

# The Living Church

April 13, 1952

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## LETTERS

### Let's Face Facts

THE time has come to face realistically the financial program of the Church. The commission charged with the responsibility of devising a new system of quotas has made a report and suggests a new plan wherein the larger dioceses are relieved of some of their responsibilities, but added burdens are laid upon the smaller and often poorer dioceses. Perhaps this is more equitable but will it result in a better financial situation?

One can only speak from one's experience and knowledge. My experience in this field is limited to the situation in the diocese of Vermont; but it may perhaps reflect conditions in some of the other smaller dioceses and missionary districts.

The budget adopted by General Convention in 1949 increased Vermont's quota by more than \$4,000; a figure the diocese has not been able to meet, during the triennium. Our failure has not been due to any lack of giving on the part of our people; rather they have consistently increased their gifts to the "red side" of the envelope.

The difficulty lies in the fact that Vermont is a rural diocese; one might well say a "missionary" diocese. It has 50 parishes and missions, of which 11 are self-supporting parishes and 11 are aided parishes receiving a small stipend grant from the diocese or receiving transportation grants to permit the priest to do work in adjacent fields. The other 28 stations may all be classified as missions whose total income for all purposes will range from \$2,500 to a few hundred dollars. In line with rising costs it has been necessary to increase both stipend and salary grants in order to keep these stations open. It requires roughly 80% of the income "for missions" to maintain the work in the diocese, leaving only 20% for the work of the National Council.

Without going into the mathematical details it has been found by a study of the situation in Vermont that if the quota assigned to this diocese were based upon the 22 parishes and aided parishes, rather than upon the 50 parishes and missions, our quota would approximate the amount we are now able to send to the National Council. Under the proposed system we shall probably fall short some \$7,000; being the difference between the quota and our "expectation." The morale of the diocese and, I believe, of the entire church would be improved if we could promise more rather than less than our quota each year.

It is recognized that in all money raising activities it is necessary to ask for more than one expects to receive. Hence there is some justification for making quotas slightly larger than a diocese may anticipate. This could perhaps be done by recognizing the percentage of missions and adding a percentage to the quota based upon parishes and aided parishes. When the three types of stations are considered as a single group an impossible situation is created.

Immediately, however, the question is raised "What about the budget?" We ask "Can we expect to operate on a budget

that is out of proportion to the actual giving of our people?" Would it not be well, when the budget is presented to General Convention, if figures showing what such a budget will cost to every diocese and missionary district could be presented? This would provide the bishops and their deputies with an opportunity to meet and consider the situation as it affected their dioceses and then report back to the budget committee. That committee might then present a budget that would be both factual and possible. Truly it might mean the making of cuts in appropriations, but is not this the experience of every diocese and parish?

The present method of presenting the budget to General Convention is one of emotional appeal and high pressure salesmanship. Possibly that is the only way it can be effectively presented. I submit, however, that a budget considered not alone on the needs but also on the ability of the Church to meet it would be realistic and workable. Under present conditions "cuts" in the budget must be made by National Council when the dioceses and missionary districts fail to meet their mathematical quotas.

(Rev.) JOHN W. NORRIS,  
Rector, St. Michael's Church.  
Brattleboro, Vt.

### Narcotics and Music

I WANT to congratulate you on the constructive stand taken in publishing the article on narcotics by Frederick Sontag [L. C., March 16th]. It is shocking that this basic Christian problem is being ignored by so many churches and church officers. Therefore, THE LIVING CHURCH and Frederick Sontag are to be congratulated for bringing the problem to the attention of THE LIVING CHURCH readers.

Recently the New York papers carried a story of how a certain Episcopal diocese had spent a great deal of time and effort in deciding that certain music was too sentimental to be played at weddings.

Would that our great Episcopal faith would spend more time on problems like narcotics and teen-age delinquency than in deciding certain well-known music is too sentimental for a wedding. I may be wrong, but I always thought that a wedding was supposed to be a happy, sentimental occasion as well as a religious ceremony. Christ's first miracle at Cana would indicate that He believed that, too.

WILLARD A. PLEUTHNER,  
Vice President,  
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### Fasting "Obsolete"

INASMUCH as I am too late to present the matter to our own convention, may I present the suggestion through your pages to those dioceses which have yet to have their 1952 conventions? The resolution is self-explanatory.

Whereas: The idea of discipline of life is medieval, inexpedient, and obsolete in the modern world; except for the purposes of making money or reducing the figure:

Therefore be it Resolved: That this con-

vention recommend to the Standing Liturgical Commission of the General Convention that consideration be given to the deletion from the Prayer Book of the "Table of Fasts."

(Rev. Canon) J. G. WIDDIFIELD,  
Rector, St. Paul's Memorial Church.  
Detroit, Mich.

## UMT

**Y**OUR editorial [L. C., February 3d] in support of universal military training both surprised and shocked me. By advocating such a program we are sacrificing Christ's way of redemptive love on the altar of the god of war. While there are some who believe that military force may be a necessary temporary expediency, I cannot see how any Christian can be so deluded as to advocate making it part and parcel of our daily living.

It is inconceivable that a philosophy of sacrificial love and a philosophy of human destruction can coexist. We must live by one or the other. To support universal military training is to admit that the power of God in Christ is ineffectual in bringing about and maintaining His way of life. It presupposes that the continuance of the Church depends upon the continuance of the State. Nations have risen and fallen but the Church of Christ goes on forever.

If we continue to support and favor war as a way of life (and that is what we are doing in advocating Universal Military Training), we as Church people have sold our birthright for a mess of pottage.

(Rev.) HAROLD A. DURANDO,  
Rector, St. Paul's Church.  
Roosevelt, N. Y.

**A** DRAFT program designed to meet specific world and national emergencies and tensions is understandable, undesirable as it may be.

But to inaugurate a permanent UMT structure is quite another thing. It represents a departure from the vision, or confidence in the vision, of peace in a Christian world. It puts into the law of the land a principle which Christians ought to reject—confidence in might and brute power. Such a principle, once accepted, like other forms of sin would tend to dull our sensitivity.

Of course generalizations are dangerous. One is tempted to say, however, that emergency legislation is almost always bad legislation. How would we feel about the same issue five or ten years from now?

(Rev.) PAUL E. HEALY,  
Christ Church.

Totawa Borough, N. J.

**A**s a citizen and also as a fellow Churchman, I hasten to express a word of sincere thanks and appreciation for your clear-cut answers to the unrealistic opposition of some religious leaders and Churches. It is difficult for us to believe that this opposition should be charged solely to a lack of realism.

Should we not also add the most powerful argument in support of UMT—that, at long last, it recognizes that all citizens have obligations to their government and country as well as privileges therefrom? This fundamental principle of democracy is too often conveniently forgotten.

GEORGE A. J. FROBERGER.  
Scituate, Mass.

## RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

## THE RESURRECTION OF CHRIST\*

Giovanni Bellini (Venice, c.1428—1516)

**"H**E is risen!" These three words contain the happiest message ever received by men, a message that has changed the world by the assurance of Christ's divine nature.

Yet the Resurrection event is veiled in mystery. No human eye has seen Christ as He rose from the grave. Christian art therefore showed the Resurrection only in symbolical form until the desire to visualize the Saviour's triumph, greatly encouraged by its representation in the Passion plays, outweighed the earlier reluctance and made it a favorite subject especially in 15th- and 16th-century art.

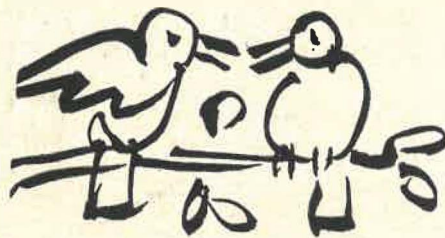
When Albrecht Durer visited Venice in 1506 he considered Giovanni Bellini, teacher of Giorgione and Titian, the greatest of the Venetian painters—despite his advanced age. Bellini lived quietly in his native city, beloved by everyone for his kindness and charity. His paintings glow with the serenity of a faith that sees in Man and Nature alike manifestations of the same spirit of divine love. The "Resurrection of Christ," one

of the treasures of the Berlin Museum which some time ago were shown widely in this country, is a poetic vision of ethereal beauty.

Bathed in the pure light of a glorious sunrise, Christ's slender figure soars above a wide landscape still steeped in the brown twilight preceding the dawn. Roseate clouds in an azure sky surround Him with the translucent glory of a new day. His eyes are filled with the memory of darkness overcome, but He can already bless the tomb as the portal through which He has gone forward into eternal life.

Two of the guards beside the tomb gaze upon the vision without comprehension. Two others sit in heavy sleep, while in the distance the three women slowly and sadly approach the place where their Master was laid to rest. Their sorrow will soon turn into joy when they learn that He is risen.

\*Berlin, Kaiser Friedrich Mus. Photo Raymond and Raymond, N. Y.



## As one bird said to another bird:

"Have you read any good books lately?"

"Well," said the other bird, "there's **ST. BENEDICT JOSEPH LABRE** by Agnes de la Gorce (\$3.00). It's a biography of the saint whose life foreshadowed the miseries of the 'displaced persons' you hear so much about. Like them he was nearly always cold, hungry and dirty, but, unlike them, he chose his poverty and homelessness for love of God. You can't help loving him, even if you are glad you don't have to copy him. He wouldn't have hurt a sparrow. And there's **THE PEOPLE'S PRIEST** by John C. Heenan (\$2.75). This is a blueprint for the life of a parish priest telling him how to get himself and his parish to heaven. If you really want to know what priests are trying to be like, you can't do better than read it. Then there is **SATAN**, an anthology of essays edited by Father Bruno de Jesus-Marie, O.C.D. (\$5.50)—this is an enormous book all about the devil, his personality, activities and recreations. It's mostly for people with a professional interest in him, of course, but anyone who wants to be forewarned and forearmed will find it useful. It's got 525 pages and 24 illustrations. Lastly, there's **RETURN TO CHESTERTON** by Maisie Ward (\$4.50), a good book for Easter, when we all want something particularly gay. It's not about Chesterton's books but about Chesterton himself, as he was known by all sorts of people—taxi drivers, secretaries, dozens of children and so on. It's full of his drawings and poems and is altogether very delightful."

"Have you read all those?" said the second bird, in some awe.

"Well, no," said the first bird, "but I read **about** them in the **TRUMPET**—rather an amusing thing—it comes four or five times a year, free and postpaid, if you ask Livia MacGill at Sheed & Ward to send it. Books, of course, you buy at your bookstore."

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## Things to Come

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MAY						
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### April

13. Easter.
14. Easter Monday.
15. Easter Tuesday.
16. Associated Church Press, Washington, D. C. (to 18th).
17. Executive Committee, General Department of Church World Service, NCC, at New York City.
18. Woman's Auxiliary, Executive Board, Greenwich, Conn.  
Eastern Oregon convocation, to 20th.  
Mexico convocation, to 20th.
20. 1st Sunday after Easter.  
Kansas convention, to 21st.
21. General Cabinet, NCC, New York City.  
Television workshop, NCC, Ames, Iowa to 25th).
- Oregon convention
22. National Council, Seabury House.  
Upper South Carolina convention.  
Sacramento convention, to 24th.  
South Dakota convocation, to 24th.
23. Liberia convocation.
25. St. Mark.
26. Erie election of bishop.  
Spokane convocation, to 27th.  
2d Sunday after Easter.
27. Salina convention, to 28th.
29. South Carolina convention, to 30th.  
South Florida convention.

### May

1. St. Philip and St. James.
2. Washington, D. C., Pilgrimage for American Church Men (to 4th).

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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# Talks With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



## The Easter Lesson Through Hymn Study

**H**YMNNS are poems set to music. Before they are sung they deserve to be studied as poetry. Indeed, along with the Prayer Book, the Hymnal is the official, approved form of the Church's teaching. Before the last edition of the Hymnal ("The Hymnal 1940") was issued, it was first presented and approved by General Convention as a collection of poems. For these, appropriate tunes were invited. Eventually new tunes were selected, or old ones approved, and the complete musical hymnal given to the Church.

But the words come first, because they contain the ideas which we express in song. If these are heretical, or trivial, or overly sentimental, the Church does not allow them to be sung in our worship.

