christian education, addressed the board.

The Church Periodical Club has averted a near-scandal at Seabury House by observing that this new Church headquarters apparently possessed no Bible, and has presented a fine copy, bound in red, with "Seabury House" stamped in gold on the cover.

PRESS

Dr. Fletcher Appointed

The Rev. Dr. Joseph F. Fletcher, professor of pastoral theology at the Episcopal Theological School, has been appointed associate editor of *The Jour-*

nal of Pastoral Care, which is published quarterly by the Institute of Pastoral Care. The Rev. Rollin J. Fairbanks is editor.

VISITORS

The Bishop of the "Fuzzy-Wuzzy" Angels

By ELIZABETH McCracken

The Lord Bishop of New Guinea, the Rt. Rev. Philip Nigel Warrington Strong, arrived in New York City on November 27th, on his way back from the Lambeth Conference to his diocese. He will be in the United States until January 5th, when he flies to Honolulu, thence to Sydney, Australia, and from there to New Guinea. His Lordship, who is the guest of the General Theological Seminary during his stay in New York, very kindly consented to an interview.

In response to an expression of gratitude felt to New Guinea because of the ministrations of the Church to Americans during the war, Bishop Strong said:

"We feel there that Papua, the name for British New Guinea, is sacred ground to America. So many Americans fought there; so many laid down their lives; so many realized the value of the mission. Those who survived, and the families of all who were served, are personally grateful to the Church for what it did. The story has been told in America, but Americans, I find, wish to hear it again.

"Sometimes air men were rescued from the jungle by our native Christians, carried miles over slippery slopes to safety. The word 'Papua' means 'frizzy,' and the land was given the name because of the fuzzy hair of the natives. The Americans called them 'Fuzzy-wuzzy angels,' on account of their brave and gentle care of the wounded on those journeys to our hospitals. Our nurses tended them back to health, when possible. Two of these nurses, Miss May Hayman and her helper, Miss Mavis Parkinson [English women] were afterward bayoneted by Japanese soldiers, over an open grave, into which they were then thrust. At the grave, later, when I said the Prayer Book Burial Office over it, I found there for the service an American air man whose life Miss Hayman had saved by her skill and care.

"Those two nurses were stationed in our hospital in Gona, one of our biggest mission stations. Gona was the landing place in July, 1942, of the Japanese invasion. Seven of our missionaries were taken there and killed. The hospital was not destroyed. Of the church, the cross, the concrete predella, and the stump of the font were left; all else was destroyed. I had the service of Holy Communion on the site of the church on my first visitation after the Japanese surrender. There were 300 present, of whom 250 made their Communions."

In reply to a question about his see city, Bishop Strong said:

"It is Dogura, a considerable distance down the coast from Gona, which is to the North. I have a house there, but I also have quarters on the Island of Sa-



BISHOP STRONG: Arriving in U. S.

marai, a little island off the most southerly tip of New Guinea. Samarai is a European township, and is the port to which steamers to New Guinea come. Before the war, we had a church, St. Paul's, and a large rectory. The rector [the Ven. Alfred J. Thompson], who is also archdeacon and secretary of the diocese, lived there with his wife. The diocesan office was there, and I had a portion of the rectory where I lived when not traveling. The rest of the large house was used as a hostel: for members of our staff—missionaries waiting to go out on furlough or when arriving.

"Samarai was destroyed in the war by the 'scorched earth' policy, when it was thought that the Japanese were coming. The rectory was destroyed, and all the other buildings except the lovely little church of St. Paul's. The military, under orders, tried three times to burn it. Sacking, soaked in paraffin [kerosene], was wrapped around the pillars. The sacking burned, but not the church. It remained, a lonely witness to the power of Christ."

The Bishop added that several houses farther back from the shore were left, but out of repair. One is in use, and in it he has a small cubicle. He uses this for office, bed-room, and sitting-room, when in Samarai. Archdeacon and Mrs. Thompson have very small quarters. As yet, there is no prospect of securing materials for re-building.

THE POST TOOK ROOT

Returning to the question about his see city, Bishop Strong gave a vivid account of Dogura, saying:

"Dogura is a mountain plateau, about

200 feet above the sea, with a wonderful panorama of curving bay and mountains. This plateau was a fighting ground and a place peopled by cannibals. There, only 57 years ago, the first missionaries planted the Cross. It was on St. Lawrence's Day [August 10th], 1891, that they set up the first little church. It was on four posts, with a palm-leaf roof. One of the posts took root and grew into a great tree. It stands today, looking over the area where the work of Christ has spread in 57 years.

"Today, the most striking thing on the plateau is the great cathedral of reinforced concrete, with two towers, in memory of the two Apostles, St. Peter and St. Paul, to whom it is dedicated. The cathedral was built by Papuan Christians, as a thank-offering for the blessings of the Gospel. They gave money offerings and labor. They came down in relays, from all the districts along the whole line of the coast where the Church is now working. We were never short of laborers. It was a case of selecting the best, we had so many. They were all eager to have a part in building the cathedral.

"Incorporated in the pillars are stones from Canterbury Cathedral, Westminster Abbey, and other cathedrals in Great Britain. There are other stones, associated with old customs and legends of New Guinea. The cathedral was consecrated by Dr. Wand [now Bishop of London] on October 29, 1939, when he was Archbishop of Brisbane. The cathedral stands as a wonderful witness to the transforming power of Christ. There it was consecrated—48 years after the first missionaries landed."

In answer to a question about education, the Bishop described his institutions, saying:

"We have a big school for boys at Dogura, dedicated to St. Barnabas. Canon Bodger, sub-dean of the Cathedral, who visited America in 1944, is the headmaster of the school. There are playing fields, for cricket, foot-ball, and other sports. The academic work is of an excellent quality."

Asked about schools for girls, Bishop Strong said regretfully:

"We have no similar school for girls, and we need greatly a boarding school for them. At present, those who are within distance, attend the boys' school, as day pupils. We have another institution, St. Agnes's Home: this is both a home and a school for half-caste children, whose lot in New Guinea is hard. These children are brought up there under the influence of the Christian Faith. We are the only ones there who have a separate work for them."

NINE LANGUAGES USED

The mention of schools led to a question about the language used. Bishop Strong smiled, as he replied:

"The native peoples are mostly Melanesians, with some Polynesians. Some are affiliated with the Malaysians. I confirm in nine different languages. The Liturgy is translated into six different languages. We try to make one native language the *lungua*

franca [mixed tongue] for our work.”

The next question had to do with training of workers. Bishop Strong replied, saying:

“We have a college to train native clergy. It functioned right through the war. Its work of training priests, catechists, and other workers never ceased. The wives of the native clergy do the usual work of Bible women—teaching other women. Our English priests are trained in England, before they come out. White women workers are trained in Australia, for the most part.”

Speaking of the number of workers, the Bishop said:

“We have 20 white priests, and 16 native. Some are old, and pensioned off. We need lay workers: teachers and others. We could do with one or two laymen—an expert agriculturist or an engineer. All our workers come on the basis of sacrifice. Their work prospers. We have about 8,500 regular communicants; 1,370 catechumens; 3,000 “hearers” under instruction; and between 6,000 and 7,000 pupils in our mission schools. At the Holy Communion, we often have 800 or 900 communicants at a single service.”

UNDER FIRE

In answer to a question as to how he now traveled around his diocese, Bishop Strong told again a story that thrilled Americans and British alike when first they heard it, saying:

“You have heard what happened to our mission schooner, the *Maclaren-king*, named for two pioneer missionaries? Before the war, that was our main link between stations, for carrying supplies and for mails, as well as for our own journeyings. The schooner received the first hostile attack directed against the mission. I was in the small launch, traveling to the schooner, when a Japanese sea-plane sent two bombs at the schooner. Both missed it. Then, they machine-gunned the schooner. They did small damage. No one on the schooner was hurt. They then aimed at the launch. The bomb dropped on the water. We had just got out of the launch and into the jungle when they machine-gunned the launch and it sank. After that, they sent their machine-gun fire into the jungle after us. One bullet just missed my head. Another went through my Office Book, in my brief case; and another through a bundle of letters. Have you heard about those letters? No one in our party was hurt at all. When the attack was over, and we got to civilization, I posted those letters. Dr. Wand got one addressed to him. He wrote that he was thrilled when he saw the bullet hole right through it.

“Later, our schooner was again attacked when carrying wounded American soldiers, but escaped again. Then, it was taken over by the Allied Army, and alas! wrecked at sea. Now, we have just built a new one. It is an absolute necessity. We received only \$16,000 compensation for our old one; so we must find \$32,000 to pay for the new one—the cost of which will be \$48,000.



