

# The Living Church

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



**Global Problems —  
Global Solutions**

*Francis B. Sayre*

Page 12

## **KNOCKING FOR ADMITTANCE**

Bishop Barry, fourth Bishop of Albany, uses the hammer of Albany's first Bishop to gain admittance to All Saints' Cathedral. [See page 7].

# LETTERS

## Personalized Giving

TO THE EDITOR: Many a parish priest now deeply concerned to raise the great offering on March 12th, and then to keep the missionary giving of his parish on this new and high level, will cheer Bishop Dun's suggestion at the December National Council meeting that missionary giving be personalized [L.C., December 25th]. Presumably, the Bishop meant that a parish could adopt, or have assigned, specific clergymen, or specific missionary projects, to the extent that such would be covered by the parish's giving. They would then build up direct contacts. There would be heightened interest at once.

Every time this is suggested in our Church, we are told that it presents difficulties. Or that it is after all only a book-keeping procedure. But other Churches have solved the practical difficulties. Surely our present method of quotas in dollars and cents is a dry-as-dust book-keeping procedure that wrings the compelling living quality from missionary giving.

People understand that "book-keeping" is involved, and that in personalized giving their actual money might not go directly to that place. They would realize the need for administrative expenses. If strategy suggested closing that work, they could have it explained to them, and they would

have new understanding of the fluidity of modern missions. If cuts threatened the work that had become "their" work, surely they would be more inclined to give to stop such disaster.

When a parish realized that all their giving only paid for several months of a single missionary's salary, they would see their giving in new perspective. Churches with larger vision would be more inclined to add another missionary in a new land, whereas now they only glumly see "increased quotas."

If our new and enlarged national budget is to be met in the fall of 1950, it will require effort that will catch the imagination of our people as we have not in recent years. We believe this thought of Bishop Dun would do exactly that. We hope it will not die in a committee of the National Council!

(Very Rev.) EDWARD F. J. WARNECKE.  
Newark.

## The Times Are Evil

TO THE EDITOR: World federalists everywhere will welcome the resolution passed at General Convention for the attainment of a World Government "open to all peoples." And it is with a special rejoicing that we Episcopalians who are federalists hail this new endorsement of a limitation upon the perilous sov-

eignty of the now anarchic nation-states by the enactment of over-all World Law, that safe and common roof-tree for the children of men.

Yet at once, with no illusions as to the ease with which this mighty change can be achieved in the political structure of our war-torn earth, we would beg men and women, hitherto apathetic to the deep urgency of the task, to come over into Macedonia and help us! (United World Federalists, 7 East 12th Street, New York 3, or the Campaign for World Government, 343 S. Dearborn Street, Chicago 4, welcome inquiry.)

Not alone newspaper headings, from which we try to escape by the flipping of a page, but the sober warnings of the opening paragraphs of the W. G. resolution which remind us that the ghastly forces of destruction will probably—if the current is not reversed—be used by "fallible and sinful men," point with a sort of advent clarity to the need of our putting away childish things. Foremost among these is surely nationalism. As the Rev. Dr. Fenn captioned his stirring article [L. C., July 17th] it is indeed "Federal World Government—Or Else!"

Inescapably, to my own mind, the resolution passed on U.S.-U.S.S.R. relations is coupled with the foregoing. And from my heart of hearts I pray that the major efforts of every parish, clergy and laity alike,

# The Tree of Life

By David K. Montgomery  
Dean, St. Paul's Cathedral, Springfield, Ill. . .

"Among the fairest things that grow  
Upon the Tree we find  
The seven holy Sacraments  
God's gift to all mankind"  
Gabriel Gillett

The title of this book was suggested by the above poem from a collection called *A Garden of Song*. The analogy originates in the Book of Revelation, where the Cross is described as the Tree whose leaves are for the healing of nations. Dean Montgomery believes that until we understand why He gave us the whole sacramental system of the Church, God cannot do much "healing of nations."

His book is an interpretation of the Seven Sacraments in the light of the Seven Words from the Cross. It shows clearly why the sacramental system must be the basis of the Church's life, and what it must mean in our own lives.

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## LETTERS

may be centered, along with unprecedented work for W.G., on a call upon our government:

" . . . to make ceaseless efforts through statesmanlike negotiation, to effect real and lasting reconciliation with the Soviet Union. For we recognize that, however vast the difficulty of achievement of such reconciliation, war between our two countries would be a catastrophe of limitless proportions to the whole world."

For only thus, by the breaking of the deadlock, by the stopping of the terrible arms race, may we hope to win our world government. The times are evil. The task is indeed super-human. But let us who can call on God for aid, hasten to cast off the works of darkness and put upon us the armour of light for the redeeming of the times!

TRACY D. MYGATT.

Croton Falls, N. Y.

### Name of Church

**T**O THE EDITOR: I have been moved many times to say something in answer to the pleas by chaplains in your columns to get rid of the "protestant" in our official title.

I think the matter ought not to be approached from the standpoint of our party differences, but with the larger picture of our Church-family in mind. My words will not appeal to those who cannot face the inner dialectics of Anglicanism, nevertheless, let me pose the question that comes to mind every time this controversy rises: What do you want to do with our Church? I address this question to "catholics" and "protestants" alike, and I sincerely believe this rather down-to-earth matter must be openly faced by both.

### WHAT WOULD IT DO?

What do you want to do with this Church of ours, you who say you are "catholic priests or nothing"? That may be your preference, and in certain phases of debate I would side with you; but what would that sharp definition do to this Church, to the thousands who (right or wrong) are afraid the word "catholic" has been lost, by common use, to Rome? What would it do to the tens of thousands of our communicants who have come as yet rather timidly from reformed Church life into the catholicism of our tradition and must be gently won into a fuller appreciation of its treasures? What would it do to the life of American protestantism, to which (is it not so?) we are called to provide a more congenial, give-and-take contact with the catholic heritage of Christendom than Rome permits herself to offer? What would it do to the many Roman Christians who can find in us a reformable catholicism where freedom is precious even above doctrinal correctness and political power? Is it important that these offices, in relation to our own and others, be provided by our communion? If so, what would your all-out, no-compromise campaign for catholicism do to the life of this Church?

What do you want, on the other hand, you who think of us as a protestant group with a "lunatic fringe of medievalists," and who would toss episcopacy around in unity

discussions as a "perhaps-bene-esse" of the Church? What do you think of our future, of our opportunity and duty under God? In the pin-point debates on certain issues I would often agree that we are certainly reformed and, in the prophetic sense, protestant; that it is something noble and close to Gospel simplicity for our clergy to be called "ministers"; but if this is the whole story according to your predilection, what then of the rest of our family? Where are the High-and-Low-Mass, "Father Smith" Episcopalians to go? Do you think that the "Catholic" of the Creed is a museum word; that the catholic ordering of Church life is utterly in violation of evangelical principles; that the life of the Church Universal would be quickened by our open espousal of protestantism? Do you think that the Gospel legacy passes from generation to generation entirely without the formal disciplines of catholic Churchmanship? You who would hand on a protestant Church to posterity, and openly advertise us as for the most part only another Reformation-born branch of Christendom — what do you want to do with our Church?

### FALSE OPTIMISM?

I ask this question not at this point to help with the immediate question of our title, but to counsel more thoughtfulness and patience in our approach to the problem.

Of course, much of our anguish is born of a sense of urgency; in the role of born of a sense of urgency; in the role of chaplain or parish priest, in some locality or another where quick decisions would give greater success, we long for a Yes or No from our Church. But may it not be that a false optimism lurks here? The reforming and restraining, free and fixed, pauline and jacobean, protestant and catholic elements in the Church have been in Christian history from the beginning, and are part of the "fate" of the Church in this world. It may well be, as I personally believe, that no individual Christian (or parish? or diocese?) can, at the *last* ditch, straddle the issue, but, for better or worse, this branch of the Church has inherited the full problem of the Church as a whole and has striven to embrace this thing of violence within its own family. That is the basic character of our Church, with all its confusion and promise, is it not? If you think there is a place for a communion which tries to maintain in itself one household of welcome for the two (ultimately irreconcilable) wings of Christendom, then, though you will not stop plugging your views, you will, under Grace, always stop short when you come close to smashing whatever unity we have been able to achieve.

### "E" vs. PE"

As to the change of name: I well recall the indulgent smiles I received once beside an OD's desk when, in a group of us chaplains, asked whether I was catholic or protestant, I replied "Episcopal." I spoke in confusion, but without shame, for I too am fighting both the Roman arrogation of the word "catholic" and the official gov-

ernmental delineation of us as "protestant." I do not believe that "protestant episcopal" describes us as we are in any profound sense; Roman Benedictines are often in protest, and Moravians and Methodists have bishops; therefore I don't see that we would really gain anything but a little breath and a certain amount of small convenience if we changed our title officially to the one word "Episcopal." It's already a nick-name, and serves well enough in conversation and informal correspondence. "PE" would identify the religious persuasion of an unconscious litter case just as quickly for trained chaplains as "E." And remember, you have really won precisely nothing for our catholicity by being called just "Episcopal."

Episcopalians might well fight together for specific identification for themselves in the services. In spite of the general squabble for the same end that will ensue, on the basis of my chaplaincy I am inclined to urge this on our Church as a worthy task. But let us all be honest. Chaplains will have all the benefits of clear classification if the title on dog tags and service records is "PE," rather than "P," and, in the present warmth of the family situation, that change will be likely to waste less heat.

(Rev.) GEORGE F. TITTMANN.

Arlington, Va.

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# BOOKS

The Rev. CARROLL SIMCOX, Ph.D., Editor

## Hindu Christology

HINDU VIEW OF CHRIST. By Swami Akhilananda. New York: Philosophical Library, 1949. \$3.

From one standpoint modern theology may be seen as divided between two opposite views of the nature of Christ — the one traditional, holding him to be the God-Man, Word incarnate; the other modernist, regarding Christ as the greatest of the sons of men, divine in likeness to God but not in essence. These two parties dominate the scene of Christian controversy almost as exclusively as seats in the Congress are shared between Republicans and Democrats. Members of both parties will therefore find Swami Akhilananda's *Hindu View of Christ* both unusual and disconcerting.

On the one hand, it accepts the traditional doctrine of the Incarnation almost in its entirety. Christ is no ordinary man, nor even an unusual individual in whom some latent "spark of the divine" has burst into open flame. He is a definite and deliberate appearance of the Godhead in human flesh.

On the other hand, it departs from the Christian assumption that Jesus is the sole Incarnation of God upon this earth. For Hindu doctrine maintains that world history may be divided into great epochs, and that in every one of them there is a special and deliberate incarnation, or *avatar*, of the Godhead. The throne of Christ is therefore shared with Krishna, the Buddha, and Sri Ramakrishna.

It is perhaps unfortunate that the Swami fails to make the strong, if not conclusive, case for this point of view which might well have been undertaken. His failure comes from an inadequate knowledge of Catholic theology, and from a very insufficient grasp of the fact that Hindu and Christian doctrine speak two entirely different kinds of language. For example, he quotes St. John's reference to Christ as the "only-begotten Son" as one of the grounds for the Christian view that Jesus is the unique Incarnation. His case would have been much stronger had he realized that the term "only-begotten" refers to the Eternal Word, "begotten of his Father before all worlds," and not to the historic Incarnation of the Word in Jesus. Furthermore, in discussing the Christian claim that Jesus is the one Incarnation of God for the whole world, he might have asked whether the word *world* designates the universe, the planet Earth, or simply one of the world-periods or epochs of Hindu cosmology.

The greatest defect of the book is, however, an error which is understandable just because it is so common — the

assumption that the one word "religion" can still mean anything when stretched to include such different things as Hinduism and Christianity. Without quarreling about definitions of "religion," it should be clear that the two are as unlike as music and painting, and cannot be compared without hopeless confusion unless this difference of *kind* is understood.

The center of Christianity is positive dogma, a revelation of God in terms of finite and human ideas, values, and events. The center of Hinduism — the Vedanta — is an ineffable knowledge of God expressed in negative doctrine, which says what God is *not* rather than what he is *like*. Although the two circles expand so as to overlap at certain points, their centers constitute two entirely different types of spiritual language, just as music and painting are distinct artistic languages.

By treating Hinduism as if it were something of the same species as Christianity, the Swami contrives a union of the two both sentimental and shallow in which the distinctive values of both are lost. In essence they are as unlike, and yet as compatible, as shape and color. For example, the Swami seems to think that a misguided Christian orthodoxy falls short of both the Hindu and the Gospel perception of the divinity of man's *soul*. If every man's soul is divine, it is hard to see how an *avatar* can be truly unique, save in the degree of his spiritual attainment.

## MUDDLED SYNCRETISM

Through failing to see the difference of two doctrines, he fails to see their agreement. Christian and Hindu orthodoxy alike agree that the soul (*jivatma*) is strictly human and finite. But in Hindu doctrine there is something other than the soul, in man but not of man, the *atma*, which is identical with God. Christian dogma contains no term even remotely corresponding to the *atma*, so much so that dogma could have nothing to say either for or against it. Indeed, the *atma* could have no more place in Christian dogma than several bars of audible music in the midst of a picture!

Much of the book is devoted to the problem of Christian missions in India, and here again the Swami takes one side of a false opposition as, indeed, do most missionaries. To the conversion of India to Christianity he opposes a muddled syncretism in which Hinduism and Christianity are mutually absorbed. In actuality, however, Christianity in India need no more displace Hindu doctrine than displace the Ganges, nor mix with it than mix with curry. Absurd as the analogy may seem, the missionary, cul-

tural, and spiritual problem of the meeting of East and West will remain confused until Christian and Hindu alike see that India has nothing that really corresponds to Christianity, a (or, *the*) complete religion, and that Europe and America have at present nothing like Vedanta, which is pure metaphysic. This has for so long been made clear by such noted authorities as Coomaraswamy and Guénon that we have little excuse for persisting in confusion.

