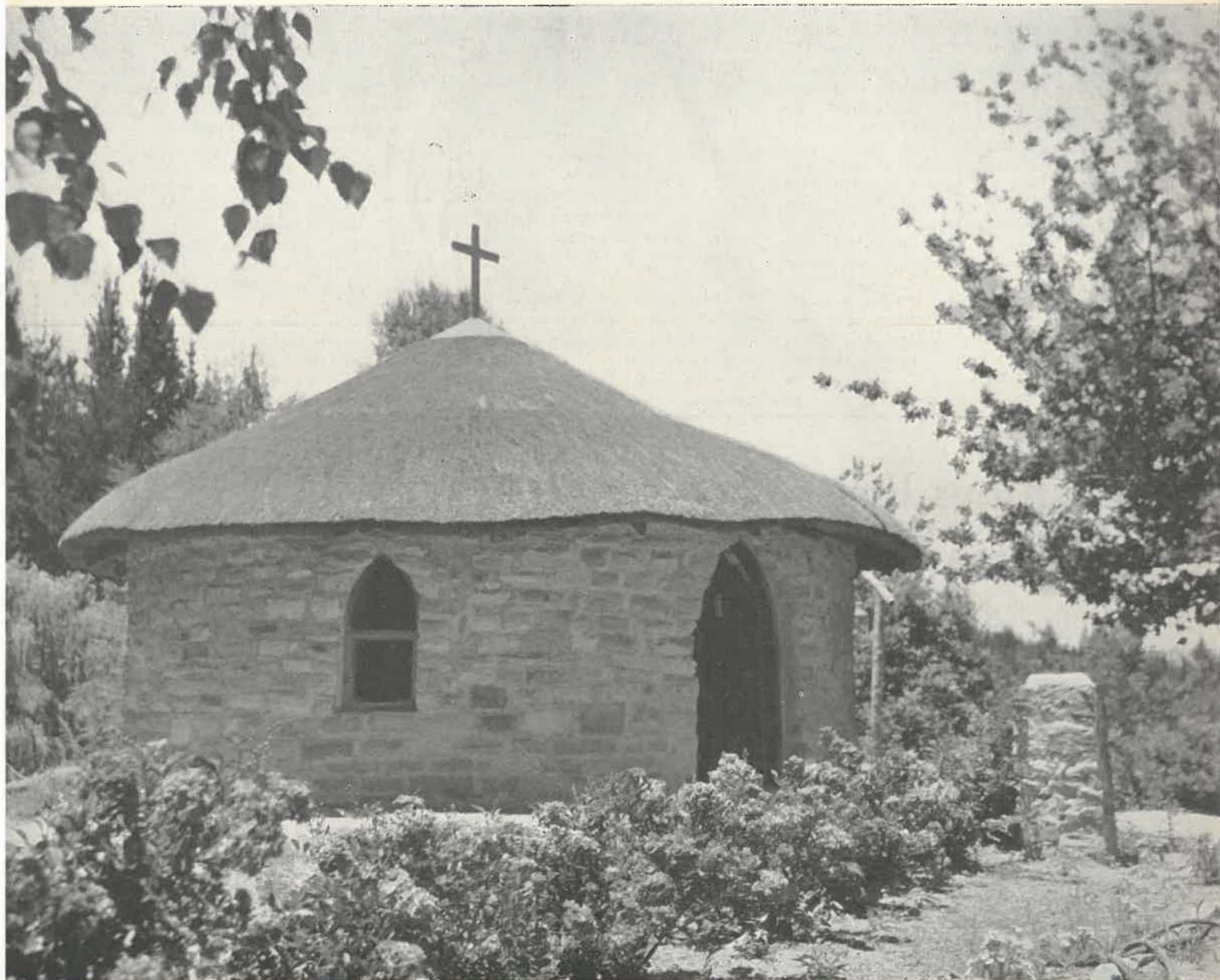


# The Living Church

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



## ST. PATRICK'S-ON-THE-HILL

The rondawel-chapel of St. Patrick's-on-the-Hill, Hogsback, near Alice, Cape Province, South Africa [*see page 23*].

## LETTERS

### The Scattered Flock

**T**O THE EDITOR: The suggestions made in Chaplain Imrie's letter to you [L. C., March 12th] are very much to the point and are ideal.

We, of the Armed Forces Division, of which I am a member, have been strongly in favor of a master list of our Churchmen who are in the service, such as described in Chaplain Imrie's article, and to that end, in December, 1948, we sent letters to all the clergy of our Church urging them to send us the names of Churchmen from their parishes, who were in the Armed Forces and to notify us when new recruits went into the service. A master file was set up at the Armed Forces Division office and as the names of Churchmen were sent in, our chaplains or rectors of parishes adjacent to the military installations where the Churchmen were assigned, were notified. The names were kept on permanent file. Unfortunately, our clergymen have not been very coöperative in sending in the names of their parishioners in active service. Evidently their memory should be jogged again. In addition to this method of getting the names of Churchmen, many of our chaplains have sent us the names of Churchmen whom they have located, and have also sent us the names of their home parishes, and we in turn have notified many clergymen of this and again urged them to send us

the names and locations of their Churchmen who are in the service.

The main value of the Armed Forces Division is to keep in constant touch with our chaplains, which we do through a "Chaplain's Letter" and private correspondence, in addition to visits by our chairman and executive secretary whenever possible.

The Department of Religious Education of the National Council has been most helpful in advising us about teaching material and Sunday School work whenever our chaplains have written us for information. Also, the Woman's Auxiliary has always been anxious to help chaplains work out the problems of women's organizations in military installations. Many times we have received offerings from women's groups in Armed Forces installations.

Records of our chaplains' official acts, i.e., Baptisms, Confirmations, Marriages, and Burials are kept on file at the Armed Forces Division office. Bishops of the diocese near military installations are always ready to give advice to chaplains and confirm their candidates.

Our work is fairly simple when the Episcopalians who are members of the Armed Forces are within touch of our own chaplains. When our chaplains are not available, the master list of Churchmen is of major importance, and we must have the coöperation of the parish clergy

of their home parishes if we are to find them and keep in touch with them.

There is no substitute for a letter from his own clergyman to keep the message of the Church alive in the heart of a boy or girl who is away from home.

(Rev.) CHURCHILL J. GIBSON  
Richmond, Va.

### The L. C. and the Daily Worker

**T**O THE EDITOR: I have been your subscriber for years and in general have always agreed with your editorials.

But, your opposition to the Mundt-Nixon Bill certainly rates a gratitude plug from Stalin's official voice in the U. S.

Did you know that the *Daily Worker's* scare-head front pages and editorial columns for the past month have been given over largely to warnings that this bill must be blocked at all costs?

And, that the *Daily Worker*, therefore, calls upon all the party faithful to organize a "smashing mass mobilization to defeat this Fascist, war-mongering legislation?"

Why shouldn't Front organizations make annual reports to the Government the same as any other good American group? And why shouldn't they be labeled as such?

You make a point that a citizen will have to watch the "extent to which he joins any organization," and again, why shouldn't he? Certainly you wouldn't do

## Things Began To Happen When The Seminaries Were Founded

Missionaries of the Church of England founded dozens of parishes before 1776 but the Church had an uphill fight. Fields were lost, never to be recovered. There were no American bishops, and *there were no theological schools.*

Organizing the national Church was a great step forward. The next was the founding of theological schools. *After that the great missionary expansion started.*

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LETTERS

so without first investigating the group you intend to join.

Finally, if this bill is as bad as you and the *Daily Worker* claim it is, I'm still in favor of it, because although it may hurt a few innocent dupes, it will expose those who are attempting to destroy us.  
M. L. PARKER.

Cleveland, Ohio

The Christians of Bethlehem

TO THE EDITOR: Bishop Stewart has, I believe, already thanked you for the sum of LP415 [Palestinian pounds] remitted to him recently for distribution among the Christians of Bethlehem. The Bishop is now in England on holiday and I am acting in his stead.

I have discussed your gift with Mr. Issa Bandak, the mayor of Bethlehem, and we have decided to distribute the money as follows: LP207.500 to Mr. Bandak to be used at his discretion within the limits you described; LP65.500 to the Orthodox; LP65.500 to the Latins; LP25.500 to the Syrian Orthodox; LP25.500 to the Armenians; LP25.500 to miscellaneous "Protestant" groups. Mr. Bandak has undertaken to present to each community the sum allotted to it, and I have written a letter to the head of each of the communities asking him to report to you eventually on the use of the money.

(Rev.) W. C. KLEIN.

Jerusalem

The Rosary

TO THE EDITOR: You have once or twice published letters of mine with regard to an Anglican use of the Rosary; and each time I have received many inquiries about it. Some, of course, who write are merely curious; and some begin, but do not persist. But a considerable number, who persevere, have found the Rosary a great help. Especially some who in deep trouble have been too distracted to turn their minds to more formal prayers have

written that the simple, over-and-over repetition of the Rosary prayers has carried them through a tough time. Any who desire the leaflets may have them without cost. Please send a loose stamp and a legible address.

(Rev.) WM. M. HAY

Granite City, Ill.

Acrobatic Feats

TO THE EDITOR: Loud cheers anent the chairs [L. C., April 9th]. They are not at all comfortable. Not falling into any of the categories of your committee-on-seats, I also find chairs too tip-upable, especially in case of faintness. I seem to recollect in girlhood being often in a church, where fainting had almost become a habit. At some particularly solemn point in the Liturgy: crash, bang! The celebrant in one case turned around from the altar to see what it was.

Then there is no place to deposit one's coat, if the church is warm. In a bench or pew, it can be slipped along into the corner, and takes up little room.

With chairs, one feels in unstable equilibrium. Maybe they're right for cathedrals, but oh, not for parish churches, please!

For the men up in the chancel,  
In their firmly anchored seats,  
Do not realize how chairs are prone  
To acrobatic feats.

While we speak of comfort (and how our modern writers on religious matters shy from that word) how about the kneelers which throw one off balance, which sway audibly at a touch, or those too springy on which (perhaps at the very altar rail) one balances precariously? Plain carpet might be better than these. The kneelers attached to chairs, incidentally, are too close up to the chair in front, being evidently designed for the accommodation of paper dolls — whose religious needs are few.

MARY McENNERY ERHARD.

Swansea, Mass.

MY FRIEND AND I

WE are alike in many ways,  
My friend and I. In only one  
I reap more harvest from my days.  
She walks the fields alone.

We are alike, except when love  
Displayed his wares and treasures gave,  
He took from her the meaning of  
The things that make me brave.

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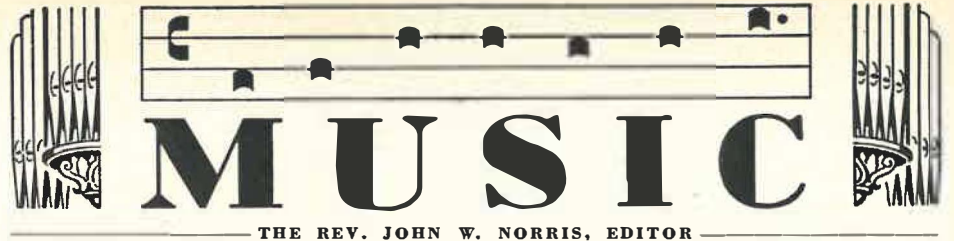
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# MUSIC

THE REV. JOHN W. NORRIS, EDITOR

## Sexton-Organist



NEW field of opportunity has appeared for the organist-choirmaster. It is that of sexton-caretaker. Of the two occupations the latter is evidently the more highly esteemed if we may judge by the following "want ad" which appeared in a recent issue of *THE LIVING CHURCH*:

**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.

This, it will be noted, is not a position for a young chap who is just branching out into the field of Church music and needs to acquire experience, but it calls for an "experienced" organist-director who must handle two choirs. What are those two choirs? An adult choir, probably, which would require at least one two-hour rehearsal a week. The second choir might be a plainsong choir, since it is a Catholic parish, and this, too, would require two hours a week for good training.