LONG ISLAND WELCOMES BISHOP STRONG: Hosts at a luncheon given in honor of Bishop Strong, left to right, Russell R. Brown, Bishop DeWolfe, Bishop Strong, Bishop Barry, and Clark Kuebler.

Unless we get the \$32,000, we must take it out of the Reconstruction Fund we have from Australians—all of which we really need for the tremendous task of rebuilding churches, missions, houses, schools, and hospitals, and the rectory at Samarai. That is the immediate work before us.”

Mention was again made at this point of the gratitude of the American people to the people of New Guinea for their ministrations to the wounded; and the Bishop said, with deep feeling:

“The American soldiers were grateful to the missionaries and to the native Christians. It can never be forgotten by their families how these Papuans carried them to safety and to medical and nursing care. Many of the men said that it was the most Christlike thing they had ever seen—the gentleness and kindness of these natives. The Americans said that it made them realize the power and worthwhileness of missionary work. In the old cannibal and head-hunting days, only 57 years ago, how different would have been the treatment! Christianity had wrought the change.

“Americans, I think, must always be under a debt of gratitude to New Guinea, for saving the lives of fellow-countrymen. That debt is to the Church, because it was through the Church that this service became possible, and was rendered. Some Americans may like to have a part in the work of reconstruction as a thank-offering for those who came home—or as a memorial for those who fell on New Guinea soil.”

Bishop Strong was born in 1899, in England. He attended King’s School, Worcester, and received his university

education at Selwyn College, Cambridge; and at Bishops’ College, Cheshunt. He was made deacon in 1922 and advanced to the priesthood in 1923, by the Bishop of Durham. From 1922 to 1926, he was curate of St. Mary’s, Tyne Dock; vicar of Christ Church, Meadow Lane, Leeds, from 1926 to 1931; vicar of St. Ignatius’s, Hendon, Durham, from 1931 to 1936. He was consecrated Lord Bishop of New Guinea on the Feast of the Conversion of St. Paul, 1936. Since that time, he has only twice returned to visit England. In the First World War, still a layman, he was Second Lieutenant in the Royal Engineers, Signal Corps. He served as chaplain in the Second World War.

RADIO

Fr. Dunphy on Church of Air

The Rev. William H. Dunphy, Ph.D., rector of St. Mark’s Episcopal Church in Philadelphia, Pa., will be the speaker on the Church of the Air over the coast-to-coast network of the Columbia Broadcasting System, on Sunday, January 2d, 10:00-10:30 AM current New York time, through the facilities of Station WCAU in Philadelphia, Pa.

His subject will be “Christ Makes All Things New.”

The St. Mark’s Episcopal Church choir under the direction of Mr. Norman Coombs will provide music for the program.

CHINA

Evacuation of Missionaries Precedes Communistic Rule

By the Rev. M. H. THROOP

The rapid spread of the Communistic regime in Manchuria and North China and the startling successes of its armies in the field make it seem certain to competent observers that before long the Kuo Ming capital, Nanking, is doomed to fall, and all of China then to come under Communist rule, bit by bit, with comparatively little struggle.

The Department of State has issued repeated warnings to all Americans urging that, wherever it is possible, they leave China immediately. The missionaries have been very loath to abandon their work and seek safety at home. But for the great majority of them such a withdrawal seems inevitable. The new rulers will surely never permit Americans to teach the youth of China and propagate their religion, for they might imbue them, consciously or not, with their "capitalistic heresy."

If these things come about, the missionaries could do little good by remaining at their posts and they might do harm. Since experience shows that it will be most difficult if not impossible to transmit money to a country under Communist control, the salaries of missionaries would be cut off and they would then become dependent on the Chinese Church for support. But the Chinese Church is still comparatively small and weak and barely able at best to provide for the Chinese clergy. Thus the continued presence of many missionaries would add a back-breaking burden. Not only so, but also, any Chinese seen to be friendly with Americans, who are regarded as the number one enemies of the Communists, would be suspected of disaffection toward the *de facto* government and would disappear suddenly and silently. Such are the chief reasons which impel our missionaries to withdraw from China.

The withdrawal of the missionaries, however, by no means denotes the end of Christian work in China. The mission schools and hospitals will try to carry on so long as they are not turned into instruments of anti-Christian propaganda. The churches, of course, will continue their ministrations in charge of our devoted Chinese clergy who proved themselves faithful shepherds of the flock during the Japanese invasion. If public services are prohibited, the worship of God and the nurture of His children will be carried on in the homes. The Church will go underground.

As for the Central Theological School,

the future policy is still unsettled. New and young clergy are desperately needed all over the country—theological students come from 11 of the 13 dioceses of the Chung Hua Sheng Kung Hui. So every effort will be made to maintain the school and keep up the training. But whether this should be in Shanghai, as at present, or at Wuchang, or at Hong Kong, or at Kunming is the present question.

To leave the present site, adjoining St. John's University, Shanghai, seems a thousand pities, since the new buildings—Complete Devotion Hall and St. Francis' Chapel—have just been completed. In fact, it was only on November 3d that they were formally dedicated in the presence of seven bishops. And they are admirably well suited to their purpose.

The three dioceses supported by the American Church in the valley of the Yang-tse River are about to undergo a period of great hardship and persecution, such as those in North China have been suffering for many months. It behooves all of us to pray for the Chinese Church, its pastors and believers, that God may shorten the time of tribulation and make speed to save them.

Experiences with Communists Differ

From the northern areas of China already under Communistic control, communications are "interrupted," but enough information has been received to indicate that conditions now vary widely in different localities.

From Tsinan, Presbyterian missionaries report that Communists are "protecting" churches and schools, foreigners, and foreign property. Cheeloo University was continuing its work with no restrictions.

Some of the 20 Christian hospitals in northern China have been taken over bodily by the Communists, their staffs dismissed, and supplies taken elsewhere.

Bishop Tsen of Honan Retires Because of Ill Health

The Rt. Rev. Lindel Tsen, Bishop of Honan, has resigned his jurisdiction because of ill health. Bishop Tsen, who became seriously ill in Philadelphia on his way home from the Lambeth Conference, was hospitalized in Philadelphia, but is reported to be making a good recovery.

The Bishop had expected to retire in another year or two. He has now requested that the consecration of the Rev. Francis Tseng, assistant Bishop-Elect, take place soon, before his own return to China.

Nanking Staff

The only American member of the mission staff in Nanking at present is the Rev. Charles H. Long. He intends to remain there. The Rt. Rev. Y. Y. Tsu, Bishop in charge of the Chinese Church's national central office in Nanking, recently returned to Nanking.

HUNGARY

Roman Hierarchy Threatened With Purge

Joseph Cardinal Mindszenty, Primate of Hungary, was denounced as the leading opponent of efforts to Sovietize Hungarian agriculture in a scathing address in Budapest by Matyas Rakosi, Deputy Premier and general secretary of the Hungarian Communist Workers Party.

Generally regarded as the most powerful man in Hungary, Mr. Rakosi told a meeting of the party's central committee that "behind the Prince Primate have collected a whole reaction of fascists, large property holders, large peasants, black marketers, saboteurs, and the Catholic clergy longing for the return of the Hapsburgs."

The Deputy Premier threatened that his party intends to make a radical change in its policy by "striking, not merely at the small, but at the highest-ranking clericals," in order to "disperse the storm troops of reaction behind Cardinal Mindszenty."

"We must settle once and for all with this band," he said, "and above all with their chiefs. If we have not as yet been successful with gentle means, then we must abandon this way and adopt another policy, as thousands of workers are demanding. We must take the road called for by the vital necessities of the State."

Opposition to plans for the collectivization of Hungary's farms, he said, comes from religiously minded workers, "afraid of their wives and children and influenced by reactionaries" who "use the Church as a battering ram" against the Communist program.

"We can no longer," he said, "permit reaction to hide behind the vestments of the high and the highest churchmen. We must tame fascists who appear in priests' clothing. We have come to the end of our policy of tolerance."

Recalling that agreements of understanding have been signed between the government and Hungarian Protestant bodies, Mr. Rakosi said these pacts "show that nobody is persecuted for his religion," and added that the government is still ready to undertake negotia-

tions with "democratically minded Catholics."

