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LETTERS

The Church in San Joaquin

REFERRING to your editorial comment [L. C., November 4th], practically no facts have been presented to support the statement that "there is considerable demand in Fresno for a 'high church,'" (which latter phrase is the pet expression of that writer rather than the approved word "catholic").

In the relatively large city of Fresno, where there should have been second and third churches years ago, if it were not for opposition based on "reducing the original church to second-rate status," etc., we have at last founded a new mission of great promise. I am a realist and I shall try to serve the greatest number, without trying to force a particular, "definite" type of Churchmanship, with the support of apparently a very small group of interested supporters.

And permit me to give you a kindly suggestion. Before imputing dreadful things please try to get the information straight instead of from second-hand "reports."

(Rt. Rev.) SUMNER WALTERS,
Bishop of San Joaquin.

Stockton, Calif.

Editor's Comment:

The report on which we commented was not a second-hand one, but was apparently sent to all the Church press. It was reported also in the *Witness* of October 25th; indeed, we refrained from publishing it or commenting until it was published elsewhere. We are glad to know that it misstates Bishop Walters' policy, but we must insist that the responsibility for the misstatement rests upon the committee that made it and sent it to the Church press, not upon the periodicals that published it in good faith. Insofar as our editorial comment was based on a false report, we withdraw it.

I HAVE been a subscriber and interested reader of *THE LIVING CHURCH* for a long period of years. Although I am in a constantly shifting state of agreement and disagreement with many of its articles and editorial policies, I find that experience both challenging and thought-provoking.

However, I can see no value in such an editorial as "High, Low and Normal" [L. C., November 4th]. Surely this Church of ours has greater business to be about than the petty criticism of the choice of words of one of its bishops who is giving devoted service in the mission field.

(MRS.) PERRY B. A. STRASSBURGER,
Churchwoman.

Montclair, N. J.

THE editorial "High, Low, or Normal" is of particular interest to me since I learned the Christian religion within the missionary district of San Joaquin.

Our concern should be to teach the Truth. We should have the courage to ask "Is it true?" not "Is it high Church?" nor "Is it low Church?" nor yet "Is it normal Church?" Our Lord looks down deep in-

LETTERS

side us to see if we hold steadfast to the Truth that is in Himself and that is present likewise in His mystical body, the Church.

If, for example, the sacrament of Penance is part of the Truth as it is preached within the Church in Texas, then it is also part of that gospel Truth that must be preached within the missionary district of San Joaquin. No amount of emotion-tinged labels such as "high," "low," and "normal" can alter the Good News as it is to be proclaimed by us all.

It is so very easy to become obsessed with "Churchmanship" labels, simply because the Devil is clever at obsessions.

(Rev.) CHARLES M. POND,
St. Michael's Church.

Fort Worth, Texas.

Ambassador to Vatican

YOUR editorial, [L. C., November 4th] on "Recognition of the Vatican" omits or blurs several important points, namely:

(1) Thousands of Protestants have objected to this appointment on the ground that it is a violation of the Constitution of the United States.

(2) It violates the American tradition of separation of Church and State notwithstanding recitals in your editorial.

(3) It recognizes the temporal power of the head of the Roman Catholic Church under a pretext that 108 acres constitute a "state," and inferentially the claim of "supremacy" in temporal and spiritual matters.

(4) It discriminates between the Christian churches in favor of one—the Roman Catholic Church.

(5) It recognizes a power which theoretically and practically, where possible, tolerates no other Church.

(6) The value of the Vatican as a listening post will not bear factual examination. THOMAS M. WOODWARD, JR.
Washington, D. C.

Climate of Freedom

OH DEAR, just between you and me, I'm afraid you've put your foot in it. I mean that editorial [L. C., October 21st], "More Catholic Than Roman."

I'm just an ordinary Episcopalian, and know little about the *Commonweal*, but I know that when it speaks as a Catholic paper it speaks as a Roman Catholic, and I am sure the editor knows full well that to all Roman Catholics the center of Catholicism is *Rome*. Come to think of it, where could the center of Catholicism be except Rome? Could it be Canterbury or maybe Seabury House? We're doing them a disfavor when we make believe they are un-Roman, or something like that.

Of course the editor of the *Commonweal* is liberal, and wise and good. But you seem to imply that all that is Roman is otherwise. Don't do it. That's too low a level of personal attack of the A.P.A. variety. Of course we know ignorant Irish Romanists and superstitious Mexicans, but we also know the Dominicans, and Jacques Maritain, and the piety of, say, Haute Savoie and Bavaria. We have known Fr. Coughlin—but wait, where is liberalism? They can't muzzle Coughlin and still be



ADVENT

by Jean Daniélou, S.J.

To describe this book adequately, one would almost need to write another book—all we can say here is that the author has an indescribably exciting way of showing the whole sweep of God's plan for the world in a few pages, and of making us realize its magnificence as we have never before. He has much on the pre-Christian religions as preparations for Christianity and he shows that the individual pagan soul follows at conversion the same pattern as is shown in the conversion of a nation—neither to be understood except in the light of the Cross. \$2.50

TERESA OF AVILA

by Kate O'Brien

The author of *Without My Cloak* wrote this delightful life because she was so fascinated by St. Teresa, she could do nothing else. She does not write of her as a canonized saint but as a woman of genius who must have left her mark on the world (though perhaps not such a deep one) even had she not been a saint. \$2.00

WE WORK WHILE THE LIGHT LASTS

by Dom Hubert van Zeller, O.S.B.

Light spiritual essays on a variety of subjects, but with a central theme running through the book—how best to get on with the many people we have to do with in this world, especially those we like. As the author well says, these are the ones who present the greatest problems rather than those people we dislike or are indifferent to. \$2.25

GUILT

by Caryl Houselander

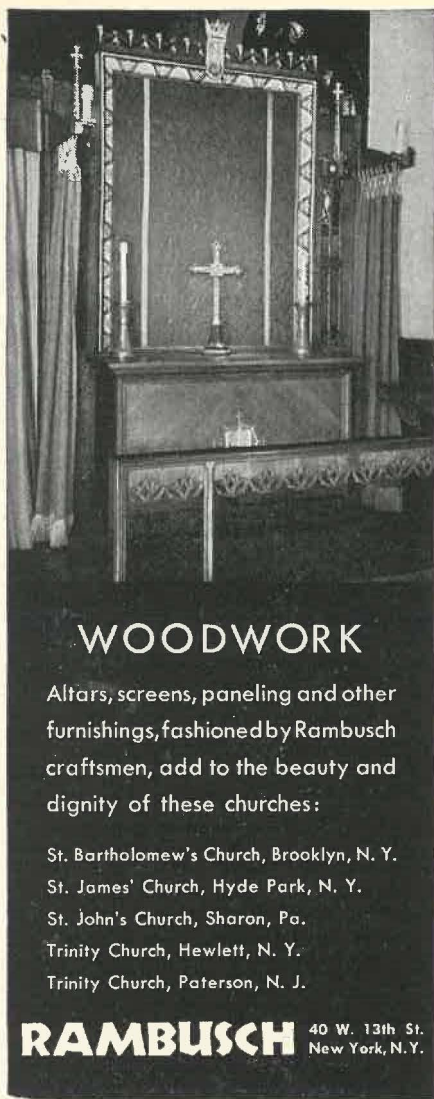
Our whole generation, says the author, suffers from a sense of guilt, often with no clear idea of what to attach it to, and often disguised as some form of neurosis. She goes to the roots of what is wrong, suggests what we can do about it, and gives a number of fascinating studies of this guilt-feeling in individual saints (St. Thérèse, St. Benedict Joseph Labre), geniuses (Rimbaud, Kafka, Hans Andersen) and criminals (Leopold and Loeb, the Monster of Dusseldorf, Irma Grese). \$3.75

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LETTERS

liberal, and you're blaming them (the hierarchy) for not muzzling him! Yes, we saw the blunder of Cardinal Spellman with the grave diggers. But was it really kind of you to bring up that isolated case as an illustration? Have you anything else bad against the Cardinal? I doubt it. (And have you so much to say that's good about 281's works for Labor?) Has 281 equalled the Vatican here?

I'll live and die an Episcopalian, but let's stop this business of tossing stones about recklessly.

(Rev.) DONALD C. STUART,
Director, Camp Schlueter,
(Trinity Parish).

West Cornwall, Conn.

Editor's Comment:

Just as an illustration of what we meant in the editorial, if Fr. Stuart were a Roman Catholic writing a letter like the above in defense of a non-Roman Church, few Roman Catholic publications would consider publishing it. The climate of intellectual freedom which is normal to Anglicanism is all too scarce in Romanism.

Misquote*

THE Bible and Prayer Book are probably more misquoted than any other works in the world.

St. Paul is constantly being quoted, as stating that "money is the root of all evil."

Even according to the King James text, what he said was, "the love of money is the root of all evil. . . ."[†]

Nearly as common is the misquotation of the Catechism and Offices of Instruction to the effect that men should "be



content to remain in that state of life to which it has pleased God to call them." This is a complete travesty. The Catechism gives no approval to the idea that an individual's position in society is fixed at birth.

The exact words are: "My duty towards my neighbor is . . . to do my duty in that state of life unto which it shall please God to call me."

*From *The Window*.
[†] I Timothy 6:10. Literally: "a root of all the evils is the love of money (*philargyria*)."

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Things to Come

NOVEMBER							DECEMBER						
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November

18. 2d Sunday before Advent (26th Sunday after Trinity).
20. Special convention, diocese of Erie, to elect a bishop.
21. NCC General Cabinet meeting, New York City.
22. Thanksgiving Day.
25. Sunday next before Advent.
27. Southeastern Convocation, Atlanta (to 29th).
28. NCC General Board, Atlanta, Ga.
29. NCC Headquarters Committee meeting, Atlanta, Ga.
30. St. Andrew's.

December

2. 1st Sunday in Advent.
4. National Council (to 6th).
9. 2d Sunday in Advent. Bible Sunday.
16. 3d Sunday in Advent.
21. St. Thomas.
23. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.
30. 1st Sunday after Christmas.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
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SORTS AND CONDITIONS

THE FIRST Christian ecclesiastical buildings, so the experts tell us, were not churches but baptistries — not, that is, places containing an altar but places containing a baptismal font. One of the important emphases of the liturgical movement today is to restore the early Church's sense of the dignity and solemnity and public character of baptism, and to shape the church building in such a way that the font is an important center of attention as well as the altar.

THIS COMES to mind because the Rev. Arthur M. Sherman, Jr., rector of the Church of the Mediator, Allentown, Pa., writes to say that since a new font has been put up in his church the old one is available for a parish or mission that wants it. Of stone, 36" by 17", it can be had at the price of the transportation costs. Fr. Sherman's address is 1614 Turner Street, Allentown, Pa.

CANON BRYAN GREEN, whose missions in various American cities (including New York) have drawn huge crowds and much attention in the papers, is coming to the United States again this December to give a series described in advance notices as his "most ambitious to date." He will give 10 addresses in Convention Hall, Philadelphia, from December 2d to 11th. Attendance is expected to exceed the main auditorium's capacity of 13,000. In addition to his central series of talks, he is scheduled to make a number of subsidiary speeches at various colleges and schools, including public schools.

A YEAR AGO, Fleming Heights, Ga., was just an expanse of land on the borders of Augusta. Now, with the H-Bomb project going strong just across the Savannah River in South Carolina, Fleming Heights is a suburb of 6,000 population and it is still growing fast. One of the projects of the diocese of Georgia for the coming year is to provide a church building for the new suburb. The Rev. Allen Clarkson rector of the Church of the Good Shepherd, Augusta, has held services there and reports a strong desire for the Church.

