

The Living Church

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

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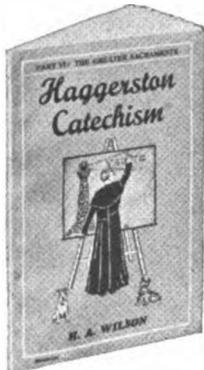
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LETTERS

Supreme Court Decision

TO THE EDITOR: I write regarding the decision of the US Supreme Court rejecting the teaching of religion in public schools, as the 1st Amendment to the Constitution prohibits any unit of government to "aid" any religion.

I agree with Mr. Justice Reed in dissenting from this decision.

Many times the government asks the Church for "aid," both in general loyalty to the United States, and in encouragement of enlistments in time of war, the recommending of chaplains for the armed forces, and the purchasing of government bonds. Also, court judges are continually urging people, especially children, to attend Church and Sunday school. The Congress of the United States opens each session with prayer. Presidents and governors of states issue Thanksgiving Proclamations asking all people to thank—whom? the nation? No—to thank God. Does not this "aid" religion, and must it now stop?

And what of the verse in the Congress-approved "Star Spangled Banner," with its ending—"In God is our trust"? Even our silver coins have stamped on them "In God we trust." Is this illegal? And the date of the decision of the court means 1948 "In the year of our Lord."

Some of the young people from this town attend the high school about which an article appears in your issue for March 21st. Now the school committee of South Kingstown, R. I., has stopped allowing representatives of the various Churches to teach religion in the high school, which teaching was done at the request of the school committee. The students involved seemed pleased at the courses. The Churches represented were the Episcopal, the Roman Catholic, one Methodist, and one Congregational. I do not see (as indicated by another article in your issue for March 21st) that it is any less legal for the government to deal with individual ministers and priests than with individual clergyman applicants for chaplaincies in the armed forces—which applications must be approved by the respective Churches.

(Rev.) THOM WILLIAMSON.

Narragansett, R. I.

TO THE EDITOR: I am much interested in your report of the enthusiastic reception "Protestants-United" has given the recent decision of the Supreme Court in the matter of religious education in the public schools under "released time" and other schemes. I don't think we have by any means heard the last word on the subject, and I am particularly concerned about the further secularization of our public educational system. This decision seems to assist in the process.

It is my judgment that the First Amendment forbids only government preference of one religion over another, not an impartial government assistance of all religions. Nothing in the First Amendment forbids promoting the free exercise of religion by its citizens. The Founding Fathers assumed it seems to me, that any government must consider it part of its duty to befriend and promote religion.

I think the government in maintaining public education has a dual role. It acts on its own behalf; it also acts as the agent of the parent who would have the natural right and duty to educate his child if there were no government supported education. It should back up the parent's right to require religious instruction as part of that education. It does so when it uses its powers to compel attendance by the child at a parochial or other school where such instruction is an integral part of the curriculum. If it can require this it can also require attendance at religious instruction one hour a week, if the parent directs.

This is all in addition to the basic fact that it is equality before the law of God that is the foundation of democracy, and unless this concept has solid undergirding in religion democracy ceases to function. The Supreme Court's decision seems to me to be sawing off the limb on which our democratic republic rests.

(Rev.) ROBERT E. MERRY.

Pittsburgh, Pa.

Voting

TO THE EDITOR: Having personally seen evidence that un-American forces and anti-religious groups are making strong efforts to have their friends and associates register so that they may vote in the presidential election in the fall, I would suggest that each of the clergy in their several parishes not only urge their own members but, through the local ministers associations, urge systematically by card or letter that members of all Churches be sure of registering and voting.

In this way we can counteract the ballots of the others. Perhaps you would care to mention something of this sort in your news columns.

(Rev.) DAVID C. TRIMBLE.

Prescott, Ariz.

The Clergy Defended

TO THE EDITOR: I am deeply troubled by a "Letter to the Editor" in your March 7th issue from a medical doctor and churchwarden. He gives so much promise of hitting the bull's-eye that it is a pity to have him miss the target altogether!

He is dead right in putting a finger on the clergy as those who are to blame for the futility of the Episcopal Church. But he is equally wrong in diagnosing this failure as one of character and effort. That is old stuff, and about as relevant as the many failures in his own profession. We all can point the finger to unworthy priests and unworthy physicians; but, so what?

The clergy's failure is rather that they are complacent about our doctrinal, liturgical, and disciplinary confusions and contradictions. We are not sufficiently facing these things, and the situation grows not better, but worse. We should not be fooled by the undoubted increase of appreciation for liturgy and sacraments. The voices in the pulpits and classes are both more discordant than generations ago (when they were bad enough), but also more lacking in conviction. The trumpet does indeed

give uncertain sounds, and the ranks do not prepare themselves for the battle. Imagine the situation in medicine if as much private opinion was tolerated as in the pulpits and classes of, the Episcopal Church!
(Rev.) PHILIP FIFER.

Philadelphia, Pa.

TO THE EDITOR: In reply to the letter of Dr. Joseph Whitaker [L. C., March 7th], I think it is past time for us to stop pointing out the sins and shortcomings of the clergy, and to turn the searchlight of self-examination inward to ourselves.

We of the clergy may not be as effective as we should be in winning souls for Christ. But we do experience in some measure the sorrows caused to the heart of God because of the sins and wickedness of lay-people who set themselves up as pillows of the Church.

(Rev.) WILLARD M. ENTWISLE.

Baltimore, Md.

Memorial to Dr. Eves

TO THE EDITOR: Just over a year ago, there died in London the Rev. Ralph Shakespeare Eves, a priest who became very well known to many American Catholics, both by virtue of his outstanding personality and also through the important position he held as vicar of St. Alban's, Holborn. The name of this church will ever be connected with the history of the Catholic Revival in the Anglican Communion, and it has been a center of pilgrimage to all Catholic visitors from overseas.