ALAN W. WATTS.

## Old Testament Introduction

GOD HAS SPOKEN: *An Introduction to the Old Testament for Young People*, by David Noel Freedman and James D. Smart. The Westminster Press, Philadelphia, 1949. \$2.

This little book on the Old Testament is attractively got up, presented in an orderly and businesslike manner, acceptably illustrated, and packed full of information. It should be useful to those who want to put into the hands of young people a succinct account of the scriptures of the Old Covenant.

To this word of praise a word of criticism must be added. The book is full not only of the intellectual but even the verbal clichés of the seminary. The authors, in their effort to pass on information, have almost inevitably fallen into the fault of dullness and conventionality. In addition the book has the tiresome quality of trying to expound critical positions without committing itself to them.

The intelligent young person of today is likely to demand *yes* or *no* answers to such questions as whether his author believes in the historicity of the early chapters of Genesis.

When someone writes a book which will really come out into the open on such questions it should win the respect of young people. This does not mean that the author will have to adopt skeptical or destructive positions; it does mean that the intelligent young person can detect hedging as quickly as anyone else.

CLAUDE SAUERBREI.

## Brief Book Notes

THE PRIVATE DEVOTIONS OF LANCELOT ANDREWES. New York-Nashville: Abingdon-Cokesbury Press, 1950. 146 pp.

A new edition of the meditations and prayers of Bishop Andrewes translated by John Henry Newman. It is a reproduction of a rare edition issued in 1897. These devotions stand forth after three centuries, a literary and devotional classic.

# The Living Church

Established 1878

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

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## Things to Come

1950 FEBRUARY 1950							1950 MARCH 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
5	6	7	8	9	10	11	5	6	7	8	9	10	11
12	13	14	15	16	17	18	12	13	14	15	16	17	18
19	20	21	22	23	24	25	19	20	21	22	23	24	25
26	27	28					26	27	28	29	30	31	

### February

- Septuagesima Sunday.
- Convention of Panama Canal Zone at Ancon.
- Sexagesima Sunday.
- Convention of Honolulu at Honolulu (also 13th).
- Convention of Arizona at Flagstaff (to 15th).
- Annual National Council meeting, Seabury House (through 16th).
- National Study Conference on the Church and Economic Life (to 19th).
- Quinquagesima Sunday.
- Ash Wednesday.
- St. Matthias.
- First Sunday in Lent.
- Convention of Puerto Rico at St. Just.

### March

- Ember Day.
- Ember Day.
- Ember Day.
- Second Sunday in Lent.
- Third Sunday in Lent.
- Convention of North Texas at Midland (also 13th).
- Fourth Sunday in Lent.
- The Annunciation.
- Fifth Sunday in Lent (Passion Sunday)

\*Date not yet set.

## — NEXT WEEK —

## Lenten Book Number

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# THIS WEEK

BISHOP GILBERT of New York has resigned as a member of the National Advisory Council of the American Palestine Committee, in protest against the letter circulated by the executive secretary of that organization, the Rev. Karl Baehr. The letter attacks the efforts of Yusif El-Bandak to enlist the interest of American Christians in the plight of the Christian Arabs of Bethlehem.

Of the three other clergymen of the Episcopal Church listed as members of the advisory council, two have answered a query from *The Living Church* by indicating that they would make further investigations, and one has affirmed his strong support of the American Christian Palestine Committee.

The Rt. Rev. Arthur W. Moulton, retired Bishop of Utah and one of the speakers at the Cultural and Scientific Congress for World Peace held in New York last year, wired that the Committee "is doing a great work and I shall remain with it and give it all the support I can."

The Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., wired: "I have read the statement in the *Churchman* and also the editorial in *The Living Church* [January 15th] concerning Yusif El-Bandak. At the moment I am seeking to gather information on my own account. As a Christian and as a priest I would deplore bringing discredit on any sincere Christian anywhere. Also I would equally deplore impugning the works and motives of sincere Zionists or members of the American Christian Palestine Committee. My future relationship with that committee will depend upon the result of my study of the facts concerning Bandak."

The Rev. Wendell Phillips, rector of Christ's Church, Rye, N. Y., replied: "The day may come when I shall withdraw my name from the advisory council, but I do not feel I have just cause to do it at present. I have never met Yusif El-Bandak, so I have no way of making a first-hand judgment of the man. I can only go by what others have said about him. . . . Rest assured that I shall continue to study the matter, and shall try to reach an honest conclusion." Later, after Mr. Phillips had talked with Mr. Bandak, he stated that he would take up with officials of the American Christian Palestine Committee the possibility of extending their work to include concern for the Christians of Palestine, and wrote: "I have every confidence that we can come to a satisfactory understanding concerning the Christian Arab problem in Jerusalem and Bethlehem."

Meanwhile, in an address at Town Hall in New York on January 21st, Miss Dorothy Thompson, well-known columnist, author, and lecturer, replied to the radio attack of Walter Winchell, who had charged that Mr. Bandak was a Nazi collaborator during the war. "The statement," said Miss Thompson categorically, "is a lie and a libel. During the war Mr. Bandak worked for the British Broadcasting Corporation, presenting the Allied case to the Arab peoples, with distinguished success." She added:

"What is the fanaticism that seeks to suppress simple truths and tries to prevent relief for a greatly injured community?"

"Well, let me say this: If the great Christian countries abandon their co-religionists in the very birthplace of Christ we shall see the end of the Christian era in our own lifetimes. The Moslem world is already making it a criterion. The Moslems are deeply religious people. They are saying, 'If the Christian world leaves these earliest Christians to die unaided in the birthplace of their religion, they will never aid anybody in a showdown.' And the Russian agents in the Middle East are saying, 'You call us atheists? Well, what are the Christian countries doing for their Christians?'"

The Living Church Relief Fund "For Bethlehem" has received \$636.25 to date, and correspondence has been opened with the Anglican Bishop in Jerusalem, who has been asked to administer the fund. It is still open for contributions from readers and their friends, who would like to give tangible evidence of their interest in the Christian Arabs of Bethlehem.

It is unusual for "This Week" to give this much space to any one item, but this is a matter in which *The Family* has a strong personal interest, as evidenced by this sizable total of small contributions.

CHURCH UNITY is in the air these days—in some cases, up in the air. The Church of England and the (Presbyterian) Church of Scotland have resumed conversations broken off in 1934. Impetus for the new discussions was the Archbishop of Canterbury's famous Cambridge sermon on November 3, 1946. The first meeting, held January 4th and 5th, was preliminary in nature.

Up in the air is the merger between the Congregational Christian Churches and the Evangelical and Reformed Church. Justice Meier Steinbrink, who also presided in the Melish case, granted an injunction sought by a local Congregational church, blocking the union on the ground that the General Council "has not now, and never had power or authority" to make any commitments binding on its member churches, and therefore cannot effect mergers on their behalf. Justice Steinbrink called the basis of union "a conglomeration of confusion and conflicting statements with a cacophony of ideas."

Two Lutheran bodies—the Missouri Synod and the American Lutheran Church—have prepared an agreed doctrinal statement which awaits ratification by their governing bodies. The initial reaction of ministers of both Churches was favorable. As in the Archbishop of Canterbury's proposal, the doctrinal statement is being considered entirely separately from the question of synodical union.

Anglican dioceses in eastern Africa are considering plans for the formation of a province. The bishops of Uganda, Zanzibar, Mombasa, Nyasaland, Northern Rhodesia, the Upper Nile, Masasi, and Central Tanganyika met in January to discuss the matter.

Peter Day.

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REV. VICTOR HOAG, D.D., EDITOR

**Evangelism vs. Teaching**

**E**VANGELISM has been declared, in recurrent bursts of enthusiasm, to be the first concern of the Church. Here is a point on which the whole Church, from top to bottom, needs to straighten out its thinking. Particularly it is a matter for the parish teacher to understand clearly. But since there is much exhorting to evangelize, it is well that we clarify our term.

What does it mean to evangelize? It means to influence someone to a clearer knowledge and love of our Lord Jesus Christ. Even as you give the definition, you refer to two centers of attention in the problem: the one who does the evangelizing (the evangelist), and his prospect, patient, catechumen, customer, student (we lack a really vivid, exact word for the object of our attention) who is to be won and changed.

Perhaps the confusion in our second term above arises from the prevailing attitude and approach to evangelism. The urge to evangelize arises from the consecrated heart, and from the inner nature of the Gospel itself. You cannot keep it to yourself. It requires, in motive, and in specific command, that you take it to the ends of the world.

**THE PEOPLE WE FIND**

But we need to realize that there are all degrees of readiness in the hearts of those whom we approach—from the extreme of those who actively hate and resist the Faith, through the long variety of those who approve and are ripe for further winning. Further, we must realize that the process of evangelism is life-long, calling for growth and guidance. A grave difficulty is the assumption—from certain types of evangelical preaching—that we seek a moment of decision, and then all is done.

The urge to evangelize is not often applied to any immediate person. It therefore remains, in the experience of thousands upon thousands of Christians, a vague sentiment, a deferred intention, and may eventually become a kind of frustration, an unconscious pose and a paralysis. This intense desire without any outcome is one of the vast wastes in Church life today. You need an evangelist. [Certainly, I made

up the word, but you know exactly what I mean!]

This urge, often stirred by an intense sermon, might be compared to a hunter deciding to hunt. He loads his gun and sallies forth. His inclination and equipment are complete. He enters the field. But he has the vaguest knowledge of his quarry or its habits, and where to look. He returns without ever having had a chance to aim his gun and fire. This general urge, this terrific power ready for use but undirected, is a picture of any sincere congregation pouring out of church on a Sunday morning. Much of it has evaporated even before they reach home.

This lack has been seen of late years and produced the suggestion of a better way: personal evangelism. The power was to be applied to cases; the vague urge was to be made specific. You must seek out some person and give him the Gospel, share your faith, win him for Christ and His Church. This idea, when developed, produced a few techniques of approach, and sent thoughtful Churchmen back to studying, that they might give a reason for their faith. In a few cases it even led to the study of common objections, and a training in meeting individual types. Lists were often made, from Church responsibility rolls, and persons assigned to approach them. Many of our large adult confirmation classes of late years can be traced to this organized method.

**TEACHING IS EVANGELISM**

But the teacher has the greatest opportunity to be an evangelist. Everything is ready, set for effective work. Here is his list, his class, meeting habitually at a certain place, with surroundings of worship and expectancy. They are already in motion. See how this changes everything. Those who profess themselves willing to do evangelistic work may enlist in the Church school. No more now-and-then touching of folks you meet on the bus, but a place to get results, and follow through.

The sense of being an evangelist changes all your teaching. "I will make them Christians—Churchmen—faithful followers of our Lord!"



SEPTUAGESIMA

## GENERAL

## EPISCOPATE

## Change of Status

The Presiding Bishop has sent formal notification to the Rev. Dr. John H. Fitzgerald, secretary of the House of Bishops, that "as a majority of the bishops and standing committees have consented to the election of the Rt. Rev. Horace W. B. Donegan, D.D., as Bishop Coadjutor of the Diocese of New York," change of status should be officially recorded as of January 20, 1950. Bishop Donegan was unanimously elected coadjutor on October 25th [L. C., October 30th].

## Enthronement in Albany

At 11 o'clock in the morning of the Feast of the Conversion of St. Paul, the fourth Bishop of Albany used the carved and gilt hammer of the first Bishop of Albany to rap for admittance to All Saints' Cathedral, Albany, N. Y., the scene of his enthronement.

Immediately after his entrance into the narthex of the building the certificate of Bishop Barry's election was read by the Rev. Irving Rouillard, chairman of the diocesan standing committee. Then, during the singing of the hymn "I bind unto myself today the strong Name of the Trinity," the great procession moved up the wide center aisle of the cathedral. Cathedral choir, lay dignitaries, the clericus of the diocese, the honorary canons of the cathedral, visiting bishops, chairman of the standing committee, residentiary canons, the dean, and the new diocesan proceeded into the vast choir of the cathedral.

The bishops and cathedral clergy having taken their places in the sanctuary, the Dean (the Very Rev. H. S. Kennedy) asked God's special blessing and protection for the new diocesan, and for the future work of the diocese. During this prayer the diocesan and his canons knelt at a prie-dieu before the high altar of the cathedral.

The Dean then took from the altar the pastoral staff and presented it to Bishop Barry. The crosier, said to be the oldest one in use in this country, came to All Saints' Cathedral via the first Bishop of Albany, who received it from his father, George Washington Doane, the then Bishop of New Jersey. The

crosier is carved from a piece of oak taken from one of the 900 year old beams of the refectory at Canterbury Cathedral.

Bishop Barry was conducted to his throne by the Dean, the canon precentor, the Rev. G. Hurst Barrow, and the canon sacrist, the Rev. Michael R. Becker. From the throne Bishop Barry read a statement of loyalty to his new diocesan flock, and after that a similar oath of allegiance was repeated by the entire congregation representing all the clergy and laity of the diocese.

A solemn *Te Deum* was sung as a special act of thanksgiving.

The sermon was preached by Bishop Gardner of New Jersey.

Other visiting Bishops were: Donegan, DeWolfe, Littell, Higley, Campbell, and the diocesan of the Polish National Catholic diocese of Scranton, Bishop Masiaszek.

