

The Living Church

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



Lower Than the Angels

Nathan C. Starr

Page 10

NEW SUFFRAGAN OF LOS ANGELES

After his consecration in St. Paul's Cathedral, Los Angeles, as suffragan of Los Angeles, Bishop Campbell is congratulated by the Presiding Bishop.

Secular Illusion or Christian Realism?

D. R. DAVIES

Here is a tract for our times which is thoroughly clear and uncompromising. The prevailing thesis is that the fundamental sin of our age has been pride. Man has supposed that through his own ingenuity and his mastery of technical devices he could accomplish everything that was necessary for an abundant and satisfying life. This is an arrogance which Mr. Davies sets himself to deflate, and he does it with sharp weapons of satire and indignation.

Nor is his message merely negative. Christian faith, argues Mr. Davies, relates human despair about man and history to a divine hope. The present book is a powerful appeal for man's recognition of his dependence upon God.

\$2.00

at all bookstores

MACMILLAN

60 Fifth Avenue
New York 11, New York

Unitarians

TO THE EDITOR: On January 12th I sent to the *New York Times* and to the *Herald Tribune* the letter which is appended (with some slight differences), and which will explain itself. The letter was printed by the *Herald Tribune* on January 15th and the *Times* quoted from it in a news item on January 16th. It was quoted also by the magazine *Time* in their issue of January 24th.

The incident to which the letter refers has aroused much discussion. I have had many letters and messages in regard to it from both clergymen and laymen—not all of them members of our own Church. One of the most interesting of these responses is from an eminent and well known minister of the Presbyterian Church expressing his deep agreement with my letter, which here follows:

The newspapers of Monday, January 10th announced that on Sunday, January 9th, the first of a series of Vesper Services for the 15 private schools of the neighborhood was held at St. James's Church, Madison Avenue and 71st Street, the purpose of this series of services being "to provide religious training for Protestant youth." Ministers of various Churches participated in this service and it is stated that the Psalms and the Scripture Lesson were read by a Minister of the Unitarian Church.

All Christians should approve and support any wise and consistent action looking toward Christian Unity. But was this action wise, or consistent, or loyal to the faith of Christ "as this Church hath received the same?" The Unitarians honestly disbelieve and deny the facts and truths about the Lord Jesus Christ declared in the Apostles' Creed. At every service in an Episcopal Church that Creed is solemnly recited before the altar by the clergy and the people together. Is it consistent to ask one who represents denial of that Creed to officiate at a service which is based wholly upon belief in it? Would it be consistent to ask an avowed Marxian Communist to take official part in a meeting held to pay honor to the Constitution of the United States?

I have great respect for the Unitarians. They speak and act in accordance with their honest and sincere beliefs, and I believe they respect others who do the same.

Some time ago, referring to the "modernist" utterances of some of our clergy, a group of leading Unitarian ministers signed and published the following statement—"With all courtesy and consideration, let us make it plain that religious teachers who play with words in the most solemn relations of life, who make their creeds mean what they were not originally intended to mean, or mentally reject a formula of belief while outwardly repeating it, cannot expect to retain the allegiance of men who are accustomed to straight thinking and square dealing."

I agree fully with that statement. Without honesty and sincerity there can be no religion at all.

But I ask again—is it honest, or sincere, or loyal, for one who specifically disbelieves

and denies the Apostles' Creed to be asked to officiate at a service of the Episcopal Church? The suggestion which such action obviously conveys to those who attend the service is that it makes no difference whether one believes the Christian Creed or not.

Is this action loyal to the Faith of Christ? Is it consistent with the principles, or with the laws, of the Episcopal Church—or with the campaign of Evangelism which the Episcopal Church is now carrying on?

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

An American Archbishop

TO THE EDITOR: This is to express my hearty approval of your editorial "An American Archbishop." Indeed I have long wondered why we have not before this made use of our traditional and well understood terminology.

Strictly speaking in accordance with general Anglican usage, our Presiding Bishop should be, as you state, the Primate or Metropolitan and the presidents of provinces should be Archbishops.

When I was in Australia a year ago, I was frequently introduced as follows: "If the Bishop of Albany were living in this country, he would rank as an Archbishop, because he is president of a province." That statement is literally accurate, and as a matter of fact, the Archbishops in Australia, and I suspect in other parts of the Anglican Church, have no more authority than our presidents of provinces. They have no rights within any diocese, and in fact simply act as presiding officer of the province.

Of course, it may be too much to think about taking this whole step all at once, but I do hope we may have the wisdom to begin using these traditional and generally understood terms.

The practical value of so doing would be considerable. It would give us a certain standing in dealing with other communions which we do not now possess, and this

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE, LL.D. Editor
PETER DAY Executive Editor
JEAN DRYSDALE Managing Editor
ELIZABETH MCCracken Associate Editor
PAUL B. ANDERSON Associate Editor
PAUL RUSCH Associate Editor
REV. CARROLL E. SIMCOX Book Editor
EDGAR O. DODGE Advertising Manager
MARY MUELLER Credit Manager
WARREN J. DEBUS Subscription Manager

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

Subscription \$6.00 a year.
Foreign postage additional.

LETTERS

especially with the historic Churches of Christendom, and it would also give us added weight in dealing with government or secular authorities. Perhaps this ought not to be, but strangely enough men are influenced very greatly by titles and badges and it would be much more effective and also much simpler if we were to use these well-known titles instead of having to explain rather lamely that our Presiding Bishop is after all a Metropolitan, though by another name.

For myself, I can see no reasonable objection to this course. Certainly, the churchmanship issue cannot be here injected, because a number of the Archbishops whom I happen to know are of the extreme low evangelical school. The idea of churchmanship never enters in. Nor does it mean any hierarchical pretensions, unless one assumes that a title would have some such magical effect. It would mean no change in churchmanship, jurisdiction, authority, or personality. Nor would it mean the imitation of any other communion but simply the reclaiming of our own. In my opinion it is nothing but ignorance or prejudice that prevents our using these titles, and I do sincerely trust that someday we may have sufficient common sense to use a title which is not only traditional and ancient, but also readily and easily understood today.

(Rt. Rev.) G. ASHTON OLDHAM,
Bishop of Albany

Albany, N. Y.

"Leave it to the Girls"

TO THE EDITOR: Every Friday night we enjoy "Great Scenes From Great Plays." Following the dramatic portrayal, comes a general statement on the Episcopal Church and its desire to be of help to all and sundry who may be in spiritual need and seeking a Church home. Then at every Mutual outlet, an Episcopal clergyman speaks, inviting the listeners in his particular area to attend the nearest Episcopal Church the following Sunday.

Then almost immediately in our section of the country and over WOR, we hear the announcer introducing the next program with, "And now, Leave it to the Girls." At that point we turn off our dial—turn it off with a questioning mind.

Isn't that exactly what altogether too many Episcopal men have been doing all along? It's so easy to "leave it to the girls," isn't it, gentlemen? It's so easy to stay in bed on Sunday morning, or remain home to read the newspaper, or go to the golf club, or a thousand and one other things, while the wife goes to church as a delegate from the family, or as her husband's substitute. All too long have altogether too many Churchmen been "leaving it to the girls." "Rise up, O men of God," and let's not "leave it to the girls" any longer. God needs you! Your Church needs you! You need both God and your Church. Attend Church! Pray for your Church! Work in your Church! Give to your Church! And don't "leave it to the girls" any longer.

(Rev.) ALBERT E. CAMPION.

Brooklyn, N. Y.



THE LITTLE CLOUD
He hears man call for rain and gives his life to help



THE MIGHTY HUNTERS
Stars are Indian braves chasing a bear across the sky



THE BOY
Story of a pioneer boy who became a beloved president



THE RAGGEDY ELF
A stingy old elf finds gold isn't as good as friendship



HOW THE BIRDS GOT THEIR COLORS
Use a bit of rainbow paint on feathers!



BIKE BEHAVIOR
Smart olecs are funny, but they are sure to get hurt!



THE LITTLE STAR THAT GOT LOST
He had a special spot in the sky but he wouldn't stay put

SOUND:

Colorstrip with record, each set . . . \$7.50
All 7 sets and carrying case . . . \$52.50
(Records 78 rpm, 12 inch, vinylite)

SILENT:

Colorstrip with manual, each set . . . \$5.00
All 7 sets and file box . . . \$35.00

DEALERS: Write for free catalog & prices

Cathedral Films

1970 Cahuenga Boulevard, Hollywood 28, California

PALM

For Palm Sunday, April 10th, 1949
ORDER EARLY

12 Heads.....	\$ 3.25
25 Heads.....	6.25
50 Heads.....	10.00
100 Heads.....	16.50
500 Heads.....	66.50

WE GUARANTEE EVERY HEAD OF PALM WE SHIP OR REFUND YOUR MONEY

We are Pioneers in the handling of Palm.

THE NIESSEN CO.
(Established 1895)
1201 Race Street Philadelphia 7, Pa.

GOWNS



• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES



Church Furniture - Stoles
Embroideries - Vestments
Hangings - Communion
Sets - Altar Brass Goods



CATALOG ON REQUEST
CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

An Introduction to Some of the Classics of the Interior Life

BEHIND THAT WALL

By E. Allison Peers

"The practical bearing of such a book upon present every day life is extraordinary. There is comfort here for many a troubled soul."

The Witness

Price, postpaid, \$2.83

Morehouse-Gorham

New York

Chicago

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you the wide variety of well made church appointments we produce

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

**Bell Music on High
at New
Low Cost**



Many steps ahead in musical quality—priced many dollars less than similar instruments. One compact unit reproduces perfectly, from the tower, the organ's voice—the brilliant harmonics of CARILLONIC BELLS—or the beauty of sacred record music. A self-contained program clock allows musical programs to sound out over any period of day or week, automatically. Manual operation available also.

FOR
DETAILS
WRITE
TO

SCHULMERICH ELECTRONICS, Inc.
SELLERSVILLE, PA.
Dept L-92

SHRINE OF OUR LADY OF CLEMENCY
CONTINUOUS NOVENA

Write for Booklet

S. Clement's Church
20th & Cherry Streets Phila. 3, Pa.



Subscribe to THE LIVING CHURCH
Rate: \$6.00 per year

The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• (1) *Will you please explain the teaching of the Church with regard to floral tributes being placed in the Church at funerals? (2) Is it permissible to open the casket in the Church so that the congregation may view the remains?*

(1) This Church has no written regulations regarding the use of flowers at funerals. The tradition is that they should not be used. The basis of this is that when our bodies lie before the altar, rich and poor alike on the common level of death, there should be no display of any difference in circumstances. The body may be in a plain pine coffin or a costly casket of hammered bronze but this distinction is hidden by the pall. The service is expected, by the Church, to be the same for each. The old rubrics directed that the Requiem, when the body was present, be a High Mass at the cost of the parish if the family was too poor to meet the expenses involved. In England there was a custom of having the mourners each carry a sprig of rosemary as a symbol of the Resurrection and out of this has grown the modern custom of inordinate floral displays. The flowers are inappropriate because they are a sign of festivity; their use as symbols of the Resurrection is a later development, due to a variety of influences. The modern world seems to forget that what we are burying here is the body of a sinner, whose departure is an occasion for solemn supplication, not festivity.

(2) If the body was brought to the Church immediately before the funeral, there is no place in the ceremony for the opening of the casket. If it was brought to the Church some time before the time of the burial it may lie in state with the casket open, until a few minutes before the service begins, after which the casket should be closed and covered with the pall. Nowadays the body has usually lain in state for a day or two in a "funeral home" so that all the friends have had a chance to visit it there. Perhaps this is the real place of the "funeral home" in our modern civilization.

These are the rules that should be observed with well instructed Church families. But the clergy have to bury the bodies of many who do not know or understand what the Church is doing. All families are in a highly tense emotional condition, so that this is hardly the time to instruct them in liturgical cus-

toms. Pastoral charity sometimes makes us willing to relax the rules of strict correctness if by so doing we can give the family a peace of soul and a conviction that the man himself is still living and still a member of the Kingdom of God. For this reason, if there is an extreme desire on the part of the family to see the body for the last time, I am willing to open the casket even at the grave's edge or to pause at the door to allow it to be viewed but these are only extreme cases. The normal rule is that a closed casket should be delivered to the priest, never again to be opened. In the same way with the use of flowers. The admission of flowers to the Church building is sometimes justified, by charity, but should be discouraged. This, however, does not extend to the use of white* vestments, festival music or other things which belong only to the burial of a child, dying before the age of moral responsibility.

• *On what authority does the Anglican Church teach the doctrine of the Immaculate Conception?*

The Anglican Church does not teach the doctrine of the Immaculate Conception, but neither does it deny it. It is a pious opinion held by many priests and laymen in the Church. The Feast of the Conception of the Blessed Virgin Mary is in the calendars of the English, Scottish, and Canadian Churches, to my knowledge. I am reasonably certain it is also in the South African calendar and that of the West Indies. I cannot answer for the other provinces, but the word Immaculate is not used. The Scriptural support of the doctrine is by inference. John the Baptist, as Forerunner, was sanctified before his birth. The Scriptures assert the same of the Prophet Jeremiah, so it is but reasonable to assume the presanctification of her, whose relation to the Incarnate God is closer than that of any other created being. This presanctification is, of course, an antecedent effect of the Atonement. Her salvation derives from Christ, just as ours does; whether this salvation was received in the instant of conception or in some subsequent instant is not possible of demonstration and both opinions are to be tolerated.