In the course of his address, which was broadcast over the Budapest radio, Mr. Rakosi declared that the Catholic-supported parliamentary party headed by Istvan Barankovics stands in the way of the new democratic program and therefore "must disappear." The party is said to be the last group in Hungary to show opposition to Communist-inspired policies. [RNS]

Campaign Against Primate Grows

Mounting demands by the Hungarian Communist press for the purging of "anti-democratic" Roman Catholic elements have been climaxed by threats to arrest or force into exile Joseph Cardinal Mindszenty, Primate of Hungary, denounced as the nation's "No. 1 reactionary."

As the Cardinal kept aloof in his palace at Esztergom, which he has not left in more than a month, the Court of Summary Jurisdiction submitted a proposal to the Budapest's people's court calling for his trial on charges of subversive activities against the State.

The court demanded an immediate investigation of Cardinal Mindszenty, declaring there are "serious grounds for suspicion that he is the author of illegal pamphlets issued under his name and thus is liable to be charged with breaking the law forbidding anti-democratic conduct."

According to the Communist press, demonstrations against Cardinal Mindszenty have taken place in various areas. [RNS]

JERUSALEM

Russian Orthodox Church Installs Representative in Israel

Archimandrite Leonide has been installed at Ain Karem, traditional birthplace of St. John the Baptist, near Jerusalem, as the official representative of the Russian Orthodox Church in Israel.

He is the first Church official appointed to office in Palestine by the Moscow Patriarchate since the Russian revolution of 1917. [RNS]

CZECHOSLOVAKIA

"Touch Not"

An address on "The Present Problems of the Church," delivered by Prof. L. Hromadka, dean of the Jan Hus Faculty at the University of Prague, will be printed shortly for circulation among Czech Protestants.

In this speech, Prof. Hromadka, who has given partial support to the Com-

munist-dominated regime in this country, declared that Christians, while they need not protest against social, economic and political changes, "must prepare for the moment when we must cry aloud: Touch not that which is for us the supreme authority."

"We are all subject to the authority of truth, justice, and the judgment of God," he added. "People have the intelligence to realize whether we speak to them in the name of the living God or from economic or political self-interest masquerading as religion."

Asserting that economic and social changes are no solution to the "ultimate questions of man," Prof. Hromadka said that "even in a classless society, the problem of man's relation to man will remain unchanged."

"There will be lying, unfaithfulness, envy, pride," he said. "Who will be able to fight against these? Socialists follow their illusions and will not take these circumstances into account. The time will come when they themselves will begin to seek for people who know how to free man from the final bonds enslaving him in inhumanity. And it is then that the Christian message on sin and the need of forgiveness will once more take on its supreme importance."

Prof. Hromadka, a leading Czech theologian, gave his address before a conference of laymen and theologians affiliated with "Protestant Work," a movement that seeks to interest the laity in the work of the Church. [RNS]

TURKEY

Patriarch Becomes a Citizen

Athenagoras I, the new Ecumenical Patriarch, has obtained his Turkish citizenship, it is announced by Lufti Kiridar, prefect of Istanbul.

The prefect said the certificate of citizenship had been issued and he would hand it to the new Patriarch upon his arrival from New York.

Patriarch Athenagoras, a naturalized citizen of the United States, was required to become a citizen of Turkey under a clause of the Treaty of Lausanne which specified that the Ecumenical Patriarch must be a Turk.

AUSTRIA

Consecration of Old Catholic Bishop

Acting on the Archbishop of Canterbury's instructions, Bishop Stephen Neill, Associate General Secretary of the World Council of Churches, paid a visit to Vienna for the consecration on October 24th of Dr. Stefan Török as

Bishop of the Old Catholic Church in Austria.

The consecrating bishop was Dr. Andreas Rinkel, Archbishop of Utrecht, assisted by the Bishop of Deventer, the retired Bishop Tüchler of Austria, and Bishop Neill. The service was fully ecumenical, being attended by the Russian Archbishop Sergei, who presented an ikon and greetings on behalf of the Patriarch of Moscow, by representatives of the Yugoslav, Greek, and Armenian Churches, chaplains of the British, American, and French Forces, and by the Lutheran Bishop May.

GERMANY

Joint Anglican, Old Catholic Service of Evensong

On the first Sunday in Advent, the new Old Catholic St. Willibrord's Church in Frankfurt (a gift of the Episcopal Church) was packed to capacity with a congregation that included the English congregation in Frankfurt, and Old Catholics from Frankfurt and Offenbach gathered to worship together in a service of Evensong.

The service was conducted according to the English Book of Common Prayer. The second psalm and the Magnificat were sung in German; the second lesson was read in German by the Rev. P. H. Vogel of Offenbach. After the Creed was said in English, the Lord's Prayer was said by the Old Catholics in German. After prayers in English and the English hymn, "O come, O come, Emmanuel," prayers were said in German, followed by a German Advent hymn.

The first sermon was in German, delivered by the Old Catholic vicar of Frankfurt, followed by a sermon in English preached by the English padre in Frankfurt, the Rev. Tom Diseon. Both sermons were translated by the Rev. P. H. Vogel, who also gave the blessing, the first part being in English, the second in German.

INDIA

Article on Religious Freedom Approved by Assembly

Freedom to practice and propagate religion was endorsed by the Constituent Assembly as a fundamental right to be included in the constitution which is being drafted for the new state of India.

The Assembly approved an article on religious freedom which declared that "subject to public order, morality, and health and to other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice, and propagate religion." [RNS]

The Conversion of America

By the Rt. Rev. James P. DeWolfe, D.D., S.T.D.

Bishop of Long Island

¶ *This is the message of the Bishop of Long Island to his "Bishop's Men" — an organization of the laymen of his diocese — at the beginning of their plan for a year of lay evangelism. Some of the local references have been omitted or generalized.*

WE ARE living in a difficult time, struggling under devilish personalities and "isms." Because we believe that Jesus Christ can save the world, we are Christians. Our basic need is for grace in our souls, and the world's great need is for the grace of God operating in and through the lives of men. We cannot win out by ourselves: self-sufficiency is the road to even greater disaster. Argument has never succeeded in winning converts. But our Lord with us, and the grace of the Lord Jesus Christ strengthening us, Christ uses us to draw and unite souls unto Himself.

Christianity is a religion, not a philosophy. We are caught up into religion when we meet Jesus Christ. Our relationship with Him is not that of mind to mind, but of person to person. He asks, "Whom do men say that I am?" And St. Peter's answer, "Thou art the Christ, the Son of the living God," is perhaps the most important utterance man has ever made. It has meant life to the world in times past, and it contains the one real foundation stone for hope of man's future.

THE AIM OF EVANGELISM

The aim of evangelism is personal relationship with Jesus Christ. Evangelism seeks to involve a person with Jesus Christ and Jesus Christ with that person. Personal relationship is what St. John referred to when he wrote, "This is life eternal, that they should know Thee the only true God, and him whom thou didst send, even Jesus Christ." (St. John, 17:3.) It is through personal, living, intimate association with our Lord that His grace is communicated to us and assimilated by us through the operation of God the Holy Ghost. Evangelism has the creation of this personal relationship between Jesus Christ and the souls of men as its objective. Evangelism is not alone the spreading of intellectual information. Its goal is, rather, to bring about personal experience and conviction that Jesus Christ is Saviour and King. Effective evangelism has been accomplished when a man or a woman can say from his heart, "I know that my Redeemer liveth."

When the Church of England published its plan for the *Conversion of England*, an intensely interesting and readable book which it will repay every Churchman to purchase and inwardly digest, Archbishop Temple's definition of evangelism was taken as the basis upon which the whole Report is built: "To evangelise is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church."

The conversion of America to Christian conviction presents the same general situation and needs as does that of England. The conversion of the United States of America to Jesus Christ as Saviour and King this year is our responsibility—one which starts with ourselves in person and extends to our homes, our wives, our children, friends, and the neighbors we meet on the streets in our communities. It is up to us not only to speak, but to live the good news of Jesus Christ.

PREPARING FOR EVANGELISM

If we are to measure up to our responsibility, it is important that we come to grips with the statement of Archbishop Temple included in the foreword of the report I have mentioned, *Toward the Conversion of England*. "We cannot separate the evangelization of those without [the Church] from the rekindling of devotion within," Archbishop Temple wrote. Because the writers of the report were so convinced of the truth of that statement, they say to the Church of England, and indeed to the Church throughout the world, "The first need in evangelism is for a strengthening and a quickening of spiritual life within the Church."

Evangelism deals with the matter of being. The call to evangelize is not a call to participate in a great mass movement, but a call to be the child of God in your daily life. Our concern is not so much how others see us, or a new set of rules to be observed, as it is to be doing and to be making impressions because we are "persons like that," men and women who are of the people of God.