Among those present were the Governor of New York Thomas Dewey; the Mayor of Albany, Erastus Corning III; four priests of the Polish National Catholic Church; and two archimandrites of the Greek Orthodox Church, as well as clerical and lay representatives from diocesan institutions and civic organizations.

Bishop Barry was elected Bishop Coadjutor of the diocese in May, 1945. Bishop Oldham's resignation was ac-



DR. STARK: Elected to episcopacy in his native state.

cepted by General Convention last year. Bishop Barry became the diocesan on December 27, 1949.

## Chicago Rector

## Elected to Rochester

The Rev. Dudley Scott Stark, rector of St. Chrysostom's Church, Chicago, since 1932, was elected Bishop of Rochester on the fourth ballot taken at the diocesan convention on January 26th. Close runner-up was the Rev. John Seville Higgins, rector of St. Martin's Church, Providence, R. I. The Ven. Chas. B. Persell, archdeacon and executive secretary of the diocese of Rochester, was third.

At the time of the election, Dr. Stark did not indicate whether he would accept.

The bishop-elect is married to Mary Addie Leith and they have four children.

## BORN IN NEW YORK

Dudley Stark was born in Waverly, N. Y., on November 19, 1894, the son of Rodney Jewett Stark and Leila May Scott Stark.

He has a B.A. degree from Trinity College, a B.D. from Episcopal Theological School, a D.D. from Trinity College, an L.L.D. from Chicago Medical School, a D.D. from Kenyon College. He is an affiliate of Phi Beta Kappa.

After his ordination to the priesthood in 1920, Dr. Stark was assistant at St. Mark's Church, Mauch Chunk, Pa., for a year, and then became rector. He remained there until 1926 when he was made vicar of the Holy Trinity Church in New York City, where he served until he moved to Chicago.

## SERVICEMEN'S CENTER

During World War II Dr. Stark organized a parish Servicemen's Center in Chicago which served over 65,000 men and women. He is a member of the Bishop and Trustees of the diocese of Chicago. Also on his record are his deanship of the Chicago North Deanery, membership in the Chicago Cathedral Chapter and financial committee, directorship of the Chase House, Chicago. He is recognized for his work in Chicago with the Cathedral Shelter, McLaren Foundation, Church Home for Aged, Chicago Medical School. He is a trustee of Seabury-Western Theological Seminary, and a noonday preacher in many

eastern and midwestern localities.

His election was held in St. Paul's Church, Rochester.

## NATIONAL COUNCIL

### "Race Relations" Sunday; "Brotherhood Month"

Calling attention to "Race Relations" Sunday (February 12th) and to the fact that February is "Brotherhood Month," the Department of Christian Social Relations of the National Council is making available suitable materials for parish and other study groups.

Included in this is *Episcopal Social Welfare Today*, by the Rev. Arnold Purdie, associate secretary of the Department of Christian Social Relations, which is available at 25 cents a copy, or \$15 for 100. Another pamphlet, *Christian Social Relations at General Convention 1949* (containing the resolutions adopted on International Relations, Church and State, Economic Security, Marriage and the Family, and other miscellaneous matters), can be had for 10 cents a copy or \$2.00 for 25 copies.

Referring to the fact that "General Convention directs the Department of Christian Social Relations of the National Council to prepare materials for the study of the Declaration [UN, of Human Rights] by Groups within this Church," the Department states that, inasmuch as a considerable amount of adequate material already exists, it seemed better to chart this than to duplicate by adding new materials.\*

The Department comments:

"The resolution of General Convention

Recommended under human rights are the following: *The Churches and Human Rights* (National Council, 5 cents); official statement of the Federal Council of Churches, plus a resolution on religious liberty and the text of the Universal Declaration. *Freedom's Charter: the Universal Declaration of Human Rights* (Foreign Policy Association, 22 East 38th Street, New York, 35 cents) by O. Frederick Nolde of the Commission of the Churches on International Affairs; a dissertation and interpretation. *Human Rights and Genocide* (U. S. Government Printing Office, Washington 25, D. C., 20 cents); selected statements and documents on the United Nations resolutions, declaration, and conventions. *The Bible and Human Rights* (Methodist Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio, 60 cents) by Kathleen W. MacArthur; a study guide on local, national, and world issues. *The Christian Demand for Social Justice* (National Council, 35 cents) published by the Joint Commission on Social Reconstruction of General Convention and edited by the Rt. Rev. William Scarlett. *The Church and International Relations* by Leland B. Henry. *The Church and Race Relations* by Gordon C. Graham. (National Council, \$1.00 each); leader's guides and packets for five session study courses.

Under Civil Rights: *These Rights Are Ours to Keep* (Public Affairs Pamphlets, 22 East 38th St., New York, 20 cents) by Jerome Ellison; a summary of the report of the President's Committee on Civil Rights. *In the Shadow of Fear* (American Civil Liberties Union, 170 Fifth Avenue, New York, 25 cents); a report and evaluation of the status of civil rights in the United States. *The Christian Citizen and Civil Rights* (Federal Council of Churches, 297 Fourth Avenue, 50 cents) by Dorothy I. Height and J. Oscar Lee; a study outline and guide to action for local church groups.

can well form the basis of a sustained effort by diocesan groups to foster and assist parish study of human rights. *Race Relations Sunday* and *Brotherhood Month* give an appropriate time to begin the effort."

## FEDERAL COUNCIL

### First 1950 Meeting

The Executive Committee of the Federal Council of Churches voted to instruct its Department of International Justice and Goodwill "to continue to press for the liberalizing of legislation with regard to the admission of displaced persons." The action was taken on January 17th, the Committee's first 1950 meeting.

The Committee also adopted a statement urging the various Churches to "make every effort to provide the necessary appropriations" for the carrying out of the CWS program for DP's. Earlier Dr. Walter Van Kirk, secretary of the Department of International Justice and Goodwill said that the prospect for securing adequate funds from the Churches for the DP program was discouraging.

### BISHOP SCARLETT EMPOWERED

Authorization was given by the Executive Committee to the Department of International Justice and Goodwill, in case occasion should require, to reaffirm the Committee's action taken on March 25, 1947, on international economic cooperation, and also for Bishop Scarlett of Missouri, who is chairman of the Department, or some other officer, to appear before the Senate Foreign Relations Committee at hearings on a program of technical assistance (Point Four).

Dr. Hachiro Yuasa, president-elect of the new International Christian University in Japan, was introduced to the Committee by Dr. Ralph E. Diffendorfer. He said the new university was symbolic of a new world to come, a new hope for the Japanese people, because in its conception and its creation the Japanese people feel that they are being brought back once more into the family of nations.

### ECONOMIC LIFE CONFERENCE

Rev. Cameron P. Hall, executive secretary of the Department of the Church and Economic Life, reported on plans for the Second National Study Conference on the Churches and Economic Life, to be held in Detroit, February 16th-19th. He explained that the conference does not commit the Federal Council or the Churches which appointed the delegates.

The assistant treasurer of the Council, John M. Johansen, reported that the budget of the Council for 1949 had been balanced, with a slight surplus of about \$800. A schedule of requested contribu-



BISHOP SCARLETT: Point Four hearing may hear him.

tions from the Churches for the year 1950 was presented, based on one-eighth of one per cent (.00055) of the total giving for all purposes for 1949, as reported by the United Stewardship Council, and having as its goal the securing of at least one-half of the Council's budget from the Churches. The budget, as adopted at the Atlanta meeting in December, is \$640,886.

### ADVANCE IN UNITY

The Committee voted an appropriation of \$25,000 from its reserve in the "general fund" and "reserve for contingencies" toward the expenses of launching the new National Council of Churches in 1950. It urged the Planning Committee for the National Council:

"To develop the program in terms, not of a financial campaign, but of an effort at promotion and interpretation of the National Council as an advance in Christian unity; that special attention be directed to rallying laymen for the moral support of the new movement, and that a statement of objectives and policies be drafted which will be submitted to key laymen of the country for their consideration and approval."

Included among those elected to serve as the Federal Council's representatives on the Advisory Committee of the Southwestern Intercouncil Office\* was Bishop Hines, Coadjutor of Texas. The Very Rev. Edward R. Welles, Bishop-elect of West Missouri, was chosen by the Executive Committee to serve on the Committee on Interchange of Speakers and Preachers between Great Britain and the United States.

\*Under the joint auspices of the Federal Council of Churches, the Home Missions Council, the International Council of Religious Education, and the United Council of Church Women.



## LAYMEN'S WORK

## Accent on Education

The Presiding Bishop's Committee on Laymen's Work held its annual meeting at Seabury House, January 20th to 22d. In the absence of the chairman, Harvey S. Firestone, Jr., the executive director, the Rev. Arnold M. Lewis, reported on the Committee's activities during the past year.

Mr. Firestone spoke of the laymen's training program, as did Mr. W. Ted Gannaway. This training had been given to 1,135 men, from 64 dioceses and missionary districts, in 44 training conferences.

The Committee agreed on several matters of policy, including the decision that future emphasis should be educational, and finally that "By origin and development this Committee cannot be other than a suggestive body . . ."

## INTERCHURCH

## A Plan for City Churches

A "master-plan" designed to eliminate competition among city churches and to gear their work into every phase of city life was blueprinted by the National Convocation on the City Church, at its meeting last week in Columbus.

The more than 400 delegates at the Convocation expressed their determination to revitalize Christian city life by establishing a permanent national agency to deal with city church planning.

The new body, to be known as the Joint Commission on the Urban Church, will be sponsored jointly by the Home Missions Council of North America, the Federal Council of Churches, and the International Council of Religious Education.

One part of the over-all master program to come out of the Convocation was action on housing in the overcrowded cities. Said one resolution:

"If present adequate housing cannot be provided for by private resources, it becomes the responsibility of federal, state and local governments to make proper provision."

The delegates also resolved that housing projects, whether publicly or privately financed, should be non-segregated.

In his keynote address to the delegates, the Very Rev. Sidney E. Sweet, dean of Christ Cathedral, St. Louis, Mo., had declared:

"No one should join a Christian Church who is not willing to live beside people of other nations and races in the spirit of Christian brotherhood."

To help all local churches achieve

"genuine inclusiveness regardless of race or class" the Convocation proposed that skilled and trained leaders be provided by the Churches and local church councils.

Similar assistance was urged to help church centers, settlement homes, hospitals, colleges, and seminaries eliminate all discrimination or segregation existing in either hiring policies or choice of clientele.

Until complete non-segregation is achieved, the Convocation suggested that the new National Council of Churches should make provision for the development of the fullest possible ministry for minority groups in accordance with their special needs.

Delegates also acted upon the problem of city slums. They called for:

"Enlistment and training of a ministry and teaching staff which is ready and able to sympathize with and minister to the special needs of families, children and youth in blighted or transitional central city areas."

Delegates thought that an emphasis on interchurch coöperation would aid in churching the large-scale housing projects.

## House of Bishops Will

## Discuss Urban Problems

Members of the Episcopal Church played an active part in the National Convocation on the City Church at Columbus, Ohio. Seventeen clergy, including two bishops and one bishop-elect, were in the delegation. Bishop Burroughs, co-adjutor of Ohio, was the chairman of the section on The Central Church (the large church in the business district); the Rev. John A. Bell of New York conducted the opening worship service; and the Very Rev. Dr. Sidney E. Sweet of St. Louis gave the keynote address (see col. 1).\*

The House of Bishops of the Episcopal Church intends to discuss the urban church at its next meeting, the Church delegation was told at a dinner held during the meeting. The House has requested that those interested in the subject prepare papers and memoranda for its guidance. Discussion at the dinner was pointed in the direction of meeting this request.

\*Other members of the Episcopal Church delegation were: Bishop Street, Suffragan of Chicago; the Rev. Wilburn C. Campbell, Coadjutor-elect of West Virginia; the Rev. Dillard H. Brown of Washington; the Ven. William C. Crittenden of Southern Ohio; the Rev. Tollie L. Caution of Church headquarters; the Rev. Albert Dalton of Louisville; the Ven. Howard Kellett of Cambridge, Mass.; the Rev. G. Paul Musselman of Detroit; the Ven. Donald Wonders of Cleveland; the Rev. B. H. Cooke of Detroit; the Rev. Robert Fay of Columbus; the Rev. Daisuke Kitagawa of Minneapolis; the Very Rev. Frederick J. Warneke of Newark; and the Rev. Almon R. Pepper of Church headquarters.

## MINISTRY

## Dr. Joseph Fort Newton Dies

The Rev. Dr. Joseph Fort Newton, rector of the Church of St. Luke and the Epiphany, Philadelphia, died at his home in Merion, Pa., January 24th at the age of 72.

In a poll of 25,000 ministers conducted in 1939, Dr. Newton was voted one of the five foremost non-Roman ministers in America.

Dr. Newton is said to have been the author of more than 30 books, as well as of numerous newspaper and magazine articles. At different times he edited four separate religious journals, and for 11 years wrote a syndicated newspaper column, "Everyday Living."

Dr. Newton published his autobiography, *River of Years*, in 1946. John Haynes Holmes, who reviewed it, said Dr. Newton's sermons "are among the great homiletical literature of our age."

Although most of his writing was on religion, he is the author of two works on Lincoln: *Abraham Lincoln*, published by the Iowa Historical Society, and *Lincoln and Herndon*, the latter based on letters by Lincoln's law partners.

Born in Decatur, Texas, July 21, 1878,† Dr. Newton was educated at the old Hardy Institute in Decatur, the University of Texas, and the Southern Baptist Theological Seminary, Louisville, Ky. He was ordained to the Baptist ministry, but soon abandoned that faith to become associate pastor of a non-sectarian church in St. Louis. After other similar pastorships, he accepted in 1916 the pastorate of the City Temple, London, where he remained for three years.

