

The Living Church

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



The Union in South India

E. R. Hardy, Jr.

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M. H. de Young Memorial Museum

THE TRIBUTE MONEY

By Peter Paul Rubens

[See page 10]

LETTERS

Lenten Book Recommended

TO THE EDITOR: May I, through your columns, commend to the attention of the clergy, and of our thoughtful and earnest laypeople, the remarkable book by A. G. Hebert, SSM, Kelham, entitled *The Authority of the Old Testament*. It is a most able, scholarly, Christian, and truly Catholic discussion of this great subject.

Fr. Hebert shows that a right understanding of God's revelation of Himself in the Old Testament is absolutely necessary for full acceptance of, and belief in the gospel of Christ; for a true realization of the meaning of evangelism; for a right and hopeful approach to the whole subject of Christian reunion; and for a right feeling toward our Jewish brethren.

It would be an immense help to our campaign for evangelism if our clergy all over the Church would read Fr. Hebert's book during this Lent.

(Rt. Rev.) WILLIAM T. MANNING,
Retired Bishop of New York,
New York, N. Y.

Missionary Bishops

TO THE EDITOR: As a former missionary of the Church, I shall appreciate the privilege of making some comments and raising some important questions regarding episcopal elections to missionary jurisdictions by the House of Bishops. Three important episcopal elections to missionary districts have recently been made, and, because all parishes and missions within the Church are involved in the missionary program and are expected to give their loyal support, financially and morally, to that program, we should all be deeply interested in every important missionary decision. Surely, the election of a missionary bishop is most important, because it spells the future leadership of a given missionary field.

Elections have been made for Alaska, Wyoming, and Southern Brazil. In the case of Alaska a young priest, not yet old enough to be consecrated, has been chosen for this increasingly important missionary field. This priest has spent about three years in a remote and isolated mission station at Point Hope, working primarily among the Eskimos in that far-off field, and performing a conspicuous service among those people in the short time he has been there. It is reassuring to have one chosen from the field itself, and I rejoice that this is so. A pertinent question, however, might fairly be asked, in this election and that of any other missionary jurisdiction. There are mission clergy and rectors in most of these districts who have worked untiringly and faithfully over many years, some of them spending their entire ministries in the field, and who know from actual experience the peculiar problems and opportunities that are involved in the work of the Church in that field. These men have borne the heat and burden of the day without complaint, giving loyal and faithful service to the Church. Was such a consideration taken into account in these episcopal elections? In the case of Wyoming



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LETTERS

and Southern Brazil two prominent city rectors were chosen for leadership, one of whom, at least, is to work in a predominantly rural field.

It is fitting and proper, in the case of a missionary jurisdiction, that the election of a missionary bishop should be placed in the hands of the House of Bishops, but it is equally true that we are a democratic Church, with full acknowledgement of the rights of the clergy and laypeople in the affairs of the Church. That premise raises a most significant question. I believe the time has come for this whole matter to be considered and reviewed. I am certain that every former missionary, and every missionary now in the field, would be in wholehearted agreement with the following questions. In the case of these recent elections, was any attempt made to learn of the wishes and recommendations of the clergy and Churchpeople within these fields among whom the new bishop must exercise his future leadership? Had the workers and people within those fields expressed their wishes, in any tangible way, so that the House of Bishops might have some guidance from the field itself in their choice? If so, was this information made known to the House of Bishops? Or have we continued so long under this present method that it wouldn't occur to our workers and people in the field to make their wishes known? Of course, no one can answer these questions except those responsible for these elections—but it seems to me that this whole matter is most pertinent and relevant to the future of our missionary program.

The questions that I am raising are, in no sense, to imply a criticism of the choices that have been made. All of them are personally unknown to me and unquestionably they will serve the Church with honor in the fields to which they have been called. I hope it will be understood that personalities are not involved in this discussion. Rather, I would plead for some revision of procedure in the case of a missionary election, so that the usual democratic processes with the Church might be safe-guarded and extended. This would seem to be the one instance in our Church life where the clergy and laity have no voice or rights.

How has such a strange circumstance come about? The answer is a simple one. Originally, under a great missionary compulsion in this country, the Church became aware of vast areas officially untouched by its life and worship. It was essential that this challenge be met and the Church, through its House of Bishops, assumed the initiative in raising up great missionary bishops to send out to these far-flung posts. This is a thrilling and glorious chapter in the life of the American Church. These men gave of their time and energies in planting the Church within those jurisdictions to which they were sent. We are humbled by their great labors for Christ. Churches sprang up where none were before, congregations were assembled, clergy were sent out. Now the Church is there in those areas, but it seems that we go on selecting bishops on the original basis. That time has passed, and our missionary jurisdictions have blossomed into a full life within the Church, making their own contributions to its expansion.

These missionary jurisdictions assume their rightful place in the deliberations of General Convention. We recognize them as a real entity in the life of the Church. The time is long overdue for a reconstruction of policy with reference to this important matter. Surely, it would not be unreasonable to allow a missionary jurisdiction the right to make nominations to the House of Bishops for their consideration and judgment, without binding the House in any way to a choice within those limitations. Surely, if the clergy and people of a missionary district knew that they could have some voice in the choice of their bishop it would add strength to the work in that field.

Since the formation of this Church as an autonomous body we have sought to preserve it from any suggestion of clerical domination. The final choice must, of necessity, be in the hands of the House of Bishops in the planning of an overall missionary program; but would we not be more in keeping with the spirit of our constitution and canons if some procedure were adopted that would seek to ascertain the wishes and recommendations of the clergy and people within a missionary district in the choice of the bishop who is to work among them as their Chief Pastor? Would not such a procedure be more in keeping with our love of the democratic way in our Church life together? Much more is at stake than the arbitrary choice of this rector or that priest for missionary leadership. These questions call for the formulation of a definite policy that will give to the clergy and Churchpeople in our missionary districts some rights in an episcopal election that concerns them deeply and personally.

(Rev.) MARK T. CARPENTER.
Sanford, Fla.

Revive Thy Church Beginning With Me

TO THE EDITOR: I have read with regret the review in THE LIVING CHURCH of the Presiding Bishop's Book for Lent—a review which seems to proceed from a curiously unimaginative and



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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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partial point of view. Your reviewer says, "Theologically the book is inadequate." Did he ignore the plain statement in Mr. Shoemaker's preface, "There is not time in a book like this to go into many of the basic questions of religion," which sentence is followed by a brief list of books on Christian truth and doctrine to which the reader is referred?

As a reviewer in the February issue of *Forth* has rightly perceived and said, what Mr. Shoemaker has done is to write "a 'how' book." In a year when the great stress of our Church is upon evangelism, he is dealing not with the larger substance of the Church's teaching, with which previous books in the Presiding Bishop's series have repeatedly dealt, but with particular plain ways in which this saving truth may be brought home to human minds and hearts. Is it to be supposed that a brief book for Lenten reading, totaling only 127 pages, must include everything, and be judged by what it specifically did not plan to deal with, instead of in relation to the one great subject with which it deals so adequately and well?

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(Rev.) W. RUSSELL BOWIE.

New York, N. Y.

Washington Catholic Congress

TO THE EDITOR: As one who attended the Washington Catholic Congress and tried to understand its meaning, may I be accorded the privilege of some comment?

The culmination of the congress was naturally the Solemn Choral Eucharist in the National Cathedral of St. Peter and St. Paul, whose use for this great service was granted by the bishop, dean, and cathedral chapter. Though the Churchmanship of the local diocese is understood to be other than Anglo-Catholic, the bishop and the dean had a place of honor in the ceremonies and marched in the procession. The music composed for this occasion by Paul Calloway was in keeping and won the admiration of all.

I venture to say that the service itself was too long. With bishops in cope and miter, the Sacred Ministers of the Mass gorgeously vested, and all the traditional ritual of this service carried out in minute detail, the length of the service reminds one of the suggestions made in the past that the additions made to the Prayer Book of 1549 be eliminated and that the next revision of the Prayer Book may see the Prayer for the Whole State of Christ's Church reduced to perhaps the introductory rubric and all that accompanies the Comfortable Words be dropped altogether. Doubtless, there are other portions in the service of Holy Communion which might be cut down or omitted. They were not in the original Mass and are not necessary to its efficiency.

The congress as a whole was a great success, both in attendance and in the fine

character of the addresses by the appointed speakers at the Church of St. Stephen and the Incarnation. Some of the speakers used the "Hail Mary" before beginning their speeches. One woman was heard to say, "That's the first time I ever heard the Virgin prayed to in an Episcopal Church." So all was not sweetness and light among the hearers. But that was to be expected among so many. For example, I have never heard bishops of this American Church arraigned so plainly and severely as at this Washington gathering. The cause of complaint is that the bishops at the 1940 General Convention authorized the laity to receive the ministrations of denominational ministers when their own clergy were not available, and that certain bishops even permitted laymen to assist in administering Holy Communion. My recollections, and they go back to the first meeting of this character at Philadelphia, not dignified by the name of a congress, but called a priest's convention, but neither then nor at subsequent congresses, did I hear such plain, unvarnished language used in criticism of our Right Reverend Fathers in God. It is not very pleasant and certainly not edifying to listen to such public charges that our bishops have not kept their ordination and consecration vows "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word."

According to all accounts the new Church of India is presenting an even larger threat to the peace and unity of the Church of England. When Almighty God gave to man the gift of free will, He obviously gave the choice between two things. Man could either accept or reject life and salvation. Man, however, cannot accept contradictions. He cannot be on both sides of the fence at the same time. The attempt to straddle leads to compromise and confusion. This American Church seems to have come to the point where it will have to decide whether it believes that Holy Orders are of the *esse* of the Church and not merely of the *bene esse*. In other words, is the Apostolic Ministry necessary to the validity of the Blessed Sacrament of our Lord's Body and Blood?

(Rev.) EDMUND S. MIDDLETON.

Baltimore, Md.

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THIRD SUNDAY IN LENT

GENERAL

NATIONAL COUNCIL

Marriage, Education, Spanish
Prayer Book, Promotion Discussed

By ELIZABETH McCracken

The February National Council meeting, which is the annual meeting, held at Seabury House, Greenwich, Conn., February 17th to 19th, took final action on the Budget for 1948 and attended to other fiscal matters. The council then proceeded to the consideration of several other questions of importance—among which were the present situation of the Bishop Payne Divinity School; editions of the Book of Common Prayer in foreign languages; the report of the Rev. Dr. John Heuss, Jr., director of the Department of Christian Education; and evangelism. Two of these questions gave rise to discussions of some length.

The first was the Bishop Payne Divinity School. At the April, 1947, meeting of the National Council, the sum of \$192,000 was allocated to the Bishop Payne Divinity School from the R&A Fund. On December 8, 1947, the American Institute for Negroes passed a resolution asking the National Council to postpone the use of this money for capital improvements (such as buildings) at the school, in view of conditions which have arisen since the grant was made. The trustees of the Bishop Payne Divinity School disagreed with the trustees of the Institute at a meeting held on February 2d, 1948. Bishop Penick of North Carolina, a trustee of the Institute, came to the National Council to give in detail the two differing views. In an opening speech, Bishop Penick said:

"The procedure I shall follow in presenting the Bishop Payne Divinity School for the consideration of the Council is to read: first, the resolution of the American Church Institute for Negroes, passed at the meeting on December 8th, 1948; second, excerpts from the minutes of the special meeting of the board of trustees of the Bishop Payne Divinity School called for February 2d to consider the resolution of the Institute; third, brief statistical data regarding the present condition of the School, furnished me by the dean, the Very Rev. Dr. Robert A. Goodwin; and fourth, an expression of the opinion of Bishop Brown of Southern Virginia, president of the board of trustees of the Bishop Payne Divinity School, with his permission, after

The National Council

Voted to hold \$192,000 from the Bishop Payne Divinity School, and give interest toward the support of the school;

Heard and approved Dr. Heuss' report on Christian education;

Refused to authorize the existing Spanish and Portuguese translations of the Book of Common Prayer, and referred the matter to the next General Convention;

Heard and approved Bishop Donegan's report of the Committee on Marriage Instruction;

Authorized the appointment of a Standing Committee on the Church and the State;

Adopted a budget of \$3,449,248 for 1948.

personal conversation with him yesterday. Then, I shall give my own summary of the considerations that prompted me in submitting, on behalf of the trustees of the institute, the resolution asking the National Council to postpone the use of the \$192,000 allocated to the institute for Bishop Payne Divinity School."