### 5 HOURS +

If, as we suspect, the second choir is a junior choir even more skill and time is necessary to do efficient work with such a group. So, for rehearsals alone, four hours would be required, and at least one or two more for the Sunday services. This does not allow for the time that must be spent in planning services, preparing the programs, and doing the necessary practicing on the organ. An experienced organist-director, with a program of this sort, could hardly be expected to leap at a salary of \$65 per month.

This evidently was recognized by the vestry of the parish, which must have authorized the expenditure of \$140 for a man who could do the musical chores in the afternoons, perhaps, and spend the other half of his day in the capacity of sexton-caretaker. We should like to know just how many responses were received to this offer.

We can readily sympathize with the parish. It needs a good musician to play for the services and direct the choirs. The parish treasury is small. But it is evident that the caretaker's position is the more important one, since it pays

\$75 a month, while the position of organist pays but \$65.

### FACTORS TO BE CONSIDERED

Now the two positions are not comparable from the standpoint of training and equipment. The experienced organist must be a man who has spent several years in piano study before he has undertaken the larger and more difficult task of playing the organ. He must also have had some training in choral work, both from the standpoint of interpretation and vocal production. Especially is this important if he is to be dealing with boys' or children's choirs. If he is to maintain his organ playing he must have ample time for practice throughout the week. He also must have opportunity to study new choral works and to provide the music needed for the particular church in which he is working. If he is experienced he must have a background in harmony that will permit him to transpose hymns and other music as occasion may arise.

It is quite evident that not all of these factors are considered by many a parish when it is seeking an organist-director. Also it is evident that many parishes are limited in the amount that they can pay for a choirmaster-director. There are many parishes which cannot afford \$65 a month. The answer, of course, is that we can take the best available for the money available, and cut our pattern according to our cloth. This does not mean that a small parish may not have good music: it may not be able to have all it wants, or quite the type it wants, but its music can still be good.



# 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

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4	5	6	7	8	9	10	2	3	4	5	6	7	8
11	12	13	14	15	16	17	9	10	11	12	13	14	15
18	19	20	21	22	23	24	16	17	18	19	20	21	22
25	26	27	28	29	30		23	24	25	26	27	28	29

### June

- Trinity Sunday.
- Conference on Christian Education for clergy, Pasadena, Calif., sponsored by Dept. of Christian Education (through 9th).
- Corpus Christi.
- Commencement weekend at Kenyon College (through 12th).
- St. Barnabas. First Sunday after Trinity. Conference of province of Washington at Hood College, Frederick, Md. (to 17th). Formerly held at Sweet Briar College, Md. Commencement at University of the South.
- Priests' Institute, ACU, De Koven Foundation, Racine, Wis. Conference on Christian Education for clergy sponsored by the Department of Christian Education at Tacoma, Wash. (to 16th). Conference of Outgoing Missionaries, sponsored by Foreign Missions Conference, at New Haven, Conn. (to 17th).
- Chaplains' Conference, Naval Air Station, Jacksonville, Fla. (to 16th).
- Nativity of St. John Baptist.
- 3d Sunday after Trinity. Wellesley Conference at Wellesley, Mass. (to July 1st).
- Conference on Christian Education for clergy, Salt Lake City, Utah, sponsored by Department of Christian Education (to 30th). School of Church and Economic Life at the University of Chicago (Federal Council) to July 29th. Brotherhood of St. Andrew Convention, Carlisle, Pa.
- St. Peter.

### July

- 4th Sunday after Trinity.
- Northfield Missionary Conference. East Northfield, Mass. (to 10th).
- Independence Day.
- Central Committee, World Council at Toronto (to 15th).
- 5th Sunday after Trinity.

# THIS WEEK

FURTHER news from the Rev. Jose J. Vega indicates that the American Church may have an opportunity to see concerted Roman Catholic intolerance at work within the United States. Fr. Vega, whose church in Mexico City was closed by direct pressure brought to bear upon the highest political personages, has moved to the diocese of Dallas and opened up a new work at McKinley, Texas. The new mission is among Mexicans whose religious needs have been neglected for years. Already four Roman Catholic priests have moved in on the situation.

THE CASE of Holy Family Mission in Mexico City was brought before the courts there, but when it appeared that the same political pressure which dictated its closing would be able to delay the conclusion of the case for years, Fr. Vega decided that it would be best to go to work elsewhere. We shall keep our readers posted on developments.

THE UN decision to internationalize Jerusalem is opposed by 285 religious, labor, political, and cultural leaders of the United States in a communication to President Truman made public May 25th. The group, which includes 19 bishops of the Episcopal Church as well as five seminary deans and 77 clerical and lay leaders of the Church, urged that a system of control limited to the Holy Places be substituted for the internationalization plan.

ONE-THIRD of the signers are members of the Episcopal Church, which makes it something of a family affair. Hence it may not be amiss to point out that the family as a whole went on record last fall in General Convention in favor of the internationalization of Jerusalem "as the nearest approach to a just recognition of the claims of Moslem, Jew, and Christian."

A NEW PROJECT at Grace and St. Peter's Church, Baltimore, Md., is the "Episcopal Information Center." Housed in two rooms in the parish house adjacent to the study of the Rev. Rex Wilkes, rector, the center provides pamphlets and tracts, information for inquirers, devotional materials and cards, a reading room containing Church periodicals, a lending library, and help in finding source material on the faith and life of the Church. All services are free, although voluntary contributions are welcomed.

DURING the past week, we have been working on the annual budget of The Living Church, and our heads have been swimming with figures. One of these figures is of immediate significance to the members of The Living Church Family—it appears under "new subscriptions" with the title "reader cooperation." We are asking The Family to help us to accomplish the difficult adjustment of a post-General Convention year by obtaining subscribers. The goal is 1,000 six-month introductory subscriptions at \$2.00 each. Is the goal too large?—or too small?

Peter Day.

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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Please explain who is the Holy Ghost.*

The Holy Ghost, or the Holy Spirit, is God. It is of the Faith (based upon actual experience) that God has revealed Himself as one Being in whose nature there are distinguished three Persons, of whom the Holy Ghost is the third. You are not alone in finding difficulty in understanding the Holy Ghost, since His special function, as the means by which we experience God, brings Him so close to us — just as your right eye can never see your own right eye, nor your right hand clasp your own right hand.

The function of the Holy Spirit in the Trinity is to be the bond of union that makes God one God. The function of the Holy Ghost in redemption is to be the power whereby the Son carries out the atonement willed by the Father. It is by the Holy Spirit that God is present everywhere in the created universe (both material and spiritual), which is called into being by the will of the Father in the reasoned order derived from the Son. In our personal religion it is the Holy Spirit that enables us to know God, and to live by the will of God the Father and the truth of God the Son.

The word Ghost in the name of God is used in its ancient root-meaning of spiritual being, in the same sense in which the Bishop at your Confirmation prayed that you might receive "the spirit of counsel and ghostly strength" (Prayer Book, page 297). The modern usage of confining the word ghost to the spirit of a human person who has died, and supposedly returns to his former haunts, will, I fear, some day make it necessary to abandon this vigorous-sounding and well loved title. Instead of using the pure English expression, we shall some day have to substitute the Latin loan word "spirit" in every reference to the third Person of the Blessed Trinity, but I hope that day may be long delayed.

• *In Churches where a funeral pall is used, what is the proper procedure in the case of a military funeral where the casket is brought to the church draped with the American flag?*

The practice which I follow is to regard the American flag as a pall and not to cover a military casket with the pall

owned by the parish. This does not violate the basic principle of treating all persons alike as the flag is the same for all veterans irrespective of their military or naval rank. However certain indications of rank, are traditionally legitimate, as the stole placed upon the pall covering a priest. By military usage nothing is placed upon the American flag, thus doing away with the old usage of placing the sword or cap or shoulder insignia upon the pall.

• *Is there any good reason, or even an excuse, for the widespread disregard, by the clergy, of the rubric concerning the Exhortation on page 85 of the Prayer Book? I can remember when it was read every Sunday.*

The exhortation in question has been in the Prayer Book since 1549. It was originally ordered to be read every Sunday, but since 1928 we have had the present rubric directing it to be said on the first Sunday in Advent, the first Sunday in Lent, and Trinity Sunday. I do not know how widespread the omission of it on those days may be. I know that since we have had the present Prayer Book I have, myself, read that exhortation as directed, and so have many of the clergy who have spoken to me about it.

In the first Prayer Book there were many exhortations, and the tendency in subsequent reforms has been to cut them down in length, in number, and in frequency of use. The pressure for shorter services—which comes from the laity—is very great, and I know that I always receive objections from this source when this exhortation is read. This is too bad, for its teaching is excellent, and it serves as a useful reminder that that teaching is the Church's and not simply the rector's.

It is not surprising, however, that the clergy should yield to pressure in this matter. I remember that, when under the Prayer Book of 1892 a monthly reading was required, very many of us took advantage of the wording of the rubric (page 229) to remove the exhortation from the preaching service to the early Communion on the first Sunday in the month. This, of course, was really a subterfuge, and the 1928 revisers were wise to change the requirement to something which might have a reasonable hope of being properly followed.

TRINITY SUNDAY

## GENERAL

## VISITORS

## CSI — USA

The moderator of the Church of South India, the Most Rev. Michael Hollis, on a visit to England since March 10th, will leave Liverpool August 25th to visit the United States and Canada.

His itinerary covers New York, Washington, Boston, Toronto, and Montreal in September; Ohio, Illinois, Michigan, and Iowa (October 1st to 21st); back to New York and sail for England October 31st.

Bishop Hollis will be accompanied on the trip by Mrs. Hollis.

## UNITY

## Convocation of Canterbury

## Passes CSI Resolutions

By the Rev. C. B. MORTLOCK

The Convocation of Canterbury passed on May 24th all of the resolutions recommended in the United Report of the Joint Committees of the Convocations of Canterbury and York on the Church of South India.

The committees were appointed to frame regulations concerning the relationship as a corporate body of the Church of England to the Church of South India, in the light of the recommendation of the Lambeth Conference. The chairmen of the committees were the bishops of Chichester (Dr. G. K. A. Bell) and Newcastle (Dr. Noel Hudson).\*

The committees, which represented every school of thought, presented a

\*Other members were: (Canterbury) Bishops of Bristol (Dr. Cockin), Derby (Dr. Rawlinson), Litchfield (Dr. Woods), Oxford (Dr. Kirk), St. Alban's (Dr. Lloyd); Deans of Chichester (Very Rev. A. S. Duncan-Jones) and Peterborough (Very Rev. N. C. Christopherson); Provost of Coventry (Very Rev. R. T. Howard); Archdeacon of Northampton (Ven. C. G. Grimes); Canons H. L. Bothamley, Lindsay Dewar (appointed on the death in 1949 of Bishop J. Holden), A. St. John Thorpe, F. F. G. Warman and A. F. Smethurst (Synodical Secretary); Dom Gregory Dix, OSB; and the Rev. Messrs. G. B. Bentley, W. E. P. Chadwick, and T. G. Jalland; (York) Bishops of Liverpool (Dr. Martin), Ripon (Dr. Chase); the prolocutor (Ven. H. L. Fosbrooke, Archdeacon of Lancaster); Dean of Chester (Rt. Rev. N. H. Tubbs); Archdeacon of the East Riding (Rt. Rev. H. T. Vodden, Bishop of Hull); Canons H. W. Orgill and T. Vickers; and the Rev. Messrs. G. Gower-Jones and H. R. Wilson (Synodical Secretary).



