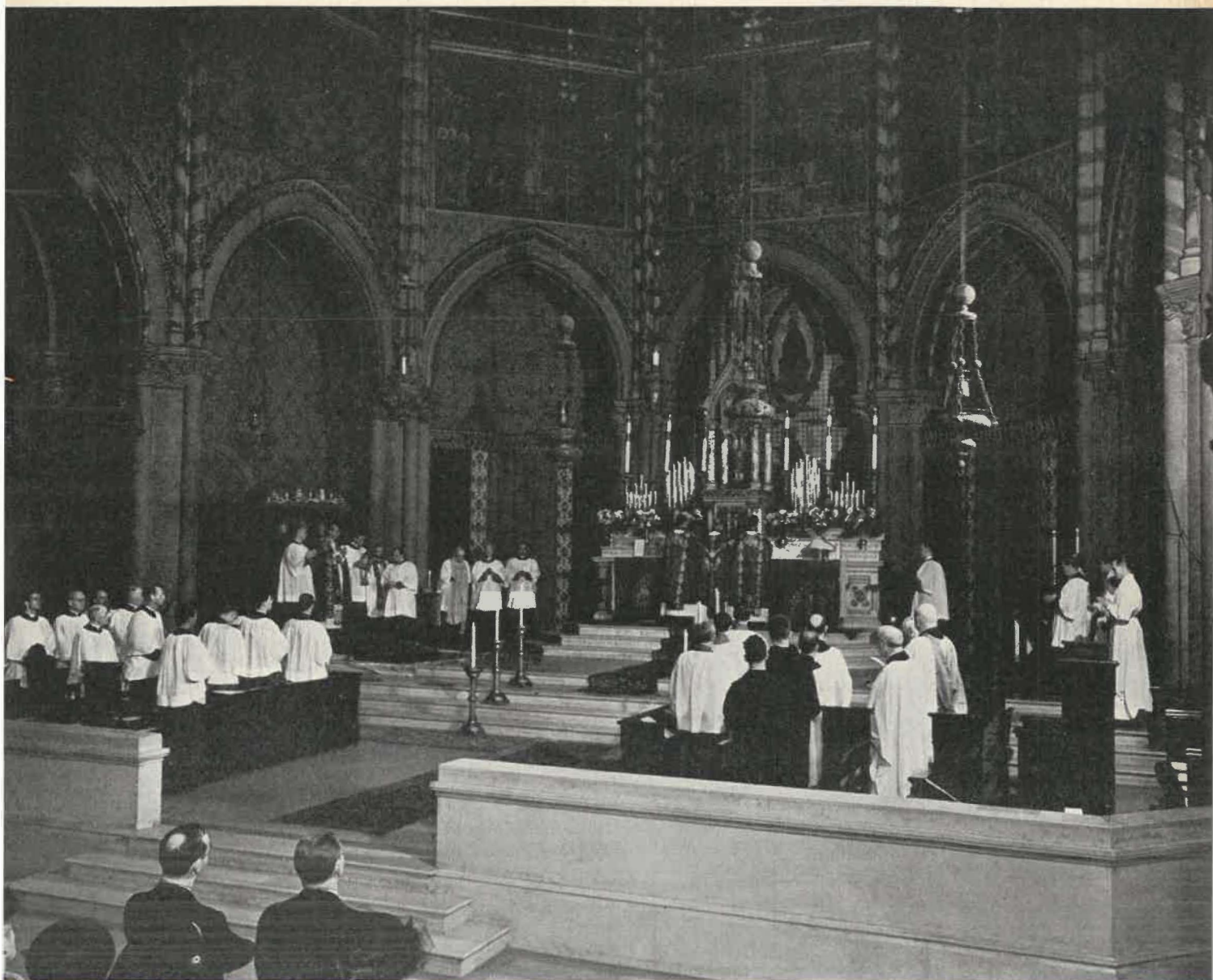


The Living Church

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



Holy Matrimony

Editorial

Page 14

OPENING SERVICE OF NEW YORK CATHOLIC CONFERENCE

The Church of St. Mary the Virgin, New York, was filled to capacity for the votive Mass for a righteous peace. This is believed to be the first time photographs have been taken in St. Mary's during a service.

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The Living Church

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Women and the Ministry

TO THE EDITOR: Your restrained editorial comment in re the ordination of women by Bishop Hall has been deeply appreciated by many of those who are deeply interested in the work of our communion in China. It would certainly be uncharitable to condemn Bishop Hall without a hearing. Besides, the American Church owes him special charity because we are partly responsible for his difficulties.

Your leading article, suggesting that he might have solved his problem in Kowloon by a use of the Reserved Sacrament, or by "Spiritual Communion," did not suggest what is to be done about Baptism, Marriage, Last Rites, and Burial of the Dead. Neither did it indicate full appreciation of the difficulties of placing a deaconess in full charge of a parish or mission for a period, not of months, but of years. Bishop Hall has dealt with a situation that has existed for years, in some parts of his diocese as long ago as the spring of 1939, and from which there is no hope of relief for several years to come.

When Ronald Hall became Bishop of Hong Kong in 1932 he accepted responsibility for one of the largest territorial units in the Anglican communion. He inherited a paucity of clergy, no theological seminary, and weakened financial support. The migration of Chinese brought on by the Sino-Japanese conflict made greatly increased demands on his diocese because hundreds of Episcopalians from the seaboard settled in its remote and scattered cities. In most instances their clergy did not come with them, so Bishop Hall was forced to call on the American Church for help in ministering to these people. A little help was given—but not half enough. In fact, for lack of vision and penny wisdom, we kept some of our Chinese clergy inactive rather than assign them to work under Bishop Hall and his colleague, Bishop Tsu. What he has accomplished in spite of obstructions in his path marks him as one of the great statesmen and missionary leaders of the Church.

Any retaliatory measures on the part of the parent Churches, such as further tightening of the purse strings, would merely aggravate conditions already made deplorable by earlier economies. The voices of some American Churchmen today recall those of English Churchmen who, when they should have been carrying on a vigorous missionary propaganda for work in the American colonies, spent their energies deploring Wesley's desperate measures.

(Rev.) CHARLES A. HIGGINS.

Cape Girardeau, Mo.

Editor's Comment:

The "extenuating circumstances" set forth by the Rev. Mr. Higgins certainly bring home not only the nature of Bishop Hall's problem but its cause; however, the problems of parish life under a deaconess are insignificant in comparison with the very grave issues raised by the ordination of a priestess. Wesley's desperate measures helped bring about an irreparable breach between Wesleyans and Anglicans. God grant that these new desperate measures will not have a similar result.

We are, frankly, shocked at the thought that the incident might be used as an excuse for "further tightening of the purse strings"—an action which would, as our correspondent points out, aggravate the deplorable conditions

which missionaries in the field must contend with. It is our hope that the Chinese House of Bishops, when next it meets, will deal with the matter in a way which will both recognize the seriousness of Bishop Hall's problem and make clear to him and to the Anglican communion as a whole the fact that (if the report is true) he solved it in the wrong way. What is presumably called for is synodical action, not financial pressure.

Restoration of St. Julian's

TO THE EDITOR: Plans are under way for the restoration of St. Julian's Church, Norwich, Norfolk, immediately after the war is ended.

This ancient church, the home of Mother Julian, one of England's greatest mystics, was destroyed by enemy action in June, 1942. It is planned to rebuild the church and to restore the cell in which Mother Julian lived, and thus secure the site which has become so dear to numerous people all over the world who have come to know Mother Julian through her writing, *The Revelations of Divine Love*. It was here that she lived her life of prayer as an anchoress in a cell under the shadow of the church, and on May 8, 1373, the Revelation of Love was shown to her by her divine Lord.

In order to preserve the tradition of the religious life which has always been bound up with this church, it is further proposed to build and endow a house adjoining the church to be placed under the care of the Sisters of the Community of All Hallows, Ditchingham, Norfolk. The Sisters are well known to the people of Norwich, having worked in many parishes of the city since the year 1884. The Divine Office would then once again be said on this spot sacred to the memory of a great religious, and the life of worship would be expressed in active service by the Sisters.

These plans have been approved and the whole project has the approval and blessing of the Lord Bishop of Norwich. An appeal is being made for three separate funds covering the project: (1) The restoration of Mother Julian's cell; (2) the refurnishing of the church; (3) the building and endowment of the Sisters' house.

The donations for fund one or two should be sent to the rector of St. Julian's, the Rev. P. J. Raybould, St. Julian's Rectory, King Street, Norwich; or direct to Barclay's Bank,

The Living Church

Established 1878

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

- CLIFFORD P. MOREHOUSE Editor
(On leave for service with U. S. Marine Corps)
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Ltd., Norwich, and earmarked *St. Julian's Restoration Fund*.

Donations for fund three should be sent to the Rev. Mother, CAH, All Hallows Convent, Ditchingham, Norfolk.

There has been a keen interest shown in this historic spot by people all over the world, not least by visitors from the United States. It is therefore desirable that all who value what St. Julian's stands for should know of these plans, and if so minded have a share in rehabilitating this victim of Nazi ruthlessness.

(Rev.) VIVAN A. PETERSON.
Cleveland, Ohio.

Are Women Laymen?

TO THE EDITOR: May I add a few words to "Are Women Laymen?" I was canonically connected with the diocese of Missouri when women were given the right to seats in the diocesan convention and among the first to enjoy that privilege were some of the best "men" in the diocese. Perhaps Bishop Scarlett could add some light on the 16 years it has been in practice.

Since entering the diocese of New York some 12 years ago an effort was made several times to admit women to vestries but failed on the argument that that would be a step to women becoming delegates to the diocesan convention.

Well, why not? If women used union labor methods and went on strike, where would the Church be?

(Chaplain) RAYMOND E. BROCK,
Post Chaplain.

Fort Monroe, Va.

One Faith

TO THE EDITOR: Deaconess Latch, in her letter on interdenominational education, says, "We trinitarian Christians all have . . . one Faith, and one Baptism."

Do we? Baptists utterly reject baptism of infants and hold the Church wrong in baptizing them. Is that "one Faith"?

The denominations reject the Catholic faith about the Sacraments, especially Penance and Confirmation.

The denominations are also out of tune with the great majority of trinitarian Christians, who are Catholics, in not holding the need for the Apostolic three-fold ministry of bishops, priests, and deacons.

The denominations do not believe in "One, Catholic, and Apostolic Church." They never mean by "Church" what we mean. Episcopalians and other Catholics hope to "die in the communion of the Catholic Church" (see

Visitation of the Sick), but it is certain that most Protestant trinitarians would be horrified at the thought of that.

Isn't it more correct to say that the denominations all hold parts of the one Faith, but none hold it all?

H. J. MAINWARING.

Wollaston, Mass.

"What God Wants of You"

TO THE EDITOR: We should like to call your attention to the pamphlet entitled "What God Wants of You." It is an attempt to meet the need, felt by so many of our chaplains, for very simple elementary instruction. We hope it can be used by parish priests as a means of keeping in touch with their men in service. For them it is four cents a copy, or \$3.50 per hundred. To chaplains, especially if they have no "fund" to draw on, we are glad to send it free, in any quantity. Orders should be addressed to Holy Cross Press, West Park, N. Y.

(Rev.) JOHN S. BALDWIN, OHC,
Chaplain.

West Park, N. Y.

"Sinners"

TO THE EDITOR: Where do you get that doctrine "the 'sinner' must be treated as a person of equal worth with the innocent?" And why "sinner?" Don't you believe there *are* "sinners?"

"Forgive . . . as we forgive." Do we expect Him to forgive us, unrepentant? Have we any proof or indication that God the Father answered the first Word in any other way than trying to bring the "sinners" to repent? No, I rescind the quotes! I at least still believe that people *are* sinners, and some immeasurably worse than others.

The impact of the whole Bible on me is very strongly that there are wicked and righteous, and that God regards the latter as of greater worth. In fact it sounds like a truism.

Sister MARY FRANCES, HMLG.
New York City.

Editor's Comment:

There may be some righteous people, but our Lord announced that He had no mission to them. We used quotation marks around the word "sinner" because we were using it to refer only to a portion of humanity, a use of the word not countenanced by our Lord (St. Luke 18:9-19), nor by St. Paul (Rom. 7:18-24), nor by St. John (I St. John 1:8-10). In other words, we believe not only that there are sinners, but that everybody is a sinner and that, accordingly, there is not a special group to which the word "sinner" can be appropriately applied.

As to the question whether some sins are worse than others, one of the main points of the Sermon on the Mount is the essential equality of murder and name-calling, adultery and lustful imaginings. He that hath ears to hear, let him hear!

God forgives our sins because of Christ, not because of our repentance. But to turn from our sins and grow in the life of His freely-given grace requires a positive response from us. His final condemnation of the unrepentant and ungrowing can be nothing other than the fire of His holy love, which makes the God-hater miserable just as it makes the God-lover joyful.



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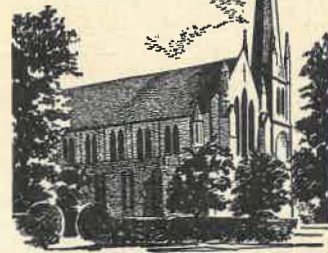
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NEW YORK CITY

**"Some to the Church repair
Not for the Doctrine,
But the Music there"**

—Alexander Pope



Yet, what are the hymns of the Church if not an expression of its doctrine? "Love Divine, All Loves Excelling, joy of Heaven to Earth come down" . . . how close in this God seems, how real His infinite love and grace!

"All Hail the Power of Jesus Name—and crown Him Lord of all" . . . speaks of the divinity, the universality of Christ. Not only with words, but in the beauty of the organ's anthem-peal of joy, its calm voice of devotion, its humble reverence of prayer . . . all these, speak the deep abiding faith that is in essence the spirit of The Church.

M. P. Möller in conceiving The Artist of Organs—The Organ of Artists, seeks to build an instrument worthy of this great faith—in tonal beauty and in faithfulness of expression.



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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 is served by leading National news picture agencies.

Member of the Associated Church Press.

STRICTLY BUSINESS

BISHOP BARNWELL and the Diocese of Georgia are going to have a special issue of *THE LIVING CHURCH* in January, and from what I hear from the Rev. William H. Brady, who has charge of the editorial end of the Georgia issue, it is going to be one to be proud of.

Such a beautiful diocese as Georgia and city as Savannah deserve that kind of an issue, as I can testify after just having spent ten days there—and in the matter of localities I'm not at all easy to please.