During the war years, many serving in the American forces and stationed in London found a spiritual home at St. Alban's, and became fast friends of its vicar. Fr. Eves remained in his bombed and battered parish throughout the "blitz," enduring the agony of watching his beloved church destroyed, and continuing to comfort and cheer his parishioners in their time of trial. For his work he was awarded the King's Commendation for Brave Conduct in Civil Defence.

His experiences undoubtedly shortened his life, and brought on the stroke which partially incapacitated him for some months

before his death in early January, 1947.

Fr. Eves' parishioners and congregation wish to create some memorial to him and his great work, and it has been decided that the most suitable tribute would be the founding of a Fr. Eves' Bursary. The contributions would be invested and the interest would be used to make grants to assist ordination candidates in their training expenses. In addition, it is planned to set up some memorial in St. Alban's, Holborn, when it is possible to rebuild.

It is believed that many of his friends in the United States would like to subscribe to this memorial, and since I am unable to insert advertisements in your columns, I am writing to ask if you would be good enough to bring this scheme to the notice of your readers. Full details of the memorial may be obtained from the Treasurer, Fr. Eves' Memorial, St. Alban's Clergy House, Brooke St., London, E.C.1, and donations may be sent to him.

I would like to add how much I enjoy reading THE LIVING CHURCH, and how grateful I am to the unknown subscriber who so generously sends me a copy each week. (Rev.) CHARLES H. STARTUP.

London, England.

Wesley and Pius V.

TO THE EDITOR: One wonders why the Rev. Canon Marshall M. Day, in his answer to the question about "St. Pius V" [L. C. March 14th], compares Michele Ghislieri (Pius V) and John Wesley in one breath. The comparison hardly stands.

It is true that both created schismatic movements. Wesley's act was unintentional; his movement got out of hand, and the schism came against his will. Ghislieri deliberately created the schism between the Church of England and the Church of Rome.

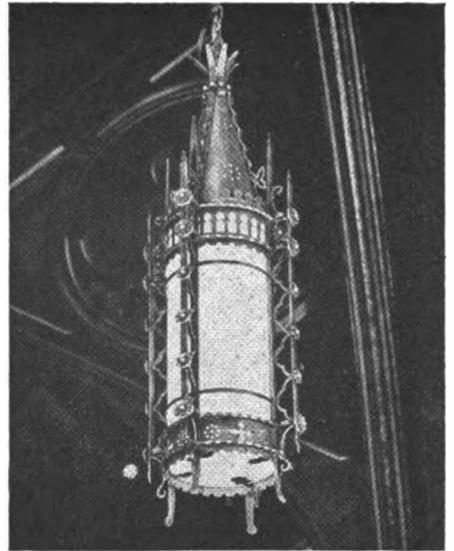
Ghislieri has a certain claim to being a reformer, but his reforming zeal was mostly of a narrow ascetic nature. His great regret was that he had been too lenient, although he had lent his encouragement to Philip II of Spain in his persecution of the Protestants in the Netherlands, and also ordered the extermination of the Huguenots. Wesley did much, if not everything, to bring a revival of religion to an England that had become degraded in many ways.

Ghislieri spoke with the arrogance of one Lotario de' Conti, although in giving away Elizabeth's throne to Philip II he seemed to forget the rebuff that Lotario had received at Runnymede. (Philip himself seems to have overlooked the rebuff too.) Wesley spoke as one who had a religious experience of God.

It is true that both men have their admirers. Not all of Wesley's are Methodists; many are within the Church that Wesley never left. Those who admire Ghislieri must also admire his successor who, although claiming to be the world's champion against Communism, might have a bit more trouble in proving that he was not an Axis-collaborator back in the days when the Axis fortunes were going well in Spain and Ethiopia.

(Rev.) NORMAN J. THURSTON.

Ontonagon, Mich.



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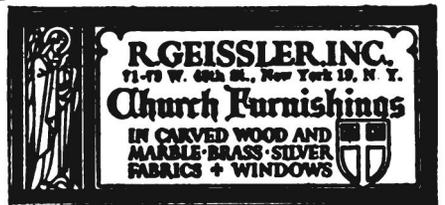
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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *In what order should the candles be lighted and extinguished?*

If there is only one acolyte he should begin with the large candle nearest the Cross on the Epistle side. When all on that side are lighted he should begin with the one nearest the Cross on the Gospel side. If there are two acolytes they should begin with the candles nearest the Cross on their respective sides. The lights are put out in the reverse order, beginning with the one farthest from the Cross on the Gospel side.

• *A man, baptized, confirmed, and communicant has married a divorced and unbaptized woman, her former husband being also unbaptized. The woman has now presented herself for Baptism and expresses a desire to be confirmed. What is the couple's status in the Church?*

The woman's former marriage and divorce do not concern the Church at all. As neither of the parties was a member of it they were not subject to its laws, nor possible ministers of its Sacrament of Matrimony.

The man in the case is not subject to excommunication under the fourth general rubric on page 84 of the Prayer Book of 1928, as is clearly shown by Canons 18 and 18 (1946). If he has been erroneously placed under such sentence he should apply for reinstatement under Canon 16 (1948) Section 2 and 3.

So the woman may be baptized and confirmed under Canon 16 (1946) Sec. 2 (b) and Canon 18 (1946) Sec. 1. After the Baptism the marriage should be blessed by the parish priest.

• *What is the generally accepted custom pertaining to flowers on the altar during the Lenten season? I know of a priest who insists on flowers on the altars every day in Lent except Good Friday. Is this proper?*

The usage normally followed in the American Church is to use no flowers on any altar from Septuagesima until Easter. The only exception to this is the Fourth Sunday in Lent, on which day flowers may be used, but this does not continue through the week. Flowers are also used on Maundy Thursday at the Mass only, and in places where the Vigil is kept the Altar of Repose is adorned with flowers and lights. The flowers are

removed from the high altar immediately after the Maundy Mass, and from the altar of repose as soon as possible after the Liturgy of the Presanctified.

