

# The Living Church

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

## **Toward a Christian Psychology**

*Joseph Wittkofski*

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## **"The Works of the Lord"**

*S. J. Hedelund*

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## **"Talking More and Doing Less"**

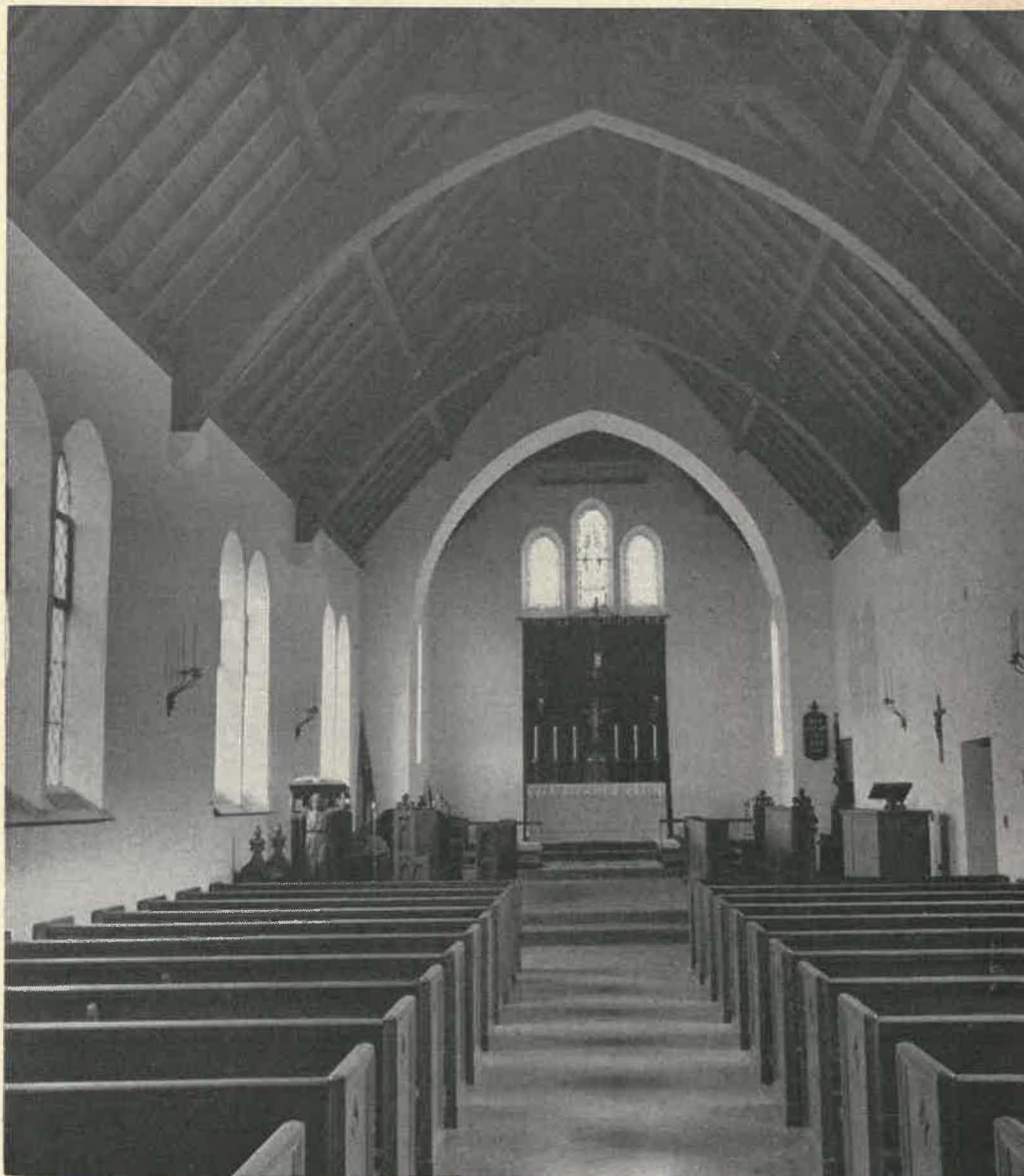
*Editorial*

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## **Metropolitan "Determined" to Appoint Bishop for Nandyal**

*News*

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**CHURCH OF THE ASCENSION, STATEN ISLAND**

The new church building, opened for worship just before last Easter, is the first to be erected in the diocese of New York since the war. [See *L. C.*, November 13th].

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## LETTERS

### "Prayer Book" Parish

**TO THE EDITOR:** That was simply outstanding—your editorial "What is a 'Prayer Book' Parish?" [L. C., December 4th].

I do hope you will put this out in pamphlet form: I want every member of my two churches to have it.

(Rev.) S. J. HEDELUND.

Oconto, Wis.

### Editor's Comment:

If enough requests are received, we shall be happy to reprint the editorial, ("What is a 'Prayer Book' Parish?"). The form will be a single sheet, printed on both sides. The price will be 5 cents per copy, 3 cents in quantities of 25 or more, 2 cents each in quantities of 100 or more, plus postage.

### Correction

**TO THE EDITOR:** I believe that I read in *THE LIVING CHURCH* a short time ago that the recent English visitors to the United States were the first to be asked to open a meeting of the Senate with prayer. This is not accurate, as revealed by the recently published life of Archbishop Lang. It is stated on page 260 of his biography that in 1918, "On April 2d, Lang was on the Capitol and was asked to open a Meeting of the Senate with prayer." As I have the impression that this mistake has been rather widespread, I wonder whether, in the interests of historical accuracy you could do something to correct it.

HERBERT WADDAMS.

Lambeth Palace, S.E.I.

### Bishop Anderson's Birthplace

**TO THE EDITOR:** Reference was made to the late Bishop Anderson in connection with the memorial chapel of St. John the Divine at Seabury-Western Theological Seminary [L. C., November 6th].

It may be of interest to your readers and to students of the above mentioned college to know that the late Bishop Anderson— one time Bishop of Chicago and Presiding Bishop of the Episcopal Church of the U.S.A. was born and raised in this little Canadian village of Oxford Mills, Ontario—the parish of which I am now serving as rector.

Bishop Anderson received his early education in our village school and he and his whole family attended our little church of St. John the Evangelist where there are today many fine memorials to his honored memory. I would like very much to hear from those who knew this distinguished son of Oxford Mills, and to those who write me I shall send pictures of our village and church where the late Bishop Anderson spent his boyhood days and where he worshipped.

(Rev.) W. E. TILLEY, F.R.G.S.  
Oxford Mills, Ontario

# The Living Church

Established 1878

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

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## Things to Come

DECEMBER							JANUARY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
				1	2	3	1	2	3	4	5	6	7
4	5	6	7	8	9	10	8	9	10	11	12	13	14
11	12	13	14	15	16	17	15	16	17	18	19	20	21
18	19	20	21	22	23	24	22	23	24	25	26	27	28
25	26	27	28	29	30	31	29	30	31				

### DECEMBER

18. Fourth Sunday in Advent.
21. St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
- Second Triennial Interseminary Conference of North America, Augustana College and Seminary, Rock Island, Ill. (through January 1st).
28. Holy Innocents.

### JANUARY

1. Circumcision (First Sunday after Christmas).
3. New York Institute for Religious and Social Studies.
6. The Epiphany.
8. First Sunday after the Epiphany.
10. Convention of Iowa, to elect a Bishop.
15. Second Sunday after the Epiphany.
- Church and Economic Life Week (Federal Council; through January 21st).
22. Third Sunday after the Epiphany.
- Theological Education Sunday (set by the Presiding Bishop).
24. National Congress on Home Missions, Columbus, Ohio (through 27th).

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# THIS WEEK

REPORTING the news, the work, and the thought of the Church to an ever-growing list of subscribers constantly raises new problems. To help solve them, this department, which was a regular feature of The Living Church some years ago, is being revived with a new emphasis.

In addition to comment on authors, staff, etc., THIS WEEK will briefly summarize the news which is reported more fully on other pages of this week's or next week's issue.

THE NATIONAL COUNCIL, meeting December 6th to 8th at Seabury House, heard that the Presiding Bishop is convalescing satisfactorily from his recent operation, and that his health is expected to be better than it has been for years. Matters of interest taken up at the meeting, at which the vice-president, Bishop Bentley, presided, were:

**One World in Christ Campaign:** Bishop Block reported on the plans for emphasis on Domestic Missions in January, Foreign Missions in February, and Education in March, with posters, pamphlets, sermon material, envelopes, pledge cards, etc. Only 800 of the Church's 4,000 parishes and missions had placed their orders, and he expressed concern that a last-minute rush might reduce the campaign's effectiveness.

**Laymen's Training Program:** Remarkable success in the plan to train diocesan field officers was reported by the Rev. Arnold M. Lewis, director of the Presiding Bishop's Committee (see p. 5).

**Christian Education:** Reports by Dr. Heuss and others showed continuing progress in the development of the new educational program. The first volume in the new series on The Church's Teaching, entitled The Holy Scriptures, was ready and copies were handed out to Council members who laid the \$1.50 price on the line. Two more volumes will be published this year.

**Missionary Education** was the subject of an interesting debate, on which no action was taken, although speakers emphasized the importance of personalizing missions.

**Forth**, the missionary monthly magazine, is losing money, it was reported. The magazine's deficit stands at \$26,000. A subsidy was voted, in the form of a \$7,000 appropriation for staff salaries.

**Social Relations:** A Health and Welfare Division was proposed for the Department of Christian Social Relations to give advice and assistance to the 250 Church-affiliated agencies in the field. Action was deferred until the February meeting.

**Displaced Persons** are receiving help from the Episcopal Church, Dr. Almon

R. Pepper reported. The Department is more than half-way to its goal of 1,200 sponsorships.

**Negroes:** M. M. Millikan, secretary and assistant director of the American Church Institute for Negroes, reported that the Rev. J. Alvin Russell is retiring as Principal of St. Paul's Polytechnic Institute on account of ill health. He also reported on a recent tour of the schools during which he found them in good condition.

**Rural Work:** To help finance a building program at Roanridge, the rural work training center, the Council voted an appropriation of \$15,000 after hearing a report from the Rev. Clifford Samuelson on the work there.

**Appointments:** The Rev. Roger Blanchard, new College Work Secretary, will take on his new duties January 1st. The Rev. Kenneth Heim was appointed liaison officer for Mexico. Lindley Franklin was appointed assistant treasurer of Mexico. Charles P. Gilson, treasurer of Shanghai, is resigning to take Holy Orders. K. Yoh, a Chinese, will succeed him. The Rev. Francis J. Moore of Cincinnati has been chosen to succeed Canon Symons as editor of Forward Movement publications.

Allocations of \$11,120 were voted for assistance to dioceses in army-navy work for 1950 after the Council heard an important report from Bishop Hart, chairman of the Army-Navy Division. Bishop Hart reported that 66 chaplains are on active duty and the total of active and reserve chaplains is 435.

Miss McCracken's full and informative report on the National Council meeting, from which the above is summarized, will appear next week.

OVER THE WEEKEND, it was announced that Bishop Scaife of Western New York had been subpoenaed by both prosecution and defense in the trial of the Rev. George Hetenyi for the murder of his wife. Fr. Hetenyi was arrested last April, but the trial did not begin till last week. He has been receiving his Living Church in the county jail meanwhile. May God grant a just and fair determination of this case, which is expected to depend wholly on circumstantial evidence.

FROM INDIA comes the report of a second visit of the (Anglican) Archbishop of Calcutta to Nandyal, where 40,000 Anglicans have held fast to their decision not to enter the united Church of South India. This report (p. 9) plus editorial comment on it, made it necessary for us to hold over the second of Fr. Sambayya's two articles, which will appear in an early issue.

PHILIP ZABRISKIE, son of Dean Zabriskie of Virginia, and nationally prominent young Churchman in his own right, has been chosen as a Rhodes scholar.

Peter Day.



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Rev. P. C. Van der Hiel, Jr., Rector

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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *I believe in some places that it is customary for the priest to bless incense for the use of the faithful. Is this practiced much in our communion? How did this practice come to be? Why is it done?*

It is customary in many parishes for incense to be offered as a part of the principal Eucharist, at Processions, and when the Choir Offices are solemnly sung. When so used, the celebrating priest or the bishop blesses the incense before it is offered. It may also be used at funerals but it is not blessed. The incense is used as a symbol of prayer ascending to God and for the practical purpose of making a church not only look like a church and sound like a church, but also smell like a church. The use of incense is much more ancient than Christianity or Judaism. In all natural religions you will find the use of vestments, lights, incense, music, and symbolical action.