Since his ordination in 1926 as deacon and priest, Dr. Newton has served at the Memorial Church of St. Paul, Overbrook, Pa., St. James' Church, Philadelphia, and from 1938 has been rector of the Church of St. Luke and the Epiphany.

Surviving are his wife, Jennie Mae Deatherage, a daughter, Mrs. Josephine Hooven, and a son Joseph Emerson.

## Pensions Increased

Total pensions for retired and disabled clergymen and widows and orphans of clergymen have been increased from \$1,500,000 to \$2,500,000 annually. The increase, voted at a meeting of the Church Pension Fund board last month, legally activates action taken by General Convention last fall. General Convention voted to increase pensions by raising assessments payable by parishes from 10 per cent of the equivalent of their clergy salaries to 15 per cent of clergy salaries.

†According to *Stowe*, 1878; *Who's Who in America* gives 1880; *New York Herald Tribune* gives his age as 73 [1876-7].

## NEW GUINEA

### Shepherd's Crook For Crosier

The Bishop of New Guinea, the Rt. Rev. Philip N. W. Strong, according to the Australian *Church Standard*, carries as his crosier a genuine shepherd's crook originally used by a Wilshire shepherd, in his normal work, over 200 years ago.

It was purchased by the New Guinea Diocese Association in England, and presented to the Bishop when he took office.

The iron staff was nickel plated before presentation and mounted on English oak. A feature is the mark engraved on it to represent the signature of the original owner: a feather-shaped device on the top portion.

## INDIA

### Two New Dioceses

*By the Ven. R. W. BRYAN*

At the meeting of the General Council of the Church of India, Burma, and Ceylon in Delhi in January, it was arranged that the Bishop of Delhi (the Rt. Rev. A. N. Mukerjee) should go down to Madras with the Metropolitan's commissary to present and explain the decisions of the Episcopal Synod and General Council to the General Synod of the Church of South India at its session during the following week.

#### REUNION IN NORTH INDIA AND CEYLON

The General Council had also to consider the progress of the negotiations for Church Union in North India and in Ceylon.

With regard to the former, the Council, encouraged by the favorable comments of the Lambeth Conference, reaffirmed its decision of 1944 accepting the Proposed Basis as a basis for negotiation and appointed the necessary negotiating delegates, instructing them to draw the attention of the Negotiating Committee to certain specific points, mainly those raised by the Lambeth Conference. It also urged the importance of further publicity and wider consideration of the scheme.

The Metropolitan was requested to obtain the opinion of the diocesan councils of Colombo and Kurunegala on the scheme for Church Union in Ceylon for submission to the Episcopal Synod in due course. Under the provisions of the constitution it will then be passed on by the Synod to the General Council and so down to the various diocesan councils. It may be mentioned that the Colombo diocesan council has already passed a resolution petitioning the Episcopal Synod that the final scheme should be

submitted to the Lambeth Conference before final commitment is sought in Ceylon.

### THE GOSPEL EPIC OF CAR NICOBAR

Second in importance only to these questions of Church Union is the General Council's enthusiastic approval of the proposal to appoint an additional assistant bishop in the diocese of Calcutta who shall have the oversight of Car Nicobar and the neighboring islands.

The name Car Nicobar stands for one of the most fascinating stories of the spread of the Gospel in modern times, a story which is not yet nearly as well known as it should be.

Car Nicobar is a little island half way between the Andamans and the Nicobars in the Bay of Bengal, with a population of nearly 10,000 souls. Before the last war, as a result of the missionary labors of a Tamil catechist, Mr. V. Solomon, between the years 1897 and 1909, there were about 100 Christians on Car Nicobar. Many of them lost their lives during the Japanese occupation of the island, but now over half the population is Christian.

There is every prospect that it will be completely evangelized within the next few years, and already the Gospel is spreading rapidly among the neighboring islands.

Under the hand of God this wonderful expansion has been achieved without the aid of any missionaries from outside and under the leadership of one of the islanders, Canon John Richardson, who at the moment of writing this report is in Calcutta and is to be consecrated bishop before the month is out. The full story of Car Nicobar has yet to be told, and when it is, assuredly John Richardson will be recognized as a shining light, a modern Confessor of the Faith. He was condemned to death by the Japanese and was actually about to be executed when news arrived that the war was over. So his life was saved.

The island is so difficult of access that the appointment of a bishop is imperative. A ship calls there only once a quarter and then stays only three hours. On the last occasion that the Bishop of Rangoon visited it he was flown in from Penang by the R.A.F., who have a radar station there. On that occasion he confirmed 756 people at a single service lasting 4½ hours, and during his visit of 36 hours he also consecrated a new church built of coral, and ordained Deacon Ezekiel to the priesthood.

Though the Christians of Car Nicobar give a magnificent example of self-help, in an island where the Church collection is still commonly taken up in coconuts, they will not be able to meet all the expenses of their new bishop and of carrying the Gospel to the neighboring islands. The Young People's League of the S.P.G. has gallantly guaranteed the necessary financial backing for the next three years.

### KURUNEGALA AND AMRITSAR

The General Council learned that the new diocese of Kurunegala in Ceylon, preparations for which have been going on for the past few years, will be founded on the Feast of the Presentation of Christ in the Temple. (February 2d). Its first Bishop will be the Rt. Rev. H. L. J. de Mel who was consecrated for this purpose just over three years ago.

The Council gave permission for the formation of a new diocese of Amritsar, made necessary by the partition of the Punjab. This sanction will have to be confirmed three years hence, and in the meantime permission was given for the consecration of an additional assistant bishop in the diocese of Lahore to have charge of the area. It is at present under the care of Archdeacon Wilkinson of the Canadian Mission, and the Anglican Church in Canada has promised to support the new bishopric.

Other matters undertaken by the Council included the revision of the



CIBC: Bishops and Metropolitan at General Council.

Church's Constitution consequent on the departure of four dioceses into the Church of South India and on the political changes in the country. It was agreed that the Church should in future be known as the Church of India, Pakistan, Burma, and Ceylon, but this also will have to be confirmed in three years' time before it comes into force.

Regulations were made for the retirement of bishops at the age of 65, with a possible extension to 70 years in special cases.

The Council had the memorable privilege of being addressed by Dr. Visser t'Hooft, who happened to be in Delhi at the time. He spoke of the aims and achievements of the World Council and of the immediate tasks that lie before it.

No account of the session would be complete without mention of the altogether excellent arrangements made for it by the churchpeople of Delhi under the leadership of their Bishop. The Council was held at St. Stephen's College, which surely possesses the most beautiful buildings and grounds of any such institution in the land. Services on Sunday, with crowded congregations, were held in the magnificent Cathedral Church of the Redemption built and furnished from funds raised privately by Lord Halifax when he was Viceroy of India.

## TURKEY

### Pan-Orthodox Congress

Ecumenical Patriarch Athenagoras has been urged by Patriarch Christopher of Alexandria to convene a pan-Orthodox Congress "to discuss all general and local problems of the Greek Orthodox Church."

In a letter, Patriarch Christopher said that a pan-Orthodox congress should be convoked because of "the manifold dangers surrounding the Greek Church, which is trying to stand fast to its holy traditions."

"It is a duty of all heads in the Church to prevent all these dangers," Patriarch Christopher wrote. [RNS]

## JERUSALEM

### New Russian Representative

Patriarch Alexei of Moscow has appointed a new representative in charge of the Russian Orthodox Church mission in Jerusalem.

He is Archbishop Constantine, who recently arrived in Israel from Moscow at the head of a delegation of Russian Orthodox clergymen. Announcement of his appointment was made in an official statement of the delegation.

Archbishop Constantine supersedes

Archimandrite Leonide, who had been in charge of the Russian mission since late in 1948.

The delegation's statement said that Archimandrite Leonide has been ordered to return to Moscow. Israeli government officials said he has not yet applied for an exit permit.

Archimandrite Leonide was the first Russian Church official appointed in Palestine by the Moscow Patriarchate since the Russian revolution of 1917. [RNS]

## HUNGARY

### Protestant Leaders

#### Take Loyalty Oath

Bishops of the Hungarian Lutheran and Reformed Churches took an oath of allegiance to the Communist-dominated government at a formal ceremony at Budapest, according to an official communique. Under a recent decree, clergymen who receive any support from the State must swear loyalty to the government.

Lutheran bishops who took the oath were Zoltan Thuroczy of the Tibiscian District; Lajos Veto of the Eastern District; Joseph Szabo, of Balassagyarmat; and Lajos Kemeny, of the Central Banyai District. They were accompanied by Dr. Ivan Reok, lay president of the Lutheran Church, who also subscribed to the oath.

Four Reformed bishops who pledged loyalty were Albert Bereczky, ministerial president; John Peter of the Transisic District; Elemer Egor of the Trans-Danubian District; and Andor Enyedy, of the Cistiscian District.

Previously, official representatives of the two Protestant Churches signed a formal declaration of loyalty to the State.

Hungary's Roman Catholic bishops have announced they will not take the oath of loyalty to the State unless they receive Vatican permission. However, they have stated that priests are at liberty to swear the oath.

#### PRIESTS TAKE OATH

The vicar general of the Roman Catholic archdiocese of Esztergom, which is the see of Joseph Cardinal Mindszenty, swore allegiance to the Communist government in a ceremony in Budapest last month. He is Monsignor Bela Witz. Four other priests took the oath with him.

Leaders of other religious bodies pledged their loyalty at a similar ceremony. They were:

Bishop Georgija Zubkovic, who has charge of the Serbian Orthodox Church in Buda; Dr. Gabriel Csiky, president of the Hungarian Unitarian

Church; and Rabbis Joseph Neumann and Emery Benesovszki, leaders of the Jewish community in Budapest. [RNS]

## Independent Orthodox Church

An independent national Eastern Orthodox Church has been set up in Hungary under the spiritual jurisdiction of the Moscow Patriarchate, it was announced in Budapest.

The new Church comprises a majority group of the Orthodox community which seceded from the Serbian Orthodox Church and the jurisdiction of the Belgrade Patriarchate and voted to affiliate with the Russian Orthodox Church.

Not included in the new Church is a group of about 3,000 Orthodox who have remained loyal to 74-year-old Bishop George Zubkovic of Szentendre, who for years was in charge of all Hungarian Orthodox.

The Church will be temporarily directed by an episcopal administrator, Fr. Ivan Mihailov Kopolovics, pending the appointment of a bishop.

Fr. Kopolovics, who is 37 and was born in Hungary, was given the task of organizing the new Church by Patriarch Alexei. He arrived in Budapest recently with power from the Moscow Patriarchate to ask an Eastern Orthodox bishop to ordain priests, and with authority to introduce Hungarian as the liturgical language of the Church. [RNS]

## CZECHOSLOVAKIA

### "Majority" Swear Allegiance

The government news agency in Prague announced last month that a "majority" of Roman Catholic priests in Czechoslovakia have taken an oath of loyalty to the government.

Roman Catholic sources in Prague said that many priests subscribed to the oath only after "much persuasion." The same sources denied the press statement that priests through the country were willing to take the oath.

In December [L. C., December 11th] Czechoslovakian bishops had ordered that priests, if they take the oath, must add to it: "As long as it does not conflict with the laws of God, the laws of the Church, or the natural rights of man." [The government news agency evidently did not disclose whether the priests had added the directed words.]

Roman Catholics in Prague said that "life is becoming steadily harder" for the Church in Czechoslovakia. They cited specifically the new law making only civil marriages legal. [RNS]

# Global Problems—

# Global Solutions

By Francis B. Sayre

Representative of the United States in the Trusteeship Council

*¶ As part of the series on the Church's Program, we present a vigorous appeal for Christianity on a global basis. The world's real sickness, Ambassador Sayre says, is fundamentally spiritual, and therefore curable only by spiritual means.*

*The article is an abridgment of an address given October 11, 1949, at the annual meeting of the Connecticut Conference of Congregational Christian Churches at Norwich, Conn.*

MUCH of 19th-century thinking is today obsolete. The 19th-century belief in national sovereignty as something absolute and unrestricted; 19th-century diplomacy built upon a precarious balance of power between isolated, separate nations and groups of nations; the outlived conception of a peace of Europe based upon a Triple Alliance pitted against a Triple Entente; the comfortable assumption that Europe has the divine right to exploit Africa and most of Asia for her own enrichment and power—all this must go into the discard if we are to save our 20th-century civilization from a reversion to primitive savagery.

Today we are confronted by global problems; and they will never be solved except by global solutions. The United States, dreaming of economic self-sufficiency, attempted a long-range policy of selfish isolation in the years between the two World Wars. In spite of our matchless power and wealth the attempt ended in utter failure. The Iron Curtain is another attempt. It also will end in failure. The nation which plays a lone hand for stakes of selfish power is bound to lose in the 20th-century world. The dice are heavily loaded against her.

The only possible way forward under 20th-century conditions is along the pathway of international collaboration. But it must be more than that. There can be no international collaboration that is



genuine, and certainly none that will be lasting, except as it is based upon common moral and spiritual foundations. If lies and broken promises destroy the sanctity of the pledged word, if the breakdown of accepted religious values destroys the meaning of right and wrong, each individual becomes a law unto himself, protection for the law-abiding vanishes, and human freedom becomes but a mockery. That, alas, is what is happening in Eastern Europe today. And what is true of individuals in this regard is also true of nations.

Naked rationalism without an underpinning of morality ends in futility and chaos.

#### PLACE OF CHRISTIANITY

How does Christianity fit into the complex of present world problems?