So it must be with each one of us in his own parish church. How are we to equip ourselves to witness effectively in the Episcopal Church to Jesus Christ, our Lord and our King? How can Christ use me to plant His Cross right

here where He has put me to work? The answer to these questions involves the complete surrender of myself to Jesus Christ, and to God the Holy Ghost Who nurtures us in the things of Jesus Christ. Go into your parish church; kneel in solitude before the altar; say to Jesus Christ, "Here I am. I want to be used. I dedicate myself anew to Your service. What will You have me to do?" There must always be that first step.

And whatever answer the Lord Jesus may make to you regarding what He wants you to do, you may be sure that the doing of it will require real preparation. The objectives of evangelism cannot be reached by means of a few sermons preached on the spur of the moment, or listened to with careful attention. We must be equipped through ordered discipline and cultivation in the inner man. Consider our Lord in the wilderness before His ministry began, or St. John Baptist in the wilderness before he was able to say, "Behold the Lamb of God." Or consider St. Paul in retreat for 14 years preparing to do the work to which the Lord Jesus had called him. The fruitfulness of our evangelistic efforts will depend very largely upon the extent to which we prepare to make them.

PREPARATION OF THE MIND

Of course, there must be intellectual preparation for evangelism. Doctrine is basic to evangelism. I am not to spread my own notion of Jesus Christ, but what God revealed through Jesus Christ. It is not my opinions about Jesus Christ which are important, although they may be valid; it is what the Church has always known and taught to be true.

I must come to understand what it means to believe Jesus Christ to be Prophet, Priest, and King. I must come to personal conviction of the truth of the teaching about Man as Jesus Christ presented it. Men must be taught our Lord's revelation of the place men have in the vision of God.

Christian doctrine is the revelation of the good God breaking through human knowing and showing men what is true. The manifestation of truth comes primarily through Jesus Christ, but He uses others to extend the revelation He made. A St. Paul, a St. Francis of Assisi, and each Christian who has answered Christ's call are His chosen instruments. The response to the call to sainthood manifests the truth which is in God. The impact of Jesus Christ upon society and

upon the human soul is revealed in the life of the human individual. Christian doctrine is a living thing.

We need to make no guess work of Christian doctrine. Our Lord took care of doctrine Himself: His teaching is definite, clear, timeless. He committed it to His Church. We are in the Church. Our Book of Common Prayer is the accumulated wisdom of the ages infused by God the Holy Ghost as to what we are to believe unto salvation.

GOD'S PROVIDENCE

The power of the Word — we may not know it. The power of the Creed — we may not know it. But the wonderful providence of God has made it possible that the life of Jesus Christ can be assimilated in my nature. This action takes place through the fellowship of the Church in God the Holy Ghost. We need to know explicitly what we mean by One, Holy, Catholic, and Apostolic Church. We need to know what we mean by "life everlasting." That truth, that power — what impact does God mean it to bring upon the life of the 20th century? Our thinking should be clear, for we are to love God with all our mind.

People say they are confused as to what the Episcopal Church does teach. There really isn't any reason why they should be. The Book of Common Prayer is clear enough in this respect: it sets forth the Creed, it carries the Preface to the Ordinal, the Articles of Religion are bound within its covers. There is no other teaching that the Episcopal Church sponsors. The redeeming love of God our Saviour is taught in the Prayer Book right straight through.

FELLOWSHIP

A defect in our preparation to evangelize, one which should lead us to hearty contrition, is the lack of brotherhood, of friendliness, of kindness, which is too frequently to be found among Churchpeople. Fruitful evangelization requires of us an underlying loyalty and friendship; an underlying love of Jesus Christ which is the basis of that mutuality which should characterize the Apostolic Fellowship in our day.

Of course, it is a matter of record that Barnabas and Peter and others of the company of the Apostles had their differences which evidently were real enough. But as we read the Scriptures we are conscious that even so, there was an underlying loyalty to Christian truth, a mutual love for Jesus Christ as Lord, which made it possible for them all not to be disobedient to the heavenly vision. The core of the Apostolic community was love of the brethren in Christ Jesus. That love generated power. Philosophical, social, and theological ideas can be disputed. But basic loyalty to the Lordship of Jesus Christ, devotion to Jesus

Christ as Saviour and King, unites men in a fellowship which disputes are unable to disrupt. The fellowship we have in Christ will take us a long way along the road of effective evangelism if it clearly marks our life together.

MORALITY

Preparation for evangelism affects the moral life. As evangelists we must demonstrate that Christianity makes a difference in the way in which we live, that God does care how we behave. The moral integrity of the Christian is a powerfully effective adjunct to the word spoken with the intention of bringing others to a decision for Christ.

We need to sense the presence of Christ in our own nature. Moralizing is not what souls need; they need Christ. In our own living we must demonstrate that the Word has power, that Christ Himself today can and does touch and transform. Christian character is basic in effective evangelists.

GRACE

"By grace have ye been saved." (Ephesians 2:5.) Grace is the love and the life of God shared with society. The whole Godhead, whose life is love, shares that life with his creatures, and only so are they saved, put in the way of fullness of life.

There is a great gulf fixed between 20th century discussion of grace and our Lord's action in conferring grace by means of the bread and wine of the Holy Eucharist. Our Lord showed Himself to be the Good Shepherd indeed when at Supper on the night in which He was

betrayed He provided the Bread of which a man may eat, and not die.

Preparation for evangelism requires sustained recourse to the Lord's Table.

REPENTANCE

Evangelism stems from repentance. The preaching of St. John Baptist is typical in this regard, "Repent ye, for the kingdom of heaven is at hand." We must meet this fact clearly, for there is no authority to Christianity without moral intent and moral content. God cares how you and I live, outside and inside. If we are to bear effective witness to Christ as Redeemer and King we must equip ourselves to do so by repentance and contrition. The keynote to every great evangelical movement the world has ever known — such as that of the Wesleys — is, "Repent ye."

Of course it costs. There is a lot we do not want to give up. Here is the cross-roads of America in the 20th century, as it has been the crux in making the decision for Jesus Christ in every generation. We must look to the Lord Jesus Christ to see perfect purity, perfect holiness. And we must come to understand that what we see in Him is the normal standard for society and for the individual from God's point of view.

We'll all stub our toes. But the love of God, rather than the fear of hell, will cause us to hurry to reach Him. With that love in our hearts we shall speak with authority. We shall live the Word of God with that evangelical spirit which will persuade men unto conversion and unto salvation in the Name of Jesus.

THE SACRAMENT OF THE PRESENT MOMENT

NOW is the sacrament of time
Perpetually lifted up.
(Touch, lips, this moment's waiting cup;
Hush, heart, to hear the sudden chime.)

Life's candle flame against the dark
Is even at this instant fled.
(Lift, hands, to take the constant bread;
Touch tapers to the transient spark.)

On altars of our past intent
The future's paraclete descends.
What was — what will be — ever blends
With imminence as sacrament,

As holy, holy gift and sign
(This Word that beats as the heart beats)
Of the one offering that repeats
In passing its entire design.

LOUISA BOYD GILE.

Problems of the National Council

THE dominant note of the December National Council meeting [L. C., December 19th] was that of financial anxiety. The Presiding Bishop, at the very outset, expressed it, not only about the 1949 budget but also about that for 1948. The treasurer, Mr. Russell E. Dill, declared that "unless a miracle happens," the Council will be "embarrassed in meeting the 1949 budget." Other members of the Council, it is true, reminded the Presiding Bishop and Mr. Dill that the outstanding amount due from 1948 expectancies would surely be paid, and that there was not a great deal of difference between the figure of 101 per cent paid as of this date in 1947 and that of 98 per cent paid for 1948 at the same date. But about the 1949 budget there was grave concern throughout the meeting.

Various plans were suggested by which the situation might be remedied and a resolution was passed, requesting the Council members to "encourage and stimulate, by personal approach or otherwise" their several dioceses and Provinces to pledge in full their quotas for 1949. We agree with Bishop Peabody that this resolution was excellent but that it would "go down as a pious hope" unless some one is "pinned down to do something about it." The pinning-down plan adopted is good, as a beginning. However, a sense of responsible stewardship is of slow growth. One interview, or even three or four of the most earnest talks, will, of course, do something; but not everything.

What then is needed, to bring all the people of the Church to an active realization of their obligation to support the mission of the Church, *their* Church, with money as well as with prayers and affectionate interest? We think that evangelism, unremitting evangelism is the only effectual answer. Nothing except a deepening of the life of Christians, in the fellowship of the Church, can do very much. People always have made, and always will make, sacrifices for that which they love, be that an individual or a great cause. Many do now make sacrifices in order to give money to the Church's mission. All will, as they love the Church more. Only as they love it with a great love will they give greatly. Evangelism can and will kindle and increase such love.