*Since in the Orient white is the color of mourning, it is properly used at funerals there.

FIFTH SUNDAY AFTER THE EPIPHANY

GENERAL

EPISCOPATE

Consecration of Bishop Campbell

Los Angeles has a new suffragan bishop — the Rt. Rev. Donald James Campbell, who was consecrated to his office on January 25th in St. Paul's Cathedral, Los Angeles.

More than 1,300 clergy and laymen attended the rites in which the Most Rev. Henry Knox Sherrill, Presiding Bishop, was the consecrator and Bishop Bloy of Los Angeles and Bishop Parsons, retired bishop of California, were the co-consecrators.

The presenters were Bishop Bayne of Olympia and Bishop Gooden, retired Suffragan of Los Angeles; the litanist, the Rev. Canon Raymond H. Kendrick; the epistoler, Bishop Clark of Utah; the gospeler, Bishop Block of California; attending presbyters, the Rev. Alexander K. Campbell, twin brother of the new bishop, and the Rev. Robert W. Fay; the deputy registrar, the Rev. George W. Barrett; master of ceremonies, the Rev. George Lyon Pratt.

The procession marching from the courtyard into the church with the crucifer at the head and the choir boys in violet and white colors separated at the church doors to allow the Presiding Bishop and the eight participating bishops to walk from the rear between the ranks and enter the cathedral at the head of the column.

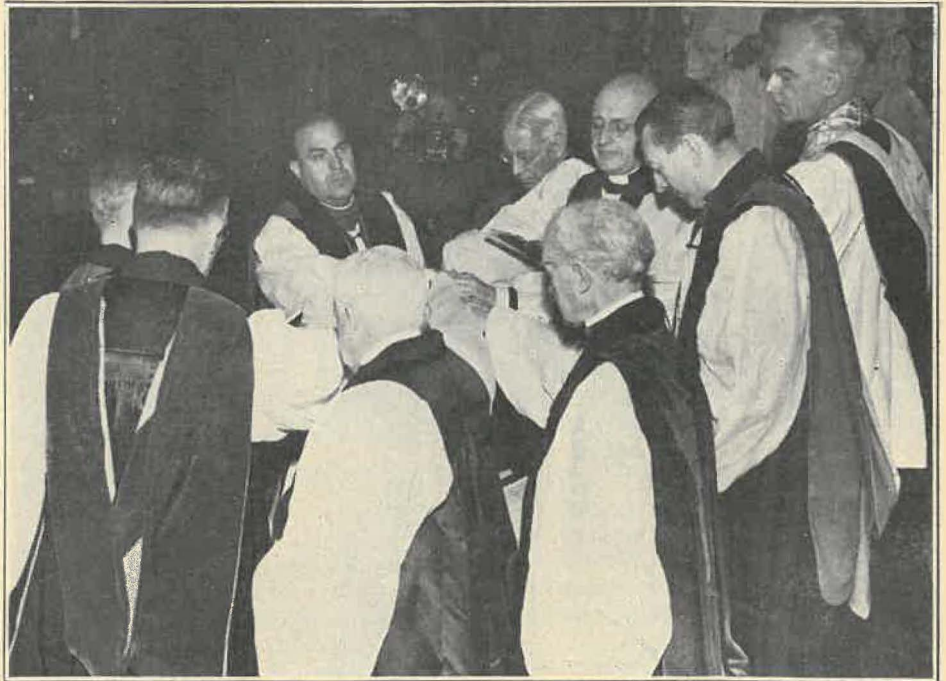
The choir and the clergy sang "Glorious things of Thee are spoken," as the bishops moved down the long center aisle to the chancel.

Because this day was the Feast of the Conversion of St. Paul, Bishop Gooden for his sermon chose his text from Acts 26, 16:

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."

Declaring that the conversion of St. Paul marked a "turning point in human affairs," the Bishop said it "reminds us that the cause of God and Christ cannot be defeated." He charged priests and laymen present to carry on the Church's missionary work.

Pointing out that the historic episco-



LAYING ON OF HANDS: (Clockwise), Bishop Block of California; Bishop Parsons retired; the Presiding Bishop; Bishop Bloy of Los Angeles; Bishop Davenport, retired; Bishop Walter Mitchell, retired; Bishop Clark of Utah; Bishop Bayne of Olympia.

pate is a great treasure of the church, Bishop Gooden said: "But the use of the treasure is what counts in God's sight. We should remember the parable of the talents in this connection. When we, with this great heritage, allow the Church's missionary program to suffer so that expansion is impossible and setbacks must be made, I have my off moments, optimist though I am.

"The Church has never moved forward an inch by playing safe, but only through the faithful courage of her saints and martyrs and of her rank and file."

The sermon ended, testimonials for the Bishop-elect were read by the Rev. George West Barrett, Colin M. Gair, the Rev. John M. Yamazaki, the Very Rev. John M. Krumm, and the Rev. John Frank Scott. The Rt. Rev. George W. Davenport, retired bishop of Easton, read the certification of consents.

From his seat by the Holy Table, Bishop Sherrill read charges in the form of questions and the bishop-elect replied affirmatively.

With aid of Bishop Bayne of Olympia, the new Suffragan was vested with

his pectoral cross, tippet, and stole. Bishop Bayne then led in the *Veni, Creator Spiritus*.

High point of the consecration came when, with the new Suffragan kneeling before Bishop Sherrill, Bishop Bloy, seven other bishops, received the laying on of hands. The Presiding Bishop read the charge as all nine bishops covered Bishop Campbell's head with their palms as they formed a standing circle.

Bishop Sherrill proceeded in the Communion service in which the newly consecrated Bishop and the others joined.

BIOGRAPHY

Bishop Campbell was dean of Christ Church Cathedral, Springfield, Mass., from 1943-1949. He was born in Collingwood, Ontario, Canada, on January 1, 1903. He attended Ridley Hall, Cambridge, England, and also Episcopal Theological School, from which he received the B.D. degree in 1931. He was ordained deacon by Bishop Sherrill, then Bishop of Massachusetts, in 1932, and was elevated to the priesthood in 1932. He is married to the former Hester

Hocking, daughter of Prof. Emeritus W. E. Hocking of Harvard University. They have three children.

Bishop Campbell served at Christ Church, Cambridge, Mass., in 1931-32, and in 1932-1933 he was curate at St. Paul's Cathedral, Los Angeles. He then served successively at St. Paul's Church, New Haven, Conn., and as rector of Church of the Redeemer, Providence, R. I., and then as dean of Christ Church Cathedral, from where he has just come.

The consecration was the highlight of the 54th annual convention week of the diocese of Los Angeles.

Order Taken for Consecration of Bishop of Louisiana

The Presiding Bishop has taken order for the consecration of the Rev. Girault M. Jones, Bishop-elect of the diocese of Louisiana. The consecration will take place in Christ Church Cathedral, New Orleans, on March 9th, at 11:00 A.M., with the Presiding Bishop as consecrator and Bishops Juhan of Florida and Gravatt of Upper South Carolina as co-consecrators.

The Bishop-Elect will be presented by Bishops Gray of Mississippi and Wing of South Florida. The sermon will be preached by Bishop Penick of North Carolina, and the Litanist will be Bishop Mitchell of Arkansas.

Attending presbyters will be the Rev. Robert H. Manning of New Orleans and the Rev. Robert E. Ratelle of Ruston, La. The Rev. John H. Fitzgerald, secretary of the House of Bishops, will be registrar.

Bishop Ivins' Stand Upheld by Milwaukee Auxiliary

A resolution expressing appreciation for Bishop Ivins' action in providing a service at which Churchwomen could make their Communion during the meeting in Milwaukee of the United Council of Churchwomen was passed by the Woman's Auxiliary of the diocese, meeting on January 12th in St. James' Church. The text of the resolution follows:

"Resolved: That the Woman's Auxiliary of the diocese of Milwaukee, meeting on January 12, 1949, in St. James' Church, Milwaukee, go on record as being in complete accord with their beloved bishop in his thoughtfulness in making provision for Episcopalian women attending the Fourth National Assembly of the United Council of Church Women in Milwaukee on Thursday, November 18th, to make their Communion. That this meeting go on record as deploring the unfortunate and distorted publicity which this simple act of courtesy and Christian duty brought forth. Further, that this meeting express its ap-

proval of all well-grounded approaches to Christian unity, but feels that this ideal is not best furthered by union services, no matter how well-intentioned the proponents may be."

Coadjutor Asked for Ohio

Bishop Tucker of Ohio has called for the election of a coadjutor to share in the administration of the diocese.

He made the request at the opening of the 132d annual diocesan convention in Trinity Cathedral in Cleveland.

The bishop told the delegates he would like to have a coadjutor share episcopal visitations for confirmations on an alternating basis and also take over administrative duties in the departments of Christian education and Christian social relations.

In his address, Bishop Tucker also urged the clergy to seek promising young men as candidates for the ministry, pointing out there is a serious shortage at the present time.

Bishop Asks for a Second Suffragan

At the call of Bishop Hart, of Pennsylvania, a special convention of the diocese met in the Church of the Holy Trinity, Philadelphia, on January 24th. Bishop Hart asked approval of his request for a second Suffragan Bishop, to serve as executive director of missionary work within the diocese. If permission is received from bishops and standing committees of the national Church, an election will be held on May 11th.

Announcement was also made that some laymen have contributed \$20,000 to finance the salary and expenses of an additional Suffragan Bishop for a period of two years, so that there will be no additional assessment upon parishes for episcopal support.

At the request of the convention, Bishop Hart appointed a committee of four clergymen and three laymen to receive the names of men to be considered. This committee will submit to the convention not more than five names to be placed in nomination.

Members of the committee are the Rev. John Walker, the Rev. William Lanigan, the Rev. Albert Judd, the Rev. Philemon Sturges, Mr. Daniel Newhall, Mr. C. Brewster Rhoades, and Mr. Robert W. Stueart.

THE BIBLE

Record-Breaking Distribution of Scripture Portions in China

A total of 2,932,682 Bibles, New Testaments, and Scripture portions was distributed in China during 1948, the American Bible Society has announced.

Aiding in the distribution were the British and Foreign Bible Society and the National Bible Society of Scotland.

Of the total, 94,842 were Bibles and 2,726,154 were Scripture portions. It was the first time since the war that Scripture portion distribution reached more than 1,000,000 copies.

According to the Bible Society, there is a need in China for 2,080,000 Scripture volumes during the coming year.

[RNS]

WORLD COUNCIL

Reactions to Amsterdam Assembly to be Reviewed

The executive committee of the World Council of Churches will hold its first meeting February 8th to 10th at the Council's Ecumenical Institute at Bossey, near Celigny, Switzerland.

Reactions to the Amsterdam Assembly, at which the World Council was formally constituted, will be reviewed by the committee, according to Dr. W. A. Visser 't Hooft, the Council's executive secretary. He said the committee will also consider what implications must be drawn from these reactions for the whole policy of the World Council.

Much of the committee's work will involve carrying out decisions made by the Amsterdam Assembly. These include the setting up of a secretaryship for evangelism, creation of a Commission on Women's Work in the Church, and establishment of a Department of Information for the World Council.

The committee is also expected to act on proposals to hold area conferences throughout the world to enlist laymen for the witnessing task of the Church in all areas of life.

A meeting of the joint committee of the International Missionary Council and the World Council of Churches will be held February 7th, before the executive committee conference. At this meeting, questions of cooperation with the "younger" churches and their relations to the two world organizations will be discussed.

[RNS]

ORTHODOX

Ecumenical Patriarch Leaves for Istanbul

Ecumenical Patriarch-elect Athenagoras I, formerly Greek Orthodox Archbishop of New York, left New York on January 23d, for Istanbul, Turkey, where he was to be enthroned as the spiritual leader of Eastern Orthodox Churches throughout the world.

The enthronement was scheduled to take place on January 27th in the Patriarchal Church, in the presence of the

metropolitans who make up the Holy Synod, and numerous state and civic leaders.

At the Idlewild airport, a crowd of 1,500 communicants of the Greek Orthodox Church bade farewell to the 63 year old Church leader, who is the first American to be chosen as Ecumenical Patriarch. He departed with a party of eight on the Sacred Cow, the plane assigned to him by President Truman.

3,000 COMMUNIONS

Before going to the airport, the Patriarch-elect said Mass in Holy Trinity Greek Cathedral and administered communion personally to 3,000 communicants.

Before departing, he blessed the throng that crowded around his plane and said he was certain "this country will give to the world the spiritual and moral strength it needs in its struggle to maintain the sanctity of human freedom.

"It is with regret that I leave this blessed land which has been my home and my country for the past 18 years," he said. "But on the other hand, I am very glad that I am going back to Turkey, the country where I was born."