* * *

MOREHOUSE-GORHAM and, as a matter of fact, all other publishers and supply houses, will be greatly obliged to any and all customers who, between now and Christmas, take pains to make their handwritten orders clear and complete. You'd be surprised at the number of orders that are almost undecipherable; in fact, you'd be surprised at the number of orders!

* * *

THE REV. DAVID K. MONTGOMERY, rector of St. Peter's, Morristown, N. J., and author of one of Morehouse-Gorham's forthcoming spring books, *Why Go to Church?*, tells this story: The Rev. J. C. Lord, now retired but formerly also of St. Peter's, was walking across Morristown's main street when he came upon a woman with her child in a gocart. He kindly helped her lift the gocart over the curb. That evening the child was instructed to tell his father how kind Fr. Lord had been. In his excitement, the child reported that the assistance had come from "God, the Father of St. Peter."

* * *

BISHOP DANIELS of Montana was visiting a military hospital at Ft. Harrison. He went there to see a Japanese-American boy who was desperately ill. Coming from the boy's room, he was stopped by another man who inquired after the Japanese-American, and added: "The boys in the ward went together and bought him a bunch of flowers." The flowers, Bishop Daniels pointed out, were the outward and visible sign of a beautiful inner grace.

* * *

IN THE M-G STORE a customer stood over our card counter. "I want," she said, "to see some Christmas cards!"

"Oh, you want religious Christmas cards?" asked Mrs. Zammett, one of our employes, wonderingly, for the customer was standing over the Christmas card counter.

"No, no, not religious cards. I want something *really* Christmasy!"

Leon Mc Cauley

Director of Advertising and Promotion



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Work for Response

A TEACHER was looking over some test papers. She had given a simple written quiz on the lessons for the past three Sundays. She remarked in despair, "About half of them had good answers that made sense, showed they understood what we had studied. But some made the strangest blunders, some got only one or two right, and one boy didn't have a single thing right."

She added, "Is it all my fault? Or do children just listen in their own way, and we can't do anything about it? In fact, knowing my class, I could almost have given each one his correct mark before I read the papers."

That is a serious challenge to all teachers. Can we do anything about changing the mental ability and learning response of our pupils? Or is that set for life by their native endowment? Are certain ones always to be the "A" pupils, others "B," and some failures, all their lives? Partly, no doubt.

But this is the challenge of teaching. We must always try to reach the unreachable, interest the dull, inspire to his own best the brilliant. It all puts upon us the task of meeting their minds, touching and arousing them to response.

SKILFUL ANGLING

Criticize this statement: "Within four sentences the teacher should have a response from the class—some one speaking up, or some one reacting as she has planned." Yes, this teacher says she gets too much response, too much talk, too many hands raised. But more of you will admit that you start on your lesson, make your opening statements, even start your story, and still they face you in polite silence. And you know, from experience, that eventually this prolonged silence will break out in restlessness and some annoying noise. Their minds have not taken hold of your words. As a fisherman throwing the wrong bait in the pool, the fish have not been tempted, have not risen.

Getting the fish to rise to your bait is one of the most illusive of the arts of teaching. Experts may have sold you the prepared bait. But there is no substitute for the skill of the fisherman, his decision of the right moment, the right touch, the day, the light, the change of speed, the trying of other lures. Skill—learned from much experience, much patience. And eventually, like all old fishermen, you will wind your own flies, rig up your own tackle. This is only a way of saying that the teacher *is* the course, that all helps, guides, texts and materials are only good in trained hands. No machine has yet been devised for teaching. (But some publishers would imply that their courses are fool-proof, can be taught by inexperienced teachers, will surely bring the results you

desire. Believe this if you are lazy, and hope to buy results with money. But the sooner you are disillusioned, the sooner you will be an effective teacher.)

SOME HANDY BAIT

You must plan your opening very carefully. With some persons this approach is instinctive, but more have to acquire it by experiment, until it becomes a habit. Here are a few good openers:

"We are going to learn today about a farmer who became a king. He was a very tall man. What are the advantages of being tall?" (Note: The *coming* lesson takes the stage—not the effort to "review" last week's lesson. Why? Because of the seven-day gap between, during which many vital experiences have occupied their minds. Then, a common experience is used in the first touch of characterization.)

Try a challenge: "How many of you would like to help the rector with the Christmas party?" (Note: If used as an opening idea, such a challenge must refer to an interest or experience already known. If too new or unfamiliar, there will be little response.)

An immediate experience: "What did you notice about the altar this morning?"

To catch the class dullard: "John, have you a good imagination? Then let's try it out. Can you see the picture of your own front door? How many steps lead up to it?" [The others are all listening, doing it, too, but poor John, who never answers quickly, is being given his chance.]

Give a hint: "We were talking about a man who had a dream—who had a beautiful coat . . . what was his name?" (This is better than demanding that they recall abruptly a preceding lesson. Get the old line of thought going again, and they will soon be remembering all of it.)

There are broadly four types of pupils.

1. The slow-witted, who distrust themselves, are always left behind by the others, and who too seldom enjoy the developing experience of self-expression.
2. The volatile, who respond too quickly, always have their hands raised, but who forget as soon, miss the real point.
3. The over-privileged, the bored, who have heard it before, and whose many other interests and experiences leave little room for the new.
4. The normal, who make up over half of our numbers, and who run true to type, to their age and expected interests. From these last we get our normal outcomes, and build with them a happy, cumulative class experience.

These are the four soils. Don't take my word for it; you'll find them in the parable. Or, if you prefer to be called a fisherman, you can follow the wisdom of the old verse:

Be sure your face is toward the light,
Study the fishes' curious ways,
Keep yourself well out of sight,
And practice patience all your days.

TWENTY-FOURTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Beal on Furlough

Bishop Beal of the Panama Canal Zone will be away from his see for about three months, starting November 15th. He is spending his furlough in the states, and his address will be 615 South Figueroa Street, Los Angeles 14, Calif.

Convention Votes Unanimously For Suffragan Bishop

South Florida's special session of diocesan convention, held November 9th, had an unexpectedly large attendance of both clergy and laity, and Bishop Wing's request for a suffragan bishop was approved unanimously.

Bishop Wing was celebrant, assisted by Dean Johnson, Fr. Martin Bram of Tampa and Fr. James H. MacConnell of Leesburg, in the service preceding the business session. His brief address outlined the need for assistance, and the expansion of work making it impossible for one man to meet this need efficiently. He stated that after long and prayerful consideration he felt it would be more desirable to ask for a suffragan than for a coadjutor, and that if his request be granted it will still take some months before having a suffragan at work. "Meanwhile, by God's grace, I will endeavor to carry on to the limit of my strength and endurance," he said.

Adjourning from the Cathedral to the parish house, Bishop Wing commented on the splendid attendance of both clergy and laymen as showing a fine spirit and a deep interest in the welfare of this diocese.

After unanimous vote for a suffragan bishop, a similar vote was given to a plan or the financial obligation involved. Another resolution asked that a committee of three clergy and three laymen be appointed by the Bishop to receive names suggested for nominations of a suffragan, and to present such names, with biographical data, to convention before the election. Bishop Wing expressed deep gratitude for the unanimous action taken by his convention.

FINANCE

Never Before . . .

Seventy-eight dioceses or districts have aid or over-paid their expectations since November 1st, according to Dr. Lewis H. Franklin, treasurer of the National

Council. "Never before," said Dr. Franklin, "have so many dioceses and districts paid the amount due to date; has so large a percentage of the amount due been paid; has so large a percentage of the total expectation been paid; have so many dioceses and districts paid their expectations in full."

Dean Sprouse Elected Trustee Of Church Pension Fund

Announcement has been made of the election of the Very Rev. Claude W. Sprouse, S.T.D., dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., and Ethan A. H. Shepley of St. Louis, as trustees of the Church Pension Fund, and Dr. Thomas S. Gates, president of the University of Pennsylvania, as a director of the Church Life Insurance Corporation.

A special meeting of the board of trustees was held recently to consider the effect of declining interest rates on the actuarial reserve basis of the Fund. Heretofore the Fund has been able to maintain a 3½% reserve basis, but the trustees have now decided to change this to a 3¼% basis, with the possibility that the assumed interest rate for its actuarial calculations may have to be reduced still further in the future unless interest rates on highgrade investments show some signs of improving. This action taken by the trustees resulted in a reduction of about \$2,000,000 in the surplus of the Fund. At the end of 1943 the Church Pension Fund reported a surplus of \$2,980,314, plus a special contingency reserve of \$566,054, which enabled the trustees to take this step in the interest of conservatism without affecting the scale of pensions payable to the clergy and their families.

At the same meeting, the results of the first nine months of operation during 1944 of the Church Life Insurance Corporation and of the Church Properties Fire Insurance Corporation were reported.

The Church Life, which insures only the lives of clergymen and active lay workers of the Church and the members of their immediate families, reported total assets of \$7,985,645, which exceeds its total liabilities by \$957,926. It now has insurance in force of \$29,259,000 and annuity contracts outstanding calling for annuity payments of about \$488,000 a year.

The Church Properties Fire, which insures only property belonging to or closely affiliated with the Church, reported assets of \$826,649 of which \$756,571 represents capital and surplus. It has had an unusually successful year so far, with a loss

ratio of only 30.2%, compared to an average of 40.6% since its inception in 1929. It now has \$118,500,000 of insurance in force, a substantial part of which it reinsures.

Increase in Church Giving

The giving of non-Romans in the United States and Canada increased 21.7% for benevolences and 10.4% for local congregational expenses, says Dr. Harry S. Myers in the 25th annual report of the United Stewardship Council.

The total giving as reported by these 23 communions is \$441,868,327, which is more by \$47,827,020 than the sum of \$394,041,317 reported in the preceding year.

The Episcopal Church stands second among the larger communions—those containing over 500,000 members—in the contributions for missionary work, surpassed only by the Presbyterians, US (South). The sum of \$3.56 per person was given during the year covered by the report, as compared with the general average of \$2.27. Figures were prepared from annual reports of the Churches, most fiscal years having ended on December 31, 1943, or at the end of months during the first half of 1944.

Standing third in total benevolent giving, the Episcopal Church contributed \$4.38 per member, as compared with \$7.77 from the Presbyterians, US (South), and \$4.39 from the Presbyterians, USA (North). In congregational expenses the Presbyterians USA stood first with \$21.87 per person; the Presbyterians US (South) and the Episcopal Church each contributed \$20.13 per person, ranking second among the larger communions.

Giving for all purposes was \$27.90 per person by the Presbyterians US (South), \$26.26 by the Presbyterians, USA, and the Episcopal Church ranked third with \$24.51.

This is the fourth consecutive year of gain and the largest total since 1931. While the total has increased, in proportion to the largest national income in history there has been a definite decline. It is less in proportion than one half as much as it was, according to the report.

ANGLICAN RELATIONS

Bishops Report from England

Writing to Presiding Bishop Tucker, Bishop Hobson reported that he would leave soon for a ten-day stay in France, visiting chaplains. Bishop Oldham has

gone to Scotland, visiting Edinburgh and Aberdeen. He has a number of appointments in London upon his return, and then hopes to start for home. Bishop Hobson will be in England and the Continent ten days to two weeks longer.

"We are deeply distressed about Archbishop Temple's death," Bishop Hobson wrote. "We went to Canterbury the weekend of October 22d. After a morning service we drove to Westgate where the Archbishop and Mrs. Temple were staying. Bishop Oldham saw him for 20 minutes before lunch and I saw him for about the same time after lunch. We were the last Bishops to see him, and I think his last visitors." Both American Bishops attended the funeral.

PUBLIC AFFAIRS

New State Constitution Rejected

New Jersey's electorate decisively rejected a proposed new state constitution which in the closing days of the campaign stirred up religious interest unprecedented in New Jersey's politics.

Defeat of the new charter has been laid to Roman Catholic opposition. Many priests urged their parishioners to vote against the measure on the basis that it failed to provide means for free bus transportation to parochial school students.

The revised version contained the same wording governing use of public funds which was recently cited by the New Jersey Supreme Court in holding unconstitutional a 1941 law that provided for the use of public school buses to transport pupils of parochial and other private schools.

Contending that the real issue was one of non-partisan governmental reform, in which Republicans and independent Democrats lined up against the Democrat political machine of Jersey City's Mayor Frank Hague, Republican Governor Walter E. Edge charged that Mayor Hague had injected the religious angle on false grounds to confuse the voters.

Governor Edge said on the eve of the election he had learned with "deepest regret" that Roman Catholics throughout the state were asked by their pastors to vote against adoption of the revised document. He said he had made every effort, even to the extent of visiting Archbishop Thomas J. Walsh of Newark to demonstrate that there was nothing in the proposed new constitution inimical to the interests of the Roman Catholic Church or any other religious denomination. No public comment was made by Archbishop Walsh.

Among the Churchmen supporting the adoption of the new constitution were Bishops Washburn of Newark, Ludlow, Suffragan of Newark, Gardner of New Jersey; the Rev. Messrs. Lane W. Barton, Eric M. Tasman, Arthur L. Kinsolving, James A. Mitchell, A. C. Lichtenberger, Robert D. Smith, Harold R. Onderdonk, Frederic M. Adams, Mainert J. Peterson, H. Eugene Durell, Samuel Steinmetz, George H. Boyd, Luke M. White, Thomas W. Attridge, David McA.

Pyle, Walter H. Stove, J. Mervin Pettit, William C. Heilman, Randall W. Conklin, Harry J. Knickle, Percival C. Bailey.

Confirming the position of the New Jersey Constitutional Foundation, headed by Spencer Miller, jr., a statement that the revised constitution would not prejudice the tax exempt status of churches and synagogues, jeopardize the confidential relationship between minister and congregation, or liberalize the divorce laws of New Jersey was widely circulated by these Churchmen and other non-Roman leaders. A distinguished group of Roman Catholic laymen, including the editor of the *Trenton Times*, signed a similar statement which was widely distributed.

Government to Conduct Courses For Rural Missionaries

The Extension Service of the U. S. Department of Agriculture will conduct a two-weeks' workshop training course for rural missionaries beginning February 6, 1945. The project is in cooperation with Agricultural Missions, Inc., and the Rural Missions Coöperating Committee of the Foreign Missions Conference.

According to Dr. John H. Reisner, secretary of Rural Missions Coöperating Committee, this will be the first time that the U. S. Department of Agriculture has made its facilities available for training missionaries for work in rural adult education in foreign fields. About 30 missionaries of various Church mission boards are expected to attend.

The workshop program will include courses in the psychology of adult education; directives in organizing a rural extension program; use of visual aids, radio, literature, and other extension methods; training of rural community leadership; and promotion of coöperatives, 4H clubs, and other rural extension organizations.