To introduce the meaning and deeper references in the Easter hymns will prove a rewarding and novel way of teaching the Easter story. Instead of starting with the Scripture passage, or attempting to "review the story" as a series of incidents, we suggest that teachers of older pupils prepare, for Easter Day, or Low Sunday, a presentation of the Easter experience of the Church by way of the Hymnal. In using the following outline, it is best to place a words- or melody-edition of the Hymnal in the hand of each pupil. The full musical book has been found difficult to read readily. In preparation, the teacher should become completely familiar with the passages, and make sure he understands all the

understand some words and terms. What is the meaning of *Alleluia*? of (hymn 63, v.2) "Reigning from the tree"? Of (hymn 89) "At the Lamb's high feast"? Of Passover, paschal (in connection with Easter)?

Start by reading, together, hymn 84, vv. 1 and 2. The prelude to the day. Then, to gather up the main points of the narrative, run through all of hymn 99. This is in ballad form. The reader might give the verses, and the class say "Alleluia" at the end of each.

The resurrection and, preceding it, His sacrificial death are together called *Christ's victory* over both death and sin. For this theme, read together hymn 91, vss. 1 to 3, and all of hymn 94.

Poetic references to the ancient Passover may next be studied. Look in hymns 89, v. 2; 94, v. 1; and 96, v. 1.

The thought of immortality, and our own immortality as sharing in Christ's risen life: See hymns 92, v. 2 and 95, v. 3.

On the *Atonement* study No. 90, v. 4 and No. 91, v. 4.

Then, to show how Christians rejoice that Christ is risen, read through all of hymn 96, with its exultant "Earth tell it out abroad," and ending with the shout, ". . . raise the victor strain!" In the same tone read hymn 98, vss. 1 and 2, asking the pupils to use their imagination and try to appreciate how the 11 apostles and their friends felt.

Finally, show how the Easter poems are full of the beauty of nature in the spring. This is connected with the thoughts of new life through Christ, and that He is the Lord of all creation. Most young people like nature poetry, and should respond to this theme. On this read hymn 86, vss. 2 through 6.

After thus going through the hymns by topics and themes, the pupils will have paused on familiar verses, or been attracted by some new reading. Asked to select the hymn they like the best, they will make interesting choices. Choral reading, for emphasis, of a selected hymn may appeal to them. If desire suggests and time permits, a natural outcome is to sing the hymns together.

One outcome would be to try to find the Bible references for given verses or lines. But all through the lesson the enthusiasm, devotion, and accurate information of the teacher will tell.



poetic and literary allusions. (All numbers below refer to hymns in The Hymnal 1940.)

Preliminary: Idea of poetry in our hymns, the Psalms, etc. Written in different ages of the Church — some modern, some ancient. What are your favorite poems? Your favorite hymns? Why?

In studying the Easter story through our hymns, we must first be sure we

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# SORTS AND CONDITIONS

**HAPPY EASTER!** Greek Orthodox Churchpeople express the greetings of the season in a more meaningful phrase: "Christ is risen!" to which the reply is: "He is risen indeed!" Thus the best news the world has ever heard is multiplied thousands, and thousands of thousands, of times down the ages.

**ELECTION** of a second suffragan in the diocese of New York has been postponed. Bishop Donegan, the diocesan, said in a letter to his clergy and the clerks of vestries in New York, "After consultation with the standing committee, which concurred, it is my considered opinion that it would be wise not to hold an election of a suffragan bishop at the diocesan convention May 13, 1952. Therefore the election will not be held at this time."

**BISHOP WALTERS** of San Joaquin is presenting the Good Friday Offering of his missionary district to the Anglican Bishop in Jerusalem in person on Easter Day. Bishop and Mrs. Walters are spending Holy Week and Easter in the Holy Land, and arrangements have been made for all San Joaquin parishes and missions to report their Good Friday receipts to the district office, which will then cable the sum to the Bishop.

**THE WALTERS'** trip to Jerusalem is part of an extended tour to Greece, Northern Ireland, the Iona Community off the West coast of Scotland, and to Oxford, England, where their son, Sumner, Jr., is receiving his doctor's and theological degrees this spring. They will return to America in July.

**"TWELVE** Christian college men" are being looked for by the Rev. A. Trevor Hoy, 1580 Cardiff Road, Columbus, Ohio, to work for nine days in the building of St. Stephen's Episcopal Church and University Center at Ohio State University. The proposal is to have the men employed by the contractor in the regular manner with the usual deductions for insurance, etc., and for them to turn over their net wages to the diocese. Their keep will be provided. The Rev. Mr. Hoy estimates that the contribution will amount to over \$1,000 of time.

**MAYBE** it is a trend, and maybe it isn't, but a second officer from Church headquarters is going to the field for several months to replace a worker on furlough. Mr. J. Earl Fowler of the National Council Overseas Department will substitute for Henry Budd, Council's liaison officer in Japan. Previously it had been announced that Oliver M. Johnson of the Department of Finance would go to Liberia to serve as acting treasurer while Bishop Harris, who serves as his own treasurer, is in this country attending General Convention.

**THIS SOUNDS** something like Time magazine's policy of shuffling together foreign correspondents and editors every now and then in the interests of helping the staff to see both ends of the reporting job. Then again, the

cause may not be a "policy" but a shortage of help.

**SPEAKING** of such matters, our own reorganization has received a flattering amount of attention in other periodicals. Your columnist has received a lesson in the gentle art of seeing ourselves as others see us—especially when his remark that the reorganization was undertaken in the interests of "economy and efficiency" was rewritten by another Church paper into the statement, "Such inefficiency, Day said, will now end." To consolidate operations in one office does make for maximum efficiency in a financial sense, but this does not imply that the previous arrangement was inefficient.

**AS A MATTER** of fact, from the standpoint of topnotch editorial coverage it is obvious that we are losing a great deal, not only in the person of the editor, but also in the location of his office in the city that is uniquely the center of national Church affairs. This arrangement was entered into in the first place for the sake of efficient service to Living Church readers and was discontinued (1) because of the growing demands of the Morehouse-Gorham publication program (2) because costs had risen so far that the two offices could not be continued without charging more for the magazine than we thought readers could pay.

**NEW RULE** for journalists (on The Living Church at least): Don't put conclusions of the reporter into the form of indirect quotations from the people mentioned in the news stories.

**PRESIDENT** Kenneth C. M. Sills of Bowdoin College, long active in Episcopal Church affairs, is retiring this June at the age of 72 after 34 years in the presidency. He will be succeeded by Dr. James Stacy Coles, now acting dean at Brown University. The AP story about the change described Bowdoin as "one of the nation's richest small colleges."

**A CONSULTATIVE** committee of various Eastern Orthodox Churches in the United States was formed at a recent meeting in New York. Represented were the Greek, Russian, Ukrainian, Carpatho-Russian, Serbian, Romanian, and Syrian Orthodox. Two Russian jurisdictions were represented—that headed by Archbishop Leonty, and the one headed by Archbishop Vitaly.

**A CAMPAIGN** to make historic Christ Church, Philadelphia, a national shrine was launched last week. The 207-year-old church is visited by about 250,000 persons a year. Under the new plan, two trained guides will be employed, as well as a full-time public relations director and a secretarial staff. A series of special programs with nationally known speakers on moral and religious topics will be undertaken in a drive against the evils of "tyranny and moral degeneracy." Movie star Robert Montgomery helped launch the campaign in an address from the pulpit in which he said, "Christian ideals and the na-

tional ideals of the American people are so closely interwoven that the Church stands as an unshakable rock of refuge amid the present storm." Mr. Montgomery is a communicant of St. Thomas' Church, New York. His wife and 18-year old daughter were among the 900 persons attending the service.

**THERE STILL** is no bishop for the Armed Forces, although some people hope that one will be elected at General Convention in accordance with enabling legislation enacted in 1949. Meanwhile, Bishop Kennedy of Honolulu is doing a heroic job of covering the Orient on behalf of the Episcopal Church. Leaving Honolulu on April 15th, he will visit Guam, the Philippines, Hong Kong, Tokyo, Korea, and Okinawa, meeting with chaplains and confirming candidates presented by them. In less than a month (about May 10th) he will be back in Honolulu.

**A WEEK** of prayer for General Convention, with daily use of the Prayer Book prayers for the Convention and for the Church, is proposed by the American Church Union, which is preparing and sending out materials to promote the observance. Among the more interesting intercessions suggested are "social and racial justice"; protection of the deputies "in their journeys"; "that in all matters having to do with Christian unity we may earnestly contend for the faith once delivered to the saints"; "for a blessing on the Archbishop of Canterbury, our General Convention guest." General intention of the week is "that God the Holy Spirit will guide the Church into all truth as it assembles in Convention."

**AN OHIO LAYMAN** has given Bexley Hall, the Divinity School of Kenyon College, an unusual scholarship. James C. Gorman, of Mansfield, Ohio, has offered to pay the yearly stipend of \$880 for the three years required to send a candidate through the complete seminary course. Mr. Gorman has stipulated a preference for a Negro student, observing, "Our Church has an enormous and challenging field of endeavor among the Negroes, not only in Ohio but throughout our country." A news release from Bexley says that the bishops are being asked to submit nominations for the scholarship.

**NEXT WEEK'S ISSUE** will be our spring educational number, in which the prize-winning essays by Church school students will be published. The subject chosen for this year really seemed to strike a responsive chord—**young people's problems.** The world situation, parents, and juvenile delinquency were three of the worst problems faced. A right relationship to God was another problem with which the young people dealt forcefully.

**IN ADDITION** to the essays, the issue will contain a list of Church schools with firsthand information about price, grade levels, special emphases, etc., as well as many pictures of Church school scenes and activities.

Peter Day.

EASTER DAY†

## GENERAL



## CONVENTION

A Trip Around  
the Harbor

A trip around Boston harbor on the luxury liner "Boston Belle," flagship of the Wilson Line, will be one of the attractions of General Convention. The Rev. Gardiner M. Day, chairman of the Diocesan Committee on Arrangements, said that the Committee had considered with great care what type of trip to offer the deputies on Saturday afternoon, the 13th of September, which falls in the midst of the Convention. The unanimous decision was that a trip on the "Boston Belle" would provide the most attractive way to spend the afternoon.

The "Boston Belle" will visit many points of historic interest in the Harbor. It will pass under the Mystic River Bridge, and near the Boston Navy Yard, the resting place of "Old Ironsides." Also included will be Fort Warren on George's Island, Gallup's Island, the East Boston Airport, and Army and Navy facilities in the Harbor.

Dr. Edward Rowe Snow, lecturer, historian, and author, who has made the New England seacoast his special subject of study, will be on board the "Belle" to broadcast to passengers an account of the historic background of the various points.

"Boston Belle," has three spacious decks and the largest marine ballroom afloat.

## ACU Plan

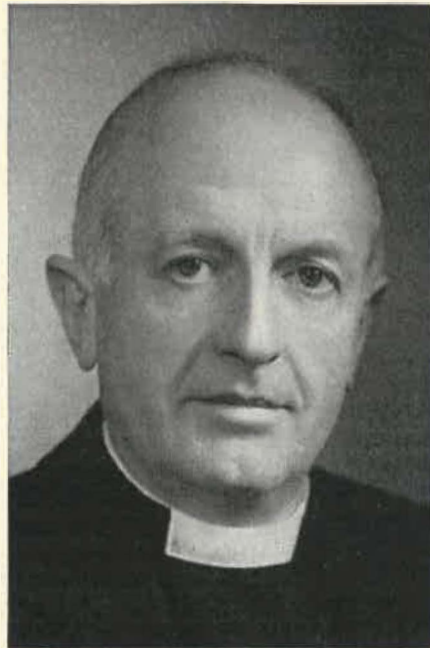
Solemn high mass at the Church of the Advent, Boston, September 10th, at 7:30 AM, is a high point of the American Church Union's plans for General Convention. Communion will be administered at the Advent's three altars, to allow time for deputies to be on hand for opening of Convention session.