As a farewell gift, leaders of Greek communities throughout the country pledged \$500,000 to rebuild the edifices of the Patriarchate in Istanbul. The buildings were destroyed by fire several years ago. [RNS]

RADIO

"Great Scenes" to Terminate

The national Church radio program, "Great Scenes from Great Plays," will terminate with the February 25th broadcast, with the hope of resuming in the fall, it is announced.

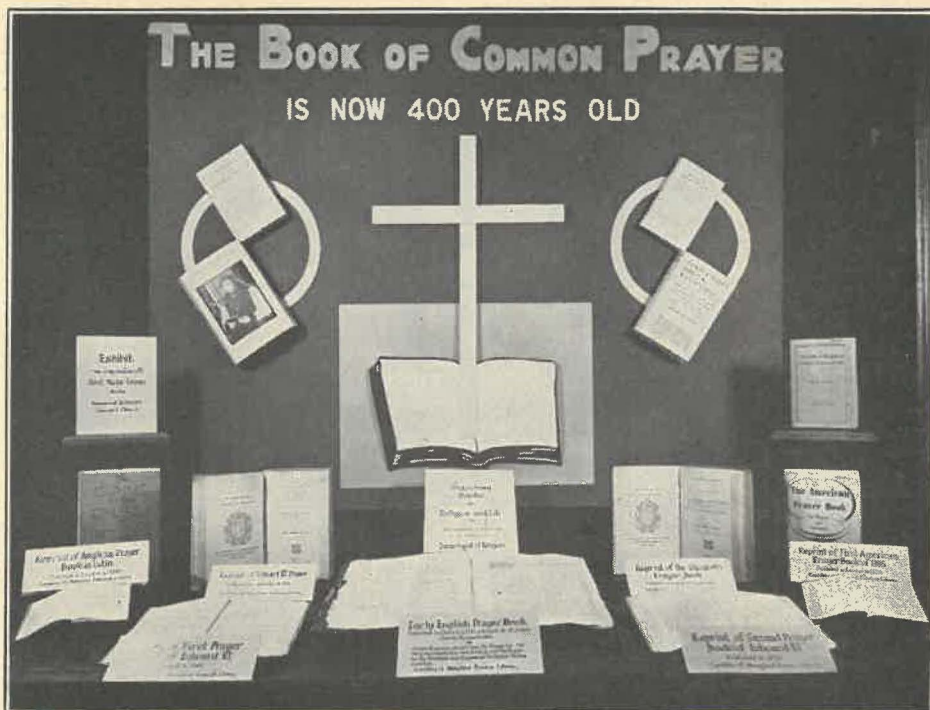
The last program in the present series will star Madeleine Carroll in *Lady with a Lamp*. "On our last two broadcasts of the series," the announcement said, "we shall point out to our six million listening audience that Lent is a season of deep significance to the Church, and we shall urge Churchmen and non-Churchmen alike to resolve to attend Church regularly during this period.

The National Council hopes to resume *Great Scenes* with a live broadcast from the stage at General Convention during the latter part of September.

The announcement was contained in a "confidential" letter to the 6,000 clergy of the Episcopal Church dated January 28th.

Episcopal Hour Reaches Audience of Six Million Persons

The Church's radio program, "Great Scenes From Great Plays," now has a listening audience of six million people.



PRAYER BOOK DISPLAY: *The Rev. Ernest Victor Kennan, rector of Emmanuel Church, Baltimore, Md., with the assistance of the Rev. C. Sturges Ball and the Rev. L. O. Forqueran, arranged for this display in the Enoch Pratt Free Library to commemorate the 400th anniversary of the Book of Common Prayer.*

The announcement was made during a "report to the Church" presented in New York through the coöperation of the Mutual Broadcasting System and sent out by means of a closed-circuit broadcast, heard by committee chairmen and others concerned with the program in all parts of the country.

Mr. Vinton Freedley, president of the Episcopal Actors' Guild, introduced the speakers, and told of the satisfaction of the Guild in its part in "this distinguished series of radio programs."

Mr. Robert D. Jordan, the National Council's director of promotion, reported that the program is reaching six million people with the Church's message and that it is being produced and put on the air at a cost which is "staring." He explained:

"The cost to us is only one-third of a cent per listener. That is, one dollar is spent to reach each 300 people, to whom our program has already established itself firmly as a weekly 'must' in radio listening. Only 20 people can be reached for a dollar by telephone, and only a hundred by post-cards, which as often as not are discarded, unheeded, or unread."

Mr. Freedley said of the players who have appeared on the program:

"We are proud of the stars of stage, screen, and radio who have given so unstintingly of their time to make this undertaking the success it is with great sacrifice of money and personal convenience. Many of them have appeared for us at a tenth of their normal fees, and have flown across

the country to keep their engagements."

Short excerpts from several of the plays were presented by means of recordings, with a final statement by the Rev. Dr. John Heuss, National Council's director of Christian education, who said:

"We are presenting a message to an audience equal to twice the entire membership of the Church; through radio, we are reaching each week ten times as many people as our average Sunday congregations. It is a thrill to know that through 'Great Scenes From Great Plays' we in one week speak to more people than our clergy can possibly reach in one year."

Dr. Heuss admitted the right of the Churchpeople who help to finance the radio program to expect more than the mere entertainment of unchurched millions. He stated:

"We have a right to expect something to happen. And something is happening all over America through this greatest evangelistic effort the Church has ever attempted. Stories come to us in increasing numbers of people who have been brought into the fellowship of the Church solely through the program. Parish after parish reports that many of our casual Churchmen have returned as regular worshippers."

Dr. Heuss then spoke of people who may be disappointed and say, "Nothing has happened in *our* parish." He stressed the point that marketing anything by means of radio publicity takes time. He said:

"Today in America there are over seventy million people who are not inter-

ested in any Church. You and I know they all need those things which only the Church can give, and in the lives of many of these people will come a time when they will recognize that need. Because of 'Great Scenes From Great Plays,' they will think of the Episcopal Church and of our weekly invitation to join us in our worship. That must be and is our primary object in this program of evangelism . . . If you will have the courage, the vision, and the faith to keep this program alive, it will mark the beginning of a glorious chapter in the Church's history."

Southern "Episcopal Hour" Concludes Second Series

By the Rev. G. RALPH MADSON

With the broadcast of Sunday morning, January 30th, the Episcopal Hour, presenting distinguished Churchmen, [and having no connection with "Great Scenes From Great Plays"] concluded its second series of south-wide broadcasts as a member of the Southern Religious Radio Conference.

In August, 1946, the Rev. J. Milton Richardson, rector of St. Luke's Church, Atlanta, Ga., attended the annual meeting of the Southern Religious Radio Conference, at Montreat, N. C., representing Bishop Walker of Atlanta.

At that time the Conference consisted of the Southern Baptist, the Methodist, and the Southern Presbyterian Churches. They had set up a coöperative organization "to attempt to solve the traffic problem in 'evangelical broadcasting over Southern independent networks in such manner as to avoid embarrassment to radio management by two or more denominational groups . . . requesting the same broadcast time; and further, to seek via coöperation to present the best possible independent religious network programs." (Participating members sign such an agreement.)

CHURCH REPRESENTED

Bishop Walker and the Rev. Mr. Richardson attempted to enlist support for an Episcopal Hour on the part of Southern dioceses, but failed to arouse much interest. When General Convention met later that fall in Philadelphia, an appeal was made to the National Council, and it was successful; since that time, the Episcopal Church has been represented in the Southern Religious Radio Conference by National Council officers.

The first Episcopal broadcasts were on alternate Sundays in July and August, 1947, and then every Sunday in November and December. The current series of broadcasts began the first Sunday in November, 1948, and has run for three months. There are about 50 stations which give sustaining time to Conference-sponsored programs.

The Conference meets annually and

consists of representatives of the coöperating Churches based on membership in the area served. Officers are chairman, vice-chairman, and secretary; they, with one representative of each Church's radio committee, compose the steering committee. An advisory committee consults on program quality.

The Conference has no financial problems and handles no money. Each Church foots its own bills for broadcasting and its share of meeting expenses. Members agree not to enter into competition for time, agree to present only the best quality of programs, and to use only stations which join the network arrangements.

A current estimate of the listening group reached by the Conference network is one million.

EVANGELICALS

Regional Conference

The outstanding action of delegates of seven southern dioceses to the Episcopal Evangelical Fellowship meeting in a two day conference in Atlanta, Ga., January 18th and 19th, was a resolution condemning the advice given by the Youth Department of the National Council to the Episcopal delegates to the Grand Rapids Conference last summer on their participation in conference Communion services. The resolution follows:

"Whereas, 'A Guide for Episcopal Church Delegates to the Christian Youth Conference of North America, August 31—September 5, 1948' was issued declaring: 'This statement was approved by the Division of Youth and the Department of Christian Education at the April, 1948 meeting of the National Council.'

"And, whereas, practical problems have arisen at interdenomination conferences in the last year regarding the celebration of Holy Communion by ministers of this Church and participation in Communion by delegates;

"And, whereas, we believe and affirm that, under the doctrine, discipline, and worship of this Church the right of a minister to celebrate Holy Communion is an indefeasible one and is limited only by the canons of the Church, the rubrics of the Prayer Book, and his individual conscience; and that the right of a layman to participate in Communion is moved by the same consideration; now therefore be it resolved that we condemn every attempt to abridge any of the freedoms recited herein because it is contrary to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America."

Full support for the World Council of Churches was voted by the members of the Fellowship in conference in the following resolution:

"Whereas, the World Council of Churches, a coöperative agency for the implementing of joint Christian action in discovering and applying God's design to

man's disorder, of which the Protestant Episcopal Church in the United States is a member church; and

"Whereas, the findings of the First Assembly of the World Council of Churches, held in Amsterdam, Holland, in 1948, were 'received and recommended to the several churches for their serious consideration and appropriate action';

Be it resolved that we, a group of clergy and laity of the Episcopal Evangelical Fellowship, meeting in Atlanta, January 19, 1949, do earnestly request the program committee of General Convention, to be held in San Francisco in the fall of 1949, to see that the findings of the World Council Assembly be given 'serious consideration' and that such matters as have been referred to the several churches for 'appropriate action' be acted upon."

The conference voted to urge the Department of Christian Education to direct more of its attention to the seminaries and to the training of the clergy.

"Whereas, we believe that the greatest present need of our Church in meeting its task in the field of Christian Education is that of more clergy who are well trained in religious education, rather than the need for curriculum materials, be it resolved that we, a group of clergy and laity of the Episcopal Evangelical Fellowship, meeting in Atlanta, Georgia, January 19, 1949, urge that the Department of Christian Education consider what steps may be taken to provide more adequate training for our clergy in the field and for the students in our seminaries."

The Rev. Matthew M. Warren, rector of All Saints' Church, Atlanta; and the Rev. Milton Richardson, rector of St. Luke's Church, Atlanta, were joint hosts to the Conference. The Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., and president of the Fellowship, presided at all sessions of the Conference.

The opening service was held in St. Luke's Church, with more than 500 people attending, and commemorated the 400th anniversary of the Book of Common Prayer. The preacher was Bishop Hines, Coadjutor of Texas.

The Rev. William H. Marmion, rector of St. Mary's Church, Birmingham, reported on "The Marriage Canon," after which Bishop Walker of Atlanta discussed the practicability of the revised Canon. Bishop Walker stated, "The whole purpose of the revision, as I interpret it, was to deliver us from legalism and to place the responsibility of rendering a decision on someone's shoulders. This responsibility I have assumed and have sought to carry out following the judgments of mercy." Bishop Walker said he does not have an elaborate procedure nor a court for deciding cases referred to him, but that each case is judged on its own merits.

Dr. Bland Tucker, rector of Christ Church, Savannah, in his paper on

"Church Unity," cited the Church of South India as a real example of Church unity in operation. He pointed out that this unity was not achieved on the ground of the lowest common denominator; but upon the basis that each Church (Congregational, Presbyterian, Methodist, and Anglican) contributed its best gifts to the united Church so that the Church formed as a result of the union would be an enriched Church. The doctrinal statement was based on the Lambeth quadrilateral requiring the acceptance of the Holy Scriptures, the Old and New Testaments, as containing all things necessary to Salvation; the Apostles' and Nicene Creeds; the two Gospel sacraments of Baptism and the Holy Communion; and the Historic Episcopate. The fact that there was a divergence of opinion among the Anglican Bishops at Lambeth in 1948 concerning the status of bishop and clergy consecrated and ordained at or since the inauguration of the union in the Church of South India was deplored.

Dean Robert Gibson, of the Theological School of the University of the South, and Suffragan Bishop-elect of the diocese of Virginia, gave a paper of "The Ministry," and a resolution was immediately passed urging that Dean Gibson put this paper in printed form for wide distribution. After Dean Gibson's address, the Hon. William Turpin, of Macon, and chancellor of the diocese of Atlanta, addressed the conference on "A Layman's Views of the Ministry."

The Rev. James Kennedy, rector of Christ Church, Lexington, Ky., spoke on Christian Education, as did the Rev. Matthew M. Warren, rector of All Saints' Church, Atlanta, and a member of the Curriculum Committee of the Department of Religious Education of the National Council.