• *Should the fair linen cloth be left on the altar all of the time, even though there is no celebration of the Holy Communion?*

The usual custom is to keep the altar fully vested, so that it can be used at any time, simply removing the dust cover. This is not, however, required by the rubric, which is satisfied if the fair linen is put on just before the service and taken off immediately after.

• *On what side of the altar should the pulpit be? Should it protrude into the nave or be kept within the chancel? Does it make any difference in this matter whether the altar is at the actual east end of the Church?*

There is no actual rule on which side the pulpit should be placed. Some hold that as the priest is preaching the Gospel it should be on the North, or Gospel side. Others hold that the priest is not preaching the Gospel to those who have it not, but rather giving direction and encouragement to those already in the fold so that they may carry it to the world outside. These prefer to place the pulpit on the Epistle, or South side. This is my own preference, but in actual practice the placing of the pulpit must be ruled by other than symbolical considerations. It should be in the best acoustical position. The people should be able to see the preacher without having to look into a glaring light from a large window or fixture. The pulpit must not shut off the view of the altar from any large portion of the congregation, and there should be plenty of room for the people and the choir-procession to pass it.

Except in cathedrals and collegiate churches the pulpit should not be in the chancel. It may be placed against the parapet or screen that divides the nave from the chancel, or against the wall or against a pillar further down the nave, as may be most convenient.

The orientation of the church building does not affect these principles. The altar is always counted as the East inside the church, whether it is in the geographic East or not.

SECOND SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Order Taken for Consecration of Dean Bloy

The Presiding Bishop has taken order for the consecration of the Very Rev. Dr. Francis E. I. Bloy, Bishop-elect of Los Angeles, to take place at 10:30 AM, April 21st, at St. Paul's Cathedral, Los Angeles, Calif.

The former Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, is to be the consecrator, with Bishop Parsons, retired Bishop of California, and Bishop Gooden, retired Suffragan of Los Angeles, as co-consecrators.

The Bishop-elect will be presented by Bishops Lewis of Nevada and Clark of Utah. Bishop Mason of Dallas will be the preacher. Bishop Block of California will read the Litany.

Attending presbyters will be the Rev. Messrs. T. Raymond Jones and Gilbert P. Prince. The Rev. George W. Barrett will be deputy registrar.

PUBLIC AFFAIRS

Dr. Heuss Comments on Supreme Court Decision

The Rev. Dr. John Heuss, director of the Department of Christian Education of the National Council, issued a statement on March 23d, commenting



DR. HEUSS: "The adverse decision of the Supreme Court was a sad blow."

on the recent decision by the United States Supreme Court that it is unlawful to hold classes in religion in the public schools.

In the following letter, Dr. Heuss points out the fact that as yet the decision does not affect the released time system that is in practice in many cities. He further urges that priests of the Church avail themselves immediately of the opportunity, where it is available. The letter follows in full:

"The adverse decision of the United States Supreme Court in the matter of weekday religious education in the public schools was a great shock to all Churchmen and a sad blow to this increasingly popular practice. Coming at a time in history when it is all too apparent that society needs most desperately to fortify itself with all the forces of righteousness, it is regrettable that anything should indicate a shift in government policy from an attitude of encouragement and friendliness to public instruction in religion to one of neutrality.

"The decision itself will drastically affect further use of public school buildings for religious classes. It does not yet affect the holding of classes on released time in Church buildings. Therefore, it is urged upon the leadership of all Episcopal churches where the authorities move to discontinuance of classes in the public

school building, that immediate provision be made to house these classes in our own buildings. There is some ambiguity at the moment as to the court's intention to rule out all released time. However, four of the justices indicated that they did not intend to do so, and a fifth dissented from the opinion because he feared this result. On these grounds, we interpret the law at this moment as having no effect upon released time when instruction is given in the church building.

"This department recognizes and approves the propriety of respecting this decision and urges conformity to it in both spirit and letter, but it does not urge a hasty change of any local situation initiated by the Church. Let that come from the school authorities. The situation is not at this moment clear enough.

"One thing is obvious. More than ever, the responsibility for religious instruction rests upon us in the Church. Let each parish give even greater thought to the discharge of this, its greatest task."

Appeal for Palestine Truce

Seven world religious leaders have addressed an appeal for peace — an immediate "truce of God" — to both Jews and Arabs of Palestine, it was recently announced by the American Friends Service Committee.

Written in the "spirit of religion and in a united love for the city which is the mother of our religious faith," the message was forwarded to Dr. Isaac Hertzog, Chief Rabbi of Jerusalem, and Amin Bey Abdulhahi, head of the Supreme Moslem Council, Jerusalem.

Sent by Dr. Rufus M. Jones, honorary chairman of the Service Committee, who signed the appeal as a representative of the Quakers of the world, the document was cosigned by the Presiding Bishop, the Archbishop of Canterbury (Dr. Fisher), the Most Rev. Archbishop Athenagoras of New York, Bishop Eivind Berggrav, Primate of the Church of Norway, Dr. John R. Mott, and the Rev. Dr. Harry Emerson Fosdick.

Dr. Jones said the appeal, which follows, was motivated by a desire to end the present bloodshed in the Holy Land, and was wholly non-political and entirely religious in motivation. The appeal reads:

"Those of us whose names are listed below, representing some of the most important Christian groups over the world,

Dr. Sheerin Dies

The Rev. Dr. Charles Wilford Sheerin, rector of the Church of the Epiphany, Washington, D. C., died of a heart attack in Washington on April 4th. He was a former editor of the *Southern Churchman*, vice-president of the National Council, and at the time of his death was a member of the Forward Movement Commission.