GEORGIA claims that its laymen's training group of 59 was the largest to take the two-day missionary education course in the whole Church. The number is larger than the total number of parishes and missions in the diocese! Besides their talks, the diocese has had the benefit of a series of dinner meetings addressed by the bishop and the two archdeacons. All in all, the Bishop says, he is more encouraged over the diocese's Every Member Canvass prospects than at any other time in his 16 years as diocesan. Bishop Barnwell was Bishop of Idaho before coming to Georgia.

THREE ANGLICAN women missionaries have started a Christian mission in a resettlement area in Malaya where Chinese refugees from Communist guerrillas are now living under the protection of the Malayan government. The RNS dispatch says that they are "veterans of long standing

in the China mission field," but withhold their names at the request of the government "lest they be molested by the Communists." They went to Malaya from Hong Kong after Bishop Hall told them of the need. Hundreds of thousands of Chinese living on the fringes of the jungle have been advised by Malayan authorities to resettle in areas where they can be protected from guerrillas who have been forcing them to give up food and supplies under violent threats.

NOT THAT it makes any difference in the midst of all the discussion about the Vatican, but just as an example of how stories develop as they are passed along, here is an interesting sequence of events:

- (1) The editor of *The Living Church*, in New York, wrote an editorial urging level-headed discussion of the question of having an ambassador at the Vatican. It was sent to Milwaukee and set in type.
- (2) The rector of St. Paul's Church, Milwaukee, the Rev. G. Stoddard Patterson, the following Sunday delivered a "Reformation Sunday" address calling on Americans to defend their liberties against the Roman Catholic belief that only the Roman Church has the inherent right to teach religion. The address was reported in detail in the *Milwaukee Journal*.
- (3) The editorial was published, still without any relation to Mr. Patterson's address.
- (4) The *Milwaukee Journal* published a news story liberally quoting the editorial and also quoting a reply by a Congregationalist minister to the Reformation Sunday address.
- (5) The story was picked up by Religious News Service, with an opening sentence that said, "The Living Church and a Milwaukee Congregationalist minister have taken exception to a sharp attack," etc.
- (6) The *Witness*, an Episcopal Church weekly, published the story under the heading, "Milwaukee rector is criticized." The report says, "The Living Church, without mentioning Mr. Patterson, declared . . ." We certainly didn't mention Mr. Patterson, because (1) He hadn't delivered the address at the time the editorial was written; (2) the two statements were on different subjects.

FOR MANY YEARS, The Living Church has been neither pro-Roman nor anti-Roman, nor (on the other hand) something wish-washy in between. We love Rome's devotion to Christ in His sacramental Presence, we like Rome's policy of providing formal recognition of sanctity, we are neutral about Rome's skill in money raising, we are envious at the large congregations in Roman churches, we dislike Rome's custom of muttering the service in Latin, we detest Rome's disbelief in freedom of religion, we deplore Rome's mistaken opinion about Anglican orders, we resent Rome's efforts to bend civil government to its own policies, and we thank God for the millions of souls to whom Rome has brought the Good News of Salvation. If this leaves us differing with Mr. Patterson, we shall be very much surprised.
Peter Day.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Why is it that in some crucifixes and paintings the wound in the side is shown on the right and in others on the left? Was not the wound in the left side?*

In ancient and medieval representations the wound is normally shown on the right side.

Many of the men who painted and carved such figures were themselves familiar with the use of spears and knew that to reach the heart the initial blow must fall below the last ribs on the right side and go up from the abdomen into the chest, not strike against the ribs at the point where you can feel your heart beat.

In fact if the spear used was the *pilum* (which formed the ordinary equipment of the legionary soldier) it would have had a rather long shank of soft iron which would have bent in contact with the ribs of a vigorous man, such as our Lord assuredly was. The Greek word used (*lonchē*, St. John 19:34) more normally means the lance of the cavalryman, but even so a thrust to the heart of a man suspended above the attacker would follow the course I have indicated.

Naturally one has not seen all the ancient or modern pictures and statues, but in those which I have seen the wound on the left side has only been in comparatively modern representations by men who had no experience in the use of spears.

• *What is our explanation, when we are referred to St. Matthew 23:9 and asked why we call our priests "Father" when the Lord specifically forbids it?*

In discussing this passage, as in interpreting all our Lord's sayings, we must not draw out a single verse and talk about that alone, but must take the whole scene or discourse in which the passage occurs.

If you were to take the passage in question just as it stands in the King James translation and use it as your friends do it would forbid your addressing a Jewish clergyman by the title his own Church applies to him. It would prevent your calling your own priests "Father" and would also rule out "Mister" (a linguistic corruption of "master"). The word rendered "master" in the 10th verse (*Kathē gētēs*) is not the ordinary Greek word for master,

but means rather "guide" or "director."

When one takes the whole section from the beginning of St. Matthew 23 through verse 12, one realizes that our Lord is not concerned with the trivialities of ecclesiastical protocol. Rather, after warning the disciples not to be spiritually arrogant (as were a vast majority of the Jewish leaders), He then passes to the proposition that we are to look directly to God Himself for our teaching, our life, and our spiritual guidance.

No man is to be recognized in himself as our teacher, except in so far as he is filled with and reflects God. No man is the author of our being, except as the creative instrument of God. No man is our guide or spiritual director, except in so far as his counsel comes from a God-inspired thought and life.

As a matter of fact, in mere matters of social usage our Lord lets Himself be addressed as Rabbi, without rebuke:



He describes Himself as "your Lord and Master," and at all times gives spiritual direction, validating His claim to do so by reference to His special relation to the Father. While He never calls St. Joseph His father (since as a matter of fact He was not in any sense the originator of His human body), He constantly speaks of the fathers of other men.

The title "Father" is used by the Prayer Book in relation to bishops, and by everyday Christians in relation to priests as well, because it combines the ideas of respectful veneration and familiar affection — a sense which it does not have in Matthew 23:9.

SECOND SUNDAY BEFORE ADVENT (TWENTY-SIXTH AFTER TRINITY)

GENERAL

EPISCOPATE[†]

Surgery Successful

Bishop Dagwell of Oregon entered Good Samaritan Hospital, Portland, Ore., on October 31st for surgery. A nurse reported that the surgery was successful.

FINANCE

Giving Costs Less Now

Contributions to religious and charitable organizations will cost large American corporations as little as 18 cents on the dollar under the new tax bill, Religious News Service reports.

The highest bracket of corporation income is now subject to 82% tax under the new tax bill. In other words, for every dollar of income, such a corporation would keep only 18 cents. Therefore if the corporation gave a dollar to a Church or a charity, it would actually only cost the corporation the 18 cents it could have kept if it had not given the dollar away. The Church or charity, however, gets the whole dollar.

This information comes out of the National Planning Association's revised report, "The Five Per Cent," strongly recommending that corporations take advantage of their right to deduct up to 5% of their gross income from federal corporate income tax if it is contributed to a Church or charity.

In order to get full tax credit on contributions made from 1951 income, they must be made before January 1st, the report reminded.

All along the scale, the report said, corporation tax levies have been increased, making charitable contributions cost less for both large and small businesses.

INTERCHURCH

NCC Blood Donor Center

The Episcopal Church was represented by donors on opening day at a blood donor center set up by the National Council of Churches in New York City recently. Besides the Episcopal

Church, other Churches and organizations whose executives and staff members gave blood on the first day were the NCC, the World Council, Religion in American Life, the Congregational Christian Churches, the Methodist Church, the Presbyterian Church of the U. S. A., and the Reformed Church in America.

ARMED FORCES

New Marine Leader is Churchman

The new commandant of the Marine Corps is a Churchman. Appointed by President Truman, Lt. Gen. Lemuel C. Shepherd, Jr., succeeds Gen. Clifton B. Cates, whose four year term expires on January 1st.

Gen. Shepherd attends Holy Communion with his family every Sunday, according to the Rev. Kenneth D. Perkins, Marine commander who was the General's force chaplain at Pacific Marine Headquarters.

HOSPITALS

Chapel Redecorated

The chapel at the Bishop Clarkson Memorial Hospital, Omaha, Neb., has been opened again, after extensive remodeling.

As before the remodeling began, the chapel is always open now for prayer and meditation, and there are regular services of Holy Communion and Evening Prayer.

The chapel, which seats 50, has an enlarged chancel. Walls were painted a fresh green-gray. Dark stain was removed from altar, reredos, altar rail, and organ, and replaced with a lighter finish.

BOOKS

M-G Store Has New Manager

Mabel Steele Hoover has been appointed manager of the church bookstore of Morehouse-Gorham, New York. Mrs. Hoover has been associated with educational and church work for many years. From 1916 to 1920 she was secretary to the president of Wheaton Col-

lege, and for four years thereafter secretary to the president of Lingman University, Canton, China. From 1924 to 1926 Mrs. Hoover was the assistant registrar of Union Theological Seminary, after which she was instrumental in establishing the seminary's book service, where she served until joining Morehouse-Gorham.

SOCIAL RELATIONS

Still Part of the Church

By FREDERICK H. SONTAG

Over 70 young Churchwomen, aged 12 to 18, who have been committed to the Sleighton Farm, Darling, Pa., by judges in the Pennsylvania area are receiving sympathetic treatment and assistance from their Church through the City Mission Society of Philadelphia. Since 1924 the Rev. Alfred M. Smith, chaplain, and Miss Bertha Mills, lay worker, have carried out a ministry of "enlightened rehabilitation" for the girls, who in most cases were victims of conditions over which they had no control. Over 350 girls in all are being cared for.

Rehabilitation consists of three steps. First, an effort to help the girl understand herself, and her difficulties. Second, adequate medical care, wholesome food, exercise in fresh air, and schooling not only in books, but in cooking and house-keeping are provided. Third, there is a period of readjustment to the outside world with the aid of a case worker.

"Without a spiritual basis, we ourselves can't do a really constructive job," Miss Emily Morrison, farm director said. "The girls' experiences in the solution of their problems are mostly spiritual," she continued. "After 31 years here," Miss Morrison continued, "I think student government is the backbone of our rebuilding job. It operates in seven out of 10 cottages. Our girls don't live in barracks or big houses with barred windows. No, indeed, the way to build up new and well, is to supply decent living quarters, and this we do. And the girls are victims of circumstances in most cases. I resent the word 'delinquent'." Miss Morrison this fall is being succeeded by

TUNING IN (Background information for new L. C. readers): [†]Episcopate is the collective word for bishops, derived from the Greek word "episcopos" meaning overseer (epi+scopos, a root which also appears in telescope, microscope, etc.). In the

New Testament, episcopos (bishop) is apparently used interchangeably with presbyter (elder) as an official of a local church, but it soon came to be used only for the man in charge. In time, these men succeeded to full apostolic authority.

Miss Myrtle Grey, Burlington, Vt., formerly head of a home for unmarried mothers, and a strong Baptist.

10,000 QUARTS OF BERRIES

The girls operate a farm. Work this year included picking over 10,000 quarts of strawberries. The 350 acres are 18 miles from Philadelphia. The girls cook all their meals, do their laundry, make their clothes, and generally prepare themselves for life.

Sunday services have been held for over 35 years in Collins Hall, a building which must serve not only as chapel, but assembly hall, moving picture theater, dance hall, and gymnasium. The girls themselves call the hall the Chapel of the Holy Child when it serves as a chapel.

One of the greatest needs of the farm according to a report from Miss Mills, is a permanent Chapel of the Holy Child, in which all religious services may be held. An official booklet issued by the farm also calls the need for a chapel "urgent."