Bishop Penick then went on to say that the trustees of the school felt that a moral obligation was involved in the commitment of the National Council to allocate \$192,000 to Bishop Payne. The trustees were willing to confer with a committee of two or three "sensible members" of the council, and were reasonably sure that the various points of difference, such as the use of the money for scholarships or for maintenance, could be worked out. Bishop Brown earnestly hoped, Bishop Penick declared, for a conference, not another investigation.

The statistical data stated that there are fifteen persons in the student body of Bishop Payne Divinity School now: 12 men and three women. There are five regular seniors, three regular middlers, one regular junior. The others are special students. The faculty consists of the dean, three full-time professors, and three on part-time. The imperative needs are for houses for professors, a dormitory with a dining room, class rooms, and administrative offices. The plans are already drawn for this building, and it was contemplated that the \$192,000 would be

used for it. For the professors' houses, it was expected that the \$58,000, raised by the late Rev. Dr. Robert Patton, would be used. These hopes had received a shock by reason of the resolution of the trustees of the institute. The implied suggestion that the school might be discontinued and Negro candidates for the ministry be trained elsewhere came as an even greater shock. Bishop Penick quoted from two equally compelling documents on this point. The first was from a statement sent to the Presiding Bishop from the trustees of the school:

"We pass over the recommendation that the Presiding Bishop appoint a committee a part of whose duty shall be to recommend to the National Council how and where the Episcopal Church in the United States should train Negro candidates for the ministry as being irrelevant; inasmuch as under the canon law of the Church—the superintendence of all candidates for Holy Orders, both as to their daily life, and as to the direction of their theological studies, pertains to the Bishop of the Diocese or Missionary District to which they belong." [Canon 37, Section 1 (a).]

"The board of trustees [of Bishop Payne Divinity School], which for seventy years has guided and which alone is responsible for decisions affecting its welfare, is fully aware of the responsibilities which the present situation puts upon it. We are convinced that, at this particular stage in our social evolution, the welfare and progress of the Church among Negroes, especially in the South, will be furthered by the continuance of the Bishop Payne Divinity School."

The second document from which Bishop Penick quoted was even more impressive. It was a letter from the three Negro members of the faculty of Bishop Payne Divinity School, written at Dean Goodwin's request, giving their views on the subject in hand:

"It is the only seminary in the Church having on its faculty capable Negro professors, as well as capable White professors, for the training of men for the ministry. We feel that Bishop Payne Divinity School should be strengthened in every phase of her work. It should be understood that we do not want the school perpetuated as a segregated school for its own sake. To us segregation is indefensible. But until such time as one or more of the best seminaries of the Church receive Negro professors and Negro students freely as a normal part of the seminary life, Bishop Payne must continue"

"We propose that a committee begin immediately to take a poll of the seminaries of the Church to find out if one or more are willing to have Negro professors and Negro students as a normal part of their system. In the event a seminary is willing to accept Negro professors and Negro students without differentials, a date should be set for the closing of Bishop Payne Divinity School. If no seminary is willing, we propose the immediate building of Bishop Payne with first class facilities."

There was a moment of silence when Bishop Penick finished reading from the documents he had brought with him. Then, several council members mentioned the fact that the board of trustees of the Bishop Payne Divinity School had begun a fund raising campaign and had made some progress when the R&A Fund was taken in hand. On the agreement with the National Council that the school would share in the benefits of the fund, the Payne campaign was abandoned. The \$58,000 referred to then and later was collected specifically for Bishop Payne Divinity School for building, by Dr. Patton. This, like the \$192,000, has been held for the school. The question now is as to whether these funds can be any longer held. The trustees of the Bishop Payne Divinity School declare that they cannot.

The Presiding Bishop, on a recent visit to the South, met with the Southern bishops in whose dioceses the schools of the American Church Institute for Negroes are located and discussed the question with them informally. Bishop Sherrill proposed to them that the National Council hold the \$192,000 for the next five years, sending the interest to Bishop Payne Divinity School. He suggested further that the Institute turn over to the school the \$58,000 raised by Dr. Patton, for the building of faculty houses, not a dormitory — houses being easy to

sell, if desired later, should Payne move to Raleigh or elsewhere. The Southern bishops agreed that the suggestion might be good, as a temporary expedient. Bishop Penick thought it good, but for a shorter time — five years was too long. The Council now began to debate the matter, Bishop Dun of Washington leading with a short but telling speech:

"If they would agree, that is all right. But we have no right at all to hold this money. It was voted to them under a certain understanding. They kept their part of that agreement. We must keep ours."

The Rev. Dr. Robert A. Magill of Southwestern Virginia, the next speaker, spoke with great warmth:

"Five years would be a death sentence. With what they have, a five-year delay would mean the end of Payne Divinity School. I should like to ask Bishop Penick what he thinks of moving Payne to Raleigh now? It would be a graduate school to turn over to St. Augustine's College. Would it be a good plan?"

Bishop Penick replied with emphasis:

"My answer is a categorical 'No' — it would not be a feasible plan. Bishop Payne Divinity School might have become a natural graduate school of St. Augustine's College at one time. It would not be possible now. Too much water has gone over the dam. Payne has been shot at, investigated, looked at, surveyed. There is another thing: the increased feeling against segregation, intensified by the Oklahoma case. The Negroes are extremely sensitive about it all — naturally so."

Bishop Dun said again that the National Council had a moral obligation to send the money. Bishop Bentley, vice-president of the council, expressed the opinion of others beside himself when he said:

"Let the suggestion that the National



DR. MAGILL: "Five years would be a death sentence."

Council hold the money for them, sending them the interest, come from them."

Jackson A. Dykman of Long Island proposed another method of procedure:

"Mightn't we say to the Southern bishops that we should like to know whether the trustees of Bishop Payne Divinity would agree to our holding the money and sending them the interest?"

The Rev. Dr. Robert A. Magill replied to this:

"They would say that they want their money; and we should have to send it. As has been said, it is a moral obligation."

Bishop Nash of Massachusetts sounded a new note, when he said:

"We have more than one moral obligation. We have a moral obligation to the donors of that \$192,000 not to let it be wasted. We have the very same obligation to Bishop Payne Divinity School. If the money were spent on buildings that might be given up or sold at a loss, should the school move or close, we should not be fulfilling these moral obligations."

J. Foster Taylor of New York expressed the state of mind of more than one other council member when he said:

"The Presiding Bishop has come back, after discussing the matter with the Southern bishops. I think we should do what he suggests. We are getting more and more confused the more we discuss it."

The following resolution was then offered by Bishop Dun of Washington, seconded, and carried:

"Resolved, that in the light of the rapidly changing conditions affecting the education of Negroes for the ministry of this Church and the graduate education of Negroes generally, the National Council communi-



MEETING OF THE NATIONAL COUNCIL: The above picture was taken at the December meeting. The Presiding Bishop is seated at the desk in the center.

cates to the trustees of the Bishop Payne Divinity School our considered judgment that it would be unwise at the present time to expend \$192,000 for new buildings at the present site of the school. While recognizing that an appropriation of this amount to the American Church Institute for Negroes for the capital needs of the Bishop Payne Divinity School was approved by this Council on April 22d to 24th, 1947, we now express the hope that the trustees of the Bishop Payne Divinity School may agree that for the present it would be wise to permit this Council to hold this \$192,000 in reserve for the school, paying the income of that fund to the trustees for the support of the school."

Report on Christian Education

The meeting devoted most of the afternoon of the second day, February 18th, to the report of the Rev. Dr. John Heuss, Jr., director of the Department of Christian Education, and to an address by the Rev. Dr. James Smart, editor-in-chief of the Curriculum Department of the Presbyterian Church, USA, who was invited by Dr. Heuss to speak and to show his material. Dr. Heuss read a report of thirty-two typed pages, the reading of which took a full hour. Dr. Smart spoke for the same length of time.

Dr. Heuss began by comparing the close coöperation between the Sunday school and the home of past times, when children received "religious education" not only on Sunday but daily throughout the week, merely by taking part in family life. Bible reading, family prayers, moral training, and even the teaching of good manners were all rooted in the faith and practice of the Christian religion. Today this is not the case. Thousands of children who attend Church schools never hear the Church mentioned at home. One of the first things recommended is Christian education of children, young people, and adults, in a program which does not eliminate the Sunday school, but which provides once more week-day teaching and week-day living of the Christian faith by all three groups.

Trained teachers are required; curriculum material is a necessity; an adequately staffed organization is essential. Dr. Heuss set forth in detail the limitations of our present Christian educational system, incorporating in this the statistics as to Church schools and pupils included in his report to the December National Council meeting. He then went on to describe the steps that should be taken to improve the present system. The plan of organization he set forth in detail was followed closely by all the council. Its main features were: (1) anticipating and analyzing accurately the educational needs of the Church; (2) writing and producing the materials necessary to meet such needs; (3) interpreting to the Church the plans, policies,



DR. HEUSS: Proposed 40-member staff for Christian education.

and materials of the National Department of Christian Education.

The plan calls for over 40 new members of the department and an additional appropriation of \$196,000. Some of the new workers would do only stenographic work. Ten would be field workers, ten editors. The others would be executive secretaries, assistant secretaries, and a visual service director. Dr. Heuss followed up the listing of the staff needed by mentioning a question of great importance: where could such a staff be accommodated in the Church Missions House—already too small for the people now there? Notwithstanding the financial and other difficulties involved, Dr. Heuss concluded his report by declaring with conviction:

"I believe that this work, the development of the educational plans of the Episcopal Church which have within them the power to create within our Churchly life the vision, power, and accomplishment for which we all so ardently long. It is not only the most important task before us all, but it is the most thrilling we are engaged in.

"To carry through to accomplishment what I have outlined to you will require great vision and great determination on the part of the leadership of the Church. As I have gone about recently telling clergy and lay people alike the things which I here propose to you, there has been immediate and enthusiastic response. I have no doubt but that such an emphasis upon education as I propose here that we all make will have behind it the approval and support of the whole Church."

There was prolonged applause as Dr. Heuss ended his report. The Council then adopted the following resolutions, either implementing or approving Dr. Heuss's recommendations: (1) creation of a Division of Audio-Visual Education,

with an executive secretary at a salary not to exceed \$6,500; (2) appointment by the Presiding Bishop of a committee of National Council members to study and report upon methods of securing more effective coöperation in the field of adult education between the Department of Christian Education, the Presiding Bishop's Committee on Laymen's Work, the Woman's Auxiliary, and any other departments engaged in adult educational activities; (3) appointment of a committee to study and report upon the method of financing the production of the new curriculum and other educational needs; and (4) approval in principle of the report as a whole.

Dr. Smart's address aroused the admiration of the Council for the adequate support given to the work of the Curriculum Department of the Presbyterian Church, USA. Both in numbers of workers and in budget, and also in interest throughout that Church, there is enthusiastic and continuous support. The printed material shown by Dr. Smart was examined with interest, admiration being expressed for the format of the various books.

Translations of the Prayer Book

An unusual problem came before the National Council, having to do with translations of the Book of Common Prayer. Several years ago, General Convention authorized an edition of the Prayer Book in Spanish, for the use of the Church in Mexico, Cuba, Puerto Rico, and in sections of the diocese of Los Angeles and the district of New Mexico and Southwest Texas, where Mexicans are settled. There are differences in the four editions of this Book, that used in Mexico not being exactly like the other three, and there being differences between these three. This condition of things came to pass through efforts to make each Book indigenous. Consent had been given for the omission of the word "Protestant" on the title page of the Mexican and the Brazilian editions—the one title reading "The Mexican Episcopal Church," and the other, "The Episcopal Church of Brazil." But it appears that in the Form for the Consecrating of a Bishop, in one Book, the word "Protestant" was omitted from the Promise of Conformity. In another Book, the Order for the Administration of the Holy Communion was shortened.