Dr. Douglas Ensminger, of the Extension Service, will be director of the workshop.

THE BIBLE

President Endorses Nationwide Bible Reading Campaign

Endorsement of the American Bible Society's nationwide Bible reading campaign from Thanksgiving to Christmas was contained in the Thanksgiving Day proclamation issued by President Roosevelt.

"To the end that we may bear more earnest witness to our gratitude to Almighty God," the President said, "I suggest a nationwide reading of the Holy Scriptures during the period from Thanksgiving Day to Christmas. Let every man of every creed go to his own version of Scriptures for a renewed and strengthening contact with those eternal truths and majestic principles which have inspired such measure of true greatness as this nation has achieved."

Further official support of the Bible Society's campaign is expected from Congress, where a joint resolution has been

introduced into the House and Senate to set aside the period from Thanksgiving to Christmas each year for nationwide Bible reading.

HOME FRONT

WPB Studies Shortage Of Sacred Vessels

Difficulties in meeting demands for sacred vessels because of restrictions on the use of silver are being studied by the War Production Board. In addition, WPB is giving attention to shortages in chalices and other sacred vessels caused by the decline in imports.

At a meeting of the Church Goods Manufacturers' Industry Advisory Committee, WPB reported that limited quantities of copper and brass are available to church goods manufacturers upon application to the WPB. Permission to use these metals may be granted when the church goods are essential for conducting religious services or for religious devotion.

CATHOLIC MOVEMENT

Regional Conference in Ohio

A recommendation of the Prayer Book offices of Morning and Evening Prayer both as preparation for Communion and as a thanksgiving afterwards, was voiced by the Rev. Kenneth L. Viall, SSJE, in a paper on "The Religion of the Prayer Book," which was read before a regional conference of the American Church Union, held October 29th at the Church of St. Michael and All Angels, Avondale, Cincinnati. After making a plea for a fuller use of the rich expression of Catholic devotion provided by the Book of Common Prayer, Fr. Viall concluded by saying, "It is not that we propose to sustain the Religion of the Prayer Book: rather do we humbly trust that the religion of the Prayer Book may sustain us!"

The conference at St. Michael's was well attended, some 150 persons being present at the service of Solemn Evensong and Adoration which followed the afternoon session, while 97 remained for supper and the evening meeting.

The Rev. W. Greenwood, Grace Church, Louisville, preached at Evensong on the text, "There is Another King Jesus." The speaker in the evening was the Rev. Vivan Peterson, field director of the American Church Union, who, speaking on the topic, "Religion for Today," indicated that the Catholic faith is the answer, and explained how the ACU exists to promote its extension.

Conference at St. Mary's On Armistice Day

By ELIZABETH MCCracken

The Church of St. Mary the Virgin New York City, was filled to capacity on Armistice Day, for the opening of the Catholic Conference, sponsored by the Catholic Laymen's Club of New York

the Solemn Votive Mass of the Holy Spirit. The Mass was offered with intention for guidance in the establishment of a righteous peace. The rector of St. Mary's, the Rev. Dr. Grieg Taber, was the celebrant. The propers for Whitsunday replaced those of the season, and the beautiful set of red vestments was in use. Bishop De Wolfe of Long Island pontificated and preached. In the procession were many of the clergy of the diocese of New York and of neighboring dioceses.

Because an organization made up entirely of laymen was sponsoring the conference, the sermon and the speeches given later at the luncheon stressed the part to be taken by the laity in spreading the good news of the Faith and practice of the Holy, Catholic, and Apostolic Church.

BISHOP DE WOLFE'S ADDRESS

Bishop De Wolfe, taking for his text, St. Matthew 5: 9, "Blessed are the peacemakers; for they shall be called sons of God," said in part:

"There is but one Prince of Peace: Jesus Christ. And by His deliberate appointment, here is but one Peace Table: the Christian Altar. That Prince and that Table are eternal in the heavens, but they project themselves, by the loving will of the eternal Father, to us here on earth, and share with us in time their own eternity. . . . Jesus, the Lamb, the new Adam, man's great High Priest, stands in His glorified humanity before God, wearing the marks of the wounds He received in the house of His friends, and acclaimed King of Kings, and Lord of Lords. He is hailed Prince of Peace, not because angels and men sing Christmas carols using those words at His coming into the world, but because with His own blood, poured forth upon the soil and rock of earth, He sealed, as Man, His perfect life of unflinching obedience to the Father with His sacrificial death, and thereby purchased unto God, with the coin of perfect love, men of every tribe, and tongue, and people, and nation, making them unto God one Kingdom, and priests. . . .

"The unity of all mankind with one another rests in men's common response to the love manifested in and through Incarnate God as the Son, and in their common acknowledgment and worship of Him as the Redeemer, the Fount and the Center of Unity, the Prince of Peace. At the Altar in our parish churches, the Altar on earth which is the projection of the Altar in heaven, we respond to Christ's love. . . . At that Altar on earth we acknowledge and worship Jesus, the Lamb slain from the foundation of the world, and we are, accordingly, drawn into participation with the worship offered the Lamb by the whole company of heaven. The Christian Altar here on earth, is, therefore, in every real sense, the one Peace Table around which unity is achieved and from which peace is shed abroad throughout the world. . . . It is in the status of peacemakers, therefore, that we gather around the Peace Table here today. We assemble to flow forth, before God and before the world, the Sacrifice of the Death of Jesus Christ; to plead that all-sufficient sacrifice and oblation of perfect love and obedience before the God of Mercy, on behalf of all men, women, and children in the world, whether or not they be Christians, whether or not they be good Christians, whether or not they be Catholic Christians. We assemble as peacemakers this morning to proclaim that all-sufficient sacrifice to be the Living Bread, given for the life of every man and

woman and child in the whole world, whether they be English-speaking or not, whether they be white-skinned or colored-skinned, whether they be of the first or the twentieth or the fortieth century as Christians count time. . . .

PEACEMAKERS, NOT PACIFISTS

"But remember that we are peacemakers, not pacifists, not appeasers. We depend upon God's grace to enable us to dare witness to the truth, which Jesus has committed to His Church. . . . But the way to peace is not the way of resigned toleration. . . . We must protest, and continue to protest, the denial of God in or by the Church. We must protest, and continue to protest, the ignoring in the Church of the means of grace which God has provided for the cure of souls. We must protest, and continue to protest, the rejection in or by the Church of the Moral Law which God has made explicit in His Son. We must protest and continue to protest, accretions to and subtractions from the Faith and practice once for all delivered to the Church, preserved for us in our Book of Common Prayer."

The Oak Room in the Capitol Hotel, within a walk of St. Mary's, was crowded for the Conference luncheon, after the Votive Mass, as many tables being set up as the fire laws permit. Edward N. Perkins, president of the Catholic Laymen's Club, was the toastmaster. The first speaker drew to the occasion more than the usual number of representatives of the secular press; several of them remarking that the Hon. William R. Castle, former ambassador to Japan and former Under Secretary of State, as a speaker before such a gathering was of very great interest from a news point of view. Mr. Castle said in part:

"We do not celebrate the day on which the Treaty of Versailles was signed, because that brought no real peace. This time, please God, we must make a peace that will really be peace, in the hearts of men as well as on paper. . . .

PERIOD OF GREAT TRIAL

"We all realize, I am sure, that when the war is over the Church will face a period of great trial as well as of great opportunity. Here is our challenge. People, whether the returning soldiers and sailors or those whose duty it is to integrate them once more into civilian life, will be satisfied with nothing less than the strong wine of faith. It is a platitude to say that you can't have Christian morality without the Christian doctrine which is its intellectual basis; but there are lots of people who pretend, still, that it is possible. Men who come back from the stark realities of war will demand of the Church much more than tea parties and sentimentalities and pretty words. . . . They will want to work out and to test their own beliefs, to argue with each other and with us; and we must prepare ourselves to argue with them in order that they may grasp the fundamentals, the root stock out of which will grow faith and its natural results, social morality and good works.

"Much of the burden of this evangelism must be assumed by the laity, always, of course, under the direction of the clergy. We Catholics must learn to be Liberal Evangelicals in the true meaning of that misused and misunderstood term. You cannot be liberal unless you recognize sincerity wherever you find it. You can hardly be an evangelist in the true sense unless your mission is to spread the Catholic Faith. . . . We Catholics are, really, the Liberals of the Church. . . .

"Here are a few of the things which it seems to me we can do. First of all, especially in connection with our own Church, we can be charitable in thought and word, remembering that we are working for harmony and unity of purpose. I wish we could learn to argue instead of to deride and denounce. Secondly, we should cooperate wherever possible with other groups; Episcopal or Protestant or Roman. If we retreat to the top of a high hill and look down on the rest of the world, we can be sure that the rest of the world will never take the trouble to look up to us. Another point—a small point, perhaps—is that we should not drive other Churchmen away from us by our insistence in using certain words which, by association, suggest dire things. In starting the Catholic Club in Washington, which is a very Low Church diocese, we finally decided on the name, 'The Episcopal Fellowship of Washington, D. C.' This was not because we were afraid of the word 'Catholic,' or afraid to be known as Catholic Churchmen, but because we wanted to pull the diocese together, to strengthen it rather than to divide it. And we saw no reason to rouse antagonism by the use of a word which, rightly or wrongly, suggests Rome. Among ourselves, we call ourselves the Catholic Club. Among ourselves we, of course, always use the word 'Mass,' but it certainly is wise, in talking to the 'broad' or 'low' members of our Church, as well as to the extreme Protestants, to say 'Eucharist' or the 'Holy Communion.' It means the same thing and does not irritate. . . .

MUST KNOW CHURCH HISTORY

"Just one other important 'ought.' We laymen don't know nearly enough about the Church: its history, its dogma, the meaning of its ritual. . . . The reason we must educate ourselves is that we may educate others. We shall have to debate with the skeptics and those who have become almost atheistic; but we shall not win the debate unless we understand as well as believe. . . .

"The tendency among our younger clergy is certainly toward the Catholic position. Many a chaplain has become more Catholic as the war went on. When the fighting is over those who turn questioningly to the Church will demand of us the same realities these chaplains have given them and will demand more reasons for them. They will want certainty and self-sacrifice and sternness. We laymen, along with the priesthood, must prepare ourselves to meet these demands. On the answers we give, both in words and in actions, hangs the future of the Church."

The second luncheon speaker, Chauncey Brewster Tinker, Sterling professor of English Literature in Yale University, made a very brief speech.

"One of the favorite subjects of a speech, as of a book or an article, even of a sermon today is a plan for the solution of postwar problems. Many of these plans strike one as admirable. But none of these practical schemes will be of any use whatever in solving postwar problems without the Holy Eucharist. What I love about the Catholic position is that it begins at the Altar. It should continue from the Altar. At a great meeting, in England in 1934, in celebration of the 100th anniversary of the Oxford Movement, the noblest minds of the Church were there assembled to speak for the Faith. I remember how they thrilled their hearers. But, unfortunately, some group made a movement to raise a big fund. They set up a thermometer, which marked in red the results. There were appeals, repeated many times, to give to this fund. We came away feeling that the Catholic Congress was a

money-raising organization. Of course it was not. But the emphasis had been placed on what should come second, not first.

EMPHASIS AT ALTAR

"I urge you to return from this Catholic Conference to your parish work, knowing where the emphasis should be—at the Altar.

Support your rector in *all* his fine plans, money-raising included. But always hold the Holy Eucharist *first*."

After the luncheon, the congregation returned to St. Mary's for the Service of Benediction. The organist was present but not the regular choir of the church.

The people had been told at the luncheon that they would constitute the choir. Seldom has there been heard such a fine rendering of the great *Corpus Christi* music as was sung by the congregation, over a thousand men, women, and children.

EVERYDAY RELIGION

The Humanness of Jesus

IV. He Lived by Prayer

By the Rev. Laird Wingate Snell

JESUS prayed; He prayed much; He was a man of prayer. And since He lived a truly human life, He prayed because He needed to. What prayer primarily does for *us* is to train us in responsiveness to the motions of the Holy Spirit and to shape our natures to harmony with the divine Nature in the likeness of Jesus Christ. For the primary purpose and effect of prayer is doubtless subjective.

Now Jesus was from the start in harmony with God and wholly responsive to His Spirit. Yet, since He was made perfect through suffering and advanced in wisdom and stature and in favor with God and men, it is plain that with growth and experience He would attain a deeper understanding of God and therewith a broader field of cooperation, toward which prayer would greatly avail. Probably, however, the great difference between His praying and ours is that while our true praying works toward a remote goal, rarely in this life to be attained, He had not to attain that goal but to live there. And for that He needed much and constant prayer.

For the goal of prayer in its subjective aspect is to have the infinite truth that God is become the abiding, glowing, dominating core of consciousness, radiating its light to the utmost periphery thereof and dominating all strands and elements therein, whether of thoughts or impulses or desires or distresses or pains, organizing all into one radiant harmony about the fact of God, and even striking below consciousness to cleanse and order one's personal area of subconscious mind.

This is the goal for which all true prayer strives. It is my conviction that Jesus' sinlessness means that that God-organized consciousness was native to Him from the very beginning. But inhabiting our flesh with all the ceaseless demands on consciousness that flow from the flesh and from the world through the senses, He must pray in order to maintain and abide in that God-organized state of mind.

He must pray, moreover, because He ever bore on His heart the sins of men. Probably the burden of these sins and their offense to the Father He loved was the most constant and most

potent disturber of His God-centered consciousness. It would cause sharpest thrusts of pain, and severe pain will hold the center of consciousness. It would tend to destroy poise and peace of mind and soul, and be always His severest challenge to immovable faith in God.

So we may be sure that when He spent long hours in prayer, He was bringing to His Father the crushing burden of the sins of men, in particular His disciples' sins and lack of faith and spiritual sluggishness; and, in the unthinkable perfect and holy fellowship that was His with His Father, wrestling with the problem of the whole world's sin and evil. All this praying would be fortifying and establishing of faith; for it is by prayer that the triumphs of faith are won: "O faithless generation! . . . this kind can come out by nothing save by prayer."

But Jesus taught that the purpose of prayer is not only that one's inner self be shaped through constant divine fellowship, but also that one be casually effective for God in the world around. He taught this of course because it was His own experience. And He taught that His experience should be ours: "All things whatsoever ye shall ask in prayer, believing, ye shall receive"; "and nothing shall be impossible unto you."

Are these words true? Is it at all possible that His experience should be ours? And how can prayer be objectively effective in a world constituted as this world is? Here is the one big question as to efficacious prayer: How is this world constituted? And Jesus' answer and the true answer, flatly denying the answer of modern science, is that the world, the universe, is personally constituted; that it is the moment by moment expression of the Will of Infinite Personality—our heavenly Father.