BISHOP OF CHICHESTER: *Chairman, Joint Committee of Convocation of Canterbury on the Church of South India.*

unanimous united report, but their members were at variance over the crucial matter of the status of bishops and presbyters consecrated or ordained since the union. Their differences followed the lines of those disclosed in the Lambeth Conference; and, since similar division of opinion was to be expected in the convocations (and most acutely in the Lower Houses), the committees decided to advise the convocations to postpone a final and definitive judgment on the theological issues involved, and to recommend that the question be reconsidered by the convocations at the end of five years.

Full text of the committees' resolutions follows:

1. (*In the Upper House.*) That this Report be received.

(*In the Lower House.*) That the Resolutions appended to this Report be now considered.

(*In both Houses.*)  
2. That this House assures the Church of South India of the deep interest and sympathy with which its members have followed the union movement in South India during the past thirty years; of its admiration for the patience and courage which the representatives of the Church of India, Burma and Ceylon, and of the other negotiating Churches, have displayed in the pursuit of their goal; and of its hope and prayer that the day may come when full communion between the Church of South India and the Church of England may be possible.

3. That this House thanks the Synod

of the Church of South India for the Answers given by its Committee on Faith and Order (as endorsed by the Synod) to the questions asked by the Joint Committees of the two Convocations; and gives its general approval to the paragraphs in the Report of the Joint Committees which are concerned with those Answers.

4. That this House, while unable to make a unanimous judgment in regard to the bishops, presbyters and deacons consecrated or ordained in the Church of South India at or after the inauguration of that Church, commends the statement of the two views concerning the status of such bishops, presbyters, and deacons, as set out in the Report of the Joint Committees, to the attention of the Church; and resolves that the question be further considered at the end of five years, in the hope that it may be possible for the Convocations to reach a definite decision in the light of the further development of the Church of South India.

5. That, in the meantime, this House, without passing any judgment on these two views, and recognizing that there will be differences in the attitude of bishops and other clergy within the Church of England, is of opinion that certain matters of administration (see Resolution 8 below) must for the present be left in the hands of the diocesan bishop.

6. That this House welcomes the appointment by his Grace the Archbishop of Canterbury of the Committee of which the Bishop of Derby is chairman, for the purpose of the continuance of communication between theologians of the Church of England and theologians of the Church of South India, and hopes that information of its discussions may be made available from time to time.

7. That, in the sphere of immediate and practical synodical action, and, until further order be taken, this House resolves that:

a. Bishops, Presbyters and Deacons of the Church of South India may be invited to preach in churches of the Church of England on suitable occasions at the discretion of the bishop of the diocese.

b. A Bishop or Presbyter of the Church of South India who was ordained as an Anglican and who desires to officiate as a Minister of the Church of England when on furlough or to resume his full status as a minister of the Church of England on returning to this country for permanent work, may be allowed to do so, provided that, if he received his ordination outside the British Isles, he has received the permission required under the Colonial Clergy Act. A min-

ister thus temporarily or permanently receiving the status of a minister of the Church of England, becomes subject in all respects to the rules and regulations of the Church of England.

c. Members of the Church of South India who were formerly communicant members of a church of the Anglican Communion may, when in England, receive Holy Communion in the Church of England.

HOLY COMMUNION

d. Other communicant members of the Church of South India may, when in England, be welcomed as visitors from a Christian Communion overseas to Holy Communion in the Church of England at the discretion of the Bishop. But, if such persons become habitual

INTERCHURCH

When Stakes Are Great

Bishop Oldham of Albany, retired, told the joint meeting of the Trustees of the Church Peace Union and the World Alliance for International Friendship that he is convinced the United States has no right to develop the H bomb unless, along with and prior to its production, "we make every effort to bring about such conditions among the nations as will preclude its use or even its manufacture." This necessitates, said the Bishop, renewed attempts to resolve the present impasse with Russia, "which otherwise will be certain to lead to war."

In his speech, which was the chief ad-

estimated that its report would be completed before the summer of 1951. Work will begin at once.

At the meeting the Commission used as resource material *Women in American Church Life: the Revised Interim Report of a Study on the Life and Work of Women in the Church* by Inez Cavert, published by the World Council, and the *Report of the Committee on Women in the Work of General Convention* (chairman, the late Dr. Adelaide T. Case).

Bishop Peabody of Central New York, who convened the meeting, was elected chairman. The Rev. William P. Barnds is vice-chairman, and Miss Leila Anderson of New York city, secretary.

Members of a steering committee appointed by Bishop Peabody are the Rev. Robert H. Dunn and Dr. Ronald L. Jardine. Bishop Peabody and Miss Anderson will also serve on the committee. The next meeting of the Commission is scheduled tentatively for April 18, 1951, and it will be the function of the steering committee to hold meetings in the interim and to guide the work of the Commission, much of which must be carried on through correspondence.

Members of the Commission present, other than those mentioned above, were Bishop Kirchhoffer of Indianapolis, Philip Adams, C. C. French, Miss Ruth Jenkins, Mrs. Edw. G. Lasar. Bishop Jones of Louisiana was unable to attend, and the Rev. F. P. Bennett had resigned because of change of address.

SOCIAL RELATIONS

Rational Approach

By the Rev. REINHART B. GUTMANN

In order to give greater publicity to its work, Episcopal Service for Youth, at its annual meeting April 27th in Atlantic City [L. C., May 14th] decided to use radio, television, and the movies. It was suggested in this connection that the help of the Episcopal Actors Guild be enlisted to provide suitable scripts.

Miss Edith Balmforth, Executive Secretary of ESY, gave an encouraging report. She spoke of progress in connection with the Newark Study Home (Newark, N. J.), which provides diagnosis and treatment for girls; of fruitful coöperation between ESY and the Youth Board of the diocese of Long Island, and of the attempt of the Pennsylvania society to find foster homes for adolescents.

The various member agencies reach approximately nine thousand young people each year through their counseling service. Many more are reached indirectly through advice sought by clergy, Sunday School teachers, etc.

ESY has two major problems: (1) a



CSI BISHOPS: At the inauguration of the union, September, 1947. Bishop Hollis, the Moderator, is at extreme front left.

communicants, the claim of the Church to full conformity with its requirements should be pressed upon their conscience.

8. That, in accordance with Resolution 5 above, and until further order be taken, this House resolves that the Bishop of a diocese may at his discretion allow or not allow a bishop or presbyter of the Church of South India episcopally consecrated or ordained before, at, or after the Union, to celebrate the Holy Communion in a church by invitation of the incumbent; it being understood by all concerned that, in view of the conditions of church life in England as outlined at the end of the Report of the Joint Committees headed "Celebrations of Holy Communion," anyone accepting such permission will, for the present, celebrate only in churches under the jurisdiction of the Bishops of the Provinces of Canterbury and York.

dress at the meeting, the Bishop also recommended "whole-hearted support to Secretary Acheson's 'Total Diplomacy.'" He concluded,

"We shall never get peace on a purely negative program, but must envisage a creative plan for peace, based on the co-operation of all nations. The stakes are too great to ignore any plan that bears a single ray of hope."

WOMEN

Voting

After its first meeting, April 12th in New York city, the Joint Commission to Consider the Problem of Giving the Women of the Church a Voice in the Legislation of the General Convention,



serious shortage of qualified staff, and (2) insufficient giving on the part of Churchpeople. Greater effort is needed to interpret the work of ESY to the Church in general. Those interested in becoming social workers can at times be helped through scholarships. One source of such aid is the Charles W. Sheerin Memorial Fund, begun in Atlantic City in 1948, which has so far received contributions of \$15,800 from 267 donors, toward a goal of \$50,000. Increased support is needed for this fund.

Over a hundred persons gathered for the annual dinner, held at the Hotel Madison. Bishop Hart of Pennsylvania was the first speaker. According to him, ESY has the choice of taking two paths: either (1) it can discharge its responsibility by helping primarily members of the Episcopal Church. In that case it will be a resource in social work skills to parish priests who do not possess them. Or (2) ESY will try to serve young people regardless of religion, race, or economic status. In that case it must differ from secular agencies primarily through the high quality of its performance.

Dr. Miriam Van Waters, second speaker of the evening, said that Christians must be relied upon to back the scientific approach to the problems of human behavior. Churchpeople offer themselves at the altar as "a reasonable sacrifice," she said. Consequently they must approach the problems of society rationally.

## PRESBYTERIANS

### Episcopal Resolution on Mixed Marriages Adopted

In a resolution identical with that adopted by General Convention last fall, the Presbyterian Church in the U. S. A. at its General Assembly last week warned its members against contracting marriages with Roman Catholics [L. C., October 9, 1949]. The Presbyterian commission which recommended the resolution also recommended that its Church "call upon all [its] ministers to inform our people of this action in all its implications."

The General Assembly adopted a budget of \$17,049,880 for 1951. A significant item in the budget is the amount of \$2,225,000 for Christian education as compared with the Episcopal Church's \$271,900 operating budget for the same purpose. A total of \$7,537,000 was designated for the board of national missions and \$6,030,000 for the board of foreign missions of the Presbyterian Church. The total missionary operating budget (including foreign and domestic) for the Episcopal Church is \$3,631,330.

The annual meeting of the Reformed

Church in America, also held last week, received invitations from the General Assemblies of the Presbyterian Church in the U. S. A. (Northern) and the Presbyterian Church in the U. S. (Southern) to consider the possibility of union.

Religious News Service reports that a similar invitation has been sent to the United Presbyterian Church and to the Associate Reformed Presbyterian Church. The RNS report also notes:

"While the Northern and Southern branches of the Presbyterian Church have had the question of merger under study for two years, this is the first time that the invitation has been extended to all denominations holding the Presbyterian system of government."

A merger plan between the Reformed Church in America and the United Presbyterian Church was defeated recently by local classes or dioceses of the Reformed Church and presbyteries to which it had been submitted for approval. However, the merger plan can be resubmitted for action by the local groups, should the denominations so desire.

The assembly of the Presbyterian Church in the U. S. A. took further action on union when it unanimously endorsed the Conference on Church Union held at Seabury House last December [L. C., December 25th].

## Franciscan Third Order



**BENEDICTION OF THE BLESSED SACRAMENT:** *Benediction is celebrated by the Rev. Frank W. Roberts, of St. Timothy's Church, Chicago, at a recent meeting of the Third Order Secular of the American Congregation of Franciscans, Custodia of the Midwest. The service followed the clothing of a novice, the profession of three members of the Third Order (or "tertiaries"), and the yearly renewal of vows of profession.*

## MINISTRY

### Priests' Institute

An out-of-doors procession and benediction of the Blessed Sacrament will be part of the solemnities in observance of the Octave of Corpus Christi on June 15th during the Priests' Institute sponsored by the midwest province of the ACU at the DeKoven Foundation, Racine, Wis. The solemnities will open with solemn Evensong.

In response to several requests chapel services during the institute, which opens with six o'clock dinner on June 12th and closes on June 16th, will be conducted with liturgical completeness as far as possible. Morning prayer will be said daily, but all other services will be sung. There will be a Solemn Mass each morning, including a Requiem which will be followed by the sung absolution of the dead.

The Rev. Everett B. Bosshard of Nashotah House will be master of ceremonies for all services and will coach individually any priests who wish it.