The matter was brought to the attention of the council partly because the Spanish Books were published at the expense of the Council. Another reason was that the manuscript of the translation of the Prayer Book into Portuguese, for Brazil, is now ready for publication, but has not been certified by the Custodian of the Book of Common Prayer because it does not conform to the Standard

Book. The discussion was opened by the Rev. Dr. Robert A. Magill of Southwestern Virginia, who said:

"The General Convention was looking for trouble when it allowed two names for the Church—I mean Mexican Episcopal Church and the similar name for the Church in Brazil. I don't believe that the National Council has any right to publish any Prayer Book without the certification of the Custodian. The Liturgical Commission has no power to ratify, even if asked to do it."

The Presiding Bishop agreed, saying:

"I think it unfortunate for individual Bishops to revise the Prayer Book to meet certain situations. It is embarrassing because it happened between administrations. The Books were authorized, and we paid for them. It was naturally supposed that they were simply translations into Spanish."

Mr. Dykman exonerated the Council, saying:

"The General Convention appointed a committee to get out Spanish and Portuguese Prayer Books. Isn't the General Convention responsible—not the National Council?"

The Presiding Bishop said:

"Yes; but the National Council paid for them, and the Books have our name in them."

Mr. Dykman asked another question:

"Why should the National Council put its name on any Prayer Book?"

Bishop Mitchell of Arkansas replied this question, saying:

"The name is there as the publisher, just as the name of Thomas Nelson or the Oxford University Press is on our Books. The name of the Council is on the same page, at the same place, simply as publisher. But any Prayer Book of ours must have the certificate of the Custodian. I am astonished that these Bishops did not get it, or that no one mentioned it before this."

The Presiding Bishop stated a fact when he said here:

"We should have utter chaos if every bishop should write his own Prayer Book—including the Prayer of Consecration which, in one Book, has been shortened and revised."

The Rev. Dr. C. Rankin Barnes, secretary of the National Council and of the House of Deputies of General Convention, spoke next, bringing out an important point:

"The action of General Convention on the Spanish Book and the Portuguese was not the same. The authorization of the Spanish Book was done by the House of Bishops, mainly. They were very specific about it. The Cuban edition is like the Standard Book. In the Panama Canal Zone, they use the Cuban Book, with no



BISHOP DUN: *Opposed authorization of translations of the Prayer Book.*

important change except the omission of the word 'Protestant' in the title. The terms of the authorization of the Portuguese translation were vague."

Bishop Whittemore of Western Michigan asked a question:

"What about the continued use of the Spanish Books?"

Mr. Dykman asked another sort of question:

"Aren't we saying in effect that we are sorry we paid the bill for these Spanish Books? I should like to know more clearly what the changes are that the Bishops made."

Bishop Dun of Washington, who had been preparing a resolution on the subject, now took the floor. Before offering his resolution, he said:

"I am not debating the issue of what should have been done by the Bishops who edited these Prayer Books. I am only saying that the National Council had no right to authorize or to approve either the Spanish Books or the Portuguese Book. Only the Custodian can certify any edition of the Prayer Book; and he did not certify any of these, because they did not conform to the Standard Book."

Bishop Dun then offered the following resolution:

"Resolved, that the National Council instructs the director of the Overseas Department to transmit to the Standing Liturgical Commission of the General Convention the manuscript for the proposed revised translation of the Portuguese Prayer Book; and be it further

"Resolved, that the National Council will not publish or finance any edition of the Book of Common Prayer which does not conform to the Standard Book of Common Prayer and is so certified by the Custodian thereof; and be it further

"Resolved, that the National Council deeply regrets that it has been unwittingly party to the publication of editions of the Book of Common Prayer in Spanish which

do not conform to the Standard Book, and recommends that the fact of the actual or proposed changes in editions of the Book of Common Prayer in foreign languages be expressly brought before the next General Convention by the president of the council."

The resolution was unanimously adopted. No one present had sufficient understanding of Spanish or Portuguese to describe in detail the Books under discussion.

Marriage Instruction

Bishop Donegan, Suffragan of New York, gave the report of the Committee on Marriage Instruction, of which he is chairman. The committee, he said, has studied and evaluated literature prepared by groups and individuals within the Episcopal Church, other communions, the Federal Council of Churches, and secular marriage counselling organizations. There was unanimous agreement that this literature did not fulfill the needs of the Episcopal Church, though some of it might be used as supplementary material. The committee has arranged to have a number of groups of varying ages discuss marriage and family life, and make recommendations concerning the kind of help people would like to receive from the Church. An Office of Instruction on Holy Matrimony is needed, and the committee recommended to the National Council that it prepare one, but that no attempt be made to have this included in the Prayer Book. What was urged in the matter was the inclusion in the Prayer Book of the statement of the threefold purpose of Holy Matrimony in the office of the Church of England Prayer Book. Literature of several types, for several age groups was proposed, in addition to the Office of Instruction.

Bishop Donegan went on to say for the committee that eight basic principles should be observed in the preparation of printed material: (1) the instruction should be rooted in a Christian interpretation of marriage, which means that it cannot be a second-hand presentation of mental hygiene concepts of marriage with a pious ending; (2) the material should be clearly and simply written; (3) a repressive and moralistic tone should be avoided—instead of suggestions that certain things are "not done" in Christian marriage, there should be a frank discussion of the kinds of difficulties that arise, with an analysis of the causes and suggestions as to how these difficulties may be overcome; (4) marriage should be set forth as a genuine union between living people; (5) the personal equality of men and women should be stated, as well as their different roles and responsibilities; (6) the essential goodness of the instincts should be affirmed, and that not

grudgingly; and judgments against certain types of sexual experience should be made on moral and religious grounds; (7) recognition of various stages in the development of the normal sex life, and in particular the problems facing adolescents and young people; (8) attention to the moral questions involved in regard to "planned parenthood."

The resolutions offered with the report were in regard to the preparation of material for marriage instruction. They were unanimously adopted.

Promotion: February 29th

Bishop McKinstry of Delaware, chairman of the Department of Promotion, reported for that department, calling attention to the fact that virtually the whole American Church will be doing the same thing on February 29th: namely, listening to the Presiding Bishop and making an offering to the Presiding Bishop's Fund for World Relief. Bishop McKinstry then asked Robert D. Jordan, director of the Department of Promotion, to give the details of the response to the plan for raising the 1948 \$1,000,000 in one offering on February 29th. Mr. Jordan said:

"Between 80 and 85 per cent of the parishes and missions are doing something about it. Of our clergy, 3,076 have ordered materials to be used in connection with the broadcast by the Presiding Bishop; over 6,000,000 copies of 'An Invitation and a Report' have been ordered; over \$750,000 offering envelopes; over 300,000 pledge cards. More than 600 radio stations are in the plan. Radio experts estimate that 10,000,000 people altogether will hear Bishop Sherrill. They say that it is the greatest radio network assembled for a religious broadcast.

"Some churches will not be able to have the address by radio. We are supplying some of them with transcriptions, others with records. In a few churches, the rector will read the address to the people. But still, everyone will, in one way or another, hear it at the same time. Most will make a collection at the time; a few have put the fund in their budgets."

Mr. Jordan mentioned the names of parishes and missions in widely separately sections of the country which are taking part. They ranged all the way from the Cathedral of St. John the Divine, New York City, to the Cathedral of St. John the Evangelist, Spokane, with parishes and missions of every size and in every kind of locality in between.

Financial Matters

Dr. Lewis B. Franklin, treasurer of the National Council, reported on the Budget for 1948, announcing the necessity of certain cuts and how these had been accomplished. The budget, in the amount of \$3,449,248, was adopted. The

council voted that a statement should be prepared by the Finance Department and the Department of Promotion, showing the effects of cuts in the budget on the work of the Church. This statement is to be distributed throughout the Church.

There is a balance of \$85,418.21 in the R&A Fund. Total receipts, including those of January, were \$7,425,196.73. Undesignated gifts were allocated or reserved; thus the entire fund has been expended with the exception of the balance mentioned.

An interesting piece of financial news was Dr. Franklin's announcement that the dioceses of South Florida and Southern Virginia have relinquished their appropriations from the National Council, and are therefore now wholly unaided dioceses. In both instances the aid given was for Negro work.

Army and Navy Report

The Rev. Dr. Percy G. Hall, executive secretary for the Army and Navy Division, reported that there is a serious shortage of chaplains in both the Army and the Navy. Plans are being made to send speakers to all the theological seminaries to present the work of chaplains in the service to the students. Dr. Hall announced that Bishop Hart of Pennsylvania, chairman of the Army and Navy Division, is being urged to visit the military installations in Europe, after the Lambeth Conference. Bishop Hart is trying to arrange to do this.

Seabury House

The Presiding Bishop told the council that the financial situation of Seabury House was good. He said that about \$140,000 had been raised, a considerable portion by himself, through his friends. This provided for the purchase price of \$100,000 and for some necessary equipment—such as beds, linen, tables for the dining room, a tractor (to remove snow), and other household necessities. There is a need of from \$75,000 to \$80,000 to put the place in perfect condition and carry on until the next General Convention. It costs about \$15,000 a year to maintain the house, over and above rentals and receipts from the various groups using the house. Bishop Sherrill hopes for an endowment in due course. Meantime, he is determined that Seabury House shall never receive any funds whatever from the National Council.

Bishop Sherrill lives on the property, in Dover House. The Gate House is being put in order for the use of Dr. Heuss and his family. Earl Fowler occupies one of the apartments. It is planned to remodel a house for the Rev. Dr. Wie-

land and another for the Rev. Arnold Lewis. Other houses may be built in time. The Presiding Bishop emphasized the fact that everyone mentioned is paying rent at the current prices.

Committee on Church and State

The following resolution, on Church and State, was adopted unanimously by the National Council. The Presiding Bishop will announce the personnel of the committee at a later time:

"Whereas, there is increasing concern on the part of religious groups throughout the United States over the changing relationships between the Church and the State in our society; and

"Whereas, specific issues involving this relationship have arisen from many sources: such as the taxation of Church property, the appointment of governmental representatives to religious headquarters, federal and state aid for sectarian schools and institutions, the place of religious education in the public schools, the federal census of religious bodies, the inclusion of the lay employees of the Church in the social security system; and

"Whereas, the Church should be prepared, when specific issues arise, to give guidance based upon careful consideration in the light of its own history and beliefs; therefore

"Be it resolved, that the National Council requests the Presiding Bishop to appoint a Standing Committee on the Church and the State, its continuing responsibility to be that of clarifying the basic principles involved in present and developing relationships, examining the issues in the light of the Church's teachings, and reporting its findings to the National Council and to General Convention."

Elections

The Rev. Dr. C. Rankin Barnes was reelected secretary of the National Council. Miss Maude McCausland and Mrs. Johanna L. Lally were reelected assistant secretaries.

The April meeting of the National Council will be held at Seabury House, April 27th to 29th.

EPISCOPATE

Gordon Consecration Set

The Presiding Bishop has taken order for the consecration of the Rev. William Jones Gordon, Bishop-elect of the district of Alaska. The consecration will take place at the Church of the Good Shepherd, Raleigh, N. C., at 10:30 AM on May 18th—just 12 days after the Rev. Mr. Gordon has reached the canonical age of 30.

The Presiding Bishop will be the consecrator, assisted by Bishops Penick of North Carolina and Bentley, vice-president of the National Council and former

Bishop of Alaska, as co-consecrators. The Rev. Mr. Gordon will be presented by Bishops Tucker, retired Presiding Bishop, and Darst, retired Bishop of East Carolina. Bishop Goodwin of Virginia will be the litanist, and the Rev. Messrs. Warren R. Fenn of Alaska and A. Stratton Lawrence, Jr., of New Orleans will be the attending presbyters. The Rev. Thomas J. C. Smythe of St. Thomas' Church, Reidsville, N. C., will be deputy registrar.