In the very early days of the Church, incense was not used in Christian worship because of its painful associations with Roman emperor-worship. When the empire became Christian it did not take long for the use of incense to reestablish itself.

The phrase, "for the use of the faithful," usually means for the faithful to take home and use in their places of private devotion. I have never heard of incense being blessed for any such purpose, and its use would seem to me to defeat one of the purposes for which it was introduced.

• *Is there any law in the Episcopal Church requiring the casket to be covered with a pall instead of a blanket of flowers? Also, I may say, I have always seen the casket closed during our funerals, whether in the church or elsewhere: is there any law requiring it?*

In the Episcopal Church in the United States, as for that matter everywhere else, there is very little legislation on the subject of ceremony. It is assumed that the clergy will be well instructed in the Church's traditions and will see that they are followed in all places and at all services. This would, of course, apply to funeral customs also.

The use of the burial pall is encour-

aged for the same reason that the use of flowers is discouraged, namely, that all the Church's children, rich or poor, should appear alike in their last approach to God's altar.

The reason why the casket is closed before the beginning of the service and not reopened is that the Church's burial is a single unit, starting with the Opening Sentences and continuing until the final prayers after the Committal. The effect of this practice in preventing distressing emotional disturbances is very great. It is well, however, that these things be not reduced to canon law, because there are sometimes special circumstances which justify the making of exceptions.

• *Is not the Armenian Apostolic Orthodox Church a heretical branch of the Catholic Church? Was it not adjudged so at a very recent ecumenical council?*

Ever since the Council of Ephesus, the Armenian Church has been suspected of Monophysite heresy. I have seen it stated that this is a misunderstanding due to the inability of the Armenian language to express the difference between "nature" and "person" (*physis* and *hypostasis*). I have some Armenian communicants and their Christology seems to me as orthodox as could be desired.

• *Are there any in the Church besides myself, that feel a form of salutation comparable to "Father" is needed for our Bishops?*

The title "Father" is applied to our Bishops in formal address at Confirmations and Ordinations. I have myself felt the same lack in our usage but I do not know how widespread the feeling may be. As it is used there the phrase is too long for conversational use. One might omit the modifying words and say "my Father" for the Bishop. This would secure, I think, the combination of affection and veneration that the questioner desires. In England, Bishops are called "My Lord." In America we simply use the title "Bishop." These usages are comparable to "Father" in their shortness but not in their expression of respectful affection.



FOURTH SUNDAY IN ADVENT

## GENERAL

## CHURCH'S PROGRAM

## 1,125 Men

During November and December 835 of the Church's men, representing 51 dioceses and missionary districts, will have been trained in 31 of the Laymen's Training Conferences recently set up by the Church, according to an announcement of the Presiding Bishop's Committee on Laymen's Work.

It is expected in January to hold 13 conferences, with 290 men to be trained, coming from 12 dioceses and missionary districts.

Thus in the whole series, 44 conferences will have been held in 63 dioceses and missionary districts, and 1,125 men will have been trained to present the Church's program to vestries and other groups.

## EPISCOPATE

Dean Welles Elected  
by West Missouri

The Very Rev. Edward Welles of Buffalo, N. Y., was unanimously elected Bishop of West Missouri on December 6th. Unanimity came after Dean Welles received a majority vote on the first ballot.

Dean Welles was in Buffalo at the time of the election (held in Kansas City) and first heard the news of his election over the telephone from the Very Rev. Claude W. Sprouse, head of the standing committee. The Bishop-elect also spoke over long-distance wires with William Moon of Springfield, Mo., who nominated him and Laurance S. Staples, a lay delegate from St. Paul's, Kansas City.

First an informal ballot gave the Dean the highest count of votes. Then the formal ballot gave Dean Welles 15 clerical votes and 66 lay votes. The Rev. James P. Clement was second with 6 clerical votes and 26 lay votes. The Rev. William Paul Barnds received 1 clerical vote and 7 lay votes.

The Rev. Edwin Merrill presided at the convention which was held at St. Mary's Church. He also was celebrant at the Communion service which preceded election proceedings.

On December 7th the Dean was to leave Buffalo with his wife for Kansas

City for conferences after which he would decide whether to accept. While in Kansas City the Welles were to be guests of Dean Sprouse. Dean Welles preferred this procedure to having an official delegation come to him.

The Dean said that he knew he was being considered for the bishopric. He added:

"But I also knew there were several other excellent priests whose names were being discussed, and I had not expected I would be the one chosen. It will take some deep thought before I reach a decision."

## GRANDSON OF A BISHOP

Dean Welles, who was born April 20, 1907, in Cincinnati, is the grandson of the late Edward R. Welles who was bishop of Wisconsin. The Dean's father was canon of Trinity Cathedral in Trenton, N. J., at the time of his death.

Dean Welles studied at Princeton, Oxford, and General Theological Seminary.

At both Princeton and Oxford he was a prominent track man. At Oxford he was president of his college debating society and of the Juniper club and was a member of the Centipedes club.

His ordination to the diaconate was in 1931. After his ordination to the priesthood that same year Dean Welles became rector of Trinity Church, Woodbridge, N. J. In 1934 he became chaplain of St. Mark's school in Southborough, Mass. From 1936 to 1940 he was dean of All Saints' Cathedral in Albany, N. Y., after which he was made rector of Christ Church in Alexandria, Va., where he remained until 1944 when he assumed his position in Buffalo.

In Buffalo he is a member of the Buffalo Athletic club, the Buffalo club, the Lodge of Ancient Landmarks No. 441, A. F. and A. M., the Buffalo Fine Arts academy, the Buffalo Historical society, the Niagara Frontier Planning association, the Empire State Society Sons of the American Revolution, and the YMCA.

## ANGLICAN SOCIETY PRESIDENT

Dean Welles also is a member of the board of managers of the Buffalo Museum of Natural Sciences, chairman of the Niagara committee of the Newcomer society, a member of the Achilles club of London, national president of the Anglican society, and a member of the national council of the Church Mission

of Help (Youth Consultation Service).

He is currently a member of the standing committee of the Western New York diocese, and was a deputy to General Convention this year and in 1946. He also is a member of the ecclesiastical court and of the department of promotion and publicity in the diocese, a trustee of the General Theological seminary, a member of the national board of directors of the English Speaking union and formerly was president of the Ministers association of Buffalo.

Dean Welles also is a trustee of the Council of Churches in Buffalo and Erie County, N. Y., and is a director of the Erie County chapter of the American Cancer society.

Mrs. Welles is the former Catharine Bedlow Fish Van Alstyne. The Welles have four children: Katrina, 14, Harriett, 10, Edward, 8, and Peter, 5.

In sports Dean Welles favors swimming and mountain climbing.

He is author of *Ardincaple Castle, History of Trinity Church, Woodbridge, Albany Cathedral Guide Book, The Christian in a World at War, and Pardon, Power, Peace.*

Dean Welles preached at a service in Christ Church, Alexandria, Va., on the National Day of Prayer, proclaimed January 1, 1942, shortly after Pearl Harbor. The service was attended by President Franklin D. Roosevelt, Prime Minister Winston Churchill of England, and Mrs. Roosevelt.

Bishop Littell Celebrates  
Golden Jubilee

The Rt. Rev. S. Harrington Littell, D.D., retired Bishop of Honolulu, now residing in Cambridge, N. Y., celebrated on November 30th (St. Andrew's Day) the 50th anniversary of his ordination to the priesthood.

Bishop Littell was celebrant at a Eucharist of thanksgiving offered that day in St. Luke's Church, Cambridge. He was assisted by the Rev. Hamilcar Hannibal, recently ordained by Bishop Littell, and the Rev. James C. S. Yang, of Hwang Pi Province, China, whom Bishop Littell had taught as a small boy.

The Rev. Edward Littell, a son of the bishop, preached the sermon. Another son, Elton, served him at the altar. Bishop Oldham of Albany presided, bringing official greetings from the diocese. Bishops Craighill, retired missionary Bishop

of Anking, and Gilman, retired, of Han-kow, were in the procession.

After the service a luncheon was served at Hotel Cambridge. Many congratulatory messages were received from various parts of the world, including messages from President Truman, Governor Dewey, Bishop Kennedy of Honolulu (representing Bishop's Littell's former jurisdiction), Bishop McKinstry of Delaware, representing that diocese (Bishop Littell was born in Wilmington, Del.), the late Bishop Manning, retired, of New York, and from the Presiding Bishop.

The congratulatory letter from Bishop Manning, read at the luncheon, was one of the last of such acts that Bishop Manning performed, as it was mailed only a few days before his death.

At the luncheon Bishop Littell thanked the many persons who paid homage to him, including the Rev. Harry G. Campbell, rector of St. Luke's Church, Cambridge, for his part in arranging the details of the celebration.

**Editor's Comment:**

Our congratulations to Bishop Littell upon this happy occasion.

**WORLD COUNCIL**

**Relief for Eastern Churches**

Relief needs of Churches in Eastern Europe will receive priority attention from the Inter-Church Aid Department of the World Council of Churches during 1950, it was announced in Geneva.

The assistance program envisions a total outlay of \$5,138,000 for Churches in all Continental countries, with \$1,225,000 earmarked for projects "crucial to the ongoing and evangelistic work of the European Churches."

Funds will go to relieve refugees and their clergy in war-stricken areas of Greece; to help train clergy and teachers in Yugoslavia; to aid emergency evangelism, for printing religious literature, and for food and clothing for theology students in Poland; and for food and clothing for pastors and theological students in Czechoslovakia.

Dr. Robert C. Mackie, director of the Inter-Church Aid Department, in outlining the program, said:

"We have opportunities to help our brethren in the East. If we fail there, we fail at the most critical point of the spiritual struggle in Europe." [RNS]

**ORTHODOX**

**Requiem for War Dead**

Some 300 Eastern Orthodox and Anglicans joined Sunday, December 4th, in a requiem for those members of the Eastern Orthodox Churches who fell in



BISHOP LITTELL: Honored on 50th anniversary in priesthood.

World War II, while serving in the American Armed Forces. The service was held at the Russian Orthodox Cathedral, 59 E. Second St., New York.

Archbishop Nicholai of the Serbian Orthodox Church gave the address, calling attention to the Christian faith in the life hereafter and the reality of communion with the Saints, which he said meant not only the great men and women but all our Christian departed. The service itself was conducted by the Most Rev. Metropolitan Theophilus, head of the Autonomous Russian Orthodox Church Jurisdiction in North America, assisted by Bishop John of Brooklyn, and Bishop Nikhon. Some 20 Orthodox and Anglican priests assisted, including the Rev. D. Shoukletovitch, of the Serbian Church, the Rev. V. Hategan, Romanian Church, the Rev. W. S. Schneirla, Syrian



BISHOP PEABODY: The women will have a voice on the commission.

Church, the Rev. Floyd Tomkins and the Rev. E. N. West.

The service was held under the joint auspices of the Federation of Russian Orthodox Clubs and the Anglican and Orthodox Fellowship. The annual meeting of the Fellowship preceded the service.

The Russian Metropolitan Male Chorus sang the choral parts of the service.

**RELIGIOUS**

**New Philippine Convent**

The new Convent of the Sisters of the Community of St. Mary, Sagada, was dedicated on October 29th, by Suffragan Bishop Wilner, assisted by the Rev. Edward G. Longid, priest in charge of the Sagada Mission.

The convent replaces the one destroyed by fire in the retaking of Sagada from the Japanese in 1945.

It adjoins the new Church of St. Mary the Virgin.

**CONVENTION**

**Commission Formed to Study Representation of Women**

Included in the five new joint commissions and committees created by action of the recent General Convention is a "Joint Commission to Consider the Problem of Giving the Women of the Church a Voice in the Legislation of the General Convention," according to recent announcement of the membership of the 29 joint commissions and committees to report to the next General Convention.

Other new commissions and committees are: "(Ecumenical) Joint Commission to Coöperate with the World Council of Churches and the Federal Council of Churches" (which replaces former Faith and Order Commission); "(Matrimony) Joint Commission to Report Recommendations as to Amendments to Canon on Holy Matrimony" (replacing former Committee of House of Bishops on Procedure under Marriage Legislation); "(Pan-Anglican) Joint Committee to Arrange for the Pan-Anglican Congress of 1953"; "(Quotas) Joint Committee to Study the Apportionment of Quotas."

