

# The Living Church

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



## **Mankind's New Power**

*Donald H. Andrews*

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## **DR. FAUSTUS AT GENERAL SEMINARY**

**"The Devil to Pay," Dorothy L. Sayers' interpretation of the medieval scientist who sold his soul to the devil was recently performed by the students of GTS. [See p. 21]**

# The Four Hundredth Anniversary of the Book of Common Prayer 1549 - 1949

## **The Story of the Prayer Book**

A popular account of the origin, history, and contents of the Book of Common Prayer, written for the 400th anniversary by two English clergymen. There is an additional chapter on the American Prayer Book by the Rev. Leicester C. Lewis, D.D., of St. Luke's Chapel, Trinity Parish, N. Y. C. Ready January, 1949 Probable Price, \$2.00



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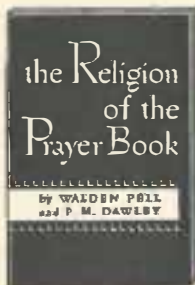
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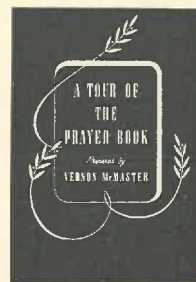
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Week of Prayer

TO THE EDITOR: The Week of Prayer for Christian Unity, January 18th to 25th, has been an observance of great spiritual importance for many years. It was originated in England by a group of Anglicans with a special intention for the reunion of the Anglican and Roman Communion. This was taken up by Roman Catholics and became known as the Church Unity Octave. Its acceptance of the dogmatic claims of the Roman Communion meant that it had but a limited appeal to Anglicans, and no appeal whatsoever to Old Catholics, Orthodox, or Protestants. In the 1930's, this devotion in France and Belgium was given a new guidance through the work of the Abbe Paul Courturier of the Institution des Chartreux at Lyons. He suggested a week of universal prayer for unity to be observed by all Christians without any reference to the dogmatic claims of the Roman See. At once, a devotion was framed which has been used by Anglicans, Orthodox, Roman Catholics, Old Catholics, Lutherans, and Calvinists with growing zeal and enthusiasm.

INTEREST IN FRANCE

Interesting by-products of this new impetus has been the increased interest in Oriental and Orthodox affairs by French and Belgium Roman Catholics. The foundation at Chevotogne, Belgium, of the Benedictine monks of Unity whose life of prayer is given this specific direction and whose activities include the publication of the journal *Irenikon*, the most complete periodical of unity affairs in existence, is linked with this movement. The Benedictine monastery of Clervaix in Luxembourg has shown a special interest in the life of the Church of Sweden and has sponsored joint conferences. The participation of Roman Catholic, Orthodox and Swedish theologians in two successive ecumenical conferences at Osby, Sweden, is an outgrowth of this interest.

Recently there has been an interesting development in this week of prayer in France under the guidance of the Abbe Courturier. The theme of this devotion is now "*L'Emulation Spirituelle*." Romans, Anglicans, Lutherans, Calvinists, and other Protestants, are asked to emulate the life of our Lord, his desire for unity that the world may believe, in the common hope that by leading the best Christian lives within their communions with a desire for unity, that unity will be achieved. The note of submission of one communion to another is dropped; the stress on individual conversions is abandoned, and the dogmatic claims of the Roman See are under-emphasized in a concentration upon a unified direction of Christian living.

Four special activities are singled out which can be practiced by all in separation but which will help to lead all into unity. The first two are the study of Holy Scripture and the devotion to the Sacrament of Holy Communion. Msgr. Chevrot analyzes the over-emphasis upon the sacrament of the altar at the expense of attention to Holy Scripture in the Roman Communion, and the obverse tendency in Protestantism. Here are two courses of spiritual activity

which can be followed by all communions without compromise of principle, but which will lead all to a deeper understanding of the essential elements of Christianity. To these should be added a fuller understanding of the liturgical life and the importance of corporate worship. Roman Catholics have been too mechanical in their observance of the liturgy, Protestants have been too afraid of liturgy. A common interest in the liturgical movement can serve to establish a common point of view.

LAY APOSTOLATE

Finally, Mgr. Chevrot asks for a more complete view of "*la Communauté ecclésiastique*." By this he means that the Roman Catholic insistence upon the hierarchical character of the Church has minimized the apostolate of the laity. There is a growing movement today to restore the importance of the lay apostolate. Could it not be possible for Protestant bodies with their emphasis on the priesthood of the laity to develop also a fuller understanding of the historic ministry and the continuity of the Church? Here is a program of practical elements which can implement the desire for unity in modern divided Christendom.

In line with this program, the devotions suggested for the week have been revised to stress the sanctification of the divided communions and ultimate unity in the love and truth of Christ. The Abbe Courturier and his associates have taken another great step forward in giving the divided Christian world a challenge to personal holiness and unified activity as steps in the achievement of Christian unity.

The American Church Union is happy to sponsor in the United States the Anglican observance of this Week of Prayer for Christian Unity and issues for this purpose appropriate devotional material.

(Rev.) LOUIS A. HASELMAYER,  
Chairman, Week of Prayer  
for Christian Unity.

Philadelphia.

Japanese Schools

TO THE EDITOR: A distinguished Japanese educator whom I know and respect, whose name is omitted for obvious reasons, writes me:

"In the new Japanese schools, now under direct influence of the USA, religion has been completely shut out. This is driving Japanese youth to materialism, sensual enjoyment, a morality of expediency. It is the same thing in effect as the old emperor worship—only now the worship is given to mere self-centeredness. Any true and valuable education surely requires reflection on the meaning of the inner self and a deep consciousness of the relationship of one's personality to ultimate values; this is indispensable for the making of a decent individual. Yet we are told that American education ignores such matters and that ours must too. Is this really true of American education? If so, I have grave doubt about America's ability to survive; its people will be both thoughtless and without culture or dependability."

(Rev.) BERNARD IDDIGS BELL.

Chicago.

# Heirloom

The Book of Common Prayer is our inheritance through the ages. As beneficiaries of this great gift, it is our bounden duty as Episcopalians to will future generations this tangible fabric of worship whose good order and orthodoxy, as well as breath and inclusiveness is buttressed by the Book of Common Prayer.

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# Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



## I Wish You Wouldn't . . .

"NEVER be negative," declaims the instructor at the Teachers' Institute (unconsciously giving a horrible example by his actual words). He adds cheerily, "Rather, be constructive, suggestive, creative. Tell them what to do, never what not to do." And so forth. We nod in theory to such patter, while our experienced inner self mutters, "Oh yeah?" Only last Sunday we had to squelch a boy who talked too much, exercising our police power for the good of the whole school.

No, repression is not the best way, but it sometimes is necessary in order to break up unpleasant situations. We have to speak sharply, authoritatively to children now and then. And the same is also true of teachers, though they be seemingly adults. In speaking to teachers one should never be negative (it says here.) That would mean that this column, which is addressed to teachers, should always be only positive and constructive. And so it has tried to be, most of the time. Teachers are people, with the same emotional undertones and private affairs as everybody else. You resent being criticized, belittled, scolded, or forbidden.

### STOP IT — NOW!

Now, if the rector or superintendent hands you this article, he may be trying tactfully to tell you some of the things he wishes you wouldn't do. He may not, at the moment, be able to tell you what he *does* want you to do, but at least he knows your annoying points, and if you stop, he hopes you will have the wit to invent a better way.

Here is the "Please don't" list, for teachers, old or new:

Don't ask for materials just as the school is starting. It means that some harried official must scurry around, find things that are none too conveniently stored, and so add to the poor man's confusion, with all the other last-minute details of starting on time.

Don't let noise mount until it is out of hand. You know, down deep, the solution to this one. You know you can't blame the children for being smarty, excited, or keyed-up. If they come to you in such a state, at the start of class, that is your first problem, to "break it up." If you don't, you know that the whole class period will be spoiled, and that the noise will mount, reach out to distress nearby classes. Five minutes spent in authoritatively calming a class is better

than plowing ahead through your prepared outline. But, of course, you know that the cure for noise is *interest*, and that means you have vital materials, emergency measures, reserve ammunition to offer. That is leadership.

Don't let them out early. This is not only a lazy way, amounting to resigning — "I quit." It is a sign to everybody that you were not well prepared, could not hold them for more than a few moments. Have you no pride? Work for the remark: "Miss Thompson's class is so interested they are never ready to stop when the bell rings." But, incidentally, when you let your class out early, it disrupts the rest of the school, as the other classes see your children leaving, and grow restive. And parents meeting them with cars may miss them.

### REPENT AND BE SAVED

The correction of all these faults is not only a relief to the school leader, but even better, the start of a new era of peace and success for the class. Teaching goes better when the chronic faults have been corrected and a better way established.

But the feelings of the rector include other desires. He would like to find a way to say to certain teachers, "I wish you wouldn't . . ." Here are other items for his list:

Don't let the pupils tip back in their chairs, or loll about with legs and feet anywhere. You are only inviting an atmosphere of disrespect and let-down. And when a chair breaks, as it will inevitably, the confusion is your own fault.

Don't arrive late — or, indeed, exactly on the minute of starting the first hymn. You are needed among the class, taking your share of greeting, of making preparations, of creating the desired atmosphere. Half our troubles would be over if we held up the ideal: Every teacher the first one there!

Don't phone Saturday nights, (nay even, as some, Sunday mornings) saying you have decided to be absent. But, even worse, don't send some inadequate person to substitute without consulting the rector, or at least being sure that the friend is more than a mere Sunday babysitter. As though anyone would do — reflecting thereby the teacher's own conception of teaching.

So — stop it now. Never again! And we'll all be happier.

SECOND SUNDAY AFTER THE EPIPHANY

## GENERAL

### EPISCOPATE

#### Consecration of Bishop Sherman as Long Island Suffragan

By the Rev. GREGORY MABRY, D.D.

After more than three weeks' withdrawal the sun rose bright as June's over Long Island on January 6th — an altogether auspicious day for a largely attended ecclesiastical event in a suburban Cathedral, for on the Feast of the Epiphany, at the Cathedral of the Incarnation, Garden City, N. Y., the Rev. Jonathan Goodhue Sherman was made the *Shaliach* of our Lord, a Bishop in the Church of God, to serve as Suffragan in the diocese of Long Island. The consecrator was the Presiding Bishop, with Bishop DeWolfe of Long Island and Bishop Gilbert of New York as co-consecrators.

Bishop Casady of Oklahoma, father-in-law of the Bishop-elect, and Bishop Budlong of Connecticut, who ordained him to the priesthood, were the presenting Bishops; Bishop Bayne of Olympia, who was a Fellow with Bishop Sherman at the General Theological Seminary, and Bishop Gardner of New Jersey were the readers respectively of the Epistle and Gospel in the Eucharist. Bishop Gardner substituted for Bishop Jenkins, retired Bishop of Nevada, who has served as an assistant bishop to Bishop



NEW SUFFRAGAN: Bishop Sherman (left) is congratulated by his diocesan, Bishop DeWolfe, after the service in the Long Island Cathedral.