The Christian can know this—not as Jesus knew it, yet he can know it—from the experience of prayer. For the prayer-life intensively cultivated and developed gives the prayer to discover that the outward world responds marvelously, in unbelievable detail, to his material and spiritual needs, his chastened purpose, and his prayers. He finds

that the world in which he lives is spiritually constituted, that so-called material laws obey and further spiritual ends. And since the universe is one consistent whole, this means that its order—its system of laws—is the expression of an indwelling Personality, of a Father-God.

Here resides the possibility of such assurances as Jesus gives us of the limitless effectiveness of prayer. Jesus realized these possibilities because He was the perfect expression of divine Personality through human personality. And human personality in perfect responsiveness to the divine opens widest channels to the accomplishment of God's will on earth. This is the vast field and function of prayer: never to change God's will, never to prevail on Him to do what He is not wanting and waiting to do; but so to become co-laborers together with God that our wills, our persons, become His agents in the world. What the age conceives as hard and fast mechanical law is but the perfect rationality of perfect Personality. As our personalities grow on the lines of Jesus Christ toward perfection we may and do enter loftier spheres of this cosmic rationality and make manifest what we denominate as "laws," hitherto unknown. These are the laws of the powers of faith and of answer to prayer, which incorporate and transcend but never violate "natural" law. And as we grow in Christ-like personality we shall become in increasing degree creators, actual sons of God sharing in His creatorship.

To grow in personality like our Lord means our natures become attuned to God, nay, we become part-takers of the divine Nature; our unworthy desires wither away and are not; our wills are taken into the infinite will, not there to be lost, but there first to realize individual integrity and wholeness. Such personalities, such natures, such wills, are God's opportunities—they become expressions of His nature and fulfillers of His purposes. These are they who enter into our Lord's experiences and discover that whatsoever they ask in prayer, believing, they receive, and nothing within the range of their disciplined sanctified desires is impossible.

CUBA

Hurricane Damage Report

Bishop Blankingship's later report on the effects of the hurricane in Cuba indicates that damage to Church property is less than at first feared. "The cyclone hit us in the Havana area with the force of 162 miles per hour," wrote the Bishop. The Bishop's house was damaged to the extent of losing part of the railing around the roof and it had over two inches of water on the upper floor. "The plaster might fall. The church at Jesue del Monte, Havana, lost its roof and Mr. Barrios' house lost a number of tiles. The church at Bacuranao, just outside of Havana, lost its roof, but this is a very small, wooden building. I do not believe that we had any other damage as the storm went west of Havana rather than east. We were very fortunate. All of our staff are well. They worked hard and got wet through but had no ill effects. The deanery was not damaged."

A report to THE LIVING CHURCH from another source says few lives were lost, but the material damage was great in the worst cyclone of Havana's history. Whole sections or barrios in the poorer districts were wiped out and shipping in the harbor was badly affected, also warehouses.

The deanery and bishop's residence and cathedral were not particularly affected although a bad leak developed in the Bishop's house which kept him and Mrs. Blankingship continuously mopping up and stemming the flood for hours. The roof of the Calvario Mission in Jesus del Monte was destroyed and the little mission at Bacuranao also suffered heavily.

General Batista has left the presidency, being succeeded by Dr. Grau y San Martín who is making extensive and rapid changes. Batista might well say "after us the deluge" as the cyclone struck Cuba almost immediately. Thousands of families were homeless and this puts a big strain on the new government at the start. The storm also uncovered hoards of potatoes, rice, flour, nails, and other articles which were becoming scarce and of high price. Black markets were flourishing. Although wages and taxes went up and the government announced ceiling prices, the government actually failed to control prices. Dr. Grau has immediately clamped down on prices and a refreshing change of wind is at once noticed. He has raised the national budget and hopes to meet it out of the same governmental funds, although he has already abolished 18 kinds of taxes. General Batista has gone on an extensive vacation.

VIRGIN ISLANDS

Miss Mary Bemont Reaches Post

Miss Mary Frances Bemont, recently appointed to All Saints', St. Thomas, Virgin Islands, has reached her post and is in very active service. She has started work with 138 fifth and sixth-grade boys and

girls who are released from school time for religious instruction. Each week on different days a total of 475 children of All Saints' parish are released for religious training.

"They are all grades from the third through high school," Miss Bemont said. "All of us take some of the classes which are arranged at different times in the school curriculum. I enjoy them very much."

SOUTHERN BRAZIL

Forward in Service Committee Stimulates Activities

By WILLIAM M. M. THOMAS
Bishop of Southern Brazil

At the annual council, held in April, 1943, the Bishop's "Call to Service" resulted in the appointment of a Forward in Service committee, composed of all the clergy, present or not, at the council and all the lay delegates. Many wondered how such an unwieldy committee could work. The central committee met in the Bishop's office and planned for regional conferences in such a manner that each one of the clergy would be able to attend at least one of the conferences. It also mapped out a course of 22 subjects for discussion.

Eight conferences were held, in Porto Alegre, Santa Maria, Bagé, Pelotas, in the state of Rio Grande du Sul, Londrina in the State of Paraná, Sao Paulo and Bilac in the State of Sao Paulo, and in the Federal district. As Rio is 1000 miles from Rio Grande by air, and as the clergy from the north could not attend council, these conferences filled a real need. Papers were prepared and presented on many subjects that have to do with parochial administration.

In the state of Rio Grande Bishop Pithan, Suffragan, was present at the four conferences, while Bishop Thomas was at those in the north.

The recommendations of each of the conferences are being printed in the diocesan paper, so that the whole Church is kept informed of the needs and possibilities of the work and the corresponding duty of coöperation on the part of the laity. These conferences represented the second phase of the "Call to Service."

The third phase is the carrying out of the suggestions. Here is a sample of what might be done anywhere. The Rev. Mr. Guedes writes from Bagé an S.O.S. letter in which he laments the illness of his assistant, whose work falls on him, adding: "It is impossible for me to attend to a large congregation, the 12 missions in the city and eight others in outlying districts. Besides there is the Old Ladies' Home with 12 old ladies, the Night Shelter for men, and two classes in religious teaching with more than 100 children. Every evening is taken up, the days are full and I have no time for rest, or for study, or for my family. I have to preach four or five times on Sundays and eight times during the week. Twelve societies require per-

sonal supervision, and I am organizing a movement to create a home for aged men and a 'boys' city' (whatever that may be). Am building two chapels and planning two courses of alfabetizacao (which means to teach illiterates to read and write)."

GERMANY

Roman Catholic Bishops Urge Loyalty to Troops

The Roman Catholic Bishops of western and southwestern Germany in a joint pastoral letter to their congregations have requested them to stand loyally behind troops at the front now that the war is entering its final and decisive stage, according to reports received by the New York Times.

As reported from Berlin, through the *Europa Press*, the appeal reads:

"In this moment we are moved to address a word of greeting and admiration to our brave soldiers. We want to express our common gratitude for the effective protection had on all fronts, the home front's almost superhuman sacrifices and especially for the defense against the on-storming of godless bolshevism.

"One word of gratitude especially is due to those who . . . have sacrificed their lives on behalf of their brothers. May these sacrifices be rewarded with an honorable and blessed peace for all of us."

FRANCE

Paris Archbishop Defends Attitude During Occupation

A statement defending his attitude during the German occupation of France and his failure to appear at a thanksgiving service after the liberation was made by the Archbishop of Paris, Emmanuel Celestine Cardinal Suhard, at a conference of parish clergy. The Cardinal included in his statement a pledge of support to the provisional government of Gen. Charles de Gaulle.

Combat, one of the newspapers criticizing the Paris Archbishop, has called for an immediate "purification" of the ranks of the French episcopacy.

Obviously referring to the French forces of the interior, the Paris prelate asserted that he was "prevented by force" from taking part in the *Te Deum* in Notre Dame Cathedral, and that "it was an occasion of profound regret to me and a cause of grief and uneasiness among the people, aggravated by inaccurate rumors."

LIBERIA

Nurse Jean Gee Arrives Safely

A cable from the Rev. Harvey Simmonds to the National Council's Overseas Department, announces the safe arrival of Miss Jean Elizabeth Gee, who started for Liberia in September, to be a nurse at St. Timothy's Hospital, Cape Mount.

The Faith and Modern Criticism

III. The Theological Consequences of Modern Biblical Criticism

By the Rev. Felix L. Cirlot, Th.D.

THE CHANGED VIEW OF THE BIBLE

WE MUST now go on to consider what are the *theological* consequences of the results of modern Biblical criticism, including those summarized in the preceding article. We have found it proved beyond any possible doubt that the Bible is fallible, and that consequently a fact need not necessarily be historical, nor a doctrine necessarily true, just because it is taught or asserted somewhere in the Bible. We have found that not only tradition, but even the actual signature within the text itself, can be mistaken (and consciously mistaken) as to the authorship of books of the Bible. Sometimes a book, as a result of an untruthful claim as to its authorship, will by indirection claim a date far removed from its true date. In the Old Testament, which we are not including in our present study in any detail, the discrepancy is sometimes actually centuries. Contradictions abound, not only between Biblical statements and reliable statements outside the Bible, but even between Biblical statements themselves. This last applies to matters of "faith and morals" quite as truly, if not quite as often, as to matters of science and history. Finally, the very text of the Bible itself is not only often doubtful, but has for centuries in some cases been actually erroneous, in the sense that the reading believed to be correct, and relied on to "prove" some point in "faith and morals," has later proved to have been incorrect.

All of these phenomena have forced us to revise drastically the particular form taken by the doctrine of Biblical inspiration a hundred years ago. They have, beyond any reasonable doubt, in the opinion of most, raised grave, perhaps insuperable, difficulties for those whose theory as to the limits of the Catholic Church requires them to consider ecumenical the decrees of the Council of Trent and of the Vatican Council, with their ultra-strict doctrine of the nature of Biblical inspiration. Certainly the objections are insuperable if those Councils really do mean what the vaunted "Infallible Living Voice" interpreted them to mean in the Encyclical *Pascendi Gregis*. They also leave in ruins the Fundamentalist Protestant position; though there are still high class Fundamentalist scholars who would deny this, just as there are Roman Catholic scholars of very high rank who would deny the statement made in the two preceding sentences.

But modern criticism has not disproved, even by implication, anything concerning the Bible that is truly *de fide* for Catholics, given the Anglican view of the nature and extent of the Catholic Church. The Catholic Church as a whole, defined as Anglicans define it, has never authoritatively determined just how the Bible was

inspired, and just what consequences flow from its inspiration. Not one of the concessions made in the first paragraph of this article is incompatible with a truly Catholic doctrine of Scriptural inspiration. That the Bible is not inspired in exactly the way it was at one time supposed to be inspired does not in the least warrant the inference that it is not inspired at all. And the case for the Bible being inspired in *some* sense and in *some* way is exactly the same that it always was, and is as strong today as it ever was. It is only *one* theory of inspiration that has been overthrown by the assured results of modern Biblical criticism, and that theory has at most provincial—not ecumenical—authority behind it.

Of course the revised modern view as to the inspiration of the Bible makes it far less simple to use the Scriptures "to establish doctrine" than we once thought it was in the days when we believed the older view to be true. We can no longer assert *a priori* that two passages cannot possibly contradict each other. Consequently the old "proof-text" method of using the Bible to settle doctrinal issues, if not completely exploded, must at least be used much more carefully and discriminatingly than it used to be. The effect of the modern view on our devotional use of the Bible is not nearly as great as its effect on our doctrinal use of the same. But even in that sphere it has an important bearing in the hands of those who know enough about modern criticism to use its results intelligently. I think the task of rethinking and redefining our doctrine of Biblical inspiration, and of working out all its implications in the field of the doctrinal and devotional use of the Bible is too far from complete to make it desirable to attempt to present any one definite and specific alternative to the old and now exploded view. It could not be more than one theologian's effort to solve a problem the solution of which is at present not available, so far as I know. But before leaving this part of our subject I would reiterate and emphasize every one of the statements made in the preceding paragraph, and insist that the results of modern criticism do not seriously impair either the doctrinal or devotional use of the Bible, though they do require some revision and rethinking of both.

THE SACRAMENTS

Many critics, mostly Protestant or Anglican, and mostly of the "liberal" or "advanced" school, have believed the evidence to point to the conclusion that our Lord instituted no sacraments at all, not even Baptism and the Eucharist. It is true that, with our modern view of the Bible, we cannot be as certain on this point as our ancestors *mistakenly thought* they were. For an historical statement in the Bible,

such as was once supposed to settle the problem with complete decisiveness, can no longer be held to be infallible, and hence may possibly be wrong. But it is not possible to claim a consensus, even of Protestant scholarship, in support of the view that our Lord instituted no sacraments at all. And Catholic scholars are practically unanimous in believing that at least Baptism and the Eucharist can be traced back to our Lord's own explicit action. So, in a less direct way, can the promise of the gift of the Holy Spirit, and the authority of the apostolic ministry, and the "power of binding and loosing," and the "outward and visible sign" of the laying on of hands used in the New Testament for conveying these gifts, though of course there is no explicit evidence that Jesus commanded that particular sign to be used in mediating those particular gifts.

THE CHURCH AND THE MINISTRY

There is almost inevitably something approaching a consensus of Protestant scholars (including some Protestant-minded Anglicans, but excluding some of the more conservative Protestant scholars for considerable *portions* of the usual "critical" case) that the Catholic doctrine of the Church and the ministry has been overthrown by the results of modern criticism. If they did not think this, they could hardly remain outside the Catholic Church. Something less than a consensus, and varying greatly from one item to another, can be produced in favor of every one of the following items: that our Lord did not found the Church; that He did not institute the apostolate; that, even if He did, He did not confer on the apostles the "power of binding and loosing"; that He did not intend them to have successors, even if He did the two preceding things; that presbyters are just as fully the successors of the apostles as are monarchical bishops, which is "the presbyterian theory"; the opposing "congregationalist theory" that the ministry derives its powers and authority "from below" (*i.e.*, from the congregation) and not "from above" (*i.e.*, by unbroken devolution from Christ through the Apostles); that presbyters once had the power to ordain, and have never *really* lost it; that others, below the rank of priest or presbyter (including prophets, unordained confessor-presbyters, and even laymen) were at one period allowed to offer the Eucharist without objection; that in the primitive Church no one system of polity was in any way authoritative, or deemed necessary, or exclusively divine; etc., etc.