## The 1952 Seal

At the center of the 1952 General Convention seal is the tower of the "Old North Church," the most famous church in Boston and perhaps in the entire na-

**TUNING IN:** Easter Day, the feast of the Resurrection of Christ, is the greatest feast of the Church year even though Christmas is celebrated with equal splendor in modern America. Other days that depend upon the date of Easter (Ash Wed-

## Beyond and Above the Transitory

*(The Presiding Bishop's Easter Message)*

**T**HE Christian Gospel is relevant to life. In the events of Holy Week and Easter are intertwined pain and joy, sin and holiness, defeat and victory. Life for us all is made up of this strange intermixture. Particularly today, amid the perplexities and the tensions which are so evident, we see these contrasts: man's inhumanity to man and at the same time evidence of man's ability to rise to the high calling of God in Christ Jesus. It is literally true that "the first man is of the earth, earthy; the second man is the Lord from Heaven." Most of us are an extraordinary combination of both.

The fact of Easter does not lessen the intensity of the moral and spiritual

struggle. But the Risen Christ does give us assurance that the battle is infinitely worthwhile, and that in Christ there is given the power to attain the victory of faith. Easter lifts our sights beyond and above the transitory and the immediate to the eternal God.

So the great company of faithful people with full hearts will meet the Risen and the Living Christ at Eastertide, and, thanking God, will take new courage.

*Wm. K. Sherwin*  
PRESIDING BISHOP.

nesday, Sundays in Lent, Holy Week, Ascension Day, Whitsunday, Trinity Sunday, and the Sundays after Trinity) fall from year to year on different dates, so that there are no less than 70 possible different arrangements of the Church year.

tion as the site of the signal for Paul Revere.\*

The Old North Church is the popular name for Christ Church. It is the oldest church building in Boston which has been used continuously for Anglican worship. Therefore, this seemed the appropriate building to be at the center of the seal for the 57th General Convention.

The figure on the right of the seal is the Rt. Rev. Edward Bass (1797-1803), the first bishop of Massachusetts. The Puritan<sup>†</sup> figure on the left of the seal represents the first settlers in the town of Boston (1630) who at the time of their coming to Massachusetts were members of the Church of England.

The seal was designed by Allan Rohan Crite, distinguished artist, particularly known for his religious drawings. He is a communicant of St. Bartholomew's Church, Cambridge, Mass.

## EPISCOPATE

### Louisiana Sets Election Date

Louisiana has called a special convention session for May 14th to elect a suffragan bishop. The session will be held at St. James' Church, Alexandria, La. Bishop Jones, the diocesan, asked for episcopal assistance at the regular convention early this year.

### Months Lengthened Into Years

Somewhat after the manner of the man who came to breakfast, is the way Bishop Bennett of Rhode Island described himself during the recent observance of his 20th anniversary in the episcopate in Rhode Island.

Bishop Bennett recalled that when the late James DeWolf Perry, then both Bishop of Rhode Island and Presiding Bishop, called on him to help out in administering diocesan affairs, he asked him to stay six months. Bishop Bennett stayed for 20 years.

Bishop Bennett plans to continue as diocesan of Rhode Island until he reaches the compulsory retirement age of 72. He is 69 now, and has been a bishop for 32 years.

When he came to Rhode Island he was a retired bishop. He had been elected coadjutor of Duluth<sup>‡</sup> in 1920. In 1922

\*"If the British march

By land or by sea from the town tonight,  
Hang a lantern aloft in the belfry  
Of the North Church tower as a signal light—  
One if by land, and two if by sea;  
And I on the opposite shore will be,  
Ready to ride and spread the alarm  
Through every Middlesex village and farm,  
For the country folk to be up and to arm."

TUNING IN: <sup>†</sup>Puritans were originally members of the Church of England who wanted to "purify" the Church along Protestant lines in faith and order, along strict lines in morals and manners; at first they were different from "separatists," who



At Old North Church

he became bishop and retired in 1933.

He says that because he was retired when he came to help out in Rhode Island, at first "they didn't know what to do with me. Finally they gave me the title of auxiliary bishop, the only one in the whole Anglican Communion."

In 1939 Bishop Bennett became suffragan of Rhode Island, and in 1946, on the resignation of Bishop Perry, he became diocesan.

Bishop Bennett's 20 years in Rhode Island were commemorated at a diocesan service of thanksgiving at Grace Church, Providence. Nearly 1100 Churchpeople, representing every parish and mission in the diocese, attended and greeted Bishop and Mrs. Bennett at an informal reception afterwards.

## SOCIAL RELATIONS

### Fear of Neighbors

A number of residents of southeast Minneapolis are afraid for their property values. They are afraid that the new neighbors they are getting will be the cause of the decline of property value. The new neighbors, numbering 184 families, include Negroes. Up to now the community has been all white.

To counteract this fear and the accompanying prejudice and hostility, Religious News Service reports, 12 clergymen of the Ministers' Association of Southeast Minneapolis are making plans to welcome the newcomers, who will

live in a new public housing project, and to invite them to affiliate with the church of their choice.

In a plea to the congregation of Holy Trinity, a parish of the Episcopal Church, for lay volunteers to assist in the welcoming, the Rev. John Knoble, rector, said, "There is little doubt that persons of prejudice and hostility will make these newcomers feel such prejudices and hostility. Such persons always do. The test of Holy Trinity parish—and you—is your eagerness to meet the newcomers with Christian charity."

## WORLD COUNCIL

### 78 Places for Anglicans

Anglican Churches have been allocated 78 seats at the second assembly of the World Council of Churches to be held on the campus of Northwestern University in the summer of 1954. Methodist Churches also will have 78 seats. Orthodox will have 55 and Old Catholic nine. In all, Religious News Service reports, there will be 595 delegates from the 158 communions, in 43 countries, which are members of the World Council.

### Arms Reduction

Addressing the Executive Committee of the World Council of Churches in session at Lambeth Palace, Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, pointed out that one of the potentially significant activities of the sixth General Assembly of the United Nations recently concluded in Paris had been the establishment of the U.N. Commission on the reduction of armaments.

The C.C.I.A. had put forward the principle that reduction of armaments is not a mathematical proposition but a political and above all a moral problem. Dr. Nolde urged that an extensive system of peace observation commissions be operated at potential danger spots throughout the world to guard against acts of coercion. "Only by a system of this kind can there be established a political and moral climate which can be favorable to the reduction of armaments. This matter demands continued consideration as the U.N. Commission on reduction of armaments proceeds with its work," Dr. Nolde declared.

Among other important accomplishments of the sixth General Assembly of the United Nations, Dr. Nolde instanced: (1) The establishment of the three-year plan for solution of the Arab refugee problem. (2) The \$3,000,000 in-

advocated leaving the Church of England. <sup>‡</sup>Duluth is the only diocese of the American Church that has recombined with its parent diocese. It was set apart as a missionary district in 1857, became a diocese in 1907, reunited with Minnesota in 1944.



ternational assistance fund for enabling the U.N. High Commissioner to aid specially needy groups of refugees. Voluntary relief agencies of the Churches would serve to channel such aid to refugees. (3) The establishment of the Balkan Peace Observation Sub-Commission.

Officers of the Commission of the Churches had been active in consultation with many U.N. delegates in furtherance of such relief activities during the sixth General Assembly of the United Nations in Paris, added Dr. Nolde.

[EPS]

## CONFERENCES

### Secretarial Course

A course exclusively for Church secretaries is to be offered at the Wellesley Conference<sup>¶</sup> this year. A preliminary announcement says:

"The course will deal with the particular problems which face the secretary, who does a tremendously important strategic job but a job to a great extent behind the scenes. Her work requires of her a special type of patience, understanding, faith, and imagination. She needs to understand herself and her own feelings and reactions. The course will help her to work through these needs and opportunities."

Applications or requests for further

information may be sent to Wellesley Conference Office, 1 Joy St., Boston 8, Mass. The dates: June 22d to 28th.

## RETREATS

### First Festival

The recently founded Society for the Promotion of Retreats at the House of the Redeemer, New York City, will hold its first annual festival at the House on Low Sunday afternoon, April 20th.

## VISITORS

### Ministry Armed With a Gun

Revisiting the United States after 20 years, the Very Rev. Jesse Krebs Appel recently completed an itinerary that took him from the dioceses of New York, Long Island, and Massachusetts to Texas, Arizona, and New Mexico. During March he spoke in the states of Pennsylvania, Illinois, Minnesota, Iowa, and Colorado.

When he was last in the United States he was newly graduated from the Virginia Theological Seminary and on returning to Brazil became missionary priest in charge of the Church in Livramento, a lusty frontier cattle-town on the Brazil-Uruguay border. However, Livramento did not subject him to dan-

gers now encountered. He is now dean of Holy Trinity, the Cathedral of the missionary district of Southern Brazil, in Porto Alegre, a flourishing city of half a million people, 36 hours by air from New York. Emergency pastoral calls at night now take him across city slums so dangerous that the police have encouraged him to carry a gun. Hold-up men have stripped their victims, and shot them dead if they resisted. Dean Appel has not yet had to use his gun.

He pays a warm tribute to the encouragement and support which the Brazilian Episcopal Church has received from the Church in the United States. Among many details of Church life in Brazil, Dean Appel mentions that formerly native dark bread<sup>¶¶</sup> was used in the Communion service. He felt something more suitable was needed, got an electric oven, and now he and his wife not only make altar bread for the Cathedral but are filling orders for it from other parishes.

## PRESS

### "Advocate" Anniversary

The *Christian Advocate*, official weekly publication of the Methodist Church, kept its 125th anniversary with a special 52-page issue dated March 27th. Dr. T. Otto Nall, editor, said that some 500,000 copies of the anniversary issue would be printed. Regular editions of the publication run to 325,000 copies of 32 pages.

## DRAMA

### Murder for a Chapel

At the University of Minnesota, the Canterbury Club is staging T. S. Eliot's *Murder in the Cathedral*<sup>¶¶</sup> on April 18th and 19th. Proceeds which are expected to be over \$1000 will be given to the University House Corporation of the Episcopal Church in Minnesota. The students hope the diocese will build a chapel and student center on the campus.

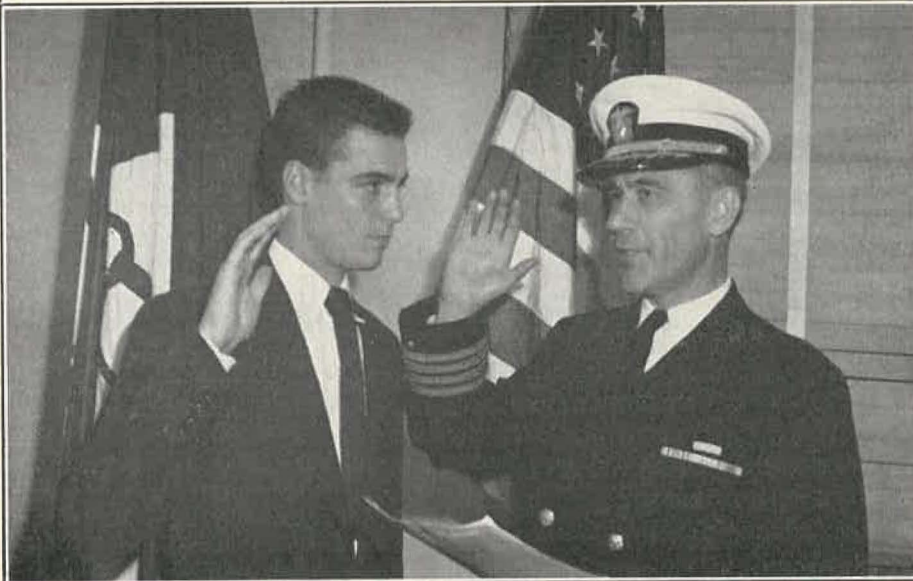
## INTERCHURCH

### Mixed-Marriage Counseling

An enlarged counseling program to reduce the number of mixed marriages that break up because of religion was suggested at the meeting of NCC's Division of Christian Education.

The Rev. William H. Vastine, Chicago, executive director of intergroup education for the NCC, said that 15%

## Father Swears in Son



The Rev. Paul Linaweaver (Capt., USN) is chaplain of the first Naval District, stationed in Washington, D. C. He recently swore a young Churchman into the Naval Reserve. The young Churchman was his son.