He is survived by his wife, the former Maria Ward Skelton Williams, and three children, Charles, Jr., Maria Ward, and Elizabeth Lewis Sheerin.

have a profound love for the land of Palestine and for the Holy City of Jerusalem. We devoutly wish that we could make peace and concord prevail over the entire land, but we are representatives of religion, not of politics or of government policies, and we can only use persuasion, in no sense the exhibition of force.

"In the spirit of religion and in a united love for the city which is the mother of our religious faith and of the other religious faiths of the western world, we are united in asking you to establish a 'truce of God,' which means a holy area of peace and freedom from violence, in the city of Jerusalem, until once more this whole land which we love and cherish with devotion shall be blessed with peace."

Federal Council Executive Opposes UMT; Episcopalians Demur

The opposition of the Federal Council of the Churches of Christ in America to proposed legislation on universal military training was brought before the Armed Services Committee of the Senate on March 30 in a statement presented by Dr. Walter W. Van Kirk, executive secretary of the Council's Department of International Justice and Goodwill.

Stating that "The Federal Council believes the crisis which now confronts the world is of a kind that can best be met by accelerating the economic and social recovery of Europe and Asia," the statement declared that "the Council is of the opinion that the resources and energies of our nation should not now be diverted from this primary task of reconstruction."

In presenting the statement, Dr. Van Kirk noted that on November 18, 1947, the Executive Committee of the Federal Council voted 28 to 14 against a system of compulsory military training. At the time the committee took this action, ten national religious bodies had expressed opposition to universal military training.

Dr. Van Kirk said that the denominational actions to which he referred did not necessarily represent a unanimous judgment of the denomination in question, but added that to his knowledge "no one of the communions related to the Council has supported or is now supporting the measure, although the representatives of the Episcopal Church on the Executive Committee of the Federal Council have requested that that communion be dissociated from the presentation of the statement" to the Senate Committee.

"What the world of nations requires at this crucial moment in history is not a new race in armaments but a demonstration by the United States that our country is determined to combat international unrest and disorder by the use of constructive and cooperative policies for human welfare," he declared. "Such

policies, we believe, will enlist the confidence and creative energies of peoples around the world and will bring to our people greater assurances of peace than can be found in the adoption by the United States of a system of compulsory universal military training."

POLISH CATHOLICS

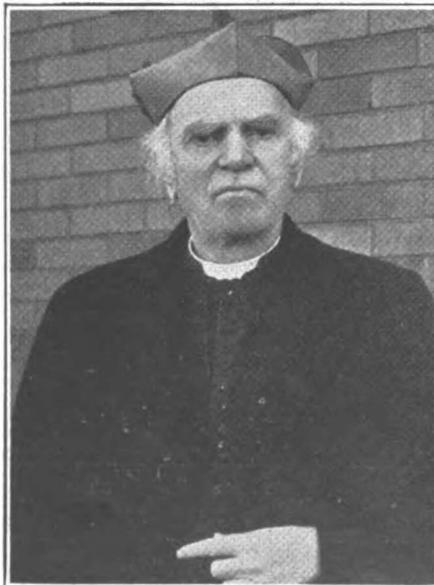
Bishop Hodur Celebrates 82d Birthday

By the Rev. ALBERT TARKA

The Most Rev. Francis Hodur, Prime Bishop of the Polish National Catholic Church, recently observed his 82d birthday quietly at his home in Scranton. The date was remembered by thousands of his fellow Churchmen who offered prayers for the continued strength and health of their beloved spiritual leader.

Francis Hodur was born on April 1, 1866, in the village of Zarki near Cracow, Poland. As the son of poor parents living in a semi-feudal country that frowned on the ideas of dangerous learning among the peasant classes, his education would have been arrested at the level of the village school had it not been for his determination to advance in learning.

At the age of thirteen, young Francis Hodur, accompanied by his mother, walked to Cracow and enrolled in the government gymnasium of St. Ann, a school usually attended by students of greater means than he possessed. Supporting himself by tutoring, he was able to continue his studies until graduation in 1889. He then entered the Jagiellonian University of Cracow to prepare for Holy Orders. Two years later he emi-



BISHOP HODUR: *The Prime Bishop of the Polish Catholics is now 82.*

grated to the United States and transferred to St. Vincent's Seminary in Pennsylvania. The Most Rev. William O'Hara of Scranton ordained him a Roman Catholic priest in 1893, and appointed him curate of the Polish Sacred Heart Parish in Scranton.

The young priest's zeal and devotion won him many friends; when he left Scranton to accept a pastoral appointment in Nanticoke, strife developed in the Sacred Heart Parish and these friends turned to him for guidance. This was the beginning of events which led to the organization of the Polish National Catholic Church in March, 1897.

The Scranton revolt against Roman authority was echoed in Polish communities all over the country. In September, 1904, 147 clerical and lay delegates, representing more than 20,000 adherents in five states, met formally to unite their parishes into a new denomination and to elect Francis Hodur as their first Bishop. He was consecrated September 29, 1907, by the Dutch Archbishop Gerard Gul in the Utrecht Old Catholic Church of St. Gertrude. The Utrecht rite thus brought the Polish National Catholic Church of America into the Old Catholic communion.

Bishop Francis Hodur has been the spiritual leader of his people for more than half a century, and his untiring devotion has enriched the lives of the Polish people in America and Poland.