Women will have a voice on the Commission on Representation of Women, unless it invokes the precedent of the Convention's offer of seats without voice or vote. It has the following membership, with the Bishop named first as convenor, according to the rules:

Bishop Peabody of Central New York; Bishop Kirchoffer of Indianapolis; Bishop Jones of Louisiana; Rev. Wm. Paul Barnds, Ph.D., of Nebraska; Rev. Franklin P. Bennett of Central New York; Rev.

Robert H. Dunn of New Hampshire; Philip Adams of California, 220 Bush St., San Francisco 4, Calif.; C. Clement French, Ph.D., of Southwestern Virginia, Virginia Polytechnic Institute, Blacksburg, Va.; Ronald L. Jardine, M.D., of Harrisburg, 300 Grampian Blvd., Williamsport, Pa.; Miss Leila Anderson of New York, 600 Lexington Ave., New York 22, N. Y.; Miss Ruth Jenkins of Olympia, 827 N. Tacoma Ave., Tacoma 3, Wash.; Mrs. Edward G. Lasar of Missouri, 3414 Hawthorne Blvd., St. Louis 4, Mo.

The following are members of the "Joint Commission on Approaches to Unity":

Bishop Sturtevant of Fond du Lac; Bishop Keeler of Minnesota; Bishop Washburn of Newark; Bishop Kinsolving of Arizona; Bishop Bowen of Colorado; Bishop Gibson, Suffragan of Virginia; Rev. Charles D. Kean of Missouri; Very Rev. Alden D. Kelley, D.D., of Chicago; Very Rev. Gerald G. Moore, D.D., of Dallas; Rev. Canon Donald H. Wattley of Louisiana; Rev. Canon Theodore O. Wedel, Ph.D., of Washington; Very Rev. A. C. Zabriskie, D.D., of Virginia; Mr. John Nicholas Brown of Rhode Island, 50 S. Main St., Providence, R. I.; Pres. Gordon K. Chalmers of Ohio, Kenyon College, Gambier, Ohio; Mr. Howard T. Foulkes of Milwaukee, 828 N. Broadway, Milwaukee 2, Wis.; Mr. Paul F. Good of Nebraska, 737 Omaha National Bank Bldg., Omaha, Neb.; Mr. John C. Spaulding of Michigan, 3456 Penobscot Bldg., Detroit 26, Mich.; Mr. George F. Thomas of New Jersey, 49 McCosh Hall, Princeton University, Princeton, N. J.

The Joint Commission on Matrimony comprises the following members:

Bishop Washburn of Newark; Bishop Lawrence of Western Massachusetts; Bishop Carruthers of South Carolina; Bishop Bayne of Olympia; Rev. Theodore P. Ferris, D.D., of Massachusetts; Rev. Gregory Mabry, D.D., of Long Island; Rev. Francis J. Moore, D.D., of Southern Ohio; Very Rev. Edward R. Welles of Western New York; John D. Denney, M.D., of Harrisburg, 30 S. Second St., Columbia, Pa.; Andrew Dilworth of West Texas, National Bank of Commerce Bldg., San Antonio 5, Texas; Mrs. Edwin A. Stebbins of Rochester, 935 East Ave., Rochester, N. Y.; Mrs. Harold W. Whinfield of Fond du Lac, 1729 N. Second St., Sheboygan, Wis.

Thirteen commissions and committees are dropped from the 37 that existed to report to the General Convention of 1949. They are as follows:

(Business Methods) Joint Commission on, in Church Schools, Hospitals, and Other Institutions; (Central College for Post Ordination Study) Committee of House of Bishops to enter into consultation with the Archbishop of Canterbury in advance of next meeting of Lambeth Conference as to ways and means of realizing a central college for Post Ordination Study



MR. KEAN: A new member of the Commission on Unity.

for the Anglican Communion; (Church Army) Committee of the House of Bishops to Coöperate with the Church Army in USA; (Clergy Placement) Joint Commission to Study the Question of the Placement of the Clergy; (Communicant) Joint Committee to Develop a Proposed Canon Defining a Communicant; (Diaconate) Joint Commission on the Perpetual Diaconate and Ministry for Laymen; (Faith and Order) Commission on the World Conference on Faith and Order; (Matrimony) Special Committee of House of Bishops; (Negroes) Bi-Racial Committee; (Presiding Bishop) Joint Commission to Study Duties of Presiding Bishop in Relation to National Council; (Presiding Bishop) Committee to Consider Residence for Presiding Bishop and Others; (Provincial System) Joint Commission to Re-Study the Provincial System; (Seaman's



MRS. STEBBINS: Appointed to Commission on Holy Matrimony.

Institute) Joint Committee to Study the Work of the Church Association for Seamen's Work.

Of all of this, 37 minus 13 plus 5 equals 29, the present number of commissions and committees. A complete list of the membership of these will appear in the 1950 LIVING CHURCH ANNUAL.

## UNITED NATIONS

### Internationalization of Jerusalem Voted

The United Nation's special committee has voted to make a fresh try at internationalizing Jerusalem. Attempts had also been made in 1947 and 1948. The 35 to 13 vote (with 11 abstentions), said an AP news report, "easily provided enough margin for final approval by two-thirds majority in the 59 national general assembly." The prophecy was proved true when the assembly voted approval on December 9th.

Opponents to the resolution included the United States, Great Britain, Sweden, and the Netherlands. Russia, Australia, and Lebanon sponsored the accepted plan which would place Jerusalem under a commissioner responsible to a 12 nation trusteeship.

Both the armed forces of Israel and Hashemite Jordan have given notice that they will not yield their respective parts of the city.

Last autumn the House of Bishops meeting at General Convention in San Francisco had recommended internationalization as the nearest approach to a just recognition of the claims of Moslem, Jew, and Christian [L. C., October 16th].

Details concerning placement of the lines of demarcation are not yet determined.

## RADIO

### "Religion in the News"

Dr. Ronald Bridges, president of the Pacific School of Religion in Berkeley, Calif., has been named commentator on the nationwide NBC radio program, Religion in the News, it has been announced in New York by the Rev. Everett C. Parker, director of the Protestant Radio Commission which produces the broadcast.

He succeeds Dr. Walter W. Van Kirk, of New York, who recently relinquished the post after almost 17 years of broadcasting [L. C., November 27th].

Dr. Bridges, whose broadcasts will originate in San Francisco, is one of the few laymen who hold the degree of doctor of divinity, an honor awarded him by Grinnell College in 1946.

## ENGLAND

### American Chapel in Renovated St. Paul's

A proposed chapel, as a memorial to American war dead, will be included in the reconstruction of the war-damaged St. Paul's Cathedral, London.

The chapel will occupy the entire apse behind the high altar.

It will contain a roll of honor carrying the names of 28,000 American war dead in the British Isles.

## CZECHOSLOVAKIA

### Publications Step Up Anti-Church Campaign

Charges of high treason were made against Archbishop Joseph Beran of Prague in a pamphlet issued in Prague by the Melantrich publishing house with government approval.

According to the pamphlet, Archbishop Beran planned to be arrested because the Church wanted a martyr, "but instead the security police merely placed themselves at his disposal in order to protect him from the anger of believers."

Co-authored by three writers, two of whom are women, the booklet also named as "traitors to the People's Republic" Archbishop Moric Picha of Hradec Kralove and Bishop John Vojtassek of Spis. However, it said, Archbishop Beran incurred the "highest guilt."

The authors charged that the Vatican, fearing the overthrow of capitalism in Czechoslovakia, used the Catholic Church in an attempt to "subvert the people's democratic regime." The three bishops named, they said, lent themselves willingly to this "treason."

#### VATICAN LINE

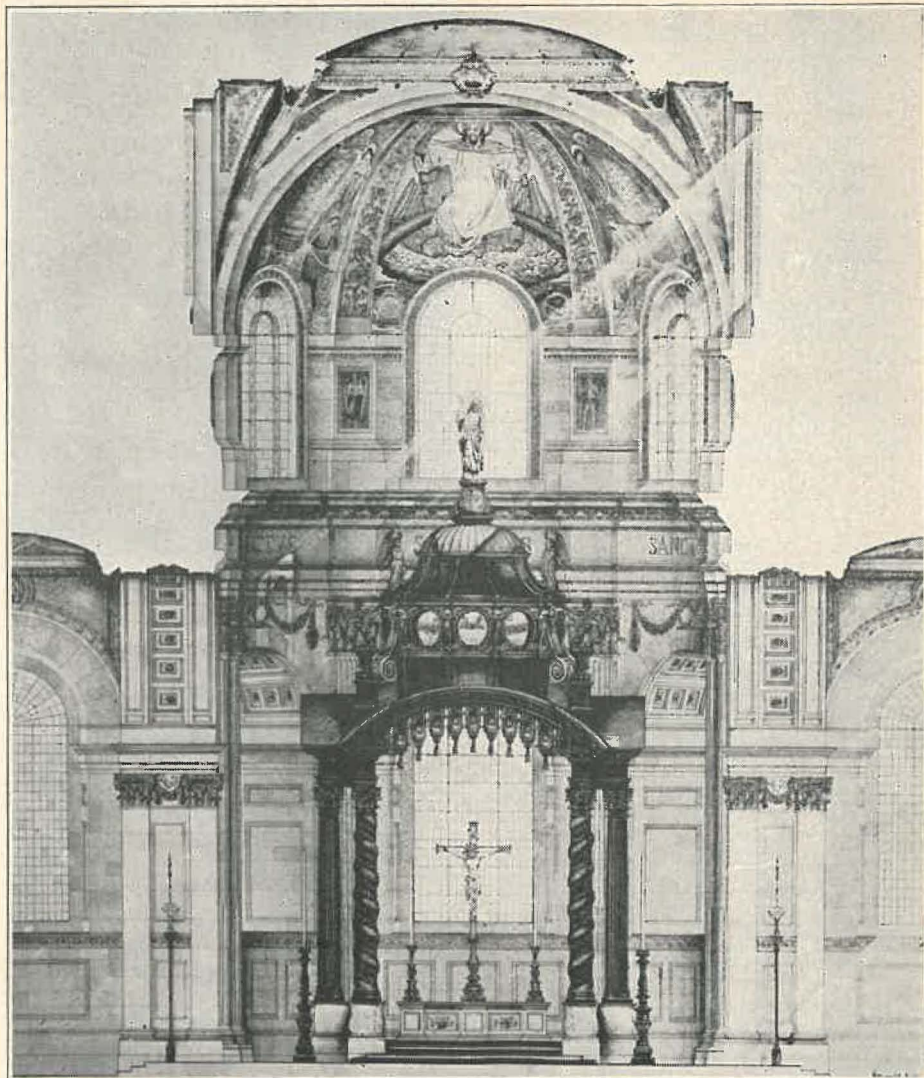
The writers of the pamphlet also asserted that a "clique of reactionary bishops," responding to Vatican pressure, were responsible for issuing recent directives to the clergy in the Church-State conflict [L. C., December 11th]. They described these directives as "vile orders for treason."

*Obrana Lidu*, Communist-controlled organ of the Czechoslovak Army, accused the bishops of "maintaining the hostile line of the Vatican's campaign against our State."

The newspaper evidently referred to the recent directives.

The paper said:

"The bishops invited priests to accept State-paid salaries, but in their last pastoral letter of recent date, they assure us anew that they will maintain the hostile



ST. PAUL'S: Behind the Altar, space for a chapel.

line of the Vatican's campaign against our State.

"They show themselves still more strangers in our country, indifferent to all that happens around them, indifferent to the essence of the life of our people, who are with such enthusiasm constructing their happy future."

The army newspaper claimed that the bishops' attitude is not representative of the Czechoslovak clergy in general. It went on:

"The State secures the means for priests to keep their churches in repair. Who, then, can doubt why priests enter the Soviet Friendship League, sign birthday greetings to Stalin, join agricultural coöperatives, and cease agitating against the State as the bishops ordered?"

#### UNCLEAN PURPOSES

The government-published *Clergy Gazette* meanwhile asserted that recent amnesties to Catholic priests and laymen accused of anti-State activities had shown "how carefully President Kle-

ment Gottwald follows the life of the people."

"But anybody who misuses the magnanimity of the State for unclean purposes," the publication warned, "will find they have made a big mistake."