Catholic scholars are practically a unit in believing that not one of these points has been proved, or rendered even probable on the extant evidence. They can also point to the fact that for many of these points the support of only a restricted sector of

Protestant scholarship can truthfully be claimed. The present writer hopes to publish as soon as possible, which will probably be within a year, a very thorough and detailed study of all these issues, in which it will be shown that not one of these allegations is correct, except the first. And the first one is true, not because the Church began after the death of Christ, but because she began before His birth. Of course this in no way disfavors the Catholic doctrine concerning the Church and the ministry. For Christ treated the Church as God's, and so, because He was God's Messiah, just as much His own Church as if He had Himself founded it. It will be shown further in this forthcoming book that the Catholic position on all of these points is, at least as a whole, in a stronger position today, historically and apologetically speaking, than at any time since Lightfoot wrote his famous dissertation, in which he took the position that "sacerdotalism" (which he did not define sufficiently) is no authentic part of Christianity, and that episcopacy is not of the *esse* of the true Church, but only of the *bene esse*. But if our case is in better shape today than at any time since Lightfoot wrote, it is to be remembered that such absolutely first-rate, top-flight scholars as Gore, Turner, Stone, Hall, Gavin, and Kidd have at all times since the appearance of Lightfoot's essay thought the Catholic case to be quite sufficient even without such strengthening as I believe the forthcoming book will provide. In this book the position of Lightfoot will be confuted at considerable length. In my judgment it has collapsed just about completely.

MIRACLES

In regard to the general subject of miracles, it is true that a great majority of modern critics, excepting always the more conservative critics, are inclined to doubt or reject *en bloc* the miracles recorded in the Bible, except such as can be explained as faith cures, or in some other way that divests them of the essential character of true miracles. It is probably also true that the great majority of this majority would claim to have decided the issue on historical grounds. But not only is there nothing even approaching a consensus of competent scholars in rejecting the historicity of the miraculous element in the New Testament, but it is quite impossible to accept the claim that the decisions are based primarily on historico-critical grounds. In so far as such grounds are assigned at all, they usually partake of the character of what modern psychology calls a "rationalization." The real reason is, in the great majority of cases, an invincible *a priori* conviction that "miracles just don't really happen" and that any evidence which asserts that they have happened must be, in some way or other, mistaken.

In other words, the real reasons are of a philosophical character rather than genuinely historical. Now I am far from intending to deny that it is legitimate to attack miracles on philosophical grounds—fully as legitimate as to attack them on historico-critical grounds. But most of "the critics" have no claim to rank as experts in the field of metaphysics, or of philoso-

phy in general, however expert they may be as critics. Thus their doubt of the miracles is not in reality the doubt of experts but of dilettantes, and in many cases not even that. As my purpose in this series of articles is to answer the question what effect the assured results of modern criticism have on the truth of the Catholic Faith, I shall not pause to meet the challenge to miracles from the standpoint of modern philosophy. For philosophy has little or nothing to do with real historical criticism that reaches its conclusions on genuinely historical grounds. But I must at least record my profound conviction that the challenge of modern philosophy to the miraculous element in Christian history could be decisively met, if space and the limits of my subject allowed. Suffice it to say for our purposes that if a miracle is rejected, though attested by evidence that would be deemed sufficient if the event in question were not a miracle, the rejection is not an historical judgment, but philosophical. That does not necessarily prove that it is in error. But it must stand or fall as a philosophical verdict, not as a verdict of modern historical criticism.

On genuinely critical grounds there are indeed some miracles in the New Testament which can be legitimately assailed, especially those attested by the Fourth Gospel alone. But this does not apply to the Virginal Conception of Christ, His bodily Resurrection, or His Ascension; which are, as far as I know, the only particular miracles to the historicity of which the Catholic Church is committed. I do not, of course, mean to imply by this last statement that it is legitimate or reasonable to doubt all the rest of the miracles. I mean only that one would not be a formal heretic if one did; and that the Catholic Faith would not be overthrown if all except these three could be shown conclusively to be unhistorical. But this most emphatically has not been done. Nor do I see the slightest reason to think that it will ever be done. Especially is this true of the three Credal miracles, which have been so thoroughly studied by modern critics that there is little likelihood of any major discoveries at this late date in the historical evidence concerning them.

THE VIRGINAL CONCEPTION

I use this phrase, rather than the more usual "the virgin birth," in order to avoid the questions whether our Lord's birth took place without terminating the purely physical aspect of His mother's virginity (which is sometimes included in the conception of "the virgin birth") and whether she remained a virgin forever. As to the virginal conception, which is the only point on which the Catholic Church is authoritatively committed, it is true that the progress of modern critical study tends very strongly to put the birth narratives in the category of the weaker parts of the synoptic evidence. But this is not to say that any sound case has been made out

against their historicity on the main point they attest. It means only that we do not have the *specially* strong reasons for trusting their historicity which we have for trusting large sectors of the synoptic tradition. Moreover, on many details, the attack on their historicity has at least proved indecisive, and in the opinion of a number of good critics has failed completely.

The effort of those who disbelieve the historicity of the virginal conception to find a satisfactory explanation (as they are bound to do) as to how the story arose if it is not true has failed so completely that they have not even been able to agree among themselves as to which of two widely differing explanations is correct. The adherents of each alternative agree with those critics who believe the virginal conception to be a fact in finding the other alternative to be open to insuperable objections. And, with a few possible exceptions unknown to the present writer, it is true that no critic has come to a decisively negative conclusion concerning the virginal conception who sincerely and wholeheartedly believes in any other miracle, however well attested. So, while we must confess that the evidence for the virginal conception is not strong, we may truthfully add that it could hardly be so, in view of the number and character of our extant sources, and that consequently no negative conclusions can justly be drawn from its relative weakness. Those who disbelieve it nearly if not quite all do so as part and parcel of their attitude toward the miraculous in general.

It is important for the Catholic believer, however, not to make the mistake of alleging that his belief in the virginal conception rests primarily on purely historico-critical evidence. If that were the issue, the verdict could not exceed a limited measure of probability. Nor does it rest on the assumption that without a virginal conception a true Incarnation and freedom from "original sin" would not have been possible, and that consequently the case for the Incarnation or for freedom from "original sin" is, in its entirety, even if only indirectly, evidence for the historicity of the virginal conception. Nor does it rest on the allegation that belief in the Incarnation does not, *de facto*, exist except where there is belief in the virginal conception. The great confidence with which the convinced Catholic believes in the historicity of the virginal conception rests on the two-fold conviction that the early Church had ways and means of checking the truth of this story when it first began to become public property, even if we at this late date have not, and would certainly have done so quite conscientiously. It rests still more importantly on the belief that the Catholic Church was and still is so guided by the Holy Spirit that she would never have been suffered to commit her teaching authority so irrevocably on any point as she has on the Credal miracles unless that point was in fact true.

But while our dogmatic faith in the virginal conception thus rests primarily on the supernatural teaching authority of the Catholic Church rather than on historical evidence or on pure reason, yet we may truthfully claim that the historical

CHURCH CALENDAR

November

- 19. Twenty-fourth Sunday after Trinity.
- 23. Thanksgiving Day.
- 26. Sunday next before Advent.
- 30. St. Andrew (Thursday).

evidence is about as good as it could be under the circumstances, and also that pure reason at least favors even if it does not strictly *require*, a virginal conception as the natural if not inevitable concomitant of truths such as the Incarnation and the doctrine of our Lord's complete freedom from all sin, even from "original sin."

THE RESURRECTION

On this subject much less need be said, not because it is less important—for in fact quite the reverse is true—but because, despite the dissent that this statement would draw from many great critics, the doubts about it arise so obviously and certainly from a general disbelief in the miraculous as a whole, and because the purely historical or critical arguments sometimes used against it are so clearly the result of a foregone conclusion. I make bold to assert that the purely historico-critical evidence for the bodily Resurrection, including the empty tomb, is at least as strong as, if not stronger than, the evidence of the same sort for the Crucifixion. And the latter fact is so extremely well attested that, as far as I know, no really worthwhile critic doubts it. So if many doubt the Resurrection, or the empty tomb as part and parcel of the Resurrection, it is on philosophical grounds. It is not because modern criticism has provided any truly critical grounds for doing so. As far as I know, no critic who seriously admits the credibility of the miraculous in general, and the historicity of even one actual miracle in particular, doubts the Resurrection. In the judgment of the present writer, the intense scrutiny the point has undergone leaves us more certain of its historicity today, speaking purely from the standpoint of scientific history, than we have ever been before. Of course that does not mean more certain than our forefathers mistakenly thought they were in the days when they believed the Bible to be infallible.

THE ASCENSION

The actual historical evidence for the Ascension is much weaker than that for the Resurrection, though considerably stronger than that for the virginal conception. Yet it meets substantially the same fate at the hands of most if not all critics. Only those reject it who also reject the Resurrection. Of course many of these reject it *via* the method of interpretation, rather than formally. But no

discovery of modern criticism has given us any sound reason to doubt that it is a fact, just as the Creeds assert.

We may, then, summarize this part of our subject by saying that while many critics doubt or reject the miracles of the

New Testament, others of equal reputation find no serious historico-critical grounds for such a conclusion. It is not modern criticism but modern philosophy which is the real reason of the widespread doubts about miracles.

A House of Prayer for All People

By the Rt. Rev. Angus Dun, D.D.

Bishop of Washington

WHAT is this Cathedral destined to be in the purpose of God? The question is not first, what men have made of it, or can make of it, but what God wills to make of it for His service, and what He calls us to make of it for Him and His people of this great city and of this whole land.

We need seek no obscure and fanciful word out of Scripture to give us our

¶ *What is a cathedral for? Bishop Dun's sermon at the installation of the Very Rev. Dr. John W. Suter as dean of Washington Cathedral answered the question in terms that capture the imagination. This is the slightly abridged text.*

answer. There is a familiar word, used so often as to be almost trite. It comes to us with double authority; it comes first from an ancient prophet, one of the preparers of the way. And it was taken up and underscored by Him who *is* the way when He entered the Temple of God's people to cleanse it of worldliness. "Mine House shall be called a house of prayer for all people."

In the purpose of God, the Cathedral is first of all *a house of prayer*. That means a home and dwelling place and nurturing place for prayer, a place where prayer will be sheltered and encouraged and helped and directed, and given companionship and food of the spirit to strengthen it.

To be able to pray is the highest dignity of man. This is the noblest, cleanest activity of the human spirit; it is the most signal mark of man's being made in the divine image that he has in him to make an answer to God. Prayer is that answer. It is as many-sided as the mystery of God and His self-disclosure to us. It is as diverse as the human spirit and man's

concerns. It may be man's stillness before the mystery and majesty of Him who inhabiteth eternity, whose name is Holy; the quiet, humbled disposition of the soul that can find no words to utter and is perplexed by the words men offer it to express the unutterable. It may be the outpouring of penitence by a man who bears a heavy burden of guilt and moral failure and seeks the boundless compassion of One who can say even of His enemies, "Father, forgive them, for they know not what they do." Sometimes it is the cry of human need to the ultimate giver of every good and the final determiner of human destiny; the cry for bread, for healing, for victory, for peace.

Prayer may be the listening act that turns obediently from the din of human voices and human claims to hear again God's own commandments for us; to stand again under the disturbing judgment of God on our human injustice; to listen to the word of His well-beloved Son, or to the still small voice that will not let us evade what we have so long evaded. If it is prayer enlarged and unselfed by the wideness of God's mercy, it will be the selfless stretching of our so little imaginations to intercede for those we have not seen in far places. It may be the lifting up of our hearts to contemplate the heroic self-offering of Christ, and the reaching out of our hands to receive the pledges of His self-giving to us and for us. We pray when we stand together to reaffirm our faith in the Father who has made us and in the Son who brought refreshing glory to our dark human history, and in the Spirit who gives true fellowship and inner light.

We pray when we sing the hymns of many times and of many outwardly separated parts of God's own people. We pray when we remember with gratitude the saints and seek to be caught up in that glorious citizenship which is made up of so many peoples and kindreds and tongues.

You may well say, "Does this distinguish it from any other church?" No, it does not. This does not distinguish it from the littlest church in any countryside or from the dreariest church in any poor street of a great city. This Cathedral is a very conspicuous church, set upon a hill where it cannot be hid, in the capital of what is (God help us), the most powerful nation in the world. But its first business is to be a *church*, and that means a house of prayer.

What, then, does distinguish it? The Church, whether we think of it in terms of human lives bound together in faith and prayer, or of the buildings that house

LONDONDERRY PRAYER

O PATIENT Lord, enduring through the changing days,
Your Word is still our comfort and our law
Against all darkness, danger, and unguarded ways,
The hunting foxes and the lion's paw;
O Lord of love that reaches to the outer stars,
That goes all roads that human kind can go,
Oh join our hands to break the cruel prison bars
And free the world to life, as winds and oceans flow.

ALMA HILL.

and serve and symbolize man's life of prayer, inevitably and quite rightly reflects the forms of our human life. We live in many types of communities, and our lives fall into many human groupings: there are country people and city people and suburban people, uplanders and lowlanders, Yankees, Southerners and Westerners, well-to-do people and white collar people and laboring people, white skinned people and dark skinned people and yellow skinned people. The Church reflects all these intermingled groupings. Men congregate and draw together on the basis of likenesses, shared interests and experiences. The Church in a little village or country community is deeply involved in the life of the locality; it is a meeting place of neighbors. In it the precious memories of grandfathers and local saints are treasured and perhaps memorialized. The little white church in the New England hill town is as much a part of New England as the old churches of Southern Maryland or Virginia are parts of those States. Old St. John's in Georgetown carries in its life the character of an old and settled community. It has a character which cannot be reproduced in the churches of the thriving new suburbs.

It is natural that people who wear the same kind of clothes and talk the same language should gather together, and to touch on a subject where misunderstanding is easy, it is natural that people of different racial inheritances should meet together for common worship. That is something quite different, however, from the rigidly imposed barriers of segregation.

What we call the parish church is built on the foundations of locality and neighborhood, or, quite as often in our great cities where parish lines mean little, on family tradition and the natural congeniality of human groupings. The parish church is close to where men live. It has the strength and intimacy of these natural bonds, though it often has, too, their narrowness and, at worst, their snobberies. We are so ready to resent the unlikeness to us of other people, and to assert superiority of the people like ourselves.