### The Living Church

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*A Weekly Record of the News, the Work,  
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DeWolfe the past two years, now recovering from an illness in St. John's Hospital, Brooklyn. Bishop Powell of Maryland was the litanist, and Bishop DeWolfe was the preacher. The Rev. Frs. John M. Coleman and Lawrence B. Larsen were the attending presbyters. The Rev. Dr. John H. Fitzgerald was the registrar, and he also read the certificate of election. Mr. Jackson A. Dyk-

man, D.C.L., chancellor of the diocese of Long Island, read the canonical testimonials; the Ven. Canon Charles W. MacLean read the certificates of ordinations; the Very Rev. Dr. Hubert S. Wood read the consents of the standing committees; and the Rt. Rev. Dr. Frederick L. Barry, Coadjutor of Albany, read the consents of the bishops.

The masters of ceremony were the

Rev. Canon Ernest Sinfield, the Ven. Canon Harry J. Stretch, and the Rev. Jerome Harris; the marshalls were the Rev. Frs. Albert E. Greenoff, Melville Harcourt, Charles W. Hubon, Newell D. Lindner, Douglad L. Maclean, and George W. Parsons; and the Rev. Lloyd M. Sommerville was chaplain to the consecrator. Mr. Maurcie Garabrant, master of the Cathedral choristers, directed the music.

#### THE PROCESSION

The procession of the several hundred clergy and other participants in the service was divided into three sections, each headed by a crucifer, and in charge of a master and two marshalls.

It was impressive both in its great numbers and in its orderly movement. In the first section marched the Cathedral choir, the wardens and vestrymen of St. Thomas' Church, Bellerose, the vestry committee of the Cathedral of the Incarnation, the lay members of the chapter of the Cathedral, the treasurer of the diocese, the lay members of the standing committee, and the chancellor accompanied by his vice-chancellors.

In the second section were the fifty-odd postulants and candidates for Holy Orders of the diocese, clergy of other communions, the clergy of other dioceses, the chaplain to Episcopal students at Yale University, from which the bishop-elect graduated, the dean and faculty of the General Theological Seminary, where he received his theological degree, and was for a period a teaching fellow, the clergy of the diocese of Long Island, the assistant secretary of the diocese, and the clerical members of the standing committee.

In the third section was the Cathedral vergers, the chaplain to the consecrator, bishops of the Eastern Orthodox Churches, accompanied by their assistant priests and deacons of honor, a dignitary representing the Polish National Church and his attendants, the registrar, bishops of the Episcopal Church, the epistoler and gospeler, the bishop-elect and his attending priests, the presenting bishops, the co-consecrators, and, finally the Presiding Bishop.

The organ preludes were played by Mr. T. Alden Skidmore, organist and choirmaster of St. Thomas' Church, Bellerose. The processions were "Praise to the Lord, the Almighty, the King of Creation" and "St. Patrick's Breastplate." The Eucharist was sung to Everett Titcomb's *Mass in D*, and the anthems were Melchior Franck's "Father, thy Holy Spirit send," and Cesar Franck's "Psalm 150"; while "Alleluia, sing to Jesus," to Prichard's tune, served as the recessional.

At the conclusion of the Creed, Bishop DeWolfe entered the pulpit and preach-

ed a masterly sermon, fresh in its content, rich in scholarship, highly instructive, an utterance altogether important. His subject was "What a Bishop Is in the Church of God," and he took for his text "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me," 13 St. John 20.

He said in part, "Recent discussions and programs relating to the reunion of Christian Churches have shown wide misunderstanding of the office and work of a bishop to exist among the adherents of non-episcopal groups. I am prompted, therefore, to share with you this morning certain reflections on what God means a bishop to be, in his office, and in his relationships with men and women and children, both within and outside the fellowship of the Church.

"In our reading and meditation upon the Gospel record we are impressed over and over again with His sense of mission which characterizes our Lord's words and actions. He had a cup to drink; He had a baptism to be baptized with; He must accomplish the work His Father had given Him to do; He must give to the men whom the Father had given Him out of the world the words which He had heard from the Father. His meat and drink is to do the will of Him that sent Him. In St. John's Gospel it is stated no less than 42 times that the Father sent Jesus. That *sending* is the basic clue to the real meaning of the bishop's office and work in the 20th century.

"Those in the first century to whom the declaration was made, that the Father had sent Jesus, understood that the person who was sent on a mission acted not only in the name of the sender, but in the person of the sender. Anglican scholarship has but recently reemphasized the importance of the then familiar concept of the *Shaliach*; that is, 'He who is sent as he who sent him.' The agent, we might say, assumes to all intents and purposes the identity of his chief; the slave engaged in his master's business transacts that business as being the master himself; the sender is present in the person of the one sent. It is this concept of the *Shaliach* (that he who is sent is as he who sent him) which gives point to our Lord's instructions to the Seventy whom He sent early in His ministry two by two before His face into every city and place whither He Himself was about to come: 'He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me, rejecteth him that sent me.' Our Lord made the same emphasis in His words He addressed to the Twelve in the Upper Room at supper the same night in which He was betrayed; words which warned Judas Iscariot as they encouraged Peter and James and John; words that carry assurance to the bishop-elect today; and

which we have chosen for our text, 'Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me.'

The Presiding Bishop then took his seat before the altar, and the bishop-elect was brought to him by the presenting bishops; the several testimonials were read; the bishop-elect made his promise of conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church; the Presiding Bishop admonished the congregation to prayer, and Bishop Powell led them in the litany. Then the examination of the bishop-elect by the Presiding Bishop took place, after which he was vested in the rest of the episcopal habit by his attendants.

The preliminaries completed, the service moved, as it were, into the Holy of Holies, as the Holy Spirit was invoked in the solemnly chanted *Veni, Creator Spiritus*, and the Presiding Bishop recited the prescribed prayer for "this thy servant."

Now came the climax of the service, the act, for which all the rest had been a preparation. All the bishops of the Episcopal Church present joined the consecrator and co-consecrators in the laying-on-of-hands on the head of the bishop-elect, kneeling in their midst; the Presiding Bishop declaring:

"Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands; In the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by the imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."

So was Christ's commission transmitted to another man, and so did the Church gain yet another apostle, to transfuse the Life of God in Word and Sacrament into the souls of men. Nothing could have been more expressive of the joy of the great congregation than when the choir burst into Cesar Franck's setting for the 150th Psalm — "Praise God in his sanctuary, praise him in the firmament of his power, praise him in his noble acts . . ."

After the communion of the new bishop, and those immediately concerned in the consecration, and the blessing, his episcopal ring was blessed and placed upon his finger, his pectoral cross was blessed and hung about his neck, he was vested in his cope, his mitre was blessed and placed upon his head, and then his diocesan, Bishop DeWolfe, presented the new suffragan to a jubilant congregation, representative of the whole diocese.

Immediately after the recessional Bishop Sherman took his seat at the chancel

steps and bestowed his episcopal blessing individually on the host of clergy and laity who pressed forward. Bishop DeWolfe and the new Bishop's mother, with other members of his family, were the first to receive this benediction.

Bishops present, other than those already named as participating officially in the service, and taking part in the laying-on-of-hands were: Bishop Wilner, Suffragan of the Philippine Islands; Bishop McKinstry of Delaware; Bishop Donegan, Suffragan of New York; and Bishop Aldrich, the retired Coadjutor of Michigan. The Most Rev. Francis Hodur, Prime Bishop of the Polish National Catholic Church, was represented by the Very Rev. John Zawistosky, dean of the convocation of New Jersey and Eastern New York, accompanied by attending priests. Bishops representing the Eastern Orthodox Church were: the Rt. Rev. Bishop Andrey, Bishop of North and South America and Australia, with headquarters in New York; the Rt. Rev. Bishop Bohdan, of the Ukrainian diocese, Suffragan to the new Patriarch Athenagoras, with headquarters in New York; and the Most Rev. Archbishop Adam, of New York. All were attended by priests and deacons.

Bishop Sherman received many gifts, notable among them being his cope and mitre, the gift of the Bishop's Men of the diocese of Long Island; convocation robes, the gift of the congregation of the Garden City Cathedral; the episcopal ring, given by the people of St. Thomas' Church, Bellerose, his former parish; the pectoral cross, designed and executed in the atelier of Black, Starr, and Gorham Co., "presented by his fellow priests of the diocese of Long Island."

After the service a luncheon in honor of Bishop Sherman, and attended by some 600 clergy and laity, was served in Cathedral House. Mr. Jackson A. Dykman, D.C.L., chancellor of the diocese, was toastmaster, and the Presiding Bishop, Bishop DeWolfe, Bishop Casady, and Bishop Sherman spoke.

## FEDERAL COUNCIL

### Church and Economic Life Week

Material that will be useful in the observance of the Church and Economic Life Week, January 16th to 22d, may be obtained from the Federal Council of Churches, which is sponsoring the special week.

Statements by Church bodies and leaders on religion and economic life and material and suggestions for sermons, forms, symposiums, or book displays are available. Suggestions for the week's observance include the study and discussion of federal and state legislation having to do with economic justice and well

being; analysis of newspapers and radio programs as sources of public information on economic issues and relations; meetings with teachers of social science; and visits to the various economic groups in the community.

Among the Episcopal Church leaders in the Federal Council's Department of Church and Economic Life are Bishop Nash of Massachusetts; Noel G. Sargent, economist; Prof. Sumner H. Schlichter of Lamont University; Congressman Jerry Voorhis; Mrs. Theodore O. Wedel; and Mr. Charles P. Taft.

## WORLD COUNCIL

### Week of Prayer for Unity

At the suggestion of the Commission on Faith and Order of the World Council of Churches, Christians in 44 countries throughout the world will pray during the week of January 18th to 24th for the "healing of divided Christendom."

Describing the past year as "full of promise" because of the formation of the World Council, the Commission called for prayers that "God will renew and unite His Church, using the World Council, in all its aspects, to raise up Christians in every land." Christians were also asked to pray for "deeper understanding and . . . removal of all barriers" between Christians of East and West. The following intercession subjects were proposed in a statement signed by the Rev. Oliver Tomkins, secretary:

*"Let us thank God* for having led us thus far and pray for His continued blessing and guidance, especially for the Central Committee and staff of the Council and for the officers of our Commission, and their meetings in July, 1949.

*"Let us pray* that the Commission on Faith and Order of the World Council may be enabled to keep steadily before the Council, in all its aspects, the Divine command to unity in truth and love and may serve the churches participating in the Council even more richly and fruitfully than before.