[RNS]

## IRAN

### Moslem Convert Ordained

On October 18th, the Anglican Church in Persia (Iran) ordained Hassan Dehqani-Tafti, a Moslem convert, as a deacon. The ordination service, a rare event for this small Church [in a country where Christians, although they are discriminated against, are not denied civil rights] was attended by all the clergy of the diocese, and by representatives of the Armenian Church and other missions in Iran.

Mr. Dehqani, who received his theological training at Cambridge, England, was a youth delegate to both the Oslo



youth conference of 1947 and the Assembly of the World Council of Christian Education in Birmingham, England, the same year.

Except for the *Te Deum*, sung in English by the English-speaking members of the congregation, the ordination service was conducted entirely in Persian. The Bishop in Iran, the Rt. Rev. William J. Thompson, performed the ordination.

[EPS]

## INDIA

### Metropolitan "Determined" to Appoint Bishop for Nandyal

By the Rev. B. E. DEVARAJ

After the scriptural manner (Acts 14:13) the people "brought oxen and garlands" when the Metropolitan of India, the Most Rev. George Hubback, arrived in Nandyal, November 10th, for a 20-day visitation of the 40,000 Anglicans in that area.

Great enthusiasm and joy were evidenced by the crowds as His Grace alighted from the train, garlanded and led to his residence in a specially decorated bullock car drawn by 53 pairs of bulls, while an Indian band supplied the music. In the evening, at a public reception, he was profusely garlanded and presented with an address of greeting:

"... with feelings of great joy, we offer you a hearty welcome. We take this opportunity to express through you our gratitude to the SPG, London, for its continued interest in us and prayers for us, especially during the difficult days that we passed through during the last two years. We earnestly hope that the General Council will take steps to constitute this area



THE METROPOLITAN: Bulls and garlands.

into a separate diocese at an early date."

In replying to the address His Grace said that, as a result of his meeting with the Moderator of the Church of South India and their joint declaration made last year, he had hoped that the CSI would withdraw from the area. This they have not done. Said the Metropolitan:

"... I am clear as to what I am going to say to the General Council. I am going to say that it is intolerable for the Metropolitan to be responsible for this area as well as his own proper duty, and I am going to decline to do it any longer; and therefore, I am determined that a Bishop must be appointed to deal with this task as his special charge—whether as a diocesan or as an assistant to me, it is for the General Council to decide."

The next day His Grace began his confirmation tour, which was very strenuous, consisting as it did of 1,200 miles, during which he visited 20 centers, holding two confirmation services at some of them, and confirming, in all, 1,943 candidates during the short period of 18 days. Wherever he went he was met by crowds which offered him an affectionate welcome.

On November 20th His Grace addressed the Mothers' Union at Nandyal, pointing out to the members the great responsibility that rested upon them as Christian parents.

The Metropolitan took the opportunity, at Cuddapah, of meeting with the Bishop of Chichester, Dr. Bell, who was on a visit to the Church of South India. The Moderator and two other bishops of CSI were present. It is reported that the Moderator and the Metropolitan discussed ways and means of solving the Church problems in the Nandyal area. At the same place the Metropolitan also met the Joint Commission of the Church of South India and the Church of India, Burma, and Ceylon, which had been touring the area in preparation for a report to be presented to the General Council, which meets in January 1950. The Metropolitan told the members of the Commission his considered opinion regarding the future of Anglicans, as well as of former Anglicans, in the Nandyal area.

Meeting with the Nandyal clergy (of whom there are 17 for the 40,000 Anglicans) on November 29th, the Metropolitan advised them regarding the more effective exercise of their ministry, and sympathized with them in their difficult task of having to minister to so many. The Metropolitan promised relief by the early ordination of some candidates to the perpetual diaconate.

Relations between the 40,000 CIBC and the 6,000 CSI members in the Nandyal area are reported to have become worse since the first visit of the Metropolitan in October 1948. Reasons given for this are: the CSI Bishop of the Kur-

nool-Anantapur diocese and his supporters in Nandyal have refused to obey the synod executive of CSI, and have declined to recognize the authority of the Metropolitan's commissary and of the SPG agent over the SPG institutions and properties; the educational authorities have demanded a court declaration that the management of the schools belongs to the SPG, with the result that the commissary has had to take legal action against some in the CSI who are in opposition to their own Church authorities. In addition, the members of the CSI who happen to be at the head of some of the schools are making life miserable for the CIBC teachers working with them, two of whom have been served with notices of dismissal. The holding of parallel services in the same church buildings by the two groups is a fruitful cause of friction and misunderstanding. The occupation by the CSI clergy of the SPG parsonages in several places—even though these clergy have hardly any work—while the CIBC clergy have to shift for themselves, is causing bitterness in the minds of many. The deliberate assigning of teacher-evangelists to congregations which are wholly CIBC is another factor of dissension. One sees the spectacle of children growing up in this atmosphere of division.

## THAILAND

### Fundamentalists Attack Conference

Barred from the East Asian Christian Conference which is meeting in Bangkok, Thailand, 17 leaders of the fundamentalist International Council of Churches administered a verbal blast to the Conference and then organized a conference of their own.

A Religious News Service report said:

"The group [of fundamentalists], headed by its president, the Rev. Carl McIntyre, pastor of the Bible Presbyterian Church of Collingswood, N. J., said it came to Bangkok 'to inform the national Churches of Southeast Asia of the departure from the Bible of the World Council of Churches, and to expose the leadership in Asia for its support of Communism.'

"Dr. John A. Mackay, president of Princeton Theological Seminary, N. J., and chairman of the International Missionary Council, replied:

"This group (the International Council of Churches) while paying lip tribute to the Bible and Jesus Christ, represents an unbiblical Christianity. While being concerned about Communism, it carries on work with Communist technique.'

"Mr. McIntyre and other representatives of the International Council conducted a similar invasion of the Inter-American Evangelical Conference in Buenos Aires, Argentina, last summer, which was attended by leaders of the World Council of Churches."



# Toward

## A CHRISTIAN PSYCHOLOGY

By the Rev. Joseph Wittkofski

Rector of St. Mary's Church, Charleroi, Penn.

**H**UMAN personality is forged in conflict. St. Paul was fully aware of this feature of human nature when he wrote, "For the good that I would I do not; but the evil which I would not, that I do. . . . For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Modern psychology rightly makes much of this conflict, which has been known and realized by every human being who ever lived. Since science, however, is not supposed to concern itself with moral values, psychologists have sought some mere mechanical basis for the obvious conflict in human life. With the realization that this is an absolutely fundamental problem, each system of psychology rises or falls on its proffered solution. It is, therefore, not strange that very much of our psychology lacks reality and validity.

Freud, with his overemphasis on sexual factors, finds the fundamental conflict to result from a clash between the instinctual animal drives and the prohibiting environment of family and society.

Alfred Adler holds that the struggle in human nature arises from the striving for superiority and the thwarting of that urge.

Jung teaches that the clash is a direct result of complexes established in childhood which persist in the adult who does not possess the ability to adapt.

Rank holds that the conflict is the result of "birth trauma" or the shock of leaving the womb and entering an unfriendly world.

Among the others, Karen Horney offers a theory that appears to be completely compatible with a system of Christian psychology. She holds that the basic conflict is the result of the contradictions in our culture. The disorder in human personalities arises from the fundamental contradictory attitudes acquired toward other people.

Toward a Christian psychological synthesis, Dr. Horney's fundamental theory seems to be most fruitful; but, in the light of revelation, a somewhat different development from hers appears necessary. Our Lord told us, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself." The very fact that Jesus found it necessary to enunciate these commandments indicates that the opposite tendency exists in human nature. From one viewpoint, the human personality is molded by the struggle to love — or not to love — both God and other people.

### STRUGGLE IN PERSONALITY

There are three general levels of consciousness which are open to human beings. These are animal consciousness, self-consciousness, and that higher state sometimes called cosmic consciousness, but more properly Christ-consciousness.

No human individual can be categorized and placed on any one level. Usually, elements from each level enter into the compounding of a given personality. The urges of each level of consciousness very often oppose those of the other two levels of consciousness.

On the animal plane, man seeks the complete satisfaction of his animal appetites. By the time a human being is several years old, he usually has already entered upon the self-conscious plane, where his reason begins to function and he becomes aware of himself as a separate and independent agent in the universe. His reason begins to recognize the excessive demands of his animality. Soon he comes to realize that surrender to the animal level will hasten the destruction of self, which on the higher level has become the leading value. Here is the field of early and often life-long conflicts.

Later, through the practice of religion, the human individual may reach the plane of Christ-consciousness. On this level, self is subordinated to God or Reality. Self-interest is reduced to God-interest. The struggle in the personality becomes one between self-love and the love of God. With this background, the two commandments of Jesus take on an important psychological meaning. The highest level of consciousness must be made so strong and intense that it will completely dominate and engulf the lower levels.

The tendencies of the animal plane of awareness is usually away from people. Those around the person may interfere with the satisfaction of the individual's animal appetites. Only the most necessary people will be tolerated. On the self-conscious phase, the attitude becomes one of being against other people to promote self. This antagonism may be positive or negative. It may even manifest itself as philanthropy. But the tendency is always toward the aggrandizement of self. On the other hand, Christ-

consciousness creates an attitude toward other people in seeking the good of others without reference to self.

The neurotic trends which have made themselves so strongly felt in our times arise from the clash of interests of the different levels of consciousness. Generally, the predominant level determines the conduct of the individual. Each plane of consciousness carries with itself its own subconsciousness. Hence, there is a conscious and an unconscious struggle within each human being. In the development of personality, the reaching of an intense Christ-consciousness becomes extremely important. When the fundamental conflict is left unsolved, it produces abnormal fear, despair, stagnation, and even disintegration of the human personality.

#### ARTIFICIAL STABILITY

In the quest of stability, a solution for the inner struggle will be sought in rationalization and compromise, which in turn become the foundation of the common neurotic fears. For example, an individual may be carrying on an illicit love affair. This will create a conflict between the animal urges and either one or both of the higher levels of consciousness. The person so engaged, perhaps, will try to convince himself that all people are guilty of sexual aberrations and that conscience itself is really a cultural lag. In this manner, an artificial stability may be precariously established.

At once, however, there arises the fear that the status quo will be upset. There is the haunting possibility that conscience is valid and one's reasoning is fallacious. Here arise new tendencies toward the imbalance of the personality. Upon the heels of the first fear is the dread that one may possibly expose himself. A real danger exists that the person will show himself through his pretenses. To conceal the real personality, many neurotic disguises may be developed. Personal humiliation is always painful. It does not require the eyes of a prophet to see that average man is dominated by his self-consciousness. Self is his most valued possession. When others make little of that self, pride is hurt. The fear of small regard often causes the possessor to place himself apart and at the same time to become hostile to those around him.

Each form of fear may be conscious but usually it is far more unconscious. They all have their root-origin in the unresolved struggles between the various levels of consciousness. When the beginning of these fears is better understood, a step toward the solution of the inner conflicts has been made.

When neurotic fear is permitted to remain and grow, the person becomes subject to various forms of despondency. The fearful man is constantly vulnerable and the basic conflict at all times demands contradictory premises for satisfaction

and happiness. What is pleasing on the animal plane may be revolting on the self-conscious level. As the person goes through life, more and more he realizes that he is caught in the struggle with the result that hopelessness begins to infect the whole personality. Every situation is looked upon from an ill-omened point of view, with the eventuality that an attitude of chronic depression develops. Despair may be defined basically as the giving up of all hope of reaching the idealized personality. From many points of view, hopelessness is the end-product of the persisting basic conflict.

#### NEUROTIC PROCRASTINATION

Fear and despair bring about the stagnation and often the consequent disintegration of human personality. In the un-



resolved conflicts the nervous energy is wasted and the means of future growth is frustrated. Motive is required for accomplishment. On the various levels of consciousness, the resultant motives are frequently diametrically opposed. The motivations, therefore, obstruct each other. It is obvious that the neurotic person will procrastinate and refuse to make decisions, with the result that he becomes ineffective. Frequently an individual is considered to be lazy because he accomplishes little, when actually he is using a tremendous amount of effort on the struggle within his personality. The inner tension will produce a stagnation which will transcend the behavior, the emotions, and the mental attitudes.