**TUNING IN:** ¶Wellesley Conference will not be held at Wellesley this year, but at Wheaton College, Norton, Mass., as explained in an editorial on Church summer conferences (p. 15). ¶¶Bread used for the Holy Communion is traditionally made only

of the finest available wheat flour. ¶¶*Murder in the Cathedral* is a play by T. S. Eliot about the martyrdom of St. Thomas Becket in 1170. A movie version of the play recently had its American premiere (see editorial on page 16).

of intermarriages end in divorce or separation because of religion.

A survey of 2,000 Christian students, he added, revealed that more than half of them would marry into a different faith, other things being equal.

Mr. Vastine suggested a two-fold approach to the problem: to warn couples of the dangers in mixed marriages, and, "to stand by for counsel when tensions come after the wedding day." [RNS]

## MINISTRY

### Provincial Clergy Institute

A clergy institute for the Seventh Province<sup>1</sup> will be held at Daniel Baker College from June 23d to June 27th. The Rev. Dr. Massey H. Shepherd, Jr., professor of Church history at Episcopal Theological School, will lecture. The conference will center around the liturgy.<sup>1</sup> This will be the second conference to be held at Daniel Baker. The first is the inter-diocesan Woman's Auxiliary Conference for the state of Texas on June 9th to 11th.

## ARMED FORCES

### 53 Confirmed at Great Lakes

Bishop Street, suffragan of Chicago, recently confirmed 53 servicemen and women. Two were Waves, one was a corporal in the Air Force, and the rest were sailors stationed at the Great Lakes Naval Training Center in Illinois. The service was held in a small chapel at Great Lakes. The presenting clergyman was Chaplain Matthew A. Curry, Lieutenant Commander, U. S. Navy. Twenty-nine dioceses were represented.

## BEQUESTS

### Church Profits from Nationalization

Because English hospitals were nationalized the Church in America is due to receive about \$15,000.

The Rhode Island Supreme Court ruled that two London hospitals, because of their nationalization, could not receive supplementary bequests left them by a Newport, R. I., millionaire. The millionaire was a Rhode Island clergyman, the Rev. Dr. Alexander G. Mercer, who died in 1882 leaving an estate reported to amount to \$4,500,000.

The London hospitals, among other beneficiaries, had both already received large gifts from that amount. Bequests to the hospitals were for charity.

The supplementary bequests, predicated on their use by the institutions

**TUNING IN:** ¶Church dioceses, covering states or parts of states, are grouped into eight provinces. No. 7 covers the Southwest. Provinces have little power, but are useful for gathering Churchpeople to consider common problems. ¶Liturgy, Greek



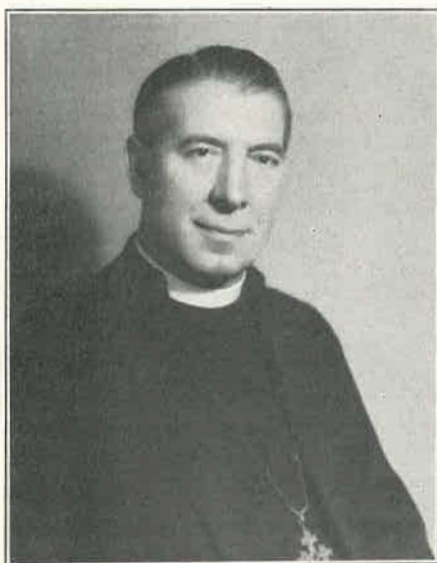
U. S. Navy

BISHOP STREET at Great Lakes.

to total between \$25,000 and \$30,000, and representing the final portion of the estate, were voided because of conditions changed in England by the National Health Service Act of 1946.

The Domestic and Foreign Missionary Society of the Episcopal Church and the Board of Home Missions of the Presbyterian Church in the U.S.A. are to receive the money in equal amounts as alternative beneficiaries.

Asked what the effect might be of abrogation of the National Health Law by England's new Conservative government, one of the estate's attorneys said he thought the action would come too late to reinstate the hospitals' rights.



BISHOP OF LONDON: A moment favorable for Catholics.

## UNITY

### Nothing Un-Catholic

"A Call to All Anglicans—the Claims of the Unity Movement" is the title of an appeal issued by the Bishop of London, the Rt. Rev. J. W. C. Wand, who says that "the most striking feature of the first half of the 20th century has been the movement toward reunion." He says further:

"There can be little doubt that in the future much of the thought of Christendom will be affected by discussions originating at the World Council of Churches. Our contribution should have particular weight. It is our customary boast that Anglicanism itself is a synthesis of the Evangelical<sup>1</sup> and Catholic<sup>1</sup> aspects of Christian teaching.

"Of course we can easily see that participation in the ecumenical movement is not so attractive to high Churchmen as it might be if Rome was an active member of it. They know that there can be no complete reunion of Christendom without Rome and they are anxious to avoid widening the breach with her. But it is at least doubtful whether wholehearted participation in the movement would widen the breach. The Papacy is more aware than we are of the importance of numbers. It would be much more interested in an organization that could command the mutual understanding and the complete cooperation of a half of Christendom than it is in the present comparatively small and rival bodies taken singly. Nor can we reasonably refuse to have any dealings with one part of Christendom because we cannot deal with the other. Half a loaf is better than no bread. If we are really in earnest about trying to implement our Lord's prayer for unity we must make a beginning somewhere. . . .

"There appears then nothing un-Catholic, even on the narrowest interpretation of that term, about participating in an ecumenical movement. I believe that the present moment is particularly favorable for wider interest on the part of 'Catholics' in the World Council. The recent publication by the Central Committee of what is coming to be known as 'the Yellow Book' should have relieved many of the anxieties under which people like myself have hitherto labored. It is true that the title of the pamphlet is 'The Church, the Churches, and the World Council of Churches.' But the text admits categorically that some of the member Churches cannot regard others as Churches in the full sense of the term. If that is clearly understood, we no longer give anything away by the use of the word. Certainly it is non-scriptural. By 'Churches' the New Testament means the local branches of the one Church. To use the term of our present divided bodies is modern and journalistic. But the practice is almost universal."

[EPS]

for laymen's work, means public worship. We have said so before, but don't forget this department is for new readers. ¶Evangelical outlook places great emphasis on the Bible as a means of contact with God. ¶Catholic stresses Church.

**KOREA**

**Bishop Cooper Is Alive**

The rumor that the Rt. Rev. Cecil Cooper, Bishop in Korea, is alive, has to all appearances at last been substantiated. The *Morning Calm*,<sup>1</sup> diocesan magazine of the Korean mission, which is published in London, reports in its March issue:

"After more than 18 months of no news at all, we have heard that Bishop Cecil<sup>1</sup> is alive, though still a prisoner in the hands of the Communists. The news, which has appeared in varying forms in the press, comes through the Foreign Office and may be taken as completely reliable. . . . Among the others whose names are given are Mr. Holt, the British Minister in Seoul, a most devoted Churchman and a great friend to the Mission, and Commissioner Lord of the Salvation Army, a friend of Bishop Cecil and of all of us."

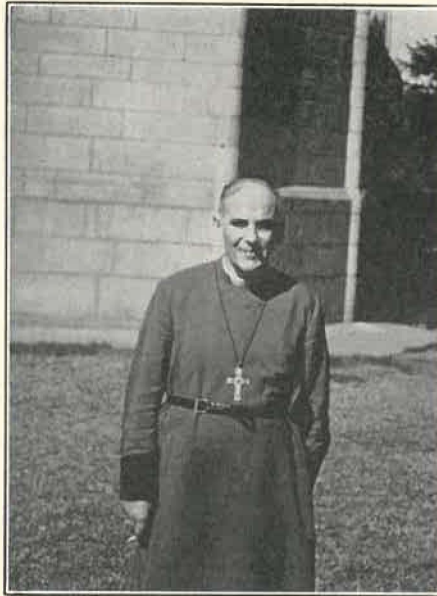
Apparently the *Morning Calm* received its report after Bishop Cooper's name appeared on a list of 47 internees broadcast on the Pyongyang and Peiping radios [L. C., February 3d].

**A Minute to Minister**

*Ministering to wounded air evacuees in Korea is the special work of the Rev. William J. Barnett, chaplain, United States Army. This is the second time 44-year-old Chaplain Barnett has been in the Far East. He was an Army chaplain in World War II. Between wars he was assistant minister at St. Paul's Church, Brooklyn, and chaplain of the State School for Boys, Warwick, N. Y. He received the B.D. degree from Nashotah House in 1935. Here Chaplain Barnett tells what his work in Korea is like.*

Our company works with the air-evacuation in Korea. We receive the wounded men who are flown directly from the scene of casualty to us. We transfer the wounded from the planes to the ambulances to be taken to a nearby hospital for more immediate treatment. After they are improved sufficiently, they are brought back to us (at an air strip), and we take them from the ambulances and put them on another plane to be taken to Japan for further treatment.

It means, sometimes, viewing hundreds of men in all sorts of conditions, each day. I see each man for only a minute or two, as he is in process of being transferred from plane to ambulance. In many cases, the head is com-



"BISHOP CECIL": Still a prisoner.

pletely bandaged, and the only way I can let the soldier know I am a chaplain is by holding a cross in my hand and letting him feel it. If only the people back home in our churches were as responsive as these men in such a condition, we would have no fear about the future of our Church.

Since priests of our Church are not too plentiful over here, I constantly receive more and more requests to say Mass at this or that outfit (as they gradually learn I am around). This means that while only six or ten Episcopalians might be present at each installation, there is a powerful lot of jeep traveling to do, and these roads are not like highway No. 1 U.S.A.

While I was at Nashotah I never realized how much use God could really make of a priest, or what was in store for me. It's a wonderful venture.

Some of the wounded, of course, wear the Church Cross. I always look for this. Thus I have had the opportunity, many times, to administer the last rites to a man who was about to make a much longer trip than to the evacuation hospital.

**GERMANY**

**The Christian and Politics**

A statement on the political responsibility of the Church has been issued by the Bishops' Conference of the United Evangelical Lutheran Church in Germany.

The bishops said the declaration was

prompted by the "widespread uncertainty among Christians concerning the treatment of current political questions."

Many pastors "deemed it necessary to offer certain practical solutions to political problems," the bishops said, "while others felt that the Church has nothing to do with politics and should confine itself to preaching the gospel."

Rejecting both views, the statement said that "Christians are obliged conscientiously to assume their political responsibility, but in doing so must not blur the boundaries between Church and world, between Christian community and political order."

"Alone through its proper spiritual task the Church exercises a public and political influence," the statement said.

[RNS]

**ENGLAND**

**After Three Queens, the Duke**

New wording of prayers for the Royal Family was recently approved by Queen Elizabeth, according to the *London Church Times*.

Prayers will be offered for Her Majesty as "Queen Elizabeth," and prayers for the Royal Family will read: "Elizabeth the Queen Mother, Queen Mary, Philip Duke of Edinburgh, Charles Duke of Cornwall, and all the Royal family."

**THE LIVING CHURCH RELIEF FUND**

For Korea	
Previously acknowledged	\$3,195.99
Mrs. James Grist Staton	50.00
Mrs. H. H. Amsden	25.00
Lyman D. Bailey	25.00
Velma I. Thomson	25.00
Mrs. H. McK. Harrison	20.00
Anonymous, Evanston, Ill.	10.00
Anonymous, South Pasadena, Calif.	10.00
In memory of M. V. A.	10.00
Ella J. Kerr	10.00
Rev. Alfred G. Miller	10.00
Mrs. G. Hoxie Moffett	10.00
Mrs. L. C. Wells	10.00
Mrs. R. P. Barton	5.00
Ethel W. Chichester	5.00
Mrs. Rodger D. Gessford	5.00
Frances McMillan	5.00
Mrs. S. Tagart Steele	5.00
	\$3,435.99

Okinawa Discretionary Fund	
Previously acknowledged	\$ 362.41
Mary F. Ogden	50.00
Anonymous	10.00
	\$ 422.41

Brotherhood of St. Andrew in Japan	
Previously acknowledged	\$ 756.05
Mary F. Ogden	25.00
	\$ 781.05

**TUNING IN:** <sup>1</sup>*Morning Calm* is a translation of the Korean name for Korea. <sup>2</sup>*English Bishops* are not generally referred to by their last names—a survival from the time when last names were regarded as merely descriptive. They sign their

letters with their first name and the name of their diocese. <sup>3</sup>*Living Church Relief Fund* serves as a channel for readers to make effective their interest in needs reported in *The Living Church*.