The program includes three courses, each consisting of four daily lectures. The Rev. John O. Bruce, recently instructor in O. T. languages and literature at Seabury-Western Seminary, will offer "The Old Testament in the New," a study of some of the O.T. images and their theological significance in the New Testament. The Very Rev. Malcolm DeP. Maynard, dean of All Saints' Cathedral, Milwaukee, will speak on "Mental Prayer in the Priest's Life," a discussion of the place of mental prayer in the priestly life and of the techniques for practicing it. Mr. Wesley Day, A.A.G.O., ChM., organist and choir-master of the Church of the Redeemer, Chicago, and temporary director of music at Nashotah House, will give the evening lectures. They will be on "The Parish Priest and Church Music." Mr. Day will direct the rehearsals for all the singing during the Institute and will offer individual coaching for the priest's part in sung services.

Any priest wishing to attend the Institute will be welcome, but early registration is advised. Registration fee of \$1.00 should be sent to the Sister-in-charge, DeKoven Foundation. The balance of \$16.00 will be due upon arrival.

## ACU

### 200 at Regional Conference

Over two hundred people were present, and a number of new memberships were received, at a conference of the Washington-Richmond Regional Branch of the American Church Union, held May 16th at the Church of St. Stephen and the Incarnation, Washington.

## INDIA

### First Native Metropolitan

The election on May 18th of the Bishop of Delhi, the Rt. Rev. Arabindo Nath Mukerjee, as Metropolitan of India and Bishop of Calcutta in succession to the Most Rev. George Clay Hubback, D.D., who recently resigned [L. C. May 28th], marks the first time that a native Indian has been elected to the metropolitan office since its inception in 1883.

The new metropolitan comes from a Brahmin family of Bengal which embraced Christianity in the 19th century. He was educated in St. Paul's College, Calcutta, which is a Church college, and entered Bishop's College in the same city as a theological student. After his ordination to the priesthood in 1924 he served as principal of the Christian High School in Delhi.

Later Delhi, which was originally part of the diocese of Lahore, was organized as an archdeaconry, and Arabindo Mukerjee was appointed its archdeacon. In this capacity he worked, until Delhi was raised to the status of a diocese. In 1945 he was consecrated Bishop of Delhi, with the Church of the Redemption, New Delhi, as his cathedral.

Bishop Mukerjee is in his fifties. He and Mrs. Mukerjee have seven children. The Bishop is said to have a good command of English, Bengali, and Hindustani.

### Vigil With a Vengeance

According to the London *Church Times* of May 5th, agreement has been reached between Bishop Jacob, CSI, of Central Travancore and a group of Christians at Mavelikara who were a part of CSI at the inauguration of the scheme but later withdrew.

For some time separate Anglican services had been held for these continuing Anglicans at the century-old one-time Anglican Church, now CSI. Trouble, however, arose in connection with services held in Holy Week.

As a result of this, *satyagraha* (passive resistance) was resorted to, certain laymen, according to the *Church Times* of April 21st, undertaking a voluntary fast throughout the whole of Good Friday and Easter Even. The spectacle of this on Saturday brought great crowds of people, and sympathy was felt for the continuing Anglicans. On Saturday evening, at the instance of prominent leaders of other Christian bodies, a public meeting was held, at which a member of the Mar Thoma Syrian Church presided. This led to a temporary settlement, according to which the continuing

Anglicans were granted use of the Church for their Easter services [which were held there, and not in the Mar Thoma Church, as stated in L. C., May 14th].

Bishop Jacob later called the group together. It agreed to the following conditions for its return to the CSI congregation:

1. The ministrations of an ex-Anglican priest are to be assured to them.

2. The ministrations and services conducted by an ex-Anglican priest in accordance with the Book of Common Prayer shall be continued to them.

3. They can rightly and legitimately regard themselves as still being members of the Anglican Communion.

4. The services will be under the control of the pastor appointed by the bishop of the diocese, and there need be no separate service for them.

5. They will not pay church subscriptions, but only dues for the ministrations which they receive.

6. A list of the individuals who desire to continue as Anglicans and who inform the pastor in writing shall be kept by him.

7. A letter will be issued as soon as possible by the Bishop setting out the above terms.

After agreement had been reached on these points, on Easter Sunday, the group asked the Bishop to go to Mavelikara again on Low Sunday to celebrate Holy Communion at a service for the whole parish, in which they would join.

Travancore is a diocese with a CMS background. Its presbyters are almost entirely ex-Anglicans.

## IRELAND

### Danger Threatens

#### St. Patrick's Cathedral, Armagh

Serious danger threatens the historic Cathedral Church of St. Patrick, Armagh, the foundation of which St. Patrick ordained to have preëminence over all the churches in Ireland.

Armagh Cathedral was in a real sense a Mother Church of Celtic Christianity, for when St. Patrick came to Armagh in 444 A.D. after his twelve years' continuous missionary effort throughout Ireland, he made this his headquarters and the ecclesiastical center of Ireland.

What the Saint ordained has remained unaltered ever since. The cathedral is still the seat of the Archbishop of Armagh, Primate of All Ireland, who is the 96th in succession from St. Patrick.

The Archbishop of Armagh writes in a Foreword to the Appeal booklet:

"The Dean and Chapter of Armagh, who are the guardians of the ancient Cathedral founded by St. Patrick 1505 years ago, have learned from their architect that

both the woodwork of much of the roof and a considerable amount of the stonework of the nave and the tower are suffering from a rapidly advancing disintegration which must receive immediate attention, and that the cost of the restoration of the fabric and its protection from further deterioration will reach £15,000. . . .

"The Church of Ireland is a voluntary Church. Upon its disestablishment in 1871, it was allowed to retain its sacred sites and buildings, but it was provided with no funds for their maintenance. It is calling upon its own children, and it will not call in vain, to bear their due share in the work of restoration, but it must also appeal to its well-wishers outside its own borders, whether in the Old or in the New World, to come to its aid in defraying this large expenditure unexpectedly imposed upon it."

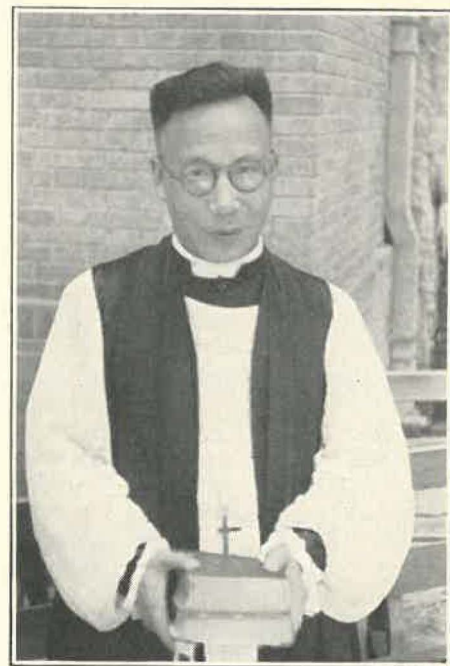
## CHINA

### Common Sense, Not Hysteria

The installation in St. John's pro-Cathedral, Shanghai, on April 23d, of the Rt. Rev. K. T. Mao, former assistant bishop of the former missionary district of Shanghai, brings to an end the Shanghai missionary district—now the diocese of Kiangsu of the Chung Hua Sheng Kung Hui ("Holy Catholic Church in China").

The Rev. Ernest H. Forster of Central Theological School, Shanghai, and LIVING CHURCH correspondent, comments as follows upon the change thus effected:

"This does not mean that the Church in America is withdrawing from its com-



BISHOP MAO: With his installation the end of the diocese of Shanghai.

mitments in China, but that it has now turned over these commitments to the Chinese Church, and the full administration and direction of the work, to the Chinese bishop who has been duly elected. Missionaries from America will henceforth work directly under the Chinese bishop; and new appointments to the mission field in this diocese will be at his request."

CONGREGATION OF 500

Over 500 persons attended the service of installation of Bishop Mao. Bishop Ch'en of Wan-gan, Presiding Bishop of the Chinese Church, was the preacher. Bishop Mao closed the service with his blessing given to the congregation.

Visiting bishops include: Curtis, formerly of Chekiang; Shen, dean of Central Theological School; Tsu, secretary of the Central Office of the Chinese Church, and Tsang, of Hankow.

On April 30th Bishop Mao was also installed as bishop over the English congregation which worships in Holy Trinity Cathedral, Shanghai. This church has been in existence for over a hundred years; and, although it has been in the jurisdiction of an American bishop for all that time, the shepherding of its congregation has been, by a courtesy agreement, under the English bishop of the neighboring diocese of Chekiang.

The matter was discussed with the Archbishop of Canterbury during the last Lambeth Conference, and it was then agreed that, upon retirement of Bishop Curtis of Chekiang, the English congregation should come under the care of the Bishop of Kiangsu. At the service of Bishop Mao's installment over this congregation, Bishop Curtis preached his farewell sermon, before returning to

England after more than forty years' service in China. The building has now been offered for Chinese services Sunday afternoons.

ENVIABLE RECORD

Succeeding Bishop Curtis and three other English bishops that the Diocese of Chekiang has had in its more than a hundred years' nurture by the Church of England, the Rev. Kimber H. K. Den was on April 25th consecrated first Chinese bishop of Chekiang.

The Rev. Ernest H. Forster comments:

"The diocese of Chekiang enjoys the enviable record of having been the first in the Chinese Church to elect a Chinese as assistant bishop, the late Dr. Shen Tsahsin (surname Shen), and also the first to undertake overseas work when it sent a Chinese priest to Japan to shepherd Chinese Christians there."

For 30 years Bishop Den was rector of St. Matthew's Church, Nanchang, in the former missionary district of Anking, where he built up a large work for the blind and lepers and a project for rural reconstruction.

Bishop Den's consecration took place, at his own request, in St. John's pro-Cathedral, Shanghai, which seemed to be of greatest accessibility for those who participated in the service and for his many friends. Bishop Ch'en, Presiding Bishop, was the chief consecrator, assisted by bishops Curtis of Chekiang, Roberts formerly of Shanghai, and Tsang of Hankow. The preacher was Bishop Shen, Dean of Central Theological School.

Of the political situation, Fr. Forster writes:

"China is still in the throes of a civil war with two factions contending for supremacy; and the situation has not been simplified by the fact that the U. S. government still recognizes diplomatically one of the factions involved, yet withholds recognition from the de facto government.

"The withdrawal of the diplomatic personnel and of many business people does not, ipso facto, mean that the door is closed also for the Church. The situation in China does not call for hysteria, but for sincere, common-sense efforts at understanding."

ENGLAND

90 Years Old —  
62 in Same Parish

The Rev. Frank Kingdon in the London *Church Times* of April 21st recounts some of the highlights of his 62 years as vicar of St. Bridget's Church, Bridgerule, in the diocese of Exeter.

Fr. Kingdon's reminiscences cover a period in which the Catholic Faith was

taught in his parish and the full Catholic ceremonial gradually introduced, not without opposition and legal action.

Fr. Kingdon served under seven successive diocesans, climbed the steep hill to his church an estimated 20,000 times, and recently baptized a little girl, having baptized her mother, her grandmother, and great-grandmother, and communicated her great-great-grandmother — all in the same church.

Of Fr. Kingdon—who has served so long and faithfully—the Cornish people, in their quaint idiom, say: "He's kept his seat warm in church."

SYRIA

State Religion

Greek Orthodox and Roman Catholic prelates sent a joint memorandum to the Constituent Assembly in Damascus protesting against a proposed clause in the new constitution making Islam the State religion of Syria. The memorandum said:

"If Islam is made the State religion, non-Moslem citizens will be forced to emigrate, because their faith does not allow them to obey laws imposed by a religion other than their own."

The memorandum also warned that Syria's international position would be badly affected if the proposed clause is adopted.

The proposal to make Islam the State religion was introduced in the Constituent Assembly under pressure from several Moslem religious groups, including the Moslem Brotherhood, an extremist body, and the League of Ulemas (religious leaders).