STATISTICS

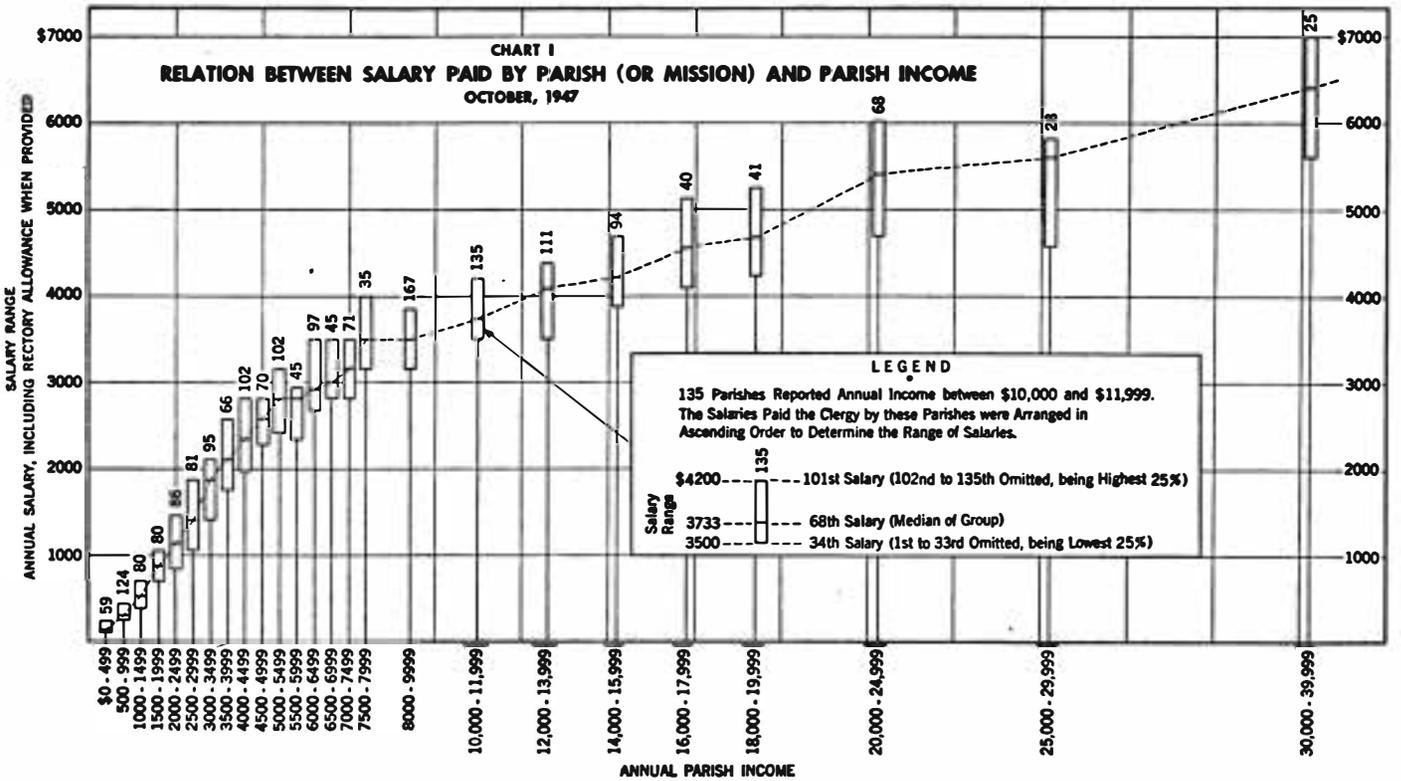
Clergy in Small Parishes Receive Better Percentage

A higher proportion of parish income goes toward the rector's stipend in the case of smaller parishes than in the larger parishes. This fact is brought out in a study just published by the Church Pension Fund, 20 Exchange Place, New York City, in its April, 1948, issue of "Protection Points."

Parishes with annual income of \$3,000 to \$3,500 pay out about 57% of this as stipend to their rectors, on the average. Parishes with \$25,000 to \$30,000 income apply about 20% as stipend.

Unfortunately, the study eliminated parishes served by more than one clergyman, so that the smaller percentage paid by the larger parishes does not represent the typical experience of large parishes. Presumably this was done because of the avowed purpose of the study to give vestries information on the basis of which they could estimate the adequacy of their rector's salary.

Graphs are given in the leaflet relating the size of parishes and missions to the stipends they pay. The size is measured by two yardsticks, the number of communicants and the annual income.



Data for 1,966 congregations were used, ranging in size up to communicant groups of 1,500 people and up to annual income of \$40,000.

The sample was considered a definitive one for the purpose.

The Pension Fund in 1947 published a fairly complete study of the ecclesiastical income (salaries) of clergymen. This new study focuses on the congregation as a unit, and what it applies as stipend, rather than on the clergyman and what

his total stipend, often from several different sources, may be.