# Mumbo Jumbo

# or Rock of Truth?

By the Rev. Nelson W. MacKie

Rector of St. Alban's Church, Centredale, Rhode Island



It is a curious fact that the disciples' first evidence that their Lord had risen was not a Resurrection appearance, but the discovery of an empty tomb.

On this, all four Gospels<sup>1</sup> agree. Indeed, the Gospel of St. Mark, which is generally believed to have been the first Gospel written, breaks off abruptly at that point, and the two alternative endings found in ancient manuscripts are believed to have been added by later editors.

The emptiness of the tomb was a vital fact to the first-century disciples. But today its significance seems to be minimized. For example, consider three volumes which happen to be within arm's reach as I write.

The first is by the foremost liturgical scholar in the American Church, the Rev. Dr. Massey H. Shepherd, Jr. On page 164 of *The Oxford American Prayer Book Commentary* we read: "The story of the Empty Tomb is but circumstantial evidence of the Resurrection. The Church believes Christ rose from the dead because of the witness of those who actually saw Him and conversed

with Him after His death, not because the tomb in which He was laid was found empty 'after three days'."

Then on page 189 of *Children and Religion*, by Dora P. Chapman (certainly one of the best books on that difficult subject that has appeared in recent years), we are told: "The first thing to remember is that the Empty Tomb part of the story is not the *important* part" (Mrs. Chapman's italics).

Finally, *The Faith of the Church*, by the Rev. Drs. James A. Pike and W. Norman Pittenger, contains a somewhat ambiguous discussion (pp. 100-101) of the nature of our Lord's Resurrection Body, but the Empty Tomb is not even mentioned!

Now in fairness it should be said that all of these distinguished authors explicitly state their faith in the reality of our Lord's Resurrection, nor is there any reason to think that they do not believe that the Empty Tomb is a fact. But to dismiss anything as unimportant is to invite disbelief by others; especially is this so when one is writing for the general public. And if one rejects the Empty Tomb as a mere legend, what is left of the Resurrection?

True, if the Empty Tomb stood by itself, without any Resurrection Appearances, it would not prove anything; but if the Empty Tomb is left out, how are we to answer those who tell us that the Resurrection Appearances were merely a subjective experience on the part of the disciples?

## A HISTORICAL RELIGION

Christianity is unique among the religions of mankind in that it is a historical religion. It is not just a set of beautiful ideas about God, nor is it merely a code of ethics; it is the proclamation that God has intervened in human history at a definite time, at a definite place, and in a definite way.

The Church "goes out on a limb" for the truth of certain statements of historic fact which we find in the second paragraphs of the Apostles' and Nicene Creeds. God the Son made Himself the Center of a particular human life, He was born of a Virgin, He "suffered under Pontius Pilate."

Have you ever thought it odd that the name of a petty Roman provincial official should be repeated every day all over the world by millions of people centuries after his death? Why else, except to show that we are talking about historic events and not mere myths and legends? But if we agree that our Lord's Crucifixion was an historic fact, what of His Resurrection?

The Easter Faith of the Christian Church has always been that our Lord Jesus Christ rose from the dead the

(Continued on page 22)

## Why the Empty Tomb is Important

TUNING IN: ¶The Gospels were not written down until about 40 years after the Gospel—the good news about Christ—began to be proclaimed. As long as most of the original witnesses to the events were alive, the need for a systematic written record

was not felt. But St. Paul, in letters to his converts some 20 years before the Gospels were written, had already summarized for them the Resurrection story. Thus, the earliest Gospel record is found in the epistles.

# THE ETERNAL AWAKENING<sup>1</sup>

By the Rt. Rev. Richard T. Loring, Jr., D.D.

Late Bishop of Springfield

MAN lives three times — three lives, yet one life. His first stage is when he is in the envelope placed within his mother. In this very simple life he is continually asleep. There is no light because he has no need for light. He is quite alone there because he has no need for company. And in this life he is hemmed in on every side. He is in a contracted and very small envelope, which is again within the contraction of the mother's body.

When then we contemplate this first life, or stage of existence, the thinking person must needs ask a question. Why is he in this curious state at all? What can be the possible use of the first stage of our lives?

Man lives his first life for one purpose only, namely to develop a self, and the instruments which he is going to need in the next life—the life we call the world. While in the womb he knows nothing of the glory and the joy of second life. Had he the ability to think, he could not even imagine the use of another life. He is warm and comfortable and fed. To him the future life would be an absurdity. A fine eye, a beautiful mouth, a hand, a foot, lungs to breathe with, all these things would appear quite useless to the child within, if he thought about it.

And—the child would be right. These things are quite useless in the first life. But they are made for another world of which at present he knows nothing. He might guess if he thought. But actually he cannot even imagine.

But all the while, we on this side of life know that the only reason that child lives, as he does, is to grow and become

fit for his second life. He does not know. He thinks he lives simply to be warm and fed and to remain undisturbed. It is in reality to develop the instruments he will need in the second life.

Now comes this second life—yet the same life. As his instruments for this world become ready, he is suddenly compelled, without his permission or desire, to leave the warm body of his mother in a way which is hard and painful, and with a moment of transition which must seem curiously like death to him. For the envelope which was his means of nourishment, and his immediate home, is discarded, quite useless in the new life. The envelope in fact dies.

This second life he lives differently from the first. He lives alternately in darkness and light, alternately between waking and sleeping. Suddenly and immediately the nose, the ears, the mouth, the lungs have uses he did not dream of before. The world of light and color and tone; of perfume, taste, and feeling, opens up a new realm to be used and en-



joyed. The new life is as different, as unimagined, from the first life as darkness and light.

But now asking the same question as before, what is this second life for?

Just like the first—its sole purpose is to develop the instruments which shall be of use in the third life.

As in the first, so in the second we are but dimly conscious of these instruments and their uses. We hardly know they exist, but we are wise enough, I hope, to realize that lack of awareness in no way alters fact. In this second life we live with companions. But we are still within a contracted body, though

it is a little larger than before, so that we move quite freely compared to the envelope within the womb. We can propel ourselves where we will, given time. Before we could not. While now we can know our companions, still we can never know them completely, for the body intervenes. We cannot see them as they are, for we see them only through the flesh, not themselves.

We are just one step nearer reality. We now eat and sleep and play and work and worship—we make love and weep. And what a change, what a miraculous change from the hibernation of the first life!

In this second life the soul unfolds from its seedbed and develops the spark which shall be its life in the future. As yet with our whole consciousness bound to mortal flesh, within a body, we know nothing of the splendor and harmony, the radiance and freedom, of the third life except by partial revelation from God our Father.

And it is foolishly easy to think that the dark and narrow way which leads to this glorified life is a blind pitfall from which there is no outlet. The words of Christ echo in our minds as He said to the Apostles to whom He tried to explain—"O fools and slow of heart to believe."

Finally the third life. Here we must be cautious about making rash assumptions. A flat denial of its possibility is as silly as for the unborn child to deny the life of the world.

We know from Revelation and from the application of common sense a few things about this life which we have not entered. The third life is an eternal awakening. There every thing is as clear as the life of the unborn to the physician who studies it. Then we shall no longer be separated by useless flesh from every other soul, but shall know, even as we are known. There separation ends and we realize in full what is here but dimly felt by those who are sensitized. What we call death here is no more death than is the birth of a child death. Death to the envelope, yes—it is thrown away and goes back to the elements; but the child is more of a child, a greater being than he was before his birth. And the soul, developed here, is the instrument—the real self—which becomes all in all in the life of Paradise.

Life is a marvelous adventure there in which everything developed and cherished here that is unseen—love and beauty, faith and goodness, hope and trust—becomes the seen and the real forever and ever.

Our dead are not dead, but living. The next world is more real than this world. For those of use who have watched many a one die, and seen holy Christian deaths, know this, and we stake our lives upon it. The souls of the righteous are in the hand of God.

<sup>1</sup>This article, originally preached as an Easter sermon in 1938, when Bishop Loring was rector of St. David's Church, Roland Park, Baltimore, appeared as an article in THE LIVING CHURCH shortly after his untimely death on April 16, 1948 [L. C., May 2, 1948]. The article was reprinted and had a wide sale. Dealing as it does with truths that are timeless, it is here repeated four years later. Reprints in the form of LIVING CHURCH LETTERFOLD LEAFLETS, convenient for mailing or for the tract rack, will be made available at 5 cents each if enough requests are received.

## This is the Victory



Any period in history some one topic or other is likely, as people say, to "be in the air." Some particular subject becomes the dominant theme of conversation.

At one time it was the discovery of paper making, introduced into Europe from China. This must at first have seemed very wonderful indeed. Later the invention of the steam engine was a topic on everyone's lips; and much comment there must have been, both pro and con. Later still came the discovery of electricity—something people now take for granted. Then there was the relativity theory—which, when this editor was in college, only 11 men in the world could understand, but which everyone talked about.

Now we are in the atomic age: the atom bomb is "in the air"—if not literally overhead, at least as a subject of conversation, and indeed as a threat. Atomic power—its possibilities for good or for ill—is much talked of, much written about. This is age of atomic energy—of a radiating force mightier than any physical force the world has yet known.

But there is another radiating force which millions the world over celebrate this Sunday—a radiating force that began with the bursting of a tomb on a hillside near Jerusalem 20 centuries ago. This radiating force is like atomic power, and yet unlike it. You cannot measure it by any physical instruments, however delicate and precise. It is not physical at all, yet it is every whit as real as the physical—indeed more real.

The radiating force that the Church celebrates today (and indeed every Sunday) is personal, coming from a source outside of ourselves. It is nothing less than the risen life of God Incarnate. Unlike atomic power in its nature, it is yet comparable in effect: if men would learn to use it—all men everywhere—it could accomplish as complete a transformation on the moral and spiritual plane as atomic power on the physical. In the breaking down of the forces of evil, the imparted risen life of Christ would be as effective as the atom bomb in the destruction of all that is good—*would be*, if men everywhere would give themselves as systematically to its use.

Yet the use of this power is simplicity itself. For this is the power that operates when people get down on both knees twice each day to say their prayers; this is the power that is brought into play when Christians read the Holy Scriptures and devoutly ponder their meaning; this is the power that operates when Churchpeople—frequently and with careful prepara-

tion—make their Communion; "this is the victory that overcometh the world, even our faith."

"This is the victory. . . ." How true these words ring today. Nineteen centuries ago they were written; today in a new sense, in a sense realistic to the core, they are as true as ever. For it is only the radiating power unleashed on the first Easter that can counteract the evil use of the other radiating power man has developed. Only a renewed and realistic appreciation of the reality of Christ's triumph over death can bring steadiness to a tottering humanity. "This is the victory that overcometh the world, even our faith."

What are you going to do about it? If you are a parent does it make any difference whether you get down on your knees and pray with your child? Does it matter whether you send your children to church every Sunday or whether you bring them? Does it matter whether you buckle down and learn something about your faith—if only to answer intelligently the questions your children put to you?

**T**HIS is no age for playing with religion. It is an age, in which to stand up and be counted, to face the religious issue squarely. If the beliefs of the Nicene Creed are true, then they are relevant to every situation that confronts the world. If the beliefs of the Creed are true, then, to the extent that they are disregarded in politics, in business, in industry, in education, in recreation and amusement—to that extent will civilization rest on an unrealistic basis.

Either the historic faith is true or it is not true. If it is true, then it matters more than anything else, and it is relevant to everything else. If you are honestly not sure whether it is true, the only way you can find out is to assume that it is, and to live for a period on that basis. But to make the experiment you will have to give yourself to the faith completely: no halfway measures will do.