Meanwhile, the problem of the National Council is acute. There may not be extreme anxiety about the 1948 budget, in this final month of the year. But unless the 1949 budget can be met in February, there must be severe cuts. Also, if the Council should go to the General Convention with an Advance Program, calling for a larger budget than that of the 1946 to 1949 triennium, there is small likelihood of a favorable response, if they go with a deficit. The situation

is indeed serious. We hope that the Presiding Bishop's letters to the bishops and the efforts of the Council members in putting into action the new plan of "encouragement and stimulation" may prove successful — for 1949.

THE brightest and most enheartening session of the December meeting was that one at which Dr. Switz, consultant to the Department of Christian Education, presented and analyzed the "family study" program, to be used during the Epiphany season. This first course, to be followed by others, on the Christian family, is a real achievement on the part of the Department, the "Guide for Leaders" being unique in its hints on how to use the four study pamphlets. We hope that rectors will follow the Guide as fully as possible. The first section, on choosing the leaders, has this statement:

"The use of a pair of lay leaders is best. They should be: a man and a woman (*not* a couple), or two men, somewhat different in temperament, who will work together as a team."

Another good section is on the members of groups other than the leaders:

"Do some preparation for the meeting. Listen attentively and carefully to what is said; the other fellow's point of view may have something; try to understand *what* he says and *why*. Speak freely and frankly but avoid personalities and hot arguments. Stick to the subject. Give the group the benefit of your knowledge and experience. Don't hold back. Direct your thinking and your comments toward local conditions and examples. Don't get into private, side discussions. Give others a chance. Don't hog the show or make speeches. Attend meetings regularly and be prompt."

We should like to quote more of this Guide. Its title, "How to Organize a Lively Meeting," describes it accurately. Any group might benefit by its use; but it is intended for the use of this first "family program," and in its details is directly a Guide for the successful discussion of "Successful Marriage and the Christian Family."

Before we leave the subject of the Department of Christian Education, a word must be said about its new associate editor on the professional staff in charge of curriculum, Mrs. Dora P. Chaplin. The Department is to be congratulated on having secured Mrs. Chaplin. Her ability, her experience, and her personality are such that she will bring to the work of the Department added strength for its work and added pleasure in doing it.

THE report of the Special Committee appointed to meet with a similar committee of the trustees of the American Church Institute for Negroes had been awaited with strong interest. The trustees of the Institute left the matter to their committee: Bishop

Penick, W. H. Jackson, and Louis J. Hunter. They drew up a report providing for cooperation with the National Council, while proceeding strictly according to the charter and by-laws of the Institute, which is a corporation. The report was unanimously approved by the Council, without discussion.

There was more discussion of the report on the Institute itself, by the secretary and Assistant Director of the Institute, M. M. Millikan. The Council was startled to learn that the opening of public high schools in New Orleans was drawing away the pupils from Gaudet School; and that the payment by the state of the teachers of Gailor School in Tennessee was likely to cause the complete withdrawal of the Institute from that school. The point was made that these schools were begun as missionary enterprises, and that no provision for religious instruction would be, or could be, made by the city of New Orleans in its public schools, nor by the state of Tennessee where

in control and paying public moneys out to any schools. No plan for the future was suggested by the Council, nor by Mr. Millikan.

These developments in the educational situation indicate the need for a thorough re-thinking of the relationship of the Church to its Negro members and potential members. This should be done in the light of the renunciation of "the pattern of segregation" by the Federal and World Councils, and of the pertinent Lambeth Conference findings, notably Resolution 43 which condemns "discrimination between men on the grounds of race alone" in Church and society.

The December meeting of the Council was, it will be inferred, a wrestling with problems. We hope that, with the help of every member of the Church, these problems may be solved. But they won't be solved by wishful thinking, or by appointment of half-hearted committees or scattered commissions without funds to enable them to meet and do their work.

Analysis of the Year's Statistics

The "Living Church Annual" Editorial for 1949

THE figures which have been reported by the Episcopal Church in 1948 (covering largely the calendar year 1947 and some conciliar years 1947-1948) do not indicate any phenomenal changes but do, we believe, show steady progress in most categories.

Last year we commented upon the fact that the number of *communicants* of the Church has increased almost 150% in the past fifty years, but that the number of *clergy* has only increased by about 34%. The same situation is true this year. But it is also noticeable that in the past fifty years there has been a large increase in the number of *lay readers*. In 1898 there were 1,891 lay readers; in 1948 there were 5,218 reported, an increase of 3,327 or over 56% in the fifty years. With the shortage of clergy, apparently the Church is turning more and more to the lay readers for assistance in the parishes.

At the same time, it is encouraging to note that there is a healthy increase of 48.77% in the number of *candidates for Holy Orders*, the total of 363 being the largest recorded since World War II. The number of *postulants* is the largest ever recorded, namely 906.

Ordinations of *deacons* this year shows a decrease of nine. There has been a decrease during each of the past three years in the number of *priests* ordained. Only 143 ordinations were reported in 1948, this being the second lowest report in the past twenty-five years. The dean of one of our theological seminaries recently remarked, "The clergy of today are like automobiles: old ones come high, and new ones are hard to get!"

However, despite the meager increase in number

of clergy, there is a steady growth in the number of *baptisms* and *confirmations*. For the first time, the total number of baptisms during a year has gone over one hundred thousand, there having been 110,618 reported, an increase of 13,624. The increase in *infant baptisms* was 15.94%, and the increase in *adult baptisms* was 5.46%, making the net percentage of total increase 14.05%.

Confirmations, also, were the highest on record, namely 79,751, an increase of 4,464 (5.93%) over last year. The chart on the next page shows the

Summary of Statistics for 1948*

As Compared with Those of 1947

Including the United States and Overseas Missions

	Reported in 1948	Reported in 1947	Increase or Decrease	Per Cent of Increase or Decrease
Clergy	6,506	6,443	63	.98%
Parishes & Missions	7,864	7,740	124	1.60%
Ordinations, Deacons	163	172	-9	-5.23%
Ordinations, Priests	149	163	-14	-8.59%
Cand. for Orders....	363	244	119	48.77%
Postulants	906	898	8	.89%
Lay Readers	5,218	4,890	328	6.71%
Baptisms, Infants..	93,251	80,431	12,820	15.94%
Baptisms, Adults ..	17,367	16,468	899	5.46%
Baptisms, Total ..	110,618	96,994†	13,624	14.05%
Confirmations	79,751	75,287	4,464	5.93%
Church Members (Baptized Persons)	2,436,589	2,349,631	86,958	3.70%
Communicants	1,650,538	1,612,090	38,448	2.38%
Marriages	35,233	40,694	-5,461	-13.42%
Burials	54,766	56,278	-1,512	-2.69%
Church Schools— Teachers	53,588	51,158	3,942	7.71%
Church Schools— Scholars	462,179	427,985	38,136	8.91%
Total Receipts ...	\$61,097,062.81	\$59,135,048.24	\$1,962,014.57	3.32%

*These statistics are mainly those for the year 1947 (reported in 1948) but in some cases are for the conciliar year 1947-1948.
†Including unspecified.

trend of both *baptisms* and *confirmations* for the past fifty years. Inasmuch as there has been a noticeable increase in baptisms during the past few years, there should be a corresponding increase in confirmations during the next ten or twelve years as those baptized in infancy "are come to a competent age" and are "brought to the Bishop to be confirmed by him."

The same forward trend which is apparent in baptisms and confirmations is reflected in the 1948 figures for *Church school scholars*. There were 462,179 scholars enrolled in Church schools during the past year as compared with 427,985 during the previous year, an increase of 38,136 or 8.91%. This still is well below the peak of 510,000 reached in 1934 but is approximately 85,000 more than the low recorded five years ago.

Church school teachers have not kept pace with scholars. There was an increase, but only of 7.71%, bringing the total number of teachers to 53,588.

Marriages have dropped from the previous year, but the total of 35,233 was about the average of the past five years.

Burials (54,766) though fewer than last year, were also about average.

Contributions for all purposes, have increased again to an all-time high of \$61,097,062.81. This figure is difficult to analyze because of the fact that there are so many different bases of reporting in each of the diocesan journals.