Opposition to the proposal comes from Arab Christians who number about 400,000 of Syria's 3,400,000 population, according to latest estimates. [RNS]

THE LIVING CHURCH RELIEF FUND

Bishop Chang's Work

Previously acknowledged	\$6,046.06
Helen E. Mahan	40.00
Harold H. Smith	1.00
	<hr/>
	\$6,087.06

St. Gregory's Priory

Previously acknowledged	\$ 551.00
Mr. and Mrs. R. H. McKinney	10.00
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	\$ 561.00

Save the Children Federation

Previously acknowledged	\$5,923.30
Caroline B. Cooke	2.50
	<hr/>
	\$5,925.80

For Bethlehem

Previously acknowledged	\$ 967.37
A Friend	5.00
	<hr/>
	\$ 972.37



BISHOP CH'EN: Presiding Bishop of the Chung Hua Sheng Kung Hui, and Bishop of Wan-gan.

## By the Rev. Randolph Crump Miller

"There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need" (Acts 4:34-35, Revised Standard Version).

**T**HIS "communism" of the early Church makes it clear that common ownership is not opposed to Christianity. But let us look at it for a moment. Here was a small community, bound together by Christian love, where the members who had property voluntarily gave it up for the benefit of the poorer members of the community.

The reason Peter excommunicated Ananias was not because he refused to be a communist, but because he lied.

"While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? How is it that you contrived this deed in your heart? You have not lied to men but to God" (Acts 5:4, RSV).

Many other Christians kept their possessions, and there were privately owned houses made available for Christian meetings.

The tragedy of this early Christian communism was that it failed, and the Jerusalem Church went bankrupt, so that Paul had to bring financial aid from the Churches outside of Jerusalem.

When the Archbishop of York spoke on communism recently, it was against this background. He said that while this kind of communism is impractical, leads to ruin, and is politically unworkable, the ideal is not un-Christian and should not be condemned as such. So it was that the Lambeth Conference said that communism was morally neutral and a Christian might well be a communist, but he could not be a Marxian communist. While this distinction is academic in today's practical politics, it is still important to point up the reasons.

Archbishop Garbett said:

"While it is possible to be a Christian and a Communist, it is not possible to be a Christian and a Marxist Communist without disloyalty either to Christ or to Marx, for Marxian Communism is far more than a political or economic theory; it has a doctrine behind it which leaves no room for Christianity or for any form of theism. It teaches that the world is material; that the material world is the only reality; that the mind is only a product of matter. . . . There can be no common ground between Marxism and Christian doctrine and ethics; they are fundamentally opposed. And the methods of violence, deceit, and cruelty used by Communism to gain its ends are

the cause of incalculable misery and fear throughout the world. There can be no agreement between militant Communism and a Church which has peace as its aim." (Reported in *Modern Churchman*, December 1948, pp. 332-333).

The Lambeth Conference summed up the Anglican position:

"That Marxian Communism is contrary to Christian faith, for it denies the existence of God, Revelation, and a future life: it treats the individual as a means and not an end: it encourages class warfare: it regards the moral law not as absolute but as relative to the needs of the state."

This is not just name-calling, but is based upon the observation of communist beliefs and practices. Let us see what communism says about Christianity. Says, Lenin:

"Religion teaches those who toil in poverty all their lives to be resigned and patient in this world, and consoles them with the hope of reward in heaven. As for those who live upon the labor of others, religion teaches them to be charitable in earthly life, thus providing a cheap justification for their whole exploiting existence and selling them at a reasonable price tickets to heavenly bliss. Religion is the opium of the people. Religion is a kind of spiritual intoxicant, in which slaves of capital drown their humanity and their desires for some sort of decent human existence. . . . We must combat religion — this is the A.B.C. of all materialism, and consequently of Marxism. . . . If a priest joined the Party, and made it his chief and almost exclusive business to propagate religious views, then, of course, the Party would have to expel him. . . . We deny all morality taken from superhuman or non-class conceptions. We say this is a swindle, a befogging of the minds of workers and peasants in the interests of landlords and capitalists. We say that our morality is wholly subordinated to the interests of the class struggle of the proletariat. We deduce our morality from the facts and needs of the class struggle of the proletariat" (Lenin, *Religion*).

These are official statements. They show exactly where communism stands in relation to religion and ethics.

### I.

Where, then, lies communism's appeal? Surely it has power to attract large numbers of men and to lead them in the struggle for power.

First, it has an *apocalyptic hope* which is as compelling as the Christian Kingdom of God. It promises a classless world society, in which every man will be completely free from economic and political slavery. It believes that through political and economic strife will come a



# GADGETS KINGDOM



nd the  
OF GOD

promised day in which there will be an ideal state. This hope is materialistic, to be sure, but so is capitalism's dream of gadgets for all and plenty for all a materialistic hope.

Second, communism has a message for the *forgotten man*. We need only to remember the political attractiveness of Franklin Roosevelt's appeal to the common man to become aware of communism's contagion when it promises the common man his full share in an ideal society. By appealing to the largest class, which is the proletariat, communism is speaking to the many who are now among the "have nots" and who see little chance of joining the upper class of the "haves" within any foreseeable future.

Third, communism has a *missionary zeal* unmatched by any modern enterprise. When one is converted to communism, he knows he has a message which will attract many men. He looks on his communist philosophy as the early Christians looked on the Gospel. Here is something which has to be shared, for only as he draws others into the Party will there be a speeding up of the processes of history. It takes men, many men, to create a revolution which will destroy the Church and capitalism, and eliminate the bourgeois class, thus turning the world over to the proletariat.

Finally, the communist has *faith in the nature of things*. He believes implicitly that the processes of history will work out his way. All meanings for life are found in the historical process, and as materialistic processes move from one emphasis to another, the grand solution will come inevitably in terms of the communist state, which is the millenium.

These goals have been encouraged by the failure of Christianity. Christians have not transcended class, race, and national distinctions, and thus communism has a powerful lever among those who are persecuted in such Christian countries as Germany, where Hitler led the slaughter of millions of Jews, and as the United States, where Negroes and other minority groups are denied civil rights and simple justice in many states. Christianity, by aligning itself with the white race and with capitalism, has become so weak in areas where communism's appeal is strong, that communism is now ahead of Christianity in its ability to reach the common people.

II.

Christianity is unalterably opposed to Marxian communism, but what is not often remembered is that capitalism is not Christian either. It is easy to condemn communism, but we need only to remember that capitalism subordinates human needs to profits, produces serious inequalities, makes money more important for judging success than public service, and does nothing to over-

come the cycles of mass unemployment. It is no wonder that the voice of the World Church made this statement:

"The Christian churches should reject the ideologies of both Communism and *laissez faire* Capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives. Each has made promises which it could not redeem. Communist ideology puts the emphasis on economic justice, and promises that freedom will come automatically after the completion of the revolution. Capitalism puts the emphasis on freedom, and promises that justice will follow as a by-product of free enterprise; that, too, is an ideology which has been proved false. It is the responsibility of Christians to seek new, creative solutions which never allow either justice or freedom to destroy the other" (*Amsterdam Report*, III, 195).

III.

The present struggle between Russia and the United States may be conceived as a struggle between communism and capitalism, between Russian imperialism and Vatican politics, between dictatorship and democracy, or between militant atheism and Christian faith. It is only on the basis of Christianity's resources that any of these battles can be decisively won.

But this means putting capitalism and democracy under the judgment of Christianity, and Christianity is more radical in its social implications than many Churchmen realize. Christianity stands for all that is good in communism, capitalism, and democracy, but is critical of their weaknesses.

If Christianity were taken seriously, it would be far more radical than any political plan, and also far more realistic. It would not assume that men are naturally good, and thus it would avoid the optimistic delusions which are fundamental assumptions of all secular idealisms, whether in communism, socialism, or capitalism. It would also take seriously the equal value in the sight of God of all persons, and therefore it would find a base other than class distinctions, levels of wealth, or racial stock for evaluating political and economic measures.

John C. Bennett, in a great little book on *Christianity and Communism* (Hadam House), says that Communism is "a compound of half-truth and positive error," and "as a movement of power is a threat to essential forms of freedom," and therefore "it is a responsibility of Christians to resist its extension in the world." While American power may be needed to restrain imperialistic communism, the answer to communism lies not in capitalism or democracy, but in Christianity, which offers to men all that communism can promise, all that capitalism can hope for, and all that democracy can believe in—and a great deal more besides.

## “Exalted Brooding”

**I**MMEDIATELY after the official announcement of the possibility of building a tremendously destructive hydrogen bomb, THE LIVING CHURCH addressed an open letter to President Truman asking the appointment of a citizens' committee to advise the government on matters of policy arising out of the threat of atomic warfare [L.C., January 29th]. To that letter we did not receive even a routine acknowledgment. Since that time the President has directed that the H-bomb (which journalists have dubbed the hell bomb) be constructed and has said that he would not hesitate to give orders for atomic warfare if circumstances should require it.

There can be no doubt that these actions and statements of the President have caused profound uneasiness both in this country and abroad. Americans are pretty well agreed that this country must be strong if it is to play its proper part in the divided world of today, and that it must be prepared to take the leadership in defending not only itself, but the non-Communist world, from the mounting Soviet aggression. But the utter lack of any apparent moral sensitivity on the part of the President and many of his advisors, and the failure to recognize the ethical questions involved, cannot fail to cause uneasiness to the Christian conscience. No wonder so profound a thinker on social matters as Vida Scudder can write ironically, as she did in last week's Letters department: "I trust that a sense of humor may exist among the heavenly hosts. They need it as they watch us."

THE LIVING CHURCH is not alone in its feeling that we cannot afford to let the President make these far-reaching decisions, that affect not only all of us, but generations yet unborn, without the advice and help of a nonpolitical group of citizens with access to the facts, and with no concern except the welfare of the nation and the world. The *Washington Post*, in a powerful editorial on May 22d, that was also published in full-page advertisements in other periodicals, called for creation of a "commission on national security" to engage in what Winston Churchill has called "exalted brooding" by leading citizens called together in an advisory capacity. The project has the support of such distinguished leaders as Senator Vandenberg, Dr. Vannevar Bush, and President James B. Conant of Harvard.

It may be said that such important policy-making decisions are the task of the executive branch of the government, acting through the State Department, and of the legislative branch, i.e., Congress. But the guerrilla warfare between Senator McCarthy and Secretary Acheson has so undermined the confidence

of the public in both branches of government that it has become a serious threat to the unity and welfare of the nation.

Senator McCarthy has shown an utterly reckless lack of responsibility in making charges without the proof to back them up, and in engaging in a witch-hunt of ever-increasing proportions. The innocent are bound to suffer with the guilty as a result of such methods; indeed no one in the State Department can avoid the shadow of the cloud in which the Wisconsin senator has enveloped it. At the same time, with the Fuchs case in the public eye and the Hiss conviction fresh in the public memory, the suspicion that all is not well in the Department of State persists even among those who recognize the integrity and high purpose of Mr. Acheson himself. If Senator McCarthy has not proved his basic charge that Communists are operating in key positions in the State Department, neither has Mr. Acheson succeeded in allaying the fears and suspicions that the charges have aroused. Indeed, if the fears and suspicions had not existed before Mr. McCarthy began to make his charges, he would not have been able to make political capital of them.

**T**HE net result is that the foreign policy of the United States, at perhaps the most critical period in our history, is enveloped in a miasma of fear, ignorance, and doubt. Somehow this darkness must be cleared away, and the clear light of reason restored,

### THE PRAYER OF SIMPLICITY

**T**HIS prayer is like a single gaze  
Directed to a well-loved face.  
Desire, quieted, retires;  
In simple recollection stays  
And wills alone as God desires.  
Love looks — and in the looking prays.