WOMAN'S AUXILIARY

**Support Marshall Plan;
UTO Total Gains**

The state of the world seemed a matter of such serious import to the members of the Woman's Auxiliary national Executive Board, meeting at Seabury House, February 13th to 16th, that they spent a long session discussing what Churchwomen might do in regard to it. The following statement resulted:

"Keenly aware of the chaos and confusion in today's world, the members of the board are positive in their expression of the certainty of the Christian faith, and in their conviction that the Church has something greater than atomic power

"As Churchpeople we will work for the Marshall Plan, not for any political motive, but because we are concerned that children of God about the world be restored to self-respect and self-support. As Christian people, facing possible world-destruction, we will try to be God's instruments to help build One World, bringing a Christian motivation and dynamic to some form of world government. As Christian people, we should make an effort to understand Russia and other peoples, and should read and study to this end.

"Furthermore, any attempt to solve the problems of the world today means that Churchpeople must find a solution to division in Church groups based on differences of race or class . . . The world situation brings a new sense of urgency to St. Paul's message that 'there is neither Jew nor Greek, bond nor free, for all are one in Christ Jesus.'"

The new director of the National Council's overseas department, Bishop Bentley, made his first appearance before the board in that capacity. In addition to the Presiding Bishop, Dr. Lewis B. Franklin, and the Rev. Wm. C. Crittenden, head of the National Council's youth division, the board's other visitor was J. Benjamin Schmoker, head of the Committee on Friendly Relations among Foreign Students, a group through which the national YMCA, YWCA, and Foreign Missions Conference of North America cooperate.

The triennial United Thank Offering budget has an item for new mission buildings which is usually all appropriated in the first year of the triennium:



REV. MR. GORDON: To be consecrated on May 18th.

The last of the current item was voted at this board meeting: \$1,500 for a preaching hall much needed by the new Bishop of Shensi, the Rt. Rev. Newton Liu, in the city of Sian, northwestern China; and \$6,000 toward a chapel for Canterbury College, Danville, Ind., a coeducational college which came under Church auspices in 1946.

Appropriations made by the board for equipment or repairs will benefit missions in the Virgin Islands, Cuba, Puerto Rico, China, Alaska, the Philippines, Liberia, and the dioceses of Eau Claire and Vermont.

The total received so far for the Unit-

THE LIVING CHURCH RELIEF FUND

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

CARE for Old Catholics

Previously acknowledged	\$6,555.10
Calvary Church School, Rochester, Minn.	30.00
Episcopal Business Women's Guild, Kansas City, Mo.	10.00
	<u>\$6,595.10</u>

Presiding Bishop's Fund

St. Mark's Church School, Omaha, Nebr. (Chinese children)	\$ 10.00
In memory of the Rev. Daniel Le Barron Goodwin	5.00
	<u>\$ 15.00</u>

Japanese Brotherhood of St. Andrew

Previously acknowledged	\$ 276.82
St. Peter's Church, Springfield, Mass.	5.00
	<u>\$ 281.82</u>

Save the Children Federation

Previously acknowledged	\$4,667.77
Mrs. S. E. Stafford	5.00
Mrs. W. A. Stuckert	5.00
	<u>\$4,677.77</u>

ed Thank Offering to be presented in 1949, compared with the previous offering at the same point in the triennium, shows: January 31st, 1945, \$529,924.68; January 31st, 1948, \$733,847.69—a gain of nearly \$204,000.

SOCIAL ACTION

**Washington Church Meeting
Planned in Support of ERP**

A special meeting in support of the European Recovery Program will be held at the Cathedral of SS. Peter and Paul, Washington, D. C., on Thursday evening, March 11th. It will be sponsored jointly by the Federal Council of Churches and the Washington Federation of Churches.

Secretary of State George C. Marshall is expected to attend, as well as other government officials and Church leaders from many sections of the country. The principal aim of the session is "to demonstrate the concern of Churchpeople for the constructive principles essential to the success of the European Recovery effort."

Among the speakers will be John Foster Dulles, chairman of the committee on policy of the Federal Council's Department of International Justice and Goodwill, and Bishop Dun of Washington. Bishop John S. Stamm of the Evangelical United Brethren Church, vice president of the Federal Council, will preside.

An afternoon conference on Church policy in regard to the European Recovery Program will be held, at which Willard Thorp, assistant secretary of state for economic affairs, will speak, and the delegates will confer on future education and action plans in regard to the program.

It is expected that a petition in support of the Federal Council's statement endorsing ERP will be presented by Church officials to leaders of Congress, in connection with these meetings. [RNS]

INTERCHURCH

**Bishop Oxnam Answers
Boston Archbishop**

Methodist Bishop G. Bromley Oxnam of New York declared in Manchester, N. H., that the leaders of the newly-formed Protestants and Other Americans United for Separation of Church and State "are Christians, not Communists."

He spoke in reply to a speech made here on February 1st by Archbishop Richard J. Cushing of Boston, in which the Roman Archbishop charged the group with giving impetus to a wave of anti-Catholicism and asserted that so-called liberals were responsible for anti-

Catholicism and a "tempest of talk in behalf of Communism."

Bishop Oxnam, who made his address over WMUR, the same radio station which earlier carried Archbishop Cushing's talk, declared:

"One of the most unfair parts of Archbishop Cushing's speech was the attempt to use the smear word 'Communism' when he referred to the distinguished leaders of the Protestant communions. Archbishop Cushing knows well that these leaders are Christians, not Communists. He knows they are men who believe in the democratic way of life and abhor dictatorship.

"Surely he must know that the truest way to defend ourselves against the attack of totalitarianism, whether it be from the left or right, is to use our own democracy to build a society so just and brotherly that no infiltration is possible."

Commenting on the difficulties encountered by Protestant and Roman Catholic Churches in understanding each other, Bishop Oxnam said Protestant Churches were organized "around democratic principles."

"The form of ecclesiastical government in Protestant Churches is determined by the people. The form may be Episcopal, Presbyterian, or Congregational, but in Protestantism it is democratic because the governmental form is determined by the people. Protestant bishops are elected by the people. Protestant Church law is enacted by the people. Protestant Church finances are managed by the people.

"We do not say that our Roman Catholic brethren are wrong in having an organization which, from our point of view is authoritarian and autocratic. We simply say it is hard for us to understand each other—we think differently upon the fundamental question of religious liberty."

[RNS]

VISITORS

Visit of Chinese Clergy to the United States

On January 30th, the Rt. Rev. N. V. Halwart, Assistant Bishop of Hong Kong and South China, with six Chinese priests and one deaconess, arrived in San Francisco on what is probably a unique visit. They are visiting a number of dioceses in the United States, with a view to observing various aspects of the work of the Episcopal Church to enable them to receive spiritual, mental, and physical refreshment. The group is not making any appeals for funds, nor will they be speaking much about China in public.

Five of the group, the Rev. Messrs. Kong Chi Wing, Chung Yan Laap, Roland Koh, Cheung Lok Heung, and Deaconess Lei Tim Oi, are from the diocese of Hong Kong and South China. In addition there are Fr. Ytu from the diocese of Fukien and the Rev. Jórdan C. L.

Liu, who has been assisting the Rt. Rev. Y. Y. Tsu at the Central Office of the Chung Hua Shing Kung Hui in Nanking.

All members of the group went through a hard time during the war, some of them in territory occupied by the Japanese, others in free China.

ORGANIZATIONS

EEF Urges Support for South India Church

Episcopalians who believe in the United Church of South India as the greatest step forward in Church unity in modern times will be asked to demonstrate their faith and their support by contributing to the Thanksgiving Fund for the United Church.

Plans for a Church-wide appeal, both to raise money for the working capital of the new Church and also to give American Episcopalians the opportunity to place themselves on record behind the new Church, have been made by the executive board of the Episcopal Evangelical Fellowship. A general appeal will

be sent out in March, after the completion of the raising of the Presiding Bishop's Fund for World Relief.

The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., has been named general chairman of the campaign. Miss Elsie C. Hutton of New York, national treasurer of the EEF, will be general treasurer, and will receive contributions to pass them on to the general collecting agent in America, Harold Belcher of the American Board of Foreign Missions (Congregational). Regional chairmen have been named in each of the eight provinces of the Episcopal Church.

FINANCIAL SUPPORT URGED

In voting to place the Evangelical Fellowship behind the drive to raise money for the United Church of South India Thanksgiving Board, the executive committee of the EEF were unanimous in the opinion that sympathy and support must be more than verbal. It is hoped that every parish, where there is sympathy with the United Church, will receive an offering in some manner for this purpose, and that interested individuals will likewise add their support.

RELIGION IN ART

By DR. WALTER L. NATHAN

The Tribute Money

Peter Paul Rubens: Flanders, 1577-1640

THE story of Peter Paul Ruben's life is unique in the annals of art. Born as the son of a high-ranking state official and carefully educated, he turned his boundless vitality to the art of painting and quickly rose to leadership among the artists of Flanders. His handsome appearance and charm of manner won him friends everywhere. A favorite at the court and diplomatic envoy to foreign capitals; correspondent of the leading scholars; owner of a luxurious city-home and a baronial estate in the country; twice happily married and father of lovely children, Rubens enjoyed all the honors and the happiness so often denied to the great men of art.

Rubens was one of the most prolific artists, and his art is the perfect mirror of his personality. Optimistic, joyful, a lover of life in all its manifestations, he imbued his many paintings with great form, vibrant color, and an unflinching instinct for dramatic effect. His nature was not one to listen, like his contemporary in Protestant Holland, Rembrandt van Ryn, to the "still, small voice"; his is the jubilant organ-blast of the Church triumphant.

The large panel of the "Tribute Money" in San Francisco is as splendid an example of Ruben's best work as can be found in this country. Jesus, in a red cloak over a greenish garment, and with soft, blond hair and beard, is confronted by a group of crafty Pharisees whose wish to trap Him is evident in the stony silence of the man on the left, the sly glance toward the spectator of the man with the turban, and the undisguised hatred of the bald-headed Pharisee no less than from the look of baffled surprise on the face of the one who has handed Jesus the coin.

Jesus, taller than His tempters, firmly holds His ground. On His clear brow we cannot detect a trace of unkindness or even dismay.

If our Lord seems to recoil from so much ill-will and hypocrisy it is to point heavenward with a telling gesture. Holding the penny lightly above the greedy hand from which He has taken it to serve as an illustration, He confounds His enemies by the admonition to render unto Caesar the things which are Caesar's, but to render unto God the things that are God's.

The Union in South India

By the Rev. E. R. Hardy, Jr. Ph.D.

Professor of Church History, Berkeley Divinity School, New Haven, Conn.

THE SCHEME for reunion in South India which has now been carried into effect has already had nearly thirty years of history. The idea was launched at a meeting in 1919 of clergy of the South India United Church (SIUC) and the South Indian dioceses of the Anglican Church in India, now known as the Church of India, Burma, and Ceylon (CIBC). They met at Tranquebar, the site of the first Protestant mission to India in 1704, in connection with an evangelistic campaign; this combination reflects the mixture of ancient tradition and modern activity in South Indian Christianity. The traditional tomb of St. Thomas is near Madras, and the history of the Syrian Christians of southwest India certainly goes back to the fourth century. The same Malabar coast saw the heroic work of St. Francis Xavier, and the first Protestant missions began in southeastern India a century and a half later. Yet where Indian Christianity is most ancient, its divisions are most obvious and distressing. Even the Syrian Church has been broken into fragments largely by influences from abroad — Nestorian, Uniat (two groups), Jacobite (two parties), and the Mar Thoma Church which was led by evangelical Anglican contacts to simplify its traditions, but remains isolated between the two communions. Roman Catholics, Anglicans, Methodists, Baptists, Lutherans, have worked in the area, forming their respective ecclesiastical organizations.

In recent times there have been strong mass movements toward Christianity in various parts of South India. Quite naturally these have strengthened the desire to be able to welcome converts into a united Indian Church. Certainly there should be in South India as elsewhere a visibly united national branch of the Catholic Church, and the desire to move in this direction is a happy reflection of the increase in Church-consciousness among many modern Protestants. In 1908 the communities founded by Presbyterian and Congregational missions came together in the South India United Church, which as of 1941 had 300,000 adherents in its eight councils. The movement started in 1919 was first directed toward union between the SIUC and the four Anglican dioceses of the area. The statement issued at Tranquebar began with the declaration that union is the will of God and the teaching of scripture, that the needs of the age and of India demanded that believers seek visible union in Christ, and that a united Church must preserve in its organization the

Congregational, Presbyterian, and Episcopal elements, and proposed union on the terms of:

- (1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary for salvation.
- (2) The Apostles' Creed and the Nicene Creed.
- (3) The two sacraments ordained by Christ Himself: Baptism and the Lord's Supper.
- (4) The historic episcopate, locally adapted.