And the experiment is justifiable on the grounds of soberest practicality. The first Easter after Pearl Harbor an American missionary was interned in a Japanese prison. He was wondering how he would make his Easter Communion, for that was more precious to him than anything else. Early in the morning (aptly reminiscent of the first Easter Day) the prison guard knocked at his cell, with the glad tidings: "A Japanese priest is here with your Communion."

Here was radiation, encircling the globe and spanning the centuries. There is a power, stronger than that called atomic—a power that can transcend the

EMMAUS

NOT burning heart  
Nor Scripture's word,  
But broken Bread  
Revealed the Lord!

WM. PAUL BARND. S.

disintegrating forces of the world; and this power, which the Churchman receives in Holy Communion, is the power of Jesus of Nazareth, triumphant over death—alive with us for evermore.

*Intinction*

FRANKLY, we don't like the administration of Holy Communion by intinction. We are, in fact, among "those of our fellowship who cannot but feel some repugnance" toward the whole idea, in the words of the report of the Liturgical Commission, summarized in our issue of April 6th. But we recognize that the custom is widespread in our Church, that it is at least as compatible with the Scriptures as Communion in one kind, and that it is probably here to stay. That it is a valid method of administration is indisputable. Therefore we welcome the recommendations of the Commission for regularizing and controlling the practice.

Of the three methods found to be in fairly common use in certain dioceses, we should prefer the one described as method B—"Intinction by the priest, with wafer placed to the lips of the communicant." This seems to us to be least likely of abuse or irreverence, and more in accordance with the sacramental intent. But it takes a great stretch of the imagination to recognize this as fulfilling our Lord's injunction to "drink ye all of this," and we are sure the great majority of the Church will wish to continue the customary practice of Communion in both kinds, even if the permissive use be allowed.

It should be noted that the report specifically protects the right of the laity to receive the consecrated wine from the chalice—a right that was one of the major points of contention at the time of the Reformation. It is of the utmost importance that General Convention protect this right, in whatever legislation may be adopted, and that bishops and parish priests

see to it that laymen know of their right to receive from the chalice, and have an opportunity to practice it without being segregated in a separate railful, or otherwise made conspicuous. We fear that this is not always done in parishes in which intinction is practiced now; indeed, we have been embarrassed ourselves at being made conspicuous for insisting on receiving according to the normal Prayer Book custom.

We wish the Liturgical Commission had included in its report a study of the use in the Church of Communion in one kind, especially for the sick. We think they would have been as surprised by the extent of this practice as in the case of intinction. Where the Sacrament is reserved for the Communion of the sick, it is the customary and most practical method. If intinction is to be authorized, Communion in one kind should also be authorized. They stand on the same footing, so far as validity is concerned. Fortunately, the combined words of administration proposed for the one method are equally suitable for the other.

We hope that General Convention will not act hastily in this matter, but will study carefully the scholarly report of the Liturgical Commission and act prudently, not only to regularize the fact and method of intinction, but also to do the same for Communion in one kind; and, above all, to protect the right of the lay communicant to receive in both kinds in the manner that has been traditional in the Anglican communion for 400 years, and that derives directly from the institution of our Lord and the practice of the early undivided Church.

We think also that it ought to say explicitly, as the Lambeth Conference did, that "administration from a common chalice . . . should continue to be the normal method of administration" in the Episcopal Church. With these safeguards, we think that the proposal to regularize the method of intinction might be adopted wisely, but without them General Convention should refuse to approve any deviation from the present practice of the Church.

*Church Summer Conferences*

ONE of the oldest and best-known of the Church's summer conferences, the Wellesley Conference, is to be held this summer at Wheaton College, Norton, Mass. This implies no lack of sympathy on the part of Wellesley College, the campus of which has been the scene of this pioneer conference every year since 1919, but is caused by the college building program. Under the circumstances it is a gracious thing for Wheaton College, which has not been noted for its sympathy with the Episcopal Church, to offer the facilities of its lovely campus and buildings for this purpose. "Wellesley-at-Wheaton" will actually offer the Church two conferences this year, for the Wellesley Youth Conference has been accepted as a full partner to the graduate conference. Both will be held at

Wheaton College, Norton, Mass., June 22d to 28th.

This is the time for Churchpeople to begin to plan to attend summer conferences; and there will be a wealth of them in all parts of the country. In addition to Wellesley-at-Wheaton, conferences will be held at such well-known centers as Concord and Groton in New England; Hobart in the second province; Hood college (which this year will be host to the provincial conference formerly held at Sweetbriar, Va.) and Shrine Mont in the third province; Sewanee and Kanuga in the fourth; Cranbrook and Racine in the fifth; Northfield and Evergreen in the sixth; Winslow in the seventh; Rancho del Obispo, Lake Tahoe, and Olympia in the Far Western eighth province. Wherever you live, in continental United States, there will be a Church summer conference not too far distant; and there is no better way to combine an enjoyable holiday with a refresher course in the Church and her ways and teachings than by attending one of them. A list of provincial and diocesan conferences is to be found on pages 58-61 of the 1952 *Living Church Annual*; or an inquiry to your diocesan office will bring you information about a nearby one.

### *Exchange of Prisoners*

**I**N a cloud of secrecy, the hitherto unresolved issue of exchange of Korean war prisoners is being discussed by United Nations and Communist truce negotiators. Up to now, the UN negotiators have held firmly to the position that they would not ship back to Communist China and Korea any prisoners who did not want to go. This position is important to Christian people not only for general reasons but for a specific one which was recently brought out by Dr. Harold E. Fey in his reports from Korea to the *Christian Century*.

Dr. Fey reports that many soldiers of the Communist side have become converted to Christianity. Some of them, in their enthusiasm for their new faith, have gone so far as to have crosses and other Christian emblems tattooed on their skin; and the conversion of the others, of course, is equally well known to their fellow-prisoners who would be prompt to testify against them if all were sent back together to Communist territory. Such "offenses" against Red ideology have led to execution of thousands in Red China.

The UN negotiators have been firm in their defense of these prisoners up to now. Both decency and common sense demand that they remain equally firm on this point in the secret discussions now going on. So much has been given away in the past in secret negotiations that there is ground for concern lest concessions be made now that would sign the death warrant of thousands of Christian converts.

This issue is one of many examples of the difficulty of dealing with people of another world of thought. Communists would not regard or report as

"prisoners" their fellow-Communists, or new Communist converts, who had originally been captured as prisoners. Persons of such doubtful political reliability would not, of course, be granted freedom to come and go as they please, but nobody has that freedom anyhow in a Communist country. Presumably they would be kept, under guard, in a "work camp" and regarded as ordinary citizens doing a special duty.

In the free world, however, there is no easy means of keeping under surveillance people who are not prisoners. Accordingly, even though a North Korean has decided to throw in his lot with the cause of democracy, he is still regarded as a prisoner of war. If the secret negotiations now going on could result in a reclassification of prisoners along lines that would be intelligible to both sides — if, for example, the "pro-democratic prisoners could be re-classified as special volunteer troops or civilian workers for the UN — it might be possible to resolve the impasse.

Whatever solution is reached, unless it is one which fully protects the pro-democratic prisoners, the effect upon those who are fighting for democracy in other Communist-dominated or Communist-threatened areas will be catastrophic.

### *"Murder" on the Screen*

**W**E have not yet been able to get up to the 60th St. Translux Theater to see the English motion picture version of T. S. Eliot's *Murder in the Cathedral*, but we cannot let another week pass without calling the attention of Church people to it. While it will never be a popular film, in the box-office sense, we hope it will reach many parts of the country, and that Episcopalians will make a special effort to see it.

This screen version of Eliot's great play has been made with the coöperation of the author, whose voice may be heard in the role of the Fourth Tempter. The lead is taken by an Anglican priest, Fr. John Groser, who portrays the martyr archbishop, Thomas Becket. Otis L. Guernsey, Jr., writes of him in the *New York Herald Tribune*, "he gives an excellent performance which makes a perfect fit with the style of the film. He delivers the lines with an almost musical beauty of speech, and he interprets them with a perfect and most sensitive understanding of their meaning. Through such dramatic incidents as his refusal in open court to yield spiritual power to the king's temporal force, his struggle with four temptations in the form of pleasure, power, policy, and the martyr's glory or his closely reasoned resignation to inevitable murder by the king's minions, Fr. Groser maintains the immobile but calm and dignified expression of a saint in a niche, letting the language express all the color of his personality."

*Murder in the Cathedral* will doubtless disappoint those who anticipate a Hollywood whodunit, but it should have a strong appeal to those who will see it for its artistic and spiritual values.



## From Persecution to Newness of Life

By the Rev. R. B. GUTMANN

Executive Director of Neighborhood House, Milwaukee, Wis.

¶ *The election on March 4th of the Bishop of Argyll and the Isles, the Most Rev. Thomas Hannay, M.A., as Primus of the Scottish Episcopal Church [L. C., March 16th and 23d], gives added timeliness to a recently published work, A Short History of the Episcopal Church in Scotland, by F. Goldie (SPCK.\* Pp. 168. 14/6). ¶ Fr. Gutmann's review of this book is based upon firsthand acquaintance with the Scottish Church.*

NOVEMBER 14, 1784, is an important date in the history of the Protestant Episcopal Church in the United States of America. On that day Samuel Seabury of Connecticut was consecrated a Bishop in the Church of God in a room in the city of Aberdeen by three bishops of the Scottish Episco-



RNS

PRIMUS OF SCOTTISH CHURCH: Most Rev. Thomas Hannay, M.A.

pal Church: Robert Kilgour, Bishop of Aberdeen and Primus, Arthur Petrie, Bishop of Moray and Ross, and John Skinner, Coadjutor of Aberdeen. Thus a small, persecuted branch of the Anglican Communion gave to the new American Church the apostolic succession, forever securing the gratitude of Church-people in this country.

Today a memorial chapel in the Cathedral at Aberdeen and the lovely Seabury Chapel in Old St. Paul's, Edin-

burgh, provided by American gifts, testify to this gratitude. And whenever the Holy Communion is celebrated at American altars, we are reminded, at the recital of the Consecration Prayer, that our service is derived from the Scottish Communion Office of 1764.

Because of these close spiritual ties between two branches of the Anglican Communion, it is particularly fitting that American Churchmen should know more of the history of the Episcopal Church in Scotland. Fr. Goldie's *A Short History of the Episcopal Church in Scotland* provides such an opportunity.

This volume gives in brief compass a comprehensive picture of a Church which, because of its loyalty to Catholic faith and practice (and also because of a mistaken loyalty to the House of Stuart), was reduced from its status as the National Church of Scotland to that of a mere splinter group. As we read this fascinating story we see the emergence of the Church from the fires of persecution to a newness of life which enables the Episcopal Church to bear apostolic witness to the people of Scotland.

### A PROFOUND INFLUENCE

Today the Episcopal Church in Scotland numbers 100,000 souls—as compared with the more than 1,000,000 adherents of the Established Presbyterian Church. Yet the influence of the Episcopal Church is profound, its life vigorous, its witness to the Faith steadfast and unwavering. All of this is important not only for Scotland, but for the whole Anglican Communion.

American readers will be especially interested in one fact: the writer states that the tremendous revival of the life of the Church in the 19th century can be attributed in no small measure to the increasing lay participation in the councils and the work of the Church. Fr. Goldie believes that the impetus for this lay movement can be traced to a visit to Scotland by Dr. Hobart, the Bishop of New York, in 1824. The Bishop took occasion to point out that the success of American Episcopalianism rested on the strong support of the laity.

In reading this history Americans will also be profoundly grateful that the separation of Church and State in this country prevents the kind of interference by secular authorities which very

nearly wiped out the life and witness of the Episcopal Church in Scotland.

### Of Interest

SOME time ago a small, paper-bound introduction to the first book of the Old Testament, *Does Genesis Make Sense*, by Keith Chivers [L. C., January 20th] was favorably commended in this column. Another book of similar size and scope has just appeared—*A Key to Genesis*, by D. W. Cleverley Ford (SPCK. Pp. 72. Paper, 3/6).

Of this book the Bishop of London, in his foreword, says: "It can be recommended to a circle of readers whose interest is not so much in literature as in religion."