"There were no 'observers' from the Roman Catholic Church at Amsterdam, as there had been at Edinburgh and Lausanne, yet there are many evidences of close and sympathetic attention amongst Roman Catholics to the development of the Council," the statement continued:

*"Let us pray* that the Lord of the Church may guide aright those who seek each other across this deepest division of Christendom.

"At Amsterdam, the Orthodox Churches of Constantinople and Greece, and the Eastern Churches of Ethiopia and South India, played a full part, but a refusal of any cooperation with the Council 'in its present form' was received from the Patriarchate of Moscow and in the name of various other Orthodox Churches.

*"Let us pray* for deeper understanding

between Eastern and Western Christians and for the removal of all barriers which prevent free and faithful Christian confrontation between us.

"The Amsterdam Assembly met at a time when the horrors of a world war were fresh in our minds and men's hearts fail them for fear of worse to come.

*"Let us pray* that, in such a time as this, God will renew and unite His Church, using the World Council, in all its aspects, to raise up Christians in every land to see their high calling and to walk worthy of their vocation."

## ACU

### Local Committees to Plan September Congresses

The Rev. Albert J. duBois, general chairman of the Catholic Congress Committee of the American Church Union, is visiting a number of American cities during January to organize local committees to arrange for the 1949 Congresses of the Union, to be held in September.

Meetings were scheduled for Chicago, Milwaukee, and Fond du Lac on January 3d; Seattle, January 7th; San Francisco, January 10th, Los Angeles, January 12th; and New York, January 19th.

### Branch Reorganized

A reorganization meeting for the regional branch of the American Church Union, to be known as the Washington-Eastern Shore-Baltimore-Virginia Branch, took place at the Church of the Ascension and St. Agnes, Washington, on December 8th.

Members of the ACU came from a service of Solemn Evensong and Benediction at the church, at which the Rt. Rev. Philip N. W. Strong, Lord Bishop of New Guinea, was the preacher.

Officers elected for this ACU branch include Col. W. W. Naramore of Washington, lay chairman; Mr. Howard Hall of Baltimore, associate lay chairman; and Mr. Wales Jack of Washington, secretary-treasurer.

## SOCIAL ACTION

### Resigns as League Secretary

Bishop Parsons, retired Bishop of California and president of the Episcopal League for Social Action, has announced the resignation of the Rev. William B. Spofford, Jr., as executive secretary.

Bishop Parsons has appointed a nominating committee, made up of Bishop Lawrence of Western Massachusetts; the Rev. Messrs. Joseph Fletcher, Brooke Mosley, Allen Kremer, John Johnson, Dillard Brown; Mrs. Muriel Webb; and Miss Helen Turnbull, to find a successor to Mr. Spofford.

## HUNGARY

### Christian World Protests Cardinal's Imprisonment

Christianity is raising its voice to protest the imprisonment of Joseph Cardinal Mindszenty by the Communist-dominated Hungarian government. Archbishop Maurice Roy of Quebec has declared that he had been arrested for defending religious liberty; resolutions asking Congress to refer the arrest of the Cardinal and Archbishop Stepinac of Yugoslavia to the United Nations were introduced by Representative Mooney of New York; organizations representing Dutch Roman Catholic employers, laborers, farmers, women and young people have joined forces in addressing a protest to the Hungarian government.

Five cardinals of France have written to the Hungarian Minister to France, expressing the hope that the Hungarian government would free the Cardinal without delay. Francis Cardinal Spellman, Archbishop of New York, has called upon freedom-loving people everywhere to "lift their voice in common bond of prayer" for the imprisoned cardinal. Declaring that his arrest was part of a pattern of Communist persecution of the Church, Archbishop Spellman said the arrest was the "first grim step in another totalitarian mock trial, another sacrilegious travesty on justice." Archbishop Mooney of Detroit has urged a vigorous protest by the United Nations.

Roman Catholic Churches throughout England were asked by the Archbishop of Westminster to offer special prayers on January 2d; in the United States 6,000,000 members of the League of the Sacred Heart will offer prayers for the Cardinal during the month of January.

Cardinal Mindszenty is being held incommunicado in a Budapest jail, awaiting trial. The Interior Ministry has claimed that secret documents proving that the Cardinal attempted to overthrow the present Hungarian regime were found in his palace shortly before his arrest; and that the cardinal has "made a confession." He will be brought to trial early in February, according to Religious News Service.

Any hope of an agreement between the government of Hungary and the Roman Catholic Church in that country is out of the question so long as Cardinal Mindszenty remains in jail, according to Vatican officials.

They disclosed that the Hungarian government had offered to undertake negotiations directly with the Holy See for a Church-State agreement.

An official announcement in Budapest said that regardless of the "personal case



CARDINAL MINDSZENTY: <sup>RNS</sup> His arrest is "another sacrilegious travesty on justice."

of Mindszenty," the government is willing to come to an understanding with the Roman Catholic Church.

Stressing that the Vatican fully supports the attitude of the imprisoned primate, the officials said that acceptance of the Budapest offer would be equivalent to disavowing the highest representative of the Roman Catholic Church in Hungary and to acknowledging he was responsible for the present Church-State impasse in that country.

The officials pointed out that the Vatican looks upon the arrest of Cardinal Mindszenty as an insult not only to a "prince of the Church" but to the Church itself, and hence could not be reconciled with what seemed to be a conciliatory offer by the government.

Declaring that the Budapest offer was obviously in bad faith, the Vatican officials said an indispensable premise to all negotiations was a guarantee that lay authorities would respect the right to freedom of religion and of education, which included the right to religious teaching in the schools.

Present conditions in Hungary, the Vatican officials declared, are in direct contradiction to that premise, and therefore no negotiations are possible unless anti-Roman Catholic persecution is stopped and anti-Roman Catholic measures abolished.

If the Hungarian government were earnestly seeking a constructive understanding with the Church in Hungary, the officials stated, they would not have arrested Cardinal Mindszenty before making an offer. They added that another proof of the government's bad faith

was the manner in which school and agrarian reforms were applied.

The officials charged that in the latter case the government had seized Church property despite Cardinal Mindszenty's suggestion that an agreement be reached on the question. They recalled that a similar offer was made and accepted by President Benes during the first agrarian reform in Czechoslovakia. The Church in that instance, it was said, insisted it should have a certain amount of property to enable it to support its clergy, schools, and welfare institutions.

## ITALY

### "The American Churches Witness to the Best in American Life"

An informal report on the condition of American Episcopal churches in Europe came recently from the Rev. Sturgis Lee Riddle, rector of St. James' Church, Florence. The Rev. Mr. Riddle sent to the National Council a report of the convocation of American Churches in Europe held in Nice in December. In this he stated:

"Before the war the European diocese of the Episcopal Church consisted of seven churches. There were the pro-cathedral in Paris, the churches in Nice, Geneva, Rome, Florence, Munich, and Dresden. Now those in Munich and Dresden are completely destroyed, and are probably out of the running for some time to come. But all the others are open and functioning. Their rectors and lay representatives were all at the convocation. . . ."

Contrasting the "rich and social churches" of the pre-war era with the same churches of the post-war era, the Rev. Mr. Riddle stated:

"Every one of the European churches is working now under difficult and very changed circumstances. Paris has a very different and transient congregation. Nice is practically deserted by Americans. In Florence we have a most loyal, but a very small colony. But the encouraging note to us all was that such fine work is being carried on under these adverse circumstances. . . ."

"Paris, under Dean Beekman, is ministering always to the many Americans who pass through that city. Nice is able to carry on because of the thousands of dollars contributed to the church by the soldiers who worshipped there when the city was a recreation center, and the endowment it has.

"The church in Rome has been saddled with many thousands of dollars in repairs, accumulated through years of neglect. These repairs are necessary to prevent the loss of the Burne-Jones mosaics, which are a national Italian monument. They are meeting this burden magnificently, again through a substantial endowment and the



fine generosity of their people. They have a church school of 80 children, and are trying as we are, to minister to the whole American colony without prejudice or distinction.

"The church in Geneva, at the center of the ecumenical movement led by the World Council of Churches, is carrying on a very active work."

The report commended Bishop Larned, Bishop in charge of the Convocation of American Churches in Europe, as "a man of rare vision and energy."

In conclusion, the Rev. Mr. Riddle expressed his belief that the two main reasons for having American churches in Europe are for the support and morale they bring our people here of whatever religious background, and for the witness that they and their people bear to the best in American life as contrasted to the worst that Europeans sometimes see.

## CHINA

### Evacuation of Missionaries

The question of evacuation of American missionaries in the three Chinese missionary districts sponsored by the American Episcopal Church is one for decision by the respective bishops. This was stated by the Presiding Bishop in reply to an inquiry from THE LIVING CHURCH.

"It would be foolish for us here in New York to attempt to say which missionaries should remain in China and which should be evacuated," said the Presiding Bishop. "The Overseas Department will do everything possible to facilitate the return of missionaries who are evacuated, and of course most wives and children have already been returned. But it is for the bishops of the three missionary districts (Anking, Shanghai, and Hankow) to say whether and when any individual missionary will be evacuated. It is my hope that we may be able to keep the missions in China well staffed, in spite of the civil disturbances, and that many of the American missionaries will remain."

At the direction of Bishop Sherrill, the following list of American missionaries assigned to China, with indication of their plans where known, was released by the Overseas Department, on January 3d:

SHANGHAI: Ashcroft, Deaconess Evelyn M., transferred to P. I.; Barnaby, Catherine; Budd, Mr. and Mrs. Henry; Brady, Grace W.; Bremer, M. Althea, in Shanghai; Cooper, Gwendolyn; Corsa, Richard; Eby, Gertrude; Eddy, M. E.; Fairfield, Rev. and Mrs. Leslie, returned to U. S.; Falck, Elizabeth; Forster, Rev. and Mrs. E. H.; Galbraith, Dr. and Mrs. R.; Gilson, Mr. and Mrs. Charles, children returned to U. S. end of December; Green,

Rev. and Mrs. Stephen, returning to U. S.; Groff, Anna, returning to U. S.; Hutchison, Charlotte; Lamberton, Anne and Mary, returning to U. S.; Lenhart, Laura E.; Long, Rev. and Mrs. Charles, Mrs. Long and baby returned to U. S.; Morris, Dr. and Mrs. H. H., returning to U. S.; Norton, Mr. and Mrs. J. R., children going to Brent School, P. I., in January; Perry, Mr. and Mrs. Chas. E., Mrs. Perry and children going to Hawaii early January; Pott, Mr. and Mrs. James H., son returning to U. S.; Putnam, Deaconess Katherine; Richey, Dr. Margaret, in Shanghai; Roberts, Mr. and Mrs. Donald, daughter returning to U. S.; Roberts, Rt. Rev. and Mrs. William, son returning to U. S.; Rottenstein, Hans S.; Salleby, Gladys; Selzer, Gertrude; Sims, Bessie M.; returned to U. S.; Sullwold, Geo. J.; Throop, Rev. and Mrs. M. H.; Tucker, Dr. and Mrs. A. W., returning to U. S.; Van Voast, Helen; Votaw, Maurice; Walker, Rachel, returning to U. S.; Wilson, Rev. and Mrs. James M., returning to U. S.; Wilson, Nancy, transferred to P. I.