One recognizes one of the numerous forms of the Lambeth Quadrilateral.

A Joint Committee was formed in 1920, and negotiations continued through the next decade. The Mar Thoma Church was sympathetic, but did not feel able to take part. The Methodists, however, joined the movement in 1925, and it has since continued on a tripartite basis. A definite Scheme of Union was published in 1929, and at once aroused great interest in all parts of the world — one sometimes suspects that it was discussed with greater vigor outside India than within. The United Church thus envisaged presented a general picture not unfamiliar to the Anglican mind. There were to be bishops presiding over dioceses in cooperation with synods of clergy and laity. There was to be a ministry of bishops, presbyters, and deacons, preaching the word and administering the sacraments. The Apostles' and Nicene Creeds would be conspicuously put forward as witnessing to the faith of the Church, although neither the use of either in worship nor the explicit profession of either by individuals would be compulsory. Ordination in the new Church would be episcopal, although the existing ministries of all three bodies would be taken over, and for at least thirty years new ministers coming to South India from any of the bodies with which the existing Churches were affiliated might be received as such. These last provisions might suggest that the former Anglican congregations included in the scheme might be handed over to non-episcopally ordained ministers. With reference to this a provision which has come to be known as the Pledge was inserted in the scheme:

"The united Church will at all times be careful not to allow any overriding of conscience either by Church authorities, or by majorities, and [that] it will not in any of its administrative acts knowingly transgress the long-established traditions of any of the Churches from which it has been formed. Neither forms of worship or

ritual, nor a ministry, to which they have not been accustomed or to which they conscientiously object, will be imposed upon any congregation; and no arrangements with regard to these matters will knowingly be made, either generally or in particular cases, which would either offend the conscientious convictions of persons directly concerned, or which would hinder the development of complete unity within the united Church or imperil its progress toward union with other Churches." (*Proposed Scheme of Church Union*, Seventh Edition, Bangalore, 1942, Pp. 18f.)

II

In the year preceding the Lambeth Conference of 1930, the South India Scheme received a great deal of criticism from an Anglican point of view. Less familiar to us is the criticism from the Protestant side which has greatly affected the later development of the scheme. A pamphlet by a Congregational missionary criticized it as submerging the congregation in a complex system (they had already made great concessions in joining the SIUC), giving exclusive rights to bishops and clergy ("Congregationalists believe in a ministry. But they have no room for priests"), and stressing the credal profession of the faith. The minimum changes necessary included an increase of local self-government, reduction of the bishop's veto in the General Synod to a suspensory one, elimination of the idea of apostolic succession, reduction of the separate position of the Bishops (*i.e.*, by commissioning the Anglican bishops at the inauguration of the union, and having presbyters join in future consecrations), reduction of the stress on the creeds, and increase of emphasis on future fellowship with other Churches, including the non-episcopal. (A. H. Legg, *The Proposed Scheme of Union, Trivandrum*, c. 1929). The author of this pamphlet is now Bishop in South Travancore.

Most of the changes here asked for, and others along the same lines, were accepted in the later development of the scheme to its almost-final form in 1942. If Anglicans insisted on the Pledge, Congregationalists insisted that the possibility of lay administration of the Lord's Supper should not be entirely ruled out. The Pledge would mean to any Anglican reader, as it did to Lambeth, 1930, that former Anglican congregations would be served by episcopally ordained clergy, rather than by "a ministry to which they have not been accustomed." But in 1934 the Joint Committee adopted a resolution to the effect that no minister of the united Church would be precluded from ministering in any congregation which

might desire him. The creeds were merely "accepted" as "witnessing to and safeguarding [that] faith," contained in the scriptures — although one must add that this clause was followed by a clear Trinitarian confession (*Scheme of Church Union*, pp. 4f). And the power of the bishops in the General Synod was limited to delaying measures related to the faith, worship, terms of membership, and functions of ministers in the Church — although one must add that three-quarters of the synod and two-thirds of the diocesan councils would be required to pass such measures over their veto, which scarcely seems likely to occur.

In this modified form the scheme came up for final action in 1944-1945. It was adopted by the Methodists without difficulty and by most of the Councils of the SIUC — one acted by so small a majority that it still remains outside the united Church. The General Council of the CIBC accepted the Scheme in January, 1945, making various suggestions for improvement. In 1945, however, the bishops pointed out that they had not adopted the 1934 interpretation of the Pledge, but stood with that of the Lambeth Conference of 1930, and expressed a strong desire for a vote by Houses on matters of faith and order. This had the effect of delaying action until the next meeting of the General Council of the CIBC at Madras in January, 1947. At this meeting a proposal to delay action until after the next Lambeth Conference was defeated, and the decisive resolution which involved acceptance of the scheme as it stood, with the 1934 interpretation of the Pledge, was passed by the following votes: bishops 7-6; clergy 30-22; laity 33-7. As may be noted, one bishop's vote was decisive in this important decision. (*Church Union News and Views*, March, 1947.)

One cannot avoid the impression that there was a certain impatience on the part of the proponents of the union in the final stages. The last number of the magazine published by the Joint Committee contained a letter from an Anglican who had supported the scheme up to the last stage, but who now felt that:

"... we have been out-manuevered in a matter where there should have been no place for maneuvering... No authoritative Anglican body is likely again to approve of an ambiguous statement at a crucial point in a Scheme of Union, if the local Church involved in the Scheme is in danger of being confronted at the last moment with an ultimatum demanding that the ambiguity be removed, on one side only." (*Church Union News and Views*, June, 1947.)

To this, the editorial reply was that the resolution in question had been on public record since 1934, and that "there is happily full understanding and agreement among those who are entering into union."

III

One would not wish to deny this statement as regards most of those who took part in the service of inauguration of the Church of South India at Madras on September 27, 1947. Certainly there is a serious sense of conscientious conviction and of obedience to the will of God on the part of many who have entered into this union. Yet in the same spirit it is the duty of the rest of the Christian world to ask just what they have done, and what effect it has on the rest of us. Bishop Palmer, formerly of Bombay, wrote in defending the scheme that it aimed at a union between "Catholic and Protestant persons and ideas." (*South India: The Meaning of the Scheme*, London, 1944). Have the episcopal forms which have been adopted really carried Catholic ideas into this new Church, so that it can really claim to be a province of the Catholic Church, as well as an heir of the evangelical tradition? This is what the Anglican supporters of the scheme claimed for it. I am not sure that the others involved would have wanted to find themselves in such a situation, and there is considerable doubt whether they are in it. After all, the General Synod of clergy and laity is "the final authority in all matters pertaining to the Church" (*Scheme of Church Union*, p. 66), and all points of principle seem to be resolved in a non-Catholic sense. There is, for instance, no mention of priesthood except in an inconspicuous statement (quite correct in itself) that all orders of the Church, lay and clerical, "share in the heavenly High Priesthood of the risen and ascended Christ" and in the continuation of His priestly work on (*Ibid.*, pp. 6f). And Confirmation is only one of several possible forms of admission to communicant status in the

Church (p. 42). Only last summer some Churchmen in Dornakal came to the conviction that they would not really be carrying into this union the faith which the Society for the Propagation of the Gospel had planted among them, and that it was their duty to remain in the Catholic Church and the Anglican communion. In spite of discouragement and pressure, the Orthodox SPG Telugu Christian Union now includes some 32,000 of the faithful, with eighteen priests and three deacons, and pending permanent arrangements these "continuing Anglicans" have been accepted as a special jurisdiction under the Metropolitan of Calcutta.

When last reported the Anglican dioceses, Methodist districts, and SIUC councils involved counted about a million adherents, of whom almost half were Anglicans and 225,000 Methodists. In contrast to some other schemes of union, there was some fear of absorption of other traditions into the Anglican. The area of the four previous dioceses has been divided into fourteen, and the bishops are equally divided between ex-Anglicans and others.* In each group there are three native Indians (including two of the five previous bishops) and four foreign missionaries. At the service of inauguration and consecration they were joined by Bishop Pakenham-Walsh (formerly Bishop of Assam and later head of Bishop's College, Calcutta), who now lives at an ashram or retreat among the Syrian Christians of South India. His presence may represent some influence in the South India Church of the ascetic and monastic tradition in Catholic Christianity which can, one hopes, appeal to the Indian mind.

*The episcopate of the United Church of South India is listed on page 413 of *THE LIVING CHURCH ANNUAL* for 1948.

PRAYER FOR EVANGELISM

HEAVENLY Father, whose blessed Son didst issue to us the command, "Ye shall be witnesses unto Me"; Cleanse us from the sins of unbelief and sloth. Fill us with such zeal for Thee, that with glad minds and loving hearts we may dedicate ourselves to the task of sharing with others the good news which Thou hast entrusted to us for the salvation of the world. May we never be ashamed to confess the faith of Christ crucified. Enable us manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto our life's end, through the same Jesus Christ our Lord. *Amen.*

By BISHOP INGLEY.

(Authorized for use in the diocese of Colorado)

Palestine — Tinder-Box of World War III

AS THE Security Council meets to consider the problem of Palestine, the peace of the world hangs in the balance. Let us not close our eyes to this fact. Palestine is a tinder-box in which the flames of World War III may be kindled, just as surely as the Balkans were the tinder-box of World War I and Manchuria and Ethiopia of World War II. Upon the decisions and actions of the next few months, perhaps even the next few weeks, will depend in large measure the question whether the world is to be governed by law or devastated by a new and appalling war.

The United Nations stands today at the same cross-roads at which the old League of Nations took the wrong turn in 1932. Then the question was whether Japan would be permitted to defy the League and invade Manchuria. Japan went ahead with its invasion, and the League stood by helplessly. Ethiopia, the Spanish civil war, and Hitler's aggressions followed, until the chain of "incidents" culminated in the Second World War and the death of the League of Nations. If the United Nations now stands by while civil war flares in Palestine, with the Arab states waging a holy war against the Jews, a new chain reaction will be set up which can hardly fail to lead to a third and far more terrible World War, and to the death of the United Nations. But this time it will probably not take as long as seven years from the sowing of the wind to the reaping of the whirlwind.

Our own country is largely responsible for the terrible dilemma with which we are faced in the Palestine problem; and upon our own policy the result will largely depend. After months of temporizing, the United States finally induced the United Nations to vote for the partition of Palestine. The vote in the United Nations General Assembly, on November 29, 1947, was 33 to 13, with all the Arab members voting in the negative and with ten states abstaining. Both the United States and Russia supported partition, but it was five small countries — Bolivia, Czechoslovakia, Denmark, Panama, and the Philippines — that were asked to administer the setting up of the two new states in the Holy Land. The city of Jerusalem was reserved as neutral ground, to be administered by the Trusteeship Council. But neither the Palestine Commission, nor the Trusteeship Council, nor the Jewish and Arab states themselves were provided by the member states of United Nations with any military or police force to enable them to carry out their duties.

Great Britain, which has hitherto administered Palestine under its old League of Nations mandate, has acquiesced in the United Nations decision only to the extent of agreeing to withdraw her troops and

relinquish her administration. Originally asked to clear a seaport by February 1st for a "substantial immigration" of Jews, and to evacuate the Holy Land by August 1, 1948, Britain has instead said that she will evacuate the country by May 15, 1948; meanwhile she has opposed the legalization of any native militia in Palestine. The Jewish army continues to be an underground one, while the Arabs are enlisting recruits both within Palestine and in other Moslem lands.

AS THE Rev. Charles T. Bridgeman, former canon of St. George's Cathedral in Jerusalem, pointed out in our columns a few weeks ago [January 4, 1948], the partition of Palestine can hardly be considered a realistic one. Each of the proposed states is divided into three areas, joined together at the corners like a checker-board, and each state will contain a strong minority of nationals of the other. The new Jewish state will have a population of some 940,000 of which 400,000, or nearly half, are Arabs. The Arab state will have a population of 814,000, of which perhaps 10,000 are Jews. The neutral Jerusalem area has a population of about 205,000, roughly equally divided between Jews and Arabs. But taking the land as a whole, the Arabs are overwhelmingly in the majority. They can hardly be blamed for protesting that taking half of the country away from them in the name of democracy is a travesty.