FOR ALL PEOPLE

A Cathedral represents a larger, more inclusive human grouping. For that reason it is called, in the purpose of God, to be in a special sense a house of prayer for all people. It is in a position to strike the universal note in a way hardly possible for a local church. Cathedrals began as the great mother-churches of the cities of Europe. In them the bishop, as the chief pastor of all God's people of that region, had his seat. The Cathedral was the great church, the house of God in a special sense, of the whole community. When the Church spread out to the smaller localities and into the surrounding country, these smaller congregations looked to the Cathedral as the origin and center of their life and the symbol of their oneness in the fellowship of God's people. And because it was identified with the life of the larger community, the Cathedral was the natural place for great acts of prayer, for the hal- lowing of the life of the whole city, or even of the nation. There the sacred mem-

ories of the nation were especially treasured and renewed.

We must recognize very honestly and realistically that the life of the Church in our country took a quite different course from that in Europe. The Church was brought here as something transplanted by pilgrims seeking freedom from old-world tyrannies, or by colonists seeking new opportunities in a land of unexplored promise. It was planted in innumerable localities by little groups, and only gradually did they gather together to form real bodies of common church allegiance.

For that reason, the Cathedrals were late in coming among us, and they represent in a sense the grafting into the body of our American church life of something taken from an older growth. Yet with all the differences, a Cathedral so truly meets a deep and real need that the grafting has not been a sterile and artificial thing, but has begun (though only begun) to take a real and living part.

We do live in families and local neighborhoods. And we do gather according to common interests and backgrounds. It is right that there should be houses of prayer for the concerns of the families and neighborhoods to be brought before God in prayer. Neighbors will meet better in the marketplace, husbands and wives will meet better at home, if they have met first in prayer.

But we live, too, in wider communities, as fellow citizens of a great city and of a great nation. In the purpose of God, however brokenly realized by us men, a Cathedral is meant to be a house of prayer where the needs and sins and hopes and fears and sorrows of all God's people in this great community could be brought before God and seen in His light. It is meant to be a place where there will be among us a continual new birth of freedom under God. Here in a measure not possible in the smaller churches all the human arts may be brought into the service of what Francis Thompson called the primal beauty: the music of voice and organ and strings; the glory of colored glass; the richness of sculptured stone; and the majesty of great architecture. Here we can bring before God the great common concerns of our larger life, labor, and commerce and the difficult task of government.

This Cathedral occupies a unique place, because it is in the capital of our country. It bears the names of St. Peter and St. Paul; that binds it to the life of the ancient apostolic Church. It bears, too, the name of Washington Cathedral; that binds it to the life of our country and its history. What we desire is that the witness of St. Peter and St. Paul, the Gospel for which they lived and died, should so penetrate the life of Washington that its history shall be caught up into the on-going history of God's saving action among us.

Those who conceived of this Cathedral and those who have given themselves to its service, dared to dream of it as a hallowing influence within this whole land. Washington is a place of pilgrimage for all the people of the United States, and they do not all come to get something out of Congress or the OPA; many come to stand in the presence of the great symbols

and memorials of our national life. They come to see the Capitol and the Declaration of Independence and the White House and the Court dedicated to justice and law. They come to have refreshed the memories of Washington and Jefferson and Lincoln; they go home again more proud to be Americans.

We want there to be a commanding place here that can be for very many an outward and visible sign that America knows that Peter and Paul and Augustine and Francis of Assisi and Wesley and John Bunyan and Phillips Brooks are part of our history too, and that above them all towers the Christ as Lord of all.

We have here a place where the flag of each state is hung in the presence of the Cross. We mean it to be a place where whatever the stubborn, tragic difficulties of particular localities, there shall never, so help us God, be any segregation or any exclusion for those who would come before the One God who is above all and in all and through all.

Is it prophecy or presumption to think and speak thus of this Cathedral? How hard it is to draw the line. Was it prophecy or presumption when the ancient seer spoke of the temple of his own nation in Jerusalem as a house of prayer for all people? It was never a pure house of prayer, utterly free of all worldly defilement; it called again and again for cleansing, as does every church in which man has a part. It never became in full actuality a house of prayer for all people, but it set that standard among us, and made us forever discontented with anything less.

This Washington Cathedral was conceived within the life of one of the broken parts of Christ's Holy Catholic Church, but yielding to none in its claim to be a part. It is an Episcopal Church. It bears the mark of a particular tradition in the language of its prayer, though the language has drawn on the treasures of many times and of many places. It carries with it special commitments to a communion which has sought, however imperfectly, to hold together a Catholic treasuring of tradition and a Protestant respect for the claims of free conscience. There are great numbers of Christians in this land who, by conscience, are kept apart from us. We do not shut them out—they are held apart by their own honest loyalty. We can and shall include them in our prayers, but it would be ungracious for us to urge them to join us in our prayers. With many others who share with us the Reformation inheritance, we have deep things in common and can go far in fellowship and common service and common witness, even though we move very haltingly to the fullest union.

It is our hope that this will increasingly be a place where the most prophetic voices, speaking for God out of many traditions, may be heard.

Faced with these barriers and limitations, shall we draw back from our dream? No, we shall not surrender it or draw back, for we believe it is of God. We shall wrestle with it in prayer. We shall hold this great, growing symbol of it as trustee, and seek to use it ever as the servant of that dream, reaching out always to make it more truly a House of Prayer for all this people.

Holy Matrimony

PRELIMINARY indications suggest that the great controversial problem of the General Convention of 1946 will be the problem of the Church's canonical legislation on marriage and divorce. At previous Conventions the problem has come up again and again, and has always been characterized by a bewildering variety of conflicting purposes and points of view. Few seem to be thoroughly satisfied with the law as it stands, but not since the Convention at Denver in 1931, when the proceeding for a declaration of nullity was embodied in the canon, has there been sufficient agreement among the members of the two Houses for any significant change. However, in the 1943 Convention at Cleveland, the House of Deputies came within a very few votes of adopting a canon legalizing divorce for any cause and permitting remarriage after a waiting period of one year.

The turning away from the Church's previous stand seemed to be due to the fact that a major breach had been made in the ranks of the Anglo-Catholics, influenced by the

two-fold argument that the Holy Scriptures had been misinterpreted by the Western Church for 1900 years and that the Orthodox permit remarriage after the "spiritual death" of the first union. And no one, no matter what his school of Churchmanship, can fail to be influenced both by the prevalence of divorce in American civilization and by the "hard cases" which in increasing number have arisen along with the relaxing of national marital standards.

However, the preoccupation of the Anglo-Catholic scholars with the legislative aspect of the question of divorce may have led them to forget other important aspects of it. Really, the question is not, "did our Lord pass a law against divorce?" or "has any portion of the Catholic Church permitted divorce?" The question is: "What is Holy Matrimony?" Is it a sacrament? Does it convey grace sufficient to fulfill its obligations? Does it represent Christ's mystical union with His Church? Does the family constitute a basic unit of Christian civilization? Do children have a right to prevent their parents' divorce? Is divorce a sin against God? Against His Church? Against His families? Against His civilization?

With characteristic theological acuteness disguised in untheological language, the committee on divorce and juvenile delinquency of the diocese of Virginia has called attention to the effect of divorce on the life of the community in a report which we publish in this issue. We are glad that the Marriage Commission will be assisted in its deliberations by a cooperating committee of the diocese of Virginia, as provided in a resolution adopted by the diocesan convention.

ANY consideration of the problem of divorce must begin with our Lord's teaching about it. We agree with those who say that He was not "legislating" when He declared: "Whosoever shall put away his wife and marry another committeth adultery." He was stating a fact. There is no good reason to suppose that the story in St. Mark's gospel misrepresents the circumstances of His giving this teaching, although there is reason for believing that the concluding clause about a wife putting away her husband represents an application of His teaching rather than His authentic words.*

We may accept as reliable the fact that Pharisees came to our Lord and asked Him what grounds He believed were permissible for divorce. He asked them what the Mosaic law on the subject was, and they replied that Moses permitted divorce. "But Jesus said unto them, 'For your hardness of heart he wrote you this commandment. But from the beginning of the creation, male and female made He them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh: so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.'"

Then, when His disciples asked Him if He actually meant that there could be no real divorce, He replied: "Whosoever shall put away his wife and marry another

*Because Jewish women had no legal right to put away their husbands.

The Epistle

Thanksgiving Day

November 23d

"A KIND of first-fruits of His creatures." On this day when we give thanks for God's bounty in His gifts of the fruits of the earth, we are reminded in the Epistle of the old requirement of dedicating to God the first harvested fruits, to indicate the consecration of the whole crop. "All things come of Thee and of Thine own have we given Thee." The first Christians were a kind of first-fruits of mankind, given to God as a pledge of the redemption of the human race. In the Communion of Saints we are caught up into the stream of those good gifts which God showers so lavishly, and our thanksgiving on this day must be accompanied by an earnest intention of making full use of God's gifts, dedicating them to Him and using them to His glory. We must show in our lives our gratitude by the right use we make of His gifts.

Sunday before Advent

November 26th

AS WE come to the last Sunday of the Church Year today's Epistle carries us back to Hebrew prophecy of about 600 B.C. The prophet bids us consider the final and complete reign of God as King over all. Each year the Church uses this portion of Scripture to remind us that God's plan must culminate in a world of utter righteousness. In such a year of stress as we are now in the message comes with enheartening comfort. It bids us keep faith with God and trust Him to fulfill His promises. We must do our share, with prayer and effort to make His Kingdom come. We must work with God to stir up our wills, to make ourselves ready and help others prepare for the universal reign of the Lord our Righteousness. As we make our Communion let us renew our promise to trust God's love and tell Him of our faith in Him.

committeth adultery." In other words, all the bills of divorce there were could not put asunder what God had joined together. The First Gospel adds that the disciples thought this teaching so severe that "If the case of the man is so with his wife, it is expedient not to marry"! But this did not lead to any mitigation of Christ's teaching. It could not do so, for the divorced couple remained married in the sight of God.

It is characteristic of our Lord that He was impatient of the merely legal aspects of the Jewish law. He spoke with approval of David's eating the shewbread, he did not hesitate to break the restrictions against work on the Sabbath, he asserted that unclean meats could not defile a man. But He obviously did not look upon marriage as merely legal; He looked upon it as the entrance upon a new state of life, divinely ordained, "for richer for poorer, for better for worse, in sickness and in health," from which it was impossible to turn back. Presumably, in His day as in our own, men and women frequently woke up one morning to discover that the companion of their bed and board was a not-very-attractive stranger. What our Lord was saying to such persons was: "God has yoked you to this person whom you may or may not dislike; but you are Adam; she is Eve; your likes and dislikes have nothing to do with it. You are one flesh."

No, our Lord was not passing a law. He was stating a fact. To His disciples it was a most unpalatable fact.

"You are Adam; she is Eve." That is a very hard and uncompromising truth, but at the same time it is the only possible basis of a marriage which is not merely happy but the present-day foretaste of heavenly bliss. If Adam fails to make a go of things with Eve, there is no other possible Eve for him; but if he sincerely tries to make a go of things with Eve, God has promised him grace sufficient for the task. That, basically, is what the Church means by declaring that marriage is a sacrament: that God will supply to the married persons the grace that they need for the job.

Hence, if we have any understanding at all of the nature of our Lord's teaching, and the circumstances in which it was given, He asserted that the indissolubility of marriage was not an "ideal" but a present fact; a characteristic of the most dismally unsuccessful marriages as well as of the most beatifically successful. That is why it is called "indissolubility," rather than "permanence."

THERE are many who believe that our Lord's teaching on marriage should be considered as applying to all people, Christians and non-Christians alike. If the natural state of married persons is that of being "one flesh," escape from one's spouse is actually as illusory as escape from one's own body. This view, while it is near the truth, seems to us to ignore the fact that all of our Lord's teaching was predicated on the fact that He came to restore fallen mankind to its natural state. Those who have been born again into His Church are thereby placed in a relationship with each other and with God which they did not have before—and it is this state which is the truly natural condition of man. To this primitive condition of grace our Lord appealed when He was asked about divorce. And those who have not been incorporated into His mystical body cannot be assumed to be able to hold and to live out those relationships which our Lord taught to be truly natural.

So, the divinely inspired Mosaic law incorporated a divorce provision as a necessity for those whose hearts were hardened. So, when St. Paul faced the problem of un-

believers' divorcing their Christian spouses, he pronounced (I Corinthians 7) that the believer "is not under bondage in such cases." St. Paul quite clearly taught that the Christian husband and wife who had separated had only two choices—to be reconciled or to remain unmarried; but that those married to non-Christians were free to marry again. However, he emphasized the fact that the Christian spouse must not be the one who departs from the non-Christian.

Twentieth-century America, on the subject of marriage, has very largely slipped back into the state of first-century Corinth. It seems to us that the Church needs a revision of its marriage law much along the lines of the Pauline legislation, taking into account a fact which St. Paul did not have to deal with—the fact that the nominal Christian of today is frequently so shut off from the life of grace that his thoughts, words, and deeds are virtually indistinguishable from those of the surrounding pagans.

The Church needs a marriage law laying down the principles of Christ and providing, as the Holy Scriptures do, for those who have lacked the capacity to carry them out. It needs a law making clear the fact that the "innocent party" in a divorce proceeding is really the guilty party; *i.e.*, the person who seeks legal destruction of the lifetime relationship assumed in Holy Matrimony is guilty of the sin of despair. For God has promised again and again that His grace is sufficient in all circumstances for those who earnestly seek it; and He has revealed that the marital state is a lifetime relationship for better or for worse, which can be terminated only by death.

THIS means that we have got to stop writing canons designed merely to prevent the clergy from solemnizing forbidden marriages, and to begin writing canons warning the laity of their Christian duty.

Why should this particular Christian duty be made the subject of a canon, of "external discipline"? First, because the family is a vital unit of the Christian Church; the Church has as keen an interest in the stability of its families as it has in the structure of its parishes and dioceses. Second, because Holy Matrimony is a sacrament (or rite) in which the Church receives public promises from those who take part and offers its blessing in return. Third, because in their married state Christian people declare before the world the Church's teaching about Christian marriage; those who pervert that teaching are, in the Prayer Book sense of the term, "open and notorious evil livers" who have broken the external fabric of the Church's fellowship.

Accordingly, we should like to see a canon which locks the stable door before the horse is stolen—*i.e.*, concerns itself with forbidding divorce rather than forbidding remarriage. Because this canon is directed to the laity, we feel that it would be well to begin with the excellent definition from Canon B of the Marriage Commission's 1943 proposal.

"It is the doctrine of this Church that marriage is the physical and spiritual union of a man and a woman, by means of which the Divine grace is mediated to each of them and to them together for the establishment of a family and for their own spiritual welfare and growth. When such a union is contracted by two free persons, mentally and physically competent, it is our Lord's teaching that the two have become one flesh and that man cannot put asunder what God has joined together."

