

The Living Church

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

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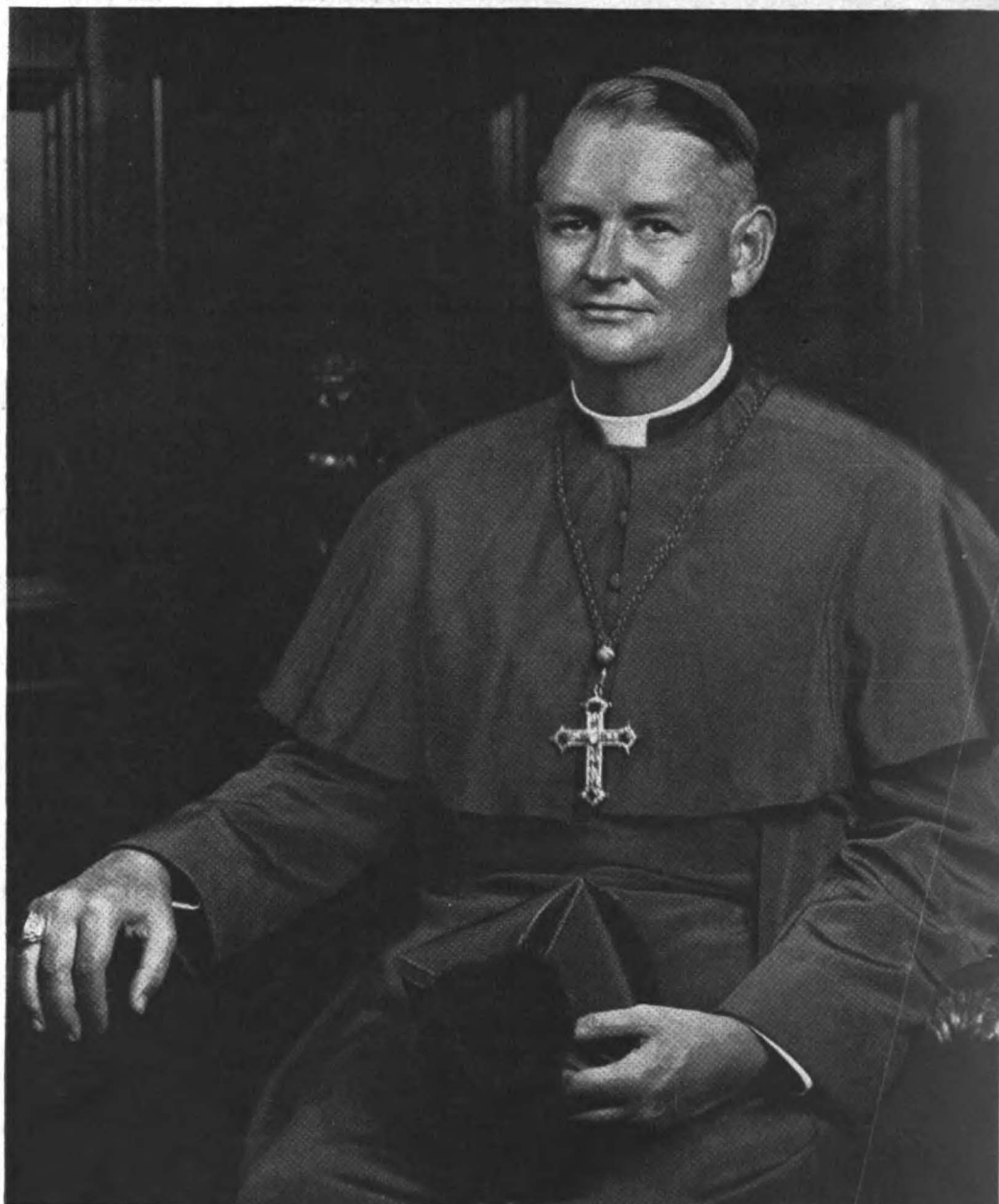
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THE RIGHT REVEREND CHARLES ASA CLOUGH

Bishop Clough was consecrated as the sixth Bishop of Springfield on St. Andrew's Day. [See page 5.]

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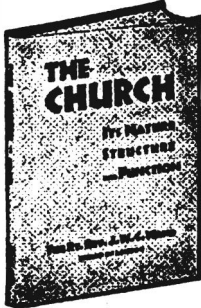
New Books

THE CHURCH

Its Nature, Structure and Function

By The Rt. Rev. J. W. C. Wand

Bishop of London



A scholarly and stimulating book by the Bishop of London, based on the *Frederick Denison Maurice* lectures.—“To him [Maurice],” says the Bishop, “the whole universe was sacramental, and the duty of Christians was to make all outward and

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In *THE CHURCH* Bishop Wand covers a broad field of theology, touching on such universal subjects as the history of the Church, the four “marks” of the Church, the origin of bishops and the fact of succession, the spirit of Scripture, the centrality of the sacramental. Price, \$2.15

Worship and Life

By The Rt. Rev. W. E. Conkling
Bishop of Chicago

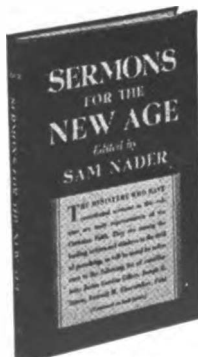
A refreshing spiritual message by the Bishop of Chicago. Bishop Conkling is against what he calls “chiropractic religion” (centered on man). He pleads for God-directed worship which is found in the Holy Eucharist. “In the Eucharist,” says the author, “we see the pattern for life and in the Eucharist we find the power to live it.” Bishop Conkling contributes much in this book toward the building of a new community—a project in which everyone must play a part. Price, \$1.50

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BEHIND THAT WALL

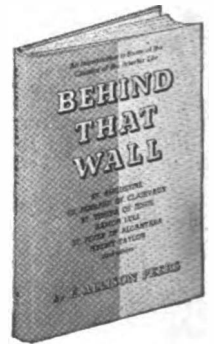
By E. Allison Peers

An Introduction to some of the Classics of the Interior Life

St. Augustine—St. Bernard—Ramon Lull—St. Ignatius—St. Peter of Alcantara—St. Teresa of Jesus—St. John of the Cross—St. Francis of Sales—Jeremy Taylor—Henry Vaughan—Thomas Traherne

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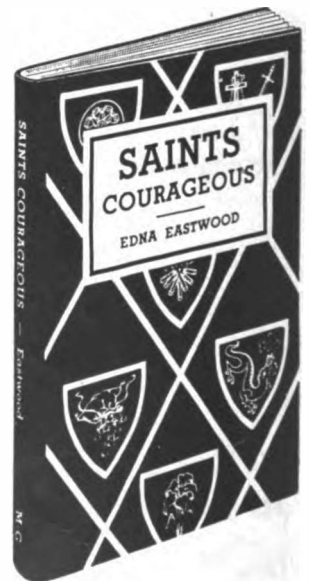


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By Edna Eastwood

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LETTERS

The Church and the Army

TO THE EDITOR: I feel compelled to take issue with several recent letters which criticized conditions of the chaplaincy in the recent war. While we all realize, as Chaplain Malone suggests, that the Anglicans "did not do the best job possible," I feel that he and others transfer too much of the blame to the "conditions under which Episcopal chaplains served." Nor can I agree that "the Episcopal serviceman's position in relation to the practice of his faith was untenable," as Mr. Curtis suggests.

Certainly one of the basic facts of the Christian's awareness of his Christian task is that he is historical — that is, that every man is created mortal and has limitations, and that he is accountable for those talents which he is given. The Christian is called upon to avoid ecclesiastical pride and to work with and for all men. He is called upon to do his best in the historical circumstances into which he is born. It is one of the unique assertions of his faith that man cannot become perfect by his own efforts (Philippians 3:12f).

A war in which a Christian becomes involved against his will is a dramatic example of this. As Christians we were against war, but we were confronted by a set of circumstances where we had to choose between imperfect alternatives (as always in a mortal world), and work as best we could under wartime circumstances.

It was manifestly impossible to supply Anglican chaplaincy to every Anglican soldier.

We Anglicans, a small group, had not filled our own pulpits. We are still hundreds of priests short in our own communion. The Army was not trying to force us into a classification. The chaplains' corps has no reason to stop in the midst of such a crisis to argue with us over "Protestant" and "Catholic." It was, rather, trying to provide the best possible spiritual ministrations to all its men. It had duties to others as well as to Anglicans.

In turn, the Anglican chaplain had responsibilities to all men, just as he did in

his home parish, not just to Anglicans. Chaplain Malone's remark that "the responsibility of the Church's chaplains is to the men who are communicants of this Church, not to the General Commission on Army and Navy Chaplains," runs counter to all the Church's teachings. Certainly we are called upon to feed all sheep, not just the white ones, or even just the white and grey. His duty was to a more inclusive flock than that which he rejects.

I doubt that any men were "forced to accept a form of worship and ministry which is alien to them." Spiritual ministrations were voluntarily offered, voluntarily received. Or that any chaplain was forced to "pretend to be something" he was not. Every soldier realized that every chaplain had come from some branch of the Christian Faith more specific than "Protestant." No chaplain was prevented from stating his denomination. Nor was he prevented from holding a service after his own form, unless through violation of the rules by some particular officer.

I served in the Army at 19 permanent stations, 16 overseas. Often I was in units with few men. Once Bishop Ronald Hall of Hongkong came many miles to celebrate the Holy Communion for the six of us who were Anglican—and for several other baptized Christians. But we, 14 men stationed a considerable distance from others, did not blame the Army for not having furnished us an Anglican chaplain, any more than we blame St. Paul for not having reached as far as the Eskimos in Alaska in his equally limited mortal lifetime.

The Episcopal Church in peacetime cannot place a priest in every community. Let us acknowledge that the American Army, with all its limitations, provided the best spiritual ministry to its men which any Army group has ever made possible, and in looking to improvement of the many remaining imperfections, as well as our own heavenly ideal, remembering that these two—the ideal and man's achievement—cannot be reconciled in this world by any mortal, much less a government bureau. (Rev.) WARD McCABE.
Wellesley, Mass.

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

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• In the June 6th issue of **THE LIVING CHURCH** there is a photo at the bottom of the page which shows the new Abbot (the Rt. Rev. Dom Augustine Morris) with a crozier and a mitre on his head. My question is by what authority does an abbot wear the episcopal vestments and use a pastoral staff? Or is it just Benedictine tradition? Does the abbot have any episcopal powers? Do the Anglican Benedictines have their own "use" of the Mass? If so, how does it differ from others?

Abbots, when duly consecrated, have the right to the use of the mitre, crozier, and other pontifical ornaments within the territory belonging to their monastery. This has been the custom of the Western Church since 1050. There are certain restrictions which differentiate this from the use of the same ornaments by bishops.

The abbot does not have the powers of a bishop, though a bishop, on becoming an abbot, would not, of course, lose them.

The Benedictine Order has always had its own breviary, missal, and customary use. This is, of course, only for its own chapels. The difference from the normal use is too much a matter of detail to be told in this column. Both Anglican and Roman Benedictines follow the use of the Order rather than that of the Church of which they are a part.

An abbot does not have any episcopal powers.

• *Why is the Nicene Creed mangled in all our Prayer Books, by the omission of the word "Holy" before the word "Catholic" in the article concerning the Church? We alone have left it out.*

I do not know and there is no way of finding out why Archbishop Cranmer omitted the word "Holy" in his translation of the Nicene Creed. He may have allowed his personal disapproval of the un-reformed Western Church to influence him or he may merely have been influenced by the rhythm of the Latin version which is different from that of one Holy Catholic and Apostolic Church. In either case the result is that we have a single individual setting aside on his own authority the judgment of the universal Church. At each subsequent revision it has seemed unwise to correct this

error lest we give the impression that the Creeds are capable of revision in the same manner as the Prayer Book. The note of holiness is retained in the translation of the Apostles' Creed and in the Offices of Instruction, and so this attribute of the Church is plainly a part of the teaching of the Anglican Communion.