One fact frequently overlooked is that the United Nations plan calls for an economic union of the two Palestine states. This is supposed to involve a customs union, a joint currency system, common operation of railways, telephone, telegraph, and postal services, and joint economic development. But the fighting that has already broken out makes it apparent that this large measure of coöperation is an unrealistic hope for the immediate future, unless it is enforced by some outside agency. The United Nations Palestine Commission, which is charged with bringing about partition, has been warned by the British that it is in danger of assassination if it sets foot in Palestine even now; after the British withdraw in less than three months there will be nothing to prevent the outbreak of full-fledged civil war between Jews and Arabs.

In the face of this imminent danger, the Security Council has been asked to recognize a "threat to the peace," and to take appropriate action under the Charter of the United Nations. But what action can it take? It has no international military force at its disposal, and can hardly set one up in a few weeks. The alternative, if partition is to be enforced, is to call upon one or more nations to supply military

forces. And the only two nations in a position to do so are the United States and Soviet Russia.

Is this country prepared to send military forces to Palestine? Physically, perhaps. There are Marines, fully equipped for amphibious and land operations, in the Mediterranean. Are they perhaps there with an eye to eventualities in Palestine, rather than in Greece or Italy, as charged by the Communists, or to perform routine duties with the fleet, as announced in Washington? But as a matter of policy, are we willing to send a Palestine Expeditionary Force to fight for the establishment of a Jewish state in the Holy Land?

Alternatively, are we willing to let Russia send a military force to Palestine, either alone or in concert with us? Would we not be simply asking for trouble if we did so?

But what if no military force is sent to enforce the decision of the United Nations? Most observers agree that an exceptionally violent blood-bath for Palestine is inevitable. Perhaps the Jewish state will be able to hold its own against the Arabs; perhaps not, particularly if neighboring Moslem states send invading troops. But in any case the United Nations will be defied, and will stand helplessly by, as did the League of Nations in 1932. And if the Arabs and Jews are able to defy the United Nations successfully, can it be long before some larger nation takes its cue and flaunts the United Nations in a larger issue? How far away, then, will be World War III?

The dilemma is a very real one, and we have touched on only a few of the highlights of it. The question of Arabian oil, which is essential to the success of the Marshall plan, is another thorny question. Access to the mineral wealth of the Middle East is not, as radicals charge, primarily an imperialistic interest; it is a basic element in the recovery of Western Europe.

And there is another result that is already becoming apparent in our own country: the increase of anti-Semitism. Some of the statements made by the Jewish Agency and by Jewish organizations in this country have not been calculated to increase the amity between Jews and Gentiles; and American Christians have been shocked by some of the outrages perpetrated by the Jewish underground forces in Palestine. Those of us who sincerely believe in good relations between Jews and Gentiles in this country must warn our Jewish friends that they are playing with fire when they acquiesce in such things. They may awake too late to a realization that they have won a small homeland in Palestine only to lose their security in the United States and other countries. That would be a real tragedy for all concerned.

We do not pretend to know the answers to these problems. The vacillation of American policy, with the lack of leadership since the partition vote, has placed the United Nations on the horns of a particularly grave dilemma, and has brought the world to a crisis that may prove to be a fatal one. For if the

United Nations fails at this crucial point, it may be the first of a series of failures that will lead directly to World War III, as the failures of the League of Nations led to World War II.

Pray, brethren, that the leaders of our country and of the United Nations may be guided to a right judgment, and that a way out of the apparent impasse may be found that shall be just and righteous, and that shall lead the world toward peace and away from the threat of war.

Million Dollar Sunday

THIS SUNDAY, February 29th, is the one on which the Presiding Bishop will address the whole Church by radio, urging an offering of a million dollars for world relief. Bishop Sherrill will speak four times, at hourly intervals, so that his message will reach most of the time belts at 11:30 AM, when it may be tuned in to occupy the sermon time in services of Morning Prayer or the Holy Communion in all Episcopal churches. In addition, people at home, in motor cars, and elsewhere can of course tune it in; and it is hoped that virtually every Churchman in the United States and many others will hear and respond.

Bishop Sherrill's radio message will be broadcast from some 600 radio stations, and it is estimated that he may have as many as ten million listeners. His message will be addressed to all Christians, and will tell why Church people have a special responsibility for Christian relief and reconstruction.

We are not an authoritarian Church, and it is ultimately up to each rector to decide whether or not his parish will cooperate by tuning in the Presiding Bishop's broadcast in lieu of the regular sermon. As always, there will be some who will refuse to cooperate. But we hope that there will be general cooperation, and that a real effort will be made to tune in the message in parish churches, missions, and Church institutions, as a regular part of the Sunday morning worship. We hope, too, that the response will be immediate and generous, so that the million dollar fund may be oversubscribed; for this is not a maximum but a minimum figure.

"Behold, now is the accepted time," as the Epistle reminds us. We hope the Episcopal Church will make the most of this opportunity, and will respond in overwhelming measure to the Presiding Bishop's appeal.

Footnote on Inflation and Confusion

OUR publishers, the Morehouse-Gorham Co., are taking a good bit of good-natured ribbing about their "Dollar Special," advertised in their Lent catalog as "No. F-600, Dollar Cross and Chain, Price \$1.20 each." Of course, this price includes the 20% jewelry tax, so the basic price really is one dollar. But to make matters worse, they list it under Easter gifts but say: "This inexpensive cross and chain is new and just in time for Christmas buying."

Celestial Fire

IV. *Walking in Love*

By Richardson Wright

Editor of *House and Garden*

LAST WEEK we indicated that the Christian life is not merely a way of pretty sentiments and sweet platitudes; that courage is required to embark upon it; that fortitude is required to continue on the way. Fortitude is spiritual strength, the fourth gift of the Holy Spirit — the strength that gives us "carry through." And fortitude, when the Celestial Fire reveals the way to it, we see to be compounded of two sustaining forces — faith and love. Unless we believe and practice these, they remain vague, useless generalities.

Many people, when they speak about the love of God, mean our efforts to love God and, through Him, our fellow men. Our Lord asks all of us the same question He asked St. Peter, "Lovest thou Me?" But far greater than any of our deepest efforts to love God is His sublimely overwhelming love for us. The sweet-smelling savor of Him who gave Himself as an offering and a sacrifice to God for our redemption can pervade the whole of our lives, if we let it. Few indeed, once they realize how abiding and far-reaching it is, can resist the love which draws us to Him.

"Love is my bait, and you must be caught by it; it will put its hooks into your heart and force you to know that, of all strong things, nothing is so strong, so irresistible as divine love . . . He is the love that from Cain to the end of time, prays for all its murderers; the love that willingly suffers and dies among thieves, that thieves may have a life with Him in Paradise; the love that visits publicans, harlots, and sinners, and wants and seeks to forgive where most is to be forgiven."

If divine love is to flood our lives, we must open the channels of our faith to Him. Faith which is the "substance of things hoped for and the evidence of things unseen" requires that we surrender all hopes to His mercy and accept the unseen with thankfulness.

Without His help we cannot know or accept the things of God. The capacity for faith is a gift from God. The more we believe, the more we can believe. In another sense, faith is a debt we owe to God. Our Lord demands faith before all else. "Without faith it is impossible to please God" (Hebrews 11:6).

Since the capacity for faith is a gift from God and faith a debt we owe Him, then we cannot expect to approach Him save in trust and love. Thus faith becomes a movement toward God, and the

closer we approach Him, the more He reveals Himself to us. The life of many a saint attests that "God reveals spiritual things unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:10).

HIS HERITAGE TO THE CHURCH

To those who believe on Him and strive to return the deepest measure of love, he left a heritage of faith in the keeping of what we know as the Church. The Prayer Book calls this divine-human organization "The Lord's Family . . . His Spouse and His Body . . . the Church of Christ, which He hath purchased at no less price than the effusion of His own Blood."

He set the pattern for the teaching of His Church: He spoke with authority. So must the Church speak. He illustrated his points with homely, familiar parables which reduced the cosmic to the near at hand. So must the Church teach that all may understand. He also warned His disciples that some of His teachings they could not comprehend now, but later they would not only grasp them, but accept them as activating forces in their lives. Such are the sacraments. By coming to these in faith and love, we are granted glimpses of God's purpose for us.

He founded His Church, "to keep safe what He had come to tell us, to have the power to give us His life and power, and to have the power to give us His very self."

God made us for Himself. From the very beginning He had a design for us. We lost the pattern of His teaching, His life, His power, His very self. We silly, wilful sheep strayed away from it. And He has been and still is seeking to give it to us again, seeking to bring us back into the safe fold of His love.

Consider the Church as that safe fold, as a family, God's family of "dear children," with Jesus Christ as its head, a family that gathers together all the social and individual factors of human life. Through and in the Church we can attain our full dignity, integrity, happiness. Without this view, Christianity eventually resolves into either a system of ethics, due to change with changing customs, or a pretty sentiment, a "transitory promise."

But how do we ordinary people fit into this plan, as recipients of His truth, power, and presence? Our Lord explains it by a homely phrase: "I am the vine

and ye are the branches." Later St. Paul likened the Church to the Body of Christ and us to members — hands and feet of that Body. What benefits one part of the Body benefits all; when one member is sick, the whole Body feels it. At times we may cut ourselves off that vine, abandon the family. Sorry results follow.

No higher value can be attained by an individual than becoming an adopted son or daughter of God, part of His family. Yet, although we are called to everlasting fellowship with our Creator, we must be free agents. To that end He has given us free will, the power to choose between right and wrong. Freedom and faith are closely linked. And the world in which we most feel free is the life of prayer.

THE ACTIONS OF PRAYER

Faith and love are the roots of prayer. The very fact that we pray is evidence of our striving to love God and of our faith in Him and the sureness of His promises. As we grow more deeply endowed by the Holy Spirit, so our life of prayer will expand, mature, rise far above those childish demands on God that were first taught us.

Moreover, we acquire an added concept of what prayer can be. For our part, is it "not speaking forth eloquently, but simply, the true desire of the heart; and the heart, simple and plain in good desires, is in the truest state of preparation for all the gifts of grace of God." On God's part, prayer is the means by which He reaches human beings, to deliver His spiritual benefits. It is the means whereby the Holy Ghost strengthens our weakness.

This fact eliminates all such baffling and discouraging questions as, "Why doesn't God do this or that?" or "Why doesn't He answer my prayer?" Often it is because we pray amiss, our prayers may really lack sincerity. Or they are purely selfish appeals. God answers all prayer, but often what we ask is contrary to His loving will for us. In the divine economy, the spiritual law works as inevitably as natural laws here. No prayer is lost; every prayer works for good somewhere, to someone. The reason why I stopped short of that particular temptation ten seconds ago may have been the prayer of a coolie convert in China.

We will return to that in a moment, but first, let us see of what actions prayer consists. By following the services of Morning and Evening Prayer and the

Communion Office, we soon realize that prayer has a definite order and succeeding purposes:

- (1) To honor, glorify, and praise God,
- (2) To humble ourselves before God by confessing our sins,
- (3) To thank Him for our blessings,
- (4) To remember others as well as ourselves.

These purposes can be put in an even simpler way—they spell the word “acts”: (1) adoration, (2) contrition, (3) thanksgiving, (4) supplication. When these four are our purposes, then prayer becomes the very breath of our souls.

What amazing, countless numbers and kinds of intercessions we may send up to God for the benefit of others and our own profit! But why call them *intercessions*? Because we strive to go between our problems and the problems of other people—and God.

It is not enough that we pity people to the extent of praying for them. We must be more than sorry for them; we must be compassionate—suffer with them. What Christ did, we must strive to do. Each of us Christians is meant, in Christ, to be a mediator, a vehicle of His redeeming love. We can offer to God our own efforts to sanctify ourselves, our own share of willingly accepted patience and suffering, in union with our Lord, who continually pleads His sacrifice on the Cross before the eternal Father, for all creation. In this way intercessions become the generous efforts of compassionate souls to transform their love into even greater action, as it passes closer to the heart of God.