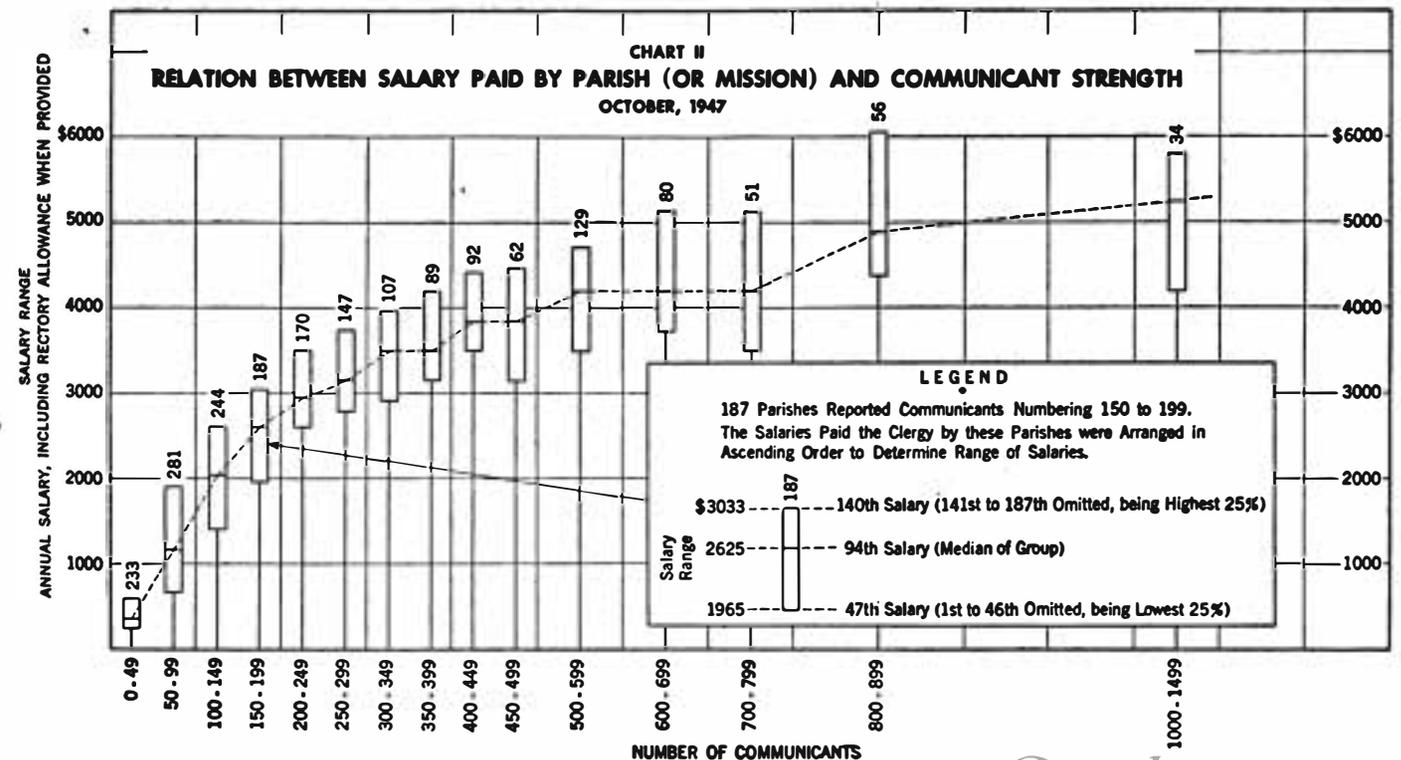
Compensation of \$3,500 a year, including rectory rental allowance of one-sixth of the cash salary, is typical of what parishes with 300 to 400 communicants and parishes with \$7,500 to \$10,000 annual income pay their rectors, according to the report. The earlier study brought out that the average stipend of the whole group of active clergy runs about \$3,450 a year.

CHURCH PRESS

Annual Meeting of Associated Church Press

By ELIZABETH MCCracken

The 29th annual meeting of the Associated Church Press (founded in 1920 as the Editorial Council of the Religious Press), held in New York City, March 30th to April 1st, had as its general theme, "The Church Press in Our



Time." A large number attended the annual fellowship dinner, in the Assembly Hall of the Riverside Church on March 30th. Bishop Oxnam of the Methodist Church, made an "off-the-record" address, on "The Church Press and Protestant-Roman Catholic Tensions."

The first speech at the morning session on March 31st was by Dr. Carl H. Voss, Extension Secretary of the Church Peace Union, on "The Church Press and Anti-Semitism":

"Anti-Jewish propaganda is a deadly virus which will destroy our very life as a democracy if it is not stopped. Before I speak of the Protestant press, let me say that the Roman Catholic press has tried to prevent anti-Jewish propaganda. The hierarchy is concerned about it. Yet, the Roman Catholic press is against the Jews as to their religion, though not politically. The Protestant press has not engaged in sins of commission against the Jews, but it has fallen into four sins of omission: (1) It has not been active enough in protests against insidious anti-Jewish propaganda. There are exceptions: L. M. Birkhead and Bruce Bliven have done fine jobs. (2) It has not been fully alive to the fact that anti-Semitic propaganda undermines the unity of democratic civilization. It is a greater menace than Communism, Hitler's most desperate legacy. (3) It has not done enough to show that anti-Semitism is a phenomenon of Christian countries. Moslems and Hindus are more brotherly than professing Christians in their attitude toward Jews. (4) The Protestant Church press has not done a good job with the Zionist aspirations of the great majority of the Jews. The Jews are less divided on Zionism than Christians are on many questions of religion and statesmanship. A poll a few years ago showed 80% of the Jews in the count were Zionists; 10% were uncertain; only 10% were opposed to it. Let us amend our ways, and free ourselves from, at least, these four sins of omission."

The second speaker of the morning was Miss Milda Yatsing Yen, a member of the Public Relations Staff of the United Nations.

The last speaker, the Rev. Dr. Henry Smith Leiper, speaking on "The Church Press and the World Council of Churches," told in vivid words the story of the formation and purpose of the World Council. He outlined the coming meeting at Amsterdam, stressing the ecumenical nature of the plans and program. Provision not only for the Church press but also for the secular press was being made. Credentials would be given to all who applied as bona fide representatives of their papers — authorized representatives of Communist papers would receive credentials under the same restrictions and with the same privileges as any and all others.

LUNCHEON WITH HENRY WALLACE

Delegates had expected to scatter for the interval between noon and 2:30,

when the afternoon session would begin. The chairman announced that Henry Wallace had invited the group to lunch with him. Mr. Wallace said that the Associated Church Press had honored him with a luncheon at one of its annual meetings in Washington a decade or so ago, and that he took pleasure in being allowed to return the compliment. There was a demand for a speech from Mr. Wallace, to which he replied:

"This is the first time in the history of the human race that Christian principles have become mandatory. I am referring specifically to modern warfare, which makes it necessary to put into effect the principles on which the United States of America was founded — if mankind is not to be utterly destroyed. . . .