• *I have been advised by a priest that if one desires to receive Communion in one kind only he may return to his pew after receiving the Host. Is there any sanction for this practise?*

Communion in one kind or by intinction have never been legalized by this Church. The permission of these practises by the parish clergy rests simply upon the law of charity. If any person feels that the power of germs is greater than that of the Divine Life and therefore is afraid to receive from the chalice it is nevertheless better that Communion should be given to him in an irregular way than that he should either be kept from the sacrament or have his devotion impaired by the anxiety he cannot help feeling when receiving in the normal manner.

• *What can be done about Jewish rabbis appearing in Episcopal pulpits? I find no canon, however stretched, that permits it.*

Your question is quite right. The procedure is quite uncanonical. It is furthermore exactly as objectionable from the point of view of Orthodox Judaism as it is of Orthodox Christianity. Are you right about the rabbis appearing in the pulpit and preaching sermons? Did they not rather deliver addresses upon some matter of civic or social service import?

• *Am I right in assuming that it is good form, liturgically speaking, for the bride and groom to kiss at the altar?*

There is no direction in the Prayer Book for the bride and groom to kiss at the altar. Neither is it prohibited. During the Middle Ages in some jurisdictions the kiss was a liturgical act comparable to the delivery of the ring and of a small sum of money to the bride. I do not know of any modern ritual which requires this.

NINETEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Consecration of Bishop Clough

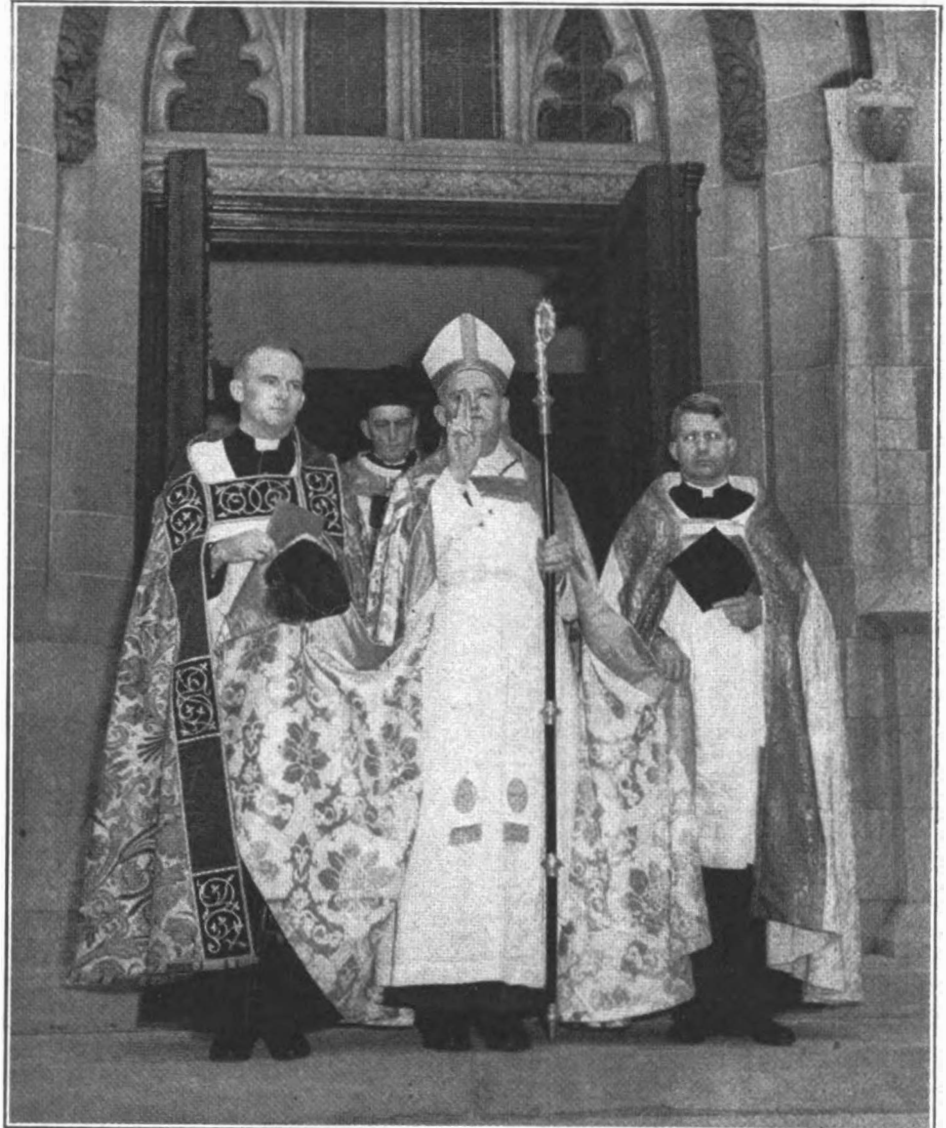
The Rt. Rev. Charles Asa Clough was consecrated as the sixth Bishop of the diocese of Springfield on September 21st at St. Paul's Cathedral, Springfield, Ill. The consecrator was Bishop Ivins of Milwaukee, with Bishops Loring of Maine and White, retired Bishop of Springfield, as co-consecrators. Bishops Gardner of New Jersey and Essex of Quincy were the Presenting Bishops; Bishop Mallett of Northern Indiana was the deacon of the Solemn Pontifical Mass; Bishop Sturtevant of Fond du Lac, the sub-deacon. Bishop Horstick of Eau Claire was the litanist; Bishop Whittemore of Western Michigan, the preacher; and Bishop Hubbard, Suffragan of Michigan, read the consents of the bishops.*

The service began with the singing of the hymn, "I bind unto myself today," after which the Introit was sung, and Bishop Ivins began the Mass. After the recitation of the Nicene Creed, Bishop Whittemore preached, saying:

"Just as in confirmation, there is a special gift for the meeting of the common problems of life, just as in Holy Matrimony a gift is given which, strengthened at the altar, makes the union stable and sure, just as there is a special gift of the Holy Spirit for the work of a priest of the Church, so, through the laying on of hands God's special grace for the work of a bishop in the Church of God is imparted. At the time of need, when fears and doubts arise, there comes this powerful reinforcement, this potent auxiliary. God gives his servants what they need. There is no room then for the spirit of fear. Rather, the gift is of love and power and of a sound mind.

"Yet the Church has to be well run and there is really no excuse for the bishop who pleads his spiritual interests as an excuse for allowing his diocese to become a house of confusion. The Church is a household and a household has to be administered

*Others taking part in the consecration were the Ven. Frederick St. Clair Arvedson and the Rev. Canon Charles E. Whipple, attending presbyters; and the Rev. Frs. Raymond M. Gunn, deputy registrar; F. H. O. Bowman, evidences of election; William Ward, canonical testimonial; J. H. Hauser, evidences of ordination; E. P. Sheppard, consents of the standing committees; E. M. Ringland, master of ceremonies; P. H. Miller and William H. Brady, assistants; H. L. Miller, chaplain to the consecrator; W. C. Cowles, director of music; J. E. Gill and R. M. Harris, marshals.

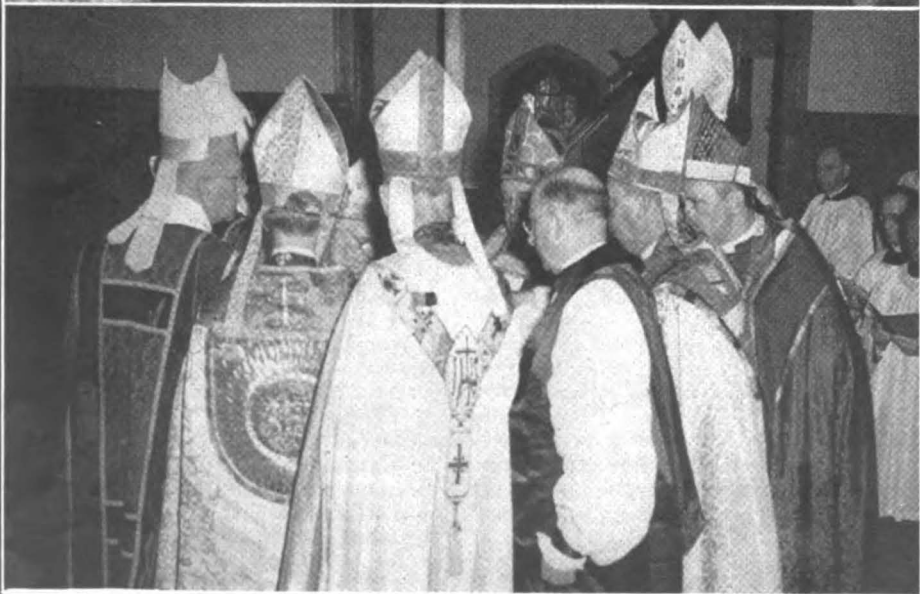
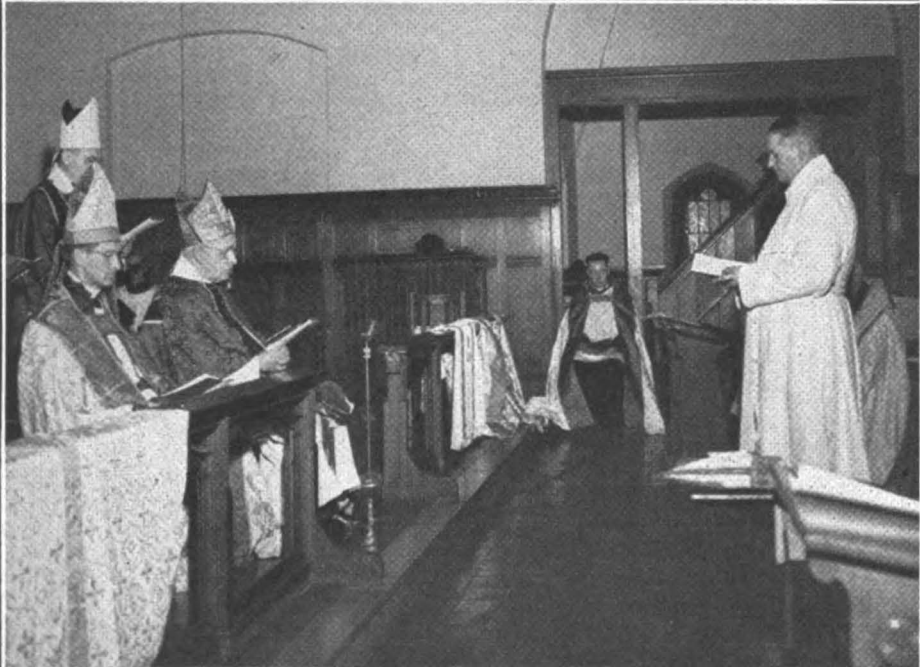


Illinois State Journal and Register.
THE EPISCOPAL BLESSING: At the door of St. Paul's Cathedral, Springfield, Ill., Bishop Clough pauses to bestow his blessing upon the city and his diocese. Attending him are, left to right, Canon Whipple, Fr. Miller, and Archdeacon Arvedson.

properly. The bishop who does not know his diocese and is not alert to its needs is not a good bishop even though he have the gift of prophecy. He must know his clergy, his vestries, and his people. He must have some financial sense and remember that progress is made in walking by having one foot on the ground while the other is in the air. He must be fair even though he is not brilliant. He must foresee trouble afar off and meet it before it arrives. He must be able to put out small fires before they become conflagrations. He must be able to make decisions after having heard both

sides—and then to abide by them. He must answer his letters. He must be accessible to the humblest priest and the most obscure layman. He must be able to delegate responsibility and to hold people to account. If he can do these things, he will have a peaceful diocese—a happy ship.