LOUISA BOYD GILE.

if America is to act wisely and unitedly at this crucial time.

Communism poses a real threat to the security of this country and of the world. But we cannot meet that threat either by cringing in abject fear before it or by adopting totalitarian methods to combat it. Nor will we be able to present a united front against the threats of a foreign ideology if we dissipate our energies in a witch hunt at home.

The establishment of a non-partisan advisory "commission on national security," drawn from the top brackets of science, religion, education, industry, and labor, and given access to the facts on which intelligent policy decisions can be made, would go far toward restoring public confidence and formulating a constructive foreign policy to replace the present shaky structure that goes under that name. We hope that such a commission might also take some steps to relate the Christian morality, which is a part of our national heritage, to the determination of governmental policy-making when it is so urgently needed.

### *C. of E. and CSI*

COPIES of the 72-page Church of England report on the Church of South India are beginning to be received in this country.\* Action taken on this report by the convocation of Canterbury is reported in this issue.

The report is thorough, comprehensive, and sympathetic. But the recommendations acted upon by Canterbury, though governed by charity, are cautious and still of an interim nature. It is clear that the Church of England is not altogether happy about the United Church of South India, and that it is not yet prepared to receive the new Church into intercommunion. The Church of England is apparently not satisfied with the answers of the Church of India to Lambeth's "six questions," particularly in regard to the ministry. It is not even willing to go quite as far as the Anglican Church of India, Burma, and Ceylon in some respects. It is content to clarify the status of "former Anglicans" of the CSI when they return to Britain, and to extend the "interim policy" for another five years.

The general tone and spirit of the report is friendly, and it is not lacking in acknowledgment of the sins of division at home. It is emphatic on the credal orthodoxy of the South India Church, but cautious in regard to its ministry and sacraments. The report will not fully satisfy either the enthusiastic advocates or the forthright critics of the South Indian union plan. But it does give the Church of South India a further opportunity to prove its faith by its works, and it does not close the door to ultimate intercommunion when the new Church shall have achieved a fully acceptable ministry and sacraments in the historic tradition of

\*The Church of South India, being the United Report of the Joint Committees of the Convocations of Canterbury and York, 1950. Obtainable from Morehouse-Gorham Co., 75c.

the universal Catholic Church. We think that it is a wise and statesmanlike policy.

### *The South Amboy Disaster*

THE REPORT of the destruction at South Amboy, N. J., described by Frederick H. Sontag in this week's issue makes grim reading. And yet it is a thrilling story too, showing the Church working to restore and rebuild and to minister to those in need.

We are confident that the readers of THE LIVING CHURCH will want to help Fr. Weyrich and his people to rebuild their shattered church. Contributions for this purpose may be sent to THE LIVING CHURCH RELIEF FUND, 407 East Michigan Street, Milwaukee 2, Wis., marked "For Christ Church, South Amboy."

Readers may be curious to know how it happened that our Central New York correspondent turned out to be "Johnny on the Spot" in covering this New Jersey explosion and the resulting Church damage. He was driving through Elizabeth, N. J., with the New York editor mentioned in his story, when the car radio, tuned in on the police frequency, carried the first flash of the disaster. This, with the noise of the explosion, ended their plans for a fishing date, and both turned in several thousand words of copy, much of which went over the press association wires to your local newspaper.

Mr. Sontag, who earns his keep as Central New York public relations director for the Blue Cross and Blue Shield plans, also obtained several testimonials from hospital patients on the value of their hospital and medical insurance.

Congratulations to a reporter who never takes a vacation from news! We wish there were more like him. And we hope that THE LIVING CHURCH FAMILY will respond generously to the need which he has so graphically described.



THE freedom of the press is the lesser of two evils," says the Archbishop of Canterbury, reported by the Ecumenical Press Service, "because it saves us from the worse thing of having a controlled press." That is certainly damning with faint press. I am just enough of an old-fashioned liberal (from the days when "liberal" didn't mean "pro-Communist") to believe that freedom of the press is a positive good, not a minor evil. I hope His Grace has been misquoted.

Livy the Office Cat was listening to a discussion of the diocesan convention. His tail twitched eagerly as he interrupted: "Did you say they were going to give the Bishop a field mouse as a living memorial?" Field-house, Livy; not field-mouse. Wishful thinking, that's what it is.

*Clifford P. Morehouse*

# The Anglican Communion

## in *India*

By the Rev. Emani Sambayya

THE election on May 18th of the Rt. Rev. Arabindo Nath Mukerjee, Bishop of Delhi, as Metropolitan of India, following upon the recent resignation of the Most Rev. George Clay Hubback, D.D. [L. C., May 28th] provides a fitting occasion for surveying the state of the Anglican Communion in India today.

Dr. Hubback resigned his see after five years of intense work. During this period he had to bear heavy burdens and deal with complex problems. The winding up of the two hundred year old Ecclesiastical Establishment on the eve of Indian Independence was in itself a major event. The Province lost the services of over one hundred British priests who had been there as government chaplains. Scores of state-maintained churches, parsonages, and cemeteries were transferred to the care of the Church.

The inauguration of the Church of South India, the care of the continuing Anglicans of the Nandyal area of the newly formed Church, and the Lambeth Conference are only three aspects of another ecclesiastical event which made large demands on the attention of the

Primate. Partition of India brought new administrative problems as parts of the Calcutta and Lahore dioceses fell to the new dominion of Pakistan. Dr. Hubback has served the Church in its difficult period of transition with a high sense of duty, personal holiness, and apostolic simplicity.

### METROPOLITICAL ELECTION

It was during the time of Bishop Daniel Wilson, the builder of St. Paul's Cathedral, Calcutta, that the title Metropolitan was conferred on the Bishop of Calcutta in 1883. Heretofore the bishops of Calcutta, Madras, Bombay, and Lahore had been paid by the state as they exercised episcopal supervision over the government chaplains ministering to the British population in India. When new dioceses were organized, or assistant bishops appointed, the state did not assume responsibilities for their salaries. In any case the majority of the bishops in India have been independent of state support.

By the passing in the British Parliament of the Indian Church Act of 1928, the Anglican Church in India ceased to

be a part of the Church of England. In 1930 it became an autonomous and self-governing province with its own synodical authority under the title "Church of India, Burma, and Ceylon." The preface to the Constitution adopted in 1930 reads:

"This church aims at accomplishing for India, Burma, and Ceylon what the Church of England has accomplished for England. As the Church of England has given a characteristically English interpretation of it, so the Church of India, Burma and Ceylon aspires to give a characteristically national interpretation of that same common faith and life."

The Church is organized into 16 dioceses with a total membership of about a million. The Episcopate is largely British in composition. Each diocese elects its own bishop, using one of the four methods given in the Constitution. It is significant however that, out of 15 elections in recent years, only one has resulted in the choice of an Indian bishop. The successor to Dr. Hubback, the Rt. Rev. Arabindo Nath Mukerjee, was elected jointly by the Calcutta diocesan council and the house of bishops [see page 10]. The two bodies met separately, but at the same time, in Calcutta for this election. After mutual consultation the final voting was on a resolution introduced into the joint meeting in the words: "that MN shall be elected and called to be the Bishop of Calcutta and the Metropolitan of the Province." For the first time the Bishops of Madras, Dornakal, Travancore, and Tinnevely did not come to Calcutta for the metropolitanical election.

### SHRUNKEN JURISDICTION

The new Primate's jurisdiction will no longer include the area of the Church of South India. He will preside over a straggling Province with Ceylon at the southernmost end, the Andamans, and Nicobar islands in the bay of Bengal, and with dioceses in the dominions of East and West Pakistan and the troubled land of Burma. The distances are so great, and communications so inadequate, that he will have to travel chiefly by air at a prohibitive cost. His stipend and allowances bear no relation to his office or to the type of services he is expected to render. Racially and linguistically the



ST. PAUL'S CATHEDRAL, CALCUTTA: *Metropolitan Seat.*



membership of the Province is diverse. The European membership is very much reduced, owing to the large exodus to England and Australia. Of the Indian membership, the majority reside in rural areas and are mostly poor. One or two dioceses chiefly consist of aboriginal people with their tribal traditions.

The majority of the Indian Anglicans are of the evangelical tradition. Catholics constitute a significant minority. The few religious communities of the Church are located in city centres like Calcutta, Bombay, Poona, and Delhi. The quality of service rendered by the religious is out of proportion to their numbers. The dependence of the Church for material resources and spiritual leadership on the Church of England is obvious. The bishop is the soul and center of the diocesan life, notwithstanding the regular working of the committees. The Church of India has the amazing capacity of wearing out its bishops at a great speed. The bishop soon discovers that his immediate responsibility is to his clergy in the training, appointing, and transferring of whom he has a large share.

In the recent years the ministry of the Church has been undergoing reorganization. The clergy at present need help in two directions: first of all, they must be relieved of financial cares, which press upon them with results detrimental to their work. Not long ago three clergymen resigned their cures and reverted to secular professions for financial reasons. Secondly, there is the need of reconditioning the spiritual life of the clergy, most of whom are overworked and often live in scattered areas without opportunities of fellowship and access to books. There is a dearth of priests who can conduct a retreat or a parochial mission. It may be that the Church needs, for some time to come, the services of missionary priests from the older churches, who can faithfully hand down the authentic tradition of the Church's worship and doctrine. Clergy training, literary work, and church education are among the branches of Church life in India which afford ample scope for service for missionary aspirants.

#### INTELLECTUAL ROPE WALKING

What is required immediately is the countrywide instruction in the Christian way of life and worship as contained in the Anglican tradition. It is only with a deeper understanding of the Anglican interpretation of Christianity that the Indian members of the Anglican Communion can make their legitimate contribution to reunion and ecumenical movements. The peculiar character of Anglicanism makes exacting demands on the loyalty of its members. It would probably be easy to owe allegiance to full-fledged Roman Catholicism or to out-and-out Protestantism; but to maintain an even balance between the Catho-

lic heritage on the one hand, and the principles of the Reformation on the other, is not an easy proposition for many.

It is no wonder that a good many Anglicans in India often manifest distinct leanings to Protestantism—as a relief (I suppose) from the strain of this intellectual rope walking. Again, there is the ever present temptation to oversimplify issues and regard Anglicanism as nothing more than Congregationalism with limited Episcopal supervision, or to view it as Roman Catholicism with the Pope set aside. It requires a great deal of painstaking instruction to enable Anglicans to perceive and hold fast to “the truth at both ends,” in the inimitable expression of Charles Simeon.

The strain on Anglican loyalties is enhanced by the new situation brought about through Church Union in South India. Not long ago the General Council of the Church of India passed some resolutions carefully defining its relationship with the new Church. The Synod of the Church of South India felt unable to recommend some of these provisions to its presbyters. All this is unexpected. It must seem strange that the formation of the Church of South India should have created tensions in the Anglican Communion, inasmuch as the Lambeth Conference of 1930 gave approval to the scheme of union presented to it, and the General Council of the Church of India gave permission for church union.

As far as one can make out, the causes for this unexpected unhappiness appear to be two: (1) the scant notice taken

of the rising tide of Catholicism in the Anglican Church; (2) revisions of the scheme of union in the direction of Protestantism since its submission to Lambeth in 1930. The combined result of these two opposing trends is bound to be such as would cause Catholic-minded Anglicans to frown upon the South India scheme.