Fr. Smith is chaplain of Eastern State Penitentiary as well as of the Farm. He celebrates a choral Eucharist at the Farm each Sunday. Each month on a weekday Fr. Smith comes for confessions and an early celebration. In the spring, mid-week instructions for baptism and confirmation are held. Since 1914, 1090 have been presented for confirmation, and since 1927 Fr. Smith has presented 628. Last year 30 girls were baptized, and 21 confirmed.

NO HATS

Girls wear no head covering for any services, except that of confirmation. Years ago head coverings were provided, and the girls paid so much attention to them that it was decided to dispense with them.

Miss Morrison, a Presbyterian, is in favor of confession. "As I have watched Fr. Smith and the girls these many years," she said, "I think that confession is an absolute necessity for worship. I think the Episcopal Church is most fortunate to have this service as part of its prayer book."

Miss Mills formerly wrote to parish priests in the towns to which girls leaving the school were going. She received so few replies from the clergy on this, and so few results were good, that the practice was discontinued. "I wish the seminaries would teach the young priests something about this," Miss Mills said.

Six young Churchwomen at the Farm were allowed to be interviewed by this reporter with no Farm officials present.

They all expressed appreciation to the Church "on the outside" for what was being done to bring religious services to them, and they said they now understood the meaning of the word "mission" better than when they were home. Four had had children. Three were still married, one to a boy in Korea. They said 75 per cent of the girls at the Farm had boy friends. At present, many families living near the Farm do not allow their boys to attend dances at the school.

The girls wanted to get back to their babies and parents, but understood fully why they had been committed. They asked for Church literature which was easy to understand.

"Couldn't we have discussion groups with outside Church leaders, so that we

could be better prepared to lead decent lives again?" one girl asked.

One girl said, "I find it hard to pray. Especially hard to pray when I know I can't leave here, and see the same walls each day. In a church it is quiet and beautiful. But here we have no place that is quiet, where we can kneel down, and look at a cross on an altar. You know, they wrap up the cross and store it away after Sunday. The hall has to be used for other things. We're just kids gone wrong, but we need Jesus as much as you do, mister, maybe even more. A simple chapel, that's what we need."

Another of the girls said, "Tell the Church we are still part of it, and soon we will be back home, better citizens and better Christians—I hope and pray."



Robert S. Gee.

"ENLIGHTENED REHABILITATION": Fr. Smith hears confession. Miss Mills teaches.

TUNING IN: "Confession, in the general sense of facing up to one's sins and asking God to forgive them, is an absolute Christian duty enjoined by the Bible (and Prayer Book). Christ empowered His apostles to forgive sins in His name,

hence the practice of confessing before a priest and receiving absolution from him, while not required, is commended by the Prayer Book in two places (p. 88 and p. 313). Confession is sometimes classed as a sacrament (St. John 20:23).

KOREA

Watch for Bishops Continues

American newsmen in Korea who have been keeping constant watch for word of either the Rt. Rev. Cecil Cooper, Anglican Bishop of Korea, or Roman Catholic Bishop Byrne, report they have had no results so far. One correspondent said he talked with Communist correspondents at both Kaesong and Panmunjom, but they professed no knowledge. The correspondent also said that Church sources have no information.

Before they disappeared completely it was reported that Bishops Cooper and Byrne were being held prisoners together.

Bishop of the autonomous Methodist Church in Korea, Dr. Yu Soon Kim, was also captured by the North Koreans, and, it was reported, carried north by them, as were Bishops Cooper and Byrne. No word has been received about Dr. Kim. Religious News Service reports that the Methodist Church in Korea recently called an emergency session of its General Conference in Pusan and elected Dr. Hyungki J. Lew as bishop. Dr. Lew, president of the Methodist Theological Seminary at Seoul, had served as acting bishop since early summer of 1950, when Dr. Kim was captured.

GERMANY

Visible Expression

Anglican-Old Catholic unity was given visible expression in the Friedenskirche in Essen, Germany, on November 1st when the Rev. Johannes Josef Demmel was consecrated bishop-coadjutor of the Old Catholic Church in Germany.

The Bishop of Lewes, representing the Archbishop of Canterbury, joined in the laying on of hands. Leading the procession when it entered the Church were the Rev. Dr. C. B. Moss, of Winchester, Anglican authority on Old Catholic matters, and the Rev. Albert J. duBois of New York, representing the American Church Union.

Anglican representatives joined with priests of the Old Catholic Church in receiving Holy Communion at the impressive service.

The Old Catholic Archbishop of Utrecht, Dr. Andreas Rinkel, was consecrator. Co-consecrators were the Bishop of Deventer, Msgr. Engelbertus Lagerway and Dr. Otto Steinwachs, Auxiliary Bishop of the Old Catholic Church in Germany.

The Rev. Eric Segeberg of Upsala and

the Rev. Rolf Lyshot of Strangas, represented the Church in Sweden. Fr. Lyshot will arrive in the United States early in December to assist for a year at the Church of the Good Shepherd, Buffalo, N. Y. Representatives of the World Council of Churches in Geneva were also present.

BRITISH GUIANA

At Home in the Jungle

More than a decade before the Church got under way in the Great Plains, the Anglican Communion had come to stay on the shores of the Demerara River in British Guiana. There were parishes along the Demerara, which flows north into the Atlantic ocean at Georgetown, in 1853. And Guiana had its own bishop in 1842.

Now, over a century later, old Demerara missions remain strongholds of faith, others are being rejuvenated, and new centers of Church life are budding.

The Demerara parish stretches south along the river above Georgetown for about 120 miles.

Until recently the parish had only one priest. Caring for the parish church plus eight far-flung missions was more than a one-man job.

Now two priests are assigned to the area. The parish priest works at the parish church of St. Aidan's, Wismer, and at the new Church of Christ the King, just across the river.

The other priest, the Rev. Glenn Walker, from the diocese of Salina, was graduated from Nashotah House and ordained priest only last year. He is the mission priest, and though he makes his headquarters at St. Aidan's vicarage, he is responsible for the parish's eight scattered missions, and spends most of his time at one or the other of them, living out of a suitcase and ministering to the people — East Indians, Amerindians, and Negroes.

Dank, tropical forests crowd into the edge of the Demerara. Inhabitants live on the river banks in small clearings. Many families have small gardens and most of them make their meager living in timber or by working in the bauxite industry.

Those villages which do not have an old Christian heritage have been hesitant about accepting Christianity. Missionary work in the isolated East Indian community of Hermanstein, 50 miles north of Wismer, begun five years ago, seemed so futile that it was discontinued two years ago. But Fr. Walker, not to

be easily discouraged, soon after he arrived in Wismer went to Hermanstein to celebrate the village's first Sunday Mass. It was at six AM, because he had scheduled another Mass for 9.

It was still pitch black when the warning bell was rung in the little mission school where the service was to be held. Fog hung heavy over the river. All was quiet, and not a soul in sight. Fr. Walker wondered whether anyone would come. Only two people in the village were communicants. Most of the villagers were poor-grade Hindus.

Dawn came. Soon little boats loaded with East Indian families appeared at the mission landing. Rains had put the jungle paths under water. The mission grounds had turned into a sea of deep mud. The people came barefoot, carrying their shoes. They washed their feet at the school steps and went in. They were neat and extraordinarily clean.

Throughout the Mass the congregation was reverent and attentive. Some could not read, so Fr. Walker was glad he had decided on the Mass, which is easier to follow than the more changeable Mattins.

GRANDCHILDREN FOR CHRISTIANITY

Afterwards the congregation was cordial. One man explained that he had rowed his two sons two and one half miles (no easy trip on the Demerara) to present them to Fr. Walker and ask if he would train them to be servers. One lady brought her 13 grandchildren, and said she wanted them to be raised as Christians.

Now, a year later, it seems that the Church is established in Hermanstein. During the Archbishop's last visit the first class was confirmed. Many in the congregation that day witnessed Christian rites for the first time. There is no church building yet, but the new Anglican school has 35 pupils.

Slowly, Fr. Walker is getting to know the people, and they him. Mutual trust and a diligent missionary are producing results. Not only the old established missions, but the old lapsed missions and the new struggling missions are growing.

St. Aidan's itself was relatively insignificant until about 1924 when bauxite first became an industry in the community. As the population increased so did the communicants. Across the river from Wismer (population 9000) is a village of 3000, called Machenzie, erected by the Demerara Bauxite Company. Until last June Churchpeople on both sides of the river went to St. Aidan's. Last June through the generosity of the Bauxite

TUNING IN: ¶ The Old Catholic Church in Europe is small but has high intellectual traditions. The Archbishopric of Utrecht broke with Rome in 1723 on a theological issue relating to the question of justification by Faith. The movement

gained greatly in numbers and spread to Germany, Austria, Switzerland, in the 1870's, in opposition to the declaration of the dogma of papal infallibility. Intercommunion between Anglicans and Old Catholics is based on the Bonn declaration.

company the Church of Christ the King was erected in Machenzie.

There are about 200 baptisms annually in this twin-village area, or about one for every four communicants. (Diocese of New York last year had about one baptism for every 24 communicants.)

Across the river from Hermanstein is Soesdyke, the northernmost of the parish's missions. It stands at the gates of the former U. S. Air base. The base is now the colony's commercial airport and marks the end of the road into the interior from Georgetown. South of Soesdyke, travel to St. Aidan's and the rest of the missions is by river boat. Half of Soesdyke's population of 1500 is East Indian. Two Anglican day schools have an enrollment of 300. St. Mary's Church there is a dilapidated structure (no windows, no entrance stairs) but since Fr. Walker's arrival the congregation has climbed from 35 to 70 communicants.

ENCOURAGING RESPONSE

Fr. Walker finds the response in Soesdyke encouraging. Churchpeople are struggling to make the building usable again. Eight were confirmed in August. Forty children attend a new catechism class, and others are beginning confirmation instructions.

About 20 miles up a fast-flowing creek behind Hermanstein lies the largest of the missions, St. Peter-in-Chains, Santa. This Amerindian village rests atop a high sandy hill, liberally dotted by coconut palms, bright tropical flowers, and small vegetable gardens. There the work of the Church is 95 years old, and an atmosphere of devotion permeates village life. Every resident of the community of 175 is a baptized Anglican. The Archbishop confirmed a class of 25 (double the size of any in recent years) there in August, and there are now 94 communicants. The people are working hard for a new church (the old one seats 55

with no standing room) and plan to donate their labor when the time comes to build. The mission is the only one in the parish where the children sing the choral parts of the Mass.

The other missions are at Susannah's Rust, Dalgin, Muritaro, Mallali, and Ituni.

OLDEST MISSION

Seven of the 16 communicants at Susannah's Rust were confirmed in August. St. David's, Dalgin, the oldest mission in the parish, founded 98 years ago, has 70 communicants and a day school of 44. The congregation, through many sacrifices and much hard work has repainted the building.

Fr. Walker searches out his people — the unconverted, those living in open sin, the lapsed, and the faithful. He calls on them all. "It is home here amongst them," he says.

PANAMA[†]

Oldest School Has New Building

The oldest private school in Colon, Panama, has a new building. The school, Christ Church Academy, has been operated in a building that was at various times for the past seven years condemned or on the verge of condemnation by the local government as unsafe and unfit for occupancy.

It was not until the 1950 United Youth Offering of the Episcopal Church and a grant from National Council were given to the school that the new building was possible.

The academy was founded in 1893. Between 1945 and 1948 the people of Christ Church by-the-Sea, with no outside help, spent more than \$5000 on repairs, maintenance, and equipment for the school in order to keep it from being closed by the government. The school

was reorganized in 1945 with Henry A. Blake, former Canal Zone school teacher, as headmaster. Within a year it became a fully accredited school under the Panamanian Department of Education. Both a kindergarten and a night commercial school were organized in 1946, and by 1948 the curriculum had been expanded to include the first two years of high school. The commercial school was discontinued in 1950 because of economic conditions.