The self on the self-conscious plane, located between the higher and lower levels, is the pivot in the conflict. In the ideal order, the human personality was made to revolve around God. The failure to reach that plane puts the individual at the center of his world and everything else must be made to revolve about him. Everything in daily experience must be made to appease the thwarted

personality. To maintain the usurped position, the self develops well-known conscious and unconscious simulations. The individual pretends to have developed the consciousness of the highest plane. There evolves an imitation goodness, a simulated omniscience, and a pretense of suffering. Real suffering partakes of the nature of God. The maintenance of one's assumed position very much requires the semblance of suffering. For this reason, the neurotic desire for pain or the appearance of suffering is very prevalent.

Counterfeit God-likeness begets a self-conceit which is frequently buried deep in the unconscious faculties of the personality. Although the person may know his inferiority, he develops an attitude of superiority toward those around him. These must be reduced in stature and be forced to circulate in an orbit about the selfish personality. Since the individual is unhappy, he cannot permit real happiness in others. As he is frustrated, so others must be placed in like positions. There is a continual tendency to make fun of those around him and to humiliate them. Very many of the abnormalities in personal relationships begin in these sadistic proclivities.

#### LAW OF THE JUNGLE

Neurotic fear and despair with their results in human character bring about the slow or, at times, the rapid disintegration of personality. The person begins to recognize himself as he is, and caught in the conflict, he can do very little to extricate himself. Self-love becomes self-hate, and the self which was so highly valued becomes an object of loathing. The saying of our Lord, recorded in the three synoptic gospels, would express its real and powerful psychological truth, if the word *self* is substituted for *life* in the translation. "For whosoever will save his *self* shall lose it: and whosoever will lose his *self* for my sake shall find it." The personality with a "lost self" becomes vindictive and mean. He may become little better than bestial, while he takes satisfaction in the unhappiness which he is able to cause in others. And all the while, fear, hopelessness, and their concomitant effects continue to grow. In the process of disintegration, the tendency of falling from the self-conscious plane to a dominating animal level becomes clearly manifest, and the individual finds himself reverting to "the law of the jungle."

If the human personality is to reach its proper development, it is absolutely necessary that the basic conflict in human nature be resolved. There is hardly a more important problem than this before mankind today. Very much of our modern psychology is almost completely useless toward the lasting solution of neurotic conflicts. Man, the creature, has a definite relationship to God, the Creator. Any system of psychology which denies

# "The Works of the Lord"

*Some Emberide Reflections*

By the Rev. S. J. Hedelund

or ignores this fundamental relationship cannot claim the right of attempting to solve the problems that arise from such an association.

Daily experience shows that, by itself, knowledge of the conflict, with its effects and solution, is not sufficient to bring about the desired resolution. Often, the neurotic individual will describe his neurosis and its cure with the terminology and "authority" of a psychiatrist, but the information will have little effect upon the disordered personality. A solution can be found only in the changing of those premises which have created the conflict in human personality. An ever growing Christ-consciousness, together with an accompanying development of the subconscious faculties, is the first condition for the forging of a healthy personality. As the highest level of consciousness becomes dominant, the divisions in the personality will progressively diminish.

## "IF THINE EYE BE SINGLE"

Hence, the first step toward the solution of the inner struggle requires that the neurotic person begin to understand the devastating effects of the conflict in his personality. He must be made to appreciate the importance of developing the higher levels of consciousness. It has been shown that the neurotic person endeavors to create a precarious stability which he continually seeks to protect. The motive to pursue the higher consciousness must spring from an inner wish to reach the proper development of human personality. The neurotic, which is almost the average human being of our times, must inwardly digest the fact that his real freedom and enduring happiness can result from a continuing growth. The center of gravity must be shifted from self to God. Such a development by its nature will change one's relations to others.

A person with unresolved conflicts may be considered to be plural minded. The promptings from the several levels of consciousness create the entanglements within the personality. Our Lord pointed out this fact, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." Christian people must learn to see God, other human beings, and the world through one level of consciousness. Too many look out from themselves through a double or a triple vision. It is little wonder that confusion is so widespread!

Many neurotic trends in people require medical attention, and analytical therapy has its place, but in most cases the basic conflict can be resolved by the sincere and unfeigned practice of the Christian religion. The consciousness of Christ can be formed and the subconscious faculties can be conditioned by this higher level of mentality. In spite of the opinions of the mechanistic psychologists, in the order of Grace, this change in personality-development can be brought about at any time.

*"... I will remember the years of the right hand of the Most Highest ... I will remember the works of the Lord."*

THAT there are times of utter discouragement in the life of every priest none will deny.

The man newly ordained goes out commissioned with great powers. Yet how soon does he realize his weakness! To administer a parish, to preach the Word of God to his flock, to be priest, pastor, and teacher — who is sufficient for these things?

Then how often are priests, both young and old, discouraged because of misunderstanding, of wilful opposition, of lack of cooperation!

It is at just such times, as indeed periodically at the Ember seasons, that both clergy and people need to recall those unexpected joys, those unlooked for successes of the Gospel, those accomplishments that God, using men as His agents, has been pleased to work in them. Well may one at these times voice the thought of the psalmist of old: "... I will remember the years of the right hand of the Most Highest ... I will remember the works of the Lord."

The present writer thankfully records here the "works of the Lord" in his own life: the Christian nurture that he received from God-fearing parents; the road that led him into the Anglican Communion; and those joys that have come to him in the priesthood, and have far outbalanced the discouragement of his ministry.

## EARLY BACKGROUND

At an early age I came to this country with my parents. My father had served in the Royal Coast Guard Artillery in Copenhagen, my mother had studied in Copenhagen. A distant relative, the Rev. Dr. Andersen, of sainted memory, had influenced my father to travel across the ocean, because, as Dr. Andersen said, America was the land of opportunity, and the faith could there be better conserved. And father wanted to give his children every opportunity to be educated.

We lived in a college town, which also had a seminary. Every Sunday after High

Mass, theological students were guests in our home, and frequently priests. I could never understand why the Lutherans object to the word "priest" or "priesthood," since in the Scandinavian languages, their minister is called *praest* and they are ordained to the *praesteembetet* — which words are the exact translation of *priest* and *priesthood*. As a child I listened to deeply religious and theological discussions at Sunday dinners. We were poor in material possessions, but rich in the friendships that we formed. I can recall how father, shortly after arriving, went to night school to learn the English language. And there were evenings when fellow countrymen and women would gather with us and would sing the old Danish folk songs and hymns, concluding with prayers. They would talk with what the Germans call *Heimweh* of the old country, the deep longing for "home." It was such a new country, this great Midwest, and in some ways crude compared to the old country.

The Church was the center of our life. Dr. Andersen's services were uplifting in the beauty of the ritual of the Church. He wore the Eucharistic vestments, and intoned the Mass beautifully. His sermons were so simple that a child could understand him. Before going to the Sacrament of the Altar, members had to be shrived. At times I accompanied my parents when they went Saturday evenings to make their confessions. I can see Dr. Andersen yet, as he laid his hands on their heads at the conclusion, and said, "Thy sins are forgiven thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Go in peace, thy sins are forgiven thee." The women took turns Saturdays cleaning the Church. Once, when it was my mother's turn, she took me along. Before the altar she found a wafer. Quietly she said to me, "kneel



## Home Front

Of the amount that Churchpeople pledge to the "red side" of their envelopes, the greater part goes toward work within the diocese or district of the person pledging.

The present article, all the more significant, perhaps, because it was written with no thought of this series in mind, shows such a priest on the home front in the faithful discharge of his ministry, by which men and women are "strengthened for service" in this life and prepared for eternity.

Of the rest pledged to the red side, about one-fifth, or \$1,161,499, of the epoch-making budget of \$5,634,617 adopted by General Convention for 1950 is for the work of the Home Department of the National Council.

Thus it will be seen how very large a proportion of the amount pledged to "missions" stays "right at home," and assists the many priests of the Church in small towns and the country, as they bring the saving Gospel of our Lord to untold numbers of men, women, and children.

down with me," and then reverently said, "the Body of our Lord Jesus Christ" and consumed it. Afterward she said "I did not know whether it had been consecrated or not, but I was not taking any chances."

### THE EPISCOPAL CHURCH

In my early high school days I met a priest of the Episcopal Church who took an interest in me. He gave me Staley's "Catholic Religion." I became a convert to the Episcopal Church. The day I was ordained my mother went to the Bishop afterward and with brimming eyes said: "My prayers have been answered. We dedicated our boy to the priesthood from his birth." That was the first I knew of it. We were a large family. I was the first-born; and I recall, when the tenth child came, that I said to mother, "This child belongs to the Lord, because we must give the tenth to God."

"You are mistaken my son," she replied, "it is the first tenth that belongs to the Lord." She longed that others of the family might take up the Sacred Ministry. Today one grandson is in the priesthood of the Church; another is a Lutheran pastor; while a great grandchild is preparing for the Roman priesthood.

It was no easy thing to leave the Church of my fathers, but I will say this: Dr. Andersen, who later became the head of the Danish Church, was the only one outside my family who understood and

was sympathetic. I never regretted my decision: my life has been so rich and blessed in the Church.

### JOYS OF PRIESTHOOD

Among the many joys of the priesthood that have come to me over the years — undeserved and unexpected — I list the following, both as an act of thanksgiving to God, whose silent working in men's souls brought them about, and to bring cheer to all priests in their moments of discouragement — ". . . I will remember the years of the right hand of the Most Highest . . . I will remember the works of the Lord."

There came to me once a young girl earnestly desiring to enter the Church. Her parents belonged to a strong Methodist congregation and were opposed to it. Later she went to college, and the first thing she did was to look up the rector and ask for instructions. Later she wrote me that she had been confirmed and was a regular communicant of the Church.

A young Jew came frequently to the services of my parish, and desired instructions, but at that time I was sent elsewhere. The war broke out, and this young Jew entered the navy.

He went, however, to the rector of our Church in California while he was stationed there, and was instructed and confirmed.

For years I traveled on my duties with a conductor who openly boasted that he was an atheist. He was particularly cynical in regard to priests and sisters. I paid no attention to him, and gradually he opened up to me. We had one thing in common — gardening. He invited me to see his garden and gave me some good pointers, and I gave him some. Later he was taken very ill. His ailment was diagnosed as cancer. I visited him often in the hospital, but never was there an opening for religion. When he was taken home to die, I went over one Sunday afternoon. But first I uttered a prayer that a way might be opened. I had not been with him five minutes when he asked his wife and sister to leave the room. Then he broke down and wept bitterly, and asked if I would hear his confession. It came out that he had been brought up in the Roman Communion, and I asked him if he wished a priest of that faith. He said emphatically, "No, you are my priest, I will have no other." He then asked for the Holy Communion. He told me that, night after night, when he came in from his run, he read the Bible into the wee hours, and wrestled with his problem. He like St. Paul was "kicking against the pricks." At his request I received him into the Church. He said again and again that he had never known such peace and joy.

Then there was the man who had been a saloon keeper. His family were devout members of the Church. He attended

services with them at Christmas and Easter and when the Bishop made his visitation. One day word came to me that he was to undergo a major operation. Later the doctor told me he could not live. Then the patient asked me to call on him. He told me he had discovered that he had never been baptized. Would I baptize him? He made his own answers to the vows, and I gave him Holy Baptism. Then, while I was on one of my trips to a mission, a telegram came asking me to return. At two o'clock in the morning I went by taxi to the hospital. The man's dying was beautiful. He knew our Blessed Lord was there with him as he passed into the valley of the shadow of death.

I was called to minister to a woman in a sanatorium miles from home. As I entered the room, she asked if I would hear her confession. When I gave her absolution, her face was glorified, the room seemed transformed with light, the presence of the Lord was there in power. I felt that I had been ministered to, rather than that I had ministered. Two days later she passed on, safe in the shelter of her Saviour.

One day a letter came asking me to look up a man whom I learned was related closely to a famous Englishman of letters — and of the nobility. He had been a master accountant, but had fallen on evil days. I found him in one of the worst dives in the city, and his employer was going to make him take the rap for selling bootleg liquor. I stated to this employer that if any one would take the rap I would make it my business to see that he did, and not the man I was looking for. First I took the man to a doctor and found a good room for him where he could get nourishing food. Then,



when he had somewhat recovered, I secured work for him. He came regularly to the services Sundays, for a time. Then I found him ill with pneumonia, on account of his weakened condition. I was with him as he passed on, fortified by the ministrations of the Church of his fathers.