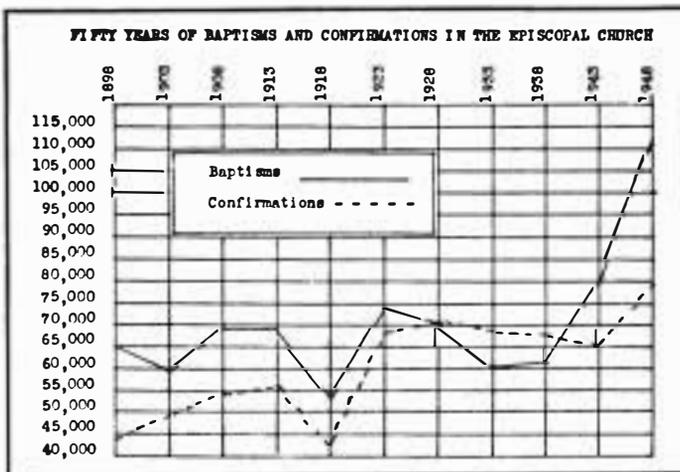
The number of *communicants* of the Church continue to rise, having reached a new high figure of 1,650,538. In the Episcopal Church we have always carefully analyzed the growth of the communicants because we feel that these are the *active* members of any parish. However, it should be pointed out that other religious bodies in reporting their membership, use figures of the number of baptized persons, which, naturally, include infants and young children. For comparative purposes, therefore, we must be careful not to refer to our communicant strength but to our *Church membership* consisting of our baptized persons. (And this is of course in keeping with the statement in the Offices of Instruction: "I was made a member of the Church when I was baptized".) Our total

Church membership of baptized persons reported in 1948 was 2,436,589, an increase of 86,958 (3.70%) over last year.

But to return to the report of communicants, there are, as usual, many variations in the percentages of increase or decrease in the dioceses and missionary districts, as shown in the table below. In this table, missionary districts are printed in *Italics*.

TABLE OF PERCENTAGE OF INCREASE OR DECREASE IN NUMBER OF COMMUNICANTS

	1948 Increase	1947 Increase or Decrease
<i>Anking</i>	23.16%	—8.78%
<i>Liberia</i>	18.11%	.97%
<i>Philippine Islands</i>	15.83%	—18.32%
West Texas	12.15%	11.30%
<i>Utah</i>	11.74%	—5.47%
<i>Hankow</i>	10.91%	—4.35%
<i>San Joaquin</i>	10.53%	16.76%
California	9.23%	6.21%
<i>Arizona</i>	8.44%	13.95%
Dallas	8.18%	12.33%
Texas	8.02%	7.42%
Oregon	7.94%	6.81%
Indianapolis	7.78%	5.72%
Missouri	7.57%	—5.09%
Olympia	7.40%	— .50%
Sacramento	7.18%	2.20%
<i>North Texas</i>	7.16%	—2.17%
Georgia	6.95%	—3.84%
Florida	6.80%	4.51%
<i>Puerto Rico</i>	6.64%	3.00%
North Carolina	6.49%	2.91%
<i>Dominican Republic</i>	6.38%	33.80%
<i>Spokane</i>	6.11%	3.28%
<i>Eastern Oregon</i>	6.06%	—9.13%
<i>Idaho</i>	6.01%	1.77%
Colorado	5.21%	6.14%
Maine	5.18%	3.21%
New York	5.16%	—6.77%
Los Angeles	4.41%	4.76%
<i>Salina</i>	4.41%	4.45%
Harrisburg	4.36%	—3.03%
Western North Carolina	4.32%	5.04%
<i>New Mexico</i>	4.30%	4.54%
West Virginia	4.08%	3.70%
Springfield	3.95%	9.31%
Minnesota	3.66%	1.87%
Massachusetts	3.57%	3.77%
Delaware	3.51%	4.15%
Southwestern Virginia	3.50%	.38%
Kentucky	3.45%	1.18%
<i>Southern Brazil</i>	3.44%	4.88%
Arkansas	3.37%	4.09%
Northern Indiana	3.30%	3.30%
Ohio	3.27%	3.41%
West Missouri	3.25%	1.02%
Vermont	3.14%	2.25%
Virginia	3.01%	3.19%
<i>Nevada</i>	2.98%	1.67%
<i>Haiti</i>	2.93%	3.70%
<i>Honolulu</i>	2.89%	8.25%
Southern Virginia	2.86%	2.89%
Upper South Carolina	2.67%	5.52%
Nebraska	2.66%	1.54%
Tennessee	2.61%	3.30%
Pennsylvania	2.57%	.34%



EDITORIAL

Montana	2.47%	-5.94%
Cuba	2.37%	4.10%
Connecticut	2.25%	.84%
Iowa	2.17%	.93%
South Carolina	2.12%	4.33%
Mexico	1.94%	1.93%
South Dakota	1.62%	1.32%
Oklahoma	1.58%	2.20%
North Dakota	1.40%	-.90%
Long Island	1.25%	3.75%
Quincy	1.20%	2.08%
Western Michigan	1.13%	4.32%
Milwaukee	1.08%	3.02%
Western New York	1.05%	2.38%
Atlanta .....	.99%	5.23%
Mississippi .....	.98%	1.63%
New Hampshire .....	.97%	1.46%
Lexington .....	.93%	4.01%
Washington .....	.89%	-1.00%
Easton .....	.84%	3.55%
Erie .....	.78%	9.43%
Rochester .....	.74%	2.08%
Rhode Island .....	.66%	-1.48%
Chicago .....	.63%	.26%
South Florida .....	.62%	8.75%
East Carolina .....	.60%	3.78%
Alabama .....	.59%	5.35%
Fond du Lac .....	.27%	1.03%

<i>European Congregations</i>		
New Jersey	Decrease — .12%	4.66%
Southern Ohio	— .16%	.51%
Michigan	— .20%	2.36%
Albany	— .22%	— .17%
Wyoming	— .32%	1.97%
Central New York	— .51%	1.08%
Western Massachusetts	— .56%	1.09%
Maryland	— .63%	— .80%
Newark	—1.06%	.98%
Alaska	—1.12%	4.64%
Kansas	—1.72%	7.57%
Panama Canal Zone	—1.85%	32.58%
Virgin Islands	—1.98%	—
Bethlehem	—2.07%	.84%
Louisiana	—2.39%	1.76%
Pittsburgh	—3.39%	—7.37%
Eau Claire	—5.02%	.20%
Northern Michigan	—7.23%	22.30%
Shanghai	—10.09%	12.76%

THE PROVINCES

<i>Increase</i>		
8th Province (Pacific)	6.87%	3.15%
7th Province (Southwest)	5.65%	4.81%
6th Province (Northwest)	2.89%	1.67%
Overseas Missions	2.65%	5.33%
1st Province (New England) ...	2.35%	1.71%
4th Province (Sewanee)	2.17%	3.93%
2nd Province (New York and New Jersey)	1.40%	.17%
3rd Province (Washington)	1.38%	.27%
5th Province (Mid-West)	1.02%	2.60%

It cannot be over-emphasized that the carelessness of some parishes in reporting (or failing to report!) their communicant strength accurately to the proper authorities each year, is often responsible for the diocese or district showing a decrease instead of an increase, or of showing a very small increase instead

of a larger one. This is especially true of a diocese with large city parishes. Even *one parish* inaccurately reporting its communicant strength can change the position of the whole diocese or district. We must strongly urge the rectors of all parishes to be more careful and accurate in reporting communicants in their annual reports.

Fuzzy-Wuzzy Bishop

NO, WE are not thinking of a bishop whose theology is nebulous; we are thinking of the Bishop of New Guinea, in whose diocese live the "fuzzy-wuzzy angels" who made such a gallant name for themselves in the recent war. Of him, the Bishop of London said that he knew no bishop who was so strong in the faith or doing so fine a work in extending the Kingdom of God. Nothing fuzzy-wuzzy about him, as the interview in this issue clearly shows.

Dr. Philip Strong has made a splendid impression upon Church people wherever he has been. He has preached at the Cathedral in Garden City, Long Island; at Trinity Church, New York; and elsewhere in the East; and he will visit the Middle and Far West before sailing for his distant diocese. When he leaves these shores we trust he will do so with more than happy memories; we hope he will carry with him the assurance that many of the churches, schools, and institutions in his diocese that were destroyed in the war will be rebuilt through American generosity.

His diocese is one that has contributed more than its share of modern martyrs and confessors. Seven missionaries were killed by the Japanese, when they refused to leave their posts, and most of the churches and mission stations were completely wiped out. But his native tribesmen, who were cannibals half a century ago, saved the lives of hundreds of wounded Australians and Americans, showing a Christlike spirit in their gentleness and self-sacrificing help.