Are we to regard Christianity as only a form of idealistic escapism from the terrifying problems and suffering and hard realities of present existence? Or can it be that Christianity is something more? Is Christianity rather a hard-headed realism, a way of life for here and now, a great illuminating light to give direction and guidance in meeting the baffling personal and national and

international problems which keep pressing upon us from day to day? Was Christ primarily a gallant idealist and a brave dreamer, or was He rather, if only we had the wit and the good sense to understand Him, one of the greatest realists of all time?

Unless mankind can find the way to supplant 19th-century selfish nationalism with a new 20th-century international collaboration for the service of humanity, our Western civilization cannot survive. Was there ever a more stirring summons to the forces of Christianity?

The new World Order which we dream about can never, so far as I can see, come into being except as it is built upon a virile Christianity.

Nations are not mystical entities. Nations are people. A changed world means changed people. And the only humanly possible way to change people is through some power outside of themselves. The inexorable moral laws of the universe bear with exactly the same force upon nations as upon men. And this, it seems to me, is where the challenge is thrown directly at our Christian churches.

Have we any right to think of Christianity in terms of an international solvent? As one watches the United Nations at work he cannot fail to be impressed by the striking contrasts of race and color and creed. Hindus and Mohammedans and Buddhists and atheists untouched by any religion work shoulder to shoulder with Greek Catholics and Roman Catholics and Protestants and Jews. Amid such a welter of conflicting faiths is it reasonable to hope ever to achieve common moral standards throughout the world?

Emphatically, yes. Fundamental goodness and evil in terms of human behavior are essentially the same the world over. Every religion at its best alike teaches the ideal of justice, of good faith, of human charity.

But Christianity goes beyond all this.

Its teaching of the fatherhood of God and the consequent brotherhood of men — its unyielding emphasis upon the breakdown of every racial and national and social barrier which separates man from man — gives it a universality of outlook which makes it unique in its world-embracing appeal. Christianity transcends time and space. The great timeless principles taught by Christ have a matchless appeal to the oppressed and the suffering everywhere and a unifying power possessed by no other faith.

But if Christianity is to win its way across the world it must be loosed from local prejudices. It must be too broad and windfree to be tagged with any race or color. A new vision of the height and breadth and depth of Christ's teachings must be flaming through the churches and the mission fields.

Would that we could see young Americans joining in a great crusade for the spread of a salty and genuine Christianity throughout the world with the same fervor and the same devotion with which Russian youth are today actively spreading the cult of communism! History has shown again and again that Christianity, if it be the genuine essence, is a conquering force, supreme and irresistible. Americans, like others, have at their hand, if only they possess the faith and the courage to put it into practical play in their own country and in the world, a spiritual force of matchless potency to solve and to heal.

#### THE REAL CURE

The real causes of our present world disorder go deep. They are spiritual rather than political. Therefore the genuine solution, if it is to be effective, cannot be other than a spiritual one.

There is no simple answer. The disorder is too profound. The real cure is for the people of Christian nations to recapture their faith in the limitless and matchless power of Christian fundamentals as taught by Jesus Christ. Such a statement sounds like mere cant. It is not. It is the sober conclusion of a vast multitude, who in all sincerity have struggled in different fields to find the answer and who have become convinced that there is no other.

Human greed and selfishness and unconcern for God's moral law are on the way to wreck the civilization we know—*unless* men and women all over the world can be brought to Christ's way of life and be won over — truly — to His teachings.

The ultimate part which America will play in the destiny of our civilization depends not on a handful of men in Washington. It depends upon the aspirations and the deep hopes of the great rank and file of individual men and women — in the home, in the office, at the factory, on the farm, in the church, and in the colleges.

# THE CHURCH AND CHILD CARE

By Spencer H. Crookes

Acting Executive Director, Child Welfare League of America

¶ *Mr. Crookes, speaking as an authority on child welfare, calls upon the Church to provide quality service in this field, so that Church workers can go to their supporters and say: "Here is a good product — one which our community cannot be without. Are you willing to support it?"*

*The article is in substance a paper read at a conference on children and their welfare held November 1, 1949, at Seabury House, Greenwich, Conn.*

THE purpose of this paper is twofold: first, to indicate, out of the experience of the Child Welfare League of America and in regard to the broad subject of child care, some aspects of the shape of things to come; secondly, to refer to the place which Church-sponsored agencies ought to take in pioneering child welfare. In this field there are definite trends emerging all about us today. These call for careful scrutiny by anyone who wishes to play a constructive part in the child care services of the future.

Briefly, what are some of the forces which are directing the course of services? Obviously, an increased child population born in a period of wartime disruption will not simplify the lives of child welfare workers in the future. Not only can it be said that the volume of potential clients has increased, but also that the nature of the problems has changed. Last year, federal Children's Bureau figures showed that approximately five million children had lost one or both parents by death, divorce, separation, or desertion. These are our potential clients. They are children who come to us out of badly upset home situations, who show serious emotional and behavior problems. Unless we are willing to waste effort and funds, the usual methods will not suffice in helping such children take constructive places in society. In increasing proportion, the

agencies and communities which come to the Child Welfare League for consultation services are confronted with problems of children who do not fit into the traditional agency scheme of things. And, as though that were not enough, all social work is confronted by rising costs of care at a time when contributions to voluntary charities do not appear to be keeping pace with the increase in individual incomes.

#### FEDERAL SECURITY AGENCY

Possibly the greatest single causal force affecting the directions of child care is the program begun in 1935 under the Federal Security Agency. A new concept of the responsibility of government for the general welfare of citizens brought with it not only new hands to help, but new funds to use. And the least one can say is that the on-going solutions of the public and private problem have caused and are causing some concerns for all of us. But those solutions can be reached if we are willing to sit down, agency by agency, community by community, and state by state, and focus on the child rather than on ourselves.

Already, new functions and structures are emerging which suggest the creation of new frontiers in the responsibilities to be assumed by child care agencies.

Let us take, for example, the child-placing agency which throughout the past 15 years has been pretty much content, or forced to be content, with paying foster mothers as little as would sustain continued acceptance of children. These agencies are finding that if they are to develop homes capable of helping children to straighten out their lives, foster mothers must not only be adequately paid for their services, but they must be given the status of partners in the job. We are seeing the development of specialized boarding homes where trained foster parents work with children who require more than ordinary treatment methods.

A recent development in the care of adolescents is the small group home,



which is neither foster home nor child care institution. Here adolescent youngsters, with the help of caseworkers and carefully selected housemothers, prepare themselves either to return to their own homes or to take their place as independent individuals in society.

#### PROTECTIVE SERVICE

We have seen the recent emergence of protective service as a specialized job in child welfare, the purpose of which is service to parents in behalf of their children, rather than, as in the past, a preempting of parental rights because of their neglect. The purpose of protective service is now seen as a method for helping parents to assume their responsibilities, rather than to undertake responsibilities for them.

Adoption services have been given praise not only by increase in technical knowledge, but also by public criticism. The use of fee-charging is in its trial stages as a means of broadening services, while the increased interest in good adoptive legislation has provided hope that legal protection for the adoptive child is in sight.

Day care service has come to be recognized as a basic community resource, after almost a century during which it was considered by many a rather unprofessional outlet for charity-minded ladies in the social welfare program. Use of day care agencies by the community as a means of assisting mothers to build their homes, and children to reach better adjustment in those homes, seems now accepted.

Throughout these changes in emphasis, communities have shown willingness to depart from traditional agency structures and to explore new organization which will better serve children and their families. Consolidations of services, to provide effective use of agency time and money, have taken place. Within the membership of the Child Welfare League we have seen an increasing number of agencies which provide both institutional and foster home care under the same auspices and administration. Today the majority of the League's membership consists of agencies which provide more than one type of placement service.

We are seeing the closer collaboration and consolidation of all services with a stake in preventing family breakup, so that basic social services, public and voluntary, may jointly not only individualize their approach to the family and the child, but also throw the weight of numbers on keeping homes intact and stable. Welfare, child guidance, visiting teachers, and specialized child care are reexamining the part which each plays.

#### CHANGES IN PURPOSE

Thus far I have neglected to mention the new changes in purpose of institu-



tional child care. I have done so for several reasons. As one who considers himself an institutional person I think I may be forgiven for considering child care institutions as the main course in any discussion of child care.

First, child care institutions are now becoming the newest and most exciting part of the organizational change in children's services. During the next ten years, institutions—and here I feel safer in prophecy—will have changed more than at any time during the past 160 years of their existence. Secondly, after a period of twenty years during which critics went about the country, offering to take them apart, brick by brick, institutions now find themselves objects of considerable affection. Also, Church social services have tended, because of their traditional origins, to concentrate on children's institutions as the vehicle for service. This has been healthy in the past. More recently it has been unhealthy, not only for Church social services, but also for child care, because Church leadership has been badly needed.

For example, the first known program of foster family care was instituted by a child care institution, the Charleston Orphan House of Charleston, S. C., during the early part of the 19th century. More than one hundred years later, the protagonists of foster family care as the solution for the child care problem repudiated their sponsor. We went through a period during which the institutional person began to wonder if

he might not be the Rip Van Winkle he was described to be. Many institutions closed, many withdrew behind the protection of walls and endowment funds, and the forward motion of institutional programs, with few exceptions, ground to a halt.

Institutional boards and staffs, convinced that they had something to give to children, found considerable solace in the fact that, although the demand for beds was reduced, in most places foster homes never seemed sufficient and children continued to be referred. Institutional people, on the defensive, consoled themselves that, while high standards of care were all right for those who might indulge in them, they, the institutional people, needed to think in practical terms.

World War II, with its dislocation of families, served in many respects to reactivate interest in and use of child care institutions. Although the demands on institutions are again diminishing, the increasing number of requests for good institutional programs would show that a cycle has been run.

What our colleagues in the social service field are urgently asking for is institutional programs for those kinds of children who can gain most from institutional care, for treatment of disturbed children, for care of adolescents and others. We are asked to take on the most difficult job in child care, and the one requiring the greatest of skill, patience, and knowledge. They are asking us to join with psychiatrists, psychologists, and teachers to bring to bear scientific diagnosis and treatment on children who have no other place to go. They are asking that we review our intake policies so that we can depart from the traditional policy of accepting children for long-term care. This is the project that is being offered us, and already many institutions are shifting to accept it.

#### PERMANENT ROOTS

I have reviewed, in the foregoing, the changes in emphasis that are taking place in child care services throughout the country. I hope that I have laid the basis to define for you the philosophical base which goes hand in hand with these structural changes, the underlying goal of all children's services. *It is to gear ourselves increasingly to the end that all children shall have permanent roots.*

However good may be the foster home, the institution, the day nursery, none constitutes for a child a home of his own. As far back as the White House Conference of 1909, we enunciated the "right of the child to have his own home," to have assistance in remaining in the home, and to be removed "only for urgent and compelling reasons." That has been our goal, and during the intervening years we have consciously at-



tempted to take steps to reach it. Parents have been taken into consideration, but we appear to have had neither the time, the energy, nor the know-how required.

Now we find ourselves confronted with the realization that we have failed of our goal. Do we really *mean* it when we say that every child has a right to a home of his own, either with his own family or with another family, but nevertheless his own? If this is really a basic tenet of our social conscience, then every step in our work with children must be taken with this in mind.

We know that there are many times when placement away from home is the only way of helping a child and his parents. But the moment it is necessary to make such a placement, our responsibility for seeing that the child is returned to an adequate home situation increases a hundred-fold. This, then, is the great goal of child care—that all our efforts be bent toward giving children permanent roots.

#### RECLAIMING OUR LEADERSHIP

What, then are the implications of these new frontiers in focus and organization as they respect Church social services? And how can we Episcopalians reclaim, in behalf of children, the place of leadership once maintained?

First, we can take part on an increasing basis in community, state, and federal affairs affecting children. I was heartened at the statement made by Mr. Henry G. Hotchkiss, president of the Federation of Protestant Welfare Agencies, meeting recently, when he said "We cannot isolate ourselves from the community in which we live." Throughout the Child Welfare League's experience in giving consultation and service, we have seen that in the majority of instances there is little or often no actual working basis between Church-sponsored agencies and the community's other services. Time and again we have taken board members and executives and led them by the hand to introduce them to planning groups, to the delight of both.

We can actively become a part of the national movement to interpret good children's services through our National Church Department of Christian Social Relations and through the Child Welfare League. In 1948-49, as many Lutheran child welfare agencies applied for membership in the Child Welfare League as there are Episcopal-sponsored members in the League.

Secondly, we can scrutinize carefully and evaluate objectively those services we are now undertaking, as to whether they are necessary and valid. We can start by evaluating the work of boards, executives, and staffs, and by examining the end results of our work in relation to acknowledged good standards of care. There is a big job of overhauling ahead for us, and one work our best effort.



Thirdly, we can charge ourselves with responsibility for bringing back to social work the religious concept of giving.

#### SPECIFIC STEPS

Now I suspect that I can hear my listeners saying that it is all very well to talk of undertaking more work, better standards of care, and greater fund-raising responsibilities, when we are stretched to the limit with what we are now doing.

There are, however, several specific steps which we can take. We can select for ourselves the priority jobs in our communities. We can provide quality service that does not involve duplication or waste, nor avoid the hard jobs. Only

then can we go to our supporters and say: "Here is a good product, one which our community cannot be without. Are you willing to support it?"

But simply to present our giving public with its responsibility in this total problem of serving children is not enough. With this must go not only demonstration and interpretation of good child care. We must also convey and use that special knowledge which only the Church has. It is this concept of spiritual strength which comes from living and caring for all children. It is, I suspect, badly needed in our mechanical fund-raising programs of today, when many of those who give do so simply because it is that time of year. Thus we can assume for ourselves the task of leading social services back to a Christian concept of "men's responsibility for one another and the responsibility of all to God."