THE LIVING CHURCH RELIEF FUND[‡]

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Jamaica Church Reconstruction

Anonymous	\$ 100.00
J. T. C.	5.00
Marion L. Foster	5.00
	<hr/>
	\$ 110.00

For Korea

Previously acknowledged	\$1,890.54
Anonymous	20.00
St. Margaret's Guild, St. John's Church, Grand Haven, Mich. (children)	10.00
J. T. C.	5.00
	<hr/>
	\$1,925.54

St. Paul's University, Tokyo

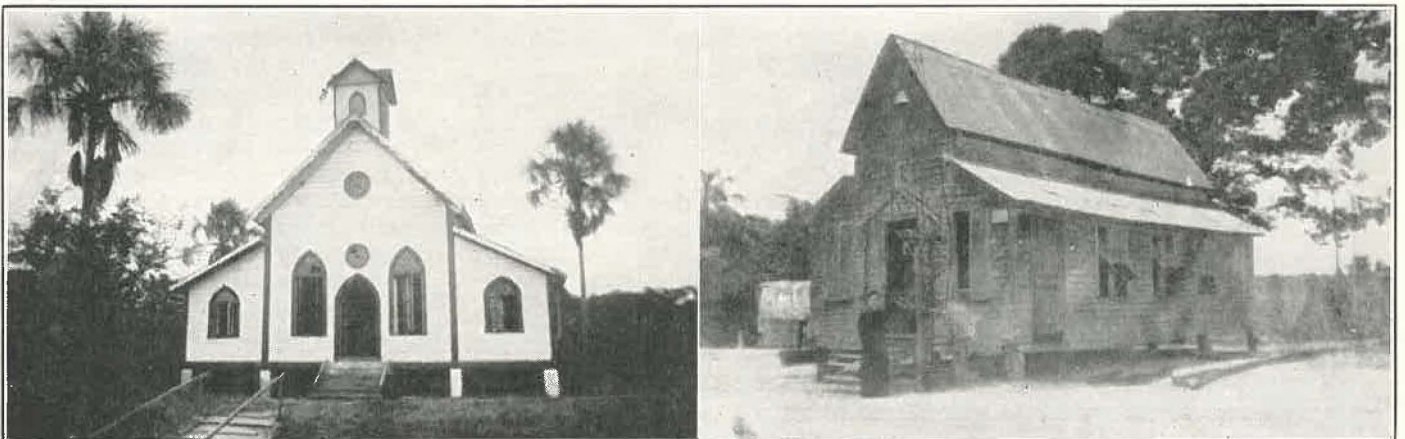
Previously acknowledged	\$ 272.20
J. T. C.	5.00
	<hr/>
	\$ 277.20

New Guinea Mission

Previously acknowledged	\$3,274.46
St. Agnes Group, Church of the Media- tor, Chicago, Ill.	10.00
J. T. C.	5.00
	<hr/>
	\$3,289.46

Grace Church, Jersey City, N. J.

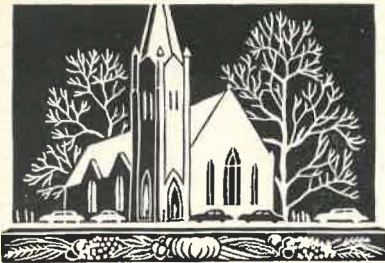
Previously acknowledged	\$ 65.00
Anonymous	5.00
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	\$ 70.00



DEVOTION with or without paint. Churches at Dalgin (left) and Santa (right), British Guiana.[†]

TUNING IN: [†] Anglicanism in Central America and the West Indies is partly under the Anglican Province of the West Indies (mostly British-American possessions) and partly under American missionary bishops (mostly independent Latin-Amer-

ican countries). British Guiana belongs to the former group, Panama to the latter. [‡] The Living Church Relief Fund, created during World War I, has served as the channel for almost \$500,000 of assistance by readers to worthy Church causes.



Life



WITH FATHER

By Janet J. Campbell*

“SHE’S a typical preacher’s wife!” Those are fighting words — to a preacher’s wife. Almost always that phrase conjures up the vision of a mousy, dowdy woman, beaten down by the demands of rectory life, or else at the other extreme a bossy, managing type of female. However, it is interesting to me to note that the very existence of the phrase implies that there must be some standard or pattern by which the world judges a preacher’s wife.

In no other profession or walk of life do we find this to be true. Do you ever hear of a typical lawyer’s wife, or a typical bookkeeper’s wife, or a typical miner’s wife? No, there is something expected of us clergy wives that is not expected of other wives. It is an intangible standard of perfection which the laity assumes for us.

Now I cannot write of what we should be, except as I have bumped my head on a few situations during my 16 years as a clergyman’s wife. Nor will I attempt to formulate any pattern. The longer I live, and the more clergy wives I know, the more I believe each of us must be judged on her own merits, as we meet or do not meet the peculiar circumstances in which we find ourselves. And those circumstances may vary often in our lifetime — the only constants being

the kind of man we married, and the fact that we *will* be judged!

But why is it that we are a race apart? The consensus of opinion seems to be that we are brave little women, which of course is comforting, but doesn’t explain anything.

The obvious root of the matter is that we happened to fall in love with a man who was or was going to be a preacher. Now to most people a preacher is something more — or less — than an ordinary human being, and his personal life has an extreme fascination.

No one knows better than we do that a preacher is not an ordinary man. Any man who will undertake to win the world and its sometimes stubborn people for Christ is immediately lifted out of and above the ordinary run of men. It is his very vocation that makes our problems so personal. We are not married to the Church, but we are married to men who are. And none of us would have it otherwise, for a clergyman who does not put his vocation first, before any personal considerations, is not worth his salt, and I for one would not care to be married to him.

This, however, is the root of the inner loneliness which comes at times to all of us. We may not have close friends in the parish, for that stirs up jealousy and endangers the confidences which inevitably are a part of life in a rectory. We must always put ourselves and our feelings after the needs of our husband and our parish — or if we don’t, someone is in for criticism.

There are temptations to find our own place in the sun, too — if the clergy wife happens to be a woman with a certain amount of ambition and executive ability. These may come disguised as “Let Mrs. Rector run the altar guild because

she is right next door to the church anyway,” or “The Rector’s wife is just the one to run our educational program because she has all that material that 281 sends her husband,” or various other more or less subtle suggestions that the rector’s wife is the indispensable woman in the Auxiliary program or the Church school.

Many parishes are only too glad to hand over to the rector’s wife the details of running everything that she has the slightest aptitude for doing. But surely most of us have learned the dangers of “running” anything in a parish. To be a working member is all right, but to be the leader, no. Besides multiplying the number of toes than can be stepped on in such a position, for the clergy wife to assume too much leadership deprives the parish of developing its own leaders to carry on when there is a change in the rectorship.

We have all heard tales about the clergy wife who is too officious — how often a good man’s work has been undermined by the good works of his wife. We all know someone who has been passed by because his wife obviously wore the clerical pants in the family. In no other profession is a wife so bound up with all the things her husband is doing, both by natural interest and by necessity. It is hard to know just where the clergyman’s wife should draw the line in her own activities.

From my observations it seems that the old-fashioned type of woman who believes that the family and the parish should have one head — the rector — works out her problems most successfully. Our particular genius lies in being, as someone has so aptly said, “the heart of everything and the head of nothing.”

We all have our own practical mat-

TUNING IN: ¶ Whether the clergy should marry at all has been a debatable point through Church history. In Eastern Christianity married men are ordained to the priesthood, but no priest is permitted to marry after ordination. In the West-

ern Church until the Reformation, all clergy had to remain single. In fact, one of the causes of the Reformation was the notorious immorality of some of the unmarried clergy. In the Episcopal Church today, celibacy is the exception.

The Pan-Anglican Congress

By Jean Drysdale

ters to work out, too — the everyday things that go with housekeeping in a rectory which is sometimes the annex to the parish house, or perhaps the parish house itself. We have to wrestle with bringing up “preacher’s children”—who are reputedly so terrible or else spoiled to death by the parish and given an exaggerated sense of their own importance. There are also the incidental jobs of being hostess, inn-keeper, diplomat, teacher, psychiatrist, and financial wizard, at the same time maintaining a high (but pleasing to everyone) standard of personal appearance for ourselves and our family.

Finally, a clergyman’s wife must make up her mind that whatever she does or says will be of enthralling interest to the parish — and in fact, to everyone in town. The rector’s wife makes a personal appearance every time she leaves her house, whether she goes to the supermarket or to church. And if she gardens in blue jeans, that will be a fascinating topic of conversation (I know!).

Here, I believe, the happy medium is found in the saying, “to thine own self be true.” One cannot fool all of the people all of the time, and nothing is more pathetic than the woman who tries to please everyone and thereby succeeds in pleasing none — and ends up as a frustrated mess. A clergy wife must be herself, assuming naturally that she is equipped with normal good taste and good sense. Her husband married her, not a curate.

Well, we may be brave little women, and as I read what I have written I begin to wonder if we aren’t. In the beginning we all have to learn the hard way, for clergy wives are definitely made, not born. But as we go on, what a wonderful life it is! I cannot imagine being anything else. It seems to me that no other kind of life could possibly be as rewarding, as purposeful, as interesting, and as challenging.

You learn to love people, to know the essential goodness of most of them (and the cussedness of a few). Your life is rich in personal relationships, though you may never quite erase that small spot of loneliness in your heart. Above all, you are living with the daily awareness of God and His grace, and your children grow up knowing God as an intimate friend and Father, not just someone many children hear about in church on Sundays.

I am sure I am not a “typical preacher’s wife,” nor even a very good one in many ways. But part of the joy of it is that we can always pick ourselves up and go on trying. With all the occupational hazards of life with “Father,” I am happy that I chose it — and I would choose it all over again.

THE time was June 23, 1908; the place, St. Paul’s Cathedral, London. Fully 6000 people were seated in the building, and thousands stood, waiting for the service of thanksgiving to begin.

High point of the Pan-Anglican Congress, the service was attended by 1000 regularly accredited delegates from all corners of the world, six persons from every diocese beyond the British Isles having been asked to the meetings. In the great procession walked 200 bishops, each bringing the gift of his diocese toward the thank-offering in the form of a slip of parchment indicating the sum contributed, to be laid on the altar. The offering amounted to \$1,666,040 and was ear-marked for missionary work.

The Pan-Anglican Congress, meeting in London from June 15-24, 1908, was a representative gathering of Church-people, clerical and lay, men and women, for the earnest and intelligent consideration of subjects connected with the setting up and extension of Christ’s Kingdom on earth.

In preparation for the Congress a letter had been sent on December 15, 1902, by the United Boards of Missions of Canterbury and York to all archbishops of the Anglican Communion throughout the world.

Subjects for deliberation were selected by collating the replies to an earlier questionnaire.

The proceedings were opened with a solemn service of intercession and penitence in Westminster Abbey on June 16, 1908. Six days were occupied with the presentation of papers and discussions, the results of which were published officially in seven volumes. The *Annual Register* described the Congress as “the most remarkable assemblage in the history of the Anglican Church.”

A SENSE OF PROPORTION

An English publication, *Our Church Beyond the Seas*, in commenting on the purpose of the Congress stated: “It should have a salutary effect in firing the imagination and kindling the zeal

of all concerned, convincing the visitors of the deep concern felt by the Mother Church for their welfare, and giving us at home a truer sense of proportion. The exaggerated importance often assigned to small points of controversy, the dread of disendowment as the worst evil that can befall us, the excessive readiness to surrender the integrity of Holy Scriptures to the latest German theory, our creeds to the anti-dogmatic frenzy of the man in the street, or the Divine standards of morality to the meager requirements of the civil code — these and similar unhealthy symptoms will be corrected as we are made to see that we cannot treat such questions as of purely domestic interest, but must ‘think imperially,’ merge ourselves in the worldwide Communion of which we constitute so small a part, and cultivate accordingly a wider point of view, and clearer sense of the Church’s primary duty.”