Accordingly, the canon should make clear the fact that divorce *a vinculo* (permitting remarriage) cannot be under-

taken by members of this Church without incurring loss of communicant status. It should, however, provide along the lines of I Corinthians for those Churchpeople whose pagan husbands or wives have left them and contracted a new "marriage," granting a decree of nullity on the principle that the former contract was not the indissoluble union of which our Lord spoke.

It is easy to imagine "hard cases" to which such a canon does not provide relief. It is easy to imagine clever dodges by which the unscrupulous could qualify themselves for remarriage by a temporary departure from the Church. Perhaps some of the hard cases could be taken care of by the equitable provisions of the present canon; perhaps others could be given a vision of the priceless blessings which flow from enduring hardship for the sake of loyalty to Christ. Christianity is not an easy way for anyone. As far as the "unscrupulous" are concerned, it is scarcely worth their while for them to maintain a Church affiliation, and the few cases which might appear could be handled by a wise administration of the law.

Such an approach will not win the support of those who think the Church should countenance reshuffling the partners of "hasty" or "mistaken" or "unhappy" marriages; but it may commend itself to those who recognize the fact that God can and does give His grace to those who, living the life of the Church, seek to fulfill a lifetime obligation as unbreakable as the obligation to care for one's own children. And it pro-

vides justice for those who find themselves involved in a unilateral contract with someone who had no intention of entering upon Christian marriage.

Thus, the Church would be able to give her children the guidance which Christ told her to give, and at the same time would not be in the position of maintaining that between divorced-and-remarried persons a relationship exists which obviously does not exist. The canon would close the door on divorce and yet be in a consistent and logical position for dealing with those who, remarried, have turned away from past failings and seek to be incorporated into the life of the Church. This was St. Paul's solution of the divorce problem, and perhaps the Church could do worse than to follow his teaching—which, after all, is part of the Bible.

Correction

WE REGRET to say that in our issue of November 5th we erroneously reported that Bishop Stires, formerly of Long Island had accepted the rectorship of a parish. It was his son, the Rev. Ernest Van Rensselaer Stires, who should have been reported as accepting the rectorship of Christ Church, Cooperstown, N. Y., effective December 1st.

The Rev. Mr. Stires is now rector of St. James', Lake George, N. Y. The error has, we know, caused some confusion, and we hope that this correction will straighten matters out.

Divorce as a Social Problem

Report of the Committee on Divorce and Juvenile Delinquency of the Diocese of Virginia

THERE is no more serious problem facing America today than divorce. It has been the subject of discussion at the General Convention of the Episcopal Church for many years, but a question is whether the emphasis by the Church is in the right place. More attention is paid to the fear that a few may suffer than that the whole body of society may deteriorate. We approach it as a menace to our civilization and one which must be faced if we shall survive. The sanctity of marriage is the prime consideration. Its indissolubility is the ideal.

There is a parallel in the history of the Roman Empire as narrated by Gibbon. Plutarch says that Romulus allowed but three grounds of divorce: "Poisoning, adultery and false keys," and no divorces were known in the early years of the empire, but as of 533-565 A.D. Gibbon says that when Roman matrons became "the equal and voluntary companions" of the men a new jurisprudence was introduced that marriage like an ordinary partnership could be dissolved at the will of one associate. "In three centuries of prosperity and corruption this rule was enlarged to frequent practice and pernicious abuse. Passion, interest, or caprice suggested daily motives for the dissolution of marriage, * * * the most tender of human connections was degraded to a

transient society of profit and pleasure." Gibbon concludes: "A specious theory is confuted by this free and perfect experiment which demonstrates that the liberty of divorce does not contribute to happiness and virtue."

In America divorce has become so easy and profligate that it is no longer regarded as a tragedy. It has become so fashionable that its danger to the welfare and happiness of the State is little considered.

"Civilizations, let us assure ourselves," says an anonymous writer, "are far more vulnerable on their domestic side than on their economic side. The home is the unit of the nation. Family life is the great assurance. If a state would not perish, it must see that its homes are the altars of human happiness of the family."

In America today, a vacation at a motor court in a foreign state is a residence giving jurisdiction for divorce on the flimsiest of grounds.

One of our Bar Associations had an inquiry asking for the marriage laws, and at the same time for the divorce laws, indicating merely a trial marriage. A law publication recently stated that it had been advised that several states had authorized marriages by proxy and inquired whether such a marriage was permissible in Virginia.

In eight years from 1933 to 1940, in-

clusive, the number of divorces in America has risen from 165,000—1.31 per thousand of population to 264,000, or 2 per thousand of population, or one divorce to every six marriages.

Marriage is no longer regarded as an affair for grown-ups well disciplined, nor is there much suggestion that the partners to matrimony should cultivate understanding and sharing of one and the other's burdens. On the contrary, the emphasis is laid upon the freedom to change.

Dean Gauss, of Princeton, has been quoted as saying that broken homes contribute three or four times the problem cases among the students than normal homes. This is borne out by the testimony of school principals.

A leader for ethical culture says: "The reason is plain enough to those who understand what still distinguishes a home from a stock farm. The best contribution of the parents to their children is a spiritual gift. The man encourages his wife to offer their children all that is most excellent in her, and she exercises this influence upon the father."

A great philosopher has said that the ideal marriage is where each surrenders everything to the other.

The approach to the solution of the question is through legislative, religious and social sanctions. This means that the

people must set the standards, must change the attitude of society, and must advocate stricter laws.

The late John B. Minor, a great Virginia law teacher, said on this subject, "Religion, reason, and experience combine to enforce the sanctity of the marriage tie. If not held indissoluble altogether . . . in the interest of society and the happiness of mankind, it should be dissolved in rare and extreme cases."

JUVENILE CRIME

Tied in with divorce and spreading to many families regardless of divorce is juvenile crime. The arrest of males and females under 21 years of age showed a percentage of change from 1941 to 1942 of a decrease of 3.6% in males and an increase of 55.7% in females, while the increase in arrests of females under 21 years of age from 1942 to 1943 showed a total increase of 47.9% over the previous year, and the arrest of males under 18 years of age showed a total increase of 23.4% for 1943 over 1942. There was no decrease in males under 18 years of age in 1943, and for that year the number of males arrested was greater for the 17 year age than for any other year.

There is but one conclusion to be drawn from this. It is that the influence of the home has broken down; that schools cannot supply what the home lacks; and that the Church has failed.

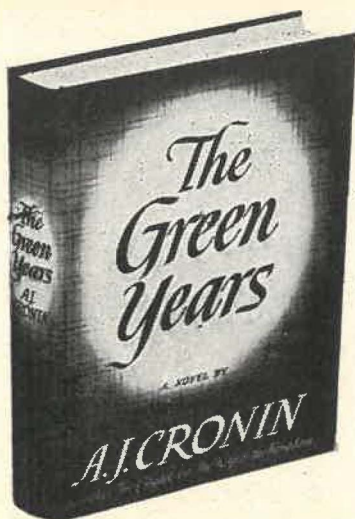
[Signed] LEWIS G. WILLIAMS, Chairman; J. W. KENNEDY; ALEXANDER W. WEDDELL.

VIRGINIA ON DIVORCE

¶ *This resolution, appended to the above report, was adopted by the diocese of Virginia at its convention last spring.*

Whereas, in the opinion of this Council the increase in divorce and juvenile delinquency threatens the life of our people;

Therefore, Be It Resolved: That the Protestant Episcopal Church in the diocese of Virginia exert its influence in every way possible to support the sanctity of the marriage tie and to advocate the repeal of lenient laws for divorce as a means of directing the attention of the people to this threat to our civilization; that our Church schools be called upon to see to it that every child in addition to other instructions be specifically taught to know his duty to God and his duty to his neighbor as set forth in the catechism of the Church; and further that the bishop of the diocese be requested to call a conference of clergy and laymen to consider these important questions, and that the bishop be requested to present this matter to other dioceses; that after the conference called by the bishop for studying the whole field of juvenile delinquency and marital relations, that the bishop appoint a commission for this diocese to work in cooperation with the General Convention's Commission on Holy Matrimony.



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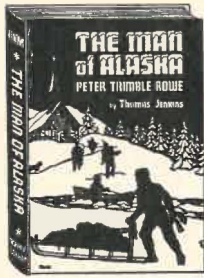
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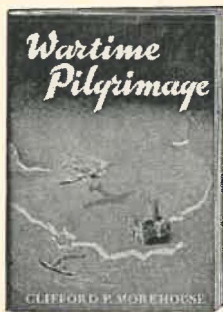
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MARYLAND

Booklet Plans for Servicemen's Return

The diocese of Maryland, through its army and navy commission, has published a *Directory and Guide*, for use in the parishes, dealing with the work of the Church and its members with returning servicemen.

Bishop Powell, during February, appointed a special committee to study the question and to frame a policy of action. The result has been the publication of a 25-page booklet, being distributed to Maryland clergy for postwar preparations.

Included is an article by Dr. John A. P. Millet, psychiatrist, entitled "Attitudes and Needs of Returning Service Men."

Forms of service are given—"For the Absent," "Family Service of Re-union" (for use in the home), "A Service of Re-union" (for use in the church), Forms for use of the Holy Communion and at Morning and Evening Prayer, "Service for Married Persons and Their Reunion," and a "Service for Those Killed in Action and the Bereaved."

Appended to the booklet is a chart showing all the services available under the G. I. Bill of Rights, together with names and addresses of agencies in Maryland.

The Rev. Ronald H. Rowland, liaison chaplain, is conducting a series of lecture meetings, amplifying this work and dealing with local situations.

PITTSBURGH

Sixty-five Gold Stars

Trinity Cathedral, Pittsburgh, was filled to capacity November 1st, at the evening memorial service for the 65 young men and women from the diocese of Pittsburgh who have given their lives for their country. Some 200 relatives of the gold star boys and girls were present.

Bishop Pardue appointed the St. Barnabas Brotherhood to be the master of ceremonies. The entire cathedral choir headed the procession, followed by 30 diocesan clergy, the Brothers of St. Barnabas, the canons and dean of the Cathedral and finally by Bishop Pardue. The Rev. Louis M. Hirshson, rector of St. Stephen's, Sewickley, Pa., intoned the service while the Rev. Messrs. Pielow and Pullin read the lessons. After the offertory anthem, "Blessed Are They That Mourn," sung by the Cathedral choir, Bishop Pardue interpreted the meaning of All Saints' Day and its message to those who have been bereaved by the war. After the singing of the National anthem, there was a procession of Thanksgiving. At the close of this procession, the Bishop stood with the alms basin at the chancel steps and asked one member from each family to bring a gold star and place it in the alms basin. After the 65 stars had been placed in the alms basin, the

Bishop then went to the altar and had the "Blessing of the Stars."

Many letters of gratitude have come to the diocesan office, for this wonderfully helpful service.

A great gold star flag will be placed in the Cathedral in honor of those who have given their lives. A plan is being worked out now, so that each month any additional gold stars may be blessed at a Communion service and added to the gold star service flag which hangs above the service altar in the Cathedral proper.

MASSACHUSETTS

Dean Bennett of Wilmington, Del., To Be Rector in Everett, Mass.

The Very Rev. Hiram R. Bennett, for the past nine-and-one-half years dean of the Cathedral Church of St. John, Wilmington, Del., has accepted a call to become rector of Grace Church, Everett, Mass., effective December 1st.

Dean Bennett was summoned from his rectorship of Christ Church, Williamsport, Pa., by the late Bishop Cook, to organize the old St. John's Church, Wilmington, as a cathedral. Under his leadership the communicant list of the cathedral parish has risen from 450 to nearly 1000. There have been 513 Confirmations, and 340 Baptisms under the dean's supervision.

Grace Church is one of the largest parishes in the diocese of Massachusetts, and the program for work at Everett includes the building, after the war, of a new church, parish house, and rectory.

NEW YORK

Consecration of St. Martin's

On November 11th, which is St. Martin's Day, Bishop Manning consecrated St. Martin's Church, New York City, and preached the sermon for the Saturday morning service. Many clergymen and distinguished laymen, as well as members of the board of the New York Episcopal City Mission Society, were present at the special 10 o'clock service.

The Rev. John H. Johnson, who founded St. Martin's Church 16 years ago, is its rector.

Recently liquidated was a mortgage debt of \$25,000, incurred to rebuild the church after a \$300,000 fire on January 19, 1939. The present church edifice, rectory and parish house are valued at \$375,000.

The consecration service opened with a half-hour organ recital by Norman Coke-Jephcott, organist and master of the choirsters of the Cathedral of St. John the Divine, New York City. There were four processions composed of the choirs with 200 voices; Bishop Manning with attendants; the rector, church wardens, vestrymen, and presidents of all parish guilds; and the clergy.

Bishop Manning stressed the nation's role for peace, saying, "In the light of

this world crisis, may God enable us, as a nation to be truer to the Christian ideal of brotherhood and may God grant that when this world war ends we may not repeat the mistakes that we made the last Armistice Day, but that our country may meet its responsibility and take its rightful and absolute necessary share in keeping the world peace."

MICHIGAN

Committee to Receive Bishop Coadjutor Nominations

The appointment of a special committee to receive suggestions of names, for nomination as Bishop Coadjutor of the diocese of Michigan has been announced by Bishop Creighton, who made the appointments with the advice of the standing committee of the diocese. The election of a Bishop Coadjutor will take place at the annual diocesan convention to be held January 31, 1945, in St. Paul's Cathedral, Detroit. An election was held at a special convention last May, but the Rev. Donald B. Aldrich, who was elected, declined to accept.

The committee appointed to receive suggestions represents all 11 convocations of the diocese in membership. Officers of the group, elected by its membership, include the Rev. James G. Widdifield, rector of St. Paul's Memorial Church, Detroit, chairman; and the Rev. Charles C. Jatho, rector of St. John's Church, Royal Oak, secretary. The membership is as follows: The Rev. Messrs. George Backhurst, Otey R. Berkeley, Charles D. Braidwood, Charles H. Cadigan, David R. Covell, Berton S. Levering; Messrs. Philip Fletcher, Howard F. Roderick, Birney W. Smith, Donald N. Sweeny, E. B. Timm; Mrs. Donald C. Stevenson; and Miss Elizabeth S. Thomas.

According to Mr. Widdifield, the committee has decided to confine its investigations, work, and nominations to men outside the diocese of Michigan. "We look upon our function," said Mr. Widdifield, "as a fact-finding and sifting committee. We feel it is neither necessary nor desirable to perform that function for men inside the diocese, as they should be well enough known to everyone in the convention."

GEORGIA

St. Michael's, Savannah, Pays \$25,000 Building Debt

On St. Michael and All Angels' Day it was announced by the rector of St. Michael's Church, Savannah, the Rev. Howard McCudden Mueller, that the parish has paid off the \$25,000 debt incurred in building the new church. It is planned to have the church consecrated shortly by Bishop Barnwell. An addition to the parish house, which adjoins the church, is being considered. The first of a series of monthly Communion breakfasts for men of the parish was held on October 15th after the 8 o'clock Eucharist.

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GENERAL SECRETARY

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The Daily Eucharist

We make no claim to be astute Bible students, but unless our own common sense, our ability to read words of Scripture which mean just what they say and nothing else, and our memories of dozens of sermons by capable and earnest priests are all haywire, then the early Apostolic Church, which was so full of The Holy Ghost, began each day with a celebration of Holy Communion. The second chapter of The Acts of The Apostles is quite clear on that. The early Church was full of The Holy Ghost simply because It went where The Holy Ghost was to be found, and It did what their Lord and ours commanded them to do.

But, Heavens above, this matter of daily Eucharists has now become one with almost factional implications. The Church having a daily Eucharist is considered by another section of The Church as "extremely High Church"—or is that perhaps just a comfortable cloak to cover spiritual laziness? We wonder, don't you?

But (and this will take the wind out of the sails of those who thought we were going to pull some more Anglo-Catholic stuff) we aren't particularly interested just now in those churches which have definitely stunted their own spiritual growth and power, which power most certainly does come through frequent Communion;—we're concerned now with those Churches and people where the daily Eucharist IS of fered—and where, sometimes, only a faithful woman or man or two are there with the priest and some faithful server. The glorious power and sense of Christ's nearness and presence, which has always been so definitely a part of every good Catholic parish, can slip away even from us, unless we jealously guard our heritage. It does seem rather pitiful to see in large parishes these small handful of the faithful at the early daily Eucharist. We know that their effectual and fervent prayers do offset many times many of our failures to spiritually support our Church, our priests, and even our very own personal needs. What a pity, that when Our Blessed Lord deigns to come to our home altars each

day, and our faithful priests and servers and the handful of the faithful are there, that hundreds more of us, all over the land—let Our Lord come, let our neighbors do our watching and praying, and we go easily, excusingly and quite unconcernedly by to work.

We're not urging everyone to go to Mass every day. Heavens—No! But we are urging that in each parish—where Our Lord comes early each morning to meet and greet His friends gathered there—that many more of us plan—say one Communion per week on a week-day as well as on Sunday—and that we get together with our priests and people—and split up the attendance so that all the daily celebrations have their own regular congregation each week. It means merely getting up a bit earlier *one* morning, and perhaps a light hurried bit of breakfast afterward on your way to work, *YOU WHO CAN*, and there are thousands of you. Remember Who It is that comes and waits there! And as you come, perhaps this little poem—(easily learned and which we find in our beloved Toc H Prayer Book) may help you as it has us:

Here is a quiet room!
Pause for a little space;
And in the deepening gloom
With hands before thy face,
Pray for God's grace.

Let no unholy thought
Enter thy musing mind;
Things that the world hath
wrought—
Unclean—untrue—unkind—
Leave these behind.

Pray for the strength of God,
Strength to obey His plan;
Rise from your knees less clod
Than when your prayers began,
More of a man.

God grant that that priceless privileges bought for us at an awful price over the centuries may not slip through our fingers and be forever lost to us simply through our own laziness and care-less-ness!

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Montana Church

Adds 175 to Congregation

One hundred and seventy five persons have been added to the congregation of the Church of the Incarnation, Great Falls, Mont., during the first ten months of this year. As a climax to the ten months of work by the whole parish, the Rev. Malcolm Jones, rector, on November 5th presented to Bishop Daniels a class of 52 for Confirmation and a group of 40 to be received into the Church, some of whom had been baptized in other communions. The whole program represents the part this parish has played in the Forward in Service Plan of the Church.

During the first months of the year, the rector developed a devotional program of weekly corporate Communion and personal conferences to deepen the spiritual life of the congregation. In May a membership committee was established under W. H. Tennyson. Fifty parish callers were then chosen by this committee who visited the active members of the parish to persuade them to find among their friends prospective Church members. During the summer months the parish organizations held social meetings to which prospective members were invited and in August a social hour was held after each Sunday service so that new people might become acquainted with members of the parish. The preliminary phase of the program closed with a visit from the Presiding Bishop and a parish dinner at which the Bishop addressed a congregation of 600.

LECTURE SERIES

The Rev. Paul Wessinger, SSJE, came to the parish in October to help the rector with a series of eight public lectures on the "Faith and Practice of the Church." These lectures were divided into four series of two each and each series was repeated every night for a week. The four weeks of lectures drew an average weekly attendance of 140, and the members of the congregation brought to them their prospective candidates for confirmation. A fifth week was devoted to repeating the entire series and to personal conferences with each of the people desiring confirmation. The class finally confirmed represented about half of the prospective members who attended the lectures. It is anticipated that an equally large class will be confirmed in the spring as the result of this program.

Pall Is Church Flag

The Church of the Advent, Birmingham, Ala., now has a pall; but it is different from most, being a large Episcopal Church flag. The Rev. John C. Turner, rector, writing about it in the *Sunday Bulletin* of the parish, declares: "Just as a deceased member of our military forces is honored by being covered with the American flag, many will feel it appropriate to use the Church flag for Christ's 'soldiers' who have fought the good fight."

SEMINARIES

GTS Alumni Dinner Honors New Dean of Seabury-Western

The Chicago Chapter of the Alumni of the General Theological Seminary honored the new dean of Seabury-Western Seminary, the Rev. Alden Drew Kelley, who is an alumnus of the General Sem-

inary, at a dinner October 26th. Bishop Keeler of Minnesota, also an alumnus, was the speaker.

The Rev. Walter C. Bihler, rector of Christ Church, Woodlawn, Chicago, was elected president of the Chicago alumni, and the Rev. James M. Duncan, rector of the Church of the Atonement, Chicago, secretary-treasurer. The Rev. Irwin St. John Tucker, retiring president, was toastmaster.

Discussion centered mainly about the question whether Chicago GTS alumni should support only the GTS, or divide their support with the local seminary, Seabury-Western. Approval was expressed for a proposal to establish a fund for theological education, to be supported by the whole Church, and divided among the seminaries; also for a plan to stress the importance of clergy training during the whole of the Epiphany season.

Seabury-Western Students Hear 3 Guests During Fall Term

Work of the Church in American and Anglican mission fields was reported to Seabury-Western students in three informal addresses by guests of the seminary during the fall term.

Bishop Burton of Nassau, Bahama Islands, told of mission work and needs in his diocese in an after-dinner talk at the seminary October 13th.

While attending the institution of the Very Rev. Alden Drew Kelley as president and dean of Seabury-Western, the Rev. Irvine Swift, assistant secretary of the Overseas Department of National Council, addressed the students on October 26th, dealing with the practical problems which the missionary priest must face and the fields of especially great missionary opportunity.

Of particular interest because of war developments were the remarks of Bishop Baddeley of Melanesia, whose jurisdiction includes the Solomon Islands. Bishop Baddeley was invited by the Presiding Bishop to address various groups on "The Church and War in the Pacific" and his appearance at Seabury-Western, November 3d, preceded a speech at a public meeting sponsored by the Episcopal Men of Evanston.

Also included in the fall program of the seminary was the Michaelmas quiet day conducted from the evening of November 1st to the morning of November 3d by Bishop Whittemore of Western Michigan.

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CHANGES

Appointments Accepted

Bennett, Rev. Aaron C., rector of St. Andrew's Church, Clearfield, Pa., will become rector of St. Paul's Church, Hickman, Ky., and also priest in charge of Trinity Mission, Fulton, and Christ Mission, Columbus. Address: St. Paul's Rectory, Hickman, Ky.

De Wolfe, Rev. James P., jr., curate of St. Paul's Chapel, Trinity Church, New York City, will become rector of Grace Church, Carthage, Mo., December 1st. Address: 822 Howard St., Carthage.

Dickins, Rev. Curtis Hoyt, rector emeritus of St. George's Church, Newburgh, N. Y., became priest in charge of Christ Church, Savannah, Ga., on November 9th. Address: Care of Christ Church, Savannah.

Guy, Rev. Elliott L., formerly rector of St. Stephen's, Savannah, Ga., became priest in charge of St. Mary's Church, Augusta, Ga., October 22d. Address: 1111—13th St., Augusta, Ga.

Leabo, Rev. Mack Ellington, priest in charge of Trinity Church, Lebanon, Mo., will become rector of St. Paul's Church, Leavenworth, Kans., December 10th. Address: 201 North Seventh St., Leavenworth.

MacClintock, Rev. George Ronald, rector of St. Peter's Church, Altavista, Va., the Church of the Good Shepherd, Evington, and St. Stephen's, Forest, will become rector of Epiphany Church at Danville, Va., November 30th.

Changes of Address

Hutton, Rev. Harold L., rector of St. Paul's Church, Pawtucket, R. I. formerly of 50 Park Place, is now living at 24 Lowden Street, Pawtucket, R. I.

Jones, Rev. Clarence W., has moved from 142 Eighth St., Troy, N. Y., where he was rector of the Church of the Holy Cross and principal of Mary Warren School and accepted a post as National Council Field Officer in the first and second provinces. His address is 877 Shippan Avenue, Stamford, Conn.

Ordinations

Priests

Honolulu—The Rev. Denis Smith was ordained to the priesthood on October 8th in St. Columba's Church, Paaulo, Hawaii, by Bishop Kennedy of Honolulu. He was presented by the Rev. James N. Nakamura; the Bishop preached the sermon.

Long Island—The Rev. James Adolphus Porter was ordained to the priesthood on November 4th in the Cathedral of the Incarnation, Garden City, Long Island, by Bishop De Wolfe of Long Island. He was presented by the Ven. A. Edward Saunders; the Rev. Marshall B. Stewart preached the sermon. The Rev. Mr. Porter will be rector of Christ Church, Sag Harbor, N. Y.

Southwestern Virginia—The Rev. Charles O'Ferrall Thompson was ordained to the priesthood on October 27th in St. John's Church, Wytheville, Va., by Bishop Phillips of Southwestern Virginia. He was presented by the Rev. Dr. Deval L. Gwathmey; the Rev. Dr. Alfred R. Berkeley preached the sermon. He will continue to serve St. Mary's Church, Bluefield; Christ Church, Pearisburg; and Christ Church, Pocahontas. Address: 101 Logan St., Bluefield, Va.

Western North Carolina—The Rev. Dudley Johnson Stroup was ordained to the priesthood on October 22d in Calvary Church, Fletcher, N. C., by Bishop Gribbin of Western North Carolina. He was presented by the Rev. S. B. Stroup; the Very Rev. H. S. Kennedy preached the sermon. He will be priest in charge of the Church of the Redeemer and St. Luke's Mission, Asheville, N. C. Address: Box 169, Asheville, N. C.

Deacons

Nebraska—Charles Richard Johnson was ordained to the diaconate on October 30th at Nashotah House, Nashotah, Wis., by Bishop Brinker of Nebraska. He was presented by the Rev. Max E. Roberts. He will continue his studies at Nashotah.

Southwestern Virginia—Paul Chaplain was ordained to the diaconate in Emmanuel Church, Bristol, Va., on October 26th by Bishop Phillips

of Southwestern Virginia. He was presented by the Rev. Dr. Alfred R. Berkeley; the Rev. Maurice D. Ashbury preached the sermon. He will continue as deacon in charge of Strass Memorial Church, Tazewell, and Trinity Mission, Richlands, Va., with residence in the rectory at Tazewell.

Corrections

In the L. C. issue of October 22d, the Rev. Charles Howard Perry was mentioned as "recently ordained to the priesthood," instead of the diaconate as is correct.

The L. C. issue of October 15th stated that H. Walter Whichard, jr., was ordained to the diaconate by Bishop Brown of Southern Virginia, acting for Bishop Scarlett of Missouri. However, Bishop Brown was acting in his own right.

The Rev. Kenneth D. Martin raised \$400 for St. Mary's School, S. Dak., not for St. Elizabeth's as was stated in the L. C. issue of October 28th.

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THE LIVING CHURCH

DEATHS

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

Harry Assiter, Priest

The Rev. Harry Assiter, who from 1919 to 1937 was rector of Holy Innocents' Church, Leechburg, Pa., died October 23d in Crystal Beach, Fla., at the age of 80.

Mr. Assiter was born in England, where he was educated and took up his ministerial work, upon his ordination to the priesthood in 1909. A member of the Masonic fraternity, he is survived by his wife, Mrs. Adeline Dyess Assiter and by his sister, Mrs. Elizabeth Abbott, in England.

The body was brought to Leechburg, Pa., where the funeral was held November 2d. The service was conducted by the Rev. Thomas J. Bigham, and interment was in Evergreen Cemetery.

Thomas J. E. Wilson, Priest

The Rev. Thomas J. E. Wilson, former rector of Trinity Church, Hinckley, Minn., died September 14th at International Falls, Minn., where he has been living since his retirement.

Born in Shawville, Quebec, December 28, 1870, he was graduated from McGill University and the diocesan Theological College, and was ordained priest in 1902. Fr. Wilson's first parishes were in Edwardstown, Quebec, and Winnipeg, Manitoba. From the Canadian Church he came to St. Alban's, Staples, Minn., in 1905 as rector, later going to Hinckley where he was rector of Trinity Church and its missions from 1914 to 1934. Although technically retired, Fr. Wilson served as priest in charge of Holy Trinity Church,

International Falls, from 1934 to 1939.

For 25 years he served as chaplain of the Masonic Grand Lodge of Minnesota.

Fred A. Ward



Pfc. Fred A. Ward was killed in action in France, September 11th. Previous to entering the army eight months ago, he had been active as an acolyte and crucifer in St. Barnabas' Church, Newark, N. J., where a Requiem was celebrated by the Rev. Harry Bruce, rector, on October 29th.

He is survived by his wife, Betty Potter Ward; a two-year-old son, Robert Allen; his mother, Mrs. Ralph B. Ward; and two brothers, Lt. Paul A. Ward, now in France, and Chaplain Arthur B. Ward, USNR, on duty in the Pacific.

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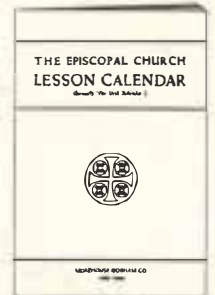
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