## Relationship Theology

By the Rev. G. Ralph Madson

**R**ELATIONSHIP" is one of the key words in the philosophy and program of Christian Education being developed by the Department of Christian Education of the National Council. The word was used time and again by all speakers in the conference of clergy at the College of Preachers, Washington, D. C., January 9th to 13th. And that conference was typical of the whole series of conferences which began last fall and continues through the spring, omitting Lent.

Twenty-five parish priests kept a full schedule of lectures, discussion groups, services, and meditations for the five days.

#### BUZZ GROUP TECHNIQUE

The clergy conferences, to which representatives of every diocese and missionary district have been invited, are intended to acquaint the Church thereby with the educational philosophy of the new curriculum, called the Parent-Home Parish Program of Christian Education.

The Rev. Theodore O. Wedel introduced the conferees at once, in the first session, to the "buzz group" technique:

groups of five or six were formed, in which certain posed questions were discussed for 15 minutes, and then the findings were reported to the whole. The first such buzz session made it evident that there is a quandary about education in the Church, and that the clergy look for direction in teaching "the whole faith, with no punches pulled."

The Rev. Reuel L. Howe introduced the men to the fundamental problems of teaching as he presented the psychology and philosophy for dealing with pupils of various ages. The purpose of Christianity is the reconciliation of man to God. God created man to live in relationship to Him and to other men. Sin is the breaking of such relationships—separation. Law is given to protect relationships, but it is "too heavy," and in the New Testament there is the record of the new relationship of grace, through Jesus Christ.

Mrs. Dora P. Chaplin explained to the men how parents, as teachers of their own infants, demonstrate the love of God. Children learn about God by asking to whom their parents talk as they grow up experiencing parental prayer uttered by kneeling parents at crib-side.

How the national Department of Christian Education is going to help the clergy and others concerned with such education was explained by the Rev. V. O. Ward. A basic difficulty, he declared, is that we are trying to teach a "lost generation," for whom religion

*(Continued on page 21)*



## Parish Priorities

“ONE World in Christ” is the theme of the campaign ordered by General Convention to raise the level of giving for national Church work to \$5,600,000. We have reported this fact quite a few times before, and the National Council through mailings to the clergy and other means has publicized it widely. However, it does not seem to have penetrated everywhere.

Just the other day, we heard of a parish of better than average size which is planning to honor its rector on his anniversary by raising a \$30,000 building fund. The vestry wrote to the Bishop explaining that because of this fact they could not fulfill their parish's quota of \$1,500 in the “One World in Christ” campaign. Priority, they explained, had to be given to the local campaign.

We know the rector of this parish, and how secretly ashamed he will be at this doubtful honor. We know also that such a response by the vestry is the exception rather than the rule. But there are undoubtedly other such exceptions; and, not for the purpose of holding one anonymous parish up to obloquy, but for the consideration of the general question involved, we should like to comment on parish priorities in 1950 as exemplified by this particular case.

St. Vitus' Church, Podunk Heights, with about 900 communicants, is a typical new-type suburban parish, consisting mostly of comfortable business and professional families. It has grown rapidly in recent years, as suburban parishes in general have. It has been active in all diocesan matters. It has an expensive building program, as all such parishes have. The community which it serves is, on the whole, a healthy and prosperous one. The parish has no endowment, and its members give for all Church purposes as much as or more than the national average.

Things are in good shape in Podunk Heights — so much so that the chief worry which gnaws at the hearts of its citizens is not about their own community but about the state of the world. They were concerned about Communism in Europe and vaguely uneasy about the collapse of the anti-Communist government in China. They were alarmed when they heard about the atom bomb in Russian hands, and still more alarmed about Formosa. There are many people living in Podunk Heights who have sojourned in Australia, China, Italy, Japan, Germany, France, Okinawa, and other distant spots with less well-known names. However, few of them are on the vestry of St. Vitus', and their urgent awareness of the shrunken size of the world is not fully represented.

Nevertheless, everybody in Podunk Heights knows that democracy is on the defensive before

aggressive Communism, and wishes that something could be done about it.

How can they be brought to see that the one practical, effective thing to do about it is to extend Christianity to places where it is not and to intensify it in places where it is? One bomb would put that building program right back where it started, and they know it. But they won't spend one dollar in twenty to prevent that bomb from falling!

The preoccupation of the vestry with its wholly admirable and Christian purpose of serving Podunk Heights effectively has destroyed its sense of proportion. Even devotion to the greatest cause in the world can become selfish when it becomes devotion to the particular fragment of that great cause which is under one's own management.

The average gift per communicant necessary to put that building program across is \$35.00. The average gift necessary to put the One World in Christ Campaign across is \$1.75. Some of course, will give much more; some less; some nothing. But we seriously question whether it would be any more difficult to raise \$36.75 per communicant than \$35, if the two things are presented together. Indeed, it is our firm belief, as the result of long observation of Church affairs, that the ordinary communicant will respond much more generously to a forthright appeal to do the whole job than to an appeal phrased in this manner: “We won't ask you to give to x, because y is coming up, and of course, y is for our own parish.”

Is the Church of God really in competition with itself? Are the people of the Episcopal Church giving so much that there has to be a struggle over the apportionment of the receipts? Rather, are not all the several Church objectives — local, diocesan, and national — part of a single whole which stands or falls together?

UNLESS the Church as a whole views its parochial and missionary work as parts of one thing, the title of our national campaign, “One World in Christ,” is nothing but a sardonic joke. We could hardly even call ourselves “one Church in Christ.”

The present moment is a time for testing of the principle of freedom and democracy, not only in the world, but in Church affairs. The Episcopal Church has chosen to abide by the principle of local autonomy and voluntary giving in the faith that the free response of Christian men and women will supply all that is needed for the accomplishment of the great task of redemption. There are other Churches in which voluntary giving is to all intents and purposes replaced by taxation. Unless every parish everywhere



can prove that freedom and effectiveness go hand in hand, the Episcopal Church will gradually wither into insignificance and its place will be taken by others.

That is the real decision that confronts rectors and vestries as they consider their 1950 parish priorities.

### Mr. Taylor's Resignation

THE resignation of Myron C. Taylor as the personal representative of the President to the Vatican brings to a close a difficult but distinguished decade of service on the part of a loyal citizen and faithful Churchman.

From the standpoint of the nation, Mr. Taylor's diplomatic mission to Rome in wartime provided a unique listening post in southern Europe. In the postwar world, Mr. Taylor was able to perform further valuable service in helping to establish peaceful relations, and representing the aims of this country in the center of Vatican diplomacy.

Mr. Taylor's mission has been under fire from the outset because it was set up and continued on a personal rather than an official basis. But the same critics would have opposed the appointment of a diplomatic representative accredited to the Vatican on an official basis. We think this is unrealistic. If it is of value to the United States to have a diplomatic representative at the Vatican, then we should have one; but we hope that any future appointment will be on a regular basis, with the advice and consent of the senate, as provided by constitutional law.

### Detour: Washout Ahead

READERS of *The Road Ahead*, by John T. Flynn (Devin-Adair Co., 1949, \$2.50), will do well to detour around Chapter 10, "The Kingdom of God." It doesn't lead to that Kingdom; instead it takes its readers to an ecclesiastical dead end. And it's a complete washout.

Fortunately, this chapter is not included in the abridgement in the *Reader's Digest* of an otherwise thoughtful book, which points out dangers of increasing socialism in the United States. Readers may or may not agree with Mr. Flynn's conclusions, but at least his sources are generally reliable in the other parts of the book.

In his chapter dealing with the religious aspects of his subject, he confines himself to a bitter and remarkably ill-informed attack on the Federal Council of Churches. With a fine disregard for consistency, he describes this in one place (page 107) as "a clique of Christian ministers and laymen" and in another (page 112) as "the greatest lay body in America." But whatever it is Mr. Flynn, who comes out of quite a different ecclesiastical tradition (which he fails to discuss at all), has not the slightest concept of the nature, purpose, or method of functioning of this

organization. And his almost exclusive source, as indicated in the footnotes, is the fulminations of the Rev. Carl McIntire, a deposed Presbyterian minister who spends most of his time attacking his former Church, other historic Christian bodies, and the Federal and World Councils of Churches.

We need not defend every action of the Federal Council, which sometimes irritates us too, especially by its persistent policy of lumping the Episcopal Church in its category of the "Protestant and Eastern Orthodox Churches" that make up its membership. But to say that the Federal Council is "by all odds the most powerful apparatus in existence for propaganda among the Christian laity of America," and then to charge that this "apparatus" (a word to which the Chambers-Hiss case has given a sinister meaning) is set up "to poison the minds of the Christian Churches in America with the principles of radical socialism" is sheer nonsense. Mr. Flynn should be challenged to prove his charge or to withdraw it.

The truth is that the Federal Council is a cross-section of most of the historic non-Roman Churches in America, and that its membership consists of these Churches themselves — 27 of them, with a total constituency of some 30 million Christians. Their representatives in the Federal Council, and on its executive committee, range from liberal verging on radical, to conservative verging on reactionary — though it is true that the prevailing influence of the Federal Council has been on the liberal side in social and economic matters.

No, Mr. Flynn, you are on the wrong road. And incidentally, why didn't you discuss the social pronouncements of the Roman Catholic Church, many of which parallel those of the Federal Council and some of which have been made jointly with it? Or the actions contrary to those pronouncements by both Roman Catholic and Protestant groups, which sometimes speak louder than the words?



LIKE TO RECEIVE THE LIVING CHURCH by airmail? We have a few subscribers in remote places who do, and so have decided to set a rate, based on the airmail postage for an issue of average size. (Airmail postage on a 24-page issue is 18 cents.) Subscription rate for one year to any point to which the 6-cent per ounce applies (United States and possessions, certain APO and Navy addresses, Canada, and Mexico): \$16.00 a year. Proviso: Subject to increase or decrease if the airmail rate changes or if special provision is made for a low second-class air-mail rate.

LIVY THE OFFICE CAT says we could speed up deliveries by using fly-paper — if we didn't get stuck!

AM I THE ONLY ONE who has noticed that the doctor in the "We Represent You" poster put out by 281 is a dead ringer for Bishop Pardue of Pittsburgh?

## NEW YORK

### Cook Books for Carillon

An electronic carillon with a range of two octaves, from G to G, was dedicated on January 8th at a special service in the Chapel of St. Cornelius the Centurion, one of the chapels of Trinity Parish, at Fort Jay on Governor's Island, New York.

The Rev. Frederick E. Morse, chaplain, officiated. General Walter Bedell Smith, formally accepted the carillon, saying: "I do so for the greater glory of the Lord of Hosts, whose soldiers we are."

The money for the carillon was raised by the sale of a cook book, published by the altar guild of St. Cornelius's Chapel.

General Eisenhower contributed a recipe for a four-inch-thick steak.

## CENTRAL NEW YORK

### Diocesan Journal Sent to All Newspapers and Radio Stations

For what is reported to be the first time in the history of any diocese of the Church, copies of a diocesan journal—that of Central New York for 1949—

have been sent to every newspaper and radio station within the area of a diocese.

The journal shows as having been confirmed [*in 1948*] 1,380 persons, with 77 persons received from the Roman Catholic Church and five from the Eastern Orthodox.

Of the total budget of \$148,842, the largest part (\$71,336) was spent by the diocesan department of missions, with \$51,000 used for the Church's Program outside of Central New York and overseas. The major part of the remainder was used by the departments of social relations, promotion, and Christian education.

### Woman Elected to Vestry

Mrs. Arthur Lambert, retiring parish treasurer of Trinity Episcopal Church, Fayetteville, N. Y., has been elected to the post of vestryman, and is believed to be the first woman to hold that post in the history of the diocese and probably in the state.

The precedent-breaking move came at the annual church meeting where a majority of the 40 parishioners present were women, according to the Rev. E. Walter Chater, rector.

## MASSACHUSETTS

### Service League Elects

Mrs. Sherman Johnson was elected president of the Massachusetts Woman's Auxiliary on January 18th. She was also elected second vice president (head of the Women's Division) of the Massachusetts Church Service League. Her husband, the Rev. Sherman Johnson, holds a professorship at Episcopal Theological Seminary.

New head of the men's division of the League (first vice president) is John Buddington. Bishop Nash, the diocesan, is president of the League.

Miss Josephine Bumsted of Cambridge resigned as chairman of Latin American missions.

## UPPER SO. CAROLINA

### Bishop Builds Shelf

On New Year's Day Bishop Thomas, retired, of South Carolina, dedicated a credence shelf and a rose window in St. Stephen's Church, Ridgeway, S. C.

The credence shelf the Bishop built himself. (Woodwork has been his lifetime hobby.)

"I enclose herewith a check . . . . ."

The returns from Theological Education Sunday are coming in. Offerings for the support of Theological Education are on the way to our Seminaries from many parishes and missions.

How about *your* parish?

If your offering has been sent—thank you!

If you are to have an offering sometime in 1950—fine!

But do see that your parish makes a contribution this year. It is *your* support that we need.

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## EDUCATIONAL



RNS.

**BISHOP NEILL:** *At the Second Triennial Inter-Seminary Conference he provided the basis for discussions with a daily investigation of a different aspect of the ministry. With the Bishop (he is seated at left) are some of the leaders of conference.*†

### SEMINARIES

#### Dr. Klein to Join SWTS Faculty

The Rev. Walter Conrad Klein, American representative on the staff of the Anglican Bishop in Jerusalem, has been elected to the faculty of Seabury-Western Theological Seminary as professor of Old Testament Language and Literature, the Very Rev. Alden D. Kelley, dean, has announced. Dr. Klein is expected to begin his work in October.