Bishop Montgomery (father of the present Field Marshal Montgomery), who at that time was secretary for the Society for the Propagation of the Gospel, had charge of the arrangements of the gathering. Tickets to the whole congress, for which a guinea each was paid, were purchased by 6500 persons. For national meetings and groups 32,000 free tickets were distributed, and in order to meet extra demands, 800 additional tickets were provided.

The Congress was a demonstration of Anglican churchmanship on a scale never before attempted. It was in reality a series of seven simultaneous congresses, sitting most of the time in seven different halls, and simultaneously discussing an equal number of subjects. Specialists from all over the world traveled thousands of miles to give counsel on subjects to which they had given much thought and concerning which they were able to speak from a life-time’s experience.

The program dealt with a wide variety of subjects: Seven main topics, divided in turn into sub-topics. The principal subjects were: The Church and Human Society; Christian Truth and Other

TUNING IN: ¶ Volumes have been written to attempt to answer the question of what Anglicanism is. Briefly, the Anglican Communion is a group of independent national Churches which are in complete unity with each other without being

subject to any single governing body. They are Anglican because (1) they are in Communion with the Archbishop of Canterbury, the head of the Church of England; (2) historically, they received their Holy Orders and the Prayer Book

of 1908

Intellectual Forces; The Church's Ministry; The Church's Missions in Non-Christian Lands; The Church's Missions in Christendom; The Anglican Communion; The Church's Duty to the Young. Actually over 100 subdivisions of these subjects were discussed.

EDITORIAL COMMENTS

THE LIVING CHURCH of that time, in commenting on the general impressions of the Congress, noted that "the wealth of thought and experience brought to bear upon the problems of the Church is indeed the chief embarrassment. . . ." The feeling seems to have been that the Congress was a thing of such magnitude that it was impossible for a person to have more than a general impression of the total worth of the gathering.

An editorial in *The Churchman* of the same period says: "Undoubtedly on the administrative side, the Congress was wisely planned; the original program was exactly carried out. The problem created by bringing together so great a multitude, inspired by a common purpose, was handled in perhaps the only effective way. But the problem itself still remains unsolved — the question how to bring a concrete unity out of an actual diversity. . . ."

"This plan of splitting up a great collective gathering into groups, each of which shall discuss and debate a certain class of questions, has unavoidable defects. It would be better if a Congress could be treated as a single entity; if all its members could join in at least some of the deliberative meetings. Such subordination of the sectional work would



from the Church of England; (3) they regard each other as provinces of the One, Holy, Catholic, Apostolic Church, founded by Christ and endowed by Him with the Catholic Faith and Apostolic Order. Anglicanism has been described as "twice

permit some general impression to be formed, some common inspiration to be gathered, and that would add much to the permanent influence of these great congresses. . . ."

"The significance of the meeting, so far as can be judged at present, lies in the fact that missionary equipment is no longer looked upon in any technical way. The missions of Christianity are, from the point of view of the Pan-Anglican Congress, practically co-extensive with Christianity itself. Let anyone glance at the subjects assigned to the various sectional meetings, and think, in contrast to the broad scope of the discussion they actually stimulated, of the missionary technique accepted as adequate 40 years ago.

"The world is learning sympathy — not a sympathy of sentiment, but a sympathy which means strenuous work in preparation and in execution. The missionary today does not go out with his confessional standards as he once did, simply dividing the world into the Christian saved and the heathen lost, expecting his work to be completed when the Bible has been translated, or when his converts have learned the Creed, the Lord's Prayer, and the Ten Commandments. The Pan-Anglican Congress, if it has done nothing else than this, has given unmistakable, undeniable proof that missions demand education, statesmanship and wisdom, not piety or good intentions alone.

"Missionaries used to be held up to the world, perhaps with some justice, as examples of narrow-mindedness and unintelligence; they must be looked upon as having the same qualities in handling all the real facts of life as are called for in the business world of today. The missionary is being taught to understand the complexities of national character; he is being instructed that the world of scholarship has a message for him, no matter on what remote edge of civilization he may dwell.

"Missionary work is being revolutionized because it is being socialized. The part the Church is taking in this great forward movement for making the Kingdom of Christ a reality among men has been notably and forcibly revealed in the Pan-Anglican Congress. . . ."

ROMAN REACTION

The London correspondent of *The Tribuna*, at Rome, wrote of his impressions in an interesting manner. He was impressed first by the marvelous vitality of which this "spiritual parliament" bore witness. Then he went on to say that, while the Roman Church could call a gathering equally large, it would not be a Congress, but a council, and that the

words and things which they represent would be whole worlds apart. The Roman council would represent tradition, authority, medievalism, it would transmit to whole continents the word of command. The Anglican conference represented the modern spirit; it was not convened by supreme authority, but by a simple invitation. Its conclusions were not commands but movements of freedom. Rome shows the vitality of conservatism, he said, against ever-increasing obstacles. The Anglican Church exhibits the youthful vitality of creation and spreads its young branches to the future.

The practical morality of the Anglican, he went on, was purely religious in spirit, and tended to organize human life according to an ideal of perfection and moral progress, never forgetting the vast heavens of mystery which lie open to the pure in heart.

MOST SERVICEABLE FEATURES

Two visiting bishops were asked what they found the most serviceable feature of the Congress. Bishop Graves of Shanghai, after noting the difficulty of expressing an opinion of a Congress of which no one could see more than a small part, said: "I should say that the most serviceable features appeared to me to be first, the broader view of the Church and its work that was presented, next the interchange of ideas, and last in order but first in importance, the quickening of Church life and missionary spirit which must be its inevitable result."

Bishop Doane of Albany stated: "The most serviceable feature of the Pan-Anglican Congress seems to me to have been its evidence of the keen interest of the Church of England and her sister and daughter Churches in the great living problems of the day; first and foremost of all as to their share of the responsibility and opportunity of preaching the Gospel and extending the Kingdom of Our Lord through the wide world."

1954 ANGLICAN CONGRESS

Partially because of the widespread interest and success of that 1908 Pan-Anglican Congress, the Lambeth Conference¹ of 1948 has recommended another Congress, to meet in Minneapolis in June, 1954, to consist of "representative bishops, priests, and lay persons of all dioceses or missionary districts of the Anglican Communion . . . to witness to our common faith and to confer on matters of common interest.

"It would be of great educational value to the clergy and laity alike," states the Lambeth Committee, "many of whom find it difficult to see our Church in its world-wide significance."

Protestant — protestant against the subtractions of Protestantism as well as the additions of Rome." ¶The Lambeth Conference is a world-wide meeting of Anglican bishops, held every 10 years or so.

The Younger Generation

THE editors of *Time* have devoted several pages of their November 5th issue to a study of the Younger Generation. Here are their conclusions about today's young people.

- They are grave and fatalistic.
- They are conventional and gregarious.
- The girls want a career—and marriage.
- Their morals are confused.
- They expect disappointment.
- They want a faith.
- They will serve.

On the whole, this is a rather encouraging estimate of the situation. Certainly it is a better picture than those who grew up during the age of F. Scott Fitzgerald could have painted of their own generation at the time of its coming of age.

That generation was fatalistic but not grave; gregarious but determinedly anti-conventional. Its girls wanted fun—and marriage, or fun and a career. Its morals were not so much confused as confusing, or sometimes almost non-existent. It did not expect disappointment, but anticipated a better day—which failed to materialize. For the most part, it neither had a faith nor felt the lack of one. Yet, curiously, when the chips were down, it also served its day.

This younger generation of the 20's and 30's is the older generation of the 50's. Its alumni are the parents of today's younger generation. And they in turn will be the parents of the younger generation of the 70's and 80's. Will there be as great a change in the next 30 years? If so, will it be for the better or for the worse?

The answer is largely in our hands—both ours of the older and ours of the present younger generations. It will depend largely upon whether we can help the generation-to-come to clarify the things that are bothering us.

Today's young people, we are told, are grave and fatalistic. The draft has upset the calculations of the boys—and it upsets the calculations of the girls, too. With constant changes in policy, the boys during the past two years haven't known what to expect. When they finish high school, will they be able to go on to college, or into business? Who will give them a job if they are likely to be drafted any day? Is it any wonder that they become "grave and fatalistic"—or that the girls, too, wonder what the future has in store for them? The wonder is that so few of them, relatively speaking, go "off the beam" under such circumstances.

They are conventional and gregarious. Youth has always been gregarious, but its conventionality is un-

usual. The emphasis, says *Time*, is on "a good secure job." Indeed "security" seems to be the watchword of this generation. It rarely entered into the calculations of the younger generation of the 20's, at least until marriage and a family demanded it.

The girls want a career—and marriage. American young women today, says *Time*, are "the generation's most serious problem: they are emotional D.P.'s." Here we think *Time* is a little off base. American young women today, it seems to us, are as confused and uncertain about the future as the young men; but they don't get overly emotional about it. If anything, they are too matter-of-fact, too "realistic" in a materialistic sort of way.

THEIR morals are confused. Why shouldn't they be, when they see so much moral confusion, and worse, all about them? When morals and ethics in family life, in business, and in government, are at a low ebb, as witness the front page of any daily paper? It is a wonder they have any morals. Yet, on the whole, they seem to stack up at least as well as their elders did at the same age, and better than some of their elders do even now.

They expect disappointment. Why not, when they live in an age of disillusionment? We have fought two world wars for high ideals; but we have neither made the world safe for democracy (as we said we would in World War I) nor brought to most of it the four freedoms promised in World War II. Today's young people have been raised on disappointment. But they are still looking for some reason for being, some fulfillment for life.

They want a faith. "One of the most significant facts about the younger generation," says *Time*, "is that increasingly larger numbers of it are seeking their faith not in secular panaceas but in God." Where are they to find Him? How shall they recognize Him? *Time* observes:

"God, for most young Americans, is still a vaguely comforting thought, theology a waste of time, and denominations beside the point. To large numbers of them, religion is still merely an ethical code. But God (whoever or whatever they understand by that word) has once more become a factor in the younger generation's thoughts. The old argument of religion versus science is subsiding; a system which does not make room for both makes little sense to today's younger generation. It is no longer shockingly unfashionable to discuss God."

Here is the Church's opportunity. And here is where the Church so often fails. Young people, from

the time they enter Sunday school until the time they go away to college, or to a job, or to be married, are there to be taught. They come to church seeking, though they could not define it, the bread of life, and too often they are given a stone. They come wanting to know how to live, and too often they learn only the names of long-departed kings and prophets. They come seeking a way; too often they fail really to meet Him who is the Way, the Truth, and the Life.

We of the older generation are often too reticent or too timid to give them what they are asking for—or we don't have it ourselves. The clergy are too hesitant to teach the Faith in all its fullness and beauty of holiness. Sunday school teachers are more concerned with the mechanics of religion than with imparting a basic way of living and worshipping God.

Today, in America and especially among this younger generation, the Church has a great opportunity and a great responsibility. It has the opportunity to enter into the hearts and lives of many who are literally hungering and thirsting—if not after righteousness, at least after a standard of faith and conduct. It has the responsibility to hold high the torch of the Christian Faith, to keep it burning brightly as a beacon and a challenge to the secular and materialistic world. Its task is not to compromise but to inspire, not to accommodate itself to the world but to draw the wordlings to its eternal Lord.