As little as \$400 will rebuild a hospital or a church in New Guinea. Two hundred dollars will rebuild and equip a village school. A gift of only \$40 will support an evangelist or native teacher, or will provide altar linen for a mission. Half that amount will support a hospital mat or a native scholar. Smaller gifts will also go a long way in that part of the world.

We have assured the Bishop that we will open our columns to contributions for his reconstruction fund, because we know that members of THE LIVING CHURCH FAMILY will want to help. Perhaps some will give the funds for a church or school, or for altar linens, as a holiday gift. We shall transmit all such gifts promptly; and we hope that many a New Guinea church, hospital, and school will bear a plaque: "Rebuilt through the generosity of readers of THE LIVING CHURCH."

Make checks payable to THE LIVING CHURCH RELIEF FUND, marked "For New Guinea." Send them to 744 N. Fourth St., Milwaukee 3, Wis.

BOOKS

The Rev. CARROLL E. SIMCOX, Editor

Christmas In Song

MUSIC SECTION OF "THE WORLD'S GREAT MADONNAS." By Cynthia Pearl Maus and Evelyn Lyse Fielding, music collaborator. New York: Harper and Brothers. Pp. 90. \$1.50.

This is an excellent collection of hymns, carols, lullabies, and folk songs representing 25 countries. The material is carefully catalogued and attractively presented. A fine book to give or to keep.
G.M.S.

Christmas Annual

CHRISTMAS. VOL. 18. Edited by Randolph E. Haugen. Augsburg Publishing House, Minneapolis.

This annual of Christmas art and literature hides beneath its poor-quality paper cover some very skillfully designed works of art, the Christmas carols and frontispiece being the major achievement. Interesting and informative articles on bells, ancient Christmas manuscripts, Christine Rossetti: the Christmas poet, and the profusely decorated Gospel supply excellent reading material.

The nostalgic "To Grandfather's House" is charming though only fairly written. Unfortunately, the full page photographs are not up to the standard set by the rest of the book. It does carry the mood of pine boughs in the parlor, candle-light services at midnight, and the wakeful joy of Christmas day with plenty of sparkling snow.

DOROTHEA G. SCHON.

Handel's Messiah

MESSIAH. By Julian Herbage. New York: Harpers, 1948. Pp. 71. 6s.

This is a most sympathetic and comprehensive interpretation of "Messiah's" history and of Handel's toil. All who love the great oratorio — and who does not? — will welcome and cherish it.

G.M.S.

Christmas Special

4000 YEARS OF CHRISTMAS. By Earl W. Count. New York: Henry Schuman, 1948. Pp. 95. \$2.

A book of pure delight for everybody, and jam-packed with information about Christmas customs and folklore. The author is an anthropologist who evidently reads his data with the insight of a poet and the wonder of a child. The result is as charming a Christmas book as has come out in years. If you

can buy only one such thing per annum, get this one!
C.E.S.

The Story of William Temple.

WILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY: His Life and Letters. By F. A. Iremonger. London, New York: Oxford Press, 1948. Pp. 663. \$6.50.

To those who knew him "after the flesh" William Temple was a man of remarkable simplicity of manner. But this outward sign of inward humility and true godliness was all the more remarkable for the complexity of personality and diversity of gifts which underlay it. All of this adds up to make a subject at once fascinating and formidable to the biographer. Dean Iremonger must have been painfully aware of this as he undertook his work, and he must have realized also that the whole religious world would read his book, and with searching severity of criticism.

But it appears from the result that Mrs. Temple's suggestion of Dean Iremonger as her husband's biographer was a very judicious one. He has produced a book worthy of the subject. He writes as one who not only intimately knew Temple but understood him, as one who not only loved and revered the great Archbishop but was also aware of what few faults he had. And one thing in particular ought to be said to his praise and commendation: he has evidently done what every biographer ought to do and has applied John Baptist's rule to himself: "He (the subject) must increase, but I must decrease." He writes his biography with a magnificent unobtrusiveness.

William Temple is of course a very serious subject, and a biography of him ought never at any point to be frivolous. Yet this reader, for one, having heard much of the Archbishop's glorious sense of humor, feels some regret that Dean Iremonger has not included a few more specimens of Temple's gaiety. I love the anecdote he has included of Dr. Temple leading a mountain-climbing company to the top on a blisteringly hot day and sighing "Thank God, I do *not* believe in the resurrection of the flesh!" I should like to have seen more such included. But I hasten to add that the book is never heavy.

To those of us who were not privileged to know William Temple personally this biography is a gracious boon. It will give any reader the best possible second-hand knowledge of a mighty prophet and a great Christian gentleman.
C.E.S.

Religion in America

AMERICA'S SPIRITUAL CULTURE. By Bernard E. Meland. New York: Harper and Brothers, 1948. Pp. 212. \$2.50.

Dr. Meland, professor of constructive theology at the Divinity School of the University of Chicago, writes this book concerning a subject which is practically defunct. For whether or not America has any spiritual culture in the present day is certainly a moot point. I would say that Dr. Meland believes that there is not much, for he entitles Part One of his book: Religion Uprooted. He says that America's future lies in the weaving of social relations that will provide cohesion and sufficient flexibility to guarantee genuine human freedom. And he states that America will achieve this with the churches or without them (which surely reveals his degree of faith in the Church as the divinely appointed organism of salvation).

Part Three: New Spiritual Frontiers, seems to carry more worth while thought than other parts of the book. There, along with other good points, he discusses the values of small communities as over against the modern large cities.

GERALD L. CLAUDIUS.

Protestantism and Race

THE PROTESTANT CHURCH AND THE NEGRO. By Frank Loescher. New York: Association Press, 1948. Pp. 159. \$3.

After an innocuous foreward by Bishop Scarlett, this book opens with an arresting indictment: "Protestantism, by its policies and practices, far from helping to integrate the Negro in American life, is actually contributing to the segregation of Negro Americans."

Professor Loescher points out that of the 14,000,000 Negroes in the United States about 8,000,000 belong to various Protestant Churches while only 300,000 are Roman Catholics. American Protestantism therefore has a dominant responsibility for achieving the integration of the Negroes into American life, but has done very little to exercise that responsibility in actual practice.

The prevailing tendency in America to segregate and exclude the Negro has been widely publicized, particularly by the Japanese in Asia during the last war. Asiatics, thinks Professor Loescher, are becoming increasingly hostile to a Christianity which our foreign missions endeavor to promulgate abroad and which we do not put into practice at home. Our moral leadership in world affairs also suffers as a consequence.

The book is well annotated, and has appendices and statistical tables, and also an index. Written by a sociologist, it is neither hysterical nor visionary. Consequently, it merits thoughtful consideration.
WARREN M. SMALTZ.

DIOCESAN

SOUTH CAROLINA

Diocesan House Dedicated

Several hundred persons attended the dedication on December 5th of the recently occupied Diocesan House of South Carolina, at 138 Wentworth St., Charleston. Bishop Carruthers of South Carolina and Bishop Thomas, Retired Bishop of the diocese, conducted the service.

The building was given by Miss Marguerite C. Miller of Charleston last year for a diocesan center; Miss Miller also furnished one of the rooms as the bishop's chapel. Another of the rooms has been furnished as a diocesan library by Mrs. George L. Buist of Charleston, in memory of her son, Reginald Hudson Bedell, Jr., who lost his life in World War II. Mrs. A. Kinloch McDowell, also of Charleston, has furnished the bishop's office in memory of her husband.

A number of other memorials have been given and several hundred gifts of money have been received, enabling the diocese to renovate the entire building. The largest of these gifts was one for \$2,000 from Bishop and Mrs. Thomas.

OREGON

Class of 160 Persons Confirmed

Bishop Dagwell of Oregon confirmed a class of 160 children and adults on December 5th at Trinity Church, Portland, in the first mass Confirmation in that city in the history of the diocese.

The group represented the combined confirmation classes of 10 Portland churches and St. Helen's Hall. Half of the candidates were adults.

The oldest candidate was Mr. Maurice Winter, 79, presented by the Rev. Alexander Anderson of St. David's Church. Mr. and Mrs. George McCulloch, both 76, were presented by the Rev. Harold V. Myers of St. Paul's Church.

More than 700 persons attended the afternoon service. The offering was for the diocesan endowment fund, for which all offerings during visitations by Bishop Dagwell are earmarked.

QUINCY

Rehabilitation Progresses at St. John's Cathedral, Quincy

A complete program of rehabilitation is going on at the Cathedral of St. John, Quincy, Ill. A little less than two years ago the Bishop and the cathedral chapter called the Very Rev. Edward J.