"Not by hatred but by love can the modern problems of man be solved. There is a tremendous urgency today. It is the first time in history that the fate of the whole world lies between two nations. There must be understanding between the United States of America and the USSR. America and Russia must come to an agreement about world law and a world police force. We are all asked: 'How can you preach opposition to Universal Military Training and to drafting of man-power when the Godless Communists are on the march?'

"I have met few Communists. I have yet to meet one who is a professing Christian. The Communists follow a materialistic dialectic. They preach the collective approach to human welfare; they stand for the collective idea. This is quite different from our ideal of individual freedom and initiative. What can we do to reconcile those two different approaches to human welfare?

"First, we must put our productive activity at the disposal of the whole world, for the benefit of the common man, not those who would exploit the common man. This is in conformity with Christian ideology and with the democratic background. The sudden unleashing of new forces in science has brought this sudden crisis which confronts the world today. . . .

"Second, we should be willing to accept the support of anyone who stands for what we stand for — human freedom. We accepted the support of Russia when she stood for what we stood for."

At the afternoon session, the Rev. Dr. Stanley I. Stuber, chairman of the Baptist World Alliance Commission on Religious Liberty and Director of Public Relations of the Northern Baptist Convention, made an address on "The Church Press and Human Freedoms." He urged the vital importance of the maintenance of civil rights as laid down in the report of President Truman's Committee on Civil Rights. He stressed the need for an educational campaign, through feature stories, moving pictures, charts, cartoons, and leading editorials, to let the people know what is in that Report. He emphasized the necessity of the evangelization of nations, as well as individuals. In conclusion, he said:

"Religious editors can become the new evangelists, proclaiming the Good News of salvation — a salvation not of might but of the spirit; not only of individual rebirth but of social redemption. They can lead a greater Crusade of Peace built upon human rights. The day is already far spent. Let us therefore unite at once and begin to apply boldly God's design in Christ to the man-made disorder of 1948."

There were three speakers on April 1st. The Rev. Dr. Clarence Hall, managing editor of the *Christian Herald*, discussed "The Church Press and the Menace of Inflation." The Rev. William T. Hanzsche, pastor of the Prospect Street Presbyterian Church, Trenton, N. J., gave an interesting account of the founding and progress of *Presbyterian Life*, the new magazine for the whole Presbyterian Church, USA. Professor Clyde R. Miller, associate professor of education, Teachers' College, Columbia University, spoke on "The Church Press and Ethical Journalism." Dr. Miller cited the insidious methods of propagandists and their influence. He called for constant vigilance, to guard against propaganda and to make it ineffectual."

Resolutions

In the period just before adjournment, ten resolutions, drafted by the committee on resolutions, for the consideration and adoption at this meeting of the Associated Church Press, were presented. There was a unanimous vote for the European Recovery Program, for American support of the United Nations; for Civil Rights as outlined in the Report of the President's Committee; for the immediate passage of the Stratton Bill [H. R. 2910] on Displaced Persons; for Church Cooperation and Unity; for lay leadership; and for certain sections of the resolutions on the Liquor Traffic. A resolution on a World Council of Public Relations was withdrawn, its provisions being covered elsewhere. A resolution on "Roman Catholic and Protestant Tensions" was referred back to the Committee, to report at the 1949 annual meeting. A resolution on "Amnesty for CO's" was laid on the table.

Several resolutions aroused discussion. This was quiet but firm when a resolution on Universal Military Training was presented, reading as follows:

"We deplore the present agitation for Universal Military Training as unnecessary for national defense and as a moral wrong against the youth of America."

The resolution was passed by a large majority, but four delegates stood out against it to the end. Among them were the delegate from THE LIVING CHURCH and Dr. Delmar L. Dyreson, editor of the *Link* and the *Chaplain*, the delegate from those magazines.

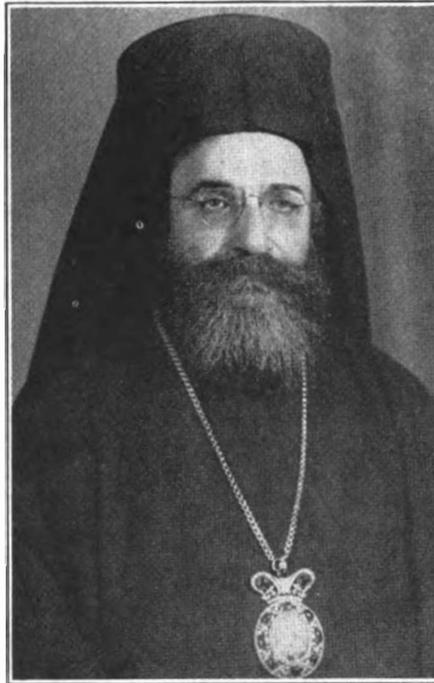
CONSTANTINOPLE

Resignation of Maximos V Officially Announced

The Holy Synod of the Ecumenical Patriarchate of Constantinople has officially announced the resignation of the Ecumenical Patriarch, Maximos V, for reasons of ill health. The Holy Synod was attended by 15 metropolitans. The Patriarch's resignation had already been announced [L. C., January 18th], but that announcement was unofficial.

By a decision of eleven to four, the metropolitans agreed to grant to the retiring Patriarch the title of Metropolitan of Ephesus. Maximos will thereby be able to attend the election of the new patriarch, and will also be empowered to preside at sessions of the Holy Synod whenever the Ecumenical Patriarch is unable to be present.