For cramming the most material in the smallest space, Oxford *Helps to the Study of the Bible*, by A. W. F. Blunt, G. H. Box, C. H. Dodd, G. Buchanan Gray, Hugh Last, R. H. Malden, H. Wheeler Robinson, G. Adam Smith, A. Souter and T. B. Strong, probably has it all over the rest of such attempts.

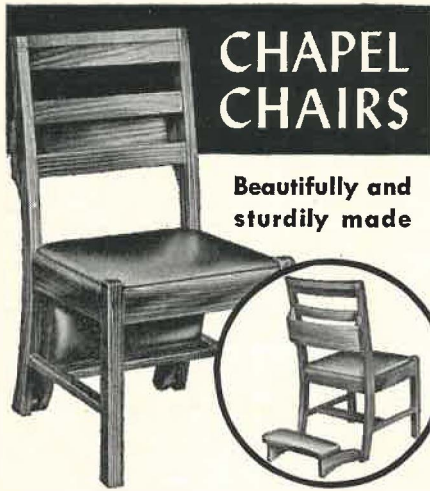
The volume, handy for desk use and quick reference, is the second edition of an earlier work "thoroughly revised in the light of modern scholarship and discoveries." It includes not only chapters on historical, literary, and geographical matters, but a miniature harmony of the gospels and concordance, together with numerous illustrations and 12 pages of color maps.

Unfortunately, such compression can be had only at the price of very small type (Oxford University Press. Pagination given as far as 140—about ¼ of the way through—but not continued for concordance, pages of plates, etc. \$3).

Soteriology is a big word, but it simply means doctrine or salvation. "Soteriology for the general reader" would seem adequately to describe *God's Plan of Salvation*, by J. L. C. Dart, which consists of 19 short chapters on the wide range extending from creation to the Eucharist. Candidate for further review (London: Faith Press. In America: Morehouse-Gorham. Pp. 129. \$1.80).

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\*Agents in America: Macmillan.



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## BOOKS

*How to Make Your Confession*, by P. D. Butterfield, is described in the introduction by the Bishop of Blackburn as "written for the multitudes of normal people who need and would be helped by confession, and who either do not know about it or are frightened by it" (SPCK. Pp. 54. Paper, 1/6).

Much in recent years has been written in English, and continues to be written, on the Dane, Kierkegaard. A fellow countryman and contemporary of Kierkegaard, Nicolai Frederik Severin Grundtvig, is of as great importance religiously speaking, but has been little known outside of Denmark. *Grundtvig*, by P. G. Lindhardt, with preface by the dean of Chichester, A. S. Duncan-Jones, is aptly subtitled "An Introduction," and is a candidate for further review (SPCK. Pp. xii, 141. 21/-).

B. I. Bell, Lloyd R. Gillmet, James A. Pike, and Leonard Hodgson are the four Anglicans† represented in *Best Sermons: 1951-1952 Edition*, edited by G. Paul Butler (Macmillan. Pp. xxv, 358. \$3.75).

Present volume, No. V of *Best Sermons*, contains 52 sermons from a total of 6985 submitted. Winners represent 15 religious faiths (including Roman Catholic, Anglican, Protestant, and Jewish), 16 states, and six foreign countries.

A book that aims to interpret "the contribution that Luther can make to the religiously barren civilization of the 20th century" is *Luther Now*, by Hans Lilje, Bishop of the Evangelical Luther-



an Church of Hanover, written while the author was in prison under the Nazi regime (Muhlenberg Press. Pp. xv, 190. \$2.25).

National Council's *The Faith of the Church*, by W. N. Pittenger and J. A. Pike, is at present available only in paper (\$1.50) and deluxe three piece full cloth (\$2.50).

The other two titles in The Church's Teaching Series are also available in half cloth (\$2). For a few weeks half cloth has been discontinued on first title, and is shortly to be discontinued on second and third titles.

†But who is the (evidently Anglican) dean "with the face of a bulldog and the disposition of a chow" that figures so delightfully in the long introduction to Sermon Forty-three by the minister of First Parish Church (Unitarian), Portland, Me.?

## BOOKS FROM ENGLAND

**THE WELL-KNOWN BIBLICAL PUBLICATIONS OF SAMUEL BAGSTER**  
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*Keyword Concordance* (To facilitate the finding of preacher's texts, etc.). 67c  
**B. Davidson.** *The Analytical Hebrew and Chaldee Lexicon* (Very exhaustive). \$4.28  
*The Englishman's Greek Concordance of the New Testament* (Greek-English and English-Greek, with a vocabulary of New Testament Greek, etc.). \$6  
**T. S. Green.** *A Greek-English Lexicon to the New Testament, with additions.* Pocket edition. \$1.14  
*Hebrew Students Manual*, contains heads of Grammar, Reading Lessons, Interlinear Psalms, and Hebrew-English Lexicon. \$2.45  
*Septuagint Version of the Old Testament*, with English translation, various readings and critical notes. \$4.54  
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**DELAWARE** — Two \$250,000 programs are in the making in Delaware. One is for the repair and remodeling of the Cathedral of St. John, Wilmington. The other is for a diocesan advance fund from which congregations may borrow money for expansion. Early in March \$120,000 was already on hand for the cathedral campaign. And the campaign for the advance fund, started two years ago, had reached \$220,000 by mid-March.

**PUERTO RICO** — The first year of Bishop Swift's episcopate in Puerto Rico was also the 50th year of the anniversary of the Church's work there. During the 50 years missionary effort concentrated on meeting the needs of the poor, particularly those in isolated rural sections of the island. Now Puerto Rico is being industrialized and population and economy are shifting gradually from rural to urban. In his address to Puerto Rico's convocation Bishop Swift urged that the next 50 years, during which missionary work will probably expand into cities, be characterized by effort towards self-sufficiency.

**UTAH** — In spite of many clerical vacancies in missions throughout Utah, there have been a greater number of baptisms and confirmations than in the year previous, Bishop Watson of Utah reported to the recent convocation. The Bishop expressed deep appreciation for the leadership shown by the laity in this emergency. He stressed the fact that the laity of the Church have a ministry of their own — a ministry of personal witness to our Lord which should show in daily life, regular attendance at

Church, and regular receiving of Holy Communion.

Date of convocation was changed from April to October. Since heavy snows make the mountains impassable early in the year, it is impossible to hold convocation then. If convocation is in April a budget is adopted and plans and policies discussed which have already been working for three months or more. Under the new plan the budget to take effect in January will be planned the preceding October.

Bishop Watson made suggestions regarding the construction of a camp and conference center high in the Wasatch Mountains on land which has been given to the district and also pointed out the need for a boys' school, since there is none in the entire inter-mountain region.

**ELECTIONS.** General Convention deputies: Rev. Mortimer Chester, James A. Howell.

**NORTH TEXAS** — Assistant ministers have been added to two churches in North Texas — St. Andrew's, Amarillo, and Heavenly Rest, Abilene — for the first time in the district's history, it was announced at the recent convocation. Business sessions indicated that the overall state of the Church in the district was one of rapid growth.

**ELECTIONS.** General Convention deputies: Rev. Claude Canterbury, David Brown. Executive committee: (clerical) Edgar Henshaw, Smythe Lindsay; (lay) Armistead Ruse, Charles Carter.

**CENTRAL NEW YORK** — Clergy and choir directors in Central New York have received from the Diocesan Commission on Church Music a memo on wedding music as a guide for those who "deplore the elements of secularism in the musical practices of a religious service."

The report is commended by Bishop Peabody, the diocesan.

Because the singing of solos at weddings breaks up the continuity in the service and because of the difficulty in controlling the choice of music, the Commission feels that they are undesirable.

Calling attention to the fact that the Episcopal Church requires that the sung portion of any of its services be in the words of Holy Scripture or from the Book of Common Prayer or the authorized Hymnal, the Commission says that even this useful guide "does not cover the case of 'The Lord's Prayer' by Malotte which is objectionable as a solo on the ground that it is properly a congregational prayer."

"In too many instances," says the report, music is chosen to be played or sung which glorifies only the romantic attraction of the marriage partners (e.g., 'O Promise Me,' 'Because,' 'I Love You Truly') without any attempt to dignify the new relation before God. Even with ceremonies where the sentimental ballads



**BISHOP WATSON:** *The laity coöperated.*

# Books

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## DIOCESAN

are eliminated, there is present all too frequently music of light or trivial character played before the ceremony, or for the processions themselves. Music whose purpose is merely to entertain the listener is not appropriate."

Churches are urged to avoid background music during the service as it "brings in a theatrical tendency and a most unwanted element of showmanship."

"When a simple ceremony is being planned, the processional might well be chosen from the Hymnal. (Queen Elizabeth II, at her wedding, elected to process up the aisle to the music of 282, 'Praise my Soul, the King of Heaven.')"

The report concludes that the emotional as well as intellectual need to be filled in a marriage service "can be done in a dignified way without maudlin sentimentality."

**HARRISBURG**—A Jewish synagogue in Sunbury, Pa., has donated an organ to St. Andrew's Mission, Lewisburg, Pa., for its new, almost-completed building. St. Andrew's mission has a local congregation and is also the church home for Episcopal students at Bucknell University. It has been holding services in a Christian Congregational Church.

**CALIFORNIA** — New president of the Oakland Council of Churches is the Rev. James Cope Crosson. This is the first time in the Council's history that a clergyman of the Episcopal Church has been president. Mr. Crosson came to Oakland from New York two years ago to become rector of St. Paul's Church, the largest parish in California.

**WESTERN MASSACHUSETTS** — One of the first "Little Buffaloes," — conferences to follow up the subject matter of the Buffalo conference on "the Christian and His Daily Work" [L. C., March 9th and 16th] — was held in the diocese of Western Massachusetts recently. The three Western Massachusetts delegates to Buffalo led the conference at St. Matthew's Church, Worcester.

Dr. Spencer Miller, president of American International College, told of the findings of the Buffalo group. Edward J. Samuel, who is in charge of Public Relations for the Stanley Home Products Corporation of Easthampton and Westfield, told of the way his firm is developing happy personnel relations. And Roy H. Stevens, Jr., area chairman, United Steel Workers of America. C.I.O., explained contributions of organized labor toward the development of more Christian practices in industry.

**NEW YORK** — Approximately 200 women from 19 Episcopal churches in the Westchester district of the diocese of

New York attended an all-day school of prayer on March 21st. The school was held in the parish house of the Church of the Ascension, Mount Vernon, N. Y.

**SOUTH FLORIDA** — Eight guests were already in residence in early March at the newly opened Gray Inn for Older People in the diocese of South Florida. The Inn, formerly called the Holly Hill Hotel, was bought by St. Luke's Hospital Corporation last July. Its new name honors William Crane Gray, first bishop of the missionary jurisdiction of Southern Florida. Groups and individuals in the diocese have been sending in donations for the Inn. Some of them are specifically for the infirmary or the chapel, some for individual rooms. Inquiries for information about admission to the Inn may be addressed to the Suffragan Bishop at 228 East Central Avenue, Orlando, Fla.

**NEVADA** — Six weeks after a heavy snowstorm in Nevada, there was still so much snow piled at the entrance to the chapel at Galilee, that it was impossible to enter, reported the March issue of Nevada's *Desert Churchman*. The chapel itself was not damaged.

**CHICAGO** — Four Churchmen of the diocese of Chicago have recently received formal recognition for their good works.

One of the men is a bishop, one a priest, and two laymen.

Bishop Conkling of Chicago was one of 100 persons honored by Northwestern University at its centennial convocation recently for "the impress they have made upon their generation."

Also among the 100, all of whom live in what was once known as the Northwest Territory, was Edward L. Ryerson, vestryman of St. James' Church, Chicago.

The Bishop was cited as having "rendered distinguished service both in the East and in the Midwest" and as one "deeply interested in social service and in religion as a social force." Mr. Ryerson was cited as one of the outstanding philanthropists and civic leaders of the area.

The two priests were honored by their communities. The Rev. Thomas K. Rogers, rector of St. Lawrence's



Church, Libertyville, Ill., was chosen "Man of the Year" for 1951 by the readers of the Libertyville *Independent-Register*, and the Rev. Frederick Putnam, rector of St. Matthew's Church, Evanston, received the Distinguished Service Award of the U.S. Junior Chamber of Commerce of Evanston.