It is not for us to decide or dictate in what manner the good God shall reach down and touch every need and relationship of His creation. If we expect an immediate, literal answer to all our prayers, expect the grace of God to do for us what we should have done with a little hard work, then we have failed to accept that very fundamental of faith, which is also the very fundamental of prayer—“Thy will be done on earth as it is in Heaven.” Some of us have to learn that the hard way.

As we read the lives of saintly people, we find that their devotion and constancy in prayer were attained by practice. A very wise and gentle saint, St. Francis de Sales, wrote this simple direction to his devout followers: that just as we learn to study by studying, to talk by talking, to work by working, so we learn to love by loving. So also do we learn to pray by praying. Increasing gifts are added unto us, if we persist, are patient, and bend our desires to God's desire. We grow not alone in the capacity for prayer, but also in the capacity for receiving the peace which God pours into our souls. “In His will is our peace.”

Prayer is the true knitting together in

one communion and fellowship. It binds those on earth, it links those gone before with those who remain.

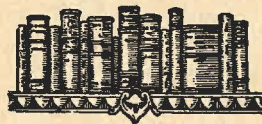
With ardent hearts we pray for our beloved dead in God's family, that they may rest in peace, increase in loving service to Him, and that the glow of the Celestial Fire may shine upon them perpetually.

Not alone between those two worlds, but sweeping across all our own, are the movements of prayer, the great tides of human and divine love mingled, carrying grace and benefit, correction, peace and joy, between members of God's family. Those who strive to walk in love, fortified with spiritual strength, know well how strong these currents can be, how far the tides reach. A coolie con-

vert's prayer, uttered in China, stops me on the brink of sin; my thanksgiving, uttered to the Blessed Lord here in New York, brings that new Christian the benefits of grace for which he scarcely knows how to ask. Can this be true? We know it is. “I am the vine, ye are the branches.” What strengthens one leaf strengthens all the others. Any gardener knows that!

We never pray alone; we are the Body of Christ. There is no such thing as private prayer. We pray in and through the family of God, with men, women and children—black, brown, yellow, red and white, big and little, poor and rich, bright and dumb, sinner and saint—with angels and archangels and all the Company of Heaven.

This is the fourth of eight articles by Mr. Wright.



BOOKS



THE REV. CARROLL E. SIMCOX, EDITOR

European Theology

THE KINGSHIP OF CHRIST. By W. A. Visser 't Hooft. New York: Harpers, 1948.

A book by Dr. Visser 't Hooft deserves attention because of his leadership in the World Council of Churches, and because of his own ability. I remember hearing him at a YMCA conference, before the recent war. A well known secularist, in the field of legal education, had been persuaded to hear Dr. Visser 't Hooft. He paid him the perfect tribute by saying, “That man is wasting his time!”

Catholic Christendom has only recently designated a Sunday as the Feast of Christ the King. Dr. Visser 't Hooft deals with the teaching of Christ the King in the realm of recent European Protestant theology.

The question he faces is: how are we to preach the rule of Christ when it appears that Christ serves us well for moral inspiration, and comfort in personal troubles, but is pushed aside whenever competition, social and national, enters the picture?

However, Dr. Visser 't Hooft does not deal with adventures of heroic preachers in the resistance movement during the war. Nor does he interpret the Marshall Plan. This small book, which is composed of the Stone Lectures at Princeton last spring, is a sustained treatment of Biblical theology. As a student of the Bible, the lecturer knows, in the words of the late General Patton, that “man is war.”

I can find no passage in the lectures that would be considered worth quoting in the secular press. The lectures aim at the mind, not the emotions. The main

question is: “How can God love the world which we are told to flee?” The main thesis is: “Tell me what your eschatology is and I will tell you what your attitude is in relation to Church, State, and society.”

Dr. Visser 't Hooft does not pretend that European theology is easy for American digestion. He is especially to be commended for calling attention to Dr. Gerhard Kettel's *Theologisches Wörterbuch zum Neuen Testament*. A translation of this important study from German to English is long overdue.

FRANCIS J. BLOODGOOD.

Communion Devotions

GLAD IN HIM WITH PSALMS. Devotions for use at Holy Communion taken from the Psalter. By Michael Peck. With a Preface by E. Milner-White. London, Mowbray, 1947. 85 cents.

In this admirable little book the Holy Eucharist is accompanied by words from the Psalms to be used as private devotions in acts of prayer and praise, aspiration, thanksgiving, etc. As the Dean of York says in his Preface, “A book of prayers this, all gold, no dross. It is more than good; for every need, at every depth, it is *proven*.” It must be used to be appreciated. Those who love the Psalter will come to love it more as a vehicle of love to the Blessed Sacrament, while those who know little of the Psalter, will come to see as never before how to be “glad in Him with psalms.” The fact that the English Communion Office is followed makes only a few slight changes.

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HARRISBURG

Christ Church, Danville Destroyed by Fire

Christ Church and parish house, Danville, Pa., were completely destroyed on February 13th by a fire which raged for several hours. The 66-year-old beautiful Gothic structure, a landmark in the community, collapsed as more than 200 firemen from Danville and seven neighboring towns fought the flames in sub-freezing temperatures, hampered by a sleet storm and a broken water main.

The steeple crashed into the courtyard, almost hitting the rectory which was partially damaged. It was reported that the rector, the Rev. Squire B. Schofield, lost nearly all his furniture and possessions. Total damage to the property and furnishings was estimated at \$775,000.

The church was built in 1882 at a cost of \$240,000 as a memorial to Peter Baldy, senior warden, and his wife, and was one of the most beautiful and largest Episcopal churches in Pennsylvania.

ALABAMA

"Inactive Communicant" Defined

Since the diocese of Alabama bases parochial quotas and assessments on a *per capita* basis, there has long been a need to standardize the computation of inactive communicants. For this reason, the convention of the diocese, meeting the last week in January at historic Christ Church in Mobile, undertook to provide a detailed definition of the term "inactive communicant":

(a) "Any communicant who has removed from the city or vicinage of the parish or mission to a distant point and for a period of one year has not attended services or contributed a stated amount known to the vestry for the support of the parish or mission; or

(b) "Any communicant living in the community of the parish or mission who for a period of three years has not attended services or contributed a stated amount known to the vestry for the support of the parish or mission; or

(c) "Any communicant who for a period of one year cannot be found, and has not attended services or contributed a stated amount known to the vestry for the support of the parish or mission; or

(d) "Any communicant who has expressed to the parish or mission his desire to be classified as inactive."

Further value of this parochial yardstick was seen in the \$260,000 building and construction program planned at the convention. About \$20 per communicant will be needed to complete Camp McDowell, to build chapels at Tuskegee Institute and Alabama College, and to con-

struct a chapel and student center at the University of Alabama.

St. James' Church, Eufaula, was readmitted as a parish; Grace Church, Mt. Meigs, was raised from a mission station to an organized mission. Admitted as organized missions were Trinity, Wetumpka; St. Mary's Childersburg; Resurrection, Clanton; and St. Mark's, Barnwell. This was the largest number of admissions in any year of diocesan history, as was the number of confirmations: 712.

For the second straight year the Rev. Clyde Perry, only Negro priest serving the diocese of Alabama, was elected delegate to the Provincial Synod.

Other delegates elected: Rev. Messrs. J. S. Bond, J. L. Kellermann, B. S. Eppes, C. H. Douglass, E. G. Mullen. Messrs. Paul Tate, Sr., M. G. Smith; Prof. B. R. Showalter; Messrs. Allen Bartlett, Sr., J. A. Smith, J. L. Ebaugh, Jr.

Alternates: Rev. Messrs. W. S. Stoney, Conrad Myrick, W. H. Marmion, J. D. Wilson, R. Y. Marlowe, E. M. Chapman; Messrs. P. B. Hamilton, John Wright, C. C. Smith, Sr., J. W. Patton, Jr.; Dr. Lund; Mr. W. M. Patterson.

TEXAS

Council Hears Recommendations Regarding Racial Segregation

Attending a council honored by a visit from the Presiding Bishop, delegates of the diocese of Texas wrestled with two important problems which arose a year ago — racial segregation and the question of feminine representation at council and on vestries.

The diocese pledged full support to the 1948 program of evangelism and the Presiding Bishop's Fund for World Relief. Bishop Sherrill preached on January 25th, the opening day of the three-day council, at a service of Morning Prayer held in the Senate chamber of the Texas capital. The service commemorated the 100th anniversary of St. David's parish, Austin, the council host. Many of the early services of the Church in Austin had been held in the State House.

In its business sessions the council adopted by voice vote the report of a bi-racial commission authorized last year to prepare recommendations by which members of the White and Negro races might work more effectively within the Church. In effect, the report continued racial relationships in the diocese on the present basis of non-segregation for business and worship purposes and segregation for social functions, although the policy regarding segregation at social activities would be left to the determination of the host parish after consultation with the Bishops and the committee on arrangements for the council.

The report instructed the executive board to inaugurate plans to increase and

strengthen Negro work throughout the diocese, especially with reference to new missions, religious education, health clinics, and recreational programs.

Defeated by voice vote was a substitute report by Charles A. Shaw, Houston Negro delegate, which asked that both races participate equally in all diocesan functions. Also defeated was an amendment proposed by the Rev. Arthur S. Knapp declaring that council does not in any sense "equate the commission report with the will of God and further laments as a Christian body its stand on the matter.

Pro and con arguments, expressing several points of view, came to an end within half an hour when Mr. Malcolm McCorquodale urged an immediate vote, declaring that no amount of talk would change a vote and "the more talk the more hard feelings."

In his annual address Bishop Quin of Texas urged the continuation of the Bi-Racial Commission for a second year. (This action was later taken by the council.)

"I do not know how familiar you are with the Old Testament," the Bishop said, "but whenever I decide to delay or wait, there dins in my ears the voices of those old Prophets who were continually asking the Jews, 'How long, O Lord, how long?' So I stand by the conviction that God has made of one blood all nations of men, and yet I believe the report of the committee will give all of us courage and hope, and I accept it, knowing that it counsels delay and time, but even so, it marks definite progress in understanding . . ."

The second problem of diocesan policy which arose last year, feminine representation at council and on vestries, resulted in defeat for its advocates, at least for another year.

The council adopted a diocesan budget of \$43,666, and an executive board budget of \$117,726, nearly double that of two years ago. Bishop Quin reported that \$910,000 of the second million dollars necessary for the construction of St. Luke's Episcopal Hospital, Houston, had been raised, and that construction will soon begin.

Bishop Quin was authorized by the council to name Christ Church, Houston, as the cathedral church of the diocese, without impairment of the corporate and parochial status of Christ Church. The authority was contingent upon articles of agreement being worked out among the Bishop, the diocese, and Christ Church.

Bishop Hines, Coadjutor of Texas, was commended for his efforts to establish diocesan schools. The executive board was empowered to continue negotiations with the War Assets Administration toward the establishment of one or more schools, possibly at the Camp

Mothering Sunday

What a pity it is that so many of the ancient and lovely traditions of our Church are no longer passed on down to our people. We lose so much by the failure so to do. For instance, next Sunday, the fourth Sunday in Lent, has been known for generations in The Church of England, from whose root we grew, as Mothering Sunday or Refreshment Sunday. The old custom was that on that day sons and daughters of a family would especially remember their mother, and if living away from home, would return on that day for a visit, always remembering their Mother with a cake. Truly it is and has been for years, therefore, The Church's own Mother's Day, and we are spared the pink tinsel and the commercialism of the world's Mothers' Day, which was concocted for commercial purposes, we very much fear.

Is your mother here—or THERE—with Our Lord? If here, remember her suitably, won't you, aye, and with a cake, too, and she'll love it. If THERE, remember her by some offering to your church in her behalf—or you could remember some other mother who may no longer have her own children to remember her. And, by all means, devoutly recollect Her whose very living raised motherhood to its highest levels, The Blessed Virgin Mary, The Mother of God. Keep a warm, soft spot of remembrance in your heart for Her, for She brought to us Jesus Christ Our Lord, and it would be meet and right to offer some gift in Her honor on that day, also. She was very lovely, and a choice vessel in God's sight. Are WE choice vessels? We can be, if we try.