St. Joseph

Several weeks ago we talked to women of The Church. This week we want to reach the men, to bring them something inspiring from the life of their Patron Saint, St. Joseph. As to the women, we point out that in thinking of Christmas, we too frequently forget those great souls who, next to God, most nearly made Christmas possible for us.

St. Joseph, a staid, middle-aged man, loved Our Lady. They were soon to be married. Then God the Father asked Our Lady to make that supreme sacrifice of becoming an utterly distrusted woman in bearing His Son, conceived by The Holy Ghost. How do you imagine St. Joseph, the man, felt about that? How would YOU MEN have felt? Well, that's the way HE felt, yet he was quiet and gentlemanly about it and minded to write off his love affair quite privately. But God never hits at good men like St. Joseph just to hurt them, and besides God had

quite a stake in the whole matter, for He wanted St. Joseph to be Our Lord's foster father. So God got into the picture and sent an angel to convey to St. Joseph just what the picture was. Now get this. St. Joseph LISTENED TO THE ANGEL, accepted God's will and plan for him, and took the dear little Blessed Virgin back into his heart, and began their blessed home-life together.

What we want you men to get is this—St. Joseph listened to God, accepted God's will for him, and became a willing instrument in God's plan for not only him, but also for you and us. So we've developed quite a soft spot for this quiet, poorly-publicized Saint. His lot was not easy, and methinks he lived a married life of many sacrifices. He should be patron Saint to the many other married men who also do. But, because He listened to God, he glorified that whole strange picture, and brought joy and happiness out of it for us all. Blessed be St. Joseph!

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COLLEGES

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A recent blizzard which blanketed the area around McCook, Nebr., found the rector of St. Alban's Church, the Rev. R. W. Fowkes, using the heavy snow to fashion a statue of Christ for the churchyard. Large and imposing, the figure drew much local attention, with many people stopping to investigate the material and the artistry.

Bubb to assume the deanship of the cathedral parish in the see city.

A great deal of work was needed and a great deal has been done. An anonymous gift of \$5,000 by a parishioner has permitted the entire interior to be redone, including the cleaning and repair of the great mural above the high altar. A doctor in the parish, who has woodworking for his hobby, is installing shaped racks for hymnals and prayer books in the pews. The Woman's Auxiliary has given sufficient melody-size hymnals, 1940 edition, for all the pews. Another anonymous gift of \$200 has provided an outdoor sign to identify the cathedral church to passersby. A new silk American flag has been given and sponge rubber has been placed upon all kneelers. The great organ has been rebuilt and bids are out for the repairing of the stained-glass windows and their frames and sashes. Bids are also out for twelve Gothic lights to replace the industrial type in the nave of the cathedral. The old vestibule is being razed, the chapter room is being repainted, and office space is being provided for the dean.

Under Dean Bubb's leadership the old Church of the Good Shepherd, which was five blocks from the cathedral, has voted to unite with the cathedral parish, and plans are underway to use the former Church of the Good Shepherd as a youth center for the program of the young people's work at the cathedral.

MICHIGAN

New Governor is Former
Cathedral Choir Boy

On the day after the November election, the people of Michigan looked at their morning papers and rubbed their eyes. The new Governor-elect, it seemed, was a young man named G. Mennen Williams, who had barnstormed about the state with his pretty young wife in a modest convertible during the electioneering period, and who wasn't particularly famous for anything.

Then the Churchpeople of the state awoke to the fact that G. Mennen Williams was one of the "old boys," and that Mrs. Williams is also a product straight from the Church.

An article soon appeared in the *Cathedral News*, a new venture of St. Paul's Cathedral, Detroit, accompanied by a picture of the new governor taken when he was a choir boy.

After congratulating the new governor upon his election, the *Cathedral News* pointed out that he had also been consistent in his attendance at the Cathedral through the intervening years. Mr. Williams is now a member of the junior vestry at the Cathedral. His father served for a long time as secretary of the Cathedral vestry.

CHICAGO

Welcoming Newcomers

Calling upon the laymen of the diocese of Chicago to assist the clergy in calling upon the newcomers who may be attracted to the Episcopal Church as the result of the national radio programs, Bishop Conkling said: "At the end of each of the radio programs a welcome is extended to all listeners to visit an Episcopal Church. We must not use this warm program to lure people into an icebox."

The Bishop, who spoke at seven deanery meetings attended by more than 1,000 laymen, also asked support in a program of evangelism with 10 training sessions in all the parishes and missions during Epiphany and Lent.

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NURSES

Biennial Council of St. Barnabas Guild

The Biennial Council meeting of the Guild of St. Barnabas for Nurses was held in Boston, Mass., on October 30th and 31st, on its 62nd anniversary.

The Guild decided to sponsor the work of a nurse in the Philippine Islands for the year 1949 and the branches will concentrate upon this project through their support of the Guild's United Benevolent Fund.

Bishop Nash of Massachusetts made the banquet address, indicating the high esteem in which nurses are held and emphasizing the importance of spiritual preparation for the vital services which they perform.

The Florence Nightingale Memorial Service was held at Trinity Church, with sermon by the rector, the Rev. Theodore P. Ferris. It was attended by about 800 nurses, auxiliaries, physicians, and other interested persons. The Chaplain-General of the Guild, Rev. John G. Martin, S.T.D., addressed the members at the service.

COLLEGES

Canterbury College Sends Books to India

More than 500 volumes of college texts and reference books in all fields of learning have been sent to the Salesian College in Sanada, Bengal, India, according to a statement by Miss Ina Shaw, librarian of Canterbury College, Danville, Ind. The Rev. J. Bacchiarello, director of the Salesian College, said that this gift from Canterbury College would form the basis of the restoration of the library of the college destroyed during the war.

These books, many of them valuable duplicates, were selected from the Canterbury College Library from a list of 5,000 volumes urgently needed by the faculty and student body of Salesian College.

The Rev. Douglas R. MacLaury, president of Canterbury College, pointed out that books constituted as effective a means of teaching the democratic way of life as any other method that could be devised, and was much more satisfactory as it constituted an enduring source of reference which could be used for several generations of students.

Fr. MacLaury said that "these books are our missionaries, and that they were sent with a prayer that they would enable many to see more clearly the way of Christian life and truth."

SEMINARIES

Bishop Harris Speaks at Sewanee

"The task of Christianity is not merely to transform the isolated man, but to transform also the society in which he must live," stated Bishop Harris of Liberia on November 16th, when he spoke to the faculty and students of the School of Theology, University of the South, Sewanee, Tenn. On vacation leave in this country until Christmas, Bishop Harris spoke at the request of Dean Gibson, in connection with his class on Church missions.

In outlining the task ahead for the Christian Church, the Bishop pointed out that in such places as China, India, Africa, and South America conditions are optimum for making these localities seed beds of Communism, whereas this is not true in North America because of the higher standard of living.

"We are up against the rapid spread of Communism in all parts of the world," Bishop Harris said, "and the major responsibility rests with us of this country to fight it not with money, but by replacing the Communistic philosophy with the Christian philosophy of life—and that on an international scale. If the Church can train the leadership of the country, then it will have a lot to say about what kind of country it will be."

Bishop Harris stressed the urgent need for support of the Church's missionary program, saying:

"While other Churches have increased and, in many instances, doubled their budgets for mission work in foreign fields, the Episcopal Church has found it necessary to make drastic reductions in its budget for such work. We cannot even 'hold the line,' much less carry on a program of advance."

According to Bishop Harris, it would take only one cent a day from every Episcopalian to double the present budget for foreign mission work.

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PREACHER with 30 years experience in bringing people to Christ seeks parish in a city, preferably on Pacific Coast. Wants a congregation to preach to instead of empty seats. Not interested in a church with white-washed sinners as members, but people who know they are sinners and want to find God. Stipend \$3,000 and rectory. Reply Box S-204, The Living Church, Milwaukee 3, Wis.

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with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

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C Sat 4:30-5:30, 7:30-8:30 & by appt

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HD 10

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5 EP. Open daily 7-6

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& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

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4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roelf H. Brooks, S.T.D., r
5th Ave. & 53rd St.
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HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

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HD Low Mass 11

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Wed, Fri 7:30; HD 7:30 & 12

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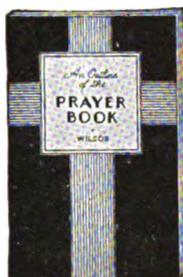
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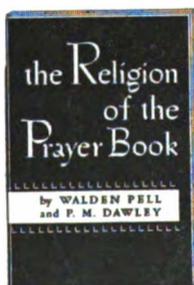
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