"The task of the bishop is that he must be the guardian of the basic content of Revelation. I might add that he must be the guardian of the fact that there has been a revelation at all. We do not like the word 'deposit,' and the mental picture of the bishop standing guard over an an-



cient treasure chest does not appeal too much. But the basic thought is that God has acted, God has spoken, God has made a self-disclosure—there has been a theophany. We are dealing here not with human hypotheses but with divine facts. These facts are summarized for us in the creeds—spread before us in the Bible. They are as much 'given' as the data of science. Hence, there is this inexpressibly precious something to be guarded—call it a 'deposit' or a form of sound words or what you will. It is something which has been committed to the Church.

"Charles, I address you as an old friend. Our histories have been intertwined with the same little seaport town in Massachusetts where our ancestors have lived and known each other for generations. We have been connected with the same lovely little church in Vineyard Haven. It is, therefore, with more than ordinary interest that I have seen you called to be Bishop of this diocese and to become a part of our mid-western family. We know the great opportunity which awaits you here. We believe in you and in the future of this diocese. You will find problems (who does not?), but you will also have the support of consecrated clergy and laity. All want you to succeed because your success means the success of the work in this part of God's vineyard.

GIFT OF THE SPIRIT

"The word which I have tried to give you in this sermon is that, while you are not competent to perform this task in your own strength, you can do all things through the gift of the Spirit in the laying on of hands. May you, therefore, be blameless and innocent in your daily life so that men may take note of you that you have been with Jesus. May you prove to be a good administrator of the diocesan household committed to your care and may you lead your clergy and people into a new knowledge and grasp of the eternal verities which have always been the inspiration for the outreaching mission of the Church."

When the sermon was ended, the Bishop-elect was presented to the consecrator, who then demanded the testimonials be read. When this was done, the Bishop-elect made the Promise of Conformity, and Bishop Horstick read the Litany. After the interrogation by Bishop Ivins, the Bishop-elect was vested in dalmatic and chasuble, and then knelt while the *Veni, Creator Spiritus* was sung. The laying on of hands by all the Bishops present followed, after which

CONSECRATION SCENES: (Top) Bishop Hubbard stands (left, in mitre) to read the consents of the bishops; (center) the interrogation of the Bishop-elect by the consecrator, Bishop Ivins; (bottom) the laying on of hands. Clockwise from Bishop Whittemore, who is not vested in cope and mitre, may be seen Bishops Essex, Loring, Mallett, Sturtevant, White, Gardner, Hubbard (only his mitre is visible), Horstick, and DeWolfe.

the Bishop of Milwaukee anointed the hands of the new Bishop, saying:

"May these hands be anointed with the holy oil and with the Chrism of sanctification, as Samuel anointed David to be King and Prophet, so may they be anointed and consecrated. *Amen.*"

"In the name of God the Father and of the Son and of the Holy Ghost, making the sign of the Holy Cross of our Saviour, Jesus Christ, who has redeemed us from death and led us unto the Kingdom of Heaven. Hear us, O loving and Almighty Father, Eternal God, and grant that what we ask of thee we may obtain, through Jesus Christ, our Lord. *Amen.*"

"May God, and the Father of our Lord Jesus Christ, who hath himself willed to elevate thee to the dignity of the episcopate, Himself bedew thee with Chrism and with the richness of the mystic anointing, and make thee fruitful with the abundance of spiritual benediction. Whatsoever thou shalt bless, may it be blessed, and whatsoever thou shalt sanctify, may it be sanctified; and may the imposition of this consecrated hand or thumb be profitable to all men unto salvation. *Amen.*"

The consecrator then delivered the episcopal ring, saying:

"O Lord, the Creator and Preserver of all mankind, Giver of spiritual grace, Bestower of eternal salvation; Send thy blessing upon this ring, that he who shall be adorned with this sign of holiest fidelity, may by the power of heavenly protection be thereby profited unto eternal life; through Jesus Christ our Lord. *Amen.*"

"Receive the ring, the symbol of fidelity; that, adorned with unspotted faith, thou mayest keep inviolate the Bride of God, His Holy Church. *Amen.*"

The pectoral cross was then delivered, with the words:

"O Lord Jesus Christ, Almighty and Everlasting God, who by the will of the Father didst save the world by shedding thy precious blood upon the Holy Cross; Bless, Hallow, and Sanctify, we beseech thee, as a sign of thy triumph and the banner of our salvation, this cross which we consecrate in love and honor of thy victorious name, and grant that he who bears it may ever be mindful of thy saving passion and bear about in his body thy dying; who livest and reignest ever one God, world without end. *Amen.*"

"Take up the Cross of Jesus Christ our Lord and bear it after him. May thy heart be filled with the love of souls and with zeal for mankind's salvation and by the light of the Cross mayest thou lead the people committed to thy charge unto the Paradise of God. *Amen.*"

The Bishop of Milwaukee then delivered the Bible to the new Bishop, saying:

"Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them

not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*"

After the offertory was sung, the congregation sang the hymn "Alleluia! sing to Jesus!" after which the choir sang the anthem, "Behold a great prelate." Bishop Ivins then proceeded with the Mass, at which only he and Bishop Clough made their Communions. When the Last Gospel was read, Bishop Clough removed the chasuble, dalmatic, and maniple, and was vested in a white cope. Bishop Ivins then blessed and delivered the mitre, saying:

"O Lord God, Father Almighty, whose goodness is wonderful and whose power is without measure, from whom cometh every good and perfect gift, every ornament of beauty; vouchsafe to bless and sanctify this mitre to be placed upon the head of this thy Bishop and servant. Through Jesus Christ our Lord. *Amen.*"

"We place, O Lord, upon the head of this thy Bishop and champion, the helmet of protection and salvation; that his face being adorned and his head armed with the horns of both Testaments, he may appear terrible to the opponents of truth, and may be by the bestowal of thy grace their sturdy adversary; as thou didst mark with the brightest rays of thy splendor and truth, the countenance of thy servant Moses, adorned from his association with thy word; and as thou didst bid the mitre to be placed upon the head of Aaron, thy high-priest. *Amen.*"

Bishop Ivins then blessed and delivered the pastoral staff, saying:

"O God, the Sustainer of human frailty, bless this staff; and, in the clemency of thy merciful kindness, may whatever is signified by it be made inwardly effective in the conduct of this thy servant; through Jesus Christ, our Lord. *Amen.*"

"Receive the staff of the pastoral office; that in the correction of evil thou mayest be lovingly severe, maintaining justice without wrath; in the cherishing of virtue tenderly winning the hearts of thy bearers, not neglecting strictness through love of tranquillity. *Amen.*"

The recessional hymns were "God of the prophets" and "Ye watchers and ye holy ones." The recessional of Bishops and priests was led by Bishop Clough, who blessed the congregation as he passed. At the porch of the cathedral, the procession halted while the Bishop of Springfield bestowed his blessing upon the city and his diocese.

After the consecration, a luncheon was given for the new Bishop at the St. Nicholas Hotel, Springfield. Guests included all the Bishops present for the consecration, the Mayor of Springfield, and many laymen of the diocese.

Consecration of Bishop Barth at Calvary Church, Memphis

The unusual occurrence of two successive Bishops of a diocese uniting in laying hands on the next in line marked the consecration of the Rt. Rev. Theodore Nott Barth, D.D., as Bishop Co-adjutor of Tennessee, on St. Matthew's day, September 21st, in Calvary Church, Memphis, of which he had been rector since 1940.

The Presiding Bishop was the consecrator, with Bishop Maxon, retired Bishop of Tennessee, and Bishop Dandridge, present diocesan, as co-consecrators. It was the first consecration in the 115-year old parish and the second in the city of Memphis. The presenters were Bishops Carpenter of Alabama and Gravatt of Upper South Carolina, and the preacher was Bishop Powell of Maryland, in which diocese Dr. Barth's entire ministry before coming to Memphis had been spent. The epistle and gospel were read by the co-consecrators.

Bishop Mitchell of Arkansas read the litany, and Bishop Gray of Mississippi the consents of the bishops. Bishop Clingman of Kentucky was also present and joined with the others named in the imposition of hands. The attending presbyters were the Rev. Dr. Thorne Sparkman, rector of St. Paul's, Chattanooga, and the Rev. William W. Shearer, rector of St. Timothy's, Catonsville, Md., both close friends of Dr. Barth during his ministry in Maryland.

The Rev. Dr. John H. Fitzgerald was registrar. Readers of testimonials other than Bishop Gray were: certificate of election and of compliance with the canon, the Rev. Eugene N. Hopper, assistant secretary of the convention; canonical testimonial, S. Bartow Strang, chancellor of the diocese; evidences of ordination, the Rev. Paul E. Sloan, dean of the convocation of Memphis; evidence of consents of the standing committees, the Rev. Dr. Prentice A. Pugh, president of the standing committee of Tennessee.

Some 50 clergymen of Tennessee and adjoining dioceses were in the procession, with lay officials of the diocese, lay members of the bishop and council, the cathedral chapter, and the vestry of Calvary Parish.

MISSIONARY JURISDICTION

Bishop Barth's honorary D.D. degree was conferred in 1943 by Southwestern University of Memphis. A like degree has been awarded him by the University of the South and is to be conferred at a special convocation some time this fall. He will have supervision and jurisdiction over the mission congregations of the diocese, also assisting the diocesan from time to time in visitations of the parishes.

SWEDEN

Fifth Ecumenical Conference Held in Osby, August 13th-18th

By the Rev. Dr. GUNNAR ROSENDAL.

For the fifth time, the Ecumenical Conference met this year in Osby, Sweden, from August 13th to 18th. The subject for the conversations was the sacraments; the questions of their number, essence, validity, effectivity, and regularity were especially dealt with. In addition, four conversations were devoted to considering each of the sacraments in turn. A remarkable unity was shown among all those taking part, even though several Churches were represented.

From the Roman Catholic Church, Msgr. B. D. Assarson, Fr. de Paillerts, O.P., and Fr. Gy, O.P., took part; the Very Rev. Georgi Karala represented the Orthodox Church; the Rev. Frank Lomax of the Church of England attended; the Rev. Messrs. S. Borregaard, C. B. Hansen, and Gunnar Ovesen were from the Church of Denmark; and the Rev. Messrs. J. Johansson and H. Wainio were from the Church of Finland.

The number of participants was, as always, limited to invited members of the conference, which has always been unofficial. Perhaps for that very reason it has been possible to reach the important result of real mutual knowledge of the various Churches' teaching and viewpoints. The difficulties have never been avoided, but no place is given to controversial theology. During the course of the years many mutual misconceptions have been removed, and this little group of theologians and priests has been able to have the advantages of insights into the faith and order of other Churches which may be of the greatest value for the ecumenical work of the future.

The liturgical life of the conferences has always been full: the Sunday's High Mass, with its procession of cross, banner, and priests in vestments from different Churches; the daily Masses and offices, especially, each evening, the office of Vespers, with a sermon by one of those taking part—all this has given to the whole conference the character of a great festival.

This year a high point was reached on two occasions. On Tuesday morning a High Mass according to the Roman Rite was celebrated, at which the entire conference was present. Monsignor Assarson was the celebrant; Fr. de Paillerts read the epistle in Swedish; and Fr. Gy served the Mass. After this, Fr. Karala celebrated the Orthodox Liturgy, assisted by the Rev. Mr. Borregaard



SWEDISH LITURGY: A celebration of the Holy Communion at Osby.

and Fr. Lomax. Then Swedish Matins and Lauds were read and the Swedish Mass was celebrated by the Rev. Gunnar Rosendal. The next morning, first a Roman Mass was celebrated, then an Anglican, and finally a Swedish Mass with Docent Bengt Strömberg as celebrant.

JERUSALEM

Pause in Palestine

By the Rev. Dr. WALTER C. KLEIN

We don't know whether this is the end of the first half or the end of the game, but, whatever jolts the future has prepared for us, this pause is very soothing. When firing continued beyond the deadline, we suspected that the truce was a fake. Monday night the Arab commander of Jerusalem, a mild and courteous gentleman, came in to see us and assured us that he had settled the course of the front line with the Jews. From that moment until this morning—I am writing on Saturday, July 24th—everything was tranquil. Twenty minutes ago there was a big bang a short distance away, and the soldiers of the Arab Legion made some unflattering references to the Jews. Nevertheless, there has been no sequel to the big noise, and, if it was a mistake, we are willing to forget it.