ANKING: Bowne, Emeline; Craighill, Rt. Rev. and Mrs. Lloyd, Mrs. Craighill returned to U. S.; Denlinger, Paul B.; Gregg, Alice H.; Hebbert, Virginia; Lanphear, B. W.; McGouirk, Nelle; Myers, Blanche; Morrett, Mr. and Mrs. John, returned to U. S.; Pickets, Rev. and Mrs. Henri B., returned to U. S.; Sister Lucy Caritas, returned to U. S.; Sister Louise Magdaline, returned to U. S.; Sister Virginia Cecelia, returned to U. S.; Smith, Elda, J., returned to U. S.; Taylor, Dr. and Mrs. Harry B.; Taylor, Dr. Helen.

HANKOW: Allen, Mr. and Mrs. Arthur J.; Allen, Mr. and Mrs. Walter P.; Appleton, Rev. Robert F.; Baker, Rev. and Mrs. Gilbert H., returning to U. S.; Brown, Rev. and Mrs. F. Crawford; Clark, Deaconess Julia; Coe, Mr. and Mrs. John L.; Cox, Venetia; Gosline, Hazel; Gray, Rev. and Mrs. G. F. S.; Johnson, Nina G.; Kemp, Mr. and Mrs. R. A.; McGinnis, J. Patrick; Morse, Rev. Walter P.; Mother Ursula Mary; Pickets, Rev. and Mrs. C. L.; Reiley, M. Louise; Riebe, Deaconess Elsie W.; Roots, Dr. and Mrs. Logan H.; Sheets, Margaret; Sister Anita Mary; Sister Augusta, returned to U. S.; Sister Isabel; Starratt, Rev. and Mrs. A. B., Mrs. Starratt and children in Hong Kong; Tomlin, Olive B.; Tyng, Rev. and Mrs. Walworth, returned to U. S.; Van Sant, Dr. and Mrs. E. R.; Waddington, Hilda; Ward, Dr. and Mrs. Paul, Mrs. Ward and children in Hong Kong; Weidenhammer, Dr. Lillian; Wilson, Barron; Wolff, Carman; Wood, Rev. Robert E.

## ENGLAND

### Prayer Book Celebration

By the Rev. C. B. MORTLOCK

The Dean of Westminster, Dr. Alan C. Don, is chairman of a committee appointed by the Archbishops of Canterbury and York "to assist the due celebration throughout the Church of England of the English Book of Common Prayer, during 1949."

The celebration of the 400th anniversary of the first publication of Archbishop Cranmer's first Prayer Book of King Edward VI will not be confined to the form in which it was issued in 1549, but as it has been known, used, and loved by generations of English-speaking people in all parts of the world. Every form and version of the Prayer Book in use in the Anglican Communion comes within the scope of the celebration.

The climax will, it is expected, be reached in the middle of May when provincial services will be held in Westminster Abbey and York Minster on June 19th, the last Sunday after Trinity, when all parishes will be encouraged to hold special commemoration services for which an authorized Order of Services will be issued. There is also a proposal afoot in Catholic circles that on the anniversary day, mass should be celebrated in strict accordance with the rite of 1549.

### Vacant Sees Await

#### Archbishop's Nomination

The death of the Bishop of Hereford, Dr. Parsons, was not unexpected, as he had been ill for some months. During the blitz on London he was Bishop of Southwark, the area of London south of the Thames, and his health was permanently effected by the strain.

The adjoining diocese of Salisbury is also vacant by the death of Dr. Lunt, thus presenting the Prime Minister, Mr. Atlee, with an extremely important responsibility of nomination. The usual practice is for the Archbishop of Canterbury and other leading Churchmen to be consulted.

## CYPRUS

### Archbishop Forbids Contact of Clergy with Communists

Greek Orthodox Archbishop Makarios of Cyprus has issued an encyclical forbidding his clergy to maintain any kind of contact with the Communist population on the island.

In conformity with the Archbishop's orders, Orthodox clergy may not give Communion to Communists, bless their marriages, christen their children, or assist at their funerals. The Cyprian Communists are also barred from any participation in the administrative councils of Orthodox churches in the community.

Archbishop Makarios' encyclical was issued after a monk named Mathews Carpothakis had been ordained as Bishop of Vresthenis by a group of Orthodox "schismatics" in Greece, so that he might be sent to Cyprus as chaplain to Communist supporters. [RNS]

## State of the Union

**WE ARE** glad to have President Truman's assurance that the State of the Union is "good"—even though he found it necessary to devote more than half an hour to outlining ways in which it should be made better. With some of his proposals, notably those concerning civil rights, we heartily agree, and hope they may be enacted into legislation in spite of the opposition that exists on the part of a determined minority. With others, we do not agree.

However, it is not our purpose in this editorial to discuss the President's legislative program. We should like, rather, to comment on the underlying philosophy of the State of the Union address. It seems to us that this underlying philosophy involves a fundamental contradiction—the preservation of the free enterprise system, on the one hand, and the extension of the welfare state on the other. And a subject deeper than either of these was almost completely overlooked.

We agree with President Truman that every American should have the right to share in the national prosperity, and specifically that he should be adequately housed and be paid reasonable wages for his labor, whether in industry or on the farm. We approve of the extension of social security benefits to groups that are now deprived of them. But we do not see how the government can guarantee the individual against virtually all the vicissitudes of life, at the same time operating on a balanced budget; without increasing taxation and government regulation to the extent of eliminating the willingness to take risks, which is essential to the system of free enterprise. It is the old problem, it seems to us, of trying to eat our cake and have it, too.

We think it was something of this idea that the Amsterdam Assembly had in mind when it voiced its condemnation of both Communism and Capitalism. True, American capitalism is far removed from the *laissez-faire* brand that was specifically condemned by Amsterdam, and the extension of the welfare state by no means involves acceptance of the doctrines of Soviet Communism. But the picture of prosperity painted by President Truman in his address was so definitely based upon material things—higher production, more electrification, and the like—that it came dangerously near meriting the strictures laid by Amsterdam on both of these systems. To the extent that it did that, it underlined the plea of the World Council for a higher and more Christian concept of the good society.

The real danger to America today is the secularism and materialism which lead, in their extreme manifestation, to the false religion of Communism. This is a danger that comes from within, and therefore

cannot be guarded against by external defenses of a military or political nature. To paraphrase Holy Scripture, what shall it profit a nation if it gain the whole world and lose its own soul?

One of the specific recommendations of the President was that greater Federal aid be given to the states to improve education. But is it the quality or merely the quantity of education that is to be improved? We agree that increased educational facilities are necessary; and certainly teachers, from the primary grades to the university level, in both public and private schools and colleges, should be more adequately paid. But if the tendency to exclude from our schools not only religion as such, but the spiritual values that are the fruit of religion, is to be accelerated, no amount of Federal subsidy is going to improve the situation.

A letter from Canon Bernard Iddings Bell, published in this issue, quotes a Japanese educator as protesting against the materialism of education in Japan under the American occupation. He asks whether it is true that American education ignores spiritual values, and observes: "If so, I have grave doubts about American's ability to survive; its people will be both thoughtless and without culture or dependability."

**M**ANY of us in this country have similar grave doubts. Already the results of godless education are apparent in our public schools, and many of our private ones. Anyone who knows them is familiar with the laxity apparent in so many of them, ranging from disrespect to teachers and parents, through cheating and lying, to sexual immorality and other gross offenses. Some of our schools, especially in large cities, are virtually breeding places for juvenile delinquency, rather than bulwarks against it.

In part this is the result of overcrowding and of the shortage of qualified teachers, and this may be partially rectified by Federal and State financial aid. But the more basic trouble with our educational system is that it is godless, and that it is rapidly ceasing to contribute to the building of character which is essential to the moral welfare of the nation.

No, we cannot agree with President Truman that the State of the Union today is basically good. It is good only if judged by purely material standards—and even then its apparent goodness (which is by no means universal) may well be built on the false assumption that our post-war prosperity is here to stay.

On the deeper level of its spiritual life, the nation's health is not good. Nor can the government improve it by increased taxation or by extended welfare services. We should like to see a greater appreciation

of moral and spiritual values on the part of our political leaders, in all three branches of the Federal government.

Beyond that, the task is largely up to the Church. Christian leadership must find some way to reestablish the Christian home, which was once strong enough to offset outside secular influences but which is so often today a frail reed. And we must find some way of getting moral values back into the school, without destroying the separation of Church and State. Surely this was never intended to mean a divorce between education and morality.

Time was when the Church, the home, and the school were allies in building the kind of character that is our Christian heritage as a nation. Today the Church and the school seem often to be at enmity with one another, and many homes have almost ceased to be a factor in character education, at least beyond the primary years.

Perhaps it was too much to expect the President to discuss such factors as these in his State of the Union address. Mr. Truman is himself a God-fearing man, and we are confident that he would agree to a considerable extent with this appraisal of the spiritual ill-health of the nation. But, consciously or unconsciously, his address and the legislative program that he outlined, seemed to be built entirely on the false philosophy of materialism.

Two thousand years ago, Jesus said: "Man cannot live by bread alone." It is still true; and it applies to a nation as well as to an individual. America cannot thrive on greater production and increased social security alone. Even more important are the spiritual foundations upon which our nation was built, and which alone can keep it "the land of the free and the home of the brave."

*Prayer for Unity*

FROM January 18th to 25th, Christians of many communions and in many countries will be observing the annual Week of Prayer for the Unity of Christendom. This is a golden opportunity for all friends of Christian unity to unite in a chain of prayer that transcends denominational barriers. Roman Catholics, Eastern Orthodox, Anglicans, Lutherans, Calvinists, and other Protestants can all participate without hesitation or compromise. Who can measure the spiritual power of millions of such prayers rising from the hearts of sincere Christians of every name and nationality?

The World Council of Churches, through its Commission on Faith and Order, has made a special appeal on behalf of this observance in 1949. "This year," writes its secretary, the Rev. Oliver Tomkins, "the appeal comes out of a new setting which is full of promise for the healing of divided Christendom and yet a setting which also reminds us of barriers not yet surmounted and of threats to all that Christians

value. On August 23, 1948, the World Council of Churches was constituted. . . . Let us thank God for having led us thus far and pray for His continued blessing and guidance. . . . Let us pray that, in such a time as this, God will renew and unite His Church, using the World Council, in all its aspects, to raise up Christians in every land to see their high calling and to walk worthy of their vocation."