Dr. Klein holds the degree of Doctor of Sacred Theology from the General Theological Seminary and that of Doctor of Philosophy from Columbia University. He was at one time professor of Old Testament at Philadelphia Divinity School.

During the war Dr. Klein was a chaplain in the U. S. Navy. He was appointed to his present position in Jerusalem by the Presiding Bishop in 1946.

#### No More Stepping Stone

By C. ANDREW MEPHAM, M.D.\*

The Second Triennial Inter-Seminary Conference was the second conference held in the United States for men and women of all non-Roman seminaries for the purpose of discussing common issues of interest and to understand with greater appreciation the position held by

\*Dr. Mepham is a student at General Theological Seminary. He took his medical training at Columbia University, interned, received his medical license in Pennsylvania and then, after two years of postulancy for Holy Orders in the diocese of Erie, entered theological training.

other Churches. Our host was the Augustana College and Seminary in Rock Island, Ill., which for five days swarmed with nearly 500 delegates from some 75 seminaries in the United States and Canada.

Five Episcopal seminaries in the United States and two in Canada sent delegates. In all about 30 seminaries of the Episcopal Church attended.

The theme of the conference was the Christian Ministry today. The basis of our small discussions found its origin in the daily addresses by the Rt. Rev. Stephen Neill, assistant to the Archbishop of Canterbury. Bishop Neill daily investigated a different aspect of the ministry, ranging from the personal discipleship of the individual to God through his message and vocation in the Church to an objective scrutiny of himself as he serves in the Church of God as a minister of Christ. From these topics we exchanged ideas about the ministry in our informal group discussions.

There were also a dozen varied interest groups in which some important topic of Church life today was approached by many divergent Church delegates under the guiding leadership of one experienced in that particular field. The discussion on Church unity brought out several interesting facts of which we need to take account in our approaches

†Seated: Dr. Clarence Tucker Craig, dean of Drew Seminary, Madison, N. J. Standing: Dr. John Oliver Nelson, secretary of the Federal Council of Churches; the Rev. Robert S. Bilheimer, study secretary of the World Council of Churches and acting executive of the Inter-Seminary movement; and the Rev. Burton A. McLean, secretary of the Yale University Christian Association. [RNS]

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with other Churches. Most outstanding was the recognition that a majority of Protestant denominations thought of Church unity in terms of a comprehensive organization for broad administrative purposes. A great federated council of Churches was the most that many desired. Few of the denominational delegates had any desire to seek a doctrinal unity as the common basis for one Christian community.

Time after time our differences were found to be rooted in an underlying disagreement on the doctrine of the nature of the Church. To some the Church was no more than a mere expediency invented by man to help him fulfill the work of God, while to others the Church became a very real and tangible, although mystical, body in which its members dwell in Christ, its only head and founder.

During the conference lament was raised that no provision had been made for an official corporate Communion Service to be held. One afternoon of the conference sessions was devoted to an open discussion of inter-communion with each major group of Church traditions presenting the teachings of its Church and an explanation of its attitude toward inter-communion with other Churches.

**TRADITIONS PRESENTED**

The traditions presented were those of the Eastern Orthodox, the Anglicans, the Lutheran bodies, the Calvinistic Reformed Churches, and the free Pentecostal bodies. From each a statement was asked as to whether their Church permitted its members to receive at the altars of other Churches and whether the members of other Churches were invited to receive at its altars.

The Anglican representative spoke for all of us who gathered together in the preparation of a statement based purely upon official Prayer Book teaching with no regard to personal interpretation as far as possible.

Contained within our presentation was an expression of our conviction of the ultimate purpose of Christian unity:

"The Holy Eucharist is the central act of our life and worship. Those who share the Lord's Supper with us in our Church share all of our Church life with us in complete organic unity."

From this we explained that we considered a common Communion to be the final victorious achievement in Church unity rather than an artificial inter-communion to be the mere stepping stone toward a more profound basis of unity.

In explanation of our Church's attitude toward inter-communion in practice we pointed out that we accept the authority of the Church as contained in the Prayer Book on many matters, and that we could not therefore do more

than tell them the official pronouncements of the Church:

Our Church has officially authorized common Communion Services only with bodies with whom we are in complete inter-communion in all spiritual matters. (*e.g.*, the Philippine Independent Church) On the other hand, there has been no official condemnation of any individual's participation in such services.

We went on to explain:

These two statements explain the divergence of opinion concerning practice which sometimes puzzles our non-Episcopal brethren. One body of opinion would emphasize the lack of official recognition of inter-communion; the other body of opinion would emphasize the lack of official condemnation of such practice.

Through our friendly and charitable interchange of attitudes each of the Church groups represented at the conference gained some greater appreciation of the heritage of other Churches.

Each evening two guests spoke on a particular problem facing the Church today: the Church and Labor, Rural Work, Politics, and other social fields.

Very wisely the conference did not attempt to pass resolutions nor reach conclusions about those things which we investigated in our sessions. The entire emphasis was upon a studied consideration of the divergent views held by Christians in the United States today. And from it we gained respect and sympathy for the traditions which other men hold to be true to the faith of Christ.

**UNIVERSITIES**

**New Chaplain for Pennsylvania**

The Rev. Edward G. Harris, rector of St. Mark's Church, Southborough, Mass., for the past three years, was elected chaplain of the University of Pennsylvania at a recent meeting of the trustees of the university. He will begin his work about April 15th.

Mr. Harris was graduated from Harvard College in 1938 with the degree of bachelor of arts, and three years later received the degree of bachelor of divinity from the Episcopal Theological School, Cambridge, Mass., where he was awarded the Phillips Brooks Fellowship for graduate study.

A chaplain in the U. S. Army during World War II, he was also assistant minister of the Church of the Ascension in New York City from 1941 to 1944, and became rector of St. Mark's Church in Southborough in September, 1946.

Since November, 1949, the Rev. Charles H. Long, Jr., has been serving as acting chaplain of the University while on furlough from mission work in the Far East.

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*Editorial*

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## Relationship Theology

(Continued from page 15)

is an elective, being brought up in an age of secular materialism. The Church must offer the answer to the question, "What is the meaning of existence?"—a question asked in various forms at all ages.

### PARENT-A-MONTH PLAN

Discussion groups provided the conferees with opportunities to thrash out some of the specific problems they face and to ask the particular questions they had. In a group for which Mrs. Harold C. Kelleran was moderator many problems in teacher training were discussed. Among the practical ideas developed were: the suggestion that trained educators be enlisted to do teacher training—rather than be asked to teach classes of children; that teachers be encouraged to keep class diaries, individual pupil records, and make anecdotal class reports periodically; and that parent cooperation include the selection of a parent-a-month



to attend class. It became clear to the men that methodology in education is secondary to relationship; that the educative process is life in fellowship of teacher and pupils.

The theology upon which the educational program must be built was presented by Dr. Wedel at the end of the conference. He showed that relationship, while not in the theological vocabulary, is the same word as Covenant or Testament, rightly understood; and that fellowship is practically an equivalent word. He declared that Biblical theology is relationship theology; that Faith and The Faith involve relationships.

### CONFERENCE LEADERS

Leaders of the conference were:

Canon Wedel, warden of the College of Preachers; Dr. Howe, professor in Virginia Theological Seminary; Canon Ward, editor-in-chief of the Editorial Board of the Department of Christian Education; Mrs. Chaplin, associate editor for parent-home materials; Miss Charlotte Tompkins, audio-visual division of the Department; Mrs. Kelleran, member of the editorial board; Miss Frances Young, member of the editorial board; and Mrs. T. O. Wedel, member of the Executive Board of the Woman's Auxiliary.

The Rev. Canons G. J. Cleveland and G. G. Monks of the Washington Cathedral addressed the group briefly. Others who have participated in other conferences in the series include: the Rev. Dr. John Heuss, Director of the Department; and the Rev. Malcolm Marshall, of Washington.

## Preparing for Lent

Lent begins in a fortnight. If those who profess to be Episcopalians take their religion seriously, then Lent is a period of "top" importance in their spiritual lives. The Episcopal Church might easily have utterly lost Lent for Herself. Had that unhappy idea persisted that Lent was merely a period of attending services at socially convenient hours, to hear sermons preached only by "popular" preachers. Now that's TRUE and YOU KNOW IT. But something happened. The Episcopal Church discovered Herself. She became aware of Her priceless heritage and of a Faith unsurpassed by the theological claims of any dissenting sects. Thanks be to God! But Lent can still be utterly lost to us unless we make something of it. We must start NOW to prepare

for it, decide what our Rule of Life shall be during its duration, what we shall discipline ourselves in and for, and to benefit whom or what. Unless we do prepare, we'll live a haphazard Lent, and come up to Good Friday and Easter unprepared for those great experiences also, and feel utterly out of tune with Our God and the faithful all about us. May we make a few suggestions? Start your Lent with a good Confession on Shrove Tuesday, and the ashes of penitence and sober recollection on Ash Wednesday. Make one extra Communion each week, on some weekday before going to work. Arise each morning five minutes earlier for a brief meditation before your regular prayers. And above all, put aside EACH DAY money toward your Easter offering.

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## DEATHS

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

### Thomas J. Bigham, Priest

The Rev. Thomas James Bigham, retired priest of the diocese of Pittsburgh, died on December 7, 1949, at the age of 74.

Canon Bigham was a graduate of Philadelphia Divinity School, and spent his entire ministry in the diocese of Pittsburgh. At the time of his death he was Registrar-Secretary of the Provincial Synod, and played a part in many Church activities outside his own diocese.

Bishop Pardue of Pittsburgh celebrated the Holy Communion and read the Burial Office at Trinity Cathedral.

Canon Bigham is survived by his widow, Ida Newell Bigham, and by two children. His son, the Rev. Thomas James Bigham, Jr., is an instructor at the General Theological Seminary, New York.

### Harry C. Goodman, Priest

The Rev. Harry C. Goodman, one of the oldest retired clergymen in the diocese of Washington, died December 22d at Waverly Nursing Home in Washington, D. C. He had been there only eight days, having been a resident of the Episcopal Eye, Ear and Throat Hospital for the past three years where he was the special charge of Deaconess Margaret S. Bechtol, superintendent.

Mr. Goodman was born in London, England, December 31, 1857. He came to this country as a young man and studied for the ministry, being ordained to the priesthood in 1893 by Bishop Davies. He is an alumnus of Nashotah House. His early service was as a missionary in the mid-western states. From 1917 to 1921 he was rector of St. Andrew's Church, Leonardtown, Md., and from 1924 to 1926 of Queen Anne Parish. He retired in 1927 but continued to serve as a supply clergyman. He is survived by a nephew, Charles Goodman of Oxford, England.

Funeral services were conducted December 26th at Ascension and St. Agnes Church by Bishop Dun of Washington, assisted by the rector, the Rev. A. J. duBois. Interment was at Rock Creek

### D. Charles White, Priest

The Rev. D. Charles White, of Hillsdale, N. Y., and Pleasantville, died at his home in Pleasantville, N. Y., January 18th, after an illness of several weeks. He was 73 years of age.

Born in Thetford, Mich., Mr. White spent nearly 45 years in the ministry, principally in parishes in New York State. Prior to his retirement in 1946, he was rector of Calvary Church, Utica, for nearly 20 years, and for 15 years pre-

viously he was rector of St. John's Church, Ogdensburg. He was archdeacon of Ogdensburg from 1920 to 1926 and dean of the second district of the diocese of Central New York from 1933 to 1942.

Mr. White was graduated from Hobart College in 1899 and from the General Theological Seminary in New York in 1902. He began his priesthood in Big Rapids, Mich., and also served Hudson and Hoosick Falls, N. Y. before he was called to Ogdensburg.

Besides his widow, Lucile Morris White, Mr. White is survived by a daughter, Mrs. Prescott C. Mabon of Pleasantville, and two grandchildren.

### Julia Etta Nes Campbell

Julia Etta Nes Campbell, mother of the Very Rev. William Hamilton Nes, dean of Nashotah House, died at the home of her son on January 15, 1950. She had been ill for several months. She was 76 years old.

Mrs. Campbell was born in Westminster, Md., and in 1894 married William Jefferson Nes who died January 15, 1902. They had one son, William Hamilton Nes. In 1919 she married George C. Campbell of Washington, D. C.

A Requiem Mass was celebrated, with absolution of the body, at the Chapel of St. Mary the Virgin, Nashotah House, on January 17th. The Rev. W. Freeman Whitman was the celebrant. The body was taken to York, Pa., where the Rev. Clifton A. Best, of St. John's Church, conducted the funeral service and interment on January 18th.

Mrs. Campbell is survived by her husband, George C. Campbell, her son, Dean Nes, four grandchildren, and two great-grandchildren.

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# CHANGES

## Appointments Accepted

The Rev. Harold T. Biens, formerly priest in charge of St. Luke's Church, Bohemia, L. I., N. Y., is now rector of Grace Church, Riverhead, L. I., N. Y. Address: 573 Roanoke Ave.

The Rev. John Hare Bonner, Jr., formerly rector of Trinity Church, Lumberton, N. C., is now rector of the Church of the Nativity, Huntsville, Ala.

The Rev. Charles O. Brown, formerly rector of St. Peter's Church, Springfield, Mass., will become rector of St. John's Church, Delhi, N. Y., on February 28th.

The Rev. Bernard G. Buley, formerly rector of Trinity Church, Port Credit, Ontario, Can., will become rector of St. James' Church, Milwaukee, on March 1st. Address: 831 W. Wisconsin Ave., Milwaukee 3.