The speaker at the dinner, attended by more than 200 people, was the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., past president of the Fellowship, and, according to the present president, oftentimes "the prophet in the wilderness." Mr. Day spoke on "The Spirit, Vision and Hope of the Fellowship." Speaking of the hope of the reunion of Christendom, Mr. Day said:

"The Episcopal Church stands today at a fork in the road. It cannot move toward Protestantism and Rome at the same time. It must decide whether it seriously desires union with the great non-episcopal Protestant Communions, or whether it desires to move along the road that leads to submission to Rome; unless, as a third alternative, it wishes to remain in inglorious isolation, with an increasingly strong union of Protestant Churches on one hand, and an ever-powerful Roman Catholic Church on the other. Let us pray that the Holy Spirit will guide the Episcopal Church

as it faces this issue, and let no pride or form of sin prevent it from making its full contribution toward the reunion of Christendom."

PUBLICATIONS

Fine Sale of Richardson Wright Pamphlets is Reported

The series of small pamphlets by Richardson Wright issued by the Presiding Bishop's Committee on Laymen's Work has had a phenomenal reception.

The first pamphlet, "Before Lunch," was issued in 1944; "Before He Comes" came out in 1945; "Before the Ending of the Day" and "Before Breakfast" were printed in 1943. "What Can a Man Do" was printed in 1948 and in four months ran to a distribution of 106,500.

A new leaflet, "Workers Together With Him," by Mr. Wright, is just off press.

Total sales of all the leaflets to date are 687,000 copies. Two of them have had twelve printings, one seven printings, one four, and one two.

Sales in the year 1948 alone totaled 212,000.

B. S. A.

Annual Meeting Held at Seabury House

Plans for the extension of the work of the Brotherhood of St. Andrew were discussed and adopted by the B.S.A. national council, meeting January 14th to 16th, at Seabury House, Greenwich, Conn.

Junior and senior programs for members and chapters were received from the committees, which were composed of bishops, priests, and laymen. It was felt that evangelism, the central objective of the Brotherhood, would profit through adherence to the adopted plans.

A national convention for junior members is scheduled for August 23d to 26th at the Dubose Conference Center, Mont-eagle, Tenn. Attendance will be limited to one hundred boys.

The 51st national convention of the Brotherhood will be held at the Bishop's Ranch, Healdsburg, Calif., September 19th to 23d, just before the opening of General Convention in San Francisco. Thirty-four bishops have already assured Gen. John C. H. Lee, executive vice-president of the Brotherhood and convention chairman, of the attendance of their diocesan delegates.

The council approved plans for the use of "associate field secretaries." These are laymen who, approved by their diocesan, volunteer their time and talents to stimulating existing men's work and, where

needed, aid in the development of the work of the Brotherhood. Travel costs are defrayed by the national organization.

Members were addressed by the Presiding Bishop, as well as by the Rev. Dr. Percy G. Hall, executive secretary of the Army and Navy Commission, and the Rev. William Crittenden, executive secretary of the Division of Youth. Mr. Douglass Overton, vice-consul of Yokohama, spoke informally of the work of Lt. Col. Paul Rusch and the Brotherhood of St. Andrew in Japan.

The facilities of Seabury House and the hospitality of Mrs. Sherrill made the meeting memorable.

FEDERAL COUNCIL

Several Churchmen Appointed to Serve on Committees

The Federal Council of the Churches of Christ in America has announced committee appointments for the coming year.

Members of the Episcopal Church who received appointments include Bishop Sterrett of Bethlehem, member of the advisory committee of the executive committee; Bishop Scarlett of Missouri, chairman of the Department of International Justice and Goodwill; the Rev. E. Felix Kloman, rector of Christ Church, Philadelphia, vice-chairman of the Department of Christian Social Relations; the Rev. W. Russell Bowie of Union Theological Seminary, vice-chairman of the Committee on Worship; Charles P. Taft, former president of the Council, chairman of the Protestant Radio Commission and chairman of the study committee of the Department of the Church and Economic Life.

VISITORS

Bishop Stephen Neill Arrives

The Rt. Rev. Stephen C. Neill, assistant to the Archbishop of Canterbury, and an associate general secretary of the World Council of Churches, arrived in New York, January 13th for a speaking tour in Canada and the United States.

While in Canada, Bishop Neill will attend meetings of the Canadian Council of Churches. In New York he will confer with officials of the World Council of Churches and with missionary leaders. His official title is "assistant bishop for work in relation with Continental Churches."

Bishop Neill was appointed head of the international evangelism program of the World Council of Churches at its First Assembly in Amsterdam last summer. He figured prominently in negotiations which led to the establishment of the Church of South India. [RNS]

Lower Than the Angels

By Nathan C. Starr, Ph.D.

Professor of English, Rollins College

AT THIS moment the civilized world is seized by a mass emotion virtually unique in history: a universal fear that man's race is run and that catastrophe is upon us. Never before has such numbing terror gripped us; never before have philosopher and man in the street alike been so fearful; never before in our own lives have we so dreaded Spengler's prophecy of the decline of the West, lest it be rewritten as the end of civilization. For the first time we are face to face with the grim possibility that man may be even more short-lived than the dinosaur; that the being so god-like in reason may indeed, in Hamlet's bitter conclusion, find himself merely the quintessence of dust.

As the last refinement of cruel paradox, man would seem to know the reasons for the world-wide disaster but to be powerless at the moment to avert it. We now see in clear perspective the intricately intermingled forces which have fatally disturbed man's sense of intellectual and moral equilibrium. The analyses of the historian, the sociologist, the psychologist, the economist, and the speculative philosopher have shown us clearly the implications of "progress." Yet with rare exceptions, at least until comparatively recent years, the analysts have not reached the heart of the problem, namely the assaults upon man's unique position in our world. Perhaps because of the very violence of events their solutions for our world-sickness have been palliative rather than remedial, a building up of economic, political, and psychological balances of power in human institutions before man was ready to accept this balance as desirable in himself. Social and political thinkers of our own day seem to labor under the delusion that if men are properly housed and fed it will inevitably follow that they are both happy and good. In short, our idealists have become materialists.

This kind of thinking reveals a misconception as to the nature and place of man, for all too often it leads to the assumption that man is the recipient rather than the agent of action. Certainly it seems to be increasingly true that only by constant vigilance and against mounting pressure does he maintain his independence against an environment which threatens to engulf him. And if certain theorists would like to see in the struggle of proud man against forces beyond his control the elements of high tragedy let them be reminded that tragedy is not worthy of the name unless it ends in the purification which the Greeks

called catharsis. That catharsis is hard to imagine when the protagonist is an animal cowering in a dark corner.

At this fateful moment we would do well to remember the words of the psalmist:

When I consider the heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained,
What is Man, that thou art mindful of him,
And the son of Man, that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour;
Thou madest him to have dominion over the works of thy hands;
All things hast thou put under his feet.
All sheep and oxen, yea, and the beasts of the field.

The concept thus stated in the eighth Psalm has been at the heart of Judaeo-Christian thought for over 2,000 years. At the risk of laboring the obvious it should be remembered that under this scheme man is a unique creature, set apart quite clearly both from the angelic and the bestial. Though he shares in each he is neither god nor beast, he is an independent creature whose peculiar strength lies in his poised mobility. Yet though he is mobile he must not move too far; he must not go beyond his orbit. He attempts to escape from his position either upward or downward at peril of giving up not only his mobility, since once having become god or beast he finds it uncommonly difficult to return to human nature, but also the "strategic" position which his independence of movement gives him. True, the insatiable curiosity of man has led him many times in his past history to explorations beyond his own orbit. The sporadic nature of such past experiments, however, gives them only the annoyance of eccentric lapses. But the situation which faces us now is vastly different from anything we have known before. For whereas the earlier trespassing upon the supernatural or sub-natural was casual, temporary, and even accidental, in the modern world it is very often not merely premeditated but also the result of widespread social or political belief. The private explorations which took inquisitive individuals to dangerous lands in years past have given way to expeditionary forces with the might of the state or of society behind them.

The concept of the supernatural extension of man's experience has no kinship whatever with the ancient, vitalizing

efforts of human kind to understand and to place themselves at one with the mystical presence of God. The saints were triumphantly men and women. Paradoxically, the closer one is able to approach to God the more one becomes confirmed as man. In the light which flows from the ineffable Power the outline of mortality stands clearly revealed: man the aspiring, far-ranging and proud; and yet in the moment of the closest mystical union, humbly conscious of his human limitations. It is this humility which modern usurpers of the supernatural lack in most shocking degree. Our age is darkly threatened by the sin of presumption.

This sin has now passed far beyond the limits of individual eccentricity. The laughable or pitiable person who believes that he has become superhuman, in former days little more than a private nuisance, can now exercise enormous political power.

The tyrant has changed out of all recognition in the last 30 years. The old dictator was content to be rather animalistic in his methods; it was sufficient for him to check, suppress, or destroy to achieve the gratification of his own egotism. The tyrant, new model, is not so naïve.

The modern dictator acts on the assumption that the state is the noblest and most vital product of man's aspiration. It is an end in itself, beyond which the human mind is not expected to go, an end to which the individual must be rigorously subordinated. This being so, the government sets up elaborate prescriptive controls over politics, industry, and indeed wide areas of social life so that dominion over the individual shall be absolute; the "god-like objectivity" of the dictator demands that he show complete distrust of the people's judgment of what is best for them. Having thus created his nation of a single party, having established his "master race" at the expense of ruthless control over idea and expression, the new pretender expends his energies in a constant series of rigidly centripetal actions aimed at maintaining and augmenting the power of the state, both within and outside its own boundaries. In the moral and spiritual vacuum which ensues he inevitably becomes the nation's substitute for God.

The striking difference between this political theory and that of democracy is immediately apparent. Totalitarianism rests upon a static, democracy upon a dynamic, concept of man's function. And it is no accident that totalitarian states have

tended to suppress or rigorously to hamper the exercise of Christianity. For Christianity depends upon the dynamic upward thrusting of man toward the unworldly, transcendental authority of God. In Christian democracies God stands above and beyond the state; in modern dictatorships God is a dispensable luxury. Hence, in spite of adolescent outbreaks of national vanity, the democracies always come to a moment of chastening reflection in which they recognize moral law and divine force as corrective of stupidity and arrogance.

It is not entirely facetious to remark that under democracy men are granted the luxury of making their own mistakes. Under dictatorship mistakes are inadmissible. The citizen acts as he must, under fiat; unruly or blundering individuals are liquidated in order to create or maintain a "perfect" society. How far removed this concept is from the Christian idea both of the worth of the individual and of divine compassion it is hardly necessary to suggest.

Modern dictatorship stands arraigned for the cardinal sin of presumption. More damning even than the callous rejection of moral law which the new tyrants have made an instrument of national policy, more corroding to the spirit than the mountains of the innocent slain is their deliberate and diabolical substitution of a specious political efficiency for divine law. As an inevitable consequence of his attempt to become a god the totalitarian superman succeeds only in renouncing his humanity.

Faced with the dangers of our time the democratic Christian often shows a singular blindness about forces which threaten his way of life. Though deeply moved by the threat of totalitarianism, whether or not he realizes its philosophic implications, all too frequently he fails to realize that sinister influences have done much even among the western democracies to sap man's strength.

The mechanical and industrial advances of the modern age have been won at a heavy cost. The complications of living in a highly mechanized civilization and in a world rapidly shrinking in size have emphasized enormously the pressures of environment on the individual. Under these manifold pressures, the fruit of political, economic, and spiritual dislocation not only international but even parochial in their consequences, modern man tends to live in a state of collective shock, retreating more and more into the illusory security of his own sensations, more and more baffled by the forces which assail him. Bewildered and fearful, he stands in mortal danger of surrendering his God-given independence and slipping into a brute-like existence marked by enfeeblement of the will and erosion of the moral disciplines external to himself. Here then, at the opposite pole from the presumption of

the dictator lurks the danger of gradual self-destruction through debasement.

By a bitter paradox an age which is acutely aware of the need for humane living has witnessed a slow retreat to the verge of animalism out of despair of achieving the ideals it proclaims. Contemporary literature, under the pretext of giving us the very texture of experience or of opening our eyes to intolerable evils has all too often only exhibited a gallery of grotesques masquerading as men. The reader is frequently misled by the naturalistic realism and excitement of these works into overlooking the immediacy of the mortal danger confronting his society. In them we see the so-called civilized peoples so buffeted by their brave new world that they stand in peril of resigning their human rights and responsibilities.

The systematic process of degradation is widespread in the popular culture of our own country. Contrary to the opinion often expressed by officers of the law and penologists, crime pays, at least among the purveyors of so-called entertainment. A large part of the fiction presented in movies, radio, and the misnamed "comic books" presents a social order which apparently is not only in danger of succumbing to the virus of neo-barbarism but which also feeds ghoulishly upon the excretions of its own disease.

The assault on the emotions, especially of the young, is terrifying. Murder, violence, and psycho-pathology seep into the minds of millions of Americans with a kind of grisly satisfaction, in many cases permanently affecting not only their attitudes but even their actions. It is small wonder that our society shows signs of disintegration; the staggering increase in the rate of divorce, the mounting record of crimes of violence (including numerous murders by children), the monstrously aggravated problem of juvenile delinquency all are symptomatic of a people who have lost their centrality within the confines of a brutish world.