In our correspondence columns, the Rev. Louis A. Haselmayer tells something of the history of the Week of Prayer and its predecessor, the Church Unity Octave. There was a time when the devotions connected with this observance were so Rome-centered that many devout non-Roman Christians felt that they could not conscientiously use them. That objection has happily been removed; and while there will doubtless be differences of emphasis in the methods and the settings of different communions, the central observance is one to which all Christians can wholeheartedly subscribe.

Let us use this opportunity to pray for deeper understanding between Catholics and Protestants, between Eastern and Western Christianity, between European and American Christians, between the "younger Churches" of Asia and the "older Churches" of the West, between the Christians of the overseas mission field and those of the home Churches. Let us pray, in short, for the whole state of Christ's Church, remembering that that Church extends not only throughout the world of today but backward through history and forward into eternity, and that its capital is the very Throne of God.

*Eighth Largest Church*

THE Episcopal Church is the eighth largest religious body in the United States, according to 1947 statistics compiled from denominational sources by the *Christian Herald*. The tabulation of the thirteen bodies reporting more than a million members as of that year (with comparative figures for the previous year) is as follows:

RELIGIOUS BODIES WITH MEMBERSHIPS OVER 1,000,000

	Members 1947	Members 1946
1. Roman Catholic . . . . .	25,268,173	24,402,124
2. Methodist . . . . .	8,567,772	8,430,146
3. Southern Baptist . . . . .	6,270,819	6,079,305
4. Jewish Congregations . . . . .	4,641,000	4,641,000
5. National Baptist Convention, USA, Inc. . . . .	4,122,315	4,122,315
6. National Baptist Convention of America . . . . .	2,580,921	2,575,621
7. Presbyterian Church in the USA . . . . .	2,234,798	2,174,530
8. Episcopal . . . . .	2,160,207	2,118,980
9. United Lutheran Church in America . . . . .	1,778,943	1,748,183
10. Disciples of Christ . . . . .	1,703,010	1,889,066
11. Northern Baptist Convention . . . . .	1,541,991	1,592,349
12. Evan. Luth. Synod of Ohio and other States . . . . .	1,469,213	1,422,513
13. Congregational Christian . . . . .	1,157,764	1,140,824

The figures for the Episcopal Church are those of the LIVING CHURCH ANNUAL, adjusted to eliminate those for members outside of continental United States.

If families of Churches are considered together, Episcopalians are outnumbered by Roman Catholics,

Methodists, Baptists, Jews, Presbyterians, and Lutherans.

Comparison of the reports for 1947 with figures for the 1926 government census shows that in this 21-year period total Church membership in the United States increased about 40 per cent, while the estimated population increased only 24 per cent in the same period.

From 1927 (the first year baptized members were reported) to 1948, the Episcopal Church increased in total membership (including overseas) from 1,789,042 to 2,436,589 — an increase of about 37 per cent.

The *Christian Herald* gives a grand total for all religious bodies in America of 77,386,188. Our statistics show that the Episcopal Church represents a bit less than 3 per cent of this total.

Conclusion: The Episcopal Church is growing at a higher rate than the population, but not as high as the average rate of religious bodies in this country. In other words, we are not holding our own with other religious bodies, and are becoming a smaller minority of the American religious scene year by year.

### *Christian Marriage*

**S**UCCESSFUL Marriage and the Christian Family is the subject of the first of a projected series of Family Study Programs produced by the Department of Christian Education. It is an exceptionally good program, suitable for use in large or small parishes and by young people's organizations. The Department is to be congratulated; and we hope the material will be widely used throughout the Church.

The present series consists of five pamphlets — one a leader's guide, the others containing the actual study material.\* The leader's guide, which bears the sub-title *How to Organize a Lively Meeting* is one of the most practical handbooks we have seen; it will prove useful to leaders of discussion groups on any subject, though it is directed particularly to the subject of Christian marriage.

The first of the study pamphlets is entitled *Marriage: 1949 Model Versus Christian Marriage*. In it the Hollywood and secular concepts of marriage are contrasted with those set forth in the Book of Common Prayer. In the second, *Building a Successful Marriage*, specific leads are given for achieving the kind of marriage contemplated by the Prayer Book. Next comes a pamphlet on *Personal Adjustments in Marriage*, complete with rules for a constructive family quarrel. Last, but most important, is one on *How the Church Helps the Christian Family*.

The Church requires the clergy to give pre-marital instruction to couples coming to them to be married. There are some excellent handbooks for this purpose, one of the best being Bishop DeWolfe's *Marriage*

*Manual*. But this new study material provides a way of dealing with the subject in discussion groups of young people, and to teach them what the Church really means by Christian marriage and how to achieve a successful one. It is suitable for use with groups of high school and college age, for young working people, and for newly married couples. While it is intended for discussion groups, and will prove most fruitful when used in that way, it is also suitable for parents or godparents to give to their teen-aged young people, or to send to them (one pamphlet at a time) if they are away at school or college.

The material is valuable for older people, too. It answers many questions about the Church's teaching in regard to marriage, family life, sex education, and the like. Best of all, it is a guide to the many helps that the Church offers its members to enable them to lead a spiritually healthy family life, including the Holy Communion, pastoral counselling, the sacrament of Penance, family prayers, and the parochial fellowship.

### CIRCUS

Though you leap into a pyramid  
of vigorous balance  
and blow mocking kisses  
at the soul;

Though you string the taut rope  
of atheism  
from steeple to steeple  
and dance upon it  
with a red umbrella;

Though you ride the backs  
of satire  
and cynicism  
tiptoe;

Though you clown it  
with webbed feet  
and the slapstick  
of pornographic humor;

Though you float  
from bar to bar  
of brilliance  
until you hang  
from the highest point of wit  
and do a complete flipping turn  
a hundred times without pause;

Though you swallow flame  
and shoot yourselves in thunder  
from the cannon of exploring science;

The principle of growth  
in every grassblade  
will remain the same  
and the least star  
move timely  
on its orbit.

PORTIA MARTIN.

\**Successful Marriage and the Christian Family*. Four pamphlets, 50 cents a set; leader's guide, 25 cents. The National Council, 281 Fourth Ave., New York 10, N. Y.

# Theological Education

By the Very Rev. William H. Nes

Dean, Nashotah House

THE PRESIDING Bishop's annual designation of Theological Education Sunday is the symbol and the promise of a new day in theological education for the Church.

To say this is not a mere rhetorical exaggeration of the significance of change, as though all before had been midnight and darkness. Through the years vocations have been obeyed; and by what has been for the most part an application of high standards of education and a careful operation of safeguarding canonical procedures, the Church has had a company of faithful and worthy priests. But all this was done, as missions used to be done, without the general consciousness of the Church concerning either need or responsibility.

New times bring new needs. We shall look at them, but for the moment let us be satisfied with observing that they have become sufficiently imperative to force themselves upon the general attention of the Church. The general consciousness is being stirred to recognize the preparation and increase of the ministry as one of the great concerns of the Church.

The Presiding Bishop's appeal for the seminaries, therefore, is a symbol, for while it seeks to arouse zeal for the recruiting and training of priests, it even more significantly gives voice (as all official utterances by their nature do) to a sense of general responsibility that is already aroused. In this way it becomes also a promise of more active, and more sustained, attention by the laity to the increase, the quality, and the support of their clergy.

And now let us see some of the needs which by concurrent prodding have helped to bring about this welcome change. They become conspicuously and severally articulate in the special problems of the collaborators in the processes of ordination. Here the canons associate the bishop, the standing committee, the examining chaplains, the seminary, the rector, the vestry. What a formidable midwifery in the propagation of priests! Yet it is indispensable, and fortunately no one suggests anything but its strengthening and better coördination.

The bishops, diocesan authorities, and vestries, must find men to fill vacancies and staff advance work. The most glaring fact in the whole picture is the shortage of clergy. This is because the Church is growing. There are more men in the seminaries than formerly, but there are not enough. As a matter of fact, there are about 700, and they tax existing facilities almost to the limit. If the needs

of the next five years are to be met, there ought to be 1,000.

The parishes that have not yet become aware of this will not long remain in blissful ignorance. Where your next priest is coming from — assuming that you recognize your need of priests — is becoming a \$64 question. Ordination and mission indeed belong to the Bishop; but now, in the good Providence of God and under the sting of urgent necessity, the finding, the honoring, and the nourishing of vocation has been pressed back, where it ought to lie, upon the laity.

But we must have good priests as well as more priests. More incisive processes of selection are being felt by all the "collaborators" as a prime need for this perilous and exacting age. The subjective experience of vocation must be tested by the Church's judgment. This is indeed a severe moral burden on all the authorities involved in the procedures leading to ordination, for it would be a terrible thing to reject a man whom God has called. Yet it is an equally terrible thing to entrust the cure of souls, the preaching of the Word, the administration of the sacraments to men who are unstable in character and temperament or unconvinced concerning the "*Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same.*"

The need for thorough psychological examination of candidates is engaging the attention of bishops and seminaries; a careful scrutiny of life and character is the very serious business of standing committees, rectors, and parishes as the condition of honest recommendation; and examining chaplains, being quite properly unwilling to abdicate their function by "leaving it to the seminaries" are moving toward more uniform procedures and greater standardization of examinations.

Here it becomes evident that the seminaries and the chaplains can only do their work in close association and mutual understanding. Being now a seminary dean, and having been for years an examining chaplain, I feel this very keenly. If the canons are right in what they lay down as a proper professional education — an education founded on the humanities and pivoted mainly around the Scripture, dogma, history, and liturgics — the seminaries must be recognized as professional schools whose chief business is to make men theologically literate and to form the priestly character.

A professional school is not an internship. We must, therefore, I think, beware of pressing too heavily upon the

production in the seminary of those skills which only active guided experience in the first years of ministry can teach. Although nothing human is alien to them, the clergy must not be dabblers in other men's professions. One suspects sometimes that they become so because they do not know their own. The seminaries will best serve the Church by upholding the necessity of their academic disciplines for all ordinands, save in the most exceptional cases.

Yet, since learning sometimes makes a man miss the wood for the trees, there are certain plain and simple results to be expected from theological education.

Does the ordinand really know the Scriptures, in their contents, as a living religious authority, as containing God's revelation and promises? Bishops and examining chaplains are very determined about this, and rightly.

Does the ordinand really know the Prayer Book, and is he able to use it with intelligent loyalty? Can he preach his theology so that it has imaginative, living reality in the minds of ordinary people? Does he understand prayer and sacrament from the inside, in genuine experience?

Does he love people and wish to serve them, and — above all, does he love God and wish to serve Him?

Surely now you will acknowledge that under the symbol of Theological Education Sunday lies nothing less than the whole purport and urgency of Christianity and the destiny of our own Church in relation to that. For why should we have priests? What are they for? What kind of men should they be, what their knowledge, what their skill?