There remains a prodigious amount of sorrow and suffering that we cannot forget. On Monday it worried me sorely and I had to take some action, even if I knew that my action was futile. I had seen so many wretched refugees and received so many appeals from persons who needed help that I resolved to pack all the woe of the country, if I could, into one concentrated message to the United States. I stated the facts in half a page of typescript and obtained the signatures of Dr. Sellers, who relieved

me as director of the American School of Oriental Research a fortnight ago, and Mr. Whiting, an American who has lived here more than half a century. After luncheon, equipped with a safe-conduct from the Arab authorities, we drove to Ramallah. Mr. Willard Jones, secretary of the Friends' Missions, readily endorsed our plea, and, undeterred by its length, we have cabled it to the United States.

On this little jaunt to Ramallah we had an escort, an Arab soldier from Transjordan. Probing into his sentiments concerning Palestine, I got an answer that brought the conversation to an end. Concisely and eloquently he summed up the glories and beauties of the fabulous country beyond the Jordan and then delivered his opinion of Palestine. He spoke the racy vernacular, and the expression he employed would mean nothing to the uninitiated Philadelphian if I translated it literally. The closest equivalent in English is: "Palestine stinks."

Worse than the weakened body are the disenchanting spirit and the baffled mind. The Middle East has lost its faith in us and does not know what to think of us. Try it yourself. Grow up believing in the generosity and good-will of the Occidental nations, especially Great Britain and the United States. Go to your village church every Sunday with the fortifying conviction that if your religion, the legacy of martyrs, is ever threatened the Christian powers will rush to your assistance. Then see your priests killed, your churches shelled, your house blown up or looted, and your family reduced to a ragged and hungry life in some refugee camp. Reflect that all this is traceable to a decision made by your former protectors and preceptors. Or, if you are a Moslem, skip the religious aspect of it and see whether the spectacle of your country's misery increases your affection for the West.

The American people must now reckon with the fact that their policy has brought the Palestinian Arabs to the brink of irreparable ruin. First, we had an exhaustive discussion of the merits and demerits of partition. Then, thoroughly conversant with the arguments for and against it, we used our influence in its favor. Now we see how it works. I am not passing judgment on partition as a political, economic, or ethical measure. I am simply describing its effect upon more than half the population of the country. We appear to have incurred an obligation here, and I hope we are not going to side-step it. There are thousands of Arabs who cannot survive this winter without the aid that the United States alone can give.

The Presuppositions of Religious Education

By the Rev. W. Norman Pittenger

Instructor in Christian Apologetics, General Theological Seminary, New York, N. Y.

WE HEAR from every side the complaint that our religious education in the Episcopal Church is thoroughly inadequate and that "something must be done about it." Nobody disputes the accuracy of the statement; nobody questions that "something" must be done to improve the situation. But it has seemed to this writer, at any rate, that the complaints and also many of the suggestions for improvement have not been quite radical enough. For is not the real difficulty much farther back? Does it not rest in that deeper realm of "presuppositions," rather than in the field of techniques and practices?

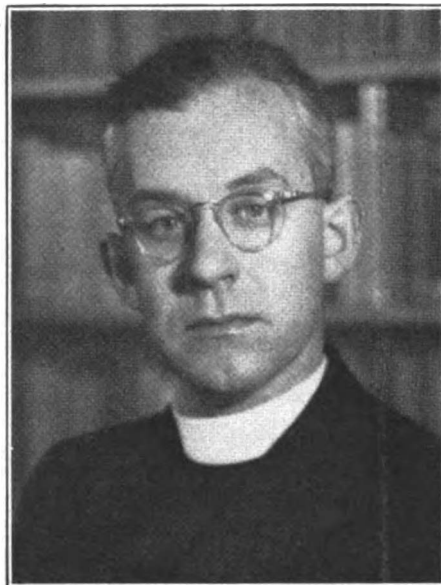
This feeling was confirmed not long ago when one of our distinguished experts in religious education frankly admitted in conversation that "the whole philosophy upon which our practice has been based has been shown to be false, and we don't know what to do." In consequence, it was said, the best that is to be done is simply to awaken a deep interest in the problem, to make the clergy (and seminarians) aware of the difficulty, and to work toward some temporary substitute until a sound philosophy of education can emerge.

ILLUMINATION AND REFORMATION

What has the difficulty been? By and large, it has been a reliance on the whole point-of-view of "progressive" educators, which in turn is based on a view of man and the world that deeper thought and recent historical events have destroyed. The "over-all" philosophy prevailing during the past half-century has been a liberalistic immanentism, grounded in an evolutionary world-view; it has taught that man is fundamentally "good" and that his principal need is for illumination rather than reformation; it has been optimistic about the possibility of human perfection in this world; it has, at the same time, overlooked or minimized the "misery" of man, while it emphasized, in an extreme fashion, his "grandeur"—to use words of Pascal. What has been called, perhaps unfairly, the "Teachers' College philosophy" has been dominant; in secular education, this has held the entire teaching profession in captivity, although now its sway is threatened. The ideas expressed ten years ago in John Dewey's *A Common Faith* have been the actual—although often not the professed nor even the recognized philosophical assumptions of the system of American public school education. And with whatever modifications and accommodations to Christian thought, much

of religious education has been based on the same general theories about the nature of man, the meaning of religion, the goals to be sought, and the ways to seek them.

Several years ago, a striking book made its appearance. It was Dr. H. Shelton Smith's *Faith and Nurture*. With a surgeon's knife, Dr. Smith probed into



FR. PITTENGER: "Christianity is a tradition of belief, adoration, and life."

the philosophy of education as held by most of our leaders; he showed that failure to recognize the "tragic dimension" in life, the inexplicability of human experience without some transcendent divine reality, the sad but inescapable truth that man is a sinner, the need for conversion to God if man is to be truly man, had so vitiated the religious instruction in Sunday schools and other institutions devoted to teaching Christianity, that what was in fact being taught was a parody of the Christian religion, all the more dangerous because it was half-true. To use Pascal's words once more, to talk about man's "grandeur" without insistence on his "misery" is not only stupidly half-true, it is positively wicked. Man is both great and sinful; either one without the other is a terrible misrepresentation of the facts.

Dr. Smith did a magnificent job of criticism. But nobody has yet done the constructive work that is needed, if we are to have a sound philosophy for our instructors. We have plenty of information about psychological development, teaching techniques, remedial methods, "the dynamics of learning," etc.; what

we lack is a soundly human, essentially Christian view, which will tie all these things together and give us a coherent pattern upon which we can proceed. All of our new discoveries in the realm of psychology, for example, do not contribute as they should to our methods of teaching, precisely because they hang in mid-air; they require for their proper use some inclusive view which will see them for what they are.

Now the writer is a theologian, rather than a religious educator. But some considerable experience in dealing with the products of our present system, no matter what "courses" may have been used, has convinced him that the fundamental defect in our curriculum and in our methods is a failure to see what he would term "the integral nature of Christianity." By this we mean a recognition of the fact that Christianity, at any rate in the Catholic sense in which we Episcopalians are bound by our Prayer Book to take it, is a whole—that the faith, the worship, the life in grace are all of them knit together into a new pattern whose purpose is to lift sinning humanity into a new and vitalizing relationship with God through participation in the life-giving humanity of God-made-Man. In a phrase which we have used elsewhere, Christianity is a "culture"—a socially-conveyed tradition of belief, adoration, and life, whose primary assumptions are different from those of "the world" (which, as Bishop Gore used to say, means human society as it organizes itself apart from God).

What we need, then, is a thoroughgoing study of these basic Christian assumptions about life and destiny, in relation to the educational process. It is not enough to teach children propositions, although there is much more to be said for this than the last generation of educators would allow; neither is it enough to try to develop what are called "attitudes"—the one thing, as Jacques Barzun said in *Teacher in America*, that cannot be taught, but must be caught by contact. Participation in the actual life of the new community, experience of the reality of "the Church at work in worship," is essential; explanations of the why of this community and its worship will then be in order, as will the indication of the ways in which this must be implemented in conduct. But behind all this is the philosophy of life which Christianity itself presupposes and demands.

Our real problem is simply that we have been content to stick on, as by glue, a Christian education, while the

substratum of the learner's life and experience is left where it was; it is based, without much modification, on the old American assumptions which whether we like it or not are either partially Christian or definitely non-Christian. In his recent articles in *THE LIVING CHURCH*, Fr. Carroll E. Simcox has indicated very well the utter disparity between Christian educational assumptions and those of secular education. To what degree do our religious educators recognize this? How far have they gone in working toward an educational philosophy which will also recognize it? One suspects that they have not gone very far. One of the few recent books which discusses, although very briefly, this kind of question as it touches Episcopalians, is Dr. Randolph C. Miller's *Guide for Church School Teachers*.

But we ought to have a big book, a thorough and searching study, of all the techniques and methods of education, psychological and otherwise, grounded in an integrally Christian world-view and concerned specifically with the situation in the Episcopal Church, where a living and dynamic orthodoxy can include the new truths and real values that have come to us in the past half-century without destroying the balance and proportion of the historic Christian position.

If a theologian may be permitted to throw down a challenge, the writer would say that our religious educators, in collaboration with our theologians, should set themselves the task of working long and hard at precisely such a study. Our Department of Christian Education, under its new head, should make this its primary responsibility. Only then, we may safely say, will any new methods, changed techniques, up-to-date courses and modern curricula, come anywhere near the mark. Dr. Bernard Idings Bell has been a voice crying in the wilderness, these many years; surely he is right in saying that unless we who study and teach the Church's theology, and those who in parishes and schools are engaged in "getting it across" to our people, cooperate in developing a fundamentally Christian educational philosophy, we can hardly hope for very much—and, sad as it is, shall continue to get less, even, than we hope for.

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The Doctor as Religious Leader

By Edward Podolsky, M.D.

MEDICINE and religion had a common beginning. The earliest priests were men of medicine, and in very early times the pagan priests practised the healing art in their temples. This was also a rather common practice of the monks in the Middle Ages. In those days the monasteries were the centers of medical learning. Many a priest attained fame as a physician. The Abbot Lupus in Ferrieres and Albertus Magnus are but two of the many who were as famous as doctors as they were as priests.

COSMAS AND DAMIAN

Perhaps the two most famous religious leaders who were also medical men were Cosmas and Damian, the patron saints of surgery. According to legend, they were born in Arabia in the third century, A.D., the eldest of five sons. They became physicians, but they were also thoroughly imbued with religious ideals. They combined medicine and religion in a thoroughly practical manner.

In time they had a very large and successful practice. Their fame spread widely, and stories of their miracles in healing reached the ears of Lysias, governor of Aëgea. They were brought before the tribunal, where they asserted their faith in Christ. This was a heinous crime in a pagan country, and they were condemned to death. They went through the most horrible tortures, but still they would not renounce their faith. They died martyrs. But their work was not forgotten, for they became the patron saints of surgery.

The earliest medical schools frequently chose the two brothers as their patron saints. Their pictures were incorporated in the seals of the colleges, and even medical societies honored the memory of these two holy men. As late as 1700, the Medical Society of Vienna observed the Saints' Day with services in Stephanskirche, at which time pictures of Cosmas and Damian healing the sick were widely distributed.

MOSES MAIMONIDES

Perhaps the most famous Jewish religious leader who was widely known as a physician was Moses Maimonides. He was born on March 30, 1135, at Cordova, Spain. His youth was spent in the acquisition of religious learning. The Talmud was his first love, and he acquired an amazing knowledge of Jewish religious lore. Before he was 23 years old he had attained fame as a Talmudic scholar.

In 1160, Maimonides left Spain and, taking with him his daughter and two sons, Moses and David, settled in Fez, Morocco. Here he found many of his co-religionists leading a life far from ethical. There in Fez, he did yeoman service as a religious leader.