By another melancholy paradox of our time it is one of the products of enlightened investigation which has helped to place us in this situation. Modern psychology has worked many wonders. It has made revolutionary discoveries in the causes and treatment of emotional and mental dislocation. In spite of its spectacular achievements, however, it has often tended to suggest, if we may twist Donne's saying, that every man is an island unto himself. So long as he understands the reasons for his distress, as revealed through analysis of deep-seated experience and motive, he can save himself without external authority. Even more dangerous is the tacit or expressed assumption that man is the instrument of his heredity and environment. It would of course be folly to deny the importance of these forces in human life,

both for good and ill. Yet the doctrine has been carried to the dangerous extreme of obscuring not only the individual's responsibility for his own actions but even the concept of evil itself. If by reason of heredity or surroundings man must act in a certain way, if he is the instrument of circumstance, then indeed the law of self-preservation and self-gratification may very well take precedence in the decisions he is called upon to make. This attitude leads to anarchy in the moral order. Already there are signs that it has seriously affected the contemporary concept of misconduct and crime. Once more acting with the highest motives and impelled by the need of modifying the brutality still found in the penal code, certain social thinkers regard the criminal as solely an ill person rather than a deliberate wrong-doer. Again we have been betrayed by the extremity of our benevolence. In the fateful period between the two World Wars, as Winston Churchill eloquently reveals in his *Memoirs*, the democracies committed appalling blunders in the name of peace and forgiveness of one's enemies. As in the political sphere so it is in the social. All too often our "enlightened rationalism" has maneuvered us into a position where our freedom of action is almost fatally limited.

Notice that "fatally limited" is qualified in the preceding sentence. Man is a tough animal. And even in the breach he is irrevocably committed to the tradition of supernatural authority. By Einstein's testimony the Church was the one institution in Germany which stubbornly defied Hitler; even against heavy odds the Russian Church still persists in its ministry. We have survived 34 years of unimaginable horror and suffering, as a result of which the moral issue of individual and collective behavior have been sharpened as never before in history. There are powerful voices calling men to account: the words of C. S. Lewis and Reinhold Niebuhr ring in the heart like a trumpet. There are signs, moreover, that in areas where it is allowed free activity the Christian faith is a vitally resurgent force. The time is not yet too late.

Yet there is and there should be a sense of terrible urgency in the decisions we are to make, and for one decision in particular. Whether or not the human race survives will ultimately depend on what we think we should be as men. If we compete with God in an amoral and anti-spiritual glorification of man, or if we are content to sink into a brutish euthanasia, then our race is indeed run. If we would avert disaster we must fortify our hearts with the teaching of the psalmist: man beholds the angels, at times even face to face, yet he is not of their company; he lives with the animals, yet the beasts of the field have been placed under his feet.

Wanted—2,000 Priests

THEOLOGICAL Education Sunday (January 23rd) has come and gone. We hope that the clergy generally followed the request of the Presiding Bishop, and took that occasion to stress the importance of the work of the theological seminaries and the necessity for the people of the Church to give generously to their financial support. But financial support is not enough—the Church urgently needs more vocations to the sacred ministry.

At their recent meeting at the College of Preachers [L. C., January 30th], the deans of the seminaries received a highly significant report from Dean Zabriskie of the Virginia Seminary on a survey he has made to determine the Church's total need of new clergymen in the next five years.

Adding up the needs of the several dioceses, those of the National Council, of the armed services, of hospitals, schools, and colleges, this survey totalled 2,033 men. But the survey took into account only positions for which salaries are reasonably assured; it did not attempt to estimate the men needed for advance work in the mission field at home and abroad, or for the growth of Religious orders, the development of new college chaplaincies, or even to serve the normal increase of communicants in existing parishes.

Against this need, a survey of our present seminaries—all of them operating at full capacity—showed that they could only be expected to prepare about 1,000 men for ordination during the same period of time. Where are the rest of the clergy to come from—and what about the extension of the Kingdom through new missions and other advance work?

The meeting of deans registered its emphatic agreement with Dean Zabriskie's two conclusions: our seminaries must expand, and effective efforts must be made to secure more good men for the ministry.

It is with the second of these two problems that we wish to deal in this editorial. We have long felt that the Church ought to have a more adequate system for recruiting its ministry, and a more effective way of testing vocations before men are given the status of candidates.

In too many parishes and dioceses, the initiative is left wholly to the individual. Few, if any, sermons are preached on the vocation to the priesthood. The bishop never mentions the matter on his annual visitations. Young men are baptized, confirmed, go through church school, sing in the choir, even serve at the altar without ever having the challenge of the ministry laid before them by their rector or their bishop.

When, in spite of this apathy, some young man asks his rector about "studying for the ministry" the

rector may go to the opposite extreme. So delighted is he at the prospect of recruiting one of his parishioners for his own profession, that he is likely to recommend the young man to the bishop forthwith, and he may become a postulant almost before he knows it. The rector often does not stop to consider whether the young man is fitted for the priesthood, let alone whether he has a "call"—a quaint but nonetheless sound concept of vocation. The boy may be frustrated, neurotic, socially maladjusted—no matter, he has volunteered for the army of the Lord. And it may be years before a diocesan examiner or the theological seminary weeds him out as temperamentally or psychologically unfit; in fact, he may even be ordained, in spite of the canonical requirement of a psychiatric examination.

Is this a parody of the actual situation? We think most seminary deans would testify privately that it is not. We could cite cases—even one in which a bishop rejoiced that a seminary had taken one of his candidates "off his hands."

OF course, there are other parishes and dioceses in which the situation is very different. We know one devoted parish priest who is constantly studying the young men of his parish, and who definitely challenges the ones that he believes fitted for the ministry. Although his parish is not a large one, he has had one or more candidates in the seminary every year for the quarter-century of his own ministry. Yet that same rector prides himself as much on the misfits that he has kept out of the ministry as on the devoted men to whom he has revealed their true vocation.

We know dioceses, too, in which vocational conferences are regularly held, and bishops who are constantly on the lookout for the right kind of men for the ministry. Such a bishop is aware that candidates may be found in the most unlikely places, and that the Master may use his tongue at any time to utter the challenging words, "Follow me." We know one bishop who never confirms a class of boys without laying a charge upon each of them, when he comes to choose his life work, to consider whether or not God may be calling him to the priestly life.

But the responsibility for recruiting a larger and better ministry is not solely the responsibility of the bishops and parish priests. It falls upon us laymen, too. For one reason or another, we who are men of the laity have not felt that our own vocation is that of the priesthood. But what better service can we render to our Lord than to help Him reveal his call to some young man to serve Him in His holy priesthood? And the faithful women of the Church, is not this blessed privilege of being the medium through

whom our Lord calls his priests, one in which they can have a glorious share?

We who are parents have the first and perhaps greatest opportunity. How many of us pray that, if it be His will, God will call our son to the sacred ministry? How many of us hold up to him the ideal of the Christian priesthood, the hope that he may be found worthy of this high calling?

On the contrary, is it not often the parents who stand in the way of young men who feel called to the ministry? They may feel that the life of a priest does not hold out sufficient financial reward or hope of advancement for their boy, or that it will not carry enough social prestige. Or they may think it would be too bad to spoil a potentially brilliant career in business, industry, or science by turning to such an unrewarding profession, however honorable in itself. Or—and this is much too frequently the case—they may, by constant criticism or belittling of their own rector, in their casual conversations at home, insidiously undermine the growing boy's innate respect and reverence for the one who typifies to him the man of God. We have seen all of these impediments thrown into the way of young people, even in the homes of good Churchmen who are themselves vestrymen, members of standing committees, even deputies to General Convention.

"When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

So we ought to pray constantly, and not only at the Ember seasons, that the Lord will send forth labourers into that harvest which today is white and ready for the reaping. And we ought to be constantly on the watch, among our young people, to find those who show the signs of the Lord's favor, and to present to them the challenge of the sacred ministry.

The Church needs priests—2,000 or more of them in the next five years. And it needs its best young men for the priesthood—not those who turn to the ministry in the mistaken notion that it is an easy life. It needs ministers who will live their priesthood twenty-four hours a day, who have a genuine love of souls, who will reach out to touch the hearts of men and women rich or poor, white or black, bad or good, lovable or unlovely; who will go into hospitals and prisons and factories and broken homes and brothels and shell-holes— wherever a soul may be crying out, consciously or unconsciously, for the compassion of Christ our Lord.

The Church needs priests with all kinds of skills—not pastors only (though every priest is charged with pastoral responsibility), but priests who can teach, priests who can heal bodies, priests who can build churches, priests who can jump with para-

troopers, priests who will go if need be on rockets to the moon, if there are souls to be saved and hearts to be won for Christ.

Not everyone who reads these lines is himself called to the sacred priesthood—though each of us is called to his particular task in the priesthood of the laity. But each of us who has any contact with young men has an opportunity to act as a recruiting officer for the ministry. And each of us also has the negative ability to be a stumbling block to some young man whom God may be trying to call through us—or in spite of us. That's a grave responsibility, for good or ill. How are we measuring up to it?

The Case of the Melishes

IT IS not the policy of THE LIVING CHURCH to take sides in parish rows, or even, generally speaking, to report them in our news columns. Thus we have heretofore refrained from reporting or commenting upon the differences between members of the parish and vestry of Holy Trinity Church, Brooklyn, on the one hand, and their rector and associate rector, on the other. These differences have been frequently aired in the New York newspapers, often in a most unedifying manner.

But now the matter has been brought to a head by the demand of a majority of the vestry for the compulsory "retirement" of the rector, the Rev. Dr. J. Howard Melish. This would automatically terminate the status of his son, the Rev. William H. Melish as associate rector. The criticism is mainly directed against the son, who is president of the National Council of Soviet-American Friendship, an alleged Communist-front organization blacklisted by the Attorney-General. The vestry has previously sought his dismissal on account of his political and economic views and activities. But because of the parochial organization, the associate is employed by the rector, and since the rector has failed to remove him at the vestry's request, action is now taken against the rector himself.

Our contemporary, the *Churchman*, terms the action of the vestry "inexcusable," and compares it with "the procedure of the fifteenth and sixteenth centuries, when clergymen were burned at the stake or hanged for their political views." This inflammatory charge, it seems to us, is entirely out of order. It serves only to becloud the situation and to confuse the issue.

Let's try to look at the matter calmly and impartially. The Episcopal Church provides an orderly method for proceeding in cases of disagreement between a parish and its rector, whatever the cause may be. The procedure is set forth in Canon 46, "Of the Dissolution of the Pastoral Relation." This provides: "A Rector may not resign his Parish without the consent of the said Parish, or its Vestry, or its Trustees, whichever may be authorized to act in the

premises, nor may any Rector or Minister canonically or lawfully elected and in charge of any Parish be removed therefrom by said Parish, Vestry, or Trustees, against his will, except as hereinafter provided."

In the event that either party desires "a separation and dissolution of the pastoral relation," that party must give notice in writing to the Ecclesiastical Authority of the diocese — *i.e.*, the Bishop. "The Bishop, in case the difference be not settled by his godly judgment, shall ask the advice and consent of the Standing Committee of the Diocese . . . and, proceeding with its aid and counsel, shall be the ultimate arbiter and judge."

The vestry of Holy Trinity Church has appealed under this canon to the Bishop of Long Island, asking that, in consultation with his standing committee, he render judgment dissolving the pastoral relationship between that parish and its rector, Dr. Melish.

While this case is *sub judice*, it is manifestly improper to attempt to pre-judge it in the Church or secular press. That is a matter for the Bishop and standing committee. They should not be embarrassed in their task by such fulminations as that of the *Churchman*. But since the question has been publicly raised, and since Churchmen everywhere are genuinely concerned over the issues involved, some general considerations in regard to political activities of the clergy may well be set forth.

First, we agree that the clergy, like all other Americans, are entitled to hold their own political views. We also agree with the contention set forth by the Melishes in an open letter last year, that a clergyman "is entitled to put his political beliefs into practice if he wants." But if he does so, he must be prepared to take the consequences; and if one consequence is the disruption of the religious life of his parish, the vestry has not only the right but the duty to call him to account. If the matter cannot be settled amicably between them, then either party has the right, as set forth in the canon already quoted, to appeal to the Bishop.

Are there any limits upon the right of a clergyman to engage in political action? Yes, we think there are; because his main duty is to teach the Christian religion to the people of his parish, and to lead them in their spiritual life. He is primarily the shepherd of his flock. If he neglects his flock to engage in other activities, or if those activities result in dispersing the flock or causing unseemly contention within it, then he is not effectively performing his primary duty. This is true even if his political action is in a good cause, if it is primarily secular in nature.

But there is a further consideration when the question of Communism is involved, in the present tense world situation. The bishops of the Anglican communion, in the recent Lambeth Conference, declared (Resolution 25) "that Marxian Communism is contrary to Christian faith and practice, for it denies the existence of God, Revelation, and a future life; it treats

the individual man as a means and not an end; it encourages class warfare; it regards the moral law not as absolute but as relative to the needs of the State." The resolution added: "It is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way, and that the Church, at all times and in all places, should be a fearless witness against political, social, and economic injustice."