The priest stands for Christianity as the piano teacher stands for music, or the physician for health — not because he alone possesses it nor because it is to be promoted for his maintenance, but because without him religion will be like the music of those who play by ear and the medicine of old wives' remedies. Priests are important as the Church is important; and what they must know is determined by what all of us need to learn from them.

Do we really need the Word of God and the administration of his sacraments? Does mankind need only physics and engineering and economics? And shall religion live like some poor tree in a paved and walled-up courtyard, or like the sagebrush of the desert or the tangled, monstrous growth of the jungle? Must you be persuaded, as a Christian and a Churchman, to support the seminaries?

# Mankind's New Power

By Donald H. Andrews, Ph.D.

Professor of Chemistry, Johns Hopkins University

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*Dr. Andrews, whose interests lie in such fields as low temperature physics, infra-red radiation, and atomic energy, is also a vestryman of Emmanuel Church, Baltimore, and reads the Lessons during Morning Prayer on those Sundays when he is not called away to some duty connected with his profession. Though confirmed with his wife and child only in recent years, he is a licensed lay reader and often speaks from the pulpit on the religious implications of recent scientific discoveries.*

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**T**HERE are many sound reasons for believing that this world of ours today is entering one of the most dangerous periods of all history. Most of us are convinced of that, without any argument. But there are many of us who reflect that there have been many times in the past when men felt their world was about to come to an end; and that life still went on; and reflecting thus, we are tempted to conclude that the gloomy predictions about the perils of our own time have a considerable element of exaggeration in them.

Now, though we may not be sure about the degree of danger in the world situation today, we can be sure about its novelty. Our generation is facing a kind of challenge which is new and different from any challenge ever faced before by any previous generation. This new quality in our world problem arises from the increased physical power which we possess.

The most notable feature of our 20th century world is its reservoir of available force. Our great-grandfathers and their grandfathers for hundreds of generations before them got along comfortably on their own muscles plus a little help from windmills, water wheels, and draft animals, roughly a total of some hundred thousand horsepower. Only three generations later, with steam, petroleum, electricity, we today command well over a thousand million horsepower. That jump in physical power by a factor of some ten thousand is the most radical break which has ever occurred in the heretofore smooth line of historical progression. In terms of potential energy, it is as if mankind plodding slowly along for hundreds of centuries on an almost flat plain had been lifted suddenly on a funicular railway to the top of the Alps.

One can get an even more vivid idea

of this increase in power by translating it into terms of money. Suppose a poor family down on a farm in west Texas had been eking out a meager living for a long time on the equivalent of a few hundred dollars a year. Then one day oil is found on their property, and almost overnight, they find that they have every year \$100,000 to spend. We know what unfortunate things happen so many times when wealth like this is suddenly acquired.

Now, proportionally in terms of power, that is exactly what has happened to you and to me, to America and to western Europe in the last 100 years. We have had placed at our command within less than a century power and technical skill which, translated into terms of material goods can provide absolutely every family in our major western nations with a standard of living equivalent to tens of thousands of dollars. You may ask why is it, then, that the average income today is actually only a few per cent of this figure.

The answer is clear. This physical power has come to a society of human beings lacking the social wisdom and the spiritual insight to know how to use it.

Now the time has come when this spree of a world, drunk with power, has got to come to an end, or it will be the end of practically all of us. The time has come when we must apply some cold sober logic in finding out how to control our new power. No matter how much comfort we extract from the continuity of the past, we cannot deny both the novelty and the gravity of this new challenge to man, and the necessity of meeting it successfully if we are to survive.

For first of all and most directly, this is a challenge to our natural instinct of self-preservation. There is a reasonable certainty that, if we have another war and this billion-odd horse power, plus a rapidly increasing amount of atomic energy, is turned on us again in a new wave of destruction, the result will be literally the end of existence for practically every one of us.

Again, it is a still greater challenge to the responsibility which is ours, to try to save the world not only for ourselves but for the future generations to come. For we of this 20th century are now taking our turn as the trustees of civilization. There has been handed down to us the treasure of the wisdom, art, skill, and insight of the past. It is our responsibility to see that this heritage is transmitted intact to the future.

Finally, above and beyond all this, it is a special challenge to us who have dedicated our lives as Christians to the supreme cause revealed by Him who gave His life for us. It is the challenge to assert the supremacy of the spirit. Wealth is a blessing only as it is spent wisely; misspent, it is a curse. Power is a benefit only in so far as it is controlled; uncontrolled, it is destruction and death.

If we were a race of robots with mechanical brains, then intelligence alone might be enough to provide our world with some kind of purely intellectual network which could control the physical force of the world today. But we are not robots. We are human beings governed far more by our hearts than by our heads. As long as human hearts are cold, selfish and evil, atomic bombs will be made and used to destroy men and women. Only when hearts are filled with faith, love, and the intense desire for the good, can we hope to use the atom not to destroy men and women, but to destroy poverty, disease, and ignorance.

The chain of control from physical power to spiritual power is plain. It starts at the uranium mine, runs through the plutonium pile, through the bomb assembly plant, through the super-fortress with its deadly load, through the finger on the trigger of the bomb release, through the minds that give the orders that direct the bomb to its destination, ending finally in the hearts which dominate those minds. At the beginning of the chain, physical power; at the end, the power of the spirit; if impotent, releasing uncontrolled destruction; if dominant, creating peace on earth.

Today the balance between these two kinds of power is being struck. They are being weighed one against the other. The power of matter is on one pan of the scales and is rapidly tilting the beam. Can we supply the power on the other side to restore the balance, the power of the spirit? That is the question put squarely up to each of us today.

It is easy to accede to a negative answer. The aspects of physical power are tangible, impressive, awe-inspiring. An armada of battleships, a fleet of super-fortress planes, the crater of one atomic bomb, all spell physical force in such gigantic letters that there are many who can not conceive of the intangible force of the spirit as anything but infinitesimal in comparison. They say physical force alone can control physical force. If it can not, then our only chance is to try to turn back the clock, bury the uranium,

shut the laboratories, and shoot the scientists. Fortunately, they admit that is a pretty forlorn hope.

It is harder to follow the logic which says that we can achieve the height of spiritual power to make us in the years to come, not masters of death, but masters of life. Yet the logic is sound. The same science which gave us the atomic bomb, takes us inside the atom and reveals to us there a vision of order and harmony in which matter disappears and in its place we see incarnate the wonder of divine law and spirit. The same science shows us in the physical world all around us the mystery of the unseen forces through which we move, the network of gravity, the pulses of radio, the photons of infra-red, x-rays, and cosmic rays. It leads us there also inevitably to the invisible forces of the spirit. It tells us that the pattern of matter and the pattern of life are both one with the pattern of the spirit, revealed to us by our Lord Himself. We see the reality of the spirit far transcending the reality of matter. We see the power of the spirit, real, tangible, right at hand, ours for the asking, ready to serve us in this ultimate test which we as men and women face today.

This being so, what is our special responsibility as Christians and Churchmen in these critical days to come? How can we best play our part in giving the

world the faith it needs for survival?

Individually, it is clear that we must each go to the very limit of our effort to keep our own individual faith intense and vital, to be in our own individual lives witnesses before the world. But to be individual Christians is not enough. Where individually we can hardly move stones, working together we can move mountains.

The lesson is plain for us in the material side of life. This billion-odd horsepower of physical energy in the world was created not by individual men working alone but by thousands of men working cooperatively in intelligently and skillfully organized groups. By the same token, the challenge which this organized physical power presents can be met in turn only by an equally intelligent and skillful organization of the power of the spirit.

Now it is the Church which is the bone and sinew of the organization of the spirit. And now is the time to organize the Church Militant against the organized forces of material power which are so clearly advancing against all of us. So we ask what are the special responsibilities which each of us must discharge in the new Church Militant which must arise today if civilization is to be saved.

Suppose we start with the most tangible aspect of the Church in our world,

the church building itself. The church edifice is the symbol before men's eyes of our Church's existence. It contains in its architecture, its beauty, its symbolism, the visible evidence of our devotion to our invisible faith. And as such, it exerts a tangible power on the hundreds who see it daily from without and weekly or oftener from within. But though it is visible and tangible, let us never forget it is in deepest truth not stone, and mortar and wood. When we see it, we are not really seeing matter, nor even symbols. Through the eye of vision, we are in truth seeing before us an aspect of that living force, born of the spirit, nourished by the devotion and sacrifice of generations of believers, vibrant in its power on all who respond to its presence. These walls are not an inanimate pile; they are an animate being. It is our responsibility, through our loving care to keep them vital and articulate.

The same thought applies to all that transpires within them. For in our services of worship and of sacrament, there is even more of the invisible but real power. In our Morning Prayer, in our Communion, we are not hearing merely the repetition of ancient words. We are beholding the incarnation of the living power of the spirit. The voices of the blessed company of the faithful down through the ages are calling to us, man to man and face to face. And through

## Theological Education Sunday

### January 23, 1949

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after Epiphany, January 23, 1949 as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be an opportunity for the people of the Church to give financial support to the Seminaries.

Our Theological Seminaries are of supreme importance to the Church — never more so than in these critical days. As a result of the war years we suffer from a great shortage of clergy. It is essential that our ministry be replenished with the best trained men. Today we may rejoice that our Seminaries are overcrowded. But this places a great strain upon teaching staffs already too small and facilities which are inadequate. Increased financial support is imperative.

*I hope that there will be a generous response.*

HENRY K. SHERRILL, *Presiding Bishop.*

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the mysterious transmutation of time and space, compressing centuries into a moment, we are in the presence of our Lord, His accents speak, and we are brushed by the hem of His garment.

So let us ever be fully awake to our sacred trusteeship to keep each part of our worship and sacrament vital, vivid, beautiful, and devout.

These are the first responsibilities we face in our task of carrying forward the banners of the army of the spirit. And they are an example of the necessity of coupling faith with works; or to put it even more bluntly — faith with *work*. To get this work done today, we face a double difficulty, for life in our world has become highly technical and is being lived at a constantly increasing tempo and intensity. Thus, it is clear to every one of us without half a thought that this change in our mode of living is having two adverse effects on the operation of the parish. In the first place there is more to do to keep the parish going; in the second place there seems to be less time to do it in because of the increasing demands from all other directions. The result, if these tendencies are allowed to operate, is also clear. The double burden ends up right where we want it least — in the lap of the man who sits behind the desk in the rectory study.

Now, if there were ever a time when the man charged with the spiritual leadership of the parish ought to be given less material duties rather than more, it is today. As the state of our world makes plain, the primary need right now is for more spiritual leadership; and how can we expect to get more if we throw more and more material burdens on the men who must be our spiritual leaders. It is plainly up to all of us as laymen and in particular to those of us who serve on committees, on councils and on vestries to study all the ways to give our rectors more free time; and then see that they really get it.