He was about 25 years old when he wrote in Arabic his famous letter, "Essay on the Sanctification of God." Through this letter he saved Judaism from absorption into Islam in Fez. But this letter was not without disagreeable consequences to himself.

Maimonides was obliged to leave Fez because the authorities did not want him in the city. On April 18, 1165, he left for Palestine, where there were only 1,000 Jewish families who were poor in worldly goods and culture. There was not much to be gained by living here so he decided to go to Egypt.

He arrived in Alexandria where he was presented to the illustrious Saladin, ruler of Egypt. Saladin was one of the most enlightened rulers of that time. He and Maimonides became close friends, and it was in Egypt that this great medical and religious leader was to accomplish his greatest work.

The Jews in Egypt enjoyed almost complete liberty under the benevolent rule of Saladin. They were governed by their own *nagid*, or prince, who appointed rabbis and synagogue officials. But while they had all they wanted in the way of material comforts, spiritually they were in a rather sad state.

There was little genuine devotion to religion. Karaism was eating deeply into the communal organization. The Karaites sought to govern their lives by the Scripture only. Through his indefatigable work, Maimonides brought back most of the Karaites into Rabbinate Judaism—a most remarkable stage in his religious leadership.

It was a little after this that Maimonides began to devote more and more of his time to medicine. As a matter of fact, it was the latter part of his life that distinguished this great religious leader as a medical man. In 1174 Maimonides became private physician to Vizir Alfadhel, and, in 1177, Maimonides appears to have been recognized as the official head of the Cairo Jews.

"A physician," he says, in his *Siraj*, "should begin with simple treatment, trying to cure by diet before he administers drugs." Moses Maimonides wrote as voluminously on medicine as he did on religion. The characteristics which distinguished his medical writings are:

(1) Rationalism. The diagnosis pre-

vention, and treatment of disease is based on scientific principles and common sense, and has nothing to do with guess work and mysticism.

(2) He believed in *vis medicatrix naturae*.

(3) He believed in prevention, rather than cure.

Maimonides' prolific literary output marks him as one of the most eminent and scholarly physicians of his own and succeeding generations. It is true that he made no epochal medical discoveries, but he did a great deal to put into daily practice all the great medical truths of his time. Maimonides died on December 13, 1204, in the seventieth year of his life. He was sincerely mourned not only by the Jews but by the Moslems as well. The influence of his work in medicine and religion was actively felt for a great many years after his death.

WILFRED GRENFELL

Perhaps the most famous of modern doctor-ministers was Wilfred Grenfell. Grenfell was born in Cheshire, England, in 1865. He was the son of a Church of England priest, but the love for the sea was deeply ingrained, for one of his ancestors was Sir Richard Grenville, who was one of England's great naval heroes.

Grenfell early determined to become a doctor. It was a period when surgeons operated in pus-drenched and blood-stained frock coats, and the operating room was often in truth the execution room. But Grenfell took it all in his stride. He later interned in the East End of London, where he had many a broken head to mend; syphilis and gonorrhoea were as common as sore throats; and he was quite apt in treating *delirium tremens*. He saw what alcohol did, and early in his career he began to hate it.

One night Dr. Grenfell was returning from an out-patient case, when he saw a big tent in which Moody and Sanky were holding a revival meeting. He entered, but after listening a while to a very tedious and aimless discourse he got up to leave. The eagle-eyed Moody saw him and called out, "Let us sing a hymn while our brother finishes his prayer."

This brought Dr. Grenfell back to his seat. Dwight Moody was as efficient a practitioner of religion as Grenfell was a practitioner of medicine.

"When I left," says Grenfell, "it was with the determination to make religion a real effort or frankly abandon it. That could have been one issue while I lived with a mother like mine." And Grenfell became a practicing Christian. When he began as ship's surgeon on a hospital ship with the North Sea fishing fleet, it was with the determination to be a fighting Christian. He looked after the souls as well as the bodies of his men.

It was in connection with his work at Labrador that Dr. Grenfell attained

world-wide fame. He brought comfort of body and soul to the lonely fishermen, half-breed Eskimos, and Indians of that frost-bitten, barren peninsula of Newfoundland. He established hospitals, a branch of the Red Cross and Salvation Army and brought the teachings of Christ to the Eskimos and Indians. He was a practical Christian and he was able to teach his religion in a most practical way.

Dr. Grenfell found that it is easier to teach religion to "heathens" if you make a serious effort to improve their economic status first. He built up the industries of Labrador, and made it a flourishing community.

On the subject of missions, Sir Wilfred had some very definite ideas. It was his opinion that missionary money and effort are often wasted by red tape. He saw no sense in praying to the Lord to do something when we could do it ourselves if we wanted to take the trouble.

At heart he was a rugged individualist: "Has one man more than another the right to be called 'missionary,' for of what use is any man in the world if he has no mission in it? Christ's life is one long emphasis on the point that in the last analysis, when something has to be done, it is the individual who has to do it."

RELIGION IN ART

By DR. WALTER L. NATHAN



St. Francis with Little Animals

Frederick G. R. Roth (American, 1872-1944)

THE memory of St. Francis of Assisi is sacred to Christians everywhere, regardless of creed. Of those who followed in the footsteps of the Master, this gentle preacher came closest to "doing Christ's work in Christ's own way." His compassion was so great that he gave away all his possessions in order to lead a life of austere poverty in the devoted service of the poor and the sick. His unselfish love extended to all mankind, but it did not end there. The sun, the moon and the stars, water, fire and wind, the earth with its flowers and fruits, and every living being were brothers and sisters to him, singing the glory of the Lord in one great harmony of exultation.

Almost single-handed St. Francis changed man's outlook on nature. Where she had once been treated as something purely material, to be fought or subjugated, feared or despised, according to whether or not man could bend her to his will, St. Francis saw the revelation of God in all nature — the spiritual kinship of everything created.

It was a natural thing for Frederick G. R. Roth to choose this subject because of the artist's lifelong preoccupation with animal sculpture.

Many of his figures in bronze and stone have become deservedly popular, among them the equestrian statue of George Washington at Morristown, New Jersey.

More Past Senior Wardens

HOW MANY past senior wardens has your parish? A century ago, it was a rare thing for a man to relinquish the office until he was in his dotage. Nowadays, however, more and more parishes are adopting the principle of rotation in office, and the resultant benefits are many. In fact, we have never heard of a parish which regretted its adoption of the principle.

Yet there are still many parishes which continue to adhere to the practice of electing some distinguished parishioner as senior warden for life (with the formality, of course, of annual reelection). We even know of a diocese which has the custom of singling out senior wardens with long service for special recognition at the annual diocesan convention. If the parish is small, it is argued that there are not enough high-grade candidates for the various offices. If it is large, it is argued that much experience is required for effective service. Often, appreciation of the devotion of the inner circle blocks a change to a system of rotation. Thus the principle of stagnation for one reason or another continues to reign supreme.

As the Church buckles down to its evangelistic task, parishes which still follow the principle of stagnation in office should consider seriously the possibility of a change. For if terms of service as vestryman and warden are limited, the effect is not merely to provide new lay leadership in the parish from time to time; it also provides a system whereby new members go through a process of "promotion" year by year. Faithful service is rewarded with increased responsibility, and the result is that laymen are firmly integrated into the life of the parish.

In a typical parish we know, as soon as an adult is confirmed or is added to the rolls by transfer, the rector and vestry find a job for him. Ushering, singing in the choir, teaching in the Sunday school, serving as an every-member canvasser — these are a few of the possibilities. Thus, he is drawn into the functioning of the parish and comes into contact with other parishioners so that he grows to know them and they to know him. If he is faithful in his duties, he is asked to undertake some other duty. A good canvasser, for example, may become the head of a team in the next parish canvass. A faithful usher may become head of the ushers' guild. Committees working under the vestry on a variety of aspects of parish life — finance, building, church growth, etc. — provide additional fields of lay service.

If the layman has served with faithfulness and ability on these bodies, his name is likely to come up for election to the vestry, or he may be chosen to head the every member canvass or to serve as parish treasurer. Then, he may advance to the office of jun-

ior warden; and then to the highest office the parish is able to bestow — the office of senior warden. After two years' service in this office, he must step aside for the time being to leave room for others who have climbed the same ladder.

The boys who have been confirmed in the parish and grown up in it have their preliminary grades of distinction in the acolytes' guild and young people's fellowship. When they arrive at their late 20's they begin to go through the steps of adult service described above. But, as a matter of fact, in this suburban parish the change of population is so large that few of the boys who were confirmed there still live in the community 15 years later.

THIS constant flow of population change — one of the dominant facts of American life today — helps the process of "natural selection" from the large group of ushers, canvassers, etc., to the smaller group of vestrymen and wardens. And, in turn, by training every layman in active parish service, the plan of rotation provides an experienced group from which to draw the future lay leadership of the parish.

As time goes on, the parish develops a noteworthy fellowship of past senior wardens — of men who have worked at every level of parish life and know the responsibilities of a layman, but who have no specific job except to pitch in and help the present leadership put over its objectives. Serving once again on the lower levels of canvassing, ushering, and committee membership, they bring to their jobs the wisdom and experience that results from having served on the higher levels. And they help the new men who are now serving in the "executive" positions to do an effective job.

Does this seem like a highly idealized picture? To be sure, human ambition and human laziness both intervene to prevent parish life even under the plan of rotation from being an exact duplicate of heaven. Sometimes a wife is disappointed when her man is passed over for an office. But — unlike parishes which do not follow the principle of rotation — her disappointment will be assuaged next year or the year after when the office falls vacant again. As far as laziness is concerned, the principle of rotation rotates the lazy man out of office without pain after he has served his term.

There may be an occasional past senior warden who, having gone through the grades, considers himself done with the Church. But we have never heard of one.

We mentioned above the relation of this system to evangelism. It is, of course, becoming the custom for those who advocate any Church cause to stress

its evangelistic implications. But perhaps this is not a wholly bad custom. Certainly, the man who knows that he will be put to work in the parish if he joins it, that his work will be recognized with prestige and promotion, and that there is no bar to his attaining the highest distinction the parish can bestow, will be more likely to enter upon Church life with enthusiasm than the man who knows that a handful of ancients are at the helm and will remain there until they die.

We would not for a moment desire to detract from the lifetimes of generous service given by vestrymen and wardens under the plan we have unfeelingly characterized as the principle of stagnation. They, as a group, have long since passed the point of feeling any thrill at being reelected to a job which exacts much time and offers no mundane reward. Theirs is a service given not for pleasure but out of devotion to Christ and His Church, and we honor them for it. At the same time, we are sure that many of them would agree with our main contention that it would be better for most parishes if the principle of rotation were adopted.

There is a variety of plans of rotation adopted by different parishes, and in some cases, we believe, by dioceses. Essentially, however, the practical details are these: no one to continue as a warden or as a vestryman for more than two or three consecutive years; and (of primary importance) the adoption of this rule in a form which will not permit of any exceptions.

Quietness and Confidence

AS THE Security Council takes up the question of the Russian blockade of Berlin, the hope for a peaceful settlement of this dispute between the East and the West seems remote. Russia has only to exercise her veto to have the case thrown out of this particular court. And there seems little likelihood that an appeal to the Assembly or to the Court of International Justice will be any more successful.

Must we resign ourselves, therefore, to the inevitability of a Third World War, with all the horrors that must be involved in a conflict with atomic weapons? Or is there still ground for reasonable hope of a peaceful settlement of the points at issue between Soviet Russia and the nations of the West?

For our part, we still do not believe that war is inevitable. And we think that every avenue that may lead to a peaceful settlement should be thoroughly explored. We should take to heart the words of the Lambeth report: "The growing fatalism on this subject is in itself a danger." We should not allow ourselves to get into such a fatalistic frame of mind that we think that, since war is inevitable, the sooner it begins the better.

Fortunately, we believe that Secretary Marshall, Mr. Dulles, and the other leaders who are formulat-

ing the bipartisan foreign policy of this country are well aware of this danger, and are doing everything in their power to guard against it. But there are others, some of them highly placed in the government, and some others in positions of great influence, who are not doing so. Large sections of the press, for example, are so emphasizing the sensational aspects of the world news as to aggravate the sore spots and tend to foster that very spirit of fatalism which could lead this nation into war against its better judgment.

We do not, of course, mean that the United States should remain supine in the face of the undoubted aggression which underlies the Berlin blockade, and other aspects of the Soviet policy. Mr. Marshall was quite right in warning the Soviet Union that our patience must not be mistaken for cowardice. There may come a time when we must act, firmly and forcefully, to resist attack, as we did at Pearl Harbor. If the Russians force any such event, they will find America strong, united, and determined.

Meanwhile, however, it is not blustering or threats but quiet, skillful diplomacy that we must employ. The words of Isaiah are quite as important to the foreign policy of nations as to the conduct of individuals: "In quietness and confidence shall be your strength." In this time when the United Nations is put to a test for which it was never designed, with civilization itself at stake, let this be the watchword alike of statesmen and of men and women of goodwill everywhere, and especially of the Christian people of America.

IN OCTOBER

THE fitful fall of leaves
 has wrought this delicacy of twig, rising and fine:
 the sinking sun, this amber incandescence —
 of curled leaves brightly lit, and clearly burning.
 This is the summer's death, the season's turning.
 Yet nothing grieves in nature at decline,
 nor fears, nor flees
 a measured slow senescence:
 not though some wintery blast
 may rend bare boughs — blow vast
 from space, encompassing and fierce —
 not though the conquered earth contract and freeze.
 Still, through dark, thinning trees
 the stars can pierce.

MARGARET STOCKWELL TALBERT.

The Church of Russia and Its American Branch

By Ralph Montgomery Arkush

Legal Advisor to the Russian Orthodox Greek Catholic Church of North America

SOME historical perspective is essential to an understanding of the present relationship between the Church of Russia and its American branch.

The *cæsaro-papism* of the East is a commonplace of Church history. The high procurator, a civil servant of the czar, sat at a separate table but in the same room with the Most Sacred Governing Synod of the Russian Church; canonically neither his sovereign nor he occupied any place in the ecclesiastical order; as a practical matter no action of the synod was effective without his approval.

It is not surprising that while at the Moscow *Sobor* of 1917-1918, in accordance with ancient tradition, the name of Tikhon was drawn by a venerable monk from an urn which had stood all night before a famous ikon of the Mother of God enclosing the three names, sealed in wax rolls, of the candidates for Patriarch who had received the highest number of votes the day before, this tradition was not followed at the Moscow *Sobor* of 1945, but the assembled bishops, priests, and laymen acclaimed as "Axios" (worthy) the sole candidate whose name had been mentioned in the opening address made by the chairman of the Soviet council on Church (Orthodox) affairs.

LOYALTY TO SOVIET REGIME

Nor is it surprising that, as recently admitted by Metropolitan Benjamin, until recently the representative here of the Patriarch, while testifying in a civil suit, it is still the policy of the Patriarchate to require that Russian Orthodox clergy outside of the USSR be "loyal" to the Soviet regime, in the sense of refraining from public criticism. This policy he justified, not by reference to Church canons, but solely by the words of our Lord, "Render to Caesar the things that are Caesar's" (12 Mark: 17). He was asked whether those words, which had been spoken in a province of the Roman Empire, would have required a missionary preaching the Gospel outside the boundaries of that Empire to remain loyal to the Roman Emperor! This question was excluded by the judge.

But this question lies at the very nub of the present situation. The American branch of the Russian Church is older than the Constitution of the United States. Until the Bolshevik Revolution the attachment of the North American clergy and flock to their supreme Church

authority or even to the person of the czar, as the protector and patron of their Church, was not inconsistent with their loyalty as citizens of the United States and Canada. But administrative, legislative, and judicial subjection to a



MR. ARKUSH: "The autonomy of the American Church continues."

supreme Church authority which itself survives only by sufferance of an avowedly atheistic regime is another matter.

Let us suppose that the officially declared policy of the Vatican prior to World War II had been to require the Roman Catholic clergy in the United States and Canada to be loyal to Mussolini. Is there any doubt that a majority of those clergy would have declared themselves temporarily absolved from their organizational dependence on the see of Rome, pending its release from bondage to the fascist dictatorship?

That is just what happened in the American branch of the Russian Church. When the terror of anti-religious persecution following the Bolshevik revolution and the civil war had somewhat subsided, leaving thousands of Orthodox clergy in the camps of Siberia (*e.g.*, Solovetski, as stated by Dallin and Nicolaevsky in *Forced Labor in Russia* on page 175), two groups emerged under the watchful control of the Soviet government. The schismatic New or Renovated Church (sometimes erroneously referred to as the Living Church) had gone on record at its 1923 meeting as devoted to its atheistic masters, declaring "capitalism to be a mortal sin and

battle with capitalism to be holy to Christians." This was the group which purported to unfrock Patriarch Tikhon and commission the married priest John S. Kedrovsky as archbishop to rule over the American branch. The other group was the Patriarchal Church, which gradually emerged from the "catacombs" and eventually absorbed the New Church. The Patriarch and his synod attempted to dismiss Archbishop Platon as head of the American branch solely because of "public acts of counter-revolution directed against the Soviet power," referring merely to his avowed intellectual disapproval of the Soviet regime (Ukase No. 28, January 16, 1924). Faced thus with the attack on their left by the Soviet sponsored Kedrovsky and the attack on their right by their beloved but Soviet dominated Patriarch, the American clergy and flock had no choice but to authorize the breaking off of all administrative, legislative, and judicial connection with Moscow, which they did in April, 1924, at Detroit, affirming, however, their spiritual loyalty to Patriarch Tikhon. He died shortly thereafter, in 1925. The Soviet authorities permitted no successor to be elected until 1943, when Sergius was named Patriarch by a synod of bishops. In the interval Sergius, as substitute *locum tenens* of the patriarchal throne, had sent Benjamin here (Ukase No. 29, March 22, 1933), demanding a pledge of loyalty to the Soviet power which the American clergy refused to give. There followed a series of patriarchal edicts declaring the American Church schismatic and laying an interdict on its clergy (Ukase No. 61, August 16, 1933; Ukase No. 1005, June 29, 1934; Ukase of January 5, 1935).

AUTONOMY AND LOYALTY

In November, 1946, the American Church, in convention assembled at Cleveland, reaffirmed its spiritual loyalty to the Patriarchate but insisted on retaining its administrative and legislative autonomy. This principle was accepted by the Patriarch in a cable to Metropolitan Theophilus, head of the American Church, in January, 1947, but it has never been confirmed by official edict.

In the summer of 1947 the Patriarch sent Metropolitan Gregory of Leningrad and Novgorod to discuss "details" with Metropolitan Theophilus. Metropolitan Gregory presented successively two projects of "autonomy." The earlier one subjected the American body to de-

cisions of *sobors* held in Russia and orders of the Patriarch, made elections of the American metropolitan and bishops subject to confirmation by the Patriarch, gave to the Church authorities in Russia appellate jurisdiction in case of trials of the American metropolitan and bishops, vested in the Patriarch the right of highest supervision over Church life in America, conditioned the transfer and mortgage of parochial properties on permission of the authorities in Russia and prescribed in meticulous detail the constitutional form of the American branch down even to minutiae of administrative organization. The project provided for the participation of American delegates in *sobors* held in Russia where—even if at any given time their attendance would be feasible—they could always be outvoted.

On August 8, 1947, the Metropolitan Council of the American Church, which organ the Cleveland *Sobor* of 1946 had authorized, with the Metropolitan, to carry out the resolution relating to the Patriarchate, met with Metropolitan Gregory and submitted to him its own project which had been approved by Metropolitan Theophilus. In substance the project provided:

The American Church is an autonomous Church. The Patriarch will not recognize parallel jurisdictions in North America. The American Church will continue to recognize the Patriarch as its spiritual head and to recognize his authority in matters concerning faith and dogma. His name is to be elevated at all services. On matters of faith and dogma the American Church is to communicate with other Orthodox Churches through the Patriarch unless circumstances make such manner of communication impossible. The American Church may communicate directly with other Orthodox bodies in America. It will keep the Patriarch informed as to its activities. The minutes of the All American *Sobor* shall be sent to the Patriarch for his information. The American Church is headed by its Metropolitan who is elected by the All American *Sobor*. The Patriarch shall be informed immediately of such election. The bishops of the American Church are elected and consecrated in accordance with its established order. It is to preserve its complete independence and be governed on the basis of its constitution and statutes. Its governing authorities, at their discretion, will determine which of the hierarchy, clergy and parishes of the Patriarchal Exarchate in North America are to be included in the American Church and the time and order of such inclusion.

This project, which certainly was within the framework of the Cleveland resolution, was summarily (*i.e.*, within five days) rejected by Metropolitan Gregory. He found it uncanonical in that the Patriarch was not given the right of confirmation (and, if necessary, of ordination) of a metropolitan; the Patriarch and the council of Russian bishops were not given appellate jurisdiction over a trial of the metropolitan;

the project ignored the tie of the American in the USSR "which, by sobornal force, must stand at the head of the administration of the entire" Russian Church. He characterized the project as offering not an autonomous, but an autocephalous, administration of the American Church. He submitted a counterproposal omitting some of the provisions of his earlier project but still subjecting the American Church to decisions of the Russian *sobors* and orders of the Patriarch, requiring confirmation by the Patriarch of the election of the American metropolitan and bishops, granting to the hierarchy in Russia appellate judicial jurisdiction over the American metropolitan and bishops and providing for the participation of American delegates in Russian *sobors*.

This second project was still far from the terms of the Cleveland resolution. It contained the vice of subjection to Moscow in elective, legislative, judicial, and administrative matters. In the memorandum enclosing this project Metropolitan Gregory suggested the continuance of parallel jurisdiction, one under the American Metropolitan, one under the Patriarch, and a special provision for Carpatho-Russian parishes (possibly as a third jurisdiction?).

No modification of Metropolitan Gregory's second project was ever made, either by him or the Patriarch. In the meantime, on October 16, 1947, in the civil court trial above referred to, Metropolitan Gregory appeared and was sworn as a witness. The substance of his testimony was that the resolution of the All American *Sobor* held at Detroit in 1924 and the subsequent elections of metropolitans by the Church in America were null, that Metropolitan Theophilus and his clergy were still under suspension laid by Moscow, and that Metropolitan Benjamin was recognized as the only validly ruling bishop of the American Church.

While Metropolitan Gregory did not in so many words reaffirm the demand of "loyalty" to the Soviet regime, it is not difficult to envisage what would have been the practical result if his terms had been accepted. The American clergy, citizens of the United States and Canada, would have found themselves in this position: a priest or bishop who displayed the hammer and sickle among the flags in the house of God and was loud in his praise of Communism or criticism of capitalism (according to a recent news report the Patriarch has declared that if the world divides into two camps there is no question as to which side the Church of Russia stands on!) would

merit advancement or reward; a priest or bishop who acclaimed the ERP or the Truman Plan or criticized the rape of Czechoslovakia or Finland would be courting disfavor. Such a situation is unthinkable.

The second project of Metropolitan Gregory was considered at a meeting of the American bishops held in San Francisco on November 12-14, 1947. They approved the project of the Metropolitan Council submitted on August 9, 1947, as "corresponding to the spirit and sense of the resolution of the 7th (All American) Cleveland *Sobor*, and the only one acceptable to the Church consciousness" of the American Church, and resolved to put off the formulation of the tie with the Patriarchate "to a more propitious time."

The resolution of the bishops was presented to the Metropolitan Council which has decided that negotiations for Church unity should not be considered terminated, but that every effort should be exerted to carry out the decision of the Cleveland *Sobor* and obtain an affirmation of the autonomous status of the Russian Church in America.

TRIAL OF THEOPHILUS

On January 10, 1948, news of a patriarchal ukase subjecting the American hierarchy to a Church trial in the USSR was broadcast by the Moscow radio, picked up by the Soviet embassy monitor in London, and relayed here. This was before Metropolitan Theophilus received the ukase by mail. The ukase accused the Metropolitan and his bishops of "stubborn opposition to the appeals of the Mother-Church for unity . . . involving of their flock in schism against the wishes of the flock itself expressed in the resolution of the Cleveland *Sobor*" (Ukase No. 2140, December 26, 1947).

Under date of March 15, 1948, all of the priests and laymen, members of the Metropolitan Council, addressed a letter to the clergy and laypeople of the Russian Church in America, in which the documents exchanged with Metropolitan Gregory were discussed. The letter concluded:

"It is clear that the conditions of the Cleveland *Sobor* are not wholly acceptable to the Patriarchate at this time. So long as those conditions remain indispensable our hierarchy should not be blamed for seeking to conform to the decision of the *Sobor*. Whenever the Patriarch indicates that he is disposed to accept the conditions proposed in the *Sobor's* resolution, the matter can be immediately taken up and brought to a successful conclusion. Let us hope that moment will arrive in the near future, to the greater glory of our Church in America and of the Church in Russia. In the meantime, as expressly enjoined by the Cleveland resolution, the autonomy of the American Church continues."

CHURCH CALENDAR

October

- 3. 19th Sunday after Trinity
- 10. 20th Sunday after Trinity

LONG ISLAND

Episcopal Radio Hour Previewed

More than 1,500 clergy and laity of the diocese of Long Island witnessed the transcription on Friday evening, September 17th, of "Dark Victory," which has been selected as one of a series of plays which will appear on "The Episcopal Hour."

"Dark Victory" will be the fourth in the series and will be broadcast on October 22d. The transcription was made in Cathedral House, Garden City, in the presence of most of the diocesan clergy and members of the vestries of the parishes. The leading roles were taken by Celeste Holm and Walter Abel, with Walter Hampden appearing for the first time as the host of the hour. The unanimous opinion of the audience was that the play was very well acted, and that the little sermon at the end was in the very best of taste; and that the hour is a justified venture in evangelism to reach the 70,000,000 Americans who do not attend church regularly.

Bishop DeWolfe, and Mr. Vinton Freedley, president of the Episcopal Actors' Guild, spoke before the cutting of the transcription. Earlier the Bishop



ACTORS' GUILD DINNER: Bishop DeWolfe is shown presenting a 150 lb., five-foot birthday cake, a replica of the Cathedral of the Incarnation, to Vinton Freedley, in honor of their 25th anniversary. Looking on is Celeste Holm.

had entertained the cast and others concerned with presenting the play, and some dozen other members of the Ac-

tors' Guild, which is making a considerable contribution toward the success of the hour.

The Bishops at Lamheth Proclaimed -

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NEW JERSEY

Order of St. Helena to
Open New House

The John Oliver Herbert House, the former Christ Church Home of the diocese of New Jersey, Helmetta, N. J., will be dedicated on the afternoon of Sunday, October 3d, for the use of the Sisters of the Order of St. Helena. The Order is associated with the Order of the Holy Cross, being governed by the Father Superior, OHC, keeping the Holy Cross Rule, and wearing the nun's counterpart of its habit.

Until now, the Sisters have had only one convent at Versailles, Ky., where they have conducted and will continue to conduct Margaret Hall School for girls. Partly because their numbers are too great for the convent in Versailles, and partly because they need a house for the training of novices, they are establishing the New Jersey convent.

Bishop Gardner of New Jersey has lent the Sisters the Herbert House for two years. At the end of that time, either party will be free to terminate the arrangement. Although the primary object in the establishment of the new house is to train the novitiate, the Sisters may be able to accept a limited number of requests for service. Sister Ignatia, OSH, will be in charge of the novices at Herbert House.

Bishop Gardner and Bishop Campbell, OHC, the Father Superior of the Order of the Holy Cross, will participate in the brief dedication service.

ROCHESTER

Dr. Norton Retires

The Rev. Dr. George E. Norton, after serving as rector of St. Paul's Church, Rochester, N. Y., for 25 years, retired on September 12th. A deputy to the General Conventions of 1937, 1940, and 1943, he, with the late Dr. John Milton Potter, was the author of the "Norton Amendment" in the convention of 1946. The amendment provided a basis for settling the differences between those who wanted organic union between the Episcopal Church and the Presbyterian Church in the USA and those who did not.

Dr. Norton is also a member of the Joint Commission on Holy Matrimony of General Convention and of the Joint Commission on Theological Education. In the diocese of Rochester he has been chairman of the board of examining chaplains, and at present is president of the standing committee.

The evening of September 9th, 1,000 friends and parishioners held a lawn party at St. Paul's Church. After the

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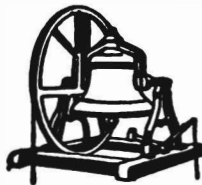
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buffet supper, a meeting was held, at which many representatives of parishes spoke, including Bishop Reinheimer of Rochester. At the conclusion of the meeting Dr. Norton was presented with a new automobile, the gift of the parish, and a purse.

Dr. and Mrs. Norton are at present on vacation at Nantucket, R. I., and will live on their farm at Taylor Rd., Honeoye Falls, N. Y.

NEW YORK

St. Bede Lectures Scheduled

The Library of St. Bede, 157 E. 72d St., New York, N. Y., will present a series of lectures on topics of current interest to Churchpeople, October 11th to November 8th. The charge for admission to the lectures will be fifty cents.

Dates, subjects, and names of lecturers are: October 11th, "The Lambeth Conference," the Rev. Dr. Leicester C. Lewis; October 18th, "The Anglo-Catholic Congress," the Rev. Dr. Louis A. Haselmayer; October 25th, "The International Priests' Convention," the Rev. Paul van K. Thomson; November 1st, "Youth Section, Amsterdam Assembly," William Barclay Parsons, Jr.; November 8th, "First Assembly, World Council of Churches," Clifford P. Morehouse.

OREGON

Diocese Shows Increase

In 1947 the diocese of Oregon had 5,341 more communicants, or 11,780, than it did ten years ago, according to Bishop Dagwell of Oregon. In the same period the number of baptized persons increased from 8,799 to 17,091, a gain of 8,292.

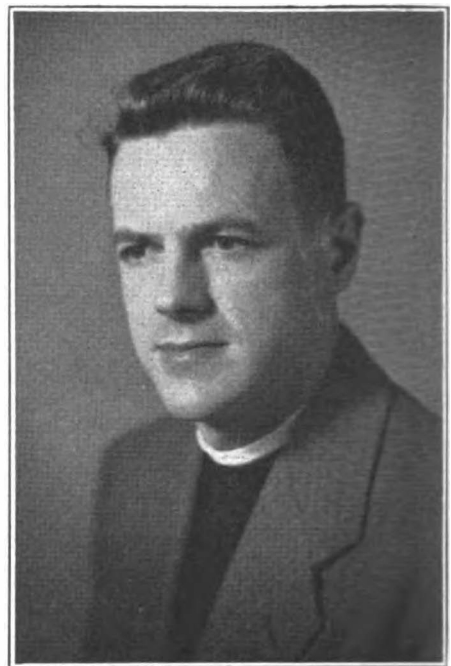
In 1937 the diocese of Oregon had 2,426 Church school teachers and pupils, while in 1947 the total was 4,155. In 1947 there were 847 confirmations as compared with 607 in 1937, 1,149 baptisms as compared with 442, 22 candidates and postulants as compared with 2, and 44 active clergy as compared with 31.

DELAWARE

Fr. Mosley Elected Dean

The Rev. J. Brooke Mosley, for the past four years director of the department of social relations of the diocese of Washington, has resigned to become dean of the Cathedral Church of St. John, Wilmington, Del. His resignation becomes effective on November 28th.

Fr. Mosley was educated at Temple University and the Episcopal Theological School, Cambridge, Mass. He began



Chase-Staller.
FR. MOSLEY: To become dean of the Wilmington cathedral.

his ministry as assistant at St. Barnabas Church, Cincinnati, Ohio, where he also took a year of graduate work at the School of Applied Religion. Appointed director of social relations of the diocese of Washington in 1944, he has taken two years' work at the Washington School of Psychiatry.

WESTERN NEW YORK

Clergy, Laymen's Conferences Meet at DeVeaux School

A more active evangelism on the part of the clergy in relation to laymen in their churches was urged at the annual



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clergy conference of the diocese of Western New York, held in September at DeVeaux School, Niagara Falls, N. Y. Leading the conference was the Rev. Dr. Arnold M. Lewis, executive secretary of the Presiding Bishop's Committee on Laymen's Work.

Dr. Lewis, continuing his discussion for the three days of the conference, urged that all Christian bodies cooperate in Christianizing America, claiming that it is a job, "which cannot be done by any single Church." He urged that the clergy cooperate with laymen in attacking what he termed the three main challenges to the Church: nihilism, secularism, and the ineffective Church member.

"The complete dependence of the average American on material things is alarming," he said, "and is leading the nation to disunity as exemplified by the struggle between labor and management." He also said that the countries in many parts of the world are being swept with an attitude of indifference to the future of civilization and urged that the Church fight this attitude and attempt to increase the present 25% average attendance record for Church members. He said that both the clergy and laymen should adopt an attitude of active evangelism and spread the story of Christianity throughout the country.

Robert D. Jordan, director of the Department of Promotion for the National Council, presented an advance recording of the first program of "Great Scenes from Great Plays."

Immediately at the close of the clergy conference, a group of laymen that taxed the capacity of DeVeaux School gathered for the annual laymen's conference. The laymen's conference was led by Dr. De-mas Barnes, a professor at the University of Pittsburgh, an active laymen in that diocese.

Bishop Scaife of Western New York presided at all sessions of both conferences, which were set up by the Rev. George F. O'Pray, chairman of the department of promotion of the diocese.

KENTUCKY

New Work Established

On April 2d of this year at the residence of Bishop Clingman of Kentucky, the first meeting of persons interested in the establishment of a congregation in St. Matthew's, a suburb of Louisville, Ky., was held. Twenty-seven persons were present, at which time the Bishop was petitioned to start a mission church in this fast growing suburb.

After a series of meetings the new St. Matthew's Mission was organized with 80 communicants, and on Labor Day services were held by Bishop Clingman in the new St. Matthew's Women's Club building which was just completed.

God's Catalogue

Have you ever been in a retail hardware store when the salesman from the great wholesale house came in on one of his regular trips? Remember that big leather-covered catalogue he carried, so thick and huge that he carried it by handles like a satchel? And when the hardware dealer asked about nails, wheelbarrows, or roofing, he flipped the pages right to the place needed? He knew his catalogue. He had studied it. It was his job and he was keen about it and good at it. But his catalogue covered simply things that were of this world, and thus were perishable.

God has a catalogue, only He calls it His Holy Bible. If we love Him, as we profess to, we are His salesmen, going about trying to sell all those precious, unperishable products that are listed therein,—love, joy, peace, long-suffering, patience, hope, gentleness, strength, courage, purity, faith, temperance (discipline). Have you, as a sales-

man of God's Holy Religion, so studied your catalogue that you can as readily turn to the pages referring to these "products" as can the hardware salesman? Someday, you know, God is going to send you to see people badly needing some of His products. They will be bitter, and will need solace and faith. They will be in grief, and need comfort and sympathy. They will be unemployed, and will need work, food, and belief. They will be fearful of their futures, and know not their Father's promises about futures, except as you tell them from the catalogue. They will be grievously ill, near the dark river where the trumpets are soon to sound for them from the other side. In that day, dear friends, be prepared to turn in God's catalogue to the right page, else remember to YOUR dying day the remorse of knowing that through your spiritual sloth a sale for God was not made.

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BOOKS

The Rev. CARROLL E. SIMCOX, Editor

Conflict in Education

TWO EDUCATORS: HUTCHINS AND CONANT. By Oliver Martin. Henry Regnery Co., 1948, 25c.

This booklet, packed full of thought that is pertinent to the future of American religion, is by the Professor of Philosophy at Ohio University, a doctor from Harvard, who became an Episcopalian in 1947 and who has already shown himself of value in helping to clarify Church opinion on higher education in this secularistic age.

Dr. Martin uses the presidents of the University of Chicago and Harvard University as protagonists of what he deems two irreconcilable attitudes to education, attitudes based on utterly variant theories of man, of society, of knowledge. Hutchins stands for the primacy of moral, intellectual, and spiritual truth. "He is not dogmatically positing an ethic or a scheme of values; he is saying that we should devote our minds to seeking such a scheme . . . He is saying that we must avoid a cheap pragmatism that does justice neither to the nature of man nor to society." As for Conant, when one considers his proposals realistically, he "is telling us that if we are going to have any eternal truths or absolutes we had better find them in good, old-fashioned American practice and not in Reason, the Will of God, or moral wisdom.

Hutchins is concerned with what is necessary as man faces up to Reality; to Conant the only things that seem to matter are "that there is equality of opportunity and that our business system succeeds." To him this latter task determines the true purpose of a university.

This difference Martin puts boldly and dramatically in terms of what the two men regard as the more important and less important subjects of study. "The public asked" — rightly, according to Conant's way of looking at things — "that agriculture, forestry and nursing be put on a par with divinity and law; and the public got its wish." This demand seems wildly absurd to Martin except to an atheist, which Martin thinks Conant is, and no mere theoretical one, for "if God exists, then theology is more important in a university curriculum than agriculture, and philosophy is more important than nursing, forestry, even natural science." Conant and "the Harvard report," *General Education in a Free Society*, say pleasant words about philosophy and divinity but definitely give philosophy no central place in a proper education; centrality and control

is given to natural science. "Having denied the possibility of truth . . . Conant is consistent in holding that public pressure, power, must be the determining factor." Might is right; armed expediency is in the saddle. This way, Martin is sure, lies democratic totalitarianism. Conant puts efficiency in production of goods ahead of human freedom, and so do his followers and applauders.

The issue, Martin concludes, is not only between truth and falsity, it is a question of spiritual life and death. If Conant's way prevails "there will be no universities, only their physical plants: no education, only propaganda," and there will be "no philosophers to juggle such abstract notions as Reason and jus-

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rice, for by that time the more consistent and brutal realism of Thrasymachus will have supplanted the respectable sophistry of Protagoras."

Martin devotes most of his time to Conant; Hutchins appears only as the negation of Conant's mistakes. Conant is not a wicked fellow, according to Martin, but only a self-deceived man who is panicky about Communism and ready to oppose its appeal to a secularist and atheistic expediency with another such appeal just as cross and quite as atheistic. Is this a true picture of Conant and of the Harvard he represents? More people think it is than have been willing to say so in print. Martin is, at the least, a brave man. BERNARD IDINGS BELL.

Indian Mystic

RAMAKRISHNA: PROPHET OF THE NEW INDIA. Translated with an Introduction by Swami Nikhilananda. Foreword by Aldous Huxley. New York: Harper & Brothers, 1948. \$3.50.

This abridgement of the same translator's *Gospel of Sri Ramakrishna* will bring the essential teaching of the most remarkable spiritual personality of 19th century India before a much wider public. The introduction is a comprehensive biographical sketch, and the bulk of the

work consists of excerpts from a journal kept by Mahendranath Gupta of Ramakrishna's daily life and conversation.

The peculiar interest of Sri Ramakrishna is that he combines in one personality two types of Hindu mysticism which might seem, on the surface, to be mutually exclusive. These two ways of the spiritual life are known as *bhakti marga* and *gnana marga*, respectively the way of devotion to God as the Beloved and the way of knowledge, revealing the supreme identity of God with the basic Knower or consciousness in man. The way of *bhakti* has the strongest resemblance to Christian and Islamic mysticism, since devotion presupposes an ontological distinction between God and man. On the other hand, the *advaita* (non-dualist) mysticism of the supreme identity of man with God looks to the Western mind like a pantheistic monism which removes any basis for love or for any significant moral relationship from the spiritual life.

The fact, however, that insights which are contradictory when stated theologically may be both consistent and even creative from the standpoint of spiritual experience has its parallel in the Christian tradition. Archbishop Temple pointed to the paradox of tremendous moral vigor appearing again and again in souls utterly convinced of the absolute and unopposable force of the divine predestination and will. In principle, this involves the same apparent conflict which exists in Ramakrishna's own life, and, on a larger scale, between Christian theism and the *predominant* monism of the Hindu tradition. A Catholic mystic has summed up the same paradox in the adage, "Pray as though everything depended on God: act as though everything depended on your own will."

This very readable book is to be recommended, first, as an object-lesson in the resolution of logical conflicts at the deeper level of mystical experience, and, second, as a moving record of the theistic and devotional aspect of Hinduism so little known to the Western world.

ALAN W. WATTS.

In Brief

THE MAKING OF SERMONS. By S.P.T. Prideaux. London: Mowbrays; distributed in USA by Morehouse-Gorham. Pp. 99. Paper bound, \$1.20.

Canon Prideaux has lectured for many years to English seminarians on preaching. In this little book he presents the substance of his lectures in very attractive and useful form. It is essentially a "how" book on preaching, and all who preach will find it helpful and suggestive. It is especially good for the beginner. C.E.S.

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THE LIVING CHURCH

DEATHS

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

Frank Louis Brown, Priest

The Rev. Frank Louis Brown, priest in charge of St. Timothy's Church, Brooklyn, in the diocese of Long Island, died August 12th in Strong Memorial Hospital, Rochester, N. Y. He was 54 years old. A Requiem was sung in Christ Church, Rochester, on August 16th by Father Vern L. Adams, OHC, assisted by the Rev. Quintin E. Primo, Jr., and the Rev. Roy L. Webber. The Rev. Dr. Osmund H. Brown was master of ceremonies. The Ven. Charles B. Persell, Jr., archdeacon of Rochester, and Dr. George E. Norton, president of the standing committee of the diocese, read the Burial Office. Six of the diocesan clergy served as pall bearers.

Fr. Brown was born in Jamaica, British West Indies, and received his B.A. degree from St. Stephen's College, Annandale-on-Hudson, New York. The college also elected him to membership in Phi Beta Kappa. Philadelphia Divinity School granted him the B.D. degree and the University of Pennsylvania awarded him the M.A. degree. Bishop Brent ordained him to the diaconate in 1927 and his first work was to assist Dr. Brown at St. Philip's Church, Buffalo. The next year he became pastor of St. Simon's Church, Rochester, which charge he held for 18 years, the membership growing from 60 to more than 400. Bishop Ferris ordained him to the priesthood in 1928. While he was at St. Simon's a church was built without debt

and furnished and a reserve building fund was established for expansion.

As a resident of Rochester, Fr. Brown served as consultant to industrial, social, and philanthropic agencies. He was guest lecturer and preacher at Hobart College and the University of Rochester. He was a member of the Executive Council of the Rochester Branch of the National Association for the Advancement of Colored People. He was a member and secretary of the board of directors of the Federation of Churches of Rochester and vicinity. During the war, Fr. Brown served as a member of the Speakers' Bureau of the Rochester War Council and was a member of the board of directors of the Rochester United Service Organization. With the cooperation and help of Bishop Reinheimer he founded Carver House, now the parish house of St. Simon's Church, as a joint memorial to the late Dr. Charles W. Carver, rector of Christ Church, Rochester, and the late Dr. George W. Carver, the famous scientist.

Fr. Brown became pastor of St. Timothy's Church, Brooklyn, on January 1st and was on his vacation in Rochester at the time of his death. He is survived by two sisters, Mrs. Mabel White of Brooklyn, and Miss Ernestine Brown of Springfield, Mass. Four brothers are also living: Cyril of Buffalo, Frederick of Springfield, Mass.; Herman of Rochester, and Sylvester of Brooklyn. Fr. Brown was a member of the Society of the Oblates of Mount Calvary.

Edwin Ainger Powell, Priest

The Rev. Dr. Edwin Ainger Powell, rector of Christ Church, Indianapolis, Ind., died in the early morning of September 16th at Methodist Hospital, Indianapolis, where he had been ill for several weeks. Fr. Powell had been rector of Christ Church for 17 years.

He was born in Halifax, Yorkshire, England, the son of Evan Tudor and Eliza Palmer Powell. He was a graduate of the Royal College of Science, London, and was awarded a post-graduate scholarship in Owens College, University of Manchester. Fr. Powell fought in the Boer War, serving as a cavalry captain in the British Army. During this war, he was severely wounded and was decorated for bravery by the British Government.

In the early years of this century, Fr. Powell came to Canada as a missionary and was ordained to the diaconate in 1901 by the Bishop of Ontario. The following year he came to the diocese of Southern Ohio and was ordained to the priesthood on St. Thomas' Day, December 21st, 1907, in St. Paul's Cathedral, Cincinnati, by Bishop Vincent of Southern Ohio. He served successively as rector of Trinity Church, Bellaire; St. Paul's Church, Martin's Ferry; and All Saints' Church, Portsmouth, in the diocese of Southern Ohio. In 1923, he was called to the rectorate of St. Paul's Church, Evansville, Ind., where he remained for eight years before going to

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DEATHS

Christ Church, Indianapolis, in 1931. During his administration, Christ Church grew and developed as a modern down-town city parish. The week-day ministry of the church was broadened and increased, the Lenten services popularized, and the Sunday services enriched and beautified. Fr. Powell was a member of the standing committee and the board of examining chaplains of the

diocese of Indianapolis, and was a trustee of both Canterbury College and Nashotah House, from which he received the honorary degree of D.D. Fr. Powell is survived by his widow, Mrs. Octavia Heinrich Powell, whom he married July 12th, 1910, and a sister, Dora Powell of Leeds, England. Funeral services were held in Christ Church on Monday, September 20th.

Bishop Kirchoffer of Indianapolis was in charge of the service and read the Burial Office. Bishop Ivins of Milwaukee, president of the Province of the Mid-West, celebrated the Requiem which followed immediately. The epistle was read by the Rev. William Burrows, and the Gospel by Bishop Kirchoffer. The Bishops of Northern Indiana and Fond du Lac attended.

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NEW YORK CITY

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NEW YORK CITY (Cont.)

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CHURCH OF ST. MARY THE VIRGIN
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HD Low Mass 11

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Sun 8, 9, 11 HC; HD 10; Tues 8, Thurs 10

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& Ser; 12 Low Mass; Daily 7 Low; C Sat 4-5 &
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The TIME: 8 PM (EST), 7 PM (CST), 8 PM (MST), 7 PM (PST)

THE NETWORK: Over 500 stations of the Mutual Broadcasting System

AS a loyal Church member it is important that you hear each radio program in the series "Great Scenes from Great Plays." It is doubly important that you invite non-church members to hear each program. Many are arranging listening-in parties in their homes. Others are going through their personal address books and systematically telephoning friends to be sure to tune-in the Episcopalian programs broadcast every Friday evening.

On Friday evening October 8, the beloved American star of "Smilin' Through" and "Lilac Time"—Miss Jane Cowl—will

play the difficult rôle of Miss Moffatt in Emyln Williams famous drama "The Corn Is Green." A good woman's courageous thought conquers stubbornness and bigotry, overcoming all obstacles so that she is enabled to bring the light of learning to a little coal mining town in North Wales.

The play was selected to dramatize the importance of teachers and teaching, and how, going a step further, teaching the simple truths of Christianity is one of the most important functions of the Church.

*IMPORTANT NOTE: There are still some Parishes not covered by the 500 stations of the Mutual Broadcasting System's coast-to-coast network. Most of these Parishes are being specially covered through local stations not affiliated with the Mutual System. In some cases this may mean that "Great Scenes From Great Plays" program will be heard on Thursday or Saturday or at a different time than that shown above. All Clergymen have received a complete list of stations and times of broadcast.