In the recent instance of the dismissal of certain members of the faculty of the University of Washington, a distinction was made between the views that an individual might legitimately hold, and those that he should be permitted to teach in a public university. Also, it was set forth that a Communist teacher could not rightly invoke the tradition of academic liberty in his defense, since the fact of his Communist allegiance was *ipso facto* evidence that he had resigned his intellectual liberty to the dictates of the party line. We think this is a sound line of reasoning, and one that applies even more directly to the Church. If a priest is committed to a social philosophy that is antagonistic to the teachings of the Church, he ought not hold an official position in which he is the spokesman of the Church.

These are general considerations, and we do not attempt to apply them specifically to the case of the Melishes. But the principles involved are important to the whole Church.

The basic question involved in the Melish case, it seems to us, is not "freedom of the pulpit," but the spiritual health and welfare of the parish and of the whole Church.

For this Church is not "a congregational Church with a limited episcopal supervision." It is an episcopal Church, governed in accordance with a constitution and canons that are binding upon all of its clergy and congregations, with the bishop as the chief administrator and *pastor parvorum*.

We are confident that the Bishop and the standing committee of Long Island will give this case fair and impartial consideration, with opportunity for both sides to present their views. Churchmen can help them more by prayer that they will reach a right judgment than by violently taking sides on the basis of prejudice or of incomplete information.

HOLY COMMUNION

O ALMIGHTY GOD, Who didst feed the children of Israel, Thy people with an unfailing supply of bread in the wilderness; and didst satisfy their thirst with living waters from the rock, grant us grace to feed on the spiritual food of Thy body and blood that, being strengthened for Thy service, we may attain everlasting life through the merits of Thy dear Son, our Saviour, Jesus Christ. *Amen.*

LONG ISLAND

Vestry Requests Removal of Dr. Melish

By the Rev. GREGORY MABRY, D.D.

The vestry of Holy Trinity Church, Brooklyn, N. Y., by a vote of 9 to 1, has petitioned the Bishop of Long Island for the dissolution of the pastoral relation between that parish and its rector, the Rev. Dr. John Howard Melish.

Dr. Melish is a well-known liberal, in the fields of theology, economics, and politics, and has fearlessly championed causes in all three spheres during his long and distinguished career, without any audible objection of his parishioners, generally described as "fashionable" by the secular press. The request for dissolution is not made on theological grounds, but because of the extra-parochial activities of his associate rector and son, the Rev. William Howard Melish.

In 1939 Dr. Melish appointed his son as his assistant minister, there being an agreement with the vestry, as then constituted, that his son would succeed him to the rectorship upon his own retirement or death, although all concerned were fully aware that no such arrangement is provided for in the canons. The son shared his father's interest in all social movements, and, in time, translated it into action. This participation aroused comment in general in Brooklyn and irritation in at least some of Holy Trinity's parishioners, leading them to question the desirability of having Mr. Melish succeed his father in the rectorship when the time came. The elder Dr. Melish was entitled to retire on the Pension Fund in 1942, but did not, although he suffered a long and severe illness about a decade ago. In due course young Mr. Melish became a member of the board of the National Council of American-Soviet Friendship, an organization listed as "subversive" by the Attorney General of the United States, and is at present its chairman. This association distressed even more of Holy Trinity parishioners, although it was not charged that Mr. Melish ever gave tongue to any subversive social or political doctrine from its pulpit.

In the summer of 1947 Mr. Melish, in company with several other clergymen of various communions, made a brief airplane trip to Communist-dominated Yugoslavia, and on his return in August reported favorably on what he saw there, from Holy Trinity's pulpit and in press interviews. The trip received extensive publicity, which, at least in New York, centered around Mr. Melish, whose connection with the National Council of American-Soviet Friendship was under-

scored, and Dr. Guy Emery Shipler, the editor of the *Churchman*, who had also made the trip, and was likewise impressed with the social and political conditions he observed there. A spirited discussion in the press followed during the hot weeks, until autumn's news killed it off. But in Brooklyn, despite the fact that the Rev. Dr. Phillips P. Elliot, pastor of the First Presbyterian Church, Brooklyn, was also a member of the party visiting Yugoslavia, and had concurred in the joint report made by the party, criticism was focused on Mr. Melish, particularly by the local leading paper. Brooklyn Heights, the locality in which Holy Trinity is situated, buzzed with resentment over Mr. Melish's activities, and throughout the autumn and over the winter tension developed in the parish. In the early spring of 1948 several letters, petitions, and polls from groups of parishioners, the vestry, and Dr. Melish were circulated through the parish. Finally the vestry requested the rector to remove his associate, they having no authority to do so themselves. Instead, he sustained him, maintaining his son had a right to engage in his chosen extra-parochial activities.

Subsequently representations were made to the Bishop of Long Island, who made an official visitation to the parish last December 9th, when he heard the complaint of the vestry and the defense of the rector. At the meeting on January 17th the vestry, feeling that the situation in the parish demanded it, and because all solutions offered had proved unacceptable, requested the retirement of Dr. Melish, the rector, offering him a pension from the parish equal to the amount he would be entitled to from the Pension Fund, which, however, if he accepted, would automatically terminate the tenure of the associate rector. Their request and offer having been rejected by the rector, the vestry then voted to petition the Bishop to dissolve the pastoral relation between the parish and its rector, which petition, if granted, would also mean the going of the associate rector. The following day Dr. Melish sent a letter to his parishioners notifying them that the vestry had requested his resignation. Whereupon the vestry felt compelled to circulate a letter of explanation to the parish. On January 28th a "Statement on the Holy Trinity Situation," issued by Mr. Lewis Reynolds on behalf of a group of signers designating themselves a "Committee to Retain Our Rector," stating that they represent two-thirds of the voting membership of the congregation, asserting that "the accusation of the vestry that the parish is in jeopardy simply is not true," and pleading for a delay in settling the controversy until it

can be done "in an orderly fashion at the next annual meeting of the parish on Easter Monday, April 18, 1949."

SUNDAY SERMON

On Sunday, January 30th, Dr. John Howard Melish, the rector, preached before a congregation variously estimated as being between three and four hundred on the subject, "Stewards of the Mysteries of God," taking as his text II Corinthians 4: 1-4. He began by saying:

"Bishop Phillips Brooks once remarked that the Episcopal Church is the freest Church in Christendom. He said that the powers of a bishop are limited in various ways as compared with the powers of a bishop in Europe. With us he confirms, ordains to the ministry, presides at conventions. We are a congregational Church with a limited episcopal supervision. The real work of Christ is done by the ministers and the people in the parish. That is the statement of the liberal position in which I have been brought up and which I have stated to people within and without our Church. The bishop in the American Episcopal Church has great moral influence but little official authority.

"In recent years, however, what Phillips Brooks sixty years ago called 'continental ideas' have been spreading in England and in this country. Canons of long standing have been interpreted in new ways. Some bishops have claimed rights which in the liberal tradition have never been vested in their office. It presents us with a problem which must be faced if the Episcopal Church in the United States is to remain what it was in the opinion of the greatest of all our bishops, the freest Church in Christendom."

He then asked his congregation to think with him of two principles and their application to themselves, presumably in the light of the controversy now engaging his parish. "One," he said, "is the principle of peace. The other is the principle of freedom."

In discussing peace, he said, "Today there are two mighty nations which stand over against each other, each capable of using ghastly instruments of warfare against the other. It is possible for these two nations to choose the things that make for peace. Both peoples desire peace. . . . And any man in the Christian ministry is disloyal to his Lord, the Prince of Peace, if he does not try to see the things which make for peace, and proclaim them in-season and out-of-season. We cannot do this by wishing, nor by dreaming, nor by praying. It is only by thinking and trying to understand under God the difficulties and complicated conditions in our times . . . The moment, however, that any one speaks of peace with Russia today, he is vilified,

misrepresented, and misunderstood." He concluded this section of his sermon with, "We are those who believe that such things as UNRRA made for peace. Such things as those which have been substituted for UNRRA make for war," presumably referring to the Marshall Plan.

In the second section of his sermon, on Freedom, he said in part:

"All of us are for freedom of speech; and criticize other nations for any deprivation or curtailment of this right, together with the right of a free press, and the right of assembly." He then posed the question, "Is there freedom of the pulpit?" adding, "When an authority is set up, divine or human, to tell us what to do and what to think, you will have a Hitler in the State and an infallible authority in the Church. The world has tried both of those and repudiated them."

Dr. Melish concluded with, "The moment we [he and his associate] are not wanted by the people of this parish, our resignation is in your hands. We do not propose to be put out of our pulpit . . . by a majority of the vestry."

In the meantime, the petition rests in the hands of the Bishop of Long Island, who will have the advice of his standing committee. There is possibility of legal action on the part of Dr. Melish, should the decision go against him.

KENTUCKY

Allotting of State Funds for Norton Infirmiry Debated

The question is still undecided as to whether the John N. Norton Memorial Infirmiry, an institution supported by the diocese of Kentucky, is entitled to state aid in the amount of \$55,000 for its new addition to the Infirmiry.

A recent test suit brought on behalf of church hospitals, church related hospitals, and nondenominational hospitals, organized on a nonprofit basis, but not tax supported, received an unfavorable decision in circuit court and is now being appealed to the Supreme Court of Kentucky. The Attorney General of Kentucky previously had expressed a contradictory opinion, that all hospitals eligible under the federal plan would be eligible for state aid.

The Hill-Burton Act has allotted federal funds to the states for developing state plans for hospital construction; federal aid consists of one-third of the cost of construction and equipment. State funds, according to the plan, amount to about 19% of the federal appropriation.

The addition to Norton Infirmiry was started before federal aid became effective and the Infirmiry applied for ap-

proval when the addition was about half completed. In the state plan for Kentucky, the Infirmiry received a number one rating as a psychiatric building and was the first hospital project to be approved in the state. Federal and its proportionate state appropriation would cover about 40% of the cost of construction and equipment.

SALINA

Ellsworth Property Purchased for Work With Delinquent Boys

St. Francis Boys' Homes, located at Ellsworth and at Salina, Kan., in the diocese of Salina, achieved the purchase of the Ellsworth property (previously leased) at a "sealed bid" sale, January 10th.

The property, including a spacious home, farm building, and 70 acres of land, was previously owned by Ellsworth County and had been the site of the county old people's home. Rival bidders at the last minute caused the Home to raise its bid from \$10,000 to \$15,150.

The Home at Ellsworth opened in September, 1945.

The Salina property was purchased in 1947 and opened in 1948. The Homes' special interest is in delinquent boys.

Must the Church Mark Time?

- About 185 men retire from the active Ministry each year.
- There are now 190 Seniors in the Seminaries listed below.
- Careful estimates show that 600 more ordained men are needed to adequately staff present work of the Church.
- The Seminaries are doing their best to guarantee adequate preparation for Christian leadership to all qualified applicants.

The Church must furnish the men and the means.

(THE DEAN OF ANY INSTITUTION LISTED BELOW WILL GLADLY SUPPLY FURTHER INFORMATION)

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

NEWARK

New Dean of Trinity Cathedral

The Rev. Frederick J. Warnecke, rector of St. Mark's Church, Richmond, Va., since 1941, has resigned that position to become dean of Trinity Cathedral, Newark, N. J.

TEXAS

Cathedral to be Consecrated During Centennial

The three-day centennial council of the diocese of Texas was formally opened on the evening of January 23d with the presentation of a historical pageant in the City Auditorium in Houston, Tex. More than 700 delegates were in attendance.

Among the bishops present were Bishop Quin of the host diocese, and the Bishop Coadjutor, Bishop Hines; Bishop Jones of West Texas and Mason of Dallas; and the Rt. Rev. Hunter Wyatt-Brown, retired Bishop of Harrisburg.

An audience of more than 4,000 people witnessed the two-hour pageant. Preceded by the crucifer with a golden cross, the pageant started with a processional of the massed choirs of 100 singers from Houston Episcopal churches. The vested clergy and the Bishops, each with their acolytes and crozier bearers, followed.

AISLE OF FLAGS

The procession passed through an aisle flanked with Church flags and with two each of the six flags under which Texas has lived and Episcopalians have worked, those of France, Spain, Mexico, the Republic of Texas, the Confederacy, and the United States.

The narrative of the pageant was told in drama, music, and action — beginning with the formation of the first Episcopal parish in Mortagorda by the Rev. Caleb Ives on New Year's Day in 1849; and including the present and future plans of the diocese, including the building of the new St. Luke's Hospital, for which ground is expected to be broken in June.

Texas is the only diocese in the United States that started out as a foreign mission. Beginning with three parishes, Matagorda, Galveston, and Houston, it now has 92, with others being formed. Bishop Quin is the third Bishop of Texas. The Rt. Rev. Alexander Gregg was the first Bishop, and the Rt. Rev. George Herbert Kinsolving, the second.