They will serve. *Time* cites the way they are serving their nation in Korea. They will also serve their God in His Church, if they catch the vision of the crucified and risen Lord, who died for their sins and rose again to bring them to eternal life.

Proposals for Peace

IS there new hope for peace in the disarmament proposal announced by President Truman in his speech to the nation, or in the suggestion of a top-level conference of the "Big Three"? We wish we could think so, but the record is against it. And the very manner of making the proposal suggests that it was intended more as an instrument of policy in the cold war, rather than with any real hope of its acceptance.

Yet we are glad that the Western nations are at last taking the "peace offensive" away from Soviet Russia. The door to peace should always be kept open from our side; and we should make it clear to the world that genuine peace, with limitation of armaments assured by international inspection, is the long-term objective of America as well as of the United Nations.

We think also that it is high time we made a distinction between Soviet imperialism and the Russian people. We are unalterably opposed to the former; but we should be doing more to make it clear that we have no designs against the Russian people themselves. It was this distinction between govern-

ment and people that proved to have a strong psychological appeal among the Germans in both world wars, and it might prove surprisingly effective among the Russians now. And in truth our opposition is not against the Russian people, but against the Marxist philosophy as interpreted by Lenin and identified by Stalin with his own brand of Communist imperialism and aggression.

No amount of top-level conference is going to heal the breach between Western democracy, which needs peace in which to thrive, and Soviet Communism, which thrives on strife, chaos, and class warfare. And never in history has real peace been achieved between two opposing powers, until both sides genuinely wanted it.

MARK SULLIVAN wrote recently: "Rarely in any period of history have any people been subjected to such disillusionment as America has experienced during the past five years." That disillusionment cannot fail to express itself in skepticism in regard to "agreements" with those who have shown by their actions over and over again, that while they are ready enough to cry "peace" they do not really believe in it or want it.

The same thing is true of disarmament. The American public has no taste for the armament race in which we have been compelled to engage, and which is demanding ever more and more of our resources and draining our economic life. But a Russian agreement on limitation of armaments could not be acceptable unless it was accompanied by iron-clad provisions for international inspection and supervision, both of atomic developments and of conventional weapons. We see no indication that the Soviet government is willing to accept such inspection and supervision.

Yet we do not think the situation should be regarded as hopeless, or beyond the power of statesmanship rooted in goodwill and determined to find a way to peace. We think the return of Mr. Churchill to power in Britain will lead to a strengthening of the ties between our two countries, and that is a necessary prerequisite to world peace. We think that the United Nations is showing a more realistic approach to the subject. We have confidence in the North Atlantic Treaty Organization, even though it seems to be moving very slowly in a military sense. But above all, we have confidence in the growing realization of men of good will everywhere that international peace requires as much hard work and self-sacrifice as war—in fact, more so.

To this, Christians must add their own insight—that peace requires conversion of the hearts of men, and that fear can only be destroyed by the love of God, expressing itself in brotherhood among men. It is this insight that has been so sadly lacking in relations between even those nations that have most in common. Can we not somehow get this across to the

men who mold the policies of their several nations, both at home and abroad? Can we not find some way to get across to the millions of Christians in the Iron Curtain countries, and in Russia itself, a consciousness of our common brotherhood under God, and our united determination that His will shall be done, on earth as it is in heaven?

We firmly believe that peace is possible, and that every effort should be made to achieve it. But we do not place too much trust in the political leaders of the world to find the way to it. Perhaps it would be more hopeful if the religious leaders got together for a conference and a declaration of their united determination to achieve a peaceful world.

We said earlier that Stalin had the key to peace. In a material sense, that is true. But in a spiritual sense, it is Christianity that has the only key to a genuine and enduring peace. The tragedy of it is that Christians on opposite sides of the Iron Curtain have lost all practical contact with each other, and even their sense of community as children of the same God has largely been lost.

Perhaps that was what our Lord was prophesying when, after setting forth those strange precepts known as the Beatitudes, He said: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Is that a judgment upon the Christianity of our age?

This may seem irrelevant to the question with which we began this editorial. But the fact is that without goodwill, and a mutual determination that peace is actually a desirable objective, no amount of conference is going to achieve the desired end. What is needed is not mere conference, but conversion. No serious effort in that direction has yet been attempted, perhaps because Christians themselves don't believe in it strongly enough.

Thanksgiving

THE Psalmist needed no presidential proclamation to enjoin him to give thanks for the many blessings that God pours down upon his people. He lived close to the earth, where he was a part of the changing seasons—the spring-time and the hot summer, the autumn and the chill winter-time. So it was natural that he should call upon his agrarian, nomadic fellow-tribesmen:

"O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God:

"Who covereth the heaven with clouds, and prepareth rain for the earth; and maketh the grass to grow upon the mountains, and herb for the use of men;

"Who giveth fodder unto the cattle, and feedeth the young ravens that call upon him."

Not for him the complicated life of our modern

civilization, with its artificial pleasures of movies and radio and television, its high taxes and ever-increasing spiral of inflation, its strife and worry and uncertainty, and over all the threat of global war and atomic destruction.

But we, too, have much for which to be thankful—more, indeed, than even the greatest prophets of the Old Testament could know. God is still merciful to us. He still blesses "the labours of the husbandman in the returns of the fruits of the earth," and we enjoy material comforts far beyond any that have been known in any previous age of history.

But beyond that, we have the knowledge that He has sent His very Son to live and die among us, and to rise again "that He might make us the children of God, and exalt us to everlasting life." As a living token thereof, He has given us the great sacrament of the Holy Thanksgiving (Eucharist), keeping at His Altar the promise to be with His disciples forever.

As Thanksgiving Day of 1951 approaches, it is easy to fall into a cynical mood and fail to see the many blessings of God for which we should be truly thankful. We need to recapture something of the insight into God's ways that was so clear to the primitive peoples who lived close to nature and whose lives were far simpler than those of modern man; and who have left us in the psalms the heritage of some of the greatest religious poetry that has even been written. For it is still true that "He healeth those that are broken in heart, and giveth medicine to heal their sickness."

Let us therefore keep his Thanksgiving Day with a true spirit of thankfulness for all his blessings, and with the Eucharistic joy that should be ours as Christians and as children of a gracious and loving God.

"O praise the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful."



THE OCTOBER *Pan-Anglican*, the handsome "review of the world-wide Episcopal Church" published at diocesan headquarters in Hartford, Conn., maintains the high level of interest of its predecessors. But what is the strange gesture of the Archbishop of the West Indies on the cover? We hope he's giving an episcopal blessing, but it looks for all the world as if he is thumbing the primatial nose.

SPEAKING OF BISHOPS, Livy the office cat nominates Bishop Donegan of New York as "strong man of the year." In a picture caption in his diocesan *Bulletin* we read: "THE STONE PULPIT of the Cathedral is used for the first time, since having been moved to the north side of the choir, by the Bishop, last month."

Clifford P. Morehouse

The last article of a series of three dealing with the Church's teaching on sex, marriage, and divorce

The Indissolubility

of Christian Marriage

By the Rev. Robert Findlay Thomas

Rector, Church of the Holy Comforter, Burlington, North Carolina



"Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery."

ST. LUKE 16:18.

"What therefore God has joined together, let not man put asunder."

ST. MARK 10:9.

UPON the teaching of our Lord recorded in these texts the Christian law of the indissolubility[¶] of marriage is based.

That law coincides with the actual facts of human nature and the human spirit. Perfecting the marriage relation in all its aspects requires continuous experience with the same partner for many years. Only Christian marriage, with its assurance of permanence, provides conditions under which that is possible. Also, to give oneself wholly in love means that he gives not only what he is now, but also what he will be; he gives his whole life, as it expands in both space and time. The wholeness of one's love will be divided and impaired if it has to be directed toward several partners.

If it were not indissoluble in intention, marriage could not be a symbol of Christ's relation to His Church. The marriage service in the Prayer Book makes it clear that Christian marriage is such a symbol. In that service the man and woman specifically are asked whether they will be devoted to each other as long as they "both shall live." Each explicitly vows to take the other "for better, for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part."

It is part of the Christian Faith that marriage is indissoluble. When, however, the Church assumes any *given* marriage

to be indissoluble, it is mainly on the basis that it takes the married couple at their word, and assumes they meant to be bound by the vows they made before God. In any case the Church really can't unmake a marriage, any more than in the first place the Church could make it. It is "those whom *God* (not the Church) has joined together." It is God who joins a man and a woman in Holy Matrimony.

Hence the Church, in principle, regards divorce, with remarriage while one's original partner lives, as contrary to the law of Christ.

What also is obvious, however, is that sometimes a marriage ceremony is performed which does not establish the marriage bond "as the same is recognized by this Church. . . ." Hence Canon 18 provides that a member of this Church, whose marriage has been annulled[†] or dissolved by civil authority, or a member of this Church who desires to marry a person whose original marriage has been annulled or dissolved by civil authority, may apply to the Bishop for a judgment as to his marital status, or for permission to be married by a minister of this Church.

Such a judgment given by a bishop, if favorable to the person desiring to be remarried, must be based upon one of the impediments to a true marriage bond listed in the previous canon. Canon 18 also explicitly states: "No such judgment shall be construed as reflecting in any way upon the legitimacy of children or the civil validity of the former relationship."

At this point someone might say, "In other words, the Church, in certain cases, does recognize divorce after all. You

just want to be complicated about it!"

Well, let us admit that human lives are sometimes more complicated than a simple mathematical equation. It is with people, not with abstract theories, that the Church must deal.

It is correct to say that the Church does not recognize a person's natural right to divorce and remarriage. The marriage service plainly records the Church's teaching that marriage is in intention indissoluble.

The next thing to be noted is that the Church says, in Canon 16, Sec. 3, Par. c, "When marital unity is imperiled by dissension, it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a Minister of this Church; and it shall be the duty of such Minister to labor that the parties may be reconciled."

Finally, the Church believes that a married couple, having conscientiously exhausted all possible hope of living in marital unity, should seek or obtain a civil divorce only with the understanding that neither, as a Churchman, has any natural right to remarry while his original partner still lives.

If one of the parties later develops a desire to marry again, it is his duty to address a petition to his Bishop through his pastor, seeking permission to do so with the Church's blessing. But in those cases where the Church finds it possible to permit, or solemnize, a person's second marriage while his original partner still is living, it is with the understanding that the original marriage contract, if not a grievous sin, at least was a very serious error; and that the responsibility for proving that continuance of the for-

(Continued on page 20)

TUNING IN: ¶ Indissoluble (pronounced, unfortunately, "in-DISsoluble") means "incapable of being dissolved." † As distinct from divorce, annulment is a decision that the marriage, from the point of view of the judge or bishop, never was a

real marriage because some condition existing at the time the contract was entered upon prevented it from taking effect. The Church passes laws on marriage, not as a moral problem, but because the family is a Church unit just as a parish is.



*Medal
of
Honor*

Major General William F. Dean, of Berkeley, California — Medal of Honor. In the hard early days of the Korean War, when it was Red armor against American rifles, General Dean chose to fight in the most seriously threatened parts of the line with his men. At Taejon, before his position was overrun, he was last seen hurling hand grenades defiantly at tanks.

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

16 Centuries, 26 Volumes

ANOTHER LITERARY EVENT will be the appearance (fall 1952) of the first volume of The Library of Christian Classics — a new series, in 26 volumes, of Christian writings from the first to the 16th centuries.

Publication will be done by Westminster Press in collaboration with the Student Christian Movement Press of Great Britain, under the direction of three general editors: Drs. H. P. Van Dusen and John T. McNeill of Union Theological Seminary, New York, and Principal John Baillie of New College, Edinburgh.