The Derby Report called attention to the new trend in the revisions of the scheme of union. In his book, *Anglo-Catholicism and Orthodoxy* (S.C.M. 1936), the Dutch Protestant theologian, Dr. Visser't Hooft, drew attention to the rising tide of Catholicism in Anglicanism, and to a new alignment of the Catholic Churches of the non-Roman variety. This tendency was clearly seen in the discussions at Amsterdam where there was found to be disagreement between the Catholic and Protestant conceptions of the Church. It is also noteworthy that the theological thinking of the Anglican communion of the last two decades shows a distinct trend toward, and a clear emphasis upon, the Catholic elements in our faith. In the light of these facts it is quite conceivable that South India should, to some Anglicans, look like a venture of love with truth in jeopardy.

#### HOW FAR INDIGENOUS

To what extent is the Anglican Church in India truly indigenous? This enquiry becomes increasingly relevant in the context of the political progress of India, and the religiously inspired nationalisms of the Asiatic people. It is



CATHEDRAL OF THE REDEMPTION, DELHI: *The Sung Eucharist at the General Council of the Church of India, Burma, and Ceylon, January 1, 1950.*

partially true and at the same time easily understandable that the Church in India is still like a potted plant. Just as in the biological world the human infant takes the longest time to be independent of its mother, so in the realm of human society the Church takes a great deal of time to become naturalised to a new setting. It must be intensely interesting for the older churches to watch Anglicanism in India integrating into its structure some of the prominent elements of its environment, which is replete with tradition and institutions of enduring value.

In recent years some notable efforts have been undertaken to make the Church's worship more congenial to the Indian ethos. In a few dioceses the choral Eucharist has been set to certain Indian modes, with the result that the entire congregation is able to sing the service independently of the choir. What is known as the "Ceylon Liturgy," with its prayer for the Church rendered into a litany and its improved Canon, and the "Indian Liturgy," which is an adaptation of St. James' Liturgy of the Syrian Church of Malabar, are among the recent liturgical ventures of the Church.

An ancient Hindu institution known as the *asrama* is being tried out for expressing the religious life of the Church. The *asrama* was originally a forest academy to which the sons of the priestly families were sent for instruction in the lore of Brahminism. But the Church's tradition of Religious life does not square at many points with that of the *asrama*. Under the inspiration of the Oxford Mission an indigenous religious order known as St. Andrew's Brotherhood was founded by Fr. Chakaravorthy in the Garo hills of Eastern Pakistan. A movement known as the Christian Home Movement, which has as its aim the use of the Christian family for the Evangelistic work of the Church, is gaining in popularity. Everywhere the Church is conscious of its mission to the people among whom it exists. The Church's vocation in India is ably expressed in a declaration of the Bishops in 1877, which says:

"... to manifest in India a form of Christianity which is free from the rigidity of Rome and from the nebulosity of unhistorical Protestantism, to assert unhesitatingly the claims of the historic faith, and historic ministry, and yet to be so adaptable as to fashion itself, according to the needs of the people of India, as the national expression of their faith, and at the same time to work humbly and patiently for the union of all Christian people in India in one great Church, which shall be in very truth the Body of Christ in India."

This great task of the Church must be envisaged as a coöperative enterprise in which there should be a well regulated traffic in knowledge, and in sharing of the riches of Christ, between the Church of India and sister Churches of the West.

## NEW JERSEY

### Mid the Explosion, Deity Reigned

By FREDERICK H. SONTAG

A shell had torn a hole through the roof, priceless glass windows were blown to bits, but the two main altars were completely untouched at historic Christ Church, South Amboy, N. J., after the city-wide explosion on the evening of Friday, May 19th.

An inspection of the Church properties by your LIVING CHURCH reporter revealed that the Church itself was badly damaged. Emergency wooden boards now cover all the windows of the Church, rectory, and parish house. A man sized hole in the roof allows rain and sunshine to enter the Church itself. One of the big wooden doors was broken in half as it was blown into the Church by the force of the explosion.

A U. S. Army engineer told us—a New York editor and me—that the rafters

220 Main Street, and in common with other structures on that street, splintered window frames greeted the visitor as he stepped out of his car.

"The miracle of this terrible explosion is the fact that both altars were not touched by the damage" Fr. Weyrich told us. "After the first blast, I rushed into the Church, as we have the Reserved Sacrament at our side altar. 'Deity must have ruled here.' All was in chaos, except at the altars. It was remarkable that none of our communicants were killed, and this tragedy is a good argument against all this talk about war, and points out the need for a constructive foreign policy aimed at preserving the peace."

#### RECTOR MINISTERS TO VICTIMS

Fr. Weyrich was never at the rectory when we called periodically from Friday evening to Sunday night. He was visiting his people at their greatest hour of need, and Mrs. Weyrich acted as our gracious



BLOWN TO BITS: Priceless stained glass windows at Christ Church.

were sagging and that the whole structure of the Church building would have to be closely examined. The Rev. Harry S. Weyrich, rector, who was eating dinner with his wife when the blast occurred at 7:30 PM Friday evening, said that municipal inspectors figured the damage to the three Church buildings to be at least \$100,000. "Our insurance apparently does not cover us for this type of explosion damage," Fr. Weyrich (who is 62) told us as he reviewed the damage to the Church properties.

A visit to the rectory showed that Fr. Weyrich had lost most of his collection of old glassware and valued religious articles. But he never mentioned this to us, and when we asked him about it, he quickly changed the subject to the damage suffered by the Church and its communicants.

The Church buildings are located at

hostess. Fr. Weyrich was in constant attendance at the numerous neighborhood hospitals, where several hundred local residents were being treated. They were victims of one of the worst munitions explosions in this country's history. A considerable number of Christ Church communicants had to move out of their houses because of severe damage, and certain homes were completely ruined, a first hand inspection showed during the weekend. At least 50 Episcopal families suffered major property damage.

Two U. S. Army veterans, fully armed, were assigned to the Church properties by the Commanding General, to prevent looting, and to assist the Episcopal priest and his wife in safeguarding the damaged Church buildings. The whole town was under martial law, and each street was patrolled by armed soldiers. Land mines and secondary ex-

plosions went off several times, and South Amboy was not a safe place.

Privates Richard D. Brewington, a Presbyterian from Detroit, and James I. Houp, a Reformed Church member from Boyertown, Pa., told us that they were honored to "guard this beautiful Church." They said, "We would much rather protect this House of God than march in front of a dance hall, where the glass roof is broken." The young soldiers carefully screened all visitors, and no souvenir hunters were likely to carry off Episcopal property with them on guard.

Contrary to published reports in New York papers, Fr. Weyrich did not preach on Sunday, May 21st, but as he put it, "We celebrated the Holy Communion at all services, for this beautiful and meaningful service said more than any of us could have said after this terrible disaster. Church attendance was up at least 50 per cent and the devotion of the people at this thanksgiving Eucharist was most unusual."

**REBUILD SOMEHOW**

When we called Fr. Weyrich for the last time on Sunday evening, we asked him what his plans for the future were. He said that the vestry and he were still so "shocked and busy trying to clear our rooms of damaged property, that we have not yet had time to plan, but we have decided to rebuild somehow. Now you realize that most of our people have suffered heavy property damage, and we will have trouble meeting our normal financial obligations, saying nothing of rebuilding. With at least \$100,000 needed, we will need outside help to survive in this community."

St. Peter's, Perth Amboy, also suffered from the explosion. Mrs. George Boyd told us that her husband, the rector, had been at nearby hospitals since the original explosion on Friday night, and she was alone at home with the



PVTs. HOUP AND BREWINGTON: Better than guarding a dance hall.

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**The Sacred Heart of Jesus**

We'll hardly have the above words off our pen before some of our readers will start shaking their heads regretfully, and murmur, "Now just WHY does he have to bring in that Roman doctrine?"

Well, let's see. If the Roman Church could see their way clear to eliminate those unnatural exposed red hearts on pictures and statues of Our Lord, they'd have a thing or two up on us in this very matter. We get so resentful of the pictures and the statues that we lose utterly what it's all about.

Love is an emotion of the heart. Our Lord loves us to the uttermost. He loved us to a Calvary degree. He still loves us. So, with His Sacred Heart, He cares for His children. Patience, gentleness, and long-suffering also

come from the heart, not the mind. Jesus has to exert much of these toward us. They also come from His Sacred Heart. Forgiveness, that ULTIMATE word, comes from the heart. Does it shock your Rome-fearing prejudices to admit that forgiveness of our sins comes right from the Sacred Heart of Jesus? You'll admit He has a heart, won't you? You'll admit HIS heart has to be Sacred, then, won't you, seeing it is His? Well, then, stop stewing because of your prejudices and start thanking Jesus that He has a heart. Hadn't we better start putting in our time so living and working for Him that in that awe-ful Day of Judgment we may rely utterly on that Sacred Heart of Jesus to sponsor us before The Father on His Throne in Heaven?

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children "who were certainly excited and frightened by the explosions." A number of the historic "Queen Anne" stained glass windows were broken, and the rectory roof was damaged. All communicants were safe, although several were injured. The Church carried insurance that covered bomb damage, and insurance adjustors were at work on Sunday, when we called, seeming that the church promptly received funds to repair the buildings.

Fr. Boyd with the help of one of his parishioners who owns a truck transported 20 hospital beds on the night of the disaster to emergency hospitals set up in the neighborhood. The Church owns these beds, and they were at once made available. The Church suffered only "normal damage," as one soldier put it. But the inside of the buildings had become terribly dirty owing to the severity of the blasts. Fr. Boyd had only a normal congregation on the Sunday following the explosion. Damage in Perth Amboy was light compared to South Amboy.

Your reporter arrived in warlike, destruction-filled South Amboy less than an hour after the first explosion Friday night. For some hours we were unable to visit Christ Church, but during that period we saw a sight we will never forget. On Main Street we met a priest of another communion with a cameraman in tow. During our conversation, we learned that he was one of a number of men assigned by his Church to "cover disasters, and show how we minister unto people." Later that night as we met other reporters, we saw how effective his work had been, and how most press association stories carried word of his Church's work. He was taking photographs that evening which would be priceless for teaching people all over the country how his Church serves its people during times of need. "Fund raising is much easier once our story has been pictorially illustrated," he told us.

The New York editor asked why her Church, the Episcopal Church, did not have a national promotion organization that obtained coverage of our people, serving its Church on the local level with promotional possibilities for national coverage. My only answer could be that our present national promotion department does not believe in "localized national promotion emphasizing individual action, preferring instead a national radio program." The other reporters, of all faiths, agreed that one major communion had certainly done a grand job that night in showing its work to the nation, and that as usual, its helpful press relations policy had paid off.

In order to travel around freely in a city that is under martial law, a re-



MR. SONTAG: Insurance apparently doesn't cover the damage at Christ Church.

porter needs a pass. New Jersey State Trooper Amgelo Nicorvo, a communicant of Christ Church, supplied us with one. He concretely expressed his understanding of the value of a free Church press by helping to cut through Army and police red tape. The problem of covering territory in the bombed city was solved by my step-father, Dr. Eric G. Snyder, who on Sunday, at considerable sacrifice, agreed to act as our driver and also as cameraman. Fred Fairfield of Ford International arranged with Francis Dolan of Photo-Color, Inc., to have the pictures printed with all possible speed. Without help from these people, coverage of the South Amboy explosion, by the New York editor (who, on Friday had thought she was going off on a fishing trip) and myself, would have been even more difficult if not impossible.

**OLYMPIA**

**"Little Plays of St. Francis"**

Those days in the life of St. Francis of Assisi when he was founding his band of "God's troubadors" will be reenacted this summer by the Canterbury Players at Camp Huston, Gold Bar, Wash. The drama: Laurence Houseman's "Little Plays of St. Francis."

The Rev. Vern L. Adams, O.H.C., is coming from California to be spiritual advisor for the camp.