CATHEDRAL

Arrangements have been made to consecrate Christ Church, Houston, as the first cathedral of the diocese during this

Training for Lent

Every athlete trains long and hard for his season of active sports. He cannot wait until just before the initial event and then start in. He'd have no STUFF accumulated. It's just the same with us Episcopalians. We wait until Ash Wednesday, and then suddenly, with an awful brain-cracking act of will power, we stop smoking, or eating candy (SOMETIMES forgetting to put the COST of same into the Lenten Offering Envelope) or "surrounding" a good heavy meal, or our rather frequent attendance at the movies. Why indulge in such a racking and most unhappy act of our will? Why not start NOW doing our bit of sacrifice (still setting aside for God the financial equivalent, for otherwise wherein is there any spiritual sacrifice in it?) Why not start NOW laying off those too long and not infrequently purely gossipy phone conversations? Why not start NOW cutting out the

reading of salacious books? Why not start NOW bridling our unruly and very frequently sinful tongues? Why not start NOW harnessing those undisciplined imaginations of ours, which, if unchecked, take our thoughts (and sometimes acts) into practices of "the far country?" Why not start NOW our attendance at some week-day Eucharist? We CAN make it, if only we want to get up early enough. Why not start NOW saving, sacrificing for the finest Easter Offering we have ever given? Why not? It is so much more sensible to prepare thoughtfully for our Lenten Rule and mood by starting it all now, in a preparatory way, then when Ash Wednesday arrives we are ready for the cross of ashes on our very mortal foreheads. Doesn't it all sound sensible to you? It is amazing how just as sensible ALL of Mother Church's ideas, practices and suggestions are.

AMMIDON AND COMPANY

Horace L. Varian
Horace L. Varian, Jr.

31 South Frederick Street

Baltimore 2, Maryland

Serving the Episcopal Church

Even Church Supply Houses can have interesting SALES! We are closing out all our \$1.00 box assortments of religious Christmas cards at 76c per box, post-paid. How many boxes can you use? Cash or stamps with order unless you have a charge account with us.



Oxford

PRAYER BOOKS AND HYMNALS—Various priced editions in many styles. Printed on fine white paper or the famous ultra-thin Oxford India Paper.

ALTAR SERVICE—with Chancel Prayer Books and Hymnals to match. Oxford Lectern Bibles available also.

BIBLES—Many fine gift editions, including Scofield Reference Bibles and the new Pilgrim Edition for young Christians. At all booksellers.

OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York



ST. HILDA GUILD, Inc.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
Conferences with references to the
adornment of Churches
Old Embroidery Transferred
Telephone: Eldorado 5-1058



NICHOLAS WAGNER
STAINED GLASS STUDIOS

228 WEST BROADWAY
NEW YORK 13, N. Y.

Inquiries Respectfully Invited

ALL CHURCH CRAFTS

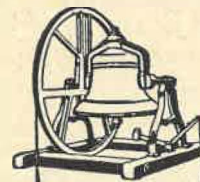
Studios of George L. Payne
American Productions in
Stained Glass, Lighting
Fixtures, Woodwork,
Altar Ornaments & Tablets
Genuine Carillons



American Representative of
J. Wippell & Co., Ltd.
Exeter • England
English Church Art

Address Inquiries
GEORGE L. PAYNE

ONE LEE PLACE • PATERSON 7, N. J.



MENEELY
BELL CO.

22 RIVER ST.,
TROY, N. Y.

BELLS



*Leonard E. Wills.
Donald G. Dawe*

**THREE-QUARTERS OF A CENTURY'S
EXPERIENCE — AT YOUR SERVICE.**

Our Representatives, Mr. Leonard E. Wills and Mr. Donald G. Dawe, who are crossing to America in January, 1949, have between them more than eighty years of service with J. Wippell & Co., Ltd.

Their knowledge of Clerical Tailoring and Robemaking is quite exceptional, and their advice can be relied upon implicitly.

Should you wish to meet these two gentlemen during their visit please communicate with them c/o The Guaranty Trust Co., 140, Broadway, New York City, when their nearest point of contact will be sent to you.

centennial. The parish is even older than the diocese.

The diocese has, under the leadership of Bishop Quin, seen an enormous increase in the number of postulants for Holy Orders. Women's work has also advanced especially. One of the leaders in this has been Mrs. Quin, who has also been president of the national executive board of the Woman's Auxiliary.

As part of the centennial celebration, each parish heard, on January 16th, instead of the usual sermon by its rector, a recording of a brief talk by both Bishop Quin and Bishop Hines.

NEW YORK

**\$150,000 Campaign to Seek
Funds for Eight Major Projects**

The first widespread building program of the diocese of New York in almost 25 years got under way with the appointment of a committee of 32 clergy and laymen by Bishop Gilbert of New York.

Bishop Gilbert was quoted in the New York *Herald Tribune* as saying that this will be the first time that the diocese as a whole has undertaken to find funds for outlying churches. He asked the coöperation of all the clergy in bringing the need before their congregations.

SUBURBAN NEED

The committee appointed by the Bishop will work with the Ven. George F. Bratt of Briarelliff, archdeacon in charge of missionary work in the diocese, in conducting a \$150,000 "cornerstone campaign," aimed at "building the Church by building churches." The campaign is expected to meet the need for expansion in several suburban areas which have been growing rapidly.

Funds raised will be allocated by the Diocesan Missionary and Church Extension Society among eight projects in the diocese, including five new buildings, two remodeled structures, and the purchase of land for a church site in the Bronx. The committee will work to forward the campaign in the individual churches so that by February 27th an estimate of progress will be possible. It is hoped that fund-raising will be completed by the middle of March.

PRE-ENGINEERED STRUCTURES

An unusual aspect of the building program will be the use of "pre-engineered" structures, which, the Bishop said, are less expensive and can be erected in less time than the usual church structure. All materials will be mass-produced, fire-proof, and convertible to other church uses as the congregations grow. Pre-engineered steel arches and rafter supports, steel casement windows, asbestos roofs, and cinder block walls will be used.

CHOIR VESTMENTS

Clerical Suits
Cassocks . . . Surplices
Stoles

Rabats . . . Rabat Vests . . . Collars
Black Clerical Shirts

CHURCH HANGINGS
ALTAR LINENS

G. M. ALMY & SON, Inc.
562 Fifth Ave., New York 19, N. Y.

The Payne-Spiers Studios Inc.

Studios Paterson, N. J. at New Jersey



DIOCESAN

Architects are Berkowitz and Founce of Collingswood, N. J. Local contractors and volunteers can do the work of erecting the structures.

Among the projects planned is a new edifice for St. Simon's Church, now at 73 Morris St., New Rochelle. Land for it has been bought on Remington Place. St. Martha's Church in North White Plains will be enlarged. St. Luke's Church on 222d Street in the Bronx will have a new structure on another side. St. Francis of Assisi Church in Elmsford, which now meets in the basement of the village hall and police station, will have a new building. A new parish house is planned for St. Mark's Church in Yonkers.

Bishop Donegan, Suffragan Bishop of New York, chairman of the special gifts committee, stated at a luncheon of Manhattan clergy at the Synod House of the Cathedral of St. John the Divine on January 24th that the bulk of contributions must come from Manhattan and Westchester Counties. Rectors of all the Manhattan parishes are serving on the committee for the campaign in that borough.

Others appointed include the Rev. Dr. W. Colin Lee and the Rev. Messrs. Alan H. Tongue, J. Marshall Wilson, Lynde E. May, III, Philo M. Styles, George W. Dumbell, Claxton Monro, Samuel P. Holiday, J. Benjamin Myers, Gordon L. Kidd, Charles F. Nugent, Lockett F. Ballard, Alexander A. Frier, Arthur V. Litchfield, Leslie J. A. Lang and Gerald V. Barry.

Lay members include Mrs. George W. Burpee, and Messrs. the Hon. Peter Cantline, Charles W. Erichsen, Harold C. Barlow, Fred C. Kurz, John D. McGrath, Samuel Thorne, Austin C. Lesca-boura, Marshall Pask, Walter Pettit, William L. Fanning, Walter Belding, George A. Darlington, Ernest P. Meyer, George E. Heerwagen and Robert E. Heintz.

THE LIVING CHURCH RELIEF FUND

New Guinea Mission

Previously Acknowledged	.....\$2,326.07
Georgia	..... 400.00
Offering, Diocese of Dallas	..... 123.29
Marquette C. Miller	..... 50.00
St. John's Church, Los Angeles, Calif.	..... 20.00
Anonymous, Leesburg, Va.	..... 10.00
Edwin H. Badger, Jr.	..... 10.00
	\$2,939.36

CARE for Old Catholics

Previously Acknowledged	.....\$7,428.39
Mrs. H. McK. Harrison	..... 10.00
	\$7,438.39

Middle East Relief

Previously Acknowledged	.....\$ 748.50
Two Communicants of St. Andrew's Church, Ann Arbor, Mich.	..... 10.00
	\$ 758.50

Save the Children Federation

Previously Acknowledged	.....\$5,185.98
St. Luke's Auxiliary, Anchorage, Ky.	..... 17.00
	\$5,202.98

Japanese Brotherhood of St. Andrew

Previously Acknowledged	.....\$ 390.00
Elizabeth C. Fenn	..... 10.00
C. Bertis Neely	..... 2.00
	\$ 402.00

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy who wish to supplement the protection for their families given by the Pension Fund, and to lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place New York, 5

Have you ordered your—



THE CHRISTIAN YEAR AND CHURCH KALENDAR

73rd Year of Publication

This Kalendar serves a unique purpose. It is inspirational and informative and serves to verify your liturgical correctness as to ritual or date. Clear, readable type, practical and attractively bound in colorful red spiral binding and cord, containing in its 112 pages—

Church Calendar
Church Colors
Morning and Evening
Lectionary
Saints' Days
Rules for Sacristans

Altar Society Notes
Vestments, color, care
and use
Church Dictionary
Duties of Vestrymen
Suggested Hymns

\$1.60 postpaid

H. M. JACOBS COMPANY

1907 Walnut St.

Publishers

Phila. 3, Pa.



VESTMENTS

For Clergy and Choir
Clerical Clothing—Church Hangings—Ornaments and Materials.
Catalog Free.

THE C. E. WARD CO.
NEW LONDON, OHIO



FOLDING CHAIRS

FOLDING BANQUET TABLES

IN STEEL OR WOOD

WRITE FOR CATALOG

J. P. REDINGTON & CO.

DEPT. 77 SCRANTON 2, PENNA.

BOOKS

— The Rev. CARROLL E. SIMCOX, Editor —

The Saints for Children

SAINTS COURAGEOUS. By Edna Eastwood. Morehouse-Gorham Co.: New York, 1948. Pp. 189. \$2.75.

It is encouraging and heartening to read a book about saints which is written for children and which recognizes that the saints are human beings who live and talk as human beings. Miss Eastwood has dedicated her book "To all the boys and girls of the Church of today who can be brave saints for the future Church of tomorrow." She has not "written down" to children. Her delightful style carries the reader along and makes it difficult to put the book down before it is finished.

Twenty saints have been selected, some very well known and some not so well known. All of them are delightfully portrayed.

It is a relief to find an account written of St. Nicholas that does not mention the sausage vat.

This is elegant material for the teacher and pupil alike.

RALPH J. SPINNER.

Christianity and Art

THE DILEMMA OF THE ARTS. By Wladimir Weidlé. Translated from the French by Martin Jarrett-Kerr, C.R. London: Student Christian Movement Press, 1948. Pp. 133. 10 shillings.

Most contemporary art bears no message for anyone other than the artist who produced it. This situation has been developing since the beginning of the Romantic Era and even has its roots far back in the Renaissance and the exaltation of Reason.

Wladimir Weidlé, the professor of Art at the Russian Theological Academy in Paris, has traced the history of the degeneration of art and offered an explanation for it in his book, *Les Abeilles d'Aristée*, which now appears with the title, *The Dilemma of the Arts*, in an English translation by Martin Jarrett-Kerr of the Community of the Resurrection.

Professor Weidlé believes that the modern artist refuses to give expression to the God-given creative urge because, in his pride, he is interested only in expressing *himself*. Thus began the passion for originality which led to the loss of style, the common background for all real art, which enables other men to find significance in what the artist has created. The problem is regarded as fundamentally religious. There can be no significant art until artists once more find their

unity with God and men in the Christian religion of the Incarnation.

The Dilemma of the Arts is not easy reading, nor is it intended for those who do not have a fairly wide acquaintance with modern artists and their works in the fields of painting, sculpture, music, poetry, and prose, but for those who do, it is a valuable Christian explanation for the present sterility of art.

ROBERT H. PLATMAN.

WORSHIP AND LIFE

By Wallace E. Conkling
Bishop of Chicago

A call to every communicant to join in God's work of building a new and better Christian community.

Price, postpaid, \$1.56

Morehouse-Gorham
New York Chicago

Cloister Art Studios

Englewood, New Jersey
STAINED LEADED GLASS WINDOWS
Memorials in Wood, Bronze Tablets
The highest standard of artistic and technical craftsmanship is guaranteed.
We invite your inquiries
Designs and Estimates on request

O S B O R N E

Designers and Makers of the Finest

CHALICES

send for illustrated list No. LC48C
F. OSBORNE & CO. LTD.
117 GOWER STREET LONDON W.C.1
ENGLAND

SIRETA MASON

562 Fifth Ave.
NEW YORK 19

Dossals, Stoles, Albs,
Surplices, Frontals,
Eucharistic Vestments.