The individual volumes are being edited by leading church historians and theologians in America and Great Britain.*

Volume I of the series will contain fresh translations of great Christian writings from the first two centuries. Its editor, Dr. Cyril C. Richardson, of Union Theological Seminary, New York, is a priest of the Church.

Of Interest

IMPORTANT recent publications for possible review later include:

(1) *The Structure of the Divine Society*, by F. W. Dillistone, (professor at Episcopal Theological School, Cambridge, Mass.), which might be called a preface to the study of Church unity (Westminster Press. Pp. 263. \$4).

(2) *The Making of the Restoration Settlement: The Influence of the Lau-*

*Volumes are (tentatively): I. Early Christian Fathers; II. Alexandrian Christianity; III. Christology of the Later Fathers; IV. Selections from Cyril of Jerusalem and Nemesius of Emesa; V. Selections from Tertullian, Cyprian, Jerome, and Ambrose; VI. Augustine's earlier Writings; VII. Augustine: Confessions and Enchiridion; VIII. Later Works of Augustine; IX. Early Medieval Theology; X. A Scholastic Miscellany: Anselm to Ockham; XI. Nature and Grace: Selections from the Summa of St. Thomas Aquinas; XII. Western Asceticism (St. Benedict, Cassian, St. Bernard); XIII. Late Medieval Mysticism; XIV. Advocates of Reform (Late Medieval); XV. Luther: Lectures on Romans; XVI. Luther's Reformation Treatises; XVII. Luther: De servo arbitrio. Erasmus: De libero arbitrio; XVIII. Luther: Letters of Spiritual Counsel; XIX. Melancthon and Bucer: Selections; XX and XXI. Calvin: Institutes of the Christian Religion; XXII. Calvin's Theological Treatises; XXIII. Calvin: Selections from the Commentaries and Letters; XXIV. Zwingli and Bullinger: Selections; XXV. Selections from Spiritual and Anabaptist Writers; XXVI. English Reformers (selections from Frith, Tyndale, Hooper, Ridley, Bradford, Jewell, Hooker, etc.).

At least these Anglicans are among the editors of individual volumes: C. C. Richardson (I), Henry Chadwick (II), E. R. Hardy, Jr. (III), William Telfer (IV), John Burnaby (VIII), E. R. Fairweather (X), W. O. Chadwick (XII), F. J. Taylor (XIX), Norman Sykes (XXVI, coeditor).

dians 1649-1662, by Robert S. Bosher (professor at the General Theological Seminary) — a carefully documented treatment of an important period (Oxford Press. Pp. xvi, 309. \$5).

(3) *The Christian Understanding of God*, by Nels F. S. Ferré (professor of philosophical theology, Vanderbilt University), thesis of which is "that the Christian faith must express itself within some system of thought" (Harpers. Pp. ix, 277. \$3.75).

Recommended by the late Dr. B. S. Easton for its setting forth of the classical view of the atonement, *Christus Victor*, by Gustav Aulen (professor of systematic theology at the University of Lund, Sweden), translated just 20 years ago by A. G. Hebert, SSM, is now available in an American reprint (Macmillan. Pp. xi, 163. \$2.50).

Another well known European theologian has seen publication recently in *The Scandal of Christianity*, by Emil Brunner, which consists of five chapters on Historical Revelation, The Triune God, Original Sin, The Mediator, Resurrection (Westminster Press. Pp. 116. \$2).

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The Living Church

BOOKS

London, whose latest contribution, *The High Church Schism*, by J. W. C. Wand, treats in four chapters of the Nonjurors. Table of contents is almost an outline of the book (London: Faith Press. In America: Morehouse-Gorham. Pp. viii, 88. \$1.35).

A second edition of *The Hymnal 1940 Companion* incorporates further information on obscure details received from readers on both sides of the Atlantic.

Some additions have also been made to bring up to date the biographies in Part II. A supplement to the list of organ works based on tunes in *The Hymnal 1940* follows page 680 (Church Pension Fund. \$4.50; Companion and Hymnal in boxed combination, \$6.50).

William Cowper (1731-1800), of whom "one is tempted to say he went mad thinking of his soul," is the author of many hymns, four of which appear in *The Hymnal 1940* (310, 416, 443, 459). *The Selected Letters of William Cowper*, edited with introduction by Mark Van Doren, cover the period 1754-1799 and include several to the Rev. John Newton, also a writer of hymns, some of which have likewise found their way into *The Hymnal 1940* (216, 385, 455).

The volume is attractively printed and produced, and should be of interest to students of 18th-century literature and religion, as well as to the general reader (Farrar, Straus, and Young. Pp. xiv, 306, \$3.50).

Anyone who can read Greek and write English verse should have a lot of fun with *Medieval and Modern Greek Poetry*, an anthology with introduction

by C. A. Trypanis, Professor of Byzantine and Modern Greek in the University of Oxford.

Contains secular and religious selections from A.D. 330 — 1949, including Methodius, Synesius, Gregory of Nazianzus, Andreas of Crete, St. John Damascene, etc. Bibliography, notes, glossary of rare words, index of poets. Attractive typography on high grade paper (Oxford Press. Pp. lxiii, 285. \$4.25).

A book that performs a similar function for Latin and Romance poetry — from St. Ambrose to Dante — is *The Medieval Latin and Romance Lyric to A.D. 1300*, edited with introduction by F. Brittain, Cambridge University Lecturer in Medieval Latin, which is the second edition of a work originally published in 1937. A Latinist's delight! (Cambridge University Press. Pp. xiii, 273. \$4).

A comprehensive course in homiletics by a Roman Catholic seminary professor describes *Effective Preaching*, by Thomas V. Liske, STD (Macmillan. Pp. 293. \$3.50).

Twentieth century Jesuit writes biography of 16th century Jesuit in *Bernadine Realino, Renaissance Man*, by Francis Sweeney, S.J. (Macmillan. Pp. 173. \$2.75).

Life's Meaning, by Henry P. Van Dusen, is a complete revision and expansion of Dr. Van Dusen's *In Quest of Life's Meaning*, published a quarter of a century ago and now out of print (Association Press. Pp. viii, 244. \$2.50).

EDUCATIONAL



SECONDARY

English and American Systems

The Rt. Rev. William T. Havard, D.D., Bishop of St. David's, Wales, and Mrs. Havard accompanied Bishop Keeler of Minnesota on a recent visit to the three diocesan schools in Faribault, Minn.: Shattuck School, St. Mary's Hall, and St. James' School.

A luncheon was given at St. Mary's Hall in their honor. They attended Evensong, and were dinner guests at Shattuck.

After dinner, Bishop Havard spoke to the students and faculty of Shattuck, comparing the English and the American school systems.

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Marriage

(Continued from page 17)

mer union was impossible, and that a future union will be different, rests upon the petitioner.

Plainly that is something different from the pagan concept of marriage wherein a party assumes he has the natural right to change partners if his original one doesn't suit him, or offends him too sorely, and if he can establish the technical legal grounds; and also the right, if his second marriage doesn't suit him, to make a second change. And perhaps a third or fourth change.

Other than that of the historic Catholic Church, what system of discipline could be imagined that would both uphold our Lord's own law of marriage, and at the same time provide for a merciful interpretation of the same where mercy truly is merited?

The indissolubility of the sacrament of Holy Matrimony remains, then, the Church's Faith, her doctrine, her teaching, and her law. Is that law sometimes difficult to obey? It is. Does the Christian standard of marriage sometimes involve great hardship for one or both parties? It does.

For the Christian, the chief end in life is not to achieve the maximum of earthly happiness for himself. For the Christian the chief end of life on this earth is to become worthy to live with God forever, which is the only permanent joy a human being can know. The latter end is achieved not by self-indulgence but by self-discipline. The Christian law of life is our discipline on earth. Through the Church, her sacraments, and her fellowship, we receive divine help to enable us to fulfill that standard of life (which never was meant to be easy).

Married couples whose continued union represents martyrdom to a standard merit our sympathy. But a standard obviously cannot be maintained by making exceptions of every case which arouses one's sympathy. There have been, and are, notorious cases where repeated divorces and remarriages actually constitute nothing but legalized adultery. And at best the practice of divorce and remarriage generally brings tragedy in the lives of children, and the gradual breakdown of that primal unit, the family, upon which our whole civilized Christian society rests.

The Christian standard of marriage, on the other hand, not only is a law of God, but it also promises the greatest possible good for the greatest possible number of human beings. And if the Christian standard of marriage does work for human beings, and results in the greatest happiness for all, it is not because the Church invented that standard; rather it is because that standard is ordained by the same God who created human nature.

NEWARK—Rosh Hashana was observed in the parish house of the Good Shepherd, Fort Lee, N. J.

For many years the Jews of Fort Lee have had to worship in private homes or in synagogues of nearby communities. A Jewish community center was formed in Fort Lee early this year, but plans to build a synagogue did not materialize in time for Rosh Hashana (New Year) and Yom Kippur (Day of Atonement).

The Rev. Robert James Clarke, vicar of the Church of the Good Shepherd, and his congregation, hearing of the need, invited the community to use the parish house for the holidays. Fr. Clarke put on a Hebrew skullcap and prayed along with his Jewish neighbors. And his wife acted as a baby sitter for 10 children of the Jewish congregation.

NEWARK — A precedent was set when an Episcopal Church delegation marched in the Columbus Day parade in Jersey City, N. J., this year. It is believed that this was the first time a non-Roman church participated in the parade.

The Social Actions Committees of Grace (Episcopal) Church, Van Vorst, Jersey City, decided that marching in the parade would be a good way to advertise their causes: better housing, play grounds, and anti-discrimination. So they marched under a street-wide banner of black and red oil cloth, and their fellow-parishioners and other friends flocked to join them. And they marched with one of the best bands in the parade, for inadvertently the band of Christ the King Roman Catholic parish had been assigned the group from Grace Church.

The delegation was cheered by people who watched along the line of march.

SOUTH DAKOTA — The first amateur art exhibit in Huron, S. D., was a project of the Woman's Auxiliary of Grace Church there. Thirty-five local artists showed 118 examples of their work. The controversial collages* of guest artist John Anderson, formerly of Huron and now of Minneapolis, were a feature attraction. One group of entries was a result of a beginners' course of the Woman's Auxiliary offered for the first time last spring. Over 300 visitors saw the show for a small admission price.

N. Y. — Over 100 farmers dressed in white coats, the women among them wearing gaily colored headscarves on their heads, took part in a special procession during the harvest thanksgiving service held at St. Martin's Church in Harlem, New York City, October 8th.

Bearing green-paper covered boxes

*Collages (rhymes with garages) are odds and ends pasted together into forms which some people call art and others don't.

filled with fruit, vegetables, and ears of wheat on their shoulders, they filed up the center aisle of the church and presented them to the rector, the Rev. John H. Johnson at the altar.

On the altar itself were sticks of sugar cane. Many of the fruits and vegetables were of tropical origin and in spite of the dock strike there were many varieties.

MICHIGAN—An Old church, long ago deserted by its congregation, is not necessarily a dying church. Mariners' Church, Detroit, Mich., is the oldest non-Roman church building in Detroit, and is said to be the oldest stone church in Michigan, having been founded in 1842. It has long since ceased to have a congregation.

But so vital is the life of Mariners' Church that the City Fathers of Detroit chose to recognize it publicly by passing a resolution congratulating its rector, the Rev. G. Paul Musselman, on the 25th anniversary of his ordination and commending him for "the many outstanding contributions to the civic progress and spiritual well-being of our community which he has made as rector of the historical Mariners' Church."

The resolution, presented to Fr. Musselman at a ceremony in the Detroit City hall, said that the church had been selected by the advisory committee of the Historic American Building Survey as "possessing exceptional historic and architectural interest and as most worthy of careful preservation, and it will be so preserved in its entirety within the [Detroit] civic center."