If these principles apply in the parish, they apply even more in the diocese and in the activities of the national Church organization. In the work of the whole Church structure — missions and evangelism and all the rest — a vital effectively functioning organization is essential for spreading the influence of the Church, for bringing people to the Church, and, through that mysterious transmutation which is one of the laws of the spirit, for transforming dedicated material efforts into spiritual power.

It is this union of the material and the spiritual, of works and faith, which must be constantly kept in mind. Just as our problem of devising a livable world pattern in this atomic age is not one of eliminating material power but of controlling it, of directing it by fusing it with, and having it dominated by spiritual power; in the same way we must achieve within the Church the fusion of

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the material with the spiritual, by which the material is transmuted into spiritual values. That brings us right down to the very practical question, the most material of all considerations, the budget. Paraphrasing a remark made recently about saving Europe — dollars won't create spiritual power but spiritual power cannot be made effective in saving the world today without dollars.

Granted that, what priority does the Church get among the demands on our personal budgets?

Before answering that question, think what each of us is paying in this year 1949 in taxes to support overwhelming armaments. Think what we may very well keep paying in much larger amounts in the 1950's if the present trend continues. We pay taxes for armaments because we think it necessary to preserve our existence. Yet we admit in the last analysis that it is the power of the spirit and that alone which will make it possible to preserve our existence. So, does not that rate a top priority as against other demands on our income?

What should we do about it, then? Right now the budget of most parishes is not falling too far short in maintaining basic material necessities for the operation of the parish. At least we are keeping a roof over our heads in most of our churches, even if the roofs do leak occasionally. A small percentage increase could take care of our immediate material needs.

#### SPIRITUAL LEADERSHIP

Then, let us make a bold proposition. Suppose as a start, in our campaign to achieve peace in a world of atomic power, we double the budget for every parish, for every diocese, and for the national church. Those extra funds can then go almost entirely to provide increased spiritual leadership, in the parish, in the diocese, in the national church, and through them into the world.

The channels through which this leadership can be provided are quite evident. First of all, more men can be attracted into the ministry, especially men who possess both the ability to think through the complicated problems of material relationships in this complex world of ours, and the faith to accept no compromise answers, and to persuade their fellow human beings to live by the right solutions. There are many men who have this ability, but who select a more practical career because they fear the restrictions imposed by the Church's lack of material resources.

Again, with increased support our schools for religious training and studies can be expanded so that a start can be made in thinking through in practical terms how spiritual leadership operates in a power world. Our ministers in training can get a broader grasp of what they will have to face in day-to-day wrestling

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## Parochial-Mindedness

What is that longnamed disease? Well, let's see if we can outline some of its symptoms, and perhaps some of you may recognize them. If you are afflicted with them you need your spiritual doctor (your Bishop or your parish priest) badly.

A certain treasurer of a certain Woman's Auxiliary INSISTS on keeping a bank balance of \$500 all the time. A certain Vestry feels it ABSOLUTELY NECESSARY to spend to cover ALL the local needs of their parish, and if anything is left over — well — yes, The Bishop can have that for "his missions." A certain Bishop knows that a certain parish receiving Diocesan aid has a neat bank balance tucked away, but will not report it or permit it to be used for the missionary program of The Church. Another Bishop has another parish receiving Diocesan aid, but the priest there is too lazy to have an Every Member Canvass or make any effort to step up the finances of that parish, and naturally that parish does not insist on

a Canvass for obvious reasons. A "lay-pope" or "popess" (the female of the species is the more deadly) marshalling the majority of an "we've always done it this way" parish behind them, lays down ultimatums to recently called parish priests.

Recognize any of these symptoms? Get to your "doctor" at once, for they spell almost certain parochial and spiritual DEATH. Another thing, parishes or parishioners behaving in this manner, are at heart really not Episcopalians. They are really Congregationalists, that sect wherein the control lies in the individual congregation.

But Episcopalians, TRUE Episcopalians, subject themselves to the discipline of their Church, and that discipline is administered by Bishops and Priests, not Vestries and lay-popes (AND popesses), and unless we subscribe to what our Church IS and TEACHES, how can we fairly call ourselves Episcopalians, then, eh?

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with this problem. The scholars who train them can have the resources to start a really basic attack on understanding the pattern of political economic and social organization which will be required to achieve stability and peace based on the good in men's hearts.

## YOUTH EDUCATION

The religious education of the youth of our Church can be intensified, from kindergarten and Sunday school to the young men and young women first coming to grips with living. They can be made to see that the life of the spirit doesn't metabolize in a water-tight cell, but that it's a part of all of life.

Thus in the broadest sense we can hope to begin to achieve a universal awareness of this great problem of our time, the fusion of the spirit into this worldly life to create peace on earth and good will among men.

Considering what is at stake does such a program seem impractical? Think what doubling the budget in our Churches would do in starting a wave of invigoration of spiritual power. Now, think on the other hand, what a relatively small sacrifice that would mean for most of us compared with what we give to meet the material demands of life.

Why can't we double our Church budgets? The answer is we had better do it or something like it very quickly or the need for any kind of budget for any of us soon will be over. Our personal budgets in 1960 may well consist of a few potatoes cooked over a tiny fire in the remote depth of some cave. We won't have to worry about parish budgets then either, or church roofs leaking; there won't be any roofs or any churches.

This isn't a fancy for the future, but a reality we are facing right now. When I was in England two years ago, on my way from the airport into London I started counting the number of roofless churches that I passed until I should come to one that had a whole roof. I passed 12 churches completely bombed out after leaving the airport before I came to a single one that was whole.

The sum of all this is that we must face up as men and women to the realities of this world in which we are living today and to the essential role which our Church has to play in it; on this our future existence depends.

And we must meet this challenge both with faith and with works. We must meet it with our hearts; we must meet it with our minds; we must meet it with our pocket-books.

We are told in the first and great commandment: "Thou shalt love thy God with all thy heart and with all thy soul and with all thy mind." If enough of us can do that in true completeness, there is hope that we may achieve a world of peace where we will truly love our neighbors as ourselves.



ST. MARTIN'S PARISH SCHOOL, METAIRIE, LA.: The rector, Fr. David C. Colony, shares the children's lunch.

LOUISIANA

Where The Church Took Back  
What is Eternally Hers

The story of St. Martin's Church, Metairie, La., is a story that is perhaps best told by comparative statistics: Number of communicants in 1946, about 40; in 1948, about 400. Sunday School pupils in 1946, about 35; in 1948, about 200. Staff in 1946, one priest; in 1948, 15 people, all paid, working full and part-time, with a payroll of \$2,000 monthly. Paid to missions in 1946, \$100; in 1948, \$1,332 (assessed at \$347). Budget in 1946, \$1,500; in 1948, \$30,000.

As churches go, St. Martin's is a parochial infant. It was founded in the high

school auditorium of Metairie, which is a suburb of New Orleans, as recently as 1942. Each Sunday a lay reader, who is now senior warden of St. Martin's, Mr. Charles P. Brann, conducted a service. Occasionally a visiting priest, frequently an Army chaplain, celebrated the Holy Communion.

What brought about the spectacular growth of St. Martin's Church? It is true that in December of 1947 the parish received a gift of \$25,000 from Mr. and Mrs. O. E. Haring of New Orleans, creating the Haring Foundation.

But St. Martin's began its advance long before that: With funds raised in the mission, donated by the Rt. Rev. John Long Jackson, late Bishop of Louisiana, and loaned by the American Church Building Fund Commission, a combination church and parish building was erected at a cost of about \$32,000. The first celebration of the Holy Communion was held in the new church on Ash Wednesday of 1947.

REASON FOR GROWTH

The rector of St. Martin's Church, the Rev. David C. Colony, believes that the growth of St. Martin's was due primarily to its educational work. Fr. Colony commented recently: "When the Church provides real education — secular and religious — she can move from strength to strength, and rapidly."

The same morning that the first celebration of the Holy Communion took place in the new church, the first unit of the parish school opened. It was a kindergarten of 26 boys and girls. From that day on the parish school and the church grew simultaneously. In January, 1947, the mission became a parish. In Septem-



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## DIOCESAN

ber of 1947 the first grade of the parish school was added with 25 boys and girls.

The first unit of the Haring Building was completed in August, 1948, with four modern classrooms and an attractive roof garden. The parish school now has 130 pupils, kindergarten through third grade. In March, 1949, with funds from the Haring Foundation, the second unit of the school building will be started. It is planned to add a grade a year until there are 12 grades plus the kindergarten.

### DAILY INSTRUCTION

There is a daily celebration of the Holy Communion at St. Martin's; and there is a daily service of Matins and instruction for all the school children. Even the kindergarten children know the service by heart, sing the chants, and learn the Psalms, one by one. The children have brought scores of their parents into the Church.

Regular elementary school subjects are taught, plus music, art, Spanish, dancing, and sex education. A hot lunch is prepared by a paid dietician and served by mothers, who take turns assisting in the dining-room.

Tuition approximates the cost of one package of cigarettes a day, but no child is turned away for lack of payment. A mental health clinic, with top-notch psychiatrists, is in operation; and a pediatric clinic is being set up. Air-conditioning was installed in the church last spring.

On all this, including a plant worth about \$80,000, the hard-working parish owes only about \$17,000.

There is much to support Fr. Colony's contention that "when the Church takes back what is eternally hers—the training of the young—people instinctively rally to the Church."

## NEWARK

### Negro Parish Celebrates Centennial

St. Philip's Parish, Newark, N. J., third oldest Negro congregation in the Church, celebrated its 100th birthday by renovating the interior of its church building, replastering and painting, and installing new church lanterns. A side altar, known as St. Paul's Altar, commemorates the former congregation which worshipped there for over 90 years.

For 97 years after its organization in 1848, St. Philip's Parish held services in a building on High Street near New. Since 1945 the congregation has been worshipping in what was formerly St. Paul's Church. The two congregations were merged in November, 1946. St. Philip's is now the second largest of the 12 parishes in the city of Newark.

Rector of St. Philip's is the Rev. Louis

Hunton Berry, who in 1946 presented the largest confirmation class in the parish's history, 62 persons.

The roster of St. Philip's shows many family names that are the same as those of the original founders. A parish history has been printed for the centennial and copies are available.

St. Thomas', Philadelphia, and St. Philip's, New York, are believed to be the only Negro congregations older than St. Philip's, Newark.

## WESTERN NEW YORK

### Consecration Movie

A motion picture of a consecration service in its entirety has been produced and is now being booked for general distribution through the diocese of Western New York.