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Swift site near Bastrop, provided that the council would not be financially obligated thereby.

The delegates also approved establishment of a graduate training center for women religious workers in Austin by September, in coöperation with the Austin Presbyterian Theological Seminary. Details will be left to a committee with executive board representation.

ELECTIONS: Delegates to provincial synod, Rev. Messrs. Wayne Buchanan, Henry Selcer, L. L. Plumley, T. M. Yerxa; Mr. Maxwell Wortham, Dr. Martin McBride, Messrs. Baker Duncan and Stanton Brown; alternates, the Rev. Messrs. Edward Lindgren, Aubrey Maxted, Morris Elliott, Rollo Rilling, and Messrs. Clarence McElreath, T. S. Lathrop, Frank Moore, Bert Steves.

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Only One Out of Every Four Persons Belongs to a Church

"All Protestants, Catholics, Jews, and all other religious groups added together make up only 28% of California's population. Seventy-two per cent have no known connection with any Church whatsoever, in contrast with a national average of 50%," Bishop Walters of San Joaquin told the convocation of his district, held in Stockton, Calif., January 25th to 27th.

Bishop Walters gave as a possible explanation for this divergence from the national average the fact that millions of people now residing in California have come from other parts of the country and are away from the watchful and loving influence of pastor, family, and friends.

"These multitudes must be discovered, invited, enlisted, even reconverted to the Church of Jesus Christ," the Bishop said. "They, as well as the great mass of the unbaptised, need Him and His Church. And we need the experience which many of them have, their rededication, their help to build a stronger Church in this still new country along the Pacific Coast."

EXECUTIVE COUNCIL: Rev. Messrs. C. H. Bodington, J. S. Doron, C. C. Hill, H. B. Lee, J. M. Malloch, A. H. Scott; Messrs. C. R. Crippen, H. J. Frame, R. H. Goode, T. H. Louttit, George Reed, L. G. Sterett.

WESTERN MICHIGAN

Support Marshall Plan and Stratton Bill

Evangelism was stressed throughout the convention of the diocese of Western Michigan which met in St. Mark's Cathedral, Grand Rapids, Mich., January 27th and 28th.

In the opening remarks of his annual address, Bishop Whittemore of Western Michigan said, "Any message to the Church today must have the background of the world situation in mind. No one can deny the seriousness of the situation, it is worse than we in America realize.

... If there is any action which our people can take at this time which they will be least likely to regret in the future, it will be their contribution on February 29th to the Presiding Bishop's Fund for World Relief. Like the friendship train, it goes from heart to heart."

The Bishop spoke briefly on the Stratton Bill for the entry of a certain number of displaced persons into this country, and urged that it be passed. He also urged the support of the so-called Marshall Plan. He stated that Senator Vandenberg, whose home is in Grand Rapids, should know that the diocese of

Western Michigan is behind him in his efforts.

Bishop Whittemore outlined a plan for visitation during the pre-Lenten period and a program for Lent for the extension of Christ's Kingdom through His Church. In speaking of the department of Christian education and the need for the training of leaders, the Bishop told the delegates of the need for an all-year-round conference center in the diocese.

In the business sessions, the announcement that the missionary pledges of the parishes in the diocese amounted to \$36,585 met with enthusiastic applause. This is an increase of \$9,000 over the pledges of the previous year.

ELECTIONS: Executive council: the Rev. Messrs. A. Gordon Fowkes and W. A. Simms; Messrs. Julian B. Hatton, Harold Lamb. Standing committee: the Very Rev. H. Ralph Higgins, the Rev. Messrs. W. W. Reed, W. A. Simms, Donald H. V. Hallock; Messrs. C. C. Wells, Norman A. Lilly, C. R. Sligh, Jr.

Delegates to provincial synod: the Rev. Messrs. W. M. Pasco, W. W. Reed, J. L. Knapp, Stanley Wilson; Messrs. C. C. Wells, A. B. L. Slenker, W. J. Single, and C. W. Brooks.

MISSOURI

Presbyterians Join in Hospital Sponsorship

Negotiations have been made between the board of directors of St. Luke's Hospital, St. Louis, and the synods of the Presbyterian Church serving the Eastern Missouri area to expand the hospital's facilities and to operate it under joint sponsorship, Bishop Scarlett of Missouri stated during his convention address to his diocese at Christ Church Cathedral, St. Louis, on February 3d.

The Bishop stated that new articles of association have been drawn up, subject to ratification by the hospital association and approval by the synod of the Presbyterian Church.

Referring to the rising price pattern of the country, Bishop Scarlett said that he had written to every senior warden of the diocese asking that the salary of each minister be reviewed against the background of rising costs.

"Those who have something to sell or those who have powerful unions to fight the battle for them, can ride the elevator of inflation," the Bishop said. "But the man or woman with a fixed salary sees the income or salary diminish in purchasing power day by day, and the savings, built up over a lifetime of economy to provide for his old age, melting away. It is a short-sighted policy indeed on the part of the leaders of our country.

"Economic laws are not 'acts of God,' into which category, wickedly named, all problems are tossed about which nothing can be done," the Bishop stated. "They

are not beyond human control. They are subject to human intelligence. And, as the history of every country that has experienced severe inflation indicates, it is a fatal policy which allows inflation little by little to undermine a country's middle class, which is the bulwark of its stability."

At another point in his address Bishop Scarlett said, "There is a lot of sheer greed in this inflationary movement."

In a resolution the convention expressed "the earnest hope that Congress will act swiftly and affirmatively on an adequate European Relief and Recovery Plan," and promised at the same time to "urge our people to make known at once to their elected representatives their determination that this great nation give generous and adventurous leadership in helping to create a better world for all peoples."

St. Mark's Church, St. Louis, nationally known for its liturgical and modernistic architecture, was admitted as a parish.

ELECTIONS: Standing committee, Rev. J. F. Sant, Mr. E. A. Shepley; diocesan council, Rev. Messrs. J. J. Martin; G. R. Wheatcroft, W. H. Laird, A. E. Ettling; Messrs. C. L. Brewer, J. H. Leach.

MARYLAND

Bishop Calls for "Permanent Zeal for Growth of Kingdom"

"I ask for no intensive campaign set between two dates, but the beginning, now, of a permanent zeal for growth of the Kingdom of God among us. Achieve this goal of revived religious devotion, and the statistics will take care of themselves," Bishop Powell of Maryland told the delegates assembled for the annual convention of the diocese of Maryland. The Bishop also asked that both clergy and lay people make an effort to increase

group worship of small praying groups within a congregation.

Evangelism was the theme of all the gatherings, including the meeting of the Woman's Auxiliary of the diocese. Bishop Sterrett of Bethlehem addressed the convention on the subject of evangelism, and also on the Chicago-Lambeth Quadrilateral.

ELECTIONS: Standing committee: the Rev. Messrs. Don Frank Fenn, president, Harry Lee Doll, Philip J. Jensen, Richard H. Baker, Jr.; Messrs. W. Calvin Chestnut, Thomas F. Cadwalader, James A. Latane, William C. Coleman.

NEW YORK

Interracial Fellowship Service

The Cathedral of St. John the Divine drew a congregation of over 5,000 men and women on Sunday afternoon, February 8th, when, by invitation of Bishop Gilbert of New York, a Service of Interracial Fellowship was held. The service was sponsored by the Interracial Fellowship of New York and the Federal Council of Churches. The Rev. Canon James Green, precentor of the Cathedral, officiated at the service. The interracial choir, directed by Harold Aks, a member of the faculty of the Juilliard School of Music, joined with the cathedral choir of 40 boys and 25 men in the singing service.

The Rev. Dr. Earl F. Adams, secretary of the Protestant Council of New York; the Rev. Alfred S. Akamatsu, pastor of the Japanese Methodist Church in New York; and the Rev. Dr. Thomas A. Sparks, canon pastor of the cathedral, took part in the service. Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., delivered the address, his subject being "The Unpopular but Inescapable Christ." Dr. Mays, a distinguished Negro educator, is a vice-president of the Federal Council of Churches. He said:

"Jesus is inescapable. All the experiences of history prove that love, and not hate, is the way; that peace, and not war, is the way; that justice, and not exploitation, is the way. Man may ignore these principles in his political, economic, and racial life, but he will never succeed in building a decent world without accepting them in deeds as well as words."

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DEATHS

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

Edward Wilson Averill, Priest

Funeral services for the Rev. Edward Wilson Averill, D.D., who died February 2d, were held in Trinity Cathedral, Phoenix, Ariz., February 5th. Death followed an emergency appendectomy.

The retired dean of St. Paul's Cathedral, Fond du Lac, Wis., he had been an honorary canon of Trinity Cathedral for several years and, more recently, canon in charge of St. Paul's Mission, Phoenix, because of the dearth of active clergymen.

Canon Averill was one of the leaders in the Catholic movement. He was greatly beloved for his spiritual dignity and his quiet but keen sense of humor.

Canon Averill was the author of several books and pamphlets on the Prayer Book, Church history, and other subjects in the field of religion. His publishing firm, the Parish Press, Fond du Lac, Wis., specialized in non-technical literature for parish use.

Born in Elkhart, Ind., in 1870, the son of the Rev. and Mrs. Martin V. B. Averill, Fr. Averill was a graduate of Western Theological Seminary. In 1891 he was ordained to the diaconate, and was advanced to the priesthood in 1894. His entire ministry before his retirement was spent in the same dioceses in which his father had ministered. He had been rector of Trinity Church, Peru, Ind., and of Trinity Church, Fort Wayne, Ind. From 1923 until his retirement he was dean of St. Paul's Cathedral, Fond du Lac.

Canon Averill was married in 1902 to Carrie Erhardt Brownell, who died February 1945. They had six children, the survivors being, Mrs. Carolyn Rose, wife of the Very Rev. Lawrence Rose, dean of General Theological Seminary; Mrs. Elmore Jackson, Moylan, Pa.; the Misses Paula and Mary Averill; and Mrs. Emma Martin of Phoenix. A son, Edward W., Jr., died several years ago. Also surviving are a brother, William A., of Cambridge, Mass.; a sister, Mrs. E. J. Bell, Havre, Mont.; and eight grandchildren.

Canon Charles A. Dowdell was the celebrant at the Requiem. Also participating were Bishop Kinsolving of Arizona, the Very Rev. J. W. F. Carman, and the Rev. Morton T. Kelsey.

Marion Warrington Drake

Miss Marion Warrington Drake, 53, a sister of the Rev. Archie I. Drake, former dean of All Saints' Cathedral, Milwaukee, Wis., died on February 7th at the Oswald Nursing Home, Milwaukee. A Requiem Mass was said by Fr. Drake at All Saints' Cathedral on February 10th. The Burial Office was said by the

Rev. Canons E. H. Creviston and A. A. Mueller, and the Absolution of the Body, by the Very Rev. Malcolm DeP. Maynard. Interment was at Forest Home Cemetery, Milwaukee.

Miss Drake was the daughter of the late Dr. Archie I. and Jane Doorty Drake. Before the Morehouse-Gorham Co. moved its offices to New York City, she was an employee of the company.

She is survived by her brother, Fr. Drake; and a nephew, Harry S. Drake of Milwaukee.

Elizabeth Dora Houghton Wiley

Mrs. William Wiley, 88, widow of the late Fr. Wiley, died on February 9th. The daughter of Dr. Roland S. Houghton, associate editor of the *Church Journal*, she was baptized in Zion Church, New York, by Bishop Southgate. Her mother (when Mrs. Shew, before her marriage to Dr. Houghton) was the "M. L. S.," who was the friend of Edgar Allen Poe during his Fordham days.

Mrs. Wiley is survived by two sons, two grandsons, and two great-granddaughters. The Burial Service was held on February 12th in Grace Church, Massapequa, L. I., N. Y., of which Mrs. Wiley's grandson, the Rev. James Richards, is rector.

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**FEBRUARY 29
11:30 A. M.**

THE RT. REV. HENRY KNOX SHERRILL

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