Write for new catalog

Everything for the altar and for the clergy.

The Manitowoc Church Furniture Co.

Designers - Craftsmen

PEWS

Tracery and Carving

Dept. Q

Waukesha,

Wisconsin

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Alter Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen

1837 Church Vestment Makers 1949
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



ENGLISH STAINED GLASS

• Complete Church Furnishings •

J. WIPPELL & CO., LTD.

Exeter • England

Address Inquiries
George L. Payne

ONE LEE PLACE • PATERSON 7, N. J.

Clergy and Choir VESTMENTS

ALTAR HANGINGS and LINENS
Chasubles-Albs-Amices-Copes

J. M. HALL, Inc.

14 West 40th Street New York 18, N. Y.
American Distributor of Stained Glass
Windows for James Powell & Sons
(Whitefriars) Ltd., London, England

KNEELING HASSOCKS

of resilient granulated cork,
covered with desirable plastic
leatherette. Pew and Com-
munion cushions in various
types of coverings. Inquiries
welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York



**When Writing Advertisers
Please Mention
THE LIVING CHURCH**

EDUCATIONAL

COLLEGES

Douglas MacLaury Elected President of Canterbury

Bishop Kirchhoffer of Indianapolis, and president of the board of trustees of Canterbury College, Danville, Ind., has announced that the trustees unanimously elected the Rev. Douglas R. MacLaury, acting president of the college since July 15th, to be the president, effective immediately.

Before coming to Canterbury, Fr. MacLaury had resigned his charge at St. John's parish, Irving Park, Chicago, to accept a \$25,000 scholarship in psychiatric medicine at Northwestern University; however he gave up this scholarship in order to accept the vice-presidency of the college on April 12, 1948.

PROMOTION WORK

Included in his duties as vice-president was the responsibility of promoting the college throughout the country which task Fr. MacLaury continued after he became acting president in July, 1948. He has made the college known throughout the Church as his speaking trips on its behalf have taken him to churches large and small across the country.

Fr. MacLaury served as chaplain of students at Fort Hayes State College in Salina, Kans., and as missionary priest for the district of Western Kansas. He became known to many men of the United States Air Force who were stationed near Salina as he opened his house to them, counseled, and guided them.

While in Chicago, Fr. MacLaury served as director of the Western Province Servants of Christ the King and was chairman of the Youth Commission

of the diocese of Chicago. He has become well-known as a leader in work with young people.

Fr. MacLaury received his Bachelor of Arts degree from Carroll College and his seminary training and degree from Nashotah House. He has done graduate work at the University of Wisconsin and at Fort Hayes State College, Kans.

Fr. MacLaury's major field of study is social pathology (marriage problems, youth problems, and the underprivileged), and he has served as an advisor in several courts where cases involved social and domestic problems.

First Negro President of St. Augustine's Inaugurated

Dr. Harold L. Trigg was inaugurated as president of St. Augustine's College, Raleigh, N. C., in colorful ceremonies in Taylor Hall on the campus on January 14th.

The occasion also marked the 81st anniversary of the opening of the college. Dr. Trigg is the first Negro and the first layman to head St. Augustine's.

More than 90 colleges named personal delegates to attend the ceremonies, and eight educational associations and bodies sent representatives. The 84 colleges actually personally represented extended from New England to California, the oldest represented in the procession being Harvard University, founded in 1636, and the youngest, Bennington College in Vermont, established in 1932.

In his inaugural address, Dr. Trigg said that America stands on the threshold of a new era in which "race will be subordinated to the total utilization of our wealth of natural, human, and social resources for improving the living of all our 140,000,000 people."

MARIAN ANDERSON PRESENTED

Bishop Penick of North Carolina, president of the board of trustees, presided, and Bishop Henry of Western North Carolina delivered the anniversary address. Miss Marian Anderson, who had given a recital in the city the evening before, attended the exercises and was presented to the audience.

Dr. Trigg is a graduate of Morgan State College, which has honored him also with the degree of Doctor of Education, and of Syracuse University. He came to the presidency of St. Augustine's after the resignation of the Rev. Edgar H. Goold, and had been assistant director of the Southern Regional Council. Previous to that he was a high school principal and college teacher and president of State Teachers College, Elizabeth City, and as supervisor of Negro high schools in North Carolina's Department of Public Instruction.

SCHOOLS

FOR GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

The Rev. W. G. Christian, Rector
Box L, Vicksburg, Miss.

ST. JOHN BAPTIST

School for Girls Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog, address:

THE SISTER SUPERIOR
Box 56, Mendham, New Jersey

KEMPER HALL

Boarding and Day School for Girls.
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC **KENOSHA, WIS.**



Saint Mary's School

Mount Saint Gabriel
Peekskill-on-Hudson, New York
College Preparatory and General Courses
Modified Kent Plan

For catalogue, address:
THE SISTER SUPERIOR

MARGARET HALL

under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:
Sister Rachel, Prin., O.S.H., Box 8, Versailles, Ky.

STUART HALL

Under 3 Episcopal Dioceses of Virginia
106th Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics. Modern academic building, gymnasium and tiled swimming pool. Sports.

For catalogue, address:
Mrs. Wm. T. Hodges, A.M., Prin.
Box J-L, Staunton, Virginia

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:
The CANTON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

SCHOOLS

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

NURSING

A three year course in
NURSING
is offered to High School graduates
Scholarships available
Write to Director of Nursing
HOSPITAL OF SAINT BARNABAS
685 High Street Newark 2, N. J.
Affiliated with Rutgers University

CLASSIFIED

CHURCH ENVELOPES

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

CHURCH FURNISHINGS

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

FOR SALE

TUXEDO, tails, cutaway, summer tuxedo; used; custom tailored; size 42; trouser inseam 28". Reply Box W-218, The Living Church, Milwaukee 3, Wis.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY OF ST. BEDE, 157 East 72nd Street, New York 21, N. Y. Open Monday through Friday, 2 P. M. to 5:30 P. M., also Tuesday evening, 7:30 to 9:30.

LINENS & VESTMENTS

CATHEDRAL STUDIO, surplices, albs, stoles, burses veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instruction, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

MISCELLANEOUS

USED RELIGIOUS BOOK catalog ready. Write today! Baker Book House, Grand Rapids 6, Michigan.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER, churchman, experienced in boys' choir, for prominent central Pennsylvania parish. Good salary, excellent teaching opportunities. Reply Box J-211, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ASSISTANTSHIP OR CURACY; Eastern seaboard, preferably metropolitan area. Experienced pastor; good preacher; Prayer Book Churchman. Excellent references. Available before Lent. Reply Box D-210, The Living Church, Milwaukee 3, Wis.

ELDERLY PRIEST, good health, married, Catholic Churchman, desires like-minded parish. Successful all age groups. Reply Box C-215, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, 45, Mus. M., churchman, experienced church and college, desires full time church position beginning September. New England or Atlantic States. Reply Box K-212, The Living Church, Milwaukee 3, Wis.

YOUNG ORGANIST-CHOIRMASTER of prominent city parish desires position September. Church School or Country Parish. Reply Box H-220, The Living Church, Milwaukee 3, Wis.

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

DEATHS

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

William R. Kinder, Priest

The Rev. William Randall R. Kinder, D.D., rector of St. John's Church, Youngstown, Ohio, died in a hospital in Detroit on January 14th. His health had been impaired for some time, and he had been given a leave of absence from parochial duties in the interest of recuperation. He was troubled with asthma and other respiratory ailments.

Dr. Kinder was fifty-six years of age, the son of Walter Henry Kinder and Florence Tupper Kinder. He graduated from Kenyon College in 1914 and from Bexley Hall in 1918. Kenyon honored him with the degree of Doctor of Divinity (*honoris causa*) in 1935. He was ordained to the diaconate in 1918 and to the priesthood in 1919. During World War I he served for a time with the French Army, driving an ammunition truck.

PARISHES SERVED

From 1918 to 1920 Dr. Kinder was rector of Trinity Church, Findlay, Ohio. Going to the diocese of Michigan in 1920, he was rector of Trinity Church, St. Clair Shores, for two years. From 1922 to 1925 he was assistant at St. Joseph's parish in Detroit, and then became rector of the same parish for 17 years. He returned to Ohio in 1942 to become rector of St. John's, Youngstown.

Dr. Kinder has served as an examining chaplain, a member of diocesan council, a member of the Provincial Synod, and as a trustee of Kenyon College.

Bishop Tucker of Ohio officiated at the service held in St. John's Church on January 17th, assisted by the Ven. Donald Wonders, D.D., archdeacon of Ohio; the Rev. J. A. Doubleday, priest in charge of St. John's; the Rev. Kenneth H. Gass; and a large group of the diocesan clergy. Interment was at Fremont, Ohio.

Dr. Kinder is survived by his wife, the former Miss Margaret Beardsley, and two children, Margaret and William.

Harold Whinfield

Harold W. Whinfield, 59, of Sheboygan, Wis., died of a heart attack at his home on January 20th. Harold Whinfield was executive of the Kettle Moraine Boy Scout Council, a position he had filled with distinction for over 25 years. During the war years he served as chairman of Sheboygan County chapter of the Red Cross. He was senior warden of Grace Church, Sheboygan, and whenever possible was the server at the Thursday morning Eucharist. For a number of years he was diocesan chairman for lay-

men's work. He was also a member of the standing committee of the diocese of Fond du Lac. In 1947 he became chairman of the Midwest Province for laymen's work, and had just lately returned from a three day conference at Greenwich, Conn.

He is survived by his wife, three children, and a sister, Miss Hattie Whinfield.

FUNERAL SERVICES

During the funeral service at Grace Church, the church itself and the guild hall were filled to overflowing, and the hall was equipped with loudspeakers. Bishop Sturtevant of Fond du Lac gave the absolution of the body and the Rev. Canon William Elwell was celebrant at the Solemn Requiem Mass.

Speaking of Mr. Whinfield's feeling that he would have liked to study for Holy Orders, Canon Elwell said, "His vocation was to be a consecrated layman. What a high calling that is! He served Our Lord, His Church, and humanity in a way that a priest could not."

CLASSIFIED

POSITIONS WANTED

EXPERIENCED PRIEST with excellent record desires change of parish. Available for Easter, if urgent, earlier. Reply Box T-219, The Living Church, Milwaukee 3, Wis.

ELDERLY, VIGOROUS CLERGYMAN wishes opportunity, as Resident Chaplain, to serve patients of hospital, sanitarium, home, or other institution; asking only room and board. Eastern state preferred. Reply Box D-209, The Living Church, Milwaukee 3, Wis.

PRIEST: Young Rector in rural work desires suburban or urban parish in East. Energetic, adaptable, keen interest in religious education, progressive ideas. Excellent references. Reply Box L-213, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, M.A., A.A.G.O., fifteen years experience with adult and youth choirs, desires change. Consecrated Christian. Excellent references. Reply Box B-217, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS at the Monastery of St. Mary and St. John, Cambridge, Mass. For Priests: Feb. 21st, P.M. to Feb. 24th, A.M. For Seminarians: Apr. 20th, P.M. to Apr. 23rd, A.M. For Laymen: Mar. 5th, and Mar. 6th, Apr. 30th, and May 1st. For reservations write to: The Guestmaster, SSJE, 980 Memorial Drive, Cambridge 38, Mass.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

ANNOUNCEMENT

We are pleased to offer for sale

1469 Shares - \$73,450

MOREHOUSE-GORHAM COMPANY

OF MILWAUKEE, WISCONSIN

6% Cumulative Convertible Preferred Stock

NON-ASSESSABLE

PAR VALUE \$50 PER SHARE

DIVIDENDS PAYABLE SEMI-ANNUALLY ON THE FIRST DAYS OF JUNE AND DECEMBER

PRICE: \$50 per share

The proceeds of the issue will be used as follows:

1. For the publication for the Fall of 1949 of the first two courses of a new series of Church School Lessons for use in the Episcopal Church. These lessons have been in preparation for the past six years.
2. To enlarge greatly our department of Ecclesiastical Appointments, adding a new line of Church Vestments, and to provide adequate show room space for this department.
3. To restore to our present working capital the investment we have recently made in our Branch Store in Chicago.
4. To provide working capital necessitated by our expanding business and sales.

No commission will be paid to anyone on this issue. It is estimated that the aggregate cost of offering this Preferred Stock will not exceed \$1,325.00, or 90c unit cost per share. Because these securities are believed to be exempt from registration, they have not been registered with the Securities and Exchange Commission; but such exemption, if available, does not indicate that the securities have been either approved or disapproved by the Commission or that the Commission has considered the accuracy or completeness of the statements in this communication.

FOR COMPLETE INFORMATION

SEND FOR PROSPECTUS

Sold only at the Home Office

MOREHOUSE-GORHAM COMPANY

**744 NORTH FOURTH STREET
MILWAUKEE 3, WISCONSIN**