The Rev. Winthrop P. Clarke, formerly canon of Christ Church Cathedral, Eau Claire, Wis., is now rector of St. George's Church, Milwaukee. Address: 1132 W. Center St.

The Rev. James P. Clements, formerly rector of Christ Church, Tyler, Tex., will become rector of St. Paul's Church, Chattanooga, Tenn., on February 15th. Address: 305 W. Seventh St., Chattanooga 3.

The Rev. Leo S. Cook, formerly rector of Zion Church, Palmyra, N. Y., is now rector of Trinity Church, Washington, Pa. Address: 28 N. College Ave., Washington, Pa.

The Rev. John R. Cooper, formerly rector of the Church of the Ascension, Westminster, Md., is now rector of Emmanuel Church, Bel Air, Md., and Holy Trinity Church, Churchville. Address: Broadway and Main, Bel Air, Md.

The Rev. F. Slade Danzoll, formerly executive assistant at Grace Church, New York City, is now rector of St. Paul's Church in Bergen, Jersey City, N. J. Address: St. Paul's Rectory, 38 Duncan Ave., Jersey City 4, N. J.

The Rev. Porter F. Florence, formerly rector of St. John's Church, Old Hickory, Tenn., is now rector of Holy Trinity Church, Memphis. Address: 1062 Talley Pl., Memphis 6, Tenn.

The Rev. F. Albert Frost, formerly curate of Grace Church, Newark, N. J., is now assistant

at St. Stephen's Church, Providence. Address: 114 George St.

The Rev. Samuel N. McCain, Jr., formerly on the staff of the National Town and Country Church Institute, Parkville, Mo., is now diocesan missionary in charge of the Federated Church of Burlington in the diocese of Kansas.

The Rev. Henry B. Moore, formerly vicar of St. Matthew's Mission, Sacramento, Calif., is now assistant at All Saints' Church, Redding, Calif. Address: P. O. Box 913, Redding, Calif.

The Rev. Robert D. O'Hara, formerly priest in charge of St. Matthew's Mission, Glendive, Mont., is now canon of St. Michael's Cathedral, Boise, Idaho. Address: P. O. Box 4144, Boise, Idaho.

The Rev. Johnson Hagood Pace, formerly curate of St. Paul's Church, Augusta, Ga., is now vicar of Christ Church, Dublin, Ga.

The Rev. Lansing G. Putman is now dean of Trinity Cathedral, Easton, Md., and rector of St. Paul's Church in Whitmarsh Parish, Trappe, Md. Address: P. O. Box 15, Trappe, Md. Residence: St. Paul's Rectory. Dean Putman is also an incorporator of the congregation of St. Aidan, which is in the process of formation at Tuxedo Park, New York.

The Rev. James W. Rice, formerly vicar of St. Paul's Church, Glen Loch, Pa., is now priest in charge of St. Mary's Church, Dade City, Fla.; St. John's, Brooksville; and St. Margaret's, Inverness. Address: Dade City, Fla.

The Rev. Russell D. Smith, formerly in residence at Little Portion, Mount Sinai, L. I., N. Y., is now vicar of St. John's Church, Westfield, Pa. Address: Box 452, Westfield, Pa.

The Rev. Leonard W. Steele, formerly principal of St. Faith's School, Saratoga Springs, N. Y., has for some time been rector of the Church of the Good Shepherd, Barre, Vt. Address: 51 Washington St.

The Rev. Virgil Pierce Stewart, formerly rector of St. James' Church, Milwaukee, is now on the staff of All Saints' Church, St. Thomas, in the Virgin Islands. Address: Clergy House, All Saints', St. Thomas, V. I.

The Rev. Chester L. Weems, who formerly served St. Barnabas' Church, Tarentum, Pa., is now at Christ Church, Greensburg, Pa. Address: 444 N. Main St.

## Changes of Address

The Rev. Dana F. Kennedy, who will become rector of St. James' Church, Woonsocket, R. I., on February 7th, may be addressed at 454 S. Main St.

The Rev. W. H. Mayers, retired priest of the diocese of Maryland, formerly addressed at Tampa, Fla., should now be addressed at Box 719, Clearwater, Fla.

The Rev. Dr. Edgar F. Siegfriedt, retired priest of the district of South Dakota, formerly addressed at R. R. 1, Box 137, Rapid City, S. Dak., should now be addressed at 3812 W. Main St., Rapid City, S. Dak.

The Rev. Dr. Dudley Tyng, priest of the diocese of Rhode Island, formerly addressed at Providence, R. I., should now be addressed at Putnam Ave., Greenville, R. I.

## Ordinations

### Priests

East Carolina: The Rev. James Parker Dees was ordained priest on January 19th by Bishop Wright of East Carolina at the Church of the Holy Cross, Aurora, N. C., where the new priest will be rector. Presenter, the Rev. E. H. Williams; preacher, the Rev. Jack R. Rountree. The Rev. Mr. Dees will also serve St. John's Church, Bonerton, and St. Paul's, Vanceboro. Address: Aurora, N. C.

Los Angeles: The Rev. George Bindley Davidson, who recently returned from Oxford University, England, was ordained priest on November 17th by Bishop Bloy of Los Angeles. Presenter, the Rev. George Davidson, father of the ordinand; preacher, the Rev. James L. McLane. The newly-ordained Rev. Mr. Davidson, who was married on January 18th to Miss Lucienne Bilicke, is now serving as the first rector of a newly organized parish, St. James', Jackson, Miss.

Texas: The Rev. Gordon T. Charlton, Jr. was ordained priest on January 6th by Bishop Quin of Texas at St. James' Church, Houston, where the new priest will be assistant rector. Presenter,

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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 72d Street, New York 21, New York. Open Monday through Friday, 2 P.M. to 5:30 P.M. and also Tuesday evening, 7:30 to 9:30.

## LINENS & VESTMENTS

FINEST IRISH LINENS at new low prices, including Birdseye, also Nylon, Cassock Cloth, all embroidery supplies & Vestment Patterns. Samples Free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 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.

EXQUISITE IRISH LINEN of all kinds, by the yard, and imported transfer patterns for ecclesiastical purposes. Unusual values. Free samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

## POSITIONS OFFERED

ASSISTANT under 30 for suburban New York Parish. Salary above average. Churchmanship medium. Reply Box J-367, The Living Church, Milwaukee 3, Wis.

CORRESPONDENCE INVITED relative to present vacancy for Assistant Priest in Midwest Parish, Catholic Churchmanship. Reply Box L-370, The Living Church, Milwaukee 3, Wis.

ORGANIST-DIRECTOR, experienced, Catholic parish Southern California, 2 choirs, stipend \$65. Prefer man who can also hold sexton-caretaker position half day basis, combined salary \$140. Reply Box P-372, The Living Church, Milwaukee 3, Wis.

## POSITIONS WANTED

WOMAN of wide experience, qualified to be a companion or chaperon of young people, is willing to undertake the responsibility of household management in a refined home for July and August. References exchanged. Reply Box M-373, The Living Church, Milwaukee 3, Wis.

RECTOR of medium sized parish desires to make a change. Able preacher. Correspondence invited with Bishops and Vestries. Reply Box J-371, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Churchman, English-trained, R. C. O. diploma, experienced boy choir trainer, desiring change, would welcome opportunity to serve parish offering salary consistent with maintenance of highest musical standards. Reply Box A-369, The Living Church, Milwaukee 3, Wis.

## RETREATS

RETREATS FOR YOUNG PEOPLE, De Koven Foundation, Racine, Wisconsin—High School Boys, January 27-29, Reverend W. Karl Rehfeld; College Women, February 10-12, Reverend Alan W. Stansfeld; High School Girls, February 17-19, Reverend Thomas A. Withey; College Men, April 28-30, Reverend Carroll E. Simcox. Retreats begin at 7:30 Friday night and close with breakfast Sunday morning. Expense \$5.00. Send reservations one week in advance to De Koven Foundation.

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THE LIVING CHURCH

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## BOOKS

FREE CATALOG of Used Religious Books mailed upon your request. Write today. Baker Book House, Dept. LC, Grand Rapids 6, Mich.

SECOND HAND AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for Lists. Ian Michell, 29 Lower Brook, Ipswich, England.

## CHURCH FURNISHINGS

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

## 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.

## 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.

## CHANGES

the Rev. J. T. Bagby; preacher, the Rev. D. W. McClurken. Address: 3129 Southmore Blvd.

### Deacons

**Colorado:** George Hooper Peek was ordained to the diaconate by Bishop Bowen of Colorado on December 27th at Trinity Church, Greeley. Presenter, the Rev. Charles V. Young; preacher, Bishop Ingley, Retired Bishop of Colorado. To assume duties in the Salida field after June 1st. Address: 629 Garrett Pl., Evanston, Ill.

**Georgia:** Walter Nelson was ordained deacon on December 30th by Bishop Barnwell of Georgia at Christ Church, Savannah, where the Rev. Mr. Nelson will be assistant. Presenter and preacher, the Rev. Dr. F. Bland Tucker. The Rev. Mr. Nelson, a business executive and former lay reader, will continue in secular work and does not expect to seek the priesthood. Address: 18 Abercorn St., Savannah, Ga.

**Maryland:** Charles Irving Kratz, Jr. was ordained deacon on December 23d at St. John's Church, Hagerstown, Md., by Bishop Powell of

Maryland. Presenter, the Rev. John E. Owens, Jr.; preacher, the Rev. Kenneth M. Gearhart. To work under the direction of the Bishop.

### Depositions

The Rev. Roy Thomas Strainge, Jr. was deposed on December 30th by Bishop Louttit, Bishop Co-adjutor of South Florida, for causes which do not affect his moral character.

### Restorations

The Rev. Alban Richey was restored to the priesthood on December 26th by the Bishop of New Hampshire.

### Religious Orders

The life vows of the Rev. Julien Gunn and the Rev. Herbert Hawkins were received on January 6th by Bishop Campbell, Retired Missionary Bishop of Liberia, Father Superior of the Order of the Holy Cross. The service took place in the monastery chapel at West Park, N. Y.

The Community of the Holy Spirit has moved from 175 Rector St., Perth Amboy, N. J., and should now be addressed at P. O. Box 283, Hays, Kans.

### Lay Workers

Dr. William V. Dennis has completed his Church survey of the diocese of Central New York and is now research consultant in the diocese of Virginia. Address: 110 W. Franklin St., Richmond 20, Va.

Mr. Richard F. Morgan, son of the Rev. G. Moore Morgan of St. John's, Mich., went to the Philippines this fall, with his wife and daughter, to join the teaching staff of the Sagada Mission High School.

### Corrections

The Rev. John H. Oriol, who is now rector of the Church of the Ascension, Stillwater, Minn., was formerly rector, not assistant rector of St. John's Cathedral, Winnipeg, as stated in the issue of December 4th.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



### —SAN FRANCISCO, CALIF.—

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

**ST. FRANCIS'** San Fernanda Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

### —DENVER, COLO.—

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v;  
Rev. Albert E. Stephens, Jr., c  
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30 ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to Downtown Hotels.

### —WASHINGTON, D. C.—

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r;  
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.  
Sun Masses 7:30, 9:30, 11 with ser, MP 10:45, EP, Ser & B 8; Daily Masses: 7, Fri 8-EP & B; C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Rev. C. Leslie Glenn  
Lafayette Square  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed. Fri 7:30; HD 7:30 & 12

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 and by appt

### —MIAMI, (COCONUT GROVE), FLA.—

**ST. STEPHEN'S** 3439 Main Hy.  
Rev. William O. Hanner, r; Rev. Paul L. Lattimore  
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week Days: Daily 7:30 ex Mon at 10 & Fri at 9  
C Sat 5-6 & 7-8 & by appt

### —CHICAGO, ILL.—

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller  
Sun 8, 9:15, 11 HC; Daily 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

### —DECATUR, ILL.—

**ST. JOHN'S** Church & Eldorado Sts.  
Rev. E. M. Ringland, Rev. W. L. Johnson  
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

### —EVANSTON, ILL.—

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri (Requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

### —BALTIMORE, MD.—

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c  
Sun 7:30, 9:30, 11 & daily

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

### —SALISBURY, MD.—

**ST. PETER'S** Very Rev. Nelson M. Gage, r  
Sun 8, 9:30, 11 Cho Eu & Ser;  
HD Low Mass 11

### —DETROIT, MICH.—

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

### —ST. LOUIS, MO.—

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

### —RIDGEWOOD, (NEWARK), N. J.—

**CHRIST CHURCH** Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD, 9:30

### —BUFFALO, N. Y.—

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean;  
Rev. R. R. Spears, Jr., canon  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex Thurs 9:30, C Sat 7:30

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

### —NEW YORK CITY—

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thurs day & HD 10:30  
The Church is open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 Ser, 5 V; Weekdays: Tues — Thurs 12:30 Prayers; Thurs & HD 11:45 HC

### —NEW YORK CITY (Cont.)—

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**ST. IGNATIUS'** 87th St. & West End Ave., one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, D.D.  
Broadway and 155th Street.  
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

**ST. THOMAS** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC; Daily: 8:30 HC; Thurs 11 HC; HD 12:10 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner, 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### —SCHENECTADY, N. Y.—

**ST. GEORGE'S** 30 N. Ferry Street  
Rev. Darwin Kirby, Jr., Rev. David E. Richards  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

### —CINCINNATI, OHIO—

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex Mon 10; C Sat 7-8

### —PHILADELPHIA, PA.—

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.  
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat 7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Ser 12 to 1 & 4 to 5

### —PITTSBURGH, PA.—

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

### —MADISON, WIS.—

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Patter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays: 7:15 HC, (Wed 9:30) Confessions Sat 5-6, 7:30-8