## D E A T H S

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

### William Joseph Brewster, Priest

The Rev. William Joseph Brewster, 93, retired since 1935, died at his home in Litchfield, Conn., on March 31st. He had been rector of St. Michael's Church, Litchfield, from 1918 to 1935, and rector emeritus since that time.

Born in New Haven, Conn., he was the son of the Rev. and Mrs. Joseph Brewster. He received the Bachelor of Arts degree from Yale in 1881. Sixteen years later he was ordained.

He was also rector of St. Andrew's Church, Northford, Conn., and of St. John's Church, Warehouse Point, Conn. From 1914 to 1916 he was archdeacon of Hartford County, Conn.

Surviving are two daughters and three sons.

### George Crocker Gibbs, Priest

Stricken suddenly at the altar, at the Church of St. John the Evangelist, Boston, on March 30th, the Rev. George Crocker Gibbs, of the Society of St. John the Evangelist, died the next day.

Born in New Bedford, Mass., he was educated at the Massachusetts Institute of Technology and Episcopal Theological School. He also held the M.A. degree from Harvard University.

After working for some years as a civil engineer, he decided to take Holy Orders, and was ordained to the priesthood of the Church in 1911. Fr. Gibbs' ministry began as a missionary in Oklahoma, after which he served as assistant at St. Ann's Church in the Bronx, and at Trinity Church, Boston, and as rector of the Church of Our Saviour at East Milton, Mass. For a number of years he was a canon of the Pro-Cathedral of the Holy Trinity in Paris, and during

the first World War was director of the American University Union in Paris. He entered the Society of St. John the Evangelist in 1939, and became a professed father of that society in 1942. He served with the society in Cambridge and in Boston, Mass.; Caribou, Me.; and Chicago, Ill. At the time of his death he was stationed at the Mother House of the Society in Cambridge, Mass.

### Howard Chandler Robbins, Priest

The Rev. Howard Chandler Robbins, 75, died on March 20th after a long illness at his home in Washington, D. C.

Dr. Robbins was born in Philadelphia on December 11, 1876. His father was also a clergyman of the Episcopal Church, the Rev. Francis L. Robbins.

Dr. Robbins was a graduate of Yale University and the Episcopal Theological School. He held honorary degrees from many institutions.

Dr. Robbins' long ministry began at St. Peter's Church in Morristown, N. J., in 1903. Subsequently he was rector of St. Paul's, Englewood, N. J., and of the Church of the Incarnation, New York City. He became dean of the Cathedral of St. John the Divine in New York in 1917 and continued in this position until 1929 when he became professor of pastoral theology at General Theological Seminary. He resigned from the seminary in 1944 because of ill health.

During World War II, Dr. Robbins was special preacher at St. John's Church, Lafayette Square, Washington, D. C., during the absence from 1942 to 1946 of the rector, the Rev. C. Leslie Glenn, who was a Navy chaplain. For two years, before he gave up his professorship at GTS, Dr. Robbins commuted

### THE CROSS

**O** NEVER blossom bloomed so beautiful  
As on this tree,  
On these crossed boughs which bear the pains of hell,  
All heaven to free;

Dead tree which never hoped again to bear,  
Its flower-time fled,  
Bursting with Easter Bloom all glorious where  
Death, only death, hangs dead.

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## DEATHS

from New York to Washington to take the services, saying he enjoyed being a "retread."

He was active on many important Commissions of the Church, a member of the editorial committee of the Religious Book Club, four times deputy to General Convention, and a deputy to the Edinburgh Conference on Faith and Order in 1937. He was the author of many volumes, religious and biographical, including *Cathedral Sermons*, *The Way of Life*, and *Treasure in Earthen Vessels*. He was co-author, with the late Dr. B. S. Easton, of *The Eternal Word in the Modern World*.

Dr. Robbins was a leader in the movement in the Church to seek a basis of unity with the Presbyterians.

He is survived by his wife, Mary Louise Baylis Robbins, and two sisters.

Commenting on Dr. Robbins' death, Bishop Dun said, "For many years Dr. Robbins was one of the most widely respected and loved clergymen of the Episcopal Church. His gentleness of spirit, his literary and preaching gifts, his extraordinary wide acquaintance and breadth of sympathies gave him a position of great influence."

#### Floyd Appleton, Priest

The Rev. Floyd Appleton, Ph.D., retired priest of the diocese of Long Island, died March 17th at his home in Flushing, N. Y. The funeral was held March 20th at Grace Church, Jamaica, of which he was an honorary associate.

Dr. Appleton was born in Morrisania, N. Y., in 1871.

His first job, as a young deacon, was as chaplain of Tombs Prison and the Ludlow Street Jail, New York City. That was in 1896. The next year he was chaplain at the Lambeth Conference. From 1896 to 1901 he was also curate of Grace Church, Plainfield, N. J. (He was ordained priest in 1898.) After 1901 he served successively in Brooklyn, England, Pennsylvania, Indiana, Connecticut, and Long Island. He retired from his last cure in 1940.

From 1918 he was American Commissary of the Bishop of Honduras. He was a deputy to two provincial synods, and in the diocese of Long Island was a member of the Social Service Commission. In the diocese of Harrisburg he was a member of the standing committee and edited the *Harrisburg Churchman*. He was the author of a number of books.

He is survived by his widow, the former Mildred E. Miller; by two sons, David E. Appleton of Flushing and the Rev. Robert Floyd Appleton, former missionary in China and now a novice in the Society of St. John the Evangelist; a daughter, Mrs. Carlos Garcia-Mata; two grandchildren; a brother, and a sister.

## Rock of Faith

(Continued from page 12)

third day in the same body which He took of the Blessed Virgin Mary and in which He suffered and died on the Cross. It was in this Body that He appeared to His disciples after the Resurrection.

The accounts in the Gospels stress two points very clearly: (a) the identity with the body that was laid in the tomb, and (b) the transformation of the Body. Thus, the risen body could be touched and handled (St. Matthew 28:9, St. Luke 24:39).

On the other hand, the Risen Lord could appear and disappear at will (St. Matthew 28:9, St. Luke 24:15, 31, 36). To suggest, as is sometimes done, that the significance of Easter lies in the fact that "The soul of Jesus survived physical death" is simply meaningless; the disciples already believed that on the evening of Good Friday!

To be sure, some biblical scholars have been at work, with an ingenuity worthy of a better cause, to prove that the Empty Tomb was either a mistake or a fraud. If the women had come to the wrong tomb (and we have all made mistakes of just that sort), either they would have discovered their own mistake or someone else would have corrected them.

And as for the suggestion that the Body had been stolen by the disciples; can anyone really believe that any group of men would have endured countless sufferings, including death itself, on behalf of something they knew was not true? Certainly, if the Jewish authorities had been able to produce the Body, the early chapters of Acts would have been very different.

In face of the tremendous fact of the existence of the Christian Church, one can only say that one of the most convincing proofs of the reality of the Resurrection lies in the fantastic lengths to which hostile critics have gone in their attempts to discredit it.

#### FOR THE WHOLE MAN

Furthermore, the whole question of the reality of our Lord's Resurrection has a very profound bearing on the truth that Christianity is the Religion for the whole man, body as well as soul. People who look down their superior noses whenever they mention "the physical Resurrection of Christ" should ponder the words of the late Archbishop Temple: "Christianity is the most frankly materialistic of any of the great world religions." And indeed it is. Beginning with the first Article of the Creed: "I believe in God the Father Almighty, Maker of heaven and earth," the Church constantly emphasizes the goodness of God's created Universe.

So it is hardly surprising that, while nothing is said in the Creed about the immortality of the soul, we do affirm our

belief in "the Resurrection of the body." We cannot imagine what the "spiritual body" of which St. Paul speaks (I Corinthians 15:44) is like; suffice it to say that it will be, like the physical body which we have in this world, the means whereby our personality can express itself.

Christianity is not afraid to face the facts, even such ugly facts as sin, suffering, and death. You will notice that the Creed does not say that our Lord "passed away"; it says: quite crudely and bluntly, that He "was crucified, dead, and buried."

#### A GUARANTEE

If sin is not a brutal reality, if Jesus Christ did not really suffer and really die to overcome it, then the proclamation, in the words of the glorious Easter Preface, that "by His rising to life again (He) hath restored to us everlasting life" can have no meaning. Where do we look for comfort when we are faced with the death of one we love, or when we are faced with death ourselves? To some vague philosophical theory? To the weird table-tipping or other mumbo-jumbo of some spiritualistic seance? Or do we look, as Christian people for 19 centuries and more have always looked, to the solid rock of historic truth?

The Empty Tomb is our guarantee that Jesus Christ, Himself true God and true Man, who was "born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried," rose again from the dead the third day in all the fulness of His sacred humanity.

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THE LIVING CHURCH

## CHANGES

### Appointments Accepted

The Rev. Robert J. Creech, formerly vicar of St. Andrew's Church, Beacon, N. Y., is now rector of St. Martha's Church, 1858 Hunt Ave., New York City. Home: 1560 Metropolitan Ave., Apt. 6B, Bronx 62, New York.

The Rev. Julian F. Dozier, formerly vicar of St. Gerald's Church, Harrisburg, Pa., will become vicar of St. Simon's Mission, Springfield, Mass., on May 1st. Address: 16 Merrick Ave.

The Rev. Stanley Guille, who was formerly in charge of St. Thomas' Church, Lovell, Wyo., St. John's, Powell, and St. Andrew's, Basin, will take charge of All Saints' Church, Torrington, Wyo., on May 18th.

The Rev. A. St. Clair Neild, formerly rector of St. Andrew's Church, Syracuse, N. Y., is now



rector of St. Luke's Church, Pawtucket, R. I. Address: 165 Amherst Ave.

The Rev. Charles F. Nugent, formerly at U. S. Marine Hospital, Staten Island, N. Y., is now rector of the Church of the Nativity, Ocean and Farragut Aves., Brooklyn. Rectory: 500 E. Twenty-Fourth St.

The Rev. Thomas Scott, formerly rector of Grace Church, Martinez, Calif., is now curate of the Church of St. James-by-the-Sea, La Jolla, Calif. Address: Box 205, La Jolla.

The Rev. Edward K. Thurlow, formerly rector of Christ Church, Sheffield, Mass., will take charge of All Saints' Church, West Newbury, Mass., on April 30th.

The Rev. Harold J. Weaver, formerly in charge of All Saints' Church, Torrington, Wyo., and St. George's, Lusk, is now rector of St. Thomas' Church, Rawlins, Wyo.

The Rev. Ernest H. Williams, formerly rector of St. Paul's Church, Greenville, N. C., will be director of the department of Christian education for the diocese of Texas. Address: 3523 Sunset Blvd., Houston 5.

The Rev. Arthur R. Willis, formerly rector of Christ Church, Ottawa, Ill., is now rector of Grace Church, Hastings-on-Hudson, N. Y.

### Armed Forces

Chaplain (Lieut. Col.) John E. Kinney, formerly addressed at Fort MacArthur, Calif., may now be addressed at Tokyo Army Hospital, 8059 Army Unit, APO 1052, c/o P.M., San Francisco.

Chaplain John Zimmerman, U. S. Navy, officer in charge of the Navy Chaplain's school, Newport, R. I., has accepted the rank of captain.

### Laymen

The Hon. R. Henry Norweb, career officer in the U. S. Foreign Service, has been elected a member of the large Washington Cathedral Chapter. In addition to guiding the policies and actions of the Cathedral on Mount St. Alban, the chapter supervises the three schools located on the 57 acre close, and also the College of Preachers, which offers post-ordination courses for the clergy.

Mr. Norweb and his wife make their home in Cleveland.

### Changes of Address

The Rt. Rev. Dr. Charles K. Gilbert, Retired Bishop of New York, will spend the next several months in Charlemont, Mass.

The Rev. Francis C. Lightbourn, managing and literary editor of The Living Church, has moved from 215 W. Clarke St. to 1031 N. Twenty-First St., Milwaukee 3.

The Rev. William Payne, retired priest of the

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