But why go on? These are but a few of many incidents in a busy life that God has so wonderfully blessed in an unworthy servant. I know many priests can duplicate such incidents. The point is: yes, there are heartbreaks, there are times when, like St. Paul, we feel like saying: "Demas has deserted me — Alexander — has done me much harm." At such times we need to turn our minds to "the years of the right hand of the Most Highest" — to "remember the works of the Lord."

## “Talking More and Doing Less”

THE Episcopal Church, according to Dr. Henry Pitt Van Dusen, president of Union Theological Seminary, is the main obstacle to Protestant unity in this country — and the Anglo-Catholics are the main reason for their obstinacy. Though said in an impersonal way, that is the blunt charge made by this distinguished Protestant leader, who sometimes claims to be an Episcopal layman as well as a Presbyterian minister. His exact words, as given in an article in the widely-circulated *This Week Magazine* for December 4th, are:

“The American denomination which is sometimes chided with talking more and doing less about Church union than any other is the Protestant Episcopal Church. This is partly because the ‘High Church’ wing of that communion cherishes the hope that its denomination might serve as a bridge between Roman Catholicism and Protestantism, and is unwilling to imperil that possibility by drawing too close to other Protestants. It is also partly because most Episcopalians are entirely too happy with their own liturgy and Church order and feel no desire to get mixed up with others.”

Now surely Dr. Van Dusen knows better than that. Perhaps he is still upset because General Convention in 1946 rejected the plan of union with his own Presbyterian Church in the U. S. A.; but it is significant that the Southern branch of his own communion, the Presbyterian Church in the U. S., is also still separated from that body, despite innumerable conversations and negotiations. Is his own Church in a better position as regards the ratio between its talking and its doing? Episcopalians are at least united among themselves.

And the Episcopal Church has made a considerable amount of progress in uniting with others, too. Along with the rest of Anglicanism, it has entered into full and reciprocal intercommunion with the Old Catholic Churches in Holland, Germany, and Switzerland, and with the Polish National Catholic Church in this country. It has given the apostolic succession and the Book of Common Prayer to the Philippine Independent Church and is ready to enter into closer relations with that body when the latter is prepared to do so. It has a partial intercommunion, through the Church of England, with the Church of Sweden. These are actions, not just words.

Perhaps Dr. Van Dusen discounts these things, and our cordial relations with the Eastern Orthodox, because the other parties to the agreements are not Protestant, or not American, or neither. If so, he takes a singularly narrow and national view of Church unity, hardly in accordance with the basis and aims of the World Council of Churches, of which both his communion and ours are members. That important

body is constantly seeking to reach across national and denominational lines toward a truly ecumenical unity. That is the kind of unity that Episcopalians — and not only members of what Dr. Van Dusen calls the “High Church” wing — want, and toward which we are striving.

What Dr. Van Dusen and other Protestant critics fail to recognize is that the Anglican communion, of which the Episcopal Church is a part, is not just another Protestant denomination; it is a Church that extends across Catholic-Protestant lines and that has already achieved within itself a far greater measure of unity than the united Protestantism that they are seeking. For within Anglicanism, united by a common creed, a common ministry, and the Book of Common Prayer, we have a Church in which Catholics and Protestants, liberals and conservatives, fundamentalists, and modernists, all can find a home. Dr. Joseph Fort Newton was not uttering a mere platitude when he described the Episcopal Church as “the roomiest Church in Christendom.” Anglicanism is Christian unity, on a considerable scale, though a relatively small one as compared with the whole of Christendom.

THAT is why Episcopalians are not willing to give up any vital aspect of their position in order to achieve a lesser unity in one direction or the other. We did not give up the Protestant aspect of our heritage in order to unite with the Old Catholics, and we will not give up the Catholic aspect of it to unite with the Presbyterians or Congregationalists. Indeed, we dare not do so, for we cannot be true to our faith if we either add unscriptural doctrines, as the Roman Catholics have done, or abandon or distort scriptural ones, as most Protestant bodies have done.

Perhaps that also throws light upon the other count in Dr. Van Dusen’s indictment — the curious charge that we are entirely happy with our own liturgy and Church order and have no desire to “get mixed up with others.” To the first part of this charge we must plead guilty. Yes, we are happy with our own liturgy and Church order. But we make no exclusive claim to them. It is our endeavor simply to “continue steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayer.” In that endeavor, we are glad to “get mixed up” with any Christians who are like-minded; but we cannot in conscience give up either the apostolic doctrine or the fellowship of the apostolic succession in the name of a unity that is less than universal.

Lest we be accused of spiritual pride, we hasten to add that we do not believe that the Anglican Church

is the only "true Church," or that we have a monopoly of the apostolic doctrine and fellowship. We recognize elements of these in every Christian communion, and we rejoice in them. We have no distinctive doctrine of our own; we simply accept the doctrines that have come down through the historic Church from the days of our Lord, who established the Church as the framework within which His teachings were to be enshrined and continued through the ages.

The Anglican Church was the first body in modern Christendom to set forth its platform for Christian unity, and to invite all Christian people to come together on the basis of it. That platform has four planks, not one of which is the exclusive possession of Anglicanism: the Bible, the historic Creeds, the sacraments, and the historic episcopate. That is still our platform; and on it we have already achieved a measure of unity with Christians as far separated in geography and as diverse in history and background as the Philippine Independents, the Polish Catholics, and the Swedish Lutherans. Can any other Church in Christendom point to such a record?

So we must plead "Not guilty" to Dr. Van Dusen's main indictment — that we talk about unity too much and do too little about it.

With another part of Dr. Van Dusen's article we are heartily in sympathy. He says: "I foresee the merging of most of the largest communions into six or eight major Church bodies, and these so linked together that they will be virtually-unified in much of their Christian work and influence." We hope he is right in that prophecy. Perhaps the six or eight communions might line up somewhat as follows:

- A United Presbyterian-Reformed Communion.
- A United Congregational-Free Church Communion.
- A United Baptist-Fundamentalist Communion.
- A United Lutheran-Evangelical Communion.
- A United Episcopal-Free Catholic-Orthodox Communion.
- A United Methodist Communion.
- A Roman Catholic Communion.

As a next stage (or perhaps at an earlier stage), we might see the union of the Presbyterian-Reformed, the Lutheran-Evangelical, and the Methodist communions with the Episcopal-Free Catholic-Orthodox one. And some day, in the providence of God, all of the historic communions, including the Roman Catholic, may be united into one Ecumenical Church.

Meanwhile, instead of making charges that one or another Church is "talking more and doing less" than others, let's all try to pray more and thus to find out what is God's will for our own Church, and for ourselves as members of it.

### *Bats in Australia*

FROM another part of the Church comes an anachronistic story of ritual persecution. Priests in the Australian diocese of Sydney have been forbidden to wear Eucharistic vestments, to use the terms Mass,

Eucharist, and Liturgy in printed and oral announcements of services; and are also urged to eliminate "such forms of social activity as dances, card parties, and games of chance used in connection with Church activities" [See L. C., December 4th, page 16].

The ritual controversies of the nineteenth century were among the most unhappy incidents of the Church's history, both in Britain and in the United States. The imprisonment of devoted parish priests in England, the persecution of such saintly men as Fr. Lowder and Fr. Machonochie, and in this country the controversies at the Church of the Advent, Boston, St. Clement's, Philadelphia, and Mount Calvary, Baltimore — these are dark pages in the story of the Church, but from them emerged the recognition that the Anglican communion is a true part of the Catholic Church, and that the outward symbols as well as the inward grace of Catholic life and worship are not only to be tolerated but are in the fullest accord with our heritage from the undivided Church.

Perhaps the Church in Australia will have to go through some such phase, instead of learning the lesson from the experience of other parts of the Church. This we know: if there be persecution, there will also be martyrs and confessors; and the final victory will be with them. Meanwhile, as the *Church Times* observes with an ironic pun on the name of the Bishop of Sydney, "the Church of Rome will be the only gainer by this dictatorial fanaticism of Australian Mowlls and bats."

### *Bulls in South India*

THE account of the Anglican Metropolitan's visit to the Nandyal area of South India, told in our news columns this week, is a thrilling one. We wish we might have seen the venerable Bishop, garlanded with flowers, serenaded with bands, and drawn in state by 53 pairs of bulls (oxen).

The scene is one of Oriental splendor, and we can well believe the magnificent understatement of a correspondent, who writes: "It was very difficult for anyone to pass through without stopping a while to look at the bulls and the procession."

More thrilling even than the procession, however, was the confirming of some 1,900 candidates, mostly

### SONG FOR ADVENT

NOW in this time before His star is lighted  
 Make way for Him whose visioned glory fills  
 Space with its splendor. When His truth is plighted  
 The songs of angels, distant on the hills  
 Shall be as windsong. With the hour of being  
 All things shall alter . . . Instant at His birth  
 The scales that kept our hindered eyes from seeing  
 Shall fall as raindrops, shattered to the earth.

ROSAMUND BARTON TARPLEY.

adults, in 22 small communities of the Nandyal area, where the majority of the 40,000 Christians have elected to remain loyal to the Anglican Church. But, as the news report indicates, there is an unhappy side of the picture. An article in the *Calcutta Diocesan Record*, by the Metropolitan's Commissary for Nandyal, the Rev. Eric J. M. Wyld, tells of the strife between the Anglicans and the members of the South India United Church, which has brought discord where formerly there was a remarkable degree of unity. We quote some significant parts of this article:

"The area concerned is that of the old archdeaconry of Nandyal, a part of the old diocese of Dornakal. It is wholly in the Telugu speaking country and covers the greater part of the two civil districts of Cuddapah and Kurnool. In area it is about 200 miles by 100 and on the north is bounded by the Nizam's dominions, now ecclesiastically a part of the C.S.I. [*Church of South India — the new united Church*] diocese of Medak. The Christian community numbers probably somewhat over 40,000, located almost entirely in villages. The area is covered with a network of over 150 schools, all of which before the inauguration of union were managed by S.P.G. [*the Anglican Society for the Propagation of the Gospel*] through a body called the Nandyal Administrative Committee, part of the Dornakal diocesan organization. All these are elementary schools, except three in Nandyal, a high school and two training schools, one for men and one for women.

"The S. P. G. is practically the only Christian agency at work in the area; there are a few isolated Roman Catholic and Baptist congregations. Prior to 1947 there was therefore a unity rare in most parts of India.

"In 1947 the greater part of this community declined to enter the Church of South India. In the present state of tension it is impossible to obtain accurate figures but probably about 80 per cent remain in the C. I. B. C. [*the Anglican Church of India, Burma, and Ceylon*]. In one deanery in the north of the area the numbers in the two Churches are about equal; in the remainder congregations of the Church of South India form small minorities. Most of the area is included in the diocese of Kurnool, a small part in that of Cuddapah. Amongst the clergy a far larger proportion remained in the Church of South India, more than a half. Hence one of the present problems: the Anglican Church is badly understaffed, the Church of South India the opposite."

The main point at issue between the two Churches is control of the 150 schools, and custody of the village churches. Fr. Wyld writes:

"Ever since 1947 efforts have been made to secure an amicable working arrangement between the two Churches. The tension today is probably as great as ever and pervades small village congregations and even families."

He continues to describe the resulting strife and lawlessness, in which sometimes the police have had to be called in to preserve order.

Thus this much-advertised step toward unity has resulted in the disruption of unity in a large and important section of South India. At the top level, attempts have been made to settle the problems amicably. Actually, the Church of South India agreed that the schools were to be turned over to the Anglicans, but the Bishop in Kurnool (of the United Church) refused to do so. He was accordingly deprived of his

office by the court of the synod of his Church. But, in order to save the schools from being taken out of the hands of either Church by the government, the Anglican Commissary has had to begin suit against the Church of South India — "a step taken," says Fr. Wyld, "with much regret but with the full approval of the C. S. I. executive, and of course of the Metropolitan and the S. P. G."

Meanwhile, there is a commission of the two Churches which will try to find an amicable solution to the problem. The Metropolitan is quoted as saying that he will recommend the appointment of an Anglican bishop. The Bishop of Chichester is in India, and presumably will attend the conference in order to report to the Archbishop of Canterbury. Fr. Wyld concludes:

"That there has been a complete breakdown of union in this area, previously united, is obvious. More than that there is a bitterness and a tension which has never been experienced by those who have worked under the principle of the comity of missions. Important decisions will have to be taken in the next four months, decisions which are of far more than local importance; they will affect the Church throughout India."