Mariners' Church was the first church in America to hold regular noon-day services. Originally founded to minister to Detroit's maritime population, it now serves the entire community. The church is the headquarters of the Detroit Episcopal Mission Society. The rector and staff, said the resolution, through the operation of the Mariners' Inn "bring assistance to thousands of men and boys in need, and by visiting the courts and health and correctional institutions in Detroit and Wayne County bring the comfort of God to all in need of it."

Fr. Musselman is superintendent of the City Mission Society and executive director of Michigan's Department of Christian Social Relations. He was chairman of the Religious Participation Committee of Detroit's 250th birthday festival, celebrated earlier this year.

CHICAGO — The Rev. Joseph M. Kitagawa, who for the past six years has been in charge of the Church's work among Japanese-Americans in the diocese of Chicago, has accepted appointment as an instructor in the history of religions at the Federated Theological School, the University of Chicago.

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CHANGES

Appointments Accepted

The Rev. Hiram R. Bennett, D.D., who has been serving Grace Church, Everett, Mass., will become rector of Christ Church, Towanda, Pa., on December 1st. Address: 5 Cherry St.

The Rev. Norman P. Dare, who has been serving Christ Church, Guilford, Conn., is now rector of Trinity Church, Brooklyn, Conn.

The Rev. Samuel H. N. Elliott, who was formerly in charge of St. Andrew's Church, Valparaiso, Ind., is now rector of St. James' Church, Woodstock, Vt. Address: 5 Church St. Fr. Elliott had resigned his work at St. Andrew's in order to return to active duty with the Army, but had only a short tour of duty at the Chief of Chaplain's Office at the Pentagon. He was released in keeping with the Army's policy of not recalling chaplains with the rank of Major.

The Rev. Alfred Floyd Ferguson, formerly rector of Trinity Church, Canton, Mass., is now in charge of Trinity Church, Rockland, Mass.

The Rev. Frederick Gross, SSJE, who has been Superior of the Maine mission house of the Society of St. John the Evangelist, is at present in charge of the Church of St. Augustine and St. Martin, 19 Lenox St., Boston.

The Rev. James C. Holt, formerly rector of St. Mark's Church, Geneva, Ill., will become rector of St. John's Church, Butte, Mont., on January 1st.

The Rev. George E. Keith, former rector of All Saints' Church, Harrison, N. Y., is now assistant of Christ Church, Quincy, Mass.

The Rev. H. Karl Lutge, formerly fellow and tutor at General Theological Seminary, is now on the staff of the Church of the Advent, 135 Mount Vernon St., Boston.

The Rev. Frank Maples, formerly rector of St. Augustine's Church, St. Louis, Mo., is now rector of Trinity Church, St. James, Mo., and is in charge of the churches at Cuba and Sullivan.

The Rev. J. Rayford McLean, formerly vicar of Mount Olivet Church, Pineville, La., is now rector of St. Mary's Church, El Dorado, Ark. Address: Box 248.

The Rev. Sydney R. Olorenshaw, formerly rector at Westmorland, New Brunswick, Canada, is now in charge of St. Ambrose's Church, Chicago Heights, Ill. Address: 99 W. Twenty-First St.

The Rev. Edward L. B. Pielow, formerly rector of St. Paul's Church, Mount Lebanon, Pa., is now associate of St. James' Church, Lancaster, Pa.

The Rev. William M. Plummer, Jr., formerly rector of All Saints' Church, Baltimore, has for some time been rector of St. Paul's Church, Prince Frederick, Md., and Christ Church, Port Republic, Md. Address: Box 38, Prince Frederick.

The Rev. George W. Smith, rector of St. Luke's Church, St. Albans, Vt., will become rector of St. Peter's Church, Springfield, Mass., on December 1st. In addition to his work at St. Luke's, he has also been in charge of Holy Trinity Mission, Fairfield Center, and St. Barnabas' Mission, East Fairfield, and has been editor of the Vermont diocesan magazine. Address: 49 Buckingham St., Springfield 9, Mass.

The Rev. Robert G. Spellman, formerly assistant of Holy Trinity Church, Middletown, Conn., is now assistant of St. Stephen's Church, Pittsfield, Mass.

The Rev. Bradford H. Tite, formerly rector of St. Andrew's Church, New Berlin, N. Y., in

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MEN with training in arts and crafts and recreational therapy as a supervisor by the St. Francis Boys' Homes, Salina, Kansas. Address correspondence to the Rev. Robert H. Mize, Jr., Director.

OPENING, January 1st, for qualified Nursery School teacher at Social Settlement. Salary depending on experience. Apply to: Rev. R. B. Gutmann, Neighborhood House, 740 N. 27th St., Milwaukee 8, Wis.

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RECTOR, 32, of small Parish, ready for new and larger responsibilities. Reply Box M-658, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

WANTED

TABERNACLE AND FONT NEEDED. A very old Southern Parish, that recently lost its church due to the vicissitude of time and a hurricane, is in need of a Tabernacle and a Baptismal Font. Most of the Church furnishings have been salvaged, but these two items seem to have been lost during the moving of the contents of the building. Reply Box A-660, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

CHANGES

charge of St. Matthew's Church, South New Berlin, is now rector of St. Stephen's Church, Cohasset, Mass.

The Rev. William A. Viscouste, formerly rector of St. James' Church, New Bedford, Mass., is now in charge of St. John's Church, Franklin, Mass.

The Rev. Billert Allan Williams, formerly rector of the Church of the Nativity, Union, S. C., is now rector of the Parish on Martha's Vineyard, Martha's Vineyard, Mass.

Armed Forces

Chaplain Samuel R. Hardman, formerly addressed at the U. S. Navy Training Center, Bainbridge, Md., has been transferred to a destroyer squadron. Address: USS Irwin (DD 794), c/o Fleet P. O., New York, N. Y.

Changes of Address

The Church of the Resurrection, Miami, Fla., has moved into its new building. The church, formerly at 640 N.E. 114th St., Miami 38, is now at 11178 Griffing Blvd., Miami 38.

The Ven George F. Bratt, archdeacon of the diocese of New York, formerly addressed at 7 Muldowney Circle, Poughkeepsie, N. Y., should now be addressed, for all purposes, at Crompond Rd., R. D. 2, Peekskill, N. Y.

The Rev. Harry B. Lee, who is on leave of absence as rector of St. Paul's Church, Modesto, Calif., has had a change of box number from 1052 to 1861, Modesto (for all mail).

The Rev. Thomas W. S. Logan, rector of Calvary Church, Philadelphia, may be addressed at 814 N. Forty-First St., Philadelphia 4.

The Rev. Robert H. Owen, who is in charge of St. Mark's Mission, Crossett, Ark., formerly addressed at 503 D Main St., may now be addressed at Box 95. Home: 1300 Beech St.

The Rev. Herbert B. Satcher, rector of St. Aidan's Church, Cheltenham, Pa., has had a change of address from 118 Old Soldiers' Rd., Cheltenham, to 511 Cottman St., Philadelphia 11. Although the new address is in Philadelphia, it is almost directly across the street from the church.

The Rev. Frank E. Walker of St. Andrew's Church, Nashville, Tenn., formerly addressed at 4510 Park Ave., Nashville 9, should now be addressed for all purposes at 138 Park Circle, Nashville 5.

Ordinations Deacons

South Florida: Edward Henry Hanning was ordained deacon by Bishop Louttit of South Florida on July 29th in the House of Prayer, Tampa, Fla. Presenter, the Rev. C. E. Wood; preacher, the Rev. Fr. David, OSA.

William Thomas Loucks was ordained deacon by Bishop Louttit of South Florida on September 8th in St. Barnabas' Church, DeLand, Fla. Presenter, the Rev. Fr. David, OSA; preacher, the Rev. H. L. Zimmerman.

Living Church Correspondents

The Rev. Ralph Macy, 415 E. Thompson St., Sapulpa, Okla., is now correspondent in the diocese of Oklahoma.



CHURCH SERVICES

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Rev. Edward M. Pennell, Jr.
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DENVER, COLO.

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Sun Eu 7:30, 9, 11; Ch S 9; 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

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rav. H. W. Barks, Jr., c
Sun 8, 9, 11; Daily HC, Hours Posted

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 7:30, 10:30; Daily: as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

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; d, deacon; 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, Salem; Sta, Stations; V, Vespers; v, vicar YPF, Young People's Fellowship.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Sun 8, 9:30, 11

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 (and 9 HD ex Wed & 10 Wed); HC; 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10. The Church is open daily for prayer.

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

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

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

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

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

NEW YORK CITY

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 15 HC; Daily: 8:30 HC; Thurs 11 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v
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. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening, Weekday, Special services as announced

PHILADELPHIA, PA.

St. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & HD 9:30, EP 5:30; C Sat 12 to 1 & 4 to 5

NEWPORT, R. I.

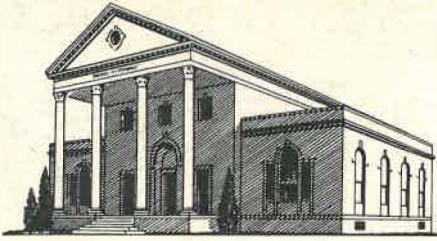
TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun 8 HC, 11 MP; Wed & HD 11 HC

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8



ANNOUNCING

Seabury Press

OFFICIAL PUBLISHING HOUSE OF THE PROTESTANT EPISCOPAL CHURCH

October marked the inauguration of a new publishing house — SEABURY PRESS.

Created by action of National Council, operating as an agency of the Department of Christian Education, and located in Tucker House in Greenwich, SEABURY PRESS has as its basic function the production, distribution, and sale of books and courses prepared for the educational work of the Church. The Manager of the Press is Leon McCauley.

The three SEABURY PRESS publications described below are the first in a publishing plan geared to the vital and pressing needs of our Church and its teaching program.

Other major projects are nearing completion. Additional courses and books now in the planning stage will soon be forthcoming.

SEABURY PRESS will uphold high standards of publishing and seek the widest possible distribution of the work which bears its imprint.

[These three new courses have been specially prepared for use with the first three titles in THE CHURCH'S TEACHING series. All three will be available in late November.]

REDEMPTION AND REVELATION. By the Rev. Robert C. Dentan, Ph.D., Berkeley Divinity School. Leader's Guide for use with THE HOLY SCRIPTURES, by same author. 40 lessons, with discussion questions. College level. 192 pages, paper bound. \$1.50

CHURCH HISTORY FOR GROUP STUDY. By Theodore M. Switz, Ph.D., University of Chicago. Three booklets for use with CHAPTERS IN CHURCH HISTORY, by Powel Mills Dawley, Ph.D. — with 20-page Leader's Guide, 30¢; 16-page Student's Guide, 20¢, and 56-page set of Confidential, Self-Informing Quizzes, 50¢. College level. \$1.00 the set.

OUR FAITH AND THE CHURCH. By the Rev. James A. Pike, J.S.D., Chaplain, Columbia University, and the Rev. W. Norman Pittenger, S.T.D., General Theological Seminary. Leader's Guide for use with THE FAITH OF THE CHURCH, by same authors. College level. 50¢

Also available: HOW TO TEACH ADULTS, an indispensable help for everyone planning to lead one of these courses in his parish, 25¢. The Department of Christian Education strongly urges that no leader attempt to do without this pamphlet.

PARISHIONERS ARE PEOPLE. Produced jointly by the Department of Christian Education and the Department of Christian Social Relations. Family Study Plan course on human relationships in the parish. 5 pamphlets, and HOW TO TEACH ADULTS. \$1.00

Seabury Press GREENWICH, CONNECTICUT