It is a sound movie, produced on 16 mm film, in black and white and color. The movie was made at the time of the consecration of the Rev. Lauriston L. Scaife, D.D., as seventh Bishop of Western New York. The film was produced by Roquemore Films of Hamburg, N. Y., and it is believed to be the first time that a consecration service in its entirety has ever been made. A step by step explanation of the service is given by the Rev. Canon Robert R. Spears, jr., of St. Paul's Cathedral, Buffalo.

The film runs for approximately 45 minutes. Dioceses desiring to book the showing of this event should write, wire, or call the Rev. Canon Sigfrid W. Sundin, 237 North Street, Buffalo 1, N. Y., telephone GARfield 0597.

## SCHOOLS

### COLLEGES

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## COLLEGES

### Rev. James A. Pike Chosen Chaplain of Columbia

The Rev. James A. Pike, rector of Christ Church, Poughkeepsie, N. Y., and student chaplain at Vassar College, has been appointed chaplain of Columbia University, New York City. He will take up his new duties on September 1st, succeeding the Rt. Rev. Stephen Bayne, now Bishop of Olympia.

A married man with one son and two daughters, the new chaplain is 35 years old. He was a lawyer before entering the ministry, serving with the SEC from 1938 to 1942 and in the Navy during World War II as an attorney for the Maritime Commission and War Shipping Administration. He was ordained deacon in 1944 and priest in 1946.

### Kenyon Offers Increased Scholarship Aid

Extensive revision of Kenyon College's scholarship system has been made, enabling young men to secure longer term assistance in larger amounts than were formerly awarded, according to Dr. Donald B. duBois, director of scholarships.

In addition to the college's annual \$40,000 program of regular scholarships and grants-in-aid, there will also be a group of scholarship awards ranging from \$3,000 to \$5,000, to be used over a four-year period. The George F. Baker Grant, recently given to Kenyon College, makes possible the \$5,000 awards. The traditional Kenyon Prize Scholarships, which before the war provided \$800 for a two-year period, have been increased to provide \$3,000 and \$4,000 for four years.

Both types of scholarship will be awarded to men of good academic aptitude and achievement on the basis of a competitive examination in one subject. The candidate may choose the subject of the examination, which will be prepared by the Kenyon faculty.

The George F. Baker Scholars will be those who show exceptionally interesting minds plus a capacity for leadership in curricular and extra-curricular activities. Winners of Baker and Kenyon Prize Scholarships will not be required to do their college work in the field in which they took their examinations.

## SEMINARIES

### Meeting Brings Together Seminarians

A Christmas holiday meeting of postulants and candidates for Holy Orders of the diocese of Connecticut now

attending seminaries was held at the home of Bishop Gray, Coadjutor of Connecticut. Fourteen were present and four seminarians were represented. Discussions were held on seminary preparation, the work of a deacon, and the general work of the Church. There were three periods of meditation during the day. This was the first of what will be regular meetings of this sort to bring together all the seminarians of the diocese.

### Play at GTS

The students of the General Theological Seminary, New York, gave "The Devil to Pay," by Dorothy L. Sayers, on the evenings of December 9th to 11th, in the Auditorium of Seabury Hall. There were audiences on each of the three nights that filled the place to capacity. The purpose of the play was to raise funds for the work of the Missionary Society of the Seminary. This work includes regular activities with the boys and girls of St. Peter's Church and participation in the Released Time program of that church, which is in the immediate neighborhood; and an annual gift of \$2,200 for the salary of an alumnus now on the staff of the Mission of St. Francis, at Upi on the Island of Mindanao in the Philippines.

The play, "The Devil to Pay," was first performed in the Chapter House of Canterbury Cathedral, at the annual festival of the Friends of Canterbury, in the spring of 1939. The cast at the Seminary, as at Canterbury, was made up of professionals and amateurs, the professionals being young women of the Episcopal Actors' Guild. Two dramatic critics of standing who were present at the Seminary performances declared that they were of a very high order of excellence, both as to management and acting.

Carleton J. Sweetser was chairman of the occasion, in charge of all committees. John Murphy was production manager. The music was composed and conducted by Herbert Beadle, jr., with a large orchestra and cast of singers.

The play, as its title suggests, is based on the story of Faust; but it is entirely original in its conception of Dr. Faustus and of the significance of the legend.

The fine cast of the Seminary production fulfilled this purpose of the dramatist. Donald St. Cyr, as Faustus, gave a memorable performance. So did Henry H. Breul as Mephistopheles. Christopher Wagner, played by Marion J. Hammond, and Lisa, played by Alice Jane Mahler, were among the best performances of the production. The most difficult part of all, the judge, was played by John A. Murphy, with unforgettable skill.

## C L A S S I F I E D

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**CURATE**—for suburban parish in New York area; Prayer Book Churchman; to do pastoral work and work with young people; salary, \$3000 and \$1000 house allowance. Reply Box B-201, The Living Church, Milwaukee 3, Wis.

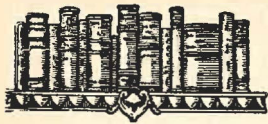
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### RETREATS

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**RATES** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.



# BOOKS



The Rev. CARROLL E. SIMCOX, Editor

## Hooker for Moderns

**HOOKER'S POLITY IN MODERN ENGLISH.** By John S. Marshall. Sewanee: The University Press at The University of the South, 1948. Pp. 150. \$1.50.

This volume on Hooker's Polity by Dr. John S. Marshall, Professor of Philosophy at the University of the South is a remarkable achievement and it is an important contribution to present day theological thought, for it should help to make Hooker more generally known and appreciated. The Preface to the volume states admirably the reasons for its publication.

Dr. Marshall has succeeded in his effort to give Hooker's message in modern words to the modern man, and Hooker's essential message is, as the author says, "as relevant today as it was in the reign of Queen Elizabeth." There could be no truer summing up of Hooker's thought than that which is given in the Preface: "Here is a philosophical theology in which God is Lord and King, in which His rule is law and order, in which the Bible is the Word of God and

Jesus Christ the Savior of men, in which the Church and the Sacraments are means of participation in Christ, in which the Church and the Ministry are Divine institutions, in which the Kingship of Jesus Christ is the hope of this world as well as of the world to come." And Hooker's theology gives the true background for the appreciation of the writings of Sewanee's great and revered teacher, William Porcher DuBose, the greatest theologian and Christian thinker who has appeared in this land, and certainly one of the greatest in the whole of the Anglican Communion in our time.

This volume should be very widely read, for it is an extraordinary achievement and one that is of singular value at this present time.

WILLIAM T. MANNING.

## Church and Ministry

**THE ISRAEL OF GOD.** By T. G. Jalland, Exeter: James Townsend and Sons. Pp. iv+60. 3/.

This very worth-while little book is a series of papers read at Exeter in 1947

on the general subject of the Church and the Ministry. Fr. A. G. Hebert of the Society of the Sacred Mission leads off with an essay on "The Church in the Bible." Following this come papers by G. A. Bentley, T. G. Jalland, R. C. Mortimer, S. C. Carpenter, and R. J. Hooper on "The Voice of the Universal Church," "The Church and the Liturgy," "Clergy and Laity in the Local Church," "The Glory and Peril of a National Church," "The Priest and the Church To-Day," respectively.

As is always the case with such a collection of essays, there are some which outshine the others, but all are to be recommended for the way in which they provoke thought. In the opinion of this reviewer, the high water mark is reached by Fr. Hebert's and T. G. Jalland's papers, with the one by Canon Mortimer at the opposite end of the scale. The reader who is a priest of the Church will be grieved to find the low regard in which several of these writers hold his Order, but if he has aspirations to "the purple" he will be comforted by the manner in which they exalt the episcopate.

Apart from all this, there is much in these essays which will be of interest to all who are concerned with the vital problems of the moment regarding the various schemes for the reunion of Christendom.

E. J. TEMPLETON.



# Church Services near Colleges



## BRADFORD JUNIOR COLLEGE

**TRINITY** Rev. Lewis Houghton  
Haverhill, Massachusetts  
Sun 8, 9:30, 11; Wed & HD 8:30

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Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c  
Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

## COLUMBIA UNIVERSITY

**ST. PAUL'S CHAPEL** New York City  
Rev. Louis W. Pitt, Visiting Chap, Rev. William J. Chase, Asst Chap  
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat) 12 Noon; HC Tues, Wed & Thurs 8

## DUKE UNIVERSITY

**THE EPISCOPAL CHURCH AT DUKE UNIVERSITY**  
Durham, N. C. Rev. George A. Workman, Chap  
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

## HARVARD, RADCLIFFE

**CHRIST CHURCH** Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap  
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

## UNIVERSITY OF ILLINOIS

**CHAPEL OF ST. JOHN THE DIVINE** Champaign, Ill.  
Rev. William Ward, S.T.M., Chap  
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Sun 8, 9:30, 11

**KEY**—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Ev, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar

## UNIVERSITY OF MISSOURI STEPHENS, CHRISTIAN

**CALVARY** Columbia, Missouri  
Rev. Roger Blanchard, r; Rev. Ned Cole, c; Miss Louise Gehan  
Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs 7:30, 11 HC; Daily EP 5:15

## UNIVERSITY OF NEW HAMPSHIRE

**ST. GEORGE'S MISSION** Durham, N. H.  
Rev. Randall C. Giddings, Chap  
Chapel, N. H. Hall: Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3, Thurs 6:30

## NEW PALTZ STATE TEACHERS

**ST. ANDREW'S** Rev. J. Marshall Wilson  
New Paltz, New York  
Sun 8, 11; Tues & HD 9:30, Thurs 8  
Canterbury Club Sun 5:30

## PRINCETON UNIVERSITY

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## SOUTHWESTERN LOUISIANA INSTITUTE

**ASCENSION** Rev. J. Boyes Jardine  
1030 Johnston St., Lafayette, Louisiana  
Sun 7:30, 11  
Morris Episcopal Student Center, 1402 Johnston  
Thurs 7; 6:30 Canterbury Club, Miss Wynne Ditchburn

## SULLINS COLLEGE

## VIRGINIA INTERMONT-COLLEGE KING COLLEGE

**EMMANUEL** Bristol, Virginia  
Rev. Maurice H. Hopson, B.D., r  
Sun 8, 11; Thursday 10:30

## UNIVERSITY OF TEXAS

**ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER** 209 W. 27th St., Austin, Texas  
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Sun 8, 9:30, 11; Canterbury Club 6; Daily 7 & 5:30

## UNION COLLEGE

**ST. GEORGE'S** Schenectady 5, N. Y.  
Rev. Darwin Kirby, Jr., Rev. David Richards  
Sun 8 HC, 9 Family Eu, Breakfast, Ch S; 11 Morning Service, Ser, Nursery; Daily: Eu 7; Thurs 10; HD 7, 10

## VASSAR COLLEGE

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Rev. James A. Pike, r; Rev. Walter A. Henricks, Jr.; Barbara E. Arnold, dir col work  
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