He might well have said, throughout the world. We echo his final plea:

"Will readers remember Nandyal constantly in their prayers? Pray that members of the two Churches, and especially those who occupy positions of leadership, may see the will of God, and have courage to do it."

#### IN PRAISE OF QUIETNESS

MORE rich in mercy than the breast of love  
Is holy quietness.  
To her immaculate citadels we bring  
Our weariness,  
Our sharp distress.

Her quiet cloak will cover all our need.  
Her charity is wide.  
Claiming her sanctuary, even now,  
The hunted hide  
Where truths abide.

The troubling world beats like a fretted wave  
Upon this perfect shore.  
It spends its pebbled anguish and recedes . . .  
Till time's dim roar  
Is heard no more.

Then lovely stillness closes like a prayer  
With power to impart  
The healing old as pain. From such a calm  
We never quite depart —  
Not in the heart.

Peace is the fabled treasure all men seek;  
Here gleams the peerless Grail.  
Hushed are those mystic Havens of the Blest  
Toward which we sail . . .  
Nor will they fail.

FRANCES STOKLEY LANKFORD.





THE FABBRI MANSION: *To promote spiritual retreats.*

## NEW YORK

### Bells, Bells, Bells

"These bells will speak to men and women and call them to church — not necessarily this church, but some church," said the Rev. John H. Johnson, referring to the 40 bronze bells that were hung in the bell tower of St. Martin's Church, Harlem. Dr. Johnson is rector of the church. The three-and-a-half octave carillon was cast and tuned in the Netherlands.

Twenty-five hundred persons were present at the consecration of the bells. The congregation, said Dr. Johnson, was the largest he could remember since he founded St. Martin's in 1928.

One third of the cost of the \$30,000 carillon has already been paid for by individuals and organizations of the church and of the community. Many of the bells were given as individual memorials.

### New Retreat House in New York

The House of the Redeemer, incorporated under the laws of the state of New York, as an organization in the Episcopal Church to promote spiritual retreats, has been made possible by the gift of Mrs. Shepherd Fabbri of her beautiful house at 7 East 95th Street. The president of the board of trustees is Bishop Gilbert of New York; Bishop Manning was honorary president, his in-

terest in the project being very strong. Bishop DeWolfe of Long Island is vice president; Marsden B. Candler, secretary; Russell R. Brown, treasurer. Other trustees are Bishop Campbell, superior of the Order of the Holy Cross; Bishop Sherman, Suffragan of Long Island; the Rev. Dr. Grieg Taber; the Rev. Dr. Gregory Mabry; Richardson Wright; and Robert L. Coe. The Rev. Dr. Mabry is warden. The name, House of the Redeemer, was chosen because a church once standing in the neighborhood and attended by Mrs. Fabbri bore that name.

The House of the Redeemer will be managed by Sisters of the Community of St. Mary, four of whom are now in residence. The Rev. Dr. Edward H. Schlueter, who has been chaplain general of the community since his retirement as vicar of St. Luke's Chapel, Trinity Parish, will be resident chaplain of the retreat house, while continuing to hold the office of chaplain general. The house was formally opened on St. Andrew's Day, with a celebration of the Holy Eucharist.

The first retreat will be held in December for nuns working in parishes and institutions in New York. During the month of January Bishop Gilbert will have the use of the house for the spiritual training of groups of laymen in the diocese of New York who will take part in the nation-wide missionary drive of the Church in the spring. In the pre-Lenten season, there will be a full pro-

gram of retreats and quiet days for clergy, other men, and women, with retreats especially for students. The resources of the retreat house will be available for clergy groups, parish and student groups, business and professional groups, and for individuals who desire to make private retreats. Arrangements may be made with the Sisters.

The house is one of the notable houses still standing in New York. It was built in 1917. It is five stories high. The interior of the first and second floors came from the Ducal Palace in Urbina, Italy. The library will remain much as it is; Mrs. Fabbri left many of the books in place. The drawing room will be made into a chapel. The altar, given in memory of Deaconess Susan J. Knapp to St. Faith's House, former house of the New York Training School for Deaconesses, has been presented to the House of the Redeemer, with other furnishings from the chapel in St. Faith's House, given to St. Faith's in memory of the Rev. Dr. William Reed Huntington, founder of the New York Training School for Deaconesses, and alumnae of the school.

The house has been adapted to the purposes of a retreat house, without in any way altering its architectural beauty. The fourth floor has been made into a convent for the Sisters, quite apart from the rest of the house. An apartment for Fr. Schlueter has been arranged, also quite separate from the rest of the house. The rooms for retreatants are in two groups, with their own living room.

The removal of St. Mary's Hospital for Convalescent Children from New York to Bayside, Long Island, now in process of accomplishment, ends the customary series of retreats in the hospital. For the first time since their foundation in 1865 the Community of St. Mary would have been without work in New York City had not this offer of the charge of the House of the Redeemer been made. The community is entering upon it with thankfulness. The removal of the hospital from the city makes unnecessary the maintaining of a second house, at South Norwalk, in summer. The hospital at Bayside will be an all-year-round institution. Hitherto, the little patients have been moved to South Norwalk and back again every year.

## WASHINGTON

### General Made Canon

Major General Luther D. Miller, former Chief of Chaplains of the U.S. Army has been elected canon and member of the presbytery of Washington Cathedral, it has been announced by Bishop Dun of Washington. General Miller has



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**DIOCESAN**

applied for retirement from the Chaplain Corps.

"Chaplain Miller's acceptance of the position to which the Cathedral Chapter has called him is a matter of greatest satisfaction to everyone. I am looking forward eagerly to having him on my staff," said the Very Rev. John W. Suter, dean of the Cathedral, in commenting on the appointment.

As a canon of the Cathedral, Dean Suter explained, the former Chief of Army Chaplains will not only preach and conduct religious services, but he will give all possible assistance to the department of promotion in building understanding and support of the work of Washington Cathedral on a nation-wide basis.

Bishop Dun declared: "In expressing a warm welcome to Gen. Luther D. Miller as the newest of our Cathedral canons, I speak not only for the Cathedral but for the many thousands who make up the Church membership and clergy of the Washington diocese."

"Gen. Miller's presence on the clergy staff of the Cathedral will serve to re-emphasize its universality as a house of prayer for all people," the Bishop continued. "He brings to his duties here the wealth of understanding and experience gained during his long period of service with the armed forces of our country."

**RHODE ISLAND**

**Former Roman Priests Received**

Bishop Bennett of Rhode Island received, November 26th, into the communion of the Church two former Roman Catholic priests, the Rev. Lionel E. Beaudet and the Rev. Leonard Redlaw.

The reception took place at a Eucharist in the Cathedral of St. John, Providence, at which the Bishop was celebrant, assisted by the Rev. Albert C. Larned, as epistoler, and the Rev. Harold L. Hutton, gospeller.

Fr. Redlaw was presented by the Rev. William T. Townsend, Ph.D., rector of St. Martin's Church, Pawtucket, and Fr. Beaudet by the Very Rev. A. F. Roebuck, dean of St. John's Cathedral, Providence. The sermon was preached by the Archdeacon, the Very Rev. Anthony R. Parshley.

**MICHIGAN**

**Conference for Deans**

A conference for the eleven convocational deans of the diocese of Michigan was conducted by Bishop Emrich, the diocesan, on November 15th and 16th at Parishfield, the diocesan retreat and conference center, near Brighton.

The entire organization of the diocese

and the philosophy of the convocational system were discussed, and it was decided that, since the plan is working so well in the diocese of Michigan, the deans should play a more important part than they do. It was felt that on many occasions the deans should represent the bishop, and should confer with him frequently on the missionary and educational needs of their areas.

It was suggested that the deans be instituted with a brief service at the time of diocesan convention next January, and report briefly on the activities within their convocations.

**Junior Altar Guilds**

The annual meeting of the diocesan altar guild of Michigan was held in St. Paul's Cathedral on November 8th. Bishop Emrich, the diocesan, officiated at a celebration of the Holy Communion which opened the meeting, and was assisted by the Rev. Canon Edward R. A. Green of the Cathedral.

At luncheon the Bishop stressed the fact that worship, and the things of the spirit, as symbolized by the altar, will endure forever, through all the changes which occur in the world. He also expressed his hope that Junior Altar Guilds might be organized, or re-organized, in the parishes of the diocese, for the training of young women to take over the work of the altar guild members in due course.

Elected were: Mrs. Everett Roe, president; Mrs. Clifford Lynch, vice-president; Mrs. Duncan Campbell, recording secretary; Mrs. Rollie Wilhite, corresponding secretary; Mrs. George Boehm, treasurer.

With Bishop Emrich's suggestion in mind, a committee on Junior Altar Guilds was set up.

**OLYMPIA**

**Diocesan Observance of Advent at Cathedral**

Vespers of Advent Sunday, with solemn procession, sponsored by the diocese of Olympia and held in St. Mark's Cathedral, Seattle, Wash., November 27th, was attended by a capacity congregation.

The preacher was the Very Rev. Cecil Swanson, D.D., dean of Christ Church Cathedral, Vancouver, B. C. The Rev. Poland H. Miller, canon precentor of St. Mark's Cathedral, directed a choir of 100 voices representing 16 parishes in the diocese. The master of ceremonies was the Rev. Frederic P. Williams, of Trinity Church, Seattle; while the Rev. Arnold Krone and the Rev. Howard E. Davis were the lecturers. The readers of the prophecies were the Rev. Messrs. H. Lester Mather, Karl G. Markgraf,

**DIOCESAN**

Godfrey W. J. Hartzell, J. Gregory Lee, and John Pares Craine.

Approximately 35 diocesan and visiting priests were in the procession. The Office was sung by Canon Miller, with the Very Rev. Richard S. Watson, dean of St. Mark's, as the officiant at the closing prayers.

**EAST CAROLINA**

**Seven Times the Quota**

When Bishop Wright of East Carolina and delegates from the diocese returned home from General Convention and told the story of the Church's need, the diocese decided to raise seven times the additional quota assigned to them by the General Church for each of the next five years.

Some of this sum will be used to overpay the diocesan pledge to the National Council and some for the extension of missions within the diocese.

This campaign is under the chairmanship of Mr. Peter Browne Ruffin. Bishop Wright has called for an Epiphany Mission in every Church.

**EDUCATIONAL**

**SEMINARIES**

**Matriculation at Philadelphia**

The annual service of Matriculation was held at the Divinity School in Philadelphia on December 1st. Thirty students signed the Matriculation Book. The preacher was Bishop Remington, Suffragan of Pennsylvania, who spoke of the vital necessity of a regular disciplined life of prayer for those serving in the ministry.

**COLLEGES**

**Midwestern Faculties Meet**

Faculty members of the Episcopal Church Council at the University of Chicago were hosts to 42 Churchmen from midwestern universities last month for a day's discussion of "the Episcopalian in the secular university." The discussion was followed by a retreat at DeKoven Foundation, Racine, Wis.

Discussions were led by President John S. Millis of Western Reserve University, Dean John White of the Illinois Institute of Technology, President Clark Kuebler of Ripon College, Ripon, Wis., and Prof. W. T. Couch, Director of the University of Chicago Press.

The Rev. Canon Bernard Iddings Bell conducted the 24-hour retreat, which was kept in complete silence except for services and three meditations.

**To Our Lady**

We feel like dedicating space in these columns each year, at this particular time, to The Blessed Virgin Mary, as she faced not only the travail of the birth of Her miraculously conceived Son, but also the opprobrium of it, for no other child had ever been so conceived, and she was not wedded to St. Joseph. Such faith, love, and devotion to God as She offered in this, Her supreme sacrifice of self! And yet, don't you know, there are literally hundreds of Episcopal women who develop an "ecclesiastical chill" whenever Her Holy Name is mentioned. Their narrow prejudice and ignorance of what The Episcopal Church teaches of Her, causes them to proclaim that all who revere Our Lady's memory and great act, should go right on to Rome and be done with it. They never stop to think Who

brought them their Jesus and their Saviour.

But characterful Christian men all love Our Lady. Their tenderness goes out to Her in Her travail as it does always to their own women in similar condition. In this phase of our religion, it behooves narrow-minded women to follow the tender and great-hearted example of their men, whose devotion to Our Lady puts these women to shame. And let's not forget to say a prayer remembering St. Joseph, that quiet, unobtrusive, older man, who so beautifully loved this sweet Virgin so much younger than he. Methinks his love brought him more of sacrifice than personal privilege, but God used his love, and so hallowed it that it will always stand as a glowing example of highest manhood and husbandship. Blessed be Our Lady! Blessed be St. Joseph!