His purpose in coming to the camp, which is under the auspices of the diocese of Olympia, is to guide the group toward a deeper appreciation of corporate Christian living in the Franciscan manner. Besides the rehearsals of the

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## DIOCESAN

"Little Plays" there will be daily periods of devotion and work projects including necessary physical repairing of the camp.

The camp will be in session from June 10th to July 2d, but in some cases it will be possible to enter as late as June 17th. All Episcopal students, seminarians, and other young adults are eligible.

## MASSACHUSETTS

### Unitarian and Rabbi Preach

A Unitarian minister and a rabbi preached at St. Paul's Cathedral, Boston, on the Sunday after Ascension.

The Rev. Arthur Foote, minister of Unity Church, St. Paul, Minn., preached at the 11 AM service. He was visiting Boston for the annual Anniversary Week meetings of the American Unitarian Association.

Rabbi Maurice L. Zigmond, director of the B'nai B'rith Hillel Foundation in Cambridge, preached at the 7 PM service. The occasion of his visit, according to the Cathedral paper, "is our observance of the ancient Hebrew holy days known as the Feast of Weeks."

The Cathedral service program also announced that in the week following Baptist ministers would preach at noon.

### Editor's Comment:

More spiritual erosion [see L. C., May 28th].

## CHICAGO

### Intinction by Priest Alone

The convention of the diocese of Chicago, meeting May 2d at St. James' Church, Chicago, voted to increase its missionary budget for 1951 from \$200,000 to \$300,000. This last figure will be the basis on which the parochial missionary quotas will be based for next fall's Every Member Canvass.

Four new missions were welcomed at the convention: St. Giles', Northbrook; St. Richard's, Edgebrook; the Church of the Transfiguration, Palos; and the Church of the Holy Family, Park Forest.

In his address to the diocese, Bishop Conkling said:

"In parishes and missions of the diocese—under no circumstances is the practice of Intinction to supplant the normal and traditional Prayer Book provision for the administration of the Holy Communion, which must remain the normal method.

"Nor are communicants to be divided into two groups and communicated thus by different methods.

"In this diocese the following procedure is thus set forth by lawful authority:

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## NOTICES

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## DIOCESAN

from the Chalice, the Priest will take the Consecrated Wafer from the palm of the communicant's hand and shall himself intinct It in the Chalice and administer It directly to the lips of the communicant. No other method may be lawfully used in this diocese—and care must be taken that such special privilege allowed does not become general practice."

**ELECTIONS.** Diocesan council, clerical, S. J. Martin, Osborne Littleford, W. B. Carper, Charles Bennison; lay, Carl Wiegman, Stewart Cushman, Walter Underwood, J. B. Whitelock.

## KENTUCKY

### Convention Considers Results of Diocesan Survey

More aggressive work in the rural field, the building of new congregations in the Louisville area, and the relocation of certain of the downtown churches were among the recommendations made to the diocesan convention of Kentucky, as the result of the recently concluded survey of the diocese, made under the oversight of the Rev. Clifford Samuelson, the Rev. Joseph Moore, and the Rev. E. Dargan Butt.

The Rev. Dr. Moore and the Rev. Mr. Butt were present at the convention, which met at St. Andrew's Church, Louisville, April 18th and 19th, and gave the results of the study.

Mr. Stephen Cushman, prominent layman of the diocese of Chicago, who was secretary of the Budget Committee at General Convention, addressed the convention dinner.

**ELECTIONS:** Standing committee, clerical, R. C. Board, N. E. Wicker, W. B. Gentleman; lay, G. E. Straeffer, Sr., L. E. Cralle, Jr., E. J. Wells. Executive council, clerical, C. A. Hopper, N. E. Wicker; lay, S. D. Petter, G. E. Straeffer, Sr.

## QUINCY

### Synod Approves Budget

The synod of the diocese of Quincy, meeting on May 2d and 3d at Grace Church, Galesburg, Ill., approved a budget in the amount of \$14,380.75.

Of this amount, \$5,000 was accepted as a quota toward the General Church program.

**ELECTIONS.** Standing committee, clerical, J. K. Putt, G. T. Lawton, C. F. Savage; lay, D. W. Voorhees, L. C. Johnson, G. A. Lyon.

Delegates to Synod, clerical, D. F. Heermans, G. B. Armstrong, E. O. Douglass, H. G. Holt; lay, W. H. Damour, R. J. Christie, Alexander Duff, Theodore Morrison.

Woman's Auxiliary president, Mrs. J. C. Brydon.

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### RETREATS

**RETREATS AT HOLY CROSS:** for Pre-Seminarists and Seminarists, beginning 6 P.M., September 4, through breakfast September 7; for Priests, beginning 6 P.M., September 11, through breakfast September 15; for Seminarists, beginning 6 P.M., September 18, through breakfast September 22. Please notify Guestmaster, O.H.C., West Park, New York.

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## Rondawel-Chapel\*



**RONDAWEL-CHAPEL:** *The rondawel-chapel, St. Patrick's-on-the-Hill, was built about 1938 on land donated by Mr. and Mrs. Kenneth Hobart-Houghton in the garden adjoining their house on the Hogsback, near Alice, Cape Province, South Africa. Mr. Hobart-Houghton is a retired school inspector. Mrs. Hobart-Houghton (deceased) was an artist and painted pictures of the Hogsback.*

\*S. African Dutch for native hut of grass, or building similar to one.

## EDUCATIONAL

### SEMINARIES

#### \$1500 for Japan

Breck Missionary Society, composed of the student body of Seabury-Western Theological Seminary, recently appropriated \$1500 for work of the Church in Japan. It represented the largest sum ever raised by the seminarians.

The \$1500 appropriation was split among several projects in Japan.

### COLLEGES

#### Two Honors

The Rev. George M. Bean, university chaplain and assistant professor of religion at Lehigh university, has been elected to the executive committee of the National Association of College and University Chaplains. This is reportedly the first time that a priest of the Church has been named to the Committee.

Elections took place at the third annual meeting of the Association which held a three-day session recently at Pennsylvania College for Women, Pittsburgh, Pa.

Members named to the executive committee in addition to Fr. Bean are the Rev. C. A. Neyman, Chaplain of the University of Southern California at Los

Angeles, the Rev. Samuel L. Gandy, of Virginia State College, Petersburg, Va., and the Rev. W. R. Rankin, Chaplain at Oberlin.

### SECONDARY

#### Once Student, Now Headmaster

New headmaster of Episcopal High School, Alexandria, Va., is the head of the school's Latin department, Mr. Richard P. Thomsen.

Mr. Thomsen will take office July 1, 1951, succeeding Richard P. Williams. During the coming session Mr. Thomsen will serve as associate headmaster and will spend some time visiting other schools and studying educational methods.

From 1926 to 1930 Mr. Thomsen was a student at Episcopal High School. He returned there to teach after he was graduated from Yale (with two business positions intervening). His career at Episcopal High School was interrupted from 1941 to 1946 when he served in the Navy, rising to the rank of commander. Besides his B.A. from Yale, Mr. Thomsen also earned the M.A. from Johns Hopkins. In 1941 he was married to Miss Eliza L. R. Wright. They have two children.

## CHURCH SERVICES NEAR COLLEGES

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

### —LOUISIANA STATE UNIVERSITY—

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# CHANGES

## Appointments Accepted

The Ven. Norman R. Alter, formerly vicar of Holy Apostles' Mission, Hilo, Hawaii, T. H., and archdeacon of the Island of Hawaii, will become vicar of All Saints' Mission, Kapaa, Kauai, T. H., and archdeacon of the Island of Kauai in July. Address: All Saints' Episcopal Church, Kapaa, Kauai, T. H.

The Rev. Darby Wood Betts, founder and first rector of the Church of St. Clement, Alexandria, Va., will leave St. Clement's about June 15th. In September he will begin his work at Columbia University as assistant chaplain, lecturer in religious studies, and a candidate for a degree in architecture.

The Ven. John R. Caton, formerly vicar of All Saints' Mission, Kapaa, Kauai, T. H., and archdeacon of Kauai, will become priest in charge of St. Mary's Mission, Honolulu, Oahu, T. H., and chaplain to Episcopal students at the University of Hawaii. Address: 2062 S. King St., Honolulu, T. H.

The Rev. Hollis H. Corey, formerly vicar of Epiphany Mission, Honolulu, T. H., will become

priest in charge of St. Luke's (Korean) Mission, Honolulu, in July. He will also work on the diocesan staff. Address: 220-B Queen Emma Square.

The Rev. David J. Coughlin, formerly curate of Christ Church, Pensacola, Fla., is now rector of Trinity Church, Natchitoches, La.

The Rev. John P. Craine, formerly rector of Trinity Church, Seattle, Wash., is now rector of Christ Church on the Circle, Indianapolis 4, Ind.

The Rev. J. Alan diPietro, formerly Ogdensburg deaconery missionary of the diocese of Albany, is now Bishop's vicar. Address: 356-D Hackett Blvd., Albany, N. Y.

The Rev. Frederick L. Eckel, Jr., formerly assistant rector of Christ Church, Greenville, S. C., will become canon of Christian education at the Cathedral of St. Philip, Atlanta, Ga., on July 1st. Address: 2744 Peachtree Rd.

The Rev. Richard Foster, formerly rector of Christ Church, Crosswell, Mich., and the Church of the Good Shepherd, Lexington, is now assistant at the Church of the Messiah, Detroit.

The Rev. Maurice Henry Hopson, rector of

Emmanuel Church, Bristol, Va., will become rector of the Church of St. Clement, Alexandria, Va., on September 1st.

## Resignations

The Rev. Noah K. Cho has resigned as vicar of St. Luke's Mission, Honolulu, T. H., and is returning to Korea. Address: 80-25 Sa Jik Dong, Chong No Koo, Seoul, Korea.

## Marriages

The Rev. Martin R. Tilson, rector of Christ Church, Lancaster, S. C., and St. Peter's Church, Great Falls, was married on April 21st to Miss Carolyn Ballard of Lancaster. Bishop Gravatt of Upper South Carolina performed the ceremony, assisted by the Rev. Lester Kingman. The Rev. John A. Pinckney celebrated the Nuptial Mass.

## Corrections

The Rev. Donald Lothrop Garfield, assistant at Mount Calvary Church, Baltimore, Md., who was ordained priest on April 19th, was mistakenly listed in the issue of May 14th as having the surname Gavifeld. Fr. Garfield may be addressed, as before, at 816 N. Eutaw St., Baltimore 1, Md.



## 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 Fernando 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;  
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. James Murchison Duncan  
1215 Massachusetts Ave. N.W.  
Sun Masses 7:30, 9:30, 11 with Ser, MP 10:30; 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

### CHICAGO, ILL.

**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, 8 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

### DETROIT, MICH.

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

Key—Light face type denotes AM, black face, PM; addr, address; 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 Peoples' Fellowship.

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. S. Hohenchild, 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  
Rev. Philip F. McNairy, dean-elect  
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. Yere  
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; Weekdays: 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; Thursday & HD 10:30  
The Church is open daily for prayer

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

**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

### NEW YORK CITY (Cont.)

**INTERCESSION CHAPEL** Broadway and 155th St.  
Rev. Joseph S. Minnis, D.D.  
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11, EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP  
Wed 8 Vicar's Evening

**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. Roeliff H. Brooks, S.T.D., r  
5th Ave. and 53rd St.  
Sun 8, 11, 4; Daily: 8:30 HC, also Thurs 11 HC; HD 12:10; Daily, Noon-day, ex Sat at 12:10

**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 St.  
Rev. Darwin Kirby, Jr., r; 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: Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Eugene M. Chapman; 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 Potter Sabin, r; Rev. Gilbert Doane, c  
Summer months, Sun 8, 11 HC; Weekdays as anno; C by appt.

### PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail