

The Living Church

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

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Editorial

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One Who Failed

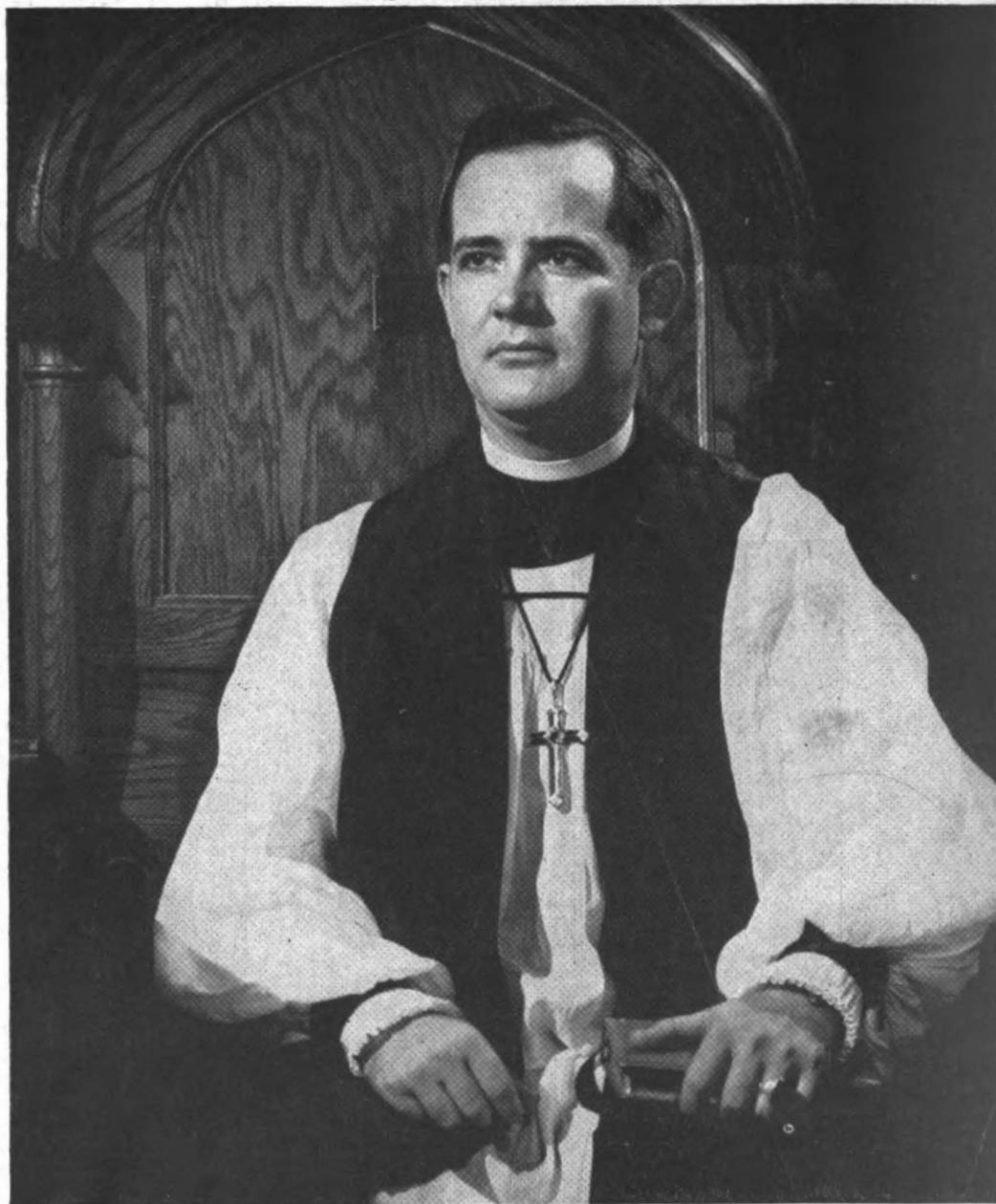
B. Z. Stambaugh

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Old Catholic Congress

*Bishop Sturtevant
News*

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THE RT. REV. MATTHEW GEORGE HENRY

Bishop Henry was consecrated as third Bishop of the diocese of Western Carolina on the Feast of St. Michael and All Angels, September 29th.

[See page 5.]

STATE HISTORICAL SOCIETY
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F LC2 A

LETTERS

The Church and the Army

TO THE EDITOR: I have just finished reading the letter by Mr. R. A. Isaac [L. C., July 25th], and I want to thank Mr. Isaac for writing the letter and the editor for publishing it.

I was in the Navy from 1944 to 1946, and I know what it was to try and receive the ministrations of the Church. It was only because of a commanding officer who was a Churchman himself that I was able to enjoy the ministrations of the two priests who were stationed at my training base. When I was transferred to the San Francisco Bay Area I had to use any method that I could to get a few hours off on Sunday to go to Mass in San Francisco. When I became a patient in the naval hospital, I appealed to both the Roman chaplain and to three different Protestant chaplains to make contact with a priest from the church which was only four blocks from the hospital, and to no avail — after all I was either a Protestant or a Roman Catholic and if I wasn't content with what they could offer me I could do without.

In desperation I finally was able to have some new "dog tags" made on which I was listed as an Anglican. I had to claim a title other than Episcopal to be enabled to attend the Church of my choice. When I was in the process of being shipped overseas, the Mormons, and the Christian Scientists,

and the Romans were all allowed to go to other ships to receive the ministrations of their particular groups, but we Episcopalians were told that we could attend the services conducted by a Pentecostal chaplain or none at all.

So it went for my entire tenure of service — one constant and enduring fight to receive the ministrations of a priest. When we received a group of Church of England men who were re-patriot prisoners of war, I had to turn to an Army chaplain — a Roman priest — to bring an Episcopal priest to minister to the men who had not received the rites of the Church in four to six years, and then he was unable to obtain permission from our base chaplain to bring an outsider in.

What kind of religious body are we that our bishops are content to sit back and allow the men for whom they should be most concerned to go without the ministrations of the Church? I saw other bodies get all the attention they desired, but we Episcopalians (queer critturs) were and still are allowed to fend for ourselves. I want to join with Mr. Isaac in demanding and asking that the Church take a stand and either declare itself entirely Protestant and state that we are no different from the mob, or else assert its Catholicity and demand a separate classification for our men and women in the armed forces.

There are two methods by which we

can achieve this: (1) as Mr. Isaac suggests, write to our Congressmen and request action, and (2) bring petitions signed by the sincere Churchmen in each diocese to our bishops and to our General Convention in San Francisco in 1949, requesting that the Church insist on a separate classification for the servicemen. After all if we are a branch of the One, Holy, Catholic, and Apostolic Church, we are surely entitled to be recognized as such and not be bunched with a group with which we have so little in common. Come on, all you loyal Churchfolk. Get busy and show that you are proud of your Church. It is rather obvious that our bishops are not

WILBUR L. LEAR.

Vallejo, Calif.

Postal Regulations to Japan

TO THE EDITOR: All persons who wish me to transmit packages or letters to Japanese members of the Nippon Seikokwai [Holy Catholic Church in Japan], or to American or other missionaries of the Church, are urgently requested to address them either to me directly or to the intended recipient in my care at Post Office Box 546, Central Post Office, Tokyo, Japan.

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LETTERS

plete withdrawal. Postage for international mail will be slightly higher on both letters and packages, but it is imperative that this service be used.
(Fr.) KENNETH ABBOTT VIALI, SSJE.
Tokyo, Japan.

fortunately" in the connection in which Mr. Morehouse employs it.
(Rev.) NICHOLAS M. FERINGA.
Hartford, Conn.

Editor's Comment:

It is easy for any member of the Episcopal Church to enjoy the benefits of ecclesiastical totalitarianism. If a layman, all he has to do is what his priest tells him to; if a priest, what his bishop tells him to. He must also, of course, accept without cavil the decisions of ecclesiastical bodies to which he is canonically obligated — vestries, diocesan conventions, General Convention; and treat with superstitious awe the pronouncements of bishops, especially of Lambeth.

The National Radio Program

TO THE EDITOR: I was not a little shocked to find in your leading editorial, "The National Radio Program" [L. C., August 1st], the reference to St. Paul's preaching at Athens as a "crashing non-success." Using the same standard, might not one say the same of the Crucifixion?

Yet the Apostle preferred the "foolishness" of the Cross to all the wisdom of the world. And may we not say that in the long run St. Paul's speech on Mars Hill has outlived in its influence all the orations delivered from that famous spot?
(Dr.) HERBERT H. GOWEN.
Seattle, Wash.

Editor's Comment:

If such a great sermon as that preached by St. Paul on Mars Hill failed to impress his hearers, the fact underlies our point that the public forum is not the place to look for conversions. Our comment attributed "non-success" not to the content of the speech, but to the audience chosen for its delivery. Our Lord had something to say about this matter: St. Matthew 7:6.

Totalitarianism, Rome, and Canterbury

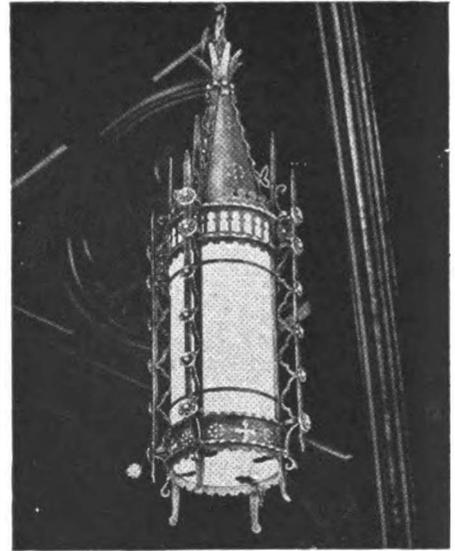
TO THE EDITOR: I am very grateful to Mr. Morehouse for his excellent letter from Central Europe [L. C., September 5th]. It is most interesting, indeed. Referring to Cardinal Mindszenty, he says: "Unfortunately, he also stands for the ecclesiastical totalitarianism of the world-wide hierarchy of the Roman Catholic Church."

We are very free these days with the words fascism, communism, totalitarianism, democracy, etc., without allowing for the many varieties of each of these systems. I wonder if what Mr. Morehouse calls the totalitarianism of the Roman Church is not rather a good thing. When I hear of the bickerings of vestries, the opinions of lay-popes, the wranglings of diocesan conventions, the schemes proposed at General Conventions, even some of the pussy-footing pronouncements of Lambeth, our elections of bishops when we pray for the guidance of the Holy Spirit and everyone is pulling for his candidate even before the "amen" is said, I feel that a little of this so-called totalitarianism would be a blessing.

I am afraid that the Kingdom of Heaven will be found to be decidedly totalitarian. Thank God our foolish opinions and childish ramblings and petty jealousies will not change it nor disturb it. I shall be happy and favored to enter it even though I shall have no vote or say in the government, gladly leaving all in the hands of the Almighty.

I am reminded of a history professor at St. Stephen's College who said that it was high time in this enlightened age to stop talking about a Kingdom of Heaven, and to talk about the Republic or the Democracy of Heaven.

I am not prepared to defend or desirous of defending the Roman hierarchy, but I certainly should not use the word "un-



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The Living Church

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

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Talks

With

Teachers

REV. VICTOR HOAG, D.D., EDITOR



How to Launch a Project

A SKILLFUL teacher of eighth graders who was planning her next few Sundays decided that her class should study methods of worship.

As a way of activity to express the lessons she determined that they would use the new hand-drawn lantern slides. She set her mind to work planning how to get the children to enter upon the work heartily, and if possible seem to do it by their own decision. (She knew better than to appear before her class, glass slides and crayons all ready in hand, and announce, "Today we are to make slides!") The following is a description of the steps in her procedure. The notes in brackets reveal the four steps which would apply in the developing of any project activity. If these are grasped and memorized, anyone can use the steps to launch any similar activity.

At the first session the teacher carefully launched a discussion on how to behave in church: had they noticed any bad manners? What are the positions? How can we teach the younger children to behave? (What should we tell strangers?) With the blackboard a list was developed. The outcome was not just a bald interest in the manners, but in teaching them to others—a much more exciting motive. (1. The Warming Up period. Don't rush; yet don't prolong it over much.)

FISHING FOR RESPONSE

This led to further points in the discussion in which the teacher introduced additional material. She told of one parish in which the younger children did not behave at the service—played with the books, turned around, laughed and were not reverent. How could they be helped? Well, in that parish some older boys made some posters to hang around the church, showing how to kneel when you enter, how to bow or genuflect to the altar, and such things. And, do you know, the little children caught on and acted better after that! (Note the oblique approach; not "We might make . . .," but a case from elsewhere for them to seize upon with their imagination.) The teacher next injected other suggestions. Visitors who come to church don't know just how we do things. How could they be helped to learn? (2. Formulation of a problem calling for possible action by the group. Requires time, and some out-

side suggestive material for their imaginations to play with.)

The teacher then told of how one class she had heard about made a book of Church manners, and gave it to a younger class. Some pupils have already begun to suggest action: "We might do it with the mimeograph." Then, just when inventiveness is beginning to pop, the teacher introduces her intended plan. She produced one finished lantern slide, explaining that she had heard about this method, and had traced the picture from a book, and found that it was easy to do—if you had a sharp pencil. They held it up to the light, passing it around. The slide showed a crucifer carrying a cross, and a child in the pew bowing his head, with the wording, "We bow when the cross goes by." All are interested, and want to try making a slide.

A committee is formed to bring the materials next Sunday. Others agree to bring some catalogs of Church furnishings for pictures. They begin to talk about when the slides might be shown. (3. A plan is formulated and carried out by the children themselves. Some of the ideas proposed may be the invention of one or more of the pupils—improvements on the teacher's general suggestions. But in the main the class decides to do approximately what the teacher had decided in advance—only they are led to feel that they have devised everything, and that it is theirs.)

After this, the rest was easy. (4. The outcome: action, production, completion.) The teacher guided the committee to the place where the ground glass, transparent crayons, and binding tape were to be found. Enough pictures were brought next Sunday to make a start on the tracing. Each pupil was given one of the "rules in Church" to work out—at first in a drawing to size on paper. to be traced later on the ground glass. The third Sunday they were in full action, each working it out in his own way.

The project covered four Sundays, with some extra time for the special showings. Other matters were covered on these Sundays, of course, but the making of the slides held their interest. The teacher had no special artistic ability, but was able to trace, through the glass, a part of an illustration, and the children found that they could do the same. They secured attractive results without too much delay or discouragement.

TWENTIETH SUNDAY AFTER TRINITY

GENERAL

PRESIDING BISHOP

Bishop Sherrill Honored

Upon his return from Europe, the Presiding Bishop learned that during his absence he had been elected an honorary life member of the American Bible Society. The certificate of election recalls that Bishop Sherrill was "sometime vice-president of the Massachusetts Bible Society," and refers to him as "a friend of the cause of effective circulation of the Scriptures."

The letter of transmission expresses "deep appreciation" of Bishop Sherrill's "world-wide service to the Bible cause."

NATIONAL COUNCIL

Bishop Bentley Announces Overseas Schedule

Bishop Bentley, vice-president of the National Council and director of the Overseas Department, has announced his itinerary on his forthcoming visit to missions in the Orient. The Bishop, with Mrs. Bentley, will leave Seattle on the *China Mail* on November 16th, arriving in Yokohama, November 27th.

From November 28th to November 30th, Bishop Bentley will be in Tokyo, attending the St. Andrew's Day celebration of the Holy Eucharist with the Brotherhood of St. Andrew, inspecting various mission installations in Tokyo, lunching with the Prime Minister, and being received by the Emperor.

December 1st to 4th inclusive will be spent with the Japanese House of Bishops and National Council, with a sermon at the Chapel of St. Andrew on December 5th at Kiyosato. Monday, December 6th, Bishop Bentley will visit the New Life Sanatorium at Obuse, and on the 7th he will meet with the Mid-Japan diocesan Bishop and clergy.

Other visits and conferences are scheduled for the Tokohu Bishop and clergy, similar conferences at Hokkaido, Sapporo, North Kwanto, and a return to Tokyo on December 17th.

The Bishop is scheduled for three sermons in Tokyo on Sunday, December 19th, then will visit the dioceses of South Tokyo, and Kyoto; followed by conferences at Osaka, Kobe, Kyushu, and departure for China on January 1st.



THE RT. REV. THEODORE NOTT BARTH, D.D.: *Bishop Barth was consecrated as Coadjutor of the diocese of Tennessee on St. Matthew's Day, September 21st.*

EPISCOPATE

Consecration of Bishop Henry of Western North Carolina

The retired Presiding Bishop, the Most Rev. Henry St. George Tucker, was the consecrator on September 29th of the Rt. Rev. Matthew George Henry, Bishop of the diocese of Western North Carolina. The service was held at Trin-

ity Church, Asheville, N. C. The co-consecrators were Bishops Phillips of Southwestern Virginia and Carruthers of South Carolina; the Presenting Bishops, Colmore, retired Bishop of Puerto Rico, and Wright of East Carolina; Bishop Penick of North Carolina was the preacher; the litanist was Bishop Gunn, Coadjutor of Southern Virginia; Bishop Gravatt of Upper South Carolina read the consents of the bishops;

and Bishop Carpenter of Alabama read the epistle.

The service was broadcast by the Asheville radio stations, and transcribed by the stations in Charlotte, N. C., where until his consecration the new Bishop was rector of Christ Church.

A luncheon at which Bishop Penick was toastmaster was given for the new Bishop after the consecration. Bishop Penick pointed out that he had ordained Bishop Henry to both the diaconate and the priesthood, had married him to his wife, and had assisted at his consecration to the episcopate. Gifts to Bishop Henry were presented at the luncheon. They included the pectoral cross from the women of Christ Church, Charlotte; the episcopal ring from the men of that parish; vestments by the clergy of the diocese of North Carolina; the pastoral staff by the young people of Western North Carolina; and a vestment case and check from the women of Western North Carolina.

PROVINCES

Synod Meeting Delayed

Because of a great shortage of accommodations in housing delegates, the meeting of the Synod of the Province of the Mid-West has been changed from October 20th and 21st to November 15th and 16th. Synod will meet in Christ Church, Indianapolis, Ind., and will open at 2 PM, Monday, November 15th.

It is planned to have a missionary service at Christ Church, beginning at 8 PM, Monday evening. All clergy attending the synod are asked to bring their vestments and to sing in the choir. Bishop Harris of Liberia and the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo, N. Y., will be the speakers.

On Tuesday morning, November 16th, at 7:30, the Holy Eucharist will be celebrated. A trip to Canterbury College, Danville, Ind., will take place at 11 AM, and luncheon will be served at the college. At 2 PM, a joint session of the synod and the Woman's Auxiliary will be held, at which time the Very Rev. Dr. William H. Nes, dean of Nashotah House, Nashotah, Wis., will speak on the Amsterdam Conference.

Mrs. Lawrence Dorsey, 23 E. 33d St., Indianapolis, is in charge of local arrangements.

RELIGIOUS ORDERS

Abbot of Nashdom to Visit United States

The only mitred abbot in the Anglican Communion, the Rt. Rev. Dom Augustine Morris, OSB, Abbot of Nash-



DOM AUGUSTINE MORRIS, OSB: Soon to visit the United States.

dom, England, will soon pay his first visit to the United States. Dom Augustine will visit the American Benedictine Fathers at St. Gregory's Priory, Three Rivers, Mich. He will be accompanied by the Very Rev. Dom Francis Hilary Bacon, OSB, Prior of St. Gregory's.

The American Benedictine House was founded in the abbacy of the late Rt. Rev. Dom Martin Collett, OSB, but because of the war and failing health Dom Martin was never able to make a visitation. This will accordingly be the first visitation of the Abbot to the American branch of the Order.

Between February 12th and April 18th, the Fr. Abbot will be free to accept engagements is for preaching, quiet days, and lectures on monastic life and history. Inquiries may be addressed to the Rev. Dom Patrick Dalton, OSB, St. Gregory's Priory, RFD 1, Three Rivers, Mich.

Sisters of St. Margaret Celebrate 75th Anniversary

A solemn Votive Mass for the Sisters of St. Margaret, whose 75th anniversary of establishment of their American House in Boston in 1873 was being observed, was sung by Fr. Oliver B. Dale, SSJE, at 11 AM on September 12th in the Church of St. John the Evangelist. Fr. Granville M. Williams, Father Superior, SSJE, preached, and the Scola Cantorum sang specially prepared music under the direction of Everett Titcomb.

The Sisters have occupied their present convent in Louisburg Square since 1881; and they have in addition a summer convent with a rest house for women and a camp for girls, at South Duxbury. In Boston, the members of the Society were pioneers in district nursing, and also in the care of sick Colored

women and children. They still maintain St. Monica's Home in Roxbury for the latter purpose, in the old homestead of William Lloyd Garrison, the "Liberator."

As the decades have passed, the Society has established many other houses, including one in Montreal, and have undertaken mission work and teaching in Haiti. One of their major industries in addition to a life of prayer is the making of altar bread, for which the first irons were sent from England soon after their establishment here. This work has grown to such proportions that the associates have to be called upon for assistance; and the communion wafers are used in Anglican churches the length of America, in South America, Liberia, and the islands from Newfoundland to those in the Carribean.

WORLD COUNCIL

Bishop Larned Heads Reconstruction Department

Bishop Larned, Bishop in charge of American churches in Europe, was recently named chairman of the board of managers of the World Council of Churches' Department of Reconstruction and Inter-Church Aid.

Under the constitution approved by the council's recent Amsterdam Assembly, the board of managers will determine policy for the reconstruction department.

At the same time, the board of managers elected the following to the reconstructive department's administrative committee: Dr. Eugen Gerstenmaier, director of Hilfswerk, Protestant relief agency in Germany; Dr. Egbert Emmen, general secretary of the Dutch Reformed Church; the Rev. L. W. Harland of London, general secretary of Christian Reconstruction in Europe; Dr. Alphons Koechlin, president of the Swiss Protestant Church Federation; Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation; Dr. Edwin A. Bell, representative in Europe of the American Baptist Foreign Mission Society; and Bishop Larned.

The board of managers also named the chairman of seven department committees. Bishop Larned, chairman of the refugee committee; the Rev. Henry Carter of London, a Methodist, chairman of the ecumenical refugee commission; Dr. B. J. Bush of the Presbyterian Church in the USA, chairman of the scholarship committee; Dr. Robert Ziegler of the Church of the Brethren in the USA, chairman of the committee on *notkirchen* (churches built from rubble); Pastor Gote Hedenquist of the Church of Sweden, chairman of the health committee; Prof. Jacques Cour-

voisier of the University of Geneva, chairman of the literature committee; and Dr. Michelfelder, chairman of the publicity and promotion committee.

[RNS]

VISITORS

Dr. Johnson Invited to U.S.

Ninety-three Churchmen and civic leaders have extended an invitation to the Very Rev. Dr. Hewlett Johnson, dean of Canterbury Cathedral, to speak in the United States. Dr. Johnson, who is known as the "Red Dean," was recently refused a visa to come to this country under the auspices of the National Council of Soviet-American Friendship, on the ground that the council was on the Attorney General's list of "subversive" organizations.

The announcement of the new invitation was made by Dr. Ralph Barton Perry, professor-emeritus of philosophy at Harvard University. In a letter to Secretary of State George Marshall, Dr. Perry wrote:

"We wish to see Dean Johnson accorded the right to tell his story to the American people for them to accept or reject, as they themselves choose. We do not by this invitation indicate our personal agreement with him.

"Our membership embraces persons of divergent views as to the policy of the organization in question [the Council of Soviet-American Friendship]. What concerns us is the abridgment of the American tradition of free speech and discussion."

Among the members of the welcoming committee are Bishops Haines of Iowa, Nash of Massachusetts, Peabody of Central New York, Dr. Guy Emery Shipler, editor of the *Churchman*, and Rabbi Stephen S. Wise.

INTERCHURCH

Missionary Rallies to be Held by Foreign Missions Conference

Participating in the series of regional meetings held under the auspices of the Foreign Missions Conference of North America, are a number of bishops from missionary districts, and clergy who are qualified to speak of overseas missions.

The regional meetings are of two kinds: one large inter-Church meeting in each of the selected cities, preceded by group meetings by all the various Church groups participating. The Episcopal Church speakers will address the Episcopal groups.

Among those who will share in the effort are Bishop Tsu, general secretary of the Chung Hua Sheng Kung Hui; Bishop Harris of Liberia; Bishop Voegli of Haiti; Bishop Gooden of the

Panama Canal Zone; and Bishop Haines of Iowa, who was formerly a missionary in Liberia. Also the Rev. Edgar R. Neff, rector of Christ Church, Little Rock, Ark., and formerly a National Council field officer; the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo; the Rev. G. Paul Musselman, of the Detroit Episcopal City Mission; and the Rev. A. Ronald Merrixx, National Council field officer in the Eighth Province.

The purpose of the meetings is to rouse Church members of all communions to awareness of the needs and opportunities in fields overseas, and to secure their heightened interest and increased support of overseas missionary programs.

United Council of Church Women to Meet in Milwaukee

Women of all non-Roman Churches were recently issued a call to attend the fourth National Biennial Assembly of the United Council of Church Women in Milwaukee, Wis., November 15th-18th, by Mrs. Harper Sibley, council president.

The call, signed by Mrs. Sibley, urged attendance at the assembly of all women "who have caught the glimpse of the meaning of Christian unity, sensed the hunger and suffering of the world, and the sin and tragedy of war and would join together to find ways to peace." "Thy Kingdom Come" will be the assembly theme.

Twenty-five outstanding speakers will be featured at the assembly, including Henry Luce, publisher of *Life*, *Time*, and *Fortune* magazines; Dr. Sterling Fisher, manager of NBC Public Affairs and Education Department; Dr. Henry Pitt Van Dusen, president of Union Theological Seminary; Dr. Welthy Honsinger Fisher author, lecturer, and world-traveler; Dr. Hilda Lazarus, first woman president of the Vellore Medical College, South India; Mrs. J. D. Bragg, president of the Home Missions Council; Dr. Howard Lowry, president of the College of Wooster, Ohio; Dr.

John A. Mackay, president, Princeton Theological Seminary; and other well-known Christian leaders.

Each day the assembly session will stress a different theme, including "The World-Wide Mission of the Church," "Modern Mass Media," "Christian Social Relations," and "The Church's Task Ahead."

Plans are being made to conduct nine workshops offering church women special instruction in such projects as publicity, films, radio, World Day of Prayer observances, Christian world missions, Christian world relations, leadership training, and other community problems.

The final assembly session will consist of a dramatic program emphasizing the future task of the Church. Mass media techniques will be used in this presentation.

The appearance of ordained women ministers in leading Milwaukee pulpits on the Sunday prior to the assembly is being arranged, together with special devotional services.

Leading up to the assembly, the United Council of Church Women will conduct a special nation-wide observance on World Community Day, November 5th, stressing the theme "Peace Is My Responsibility." In connection with the event, Mrs. Harper Sibley will appear as a guest on Ted Malone's "Westinghouse" program at 11:30 AM (EST), ABC, and read the prayer printed on the peace commitment cards now being signed by Church women throughout the world. Women are urged by the council to obtain copies of the prayer through their local chapters, and repeat the prayer for peace while it is being read on the air.

RELIEF

Motorcycle for Priest

Thanks for a motorcycle have been received by the Presiding Bishop's Fund for World Relief. The machine was given to Pastor Schniertschauer of the Old Catholic parish of Ratisbon in Germany. The pastor cares for various parish branches located at considerable distances from Ratisbon, and the motorcycle makes it possible for Fr. Schniertschauer to travel rapidly and to work effectively. He sends "heartfelt and joyful gratitude."

"Is it pure chance," he added, "or a disposition of Providence, that a French motorcycle, put to the account of a former French prisoner of war and donated by brethren overseas, is to be used for lightening the work of the Kingdom of God and for Jesus Christ in our homeland? Truly God's Providence works for all men."

THE LIVING CHURCH RELIEF FUND

CARE for Old Catholics

Previously acknowledged	\$7,136.39
Summer School Camp, Shattuck School	15.00
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	\$7,161.39

Save the Children Federation

Previously acknowledged	\$5,072.16
St. Luke's Guild, Anchorage, Ky.	16.00
	\$5,088.16

China Relief

Halley Newton (Chinese children)	\$ 5.00
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Birth Control

THE subject of birth control is a difficult one for a magazine such as *THE LIVING CHURCH* to discuss. We are reluctant to publish articles on the subject, not only because of the natural and decent reticence of civilized people about sex, but also because strong convictions on the rightness or wrongness of birth control exist among our readers.

Among Catholic-minded Churchmen, the situation that prevails at present appears to be to express disapproval of birth control in general terms (perhaps making an exception for the "rhythm method") but to make this disapproval a dead letter in practice. The fact is that the practice of birth control, in one form or another, is general among members of the Episcopal Church. The proof of this fact is the small size of Church families. Until the big baby crops of the war and postwar years, a family with more than two children was distinctly unusual. Churchpeople were not even having enough children to replace themselves, and the growth of the Episcopal Church came almost entirely from conversions.

There are three ways in which conception may be prevented: first, by abstaining from marital relations; second, by the misnamed "natural" method, based upon periods of infertility; third, by the use of a diversity of means to make conception mechanically impossible. As is well known, the Roman Catholic Church centers its condemnation on the third of these expedients. Some Anglo-Catholics follow Rome's lead, and others take an even stricter stand. Still others maintain silence on the subject, and do what they please in private. It seems to us that this is a hypocritical position, for they permit others to be their spokesmen without the slightest intention of doing what they say. It is for this reason that we have given space to two articles, both by devoted Anglo-Catholic priests, taking contrasting points of view.

The recommendation of total abstinence from marital relations is seldom made. St. Paul warned against it, and the Church in general has always recognized that to attempt it is likely to wreck a marriage. The question which then remains is whether those who are physically able should have a baby a year, or perhaps every two years, for as long a period as nature permits; or whether they should adopt some means to limit the number of children. Contrary to the assertions of some of our theologians, we believe that this is a question which married couples must answer for themselves. A very high road of faith and self-denial is described by Fr. Snell in his article. He that is able to receive it, let him receive it, remembering that marriage is a partnership in which the needs of both partners must be considered.

But, as Fr. Holt points out in his article, those

who do not take this road need not feel that they are disobeying God's law. The baby-producing capacities of the human race must necessarily be greater than the demands made upon those capacities in a highly civilized society. The high mortality rates of earlier ages have been greatly reduced by the development of medical science and the advances made in the control of plagues and famines. Recent scientific warnings that the earth is becoming overpopulated may safely be dismissed as premature. Yet if all married couples had just as many children as possible, it would not take long to arrive at this state of affairs.

There are many things, not harmful in themselves, which may be misused. This is true of sex in general, and also of birth control. The widespread misbehavior of the human male to be inferred from the Kinsey report certainly came as no surprise to priests who have to hear confessions; and, of course, it has no bearing on the Church's insistence that the only right use of sex is under the holy and sacramental conditions of matrimony. Extra-marital relations, with or without birth control, are immoral and degrading; but the misuse of birth control devices for this purpose has no more relation to the question of their use in marriage than the misuse of sex itself has to its proper use.

But it is also possible to misuse birth control within marriage. And this misuse is quite independent of the particular means used to prevent conception. It is not right for normal, healthy husbands and wives to remain childless on their own deliberate volition, or to have only one or two children. It is highly reprehensible for our "better" social groups to look askance at large families as not quite the refined thing to have. We rejoice to note a growing acceptance of larger families among Churchpeople, and hope that the clergy will not be remiss in reminding their people that nothing that man has made is as great and lasting a source of satisfaction as a household of children.

"Lo, children are a heritage from the Lord: and the fruit of the womb is His reward.

"As arrows are in the hand of a mighty man, so are children of the youth.

"Happy is the man that hath his quiver full of them."

So declares Psalm 127. The real moral issue before Churchpeople is not whether they may make use of this or that means of depriving themselves of the blessing of children, but rather whether they can open their eyes to the fact that a quiverful of children is a blessing. Then the questions of when to have children and how many to have and what rule to follow between conceptions will assume their proper place on the level of individual vocation instead of moral law.

A Faith for a "Permanent Crisis"

LAST week, *Time* quoted an unnamed high American official as saying, "The crisis is permanent, and the American people will just have to get used to it." This was the concluding note of a two-page discussion of the question, "How close is war?"

The best guarantee against war, as the survey indicated, is the fact that both the United States and the USSR feel that history is on their side. Each nation believes that the natural process of peaceful development inevitably tends to the strengthening of its own position and the weakening of the other's. However, the possibility always remains that on some specific issue—perhaps even the current Berlin issue—each side will feel that it would be more costly to back down than to go to war.

But we wish just now to consider the question—what if the situation simply remains in a state of permanent crisis? This is by far the most likely development; and it is fraught with danger to the continuance of the American way of life. The United States can fight a war and come out of it as devoted to the principles of freedom of speech and assembly as it was when the war began. Can our country maintain its devotion to these principles in the midst of a war of nerves?

Today, not only the newspapers but individuals in conversation are careful to color their remarks about things on the other side of the "Iron Curtain" in such a way as to leave no doubt as to which side they are on. The result, unfortunately, is sometimes to give greater service to the cause of morale than the cause of truth. This is a dangerous tendency, and yet the mere fact that we mention it will give some readers the wholly false idea that we are pro-Communist.

In association with most of the other nations of the world, our country has renounced the concept of war as an instrument of national policy. Can we continue to do so in the face of Soviet provocations extended over a long period? Can we resist the temptation to "have it out now and get it over with?"

A man who walks on a tightrope must take a calm and detached attitude to what he is doing or he will surely fall. The same is true of a country in a state of crisis.

Hence, we think that the welfare of the country depends today even more than ever upon the resources to be found in the Christian religion. Every Churchman should be a tower of strength to the anxiety-ridden pagans around him, steadfast in his confidence that God rules the world and has redeemed it by His Son.

Under normal conditions, Americans are not, as Mr. Dulles pointed out in his speech at Amsterdam,

concerned with maintaining the status quo. The fundamental misunderstanding of the American way which makes the Communists think that time is on their side is based on this very point. Americans have always been interested in improving the social order in which they live, not in holding it to one particular position. Accordingly, to point at one bad feature or another of American life—the boom and bust cycle, the race problem, the concentration of economic power in the hands of a few—and predict the downfall of the entire social fabric as its inevitable result, is to ignore the fact that America is not blind to these problems and is quite capable of taking steps to solve them.

BUT, under conditions of crisis, it is a temptation for some Americans to oppose all steps for improvement of our social order as a departure from the hallowed traditions we are defending against aggressive Communism. It is a temptation for others to embrace Communism because it promises a radical solution of such problems. Here again, Christians have a strategic role in the "permanent crisis." The sense of balance which comes from viewing the world *sub specie aeternitatis* will both reject the crystallizing of injustice in the system we have and the hope of achieving justice by placing power in the hands of godless and ruthless minorities.

We Christians know that time is on God's side; and that He will be on our side if we choose to be on His. We are able to face the most desperate of prospects with quietness and confidence because of our faith in Him whose apparent defeat was the victory of righteousness. Our only concern is not the loss of any of this world's blessings, but separation from Him.

"Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth."*

If the state of international crisis is indeed to continue for a long period, the counsels of St. Theresa must be given effect in the daily lives of American Christians. For, in times like these, only out of such courageous detachment can grow the peaceful development within the framework of freedom which is the essence of the American way.

*St. Theresa's book-mark. Translation by Henry Wadsworth Longfellow.

May Christians Practice Contraception? — Two

The Way of Faith

By the Rev. Laird Wingate Snell

Retired priest of the diocese of Massachusetts

MAY Christians practice contraception? I do not mean in my treatment to dogmatize nor to pass judgment upon the sex life of young married couples who own Christ as Lord and Saviour. This I would do: challenge them to face seriously and squarely certain questions as to the bearing of three or four cardinal principles of Christian living upon the common use of mechanical or chemical means for evading the natural effect of the bodily union of man and wife. I aim to present the principles of Christian living treated in this article not as absolutes of the Christian faith, but as giving a challenge to young Christian couples to consider searchingly *in what direction* the practice of contraception leads.

For the Christian life is a pilgrim's progress. Both the New Testament and the Book of Common Prayer teach that Christian salvation consists in growth into the likeness of Jesus Christ, a progressive realization of that "righteousness which is from God by faith." In the application of each principle which we consider, therefore, I would have the Christian couple ask themselves, not, "Have we here an absolute law?" but, "Judged by this principle does the practice of contraception further or hinder our growth in holiness?" for assuredly growth in the likeness of Jesus Christ is growth in holiness.

To the dissident readers of this article may I say that the force and applicability of each principle considered do not appear in full until the consideration of the last principle — the place and power in the Christian life of faith and prayer; and if he would fairly estimate the significance for our question of each principle, he will suspend judgment until he can weigh them all together.

We notice first the Christian principle of the acceptance of the divinely provided disciplines for attaining Christ-likeness and the Christian's coöperation with those disciplines. Largest and most constant among them is what may be termed the necessity for spiritual mastery; mastery of the inner man over our material and worldly environment, and the constant threat of that environment — of the world, the flesh, and the devil — to the health and development of the life of the spirit. The greatest of these threats, as I once heard D. L. Moody say to the boys in the school he founded, is that waged by the flesh. As a small boy I couldn't believe him; but

the years have brought abundant verification of his statement.

CHALLENGE OF THE FLESH

For most men the flesh provides the main and most constant challenge to mastery by the spirit, and therefore the continuous opportunity for spiritual progress. Plainly God meant it so. He has given us, mere infants in the life of the spirit, to live with, and master physical bodies of powerful and instant animal appetites. These are good in their place — serving and subservient to spirit; they are frightful and devastating as masters. This situation, God-ordained, involves for every normal man the necessity moment by moment, day by day, year by year, of achieving control of sex desire unto progressive mastery and domination by the inner man.

This is a condition *sine qua non* of growth in the spirit, that is, of true Christian living. He who is not progressing in that mastery is regressing in spirituality. Either the flesh in the form of sex desire is balking the spirit, or the spirit is gaining control and gradually sublimating sex desire. This by no means denies the place and importance of an active sex impulse in the early and middle years of life. But it insists that that impulse must come under progressive control and its exercise and expression be given rational ground or else that exercise and expression become unspiritual and anti-spiritual, *i.e.*, un-Christian and anti-Christian. We are not implying that to be a true Christian one must have attained complete mastery of his sex nature. Perhaps the saints — and not always they — have done so. We do pose for all Christians these questions: Does the practice of contraception tend to further or to hinder that spiritual mastery? Does it squarely meet the challenge thus presented by the flesh, or does it tend to evade and dodge that challenge? In short, does it invite to indulgence of sex desire and surrender to its clamancy, or to the rational ordering and control of its demands and its ultimate sublimation? Is it, or is it not, a Christian principle to "make no provision for the flesh to fulfil the lusts thereof"?

The second principle of Christian living we note is given in the sacredness of personality. Under this head we consider first the sacredness of woman's personality, and secondly that of the child which carries with it the sacredness of the act of procreation.

The sacredness and worth of personality have been established for all humans for all time by the Cross of Christ. The measure of that worth is the measure of the love of God. The love of God is infinite. Save for the transcendent power in human life of Jesus Christ, carried on by His Spirit through the Church, there has been no elevating and spiritualizing factor in human society to equal that of the personalities of its women. Great prophets and religious geniuses have been a like factor, but their shaping power upon humanity has been occasional. That of woman has been unintermittent and universal.

An astonishing feature of the economy of God in His ordering of human life is the entrusting of woman, His finest creation, to the power and domination of lustful man. But the very fact that the mother of his children was physically weaker than he made man conscious that mother and child were a trust; and that the woman was mother of his children wrought to make that trust sacred in his eyes. The charm of which man is so conscious in woman's personality, moreover, with the beauty of her body and the grace of its lines and movements, must reinforce that sense of sacredness, as the poetry of all ages so eloquently witnesses. And the combination in his daughters of that personal charm and physical grace with the mystery and radiance of maidenhood has been a further mighty factor in the refining and spiritualizing of man.

The Christian tradition presents God's own portrayal of the place of woman in the divine economy for bringing into being the spiritual man, giving Virgin and Mother in one to be the vehicle for the Incarnation of the Son of God. The Virgin Mary is the unique expression for all time of the power of woman's personality to lead man onward in the life of the spirit.

WOMAN AND MAN

Woman has been entrusted to the power of man. That trust has been a mighty factor in elevating the race. At the same time it has been appallingly abused, as has been every spiritual opportunity set before our sinful race. In how many different societies and for how many hundreds of years has woman been made man's chattel, kept for the indulgence of his lusts and, more or less in-

(Continued on page 14)

Responsible Christian Freedom

By the Rev. William T. Holt, Jr.

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TO discover the moral principles which govern the use of anything, it is first necessary to determine the purpose for which it exists. Therefore it is essential to begin discussing the morality of birth control by first understanding the purpose for which Holy Matrimony was established.

Christian marriage is, in the words of the marriage service, "an honorable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and His Church." To understand this definition, the first question is: Why did God institute it? Why did He make the two sexes and establish this particular way for them to live together?

The most obvious answer, of course, is the continuation of the race. But why in this particular way? Nature has many ways for reproduction. Cells reproduce by dividing, and there is no "sex" about it. God could, if he chose, continue to bring human beings into existence in the same way he brought the first ones into existence, without using human agency at all. He must have had a reason for fixing on the special, rather complicated method which he did in fact establish, and on which the Christian idea of marriage is based.

To find the reason, we must go on to a deeper question: What is the nature and character of God? The Christian answer is that God is best understood as three Selves in one Being, and this one Being is best described as Love.

Here we must remember that the Greeks not only had a word for it, they had three words for it. They could say what they wanted to say very accurately. The first Greek word for "love" is "eros." By "eros" is meant the kind of attraction one animal has for another animal of the opposite sex. "Eros" describes the unreasoning — instinctive — urge to mate. Humans have "eros," just as all other animals do. It is a bodily thing, a passion. But God is not material; He has no blood vessels and adrenal glands. God has no "eros."

The second word we translate "love" has nothing to do with "eros." That word is "philia." It is the kind of friendship one baseball fan has with another baseball fan. We enjoy one another's company because we share a common interest. The more common interests we have, the better friends we shall be, the more "philia" we shall have.

The last of the three words we call

"love" is "agape." "Agape" is the word the Christians took over to describe God's attitude toward man, and the kind of attitude Christians, as a consequence, were to have toward God and toward other men. Perhaps it may best be defined as unswerving, unlimited, selfless devotion. God "agape's" us. He does not necessarily like us, or approve of us, or share many common interests with us; but He is determined to let nothing interfere with our very highest good. He means, if possible, to make us into copies of Himself and join us to Himself in the deepest union of which we are capable. And — except for our own refusal — He will let nothing, not even crucifixion, stop Him.

Now we return to marriage. God means to produce in us characters like His own, persons with the same inflexible, reasoned devotion as Himself. And marriage is one of the ways, the "normal" way, he has established to do it.

CREATIVE DEVOTION

Real "agape," real inflexible devotion, is creative. So in Christian marriage the great Creator gives us a share in His own creativity. True "fatherhood" was in God before it was in man, and our human fatherhood is only a faint image of His creative devotion. (And though we seem seldom to mention it, true "motherhood" is in God, too. After all, He did make woman and He did give her mother-love.) Through human parenthood God shares with man this creative love. In Holy Matrimony this human parenthood is elevated to a spiritual sharing with God in His divine act of creating another being able to know and love Him forever.

But this creativity is not the whole of marriage, any more than it is the whole life of God. Love not only creates; it also, and primarily, seeks the deepest possible union with the beloved. Mutual devotion, unremitting self-giving, characterises the very life of God. Before ever the world was created, this love was going on between the Persons of the Blessed Trinity. Indeed, it is only because God has revealed himself as Trinity of Persons that men could really see that "God is love."

So God has established Holy Matrimony as an estate of life within which men and women can — and must, to have a truly blessed marriage — develop into "copies" of God in this way too.

When Holy Scripture and the marriage service say that Holy Matrimony signifies "the mystical union betwixt Christ and His Church," they mean that the natural mutual affection between husband and wife has been raised to a real likeness of the "uniting agape" between the Persons in God and the "uniting agape" between our Lord Jesus Christ and His faithful people. Thus in the Epistle to the Ephesians, when it is said: "Husbands, love your wives even as Christ loved the Church" (5:25), the same word "agape" is used both for the love of husband toward wife and for the love of Christ toward His Church.

SEX IN HOLY MATRIMONY

Man, being a composite of soul and body, expresses the spiritual through the physical. This "sacramental principle" applies to the physical side of marriage. Sex for the Christian can never be an end in itself, nor can it be in itself evil; it is a channel for expressing and deepening the "agape" of Holy Matrimony.

The marital act is the particular and sacred means for that, and it is chiefly for this reason that all sex relations outside of marriage are a sin. Outside marriage, sex relations are not only selfish, and so contrary to the very meaning of "agape," they are sacrilegious, for they misuse as an end in itself this God-given physical expression of a spiritual relation.

Christian marital intercourse is the embodying of the creative aspect of "agape." It is by the command of God that men are to "be fruitful, and multiply" (Genesis 1:28). "Children, and the fruit of the womb," says the Psalmist, "are an heritage and gift that cometh of the Lord" (Psalm 127). In the marriage service we can pray most properly that God will bestow upon the married couple this "gift and heritage of children." Sex, as the instrument for procreation in marriage, is therefore good and honorable.

Christian marital intercourse also manifests the "unitive" part of "agape." The union of Holy Matrimony is so essential and so indissoluble that when asked "Is it lawful for a man to put away his wife?" Christ answered with a flat negative: "What therefore God hath joined together let not man put asunder." And this union He expressly extends to the physical: "They twain shall be one flesh; so then they are no

more twain, but one flesh" (St. Mark 10:2-10).

Hence in Christian marriage sex is directed not only toward the offspring, but also toward the partner. Indeed, the mutual self-surrender is so complete that the governing of each partner's sex life is surrendered to the other: "The wife hath not the power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife" (I Corinthians 7:4).

The moral theologians, basing their teaching on Holy Scripture, therefore say procreation and mutual devotion are both valid reasons for sexual union. St. Thomas Aquinas, for example, lists three "marriage goods" or blessings by which the marriage act is rendered just: offspring, "faith"—by which he means here the loving faithfulness of husband and wife, especially in sexual life—and sacrament, by which marriage signifies the union of Christ with the Church. Both "faith" and offspring, he says make the act good. The added sacramental character makes the act "not only good, but also holy" (*Summa Theologica*, III, 49,4). "Hence when married persons come together for the purpose of begetting children or of paying the marriage debt to one another (which pertains to 'faith')* they are wholly excused from sin" (Ibid, art. 5). A modern *Manual of Moral Theology*, by Koch-Preuss, cites St. Augustine, Peter Lombard, and J. Nider to the same effect (Vol. V, p. 470).

The problem, however, with which modern Christian moral teachers are so concerned, is this: Does the mutual devotion of husband and wife, their "unitive agape," justify the marriage act even when the purpose of procreation is willfully excluded? This is a problem which did not concern the "classic" moral teachers, because it had not yet arisen. It is a problem which presses on Christians now, especially for two reasons: first, children (at least here in America) are largely economic liabilities; and second, increased knowledge of physiology and chemistry makes means for preventing conception readily available and (some of them) highly reliable.

This is a moral problem. We are not asking whether it is a good idea from a medical point of view, or whether it suits our fancy, or whether it pleases us esthetically. We are asking whether it is right.

The Christian's moral judgment in answering this question must take into account the conclusions reached by religious authorities, and therefore we ought to examine their statements and legislation.

The Roman Church seems to be generally credited with being the only religious body that has "come out against

birth control." The opposite is nearer the truth.

Rome is the only Christian body which officially sanctions "birth control" among its adherents. The Roman Church not only sanctions it, but officially approves two particular methods by which it is to be done. These methods are: union without completing the act, and the use of the so-called "safe period"; that is, to have sexual relations at those times when conception is "physiologically impossible." Both of these methods were approved in a Papal Encyclical of 1930.†

The moral theology of the Roman Church on this subject may be found in Koch-Preuss' manual mentioned above. After citing the permitted purposes of the marriage act, it adds the following: "... and provided it takes place within the limits prescribed by the moral law." Among the "limits prescribed by the moral law" is the following provision: "Married people may not, under pain of mortal sin, gratify the sexual instinct outside the limits established by nature; especially are they forbidden to prevent conception or limit offspring except by mutual abstention" (Ibid, p. 473, n. 15). In support of this statement is the authority of Cardinal Mercier and a decree of the S. Poenitentia dated November 13, 1901.

In other words, while there are other valid reasons for marital intercourse beside the desire for children, these reasons do not justify the prevention of the "natural result" of union. The only moral way to control birth is to abstain, by mutual agreement.

It is difficult, in the light of this conclusion, to find any moral justification for the permission which the Roman Church does give for the use of "birth control." It is difficult to avoid the conclusion that such permission is purely on the grounds of expediency. This is the more true because there is no difference in principle between those methods of control which Rome allows and those which she prohibits. Both of the sanctioned methods are really "unnatural": the first because it blocks the whole physical and psychological drive toward fulfillment of the act; and the second because the "normal" time for union is precisely when conception can occur. The pains with which the advocates of this latter method attest its efficiency and certainty do but attest this very "unnaturalness." If "limits established by nature" does mean "union is wrong when the possibility of procreation is purposely excluded," then we must admit that any sort of birth control is wrong, and be governed accordingly.

The only thing approaching an official statement in the Anglican Com-

munion is the pronouncement of the Lambeth Conference in 1930.

The Bishops begin by recognizing the "strong tradition" in the Church against contraception, but point out that this is not derived from either the New Testament or an Ecumenical Council, and so is not final.** The report continues: "It is axiomatic that parenthood is for married people the foremost duty; to evade or disregard that duty must always be wrong. . . . Equally it can never be right for intercourse to take place which might lead to conception where birth would involve grave danger to the health, even to the life, of the mother, or would inflict upon the child to be born a life of suffering; or where the mother would be prematurely exhausted, and additional children would render her incapable of carrying on her duties to the existing family."

But given such circumstances, is it right for intercourse to take place which will not lead to conception? The bishops answer: "Each couple" must reach their own decision, keeping in view "the spiritual ends for which marriage is ordained" and with "the most careful and conscientious thought, and, if perplexed in mind, after taking competent advice, both medical and spiritual."

How should they go about finding the right answer? "In our judgment," says the report, "the question which they should put to themselves is this: Would conception be for any reason wrong? If it would clearly be wrong, and if there is good moral reason why the way of abstinence should not be followed, we cannot condemn the use of scientific methods to prevent conception, which are thoughtfully and conscientiously adopted."

While clearly giving Anglicans the right to choose, this report gives no real help toward providing the moral grounds upon which the decision should be made. To be told that the use of birth control will not be condemned "if there is good moral reason" for non-abstinence, without being told what would constitute a good moral reason, is of no particular help to those upon whom the decision is thrust, nor to those who must be ready with spiritual advice to help them.

The question is still: does mutual devotion justify physical union even when conception is prevented? Until that can be answered affirmatively, the "strong tradition" would, on these terms, lead us when conception is dangerous to abstinence by mutual consent as the only moral course.

Christian marriage, as we have said, is meant by God not only to reflect his creative love by begetting children, but also to reflect the devotion of Christ to His Church through the mutual love of

†See *Medical Aspects of Marriage* by G. L. Russell in *Education for Christian Marriage*, edited by A. S. Nash.

**Russell's article gives an excellent digest of the Bishops' Report, with extensive quotation.

* The parenthesis is St. Thomas'.

husband and wife, likewise expressed by physical means.

Therefore human intercourse is sharply differentiated from the merely animal. What in animals is simply the expression of "eros" is in man the instrument of a rational and spiritual nature. Human beings have both the physical structure to make possible, and the psychological structure to desire, sexual union beyond that needed for the continuation of the race. This is attested by the fact that man does not have a definite and sharply limited mating time. And man is the only rational animal. Men and women, therefore, are the only creatures with the capacities to use physical union not only for procreation but also to express their total and sacramental devotion to one another.

Hence sex, along with every other natural function which is subject to the will, is used "naturally" by man when it is used rationally. Man is a rational animal, and that fact must affect all his activities.

The "rational" or "spiritual" use of any natural activity adds something to the purely "material" or "natural" use of it. For example, the "material" purpose for human chewing is to help provide nourishment for the body. But man has reasoned that it is wise, sometimes, to chew for other purposes, such as to improve the circulation in the gums or to take the strain off the nervous system. So man has invented a substance which when chewed aids the nourishment of the body not one whit: chewing gum. Quite a few dentists say it is good for the teeth and gums, and some psychologists recommend it for the nerves. Here is a clear case where the "primary" purpose is wilfully excluded for the achievement of other legitimate purposes of rational beings.

Again, the "natural" use of food is to feed the body. But because man is a rational and spiritual creature, the Lord Christ could take ordinary food and make of it the means for the most intimate and sacred union between Himself and His faithful people. This added spiritual purpose now justifies the use of that food, even to the complete subordination of its "material" use. It now is wrong to use that Food for mere bodily nourishment. "If any man hunger, let him eat at home," says St. Paul. The Holy Communion is spiritual food, not physical. "Have ye not houses to eat in?" Feed the body there, "that ye come not together unto condemnation" (I Corinthians 11:20-34).

So likewise there is justification for married intercourse as the means by which "married love is enhanced and its character strengthened," as the Lambeth Report puts it, so long as the primary "natural" purpose is fulfilled.

It would be wrong to chew nothing but chewing gum; it is no substitute for

chewing food. It would be wrong to substitute the bit of bread and sip of wine which are consecrated in the Eucharist for the normal food requirements of the body. The physical expression of the mutual devotion of Christian husband and wife toward one another is no substitute for the primary use of that act for procreation.

But when Christian parents have fulfilled or are fulfilling that primary "material" function, the rational and spiritual use of that bodily union for the expressing of their total union does provide the moral justification for sometimes excluding the possibility of conception.

The application of this conclusion to the actual situation demands reverence, discretion, and moral strength.

There are certain things which all must take into account. First, this conclusion applies only within Holy Matrimony. The use of the physical basis of marriage outside the marriage bond is in all cases sinful, and therefore no question of birth control enters into the matter. Second, the very fact that Christian parenthood has been raised by God to become a sharing in God's creative love means that married Christians should want as many children as possible and should be prepared to make all the sacrifices necessary to have them. They will rightfully subordinate lesser goods to that end. What that may mean for any particular couple will depend upon age, the health and strength of each, the welfare of the other children if any, the economic resources, and other rational considerations. Probably the only safe rule would be to have more children than they think they could afford or care for without real difficulty.

Third, it may be that abstinence in this as in the use of alcohol is the only moral course for some, or for all at some time. But this abstinence must be mutual. The general rule is: "Defraud ye not one another, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency" (I Corinthians 7:5).

Finally, there is danger in all this, just as there is danger in every exercise of freedom. Even the reception of the Holy Communion is dangerous, as scripture warns us. That is part of the penalty we pay for being rational creatures.

There are two specific dangers which attach to the Christian use of birth control; it may lead to slighting or neglecting the duty and privilege of parenthood, and it may lead to the dominance of lust. Both of these result from the use of the physical not as an instrument of the spiritual but as an end in itself. The first destroys the marriage act as a means for expressing creative love; the second destroys it as a means for expressing unitive love. Either of them will destroy the spiritual basis of marriage, and each will very likely produce the other.

The prudent Christian will therefore receive with gratitude the warnings of those who see the dangers, even while refusing to dodge, because of these dangers, the rational exercise of freedom which God requires of rational creatures. In this, as in other matters, it is the Christian's obligation to act, as the first Epistle of St. Peter says, "as free, and not using your liberty for a cloke of maliciousness, but as the servants of God" (I Peter 2:16).

NOTE OF SYMPATHY

AGAINST your grief, my love would lay
That ancient quietness
Which underlies the world's dismay
And every mind's distress . . .
Till peace, that foreordained our breath,
Can show how whole you are,
Establish past the range of death,
Intrinsic as a star.
For sorrow has such words to say
Of her discovery — Love,
They heal the blasphemies of Day
With what the Night will prove

FRANCES STOAKLEY LANKFORD.

The Way of Faith

(Continued from page 10)

identally, to be the brood-female for his children.

Only with the spread of the leaven of Christianity has woman gradually been granted her place as a person, and by the Christian standard sacred, with a unique sacredness by virtue of the beauty and worth of maidenhood and motherhood. By the Christian standard of the sacredness of persons, every woman is an end in herself, never to be rated, as in debased societies, as but a means. The sacredness of woman carries with it, moreover, the sacredness of her body; for the body is the sacrament of the personality, and whatever cheapens a woman's body cheapens her personality and cheapens her virtue.

Does not all this raise very definite questions as to the bearing of contraceptive practice upon the Christian life as to the direction in which that practice leads? Does it tend to exalt the woman and therewith her body as sacred, as ends in themselves? Or does it tend to obscure that sacredness and to designate the woman and her body as means? Does the application of mechanical or chemical contrivances to the woman's body to prevent the natural effect of sexual union ennoble and dignify woman, or the opposite?

Some might argue that the sex act in itself ignores and violates all human dignity and nobility. The Christian answer is that in Christian marriage the physical union of a man and woman is a sacrament — the sacrament of soul-union and holy love. As such, *but only so*, it neither ignores nor violates the dignity and nobility of the human person.

The question right here is this: Does the application of contraceptive contrivances make for the integrity and deepening of the sacramental character of the sex act, or for its cheapening and carnalizing? In which direction does it tend? Let the Christian consciously face that question in the light of the Spirit of holiness.

Because the measure of the sacredness of human persons is the measure of the love of God — infinite, it may truly be maintained that procreation is the most sacred of the trusts that God has committed to man. Procreation is the act by a man and woman as one of bringing into existence human persons, potential sons of God, souls for whom Christ died; a power most marvellously entrusted to sinful man by the Creator; a trust awful in its significance and potency. It differs from all other of man's creative powers not only in its supreme sacredness, but in another most significant regard. All man's genuinely creative activities including procreation are the bringing to expression through material forms of an ideal of the Infinite Mind. Now in

all the other modes of man's creativeness, whether it be handicrafts, painting, sculpture, music, poetry, or scientific or literary creation, man's own skill, judgment, tastes, and personality enter into and as a rule largely determine the unique form that the material expression of the idea shall assume. But in his supreme creative act man has absolutely nothing consciously or purposefully to do with the form the creation shall take, with the particular personality that shall by his act now have its beginning. God keeps the determination of that tremendous issue strictly in His own hands.

This is of utmost significance. In all man's rich and varied creativeness, which constitutes the gulf between him and the animals and marks him as made in the image of God, God has granted the largest possible play to each human's individuality. But in his supreme creative act all such determination is denied him. It is all God's (unless we are atheists and hold that it is all chance). If we are believers, we must grant that God has counted the shaping and determining of personalities as too portentous and too sacred to be subjected to the judgments and decisions of sinful men.

Yet God's activities, in the phrasing of the day, conform to broad general laws; which means that the activities of the Infinite constitute a rational and coherent whole, and man's mind perceives this rationality and coherence as "the reign of natural law." This coherence in the realm of human experience means that factors of time and space have part in all God's mundane activity. It follows that the time of any given conception and the physical and probably the mental states of the man and woman make a difference with that conception, a difference, say, with the excitation and so with the groupings of the genes and the pairing of the chromosomes. And since the issue is a personality that difference is a very big difference; perhaps the difference between a defective and a genius, between a clod and a hero, a nonentity humanly judged and a nation's leader in time of crisis.

IN THE HANDS OF GOD

Now all this (we treat more fully of the point later), all this is in the hands of God — if the man and woman consent that it shall be. If we seek to take it into our own hands, they are hands of impotence and ignorance—we know not what we do. If we leave it in God's hands, they are hands of perfect wisdom and power. Left with Him, He can and does fulfill His immediate will of love. I ask the Christian man and wife, "Which is the Christian way: the way of God's ordering or yours?" That, as I undertake to show directly, is just the challenge presented by the question, "Shall we try contraception, or shall we not?"

The last principle we consider is the keystone to the arch of our thesis. Even more than my own indubitable experience, the teachings of Jesus Christ give me to know that this is a cardinal Christian principle. I have to recognize that the Christians who today believe it with compelling faith are few and far between. The principle is, that whenever a human being has committed himself and his all to God and proceeds to walk by faith and live by prayer as truly His child, God can and does order for his good every detail of that His child's life.

What else do these words of our Lord declare? "Seek ye first His Kingdom and His righteousness and all these things shall be added unto you." "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father; but the very hairs of your head are all numbered. Fear not, therefore, ye are of much more value than the sparrows." But with these St. Paul's words: "We know that to them that love God all things work together for good, even to them that are called according to his purpose." St. Paul could say to the Church at Rome, "We know," because he was speaking of the normal Christian experience. It can be the experience of any Christian today who will walk determinedly by faith and prayer. Faith and prayer open and keep open the door for Almighty Love to do its perfect work, to fend off evil, to make present evil serve instant good, and to order the whole life divinely. The completeness and perfection of this are believable only to those who experience it.

So when a man and woman commit their sacramentally united life to God and together resolutely walk by faith and prayer God can order that united life in detail in fulfilment of infinite Wisdom and absolute Love. Faith and prayer will give them to learn to know God's way, and faith and prayer will bring them the wisdom, the strength, the selflessness, and the continence by which to realize God's way. To be sure, we are all foolish, weak, selfish, and incontinent; and the changing of all that by God's grace is a process; and during the process we fail. Here lies the deep — usually the ultimate — challenge to the Christian's faith: the fact of his own moral impotence. For the Christian's ultimate victory, for the full attainment of that righteousness which is not "of works of the law" but is the gift of God by faith, faith must stand fast on the truth that God's working out of His trusting child's salvation is not thwarted nor hindered by the child's weakness. Rather, if he stands firm planted on faith, his weakness is opportunity for Christ's strength to be perfected; his failures become divine triumphs.

Then if it be God's will, as revealed by circumstances and by the illumination

and guidance that come in trusting prayer, that man and wife should undergo long abstinence, their prayerful practice of abstinence will realize the purpose of God's loving will, and will mean health for their bodies and enrichment for their souls. Prayer can do it. Prayer, moreover, is the opposite of harmful repression; it is the transmutation by the grace of God of lower desires to higher, of the natural to the supernatural man. More things are wrought by prayer than this world, and, I fear, most Christians too, dream of.

God knows when the coming of a certain child by a certain conception will be a blessing, perhaps not only to the family but to society, perhaps to a world waiting for leadership. And God knows what the parents' income will be when the child arrives, and how its coming will affect the mother's health. God knows all this and we don't; and the doctors don't. All this He can order and we can't.

It is hard to believe, and many will refuse to believe, that such detailed divine ordering is possible in this world of multifarious warring human wills working their confusion worse confounded. It would be impossible to believe were it not that Christian experience sets the seal of utter truth upon Christ's words, "the very hairs of your head are all numbered." For note that we are dealing here with Mind that is infinite. The mark of that "infinite" is just this, that it can and does introduce its perfect order into a world chaotic through human folly, selfishness, and sin, wherever faith and prayer open to it the door.

GOD OR YOU?

To the young married couple, then comes this question: "In this most sacred and tremendous trust of creating human persons, do you want God's ordering, or your own? the handling of God's wisdom, or of your ignorance? the realization of divine love, or of man's desire? Is the attempt to take it into your own hands motivated by faith or by fear? Faith trusts divine love; and that perfect love casteth out fear. And he that feareth is not made perfect in love." In which direction does the practice of contraception tend?" I do not say that the practice can defeat His large purposes or negate His love. But I ask whether the way of faith at its fullest and prayer at its uttermost do not open wide the door to the immediate and perfect working out of God's purpose and His love, as contraceptive appliances do not? or do they? I leave it with Christian conscience, illumined by much waiting on the Spirit, to answer.

Some may feel that what is here set forth as the Christian standard is possible of attainment only for those far advanced in the Christian life—experts in faith and prayer. But the operation

of the love of God is not bound by the limits of His children's attainment. The question is whether or not the child's feet are set in the right direction. Surrender sets the direction; faith and prayer maintain it. On the ground of the promise provided by surrender, faith, and prayer God at once takes that life entire for His ordering and for the reception of His gifts. This is the truth St. Paul expresses in his doctrine of justification by faith. The surrender by faith to the Lordship of Christ sets the feet on the road to that righteousness which is the work of God's Spirit within, and utterly beyond all man's "works of the law." Because "in Christ" he has started on the road toward the "righteousness which is of God," God ranks His child as already righteous. He is "justified by faith," and God works His full purpose of love in the child's life accordingly.

One Who Failed

By the Rev. B. Z. Stambaugh

Rector of the Church of the Redeemer, Lorain, Ohio

¶ A dear friend, God rest his soul, once told me a story that he had heard a preacher tell. He remembered only fragments of it, and he did not know the preacher's name. So, I am supplying many details from my own imagination.

IT seems that a man had a dream. It was the Day of Judgment, and he was standing with the countless multitude before the Great White Throne. On the throne sat a wondrous figure, veiled in clouds of glory, whose Voice was a voice of melody, yet awful as the voice of many waters.

The Voice said, "Are there any idolaters here?"

A mighty host came forward and fell in the dust before the throne—painted savages, slant-eyed Buddhists, dusky Hindus, black people of the jungle, white people who loved jewels and clothes and money and power. And there came also, from the group standing nearest the throne, a splendid figure in royal robes—a king—who abased himself there with the idolaters. And the Voice said, "Even as I have forgiven thee, Solomon, son of David, so do I forgive these my people, being penitent."

Then while King Solomon led them away, the Voice inquired, "Are there any profane persons here?"

Another great multitude came and knelt, and from the company nearest the throne a bishop came, laying aside his crozier and his mitre, and kneeling there in the dust among the profane. And the Voice said, "Even as I have forgiven thee, Simon Peter, so do I forgive these who are penitent. Be thou a shepherd unto my sheep."

So the fundamental question here pressed upon Christians is this: Does the practice of contraception lead in the Christian direction? Is it progress toward "the righteousness which is from God by faith," or not? Does it make for surest gain in continence and in mastery of the flesh? Does it express reverence for the woman's person and body as truly as abstinence would do? Does it tend to enforce the sense of God's presence and wisdom and power as sharing in the stupendous act of creating a person? Does it build up and intensify for the Christian the life of faith and prayer? In the light that shines upon your path from the fellowship of Jesus Christ, is it the way your conscience wholly approves? or is there doubt? And is it not the Christian way to give Christ the benefit of the doubt—to rely on faith, and give yourselves to prayer?

And the Voice cried, "Are there any adulterers?"

Then another multitude stepped forward and knelt weeping on the ground, and among them there came another royal personage, in shining armor, who fell prostrate in the dust. And the Voice said, "Even as I have forgiven thee, David, son of Jesse, so do I pardon these. Go, and sin no more."

Again spoke the Voice: "Are there any who have been bigoted, intolerant, harsh, and cruel?" And many came and knelt—while there appeared, from the glorious company about the throne, another bishop, to fall on his knees among them. Then the Voice said, "Paul of Tarsus, even as I have forgiven thee, so do I have mercy upon these, that they too may win the crown of righteousness."

So the Voice continued to call them, and so they came to find pardon. At last, the Voice said, "Are there any here who have failed in the mission of life?"

A vast throng came.

Then the majestic Figure on the throne laid aside the veil and mantle of His glory. And lo, it was the Lord. He came down to them, where they were kneeling; and side-by-side with the failures He did humble Himself, saying to the soldier who had fallen in his first battle, to the youth who had died untimely of disease, to the man who had lost his business, to the mother whose heart had been broken by the waywardness of her children, and to the poor wretch who had died one day, a thief on a cross: "I too was accounted a failure. I was numbered with the transgressors. Yet have I come into my Kingdom, and this day shall ye be with Me in paradise."

HOLLAND

International Old Catholic Congress Meets at Hilversum

By the Rt. Rev. HARWOOD STURTEVANT

Hilversum of radio fame was in August the scene of the 15th International Congress of Old Catholics from Switzerland, Germany, Austria, Czechoslovakia, America, and Holland, including delegations from the Anglican and Orthodox Churches. Congress members were welcomed in four languages by Canon G. A. Smit, parish priest of Hilversum, at an inaugural social. A feature of the evening was the folk-dancing in traditional costume performed by the young people of the parish.

Each day after High Mass and Communion, in which Anglican priests assisted, the congress tackled a full program in which work and recreation were happily blended. One was impressed with the evident keenness with which all the members, clerical and lay, simple and learned, young and old, came together to try and understand serious problems of theology and especially to reaffirm their faith. Space does not permit a detailed account of all the addresses, discussions and activities, but mention must be made of the "Ecumenical Movement" which was the theme of the opening lecture by the venerable Bishop Kury of Bern.

This important subject was developed by the Archbishop of Utrecht (Dr. Rinkel), who addressed the congress on "Our Problems in Ecumenical Theological Discussion." Dr. Rinkel was concerned to put his people "in the picture" by clarifying the Old Catholic position in regard to the Amsterdam Assembly and to outline the "Terminus ad quem." Where do we stand and how far can we go? He hoped that the World Council of Churches would encompass as many Churches as possible, for its aim is "the discussion of all with all." The basic formula is "Jesus Christ as God and Saviour." But His Grace emphasized that side by side with the acceptance of this basic formula the Assembly must stress the fact that it intends to become a World Council of Churches, and, therefore, only "Churches" can join. No sections or "groupings" within "Churches," however distinguished, which are not representative should be allowed to join.

His Grace then expounded the Old Catholic "standpoint" in regard to the Church, Scripture and Tradition, Sacraments and Ministry. Of the first he said that while the Church was still "the problem," yet progress had been made in the last 25 years and the Ecumenical



OLD CATHOLIC CONGRESS, HILVERSUM: *Left to right may be seen Msgr. Cassian, the Archbishop of Utrecht, Archbishop Germanos, the Rt. Rev. John Z. Jasinski, the Rt. Rev. Adolf Kury, the Rt. Rev. Jacob van Oord, and Bishop Sturtevant. The picture was taken during the congress.*

Movement was thinking more profoundly about the Church. "The Church is the Body of Christ; this may not be a metaphor. The 'Crede Ecclesiam' must be professed in one breath with belief in Father, Son, and Holy Spirit."

Of the last of these he said that "here again the problem lies in the limit which may not be passed. Holy Order belongs to the essential nature of the Church. The Church is unthinkable without order; order is impossible without the Church. Not everyone in the Church can be a bearer of Holy Orders. The Church calls and she confers the mandate. Where this is forgotten, we hold the order to be irregular, defective, and invalid. And we cannot acknowledge it as equivalent to our order." The Archbishop concluded, "Our small Church has apostolic origin; therefore, she is of importance in so far as she is really Catholic. Problems and limits may not restrain ecumenical discussion. It is not for us to make unity. God orders unity."

The next morning Professor U. Kury (Switzerland), son of the bishop, lectured on "The General Theological Foundations of Ecumenical Reconstruction." He began by saying that after the catastrophe of the Second World War a new situation has arisen which compels the Churches of the Union of Utrecht to a realization of their basic principles. The aim is not a revision of these principles but an accentuation of their theological significance. The main sources of these principles were to be found in the Holy Scriptures, in their traditional heritage of teaching, order and liturgy; and finally in the peculiar

character of each Church as determined by its history. The professor concluded by emphasizing as of major importance the message of the Coming of the Kingdom of God and His Justice. The Church is not an end in itself.

In the discussion that followed Msgr. Cassian, Assistant Bishop of the Orthodox Church in Paris, declared with enthusiasm that no doctrinal barrier existed between their two Churches that could prevent reunion.

In the afternoon Dr. P. J. Maan, Dean of Utrecht, spoke on "The Missionary significance of the Life of Worship." The Church must observe Christ's command to preach the Gospel. This also applies to the act of worship in the life of the Church and of the individual. Whenever the Church worships she must worship in the way Christ commands. The test of our life of worship is to be found in the practice of the primitive Church, dominated as it was by the consciousness of fellowship. But the development of the forms of worship had not done justice to this sense of fellowship.

The breach with Rome had resulted in a reconsideration of the principles of "the life of worship." But in practice the Church had not sufficiently realized and expressed these principles. Dr. Maan proposed that the congress appoint a committee to study matters of liturgical reform and report to the bishops; in particular the committee should study ways in which the congregation may take a more active part in the Eucharist. He concluded, "The attitude of Church members in church and outside

must bear witness to their fellowship with the living God."

The final session led by Professor Kuppers of Bonn was devoted to the task of evangelism. Throughout the congress a high standard was maintained both in the papers and the discussions. And one was left with the impression of vitality and awareness and, above all, of Catholic solidarity.

The grand finale of the congress was the rally at the Gooiland Theatre under the genial presidency of Professor van Kleff. The first part was composed of speeches by five visiting bishops. First came Bishop Sturtevant of Fond du Lac, who spoke of the honor he felt in being chosen to represent the Archbishop of Canterbury on the nomination of the Presiding Bishop of the Episcopal Church in the USA. He brought special messages of friendship and best wishes for the success of the congress both from the Archbishop and the Presiding Bishop. For his own part he hoped for the vigorous growth of the Old Catholic Churches and their expansion. The Bishop hoped that we should now go forward in ever closer fellowship and cooperation. "For we stand — and shall stand at Amsterdam — for the ancient faith once delivered to the saints. We stand for Catholic Faith and Order combined with Evangelical zeal and Protestant freedom." The Bishop said that as he shared in their worship at High Mass that morning in the beautiful Church of St. Vitus, he felt very much at home — except for the language! And he felt very happy when he was told afterwards, "Bishop, you looked just like one of us and your name sounds just like one of ours!" In conclusion the bishop said that as he knelt in church he could not help noticing the inscription over the reteros: "Ecce Agnus Dei: Ecce qui tollit peccatum mundi." With that message, and led by our Lord we have much to give to the world today. Then followed the Bishop of Edinburgh, representing the Episcopal Church in Scotland; Bishop Steinwachs, Bishop Coadjutor in Germany; and Bishop Küry of Switzerland. After a coffee-interval, an augmented choir from Utrecht gave the first performance of a new oratorio, "The Song of Unity," specially written for Amsterdam 1948 by Msgr. Lagerwey, Bishop of Deventer, with music by Alex de Jong, organist of the Old Catholic Church at the Hague. It was a production worthy of the occasion, and merited its enthusiastic reception. The president wound up the congress with a stirring speech.

One was left with two very definite impressions. The first was the high sense of duty combined with enthusiasm pervading the congress where "all sorts and conditions" firmly grounded and united

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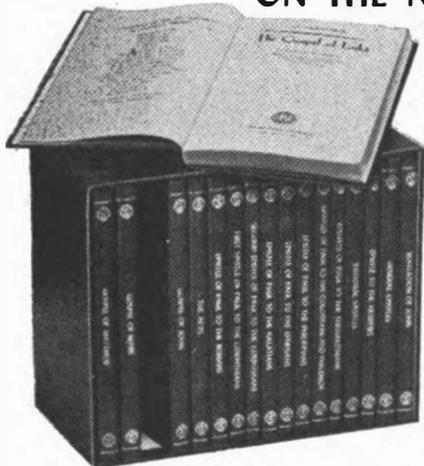
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- THE EPISTLE TO THE HEBREWS
- THE GENERAL EPISTLES
- REVELATION

in the Catholic Faith attentively followed the addresses and tried to get a real understanding of the theological issues before them. The second impression was one of "unity in diversity." Unity in the Faith transcended racial barriers. Yet there was no false sentimentality. Bishop Steinwachs spoke frankly of their position in Germany. Out of a hundred parishes only nine churches remained undamaged after the allied bombardment. Conditions were terrible. Professor van Kleef replying said they in Holland had not forgotten what they suffered at the hands of the Germans, their cities and churches destroyed, their own people tortured and killed. "Yet we can receive you as a friend and brother in the Faith." These two Christians spoke with courage and dignity; and nothing marred the harmony of the congress. We saw a union of sister-Churches all looking to Utrecht as their spiritual center, bound together not by ties of race, language, and sentiment, but by the ties of Catholic Tradition, Order, and Liturgy, all accepting the Faith "once delivered to the saints" as expressed in the undivided Church of the first seven hundred years. And while holding to Catholic Faith and Order without compromise, they can yet enter gladly with sympathy and understanding into the Ecumenical Movement. One sensed that they were conscious of being the last stronghold on the continent of a pure and primitive non-papal Catholicism. Accordingly, the presence of the Anglican delegation was deeply appreciated as a source of encouragement and moral support. For they saw in us another and bigger stronghold of non-papal Catholicism. And the greetings and messages brought by our bishops, especially the Lambeth Resolution on Inter-Communion, were hailed with acclamation.

The Orthodox delegation consisted of Archbishop Germanos, representative of the Patriarch of Constantinople, and Msgr. Cassian. The Metropolitan Panteleimon of Edessa was present at the opening Pontifical High Mass.

The Anglican delegation was headed by Bishop Sturtevant. He was accompanied by his chaplain, the Rev. J. A. Burley, vicar of St. Peter's-in-the-Forest, Walthamstow. The Rt. Rev. K. C. H. Warner, Bishop of Edinburgh, represented the Episcopal Church of Scotland. He was accompanied by his chaplain, Canon N. J. Cockburn, secretary of the Scottish Council on Foreign Relations. The Rev. E. Kemp, chaplain of Exeter College, Oxford, attended as secretary of the St. Willibrord Society. The Rev. Dr. Floyd W. Tomkins and the Rev. Herbert Waddams, general secretary of the Church of England Council on Foreign Relations, attended.

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BOYS' TOWN DEDICATION: (front row, left to right) Bishop Essex of Quincy, Bishop DeWolfe of Long Island, the Rev. Gordon Gillette. (Back row, left to right), the Rev. Harold F. Olafson, the Ven. Canons Harry J. Stretch, A. Edward Saunders, and Charles W. Maclean.

LONG ISLAND

"Boys' Town"

On St. Bartholomew's Day, August 24th, Bishop DeWolfe of Long Island inaugurated a work he proposed in his address at the annual diocesan convention last May 18th — a home for wayward and underprivileged boys.

At the Field Eucharist which Bishop DeWolfe celebrated on the grounds of the former Children's Cottages, at Sayville, L. I., N. Y., an orphanage discontinued several years ago, he rededicated the three large stucco buildings,

situated on five acres of ground, to be used as a Boys' Town, to give needy boys the advantages of a home with Christian standards." He later said that November 1st had been set when the first boys will be received, and that it is intended ultimately to accommodate 40.

After the Eucharist and address, the 200 persons particularly interested in the project attended a clambake on the grounds.

IOWA

Home Bought for Bishop

A \$30,000 house in Des Moines, Iowa, was purchased on September 28th for Bishop Haines of Iowa. Included were the house, a landscaped lot 120 by 200 feet, carpets and drapes, and a heated double garage. Also on the property is a rock garden valued at \$1,000.

The offices of the diocese of Iowa were moved from Davenport last October to facilitate the Bishop's administration of the diocese. The Bishop's house in Davenport is now rented.

SOUTH FLORIDA

Church Workers' Conference

The ordination of John Jacob Jarrett, Jr., to the diaconate and a Solemn High Mass, with Bishop Louttit, Coadjutor of South Florida, as preacher, high pointed the 19th Conference of Church Workers in the diocese of South

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The Holy Spirit

We are writing this on September 7th. Today, our shop has been hallowed by the visitation of some eminent and profound priests of The Church. We loved the way they spoke so simply, definitely, and in such utter devotion and belief in the promptings of The Holy Spirit. They gave us a real personal lift, for we, too, have been leaning heavily on that same Holy Spirit these past few years especially, and we are so glad when priests bring their religion into our place here, and leave us some lovely touches of it in passing.

The Holy Spirit! God and Jesus manifested in us, having Them brought to us, and touching us with Their Grace, strength and power, by means of this same Holy Spirit! Sometimes we forget to ask Our Lord to be in us **LARGELY** by means of His Spirit which He promises to all who love and want Him. That same Spirit working in us in Its Heavenly way is all we need for cleans-

ing, strength, purity and power,—all we need for our daily problems and concerns, our griefs and heartaches, our loneliness and bodily ailments. It should also be recognized and appreciated as part of our joys and successes, as well as a haven in time of gloom and failure. God the Holy Spirit gets set aside in our prayers, wherein we seem only to be able to pray to two persons of the Godhead.

The Collect for the Nineteenth Sunday after Trinity covers it all. To those who fain would know whence came this priceless little Collect, be it known that it was derived from the very ancient Gelasian Sacramentary—A.D. 492. But Our Lord's Holy Spirit began functioning in the Church long before that, A.D. 33, wasn't it? And ever since, to all the millions who have asked for It and Its guidance, It has never been withheld.

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Florida. The conference of 75 persons convened at St. Agnes' Church, Miami, Fla., on September 17th-19th. Clergy and lay delegates met together; women workers met simultaneously. A gathering of the young people closed the sessions.

Bishop Louttit stressed in his sermon the subject of evangelism and the duty of each person to act as a messenger for the good news of the gospel.

Under the theme, "That I May Know Him," papers on the subjects of "Through the Bible" by the Rev. E. S. Shirley; "Through Worship," by the Rev. M. B. Cochran; "Through the Sacrament of the Altar," by the Ven. J. E. Culmer; "Through Holy Orders," by the Rev. E. L. Avery; and "Through the Sacrament of Giving," by Dr. E. C. Eccleston were read.

WEST TEXAS

Christian Educators'

Responsibility Stressed

The responsibility of Christian teachers in their work was emphasized by special services in three parishes in the diocese of West Texas. St. Mark's Church, San Antonio, of which the Rev. Harold Gosnell is rector, has long had the custom of inviting teachers of public and Church schools for a corporate communion at the beginning of each school year. They are entertained at breakfast by one of the parish guilds.

At Trinity Church, San Antonio, the Rev. Joseph L. Brown, rector, led the teachers in a special litany just before their reception of the Holy Communion. In St. Peter's Church, Kerrville, the rector, the Rev. Henry Getz, invited all the teachers of the city (including the Colored) to an evening service of worship in which they were asked to dedicate themselves anew and seek the guidance of God in their work for the coming year.

MISSOURI

Anglican Club Formed

Formation of an Anglican Club which will promote and preserve the common faith emphasized in Catholic Communion throughout the world was recently announced by Christ Church, St. Joseph, Mo.

The club, formed for youth of the church, will serve as a spiritual laboratory for testing the reactions of high school and college students of Protestant faiths to the forms and rituals of the Catholic tradition as they are observed in the Anglican, Greek Orthodox, and Roman Catholic Churches.

[RNS]

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SEMINARIES

Michaelmas Term Begins at GTS

Seventy-five new students entered the General Theological Seminary on Wednesday, September 22d, the opening day of the Michaelmas term. Of these, 49 were juniors; two were seniors, who had already done part of their preparation elsewhere; 13 were graduate students; nine, special students; and two, guest students. These 75 new men, added to those already enrolled, bring the total number of students to 125.

The juniors, or entering first-year men, hold degrees from 35 colleges and universities, and come from 24 dioceses.

The new faculty members and tutors began their work: the Rev. Arthur C. Lichtenburger, professor of pastoral theology; the Rev. Dr. R. Norman Whybray, graduate of Oriel College, Oxford, instructor in the department of Old Testament; the Rev. Edward Chandler and the Rev. Charles P. Berger, Jr., fellows and tutors. The Rev. Dr. Cuthbert A. Simpson, professor of the literature and interpretation of the Old Testament, has been elected to the office of sub-dean for 1948-1949, to succeed the Rev. Dr. Burton Scott Easton, who retired in the spring. Dr. Easton, now professor emeritus of the literature and interpretation of the New Testament, will remain in residence and hold some classes. He will also act as consultant to the new librarian, Dr. Niels H. Sonne, his former assistant.

Largest Enrolment at CDSP

The largest enrolment in the 55 year history of the Church Divinity School of the Pacific, Berkeley, Calif., was greeted at the orientation and quiet hour period on September 16th-17th. With 51 students, over half of whom are veterans, the Very Rev. Henry H. Shires, dean, led the meditations on the meaning of the priesthood, stressing its overall requirements, the specific nature of the character of a priest, the preaching of the gospel, and the care of souls.

Two additions to the staff are Mr. Philip Daunton as lecturer in Greek and Miss Anne E. Shields as assistant librarian. Mr. Daunton received the B.A. from Cambridge University and the S.T.M. from Princeton. Miss Shields received the M.A. from Columbia and is a graduate in Christian education from St. Margaret's House.

Besides Dean Shires, faculty members include Prof. Randolph C. Miller, Prof. Pierson Parker, and Prof. Charles F. Whiston, the Rev. Arthur Farlander, and Mrs. Mary Blaisdell Harris. Miss Katharine Grammer from St. Mar-

garet's House, Prof. Jack Finegan. Dr. Herbert Otwell, and Prof. Ralph Hylop of the Pacific School of Religion are also offering courses taken by CDSP students.

For the third year, the weekly seminary wives' seminar will be taught by various members of the faculty. During the three years, a complete cycle of courses has been worked out on "What a Clergyman's Wife Ought to Know."

Sewanee Capacities Taxed

With the bright colors of academic hoods gleaming in the noonday sunshine, the choir and faculty procession entered All Saints' Chapel for the opening service of the 83d year of the University of the South, Sewanee, Tenn., on September 22d. The Rev. Richard Hooker Wilmer, the new chaplain, read a short form of Morning Prayer, followed by the welcoming speech of Dr. Alexander Guerry, vice-chancellor of the university. Alumnus Harold B. Hinton, military department public relations chief, delivered the main address.

Sewanee again reached a peak enrolment of 601 students, of which 57 are in the School of Theology. Every dormitory and apartment house is filled to capacity, emphasizing once again the demand for more and larger universities founded on Christian principles. In this connection Sewanee is proud that the first million of its \$5,000,000 building and endowment campaign has already been subscribed.

The School of Theology reached an all time high in its enrolment this year. Of the 57 students present, 32 are married and have a total of 23 children. The miniature seminary course for students' wives begun last year will be continued this year.

Dean Robert F. Gibson, Jr., stated that plans are going forward toward increasing the seminary's facilities to care for 60 students and so aid in supplying the greater demand.

The Rev. William Therrel Holt, Jr., rector of Christ Church, South Pittsburg, Tenn., has joined the faculty as instructor in Old Testament.

CHURCH CALENDAR

October

- 10. 20th Sunday after Trinity
- 17. 21st Sunday after Trinity
- 18. St. Luke
- 24. 22d Sunday after Trinity
- 28. St. Simon and St. Jude
- 31. 23d Sunday after Trinity

November

- 1. All Saints' Day (Monday)
- 7. 24th Sunday after Trinity
- 14. 25th Sunday after Trinity
- 21. Sunday next before Advent

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BOOKS

The Rev. CARROLL E. SIMCOX, Editor

The "Odes of Solomon"

THE OLDEST CHRISTIAN HYMN-BOOK (A.D. 100). Introduction and translation by Michael Mariosip; Foreword by Martin Sprengling. Temple, Texas: Gresham's Publishers, 1948. \$2.

A popular edition of *The Odes of Solomon* is a welcome accession to Church literature. The endorsement of Prof. Martin Sprengling far outweighs your reviewer's authority in the Semitic field. In addition, it serves as a salutary reminder that the Western tradition is not the sole authority in Church doctrine or in its proper mode of expression. Mr. Mariosip appears to be well equipped to handle both the critical task of the Introduction and the translation, which is marked by charm, simplicity, and a refreshing intimacy.

If I have any objection to raise to the Introduction, it is at one point only: I would suggest a more forcible rejection of the need of assuming a pseudonymous ascription of the work to the Jewish king, thereby removing the stigma of pseudepigraphy. Solomons in the Near and Middle East are "plentiful as tabby cats," and one might as well raise the question of a suggested implicit ascription of *The Spiritual Exercises* to the Ignatius of Antioch!

As to the question of the docetic views of the author: the word *docetic* itself is of such doubtful validity, save with ecclesiastical "authority," that it deserves to be dismissed as a trivial slight on the mystic at the hand of the ecclesiastical pachyderm. In these days when philosophers are making the confusion of East and West more confounded, it is both a relief and a pleasure to read a simple exposition of an Oriental translated, with simple charm, by another son of the Church of the East.

F. W. BUCKLER.

Christian Anthology

POETS OF CHRISTIAN THOUGHT. By Henry M. Battenhouse. New York: Ronald Press Company. \$2.50.

Mr. Battenhouse, professor of English literature and chairman of the division of language and literature at Albion College, tells the reader in his preface, "The object of this book is twofold: first, to analyse and interpret in terms of their Christian thought the works of eight major poets: . . . and second, to trace the influence of this thought on the lives and writings of these outstanding literary men and, through them, on their modern readers . . . the first and

last chapters, those on Dante and T. S. Eliot, are closely related, ending on closely corresponding notes to form a complete octave. They, therefore, strike the keynote of the volume." He does not claim his studies to be exhaustive but he has packed a great deal between the book's covers in the small space of 172 pages.

The reader may find Emerson, "theologically a free-thinking Unitarian," strangely given place in this volume of *Christian Thought*, but his religious thinking is finely interpreted. The entire book is excellently done and should be of use and inspiration to students, writers, priests, ministers, and leaders of various Church or club groups concerned with religious or literary study. It should bring guidance and delight to persons who desire closer acquaintance with poets who "represent not simply our literary heritage but also our Christian tradition."

PORTIA MARTIN.

On Labor

THE LABOR LEADER. By Eli Ginzberg. New York: The Macmillan Co. 1948. Pp. 191. \$3.

This book is recommended reading for those involved in labor-management problems. It is the first real effort to study the labor leader as a type, and it is distinctly an objective study. The story of the Parkinstown Local, presented to show how labor leadership evolves, is quite exciting and revealing. In his final analysis of the labor leader as bureaucrat or statesman, the author states that business unionism faces a crisis (unions' original objectives have been largely gained), and "a shift in labor's tactics must be anticipated." "The future of labor depends largely on the state." In view of the Taft-Hartley Law we can understand the author's meaning.

Here are two thought-provoking quotes from labor leaders: "I will never sit in the local of the I.B.E.W. or any other organization and refer to the Negro as a brother." "Besides, what'd I ever get out of church? Nothin'; it's just a lot of humbug; a lot of words that don't mean nothin'." And the Roman priest replies: "Religion cannot interfere in the practices of big business. We're as much at their mercy as you are, but God will help you." Which may explain why most labor leaders are not good Church members, according to Dr. Ginzberg of Columbia University.

GEORGE B. WOOD.

DEATHS

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

Sarah L. B. Miller

Sarah L. B. Miller, widow of the late Rev. Elmer Pliny Miller, died suddenly on August 28th at Jefferson, L. I., N. Y. Funeral Services were held at St. Paul's Church, Riverside, Conn., with interment at Saranac Lake, N. Y., where the Rev. Mr. Miller was born and where he was rector at the time of his death in 1930.

Mrs. Miller will be remembered by parishioners of St. Luke's Church, Catskill, N. Y., and in eastern Oklahoma, where she was educational secretary of the Woman's Auxiliary under Bishop Thurston.

She is survived by a son, Lloyd R.

Miller of Old Greenwich, Conn., and one granddaughter.

Luella May Waldron

Mrs. Friend A. Waldron, 77, mother of the Rev. Kenneth R. Waldron, died on September 14th in Pittsburgh, Pa. Fr. Waldron was the celebrant at the Requiem on September 16th at the Church of the Epiphany, Pittsburgh, of which he is rector. Bishop Pardue of Pittsburgh read the Burial Office, assisted by the Rev. Frs. A. J. R. Goldsmith, B. F. Barker, Alfred Hamer, and Brother Charles, SBB. Pallbearers were the Rev. Frs. Robert Shaw, Edwin Shumaker, Francis Drake, Ralph Auten, Edward M. Wilson, and Benedict Williams. Interment was in Mt. Irwin Cemetery, Wesley, Pa., with Fr. Shaw officiating.

Mrs. Waldron was the daughter of the late Francis and Jane Duffield Coch-

ran Ramsey. Her husband was killed in 1920 in a train wreck.

Julia Benedict Walker

Julia Benedict Walker, 58, wife of Bishop Walker of Atlanta, died in a private hospital, September 28th, after a short illness. Funeral services were held at 11 AM, September 30th, in St. Luke's Church, Atlanta, Ga., with the Rev. J. Milton Richardson officiating. Interment was in Riverside Cemetery, Macon, Ga., with the Rev. Raymond E. Fuessle officiating. Clergy of the Episcopal churches in the Atlanta area served as pallbearers.

Mrs. Walker, who was born in Athens, Ga., was the daughter of the late Dr. Samuel Benedict and the late Anne Bloomfield Benedict. She was educated at the Lucy Cobb Institute in Athens and at the University of Michigan.

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
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NEW YORK CITY

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Coombs, Rev. Robert E. Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

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4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

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

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Sung Eu & Ser 11, Nursery S 11, Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs &
HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

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10:30, HD 10:30

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Very Rev. Edward J. Bubbs, dean
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Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SALISBURY, MD.

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

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
30 North Ferry St.
Sun 8, 9, 11 HC; HD 10; Tues 8, Thurs 10

WASHINGTON, D. C.

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Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
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& Ser; 12 Low Mass; Daily 7 Low; C Sat 4-5 &
7:30-8:30

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn, Rev. Gerald F. Gilmore
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
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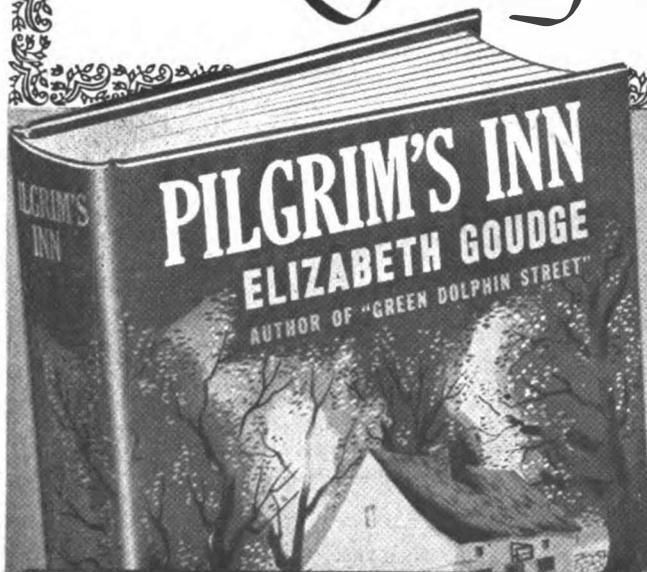
CHRIST CHURCH Grand at Utica
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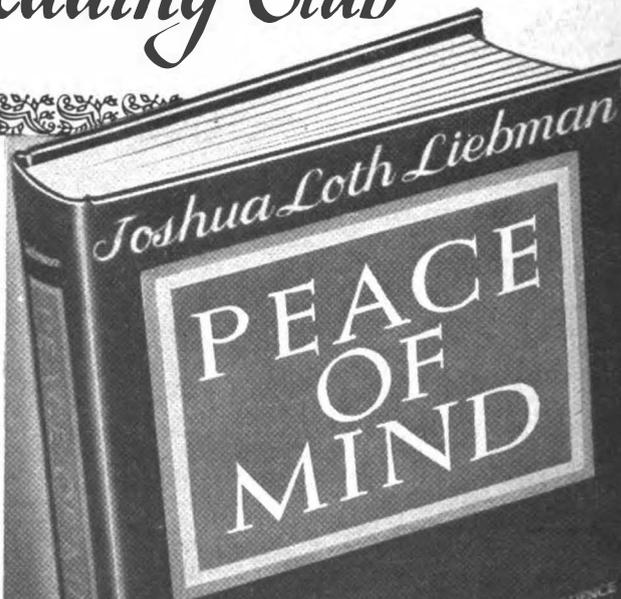
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