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# BOOKS

Rev. CARROLL E. SIMCOX, PH.D., Editor

## England's Mystic Heretic

**ENGLISH BLAKE.** By Bernard Blackstone. London and New York: Cambridge University Press, 1949. \$6.50.

A very illuminating study of the English poet who refused to fit into the categories of either neo-Classicism or Romanticism.

The book is especially penetrating in its analysis of Blake's religion, which, while doubtless heretical at points, was a good deal closer to the spirit of Christ than that of numerous of his bishop contemporaries. For all of his extreme individualism, most of Blake's ideas would fit into the framework of a Christianity which really took the Incarnation and the Sacraments (and therefore the entire material world) seriously.

It is to be hoped that many readers who have despaired of understanding Blake will turn to him with this book in hand: it clears up many obscurities, and along the way gives much interesting information about British religious and social conditions in the late 18th and early 19th centuries.

CHAD WALSH.

## Treasury of Texts

**THE HOME BOOK OF BIBLE QUOTATIONS.** By Burton Stevenson. New York: Harper and Brothers, 1949. Pp. 645. \$6.

Are you looking for that biblical text or tag that is vaguely floating around in your memory? You will find it in this grand concordance, if it is in the Bible at all. Whether you have Cruden's classic on your shelves or not, this volume will be a valuable addition. It is much easier to use than the older concordances. It includes citations from the apocryphal writings—both Old Testament and New. The references are topically arranged and a word-concordance index included. Thus the book provides all the utility of the old standard concordances with these new advantages.

Another fine feature is the inclusion of biographical data in the Bible under the name of each biblical character cited. But here Mr. Stevenson makes one grave omission, which is inexplicable in so competent a compiler: if it is an Old Testament character he sometimes neglects to give New Testament references to the same. Rahab is a case in point. He cites neither *Matthew* 1: 5, which places the God-fearing harlot of Jericho among the human ancestry of Jesus, nor the important reference in

*Hebrews* 11: 31. Yet he includes a reference to her in *I Clement*. Fortunately, he is inconsistent in practice, and sometimes—as with Moses—he does cite the New Testament. If there is a later edition it is to be hoped that this one defect will be eliminated.

This work will be a peculiar treasure to the cleric who is looking for the right text. But it ought to be in every Christian home: and getting a lot of wear.

C.E.S.

## Hagiography

**THREE MYSTICS:** Edited by Fr. Bruno De J. M., O.D.C. Sheed & Ward. \$7.50.

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Greco, while on the title page they are given in the reverse order.

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El Greco's contribution is made in a fine collection of illustrations, in black and white, of some of the best known of his many paintings. An essay on his unique place in the religious scene of Spain's glowing 16th century is of considerable interest. Other artists of the same general period have also been drawn upon for illustrations, some of them in line with the theme of the book, and others, perhaps, added merely to fill up space.

It is a mistake not to have the pictures listed in a table of contents, and not to have them referred to in the valuable notes at the end of the volume. These notes, by the way, should not be overlooked as they help greatly in the understanding of the selected writings of the two great Saints.

M. DE P. MAYNARD.

### Rationale of Preaching

THE PARSON PREACHING. By Clement F. Rogers. New York: Macmillan, 1949. Pp. 130. \$2.

This is not a technical treatise on preaching and sermon construction, such as Fr. Bull's classic or the almost standard Broadus.

It might be described as dealing somewhat philosophically with the rationale of preaching. This is not to say that the little book does not contain a great deal of specific technique.

This will make a valuable text book in homiletics. The chapter, for instance, on the Collection of Material, should be

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KAY W.

in every seminarist's hands while he takes his copious notes in N. T. criticism.

The book is valuable just because it deals with those elements the mishandling of which so generally stultifies preaching, namely, the collection and sorting of material, the selection of sermon topics, and the proper relation of them to the particular Sunday. In my judgment this small work will prove a useful supplement to the more exhaustive and technical homiletics text books.

EDWARD S. WHITE.

### Dixit et Contradixit

ZWINGLI AND CRANMER ON THE EUCHARIST: *Cranmer Dixit et contradixit*. By Cyril C. Richardson. Seabury-Western Theological Seminary, Evanston, 1949. Paper bound, pp. 57. Available from Seabury - Western Book Shelf, 25 cts. per copy.

The M. Dwight Johnson lecture for 1949. This is a valuable contribution to the current controversy about the Eucharistic doctrines of Cranmer and Zwingli.

Hitherto, Dom Gregory Dix and Mr. G. B. Timms, both Englishmen, have been the chief disputants. Now Dr. Richardson joins the fray, and settles some of the issues of contention quite decisively. In clear terms he corrects Dom Gregory's misconception of what "faith" meant to the great Reformers. Quoting extensively from the works of Cranmer and Zwingli he shows, as precisely as is possible, where the two men agree and disagree on Eucharistic doctrine.

He makes it impossible for anybody henceforth to call Cranmer a Zwinglian without making substantial qualifications. He demonstrates that Cranmer remained a Catholic in his view of the Incarnation and yet came very close to the radical subjectivism of Zwingli in his view of the Eucharistic Real Presence. What makes this essay especially convincing is Dr. Richardson's reliance upon the words of the men under consideration rather than upon his interpretation of their words.

### Brief Book Notes

A WOMAN OF SAMARIA. By James Wesley Ingles. Longmans, Green and Company. \$2.75.

From that part of the fourth chapter of the Gospel according to St. John which tells of Jesus' passage from Judea to Galilee through Samaria James Ingles has developed an interesting and believable biography. Written simply and with beauty it creates a time, a place, and people that easily belong among the Bible characters we know.

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## DEATHS

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

### Orrock Colloque, Priest

The Rev. Orrock Colloque died at the age of 71 on September 24th in Tujunga, Calif., where he lived for some time after his retirement from the active ministry in and about New York.

Fr. Colloque was born in Medina, Ohio and was ordained in 1903 at the Cathedral of St. John the Divine in New York City. He served for some time as chaplain and spent 28 years of his ministry as a teacher in St. Mary's-in-the-Field, Valhalla, N. Y.

Surviving him is his wife, Gertrude Colloque.

### Basil S. Daugherty, Priest

The Rev. Basil Simms Daugherty, vicar of St. Paul's Church, Sparks, Nev., died on November 19th at St. Mary's Hospital, Reno, Nev.

Fr. Daugherty was born at East Liverpool, Ohio, October 31, 1885, the son of Charles E. and Maria (Simms) Daugherty. He received his early schooling in Pittsburgh and later attended Baldwin University and the Pacific School of Religion at Berkeley, Calif., becoming a Methodist minister. He married Elizabeth B. Ashworth on September 29, 1909. Mrs. Daugherty died November 6, 1948.

Entering the Episcopal Church, Fr. Daugherty was ordained deacon in February, and priest in November, 1924, by Bishop Beecher of Western Nebraska. He had held cures in Nebraska, North Dakota, and Iowa before coming to Nevada in 1942.

Before becoming vicar of Sparks in 1944, he held brief cures at St. Mary's Church, Nixon, on the Pyramid Lake Indian Reservation, and at St. Mark's Church, Tonopah.

The Requiem Eucharist was celebrated by Bishop Lewis of Nevada at St. Paul's Church, Sparks, at 10 AM, November 22d, and the Burial Office was read by the Bishop and assisting clergy at the Church at 2:00 PM. The clergy of the district present formed a guard of honor.

Fr. Daugherty is survived by a son, Robert, of Sparks, and by two sisters, Mrs. Clara Penworthy of Oakland, Calif., and Mrs. Lemond Durand of Newman, Calif.

### Marie Elisabeth Parkman, C.S.J.B.

Sister Marie Elisabeth of the Community of St. John Baptist, died on November 10th. She was the daughter of the late Rev. Charles Parkman and Elizabeth Fearing Parkman. Burial was in the convent cemetery at Ralston, N. J.

## CHANGES

### Changes of Address

Chaplain (Major) James H. Martin, formerly addressed at 865th AAA AW Bn. (SP), APO 503, P. M., San Francisco, should now be addressed at 865th AAA AW Bn. (SP), APO 713, Postmaster, San Francisco, Calif.

The Rev. Oscar J. P. Wetklo, retired priest of the diocese of Kansas, formerly in Philadelphia, is now to be addressed at 9019 Vista Bonita (Sunnyslope), Phoenix, Ariz.

Chaplain (Captain) Frederick H. Wielage, addressed at HQ. 4th Repl. Depot, APO 703, c/o P. M., San Francisco, Calif., should now be addressed at HQ. 13th Engrs. Bn., APO 7, Unit 1, c/o P. M., San Francisco, Calif.

The Rev. Henry H. Wiesbauer is now a graduate student at the School of Social Service Administration at the University of Chicago, working for the degree of doctor of philosophy. Address: 5716 South Drexel, c/o Spivak, Chicago 37, Ill.

The Rev. Dr. W. Postell Witsell, rector emeritus of Christ Church, Little Rock, Ark., formerly addressed at 220 E. Seventh St., should now be addressed at 1322 Schiller St., Little Rock, Ark.

### Ordinations Priests

California: The Rev. Robert Darwall was ordained priest on November 4th by Bishop Block of California at St. Stephen's Church, San Luis Obispo. Presenter, Rev. J. Henry Thomas; preacher, Rev. Dr. J. A. Bryant. To be vicar of St. Barnabas' Mission, Arroyo Grande, Calif.

The Rev. Frederic H. Parke, Jr., was ordained priest on November 5th by Bishop Block of California at Christ Church, Alameda, Calif. Presenter, Very Rev. Dr. Henry M. Shires; preacher, Rev. Francis P. Foote. To be curate of Christ Church, Alameda. Address: 1420 Grant St.

Georgia: The Rev. Robert Epting-Howard Peoples was ordained priest on November 1st by Bishop Barnwell of Georgia at Christ Church, Cordele, where the new priest will be vicar. Presenter, the Rev. William C. Baxter; preacher, Bishop Barnwell.

Harrisburg: The Rev. Paul Chapman Kintzing, Jr., was ordained priest on November 2d by Bishop Heistand of Harrisburg at St. James' Church, Bedford, Pa., where the new priest will be rector. Presenter, Canon G. Francis Burrill; preacher, Rev. Stuart F. Gast.

Mexico: The Rev. Francisco Chaparro Ramirez and the Rev. Gerson Ramos were ordained to the priesthood on November 6th by Bishop Salinas of Mexico at the Cathedral of San Jose de Gracia, Mexico City. Preacher, Dean J. F. Gomez. The Rev. Mr. Ramirez, who was presented by the Rev. Samuel Ramirez, will be assistant to the Rev. Mr. Hernandez in Copila, Puebla, Mex. The Rev. Mr. Ramos, who was presented by Dean Gomez, will be priest in charge of the Church of the Ascension, Mecapalapa, Puebla, Mex., where he may be addressed. The Rev. Mr. Ramirez should be addressed at Mesones 139, Mexico, D. F.

Olympia: The Rev. Bruce Walker Ravenel was ordained priest on October 28th by Bishop Bayne of Olympia at St. Mark's Cathedral, Seattle, Wash. Presenter, the Rev. Frederic P. Willigars; preacher, the Rev. John P. Craine. To be vicar of St. John's Mission, Centralia, Wash. Address: 511 S. Iron St.

Pennsylvania: The Rev. James Brice Clark and the Rev. Stanley Anthony Powell were ordained to the priesthood on November 19th by Bishop Hart of Pennsylvania at St. Ambrose's Mission, Philadelphia, where the Rev. Mr. Clark will be vicar. The Rev. Mr. Clark was presented by the Rev. Frederick B. Halsey. The Rev. Mr. Powell, who was presented by the Rev. Richard T. Lyford, will be vicar of Christ Church, Eddington, and St. Paul's Church, Edgely, Pa., with address at Eddington, Pa. The Rev. Mr. Clark should be addressed at 100 Glenview Ave., Wyncote, Pa. Bishop Hart preached.

Vermont: The Rev. Carl R. Sayers was ordained priest on September 11th at St. Paul's Church, Burlington, Vt., by Bishop Van Dyck of Vermont. Presenter, the Rev. John B. Midworth; preacher, the Rev. Clarence W. Suckles. Fr. Sayers will be the assistant on the staff at St. Paul's Church. Address: 120 Bank St.



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