Maximos was elected to the ecumenical throne in 1946, and was the youngest man ever named to the office, being only 50 years old at the time. It is thought that the Most Rev. Archbishop Athanasios of New York City may become the next Patriarch. [RNS]



Patriarch Maximos V. RNS.
Patriarch Maximos: Resigned.

turned by Jewish guards, but a mortar bomb fired by the troops landed in Shmuel Hanavi Street. There were no casualties."

In a later edition the report was corrected and said:

"There has been no shooting from any part of St. George's Close in Jerusalem. The Palestine Post was told authoritatively yesterday, in contradiction of a report that the Arabs had fired from the Close at Jews.

"The Anglican authorities have taken every precaution against such things happening, we were informed, both at St. George's Cathedral and at the Bishop Gobat School on Mount Zion.

"There has been firing from the Tombs of the Kings, near St. George's, it was stated, and this may have caused the locality to be mistaken. The Arabs are maintaining a roadblock behind the Tombs.

"St. George's has also heard the equally untrue report from Arabs that Jews had been firing mortars from the roof of the cathedral."

ENGLAND

Archbishop Favors Alliance of Western Nations

"A close military alliance" of the nations of the West to oppose the Soviet Union and its fellow members was urged by the Archbishop of York, the Most Rev. Dr. Cyril F. Garbett, in the March 30th issue of *The York Diocesan Leaflet*, according to a dispatch to the *New York Herald Tribune*.

"The World has divided into two great camps," according to the Archbish-

op, who went on to state that there were three clear duties before us:

"First we must make our Western Camp both materially and spiritually as strong as possible. It must have the physical strength of armaments to protect it against any attack.

SPIRITUAL RAMPARTS

"But there must be spiritual as well as physical ramparts . . . We must make it plain that we value justice, mercy and freedom more than life or peace . . . A divided Christendom has weakened its defense against secularism. Now in the hour of crisis all Christians should bear united witness to the religious and moral values which they possess.

"Secondly, we must make our camp as attractive as possible, both to retain the loyalty of those who already are within it and to persuade others to throw their lot in with us. Communism finds its most fertile seedground where there is poverty and hunger . . . Only by hard work, mutual aid and international fellowship can Europe, with the help of the Marshall plan, avoid disaster; economic recovery is essential for security.

"Thirdly, we must make it plain that the members of it will defend unitedly, with their full strength, any one of its members who might be attacked. But those who belong to the rival camp need not fear aggression on our part. We shall continue to hope that in the future friendship with Russia may again become possible; we shall not forget how heroically her people fought in the war; and Christians will always remember that both in Russia and among her allies are millions of Roman, Orthodox, and Protestant Christians as true to the way of life of their nations as we are to ours.

"Meanwhile, in our own country we must set the example of avoiding panic or anything like hysteria. There are necessary precautions the state must take for its own security, but there must be no 'spy mania' nor 'witch hunting' . . . Reason and example are the best weapons against the spread of false teaching."

JAPAN

Bishops Invited to Lambeth

The Archbishop of Canterbury (Dr. Fisher) has invited four bishops of the Nippon Seikokwai [Holy Catholic Church in Japan] to attend the Lambeth Conference next July.

Church officials in London declared, however, it was uncertain whether the Japanese bishops will be permitted to leave their country. It is hoped that British and American occupation authorities in Tokyo will cooperate in issuing the necessary permits. [RNS]

JERUSALEM

Grenade Explodes Near St. George's Hostel

Shortly after 11 AM on Saturday, March 13th, a grenade exploded in Saladin Street, Jerusalem, a few feet from the rear gate of St. George's Hostel, and a few inches in front of an Arab sentry-box, reports the Rev. Dr. Walter C. Klein, American chaplain.

Dr. Klein added that "the missile, though noisy, inflicted no damage, but the Arabs were exceedingly vexed because at first it seemed self-evident that the grenade had been thrown from the roof of the hostel. The Arab spokesman, invited to inspect the premises, satisfied himself that there were no Jews on the roof and departed, expressing the opinion that the grenade had been tossed from Nablus Road over the relatively low roof of the northeast wing of the hostel. Early in the afternoon Arab snipers took up positions within the enclosure of the Tombs of the Kings, on Saladin Street, and opened fire on the Beit Israel Quarter. The firing continued until mid-afternoon." The next morning the following report appeared in the local newspaper, the *Palestine Post*:

"About the same time [afternoon], Arabs were seen firing from the roof of a building in St. George's Close toward the Beit Israel Quarter. The fire was not re-

South India and the Anglican Communion

By the Rev. E. R. Hardy, Jr., Ph.D.

Professor of Church History, Berkeley Divinity School, New Haven, Conn.

I

IT WAS early realized that the proposed South India union was of significance far beyond the area immediately involved. If this union really brought together the Catholic and Evangelical traditions and united Anglicans and Protestants without sacrifice of the principles of either, it would become a precedent of great force for other parts of Christendom. But if it was to be effected at the cost of the loss of essential principles—if, to be specific, the Anglicans involved would not only cease to be Anglicans but cease to be Catholic Christians, then it would be the duty of their fellow Churchmen to sound the note of warning and if necessary to dissociate themselves from what might be done in India.

On the eve of the Lambeth Conference of 1930, the South India scheme was vigorously discussed from all sides. The most conspicuous ground of criticism was the proposal that while the new Church would be episcopal, it would for at least thirty years retain a non-episcopal element in its ministry. In the cautious words of C. H. Turner's generally sympathetic paper, "Lausanne and Bangalore" (reprinted in *Catholic and Apostolic*, 1931):

"If these provisions go through, it will be possible to say, and say with some truth, that the Catholic tradition of the necessity of episcopal ordination for the right ministry of the Sacraments has been thrown overboard."

With the Lambeth Conference of 1930, semi-official Anglican statements on the South India scheme begin. We properly remember that the Lambeth Conference is an informal gathering of Bishops whose pronouncements have as such no canonical authority. But they have considerable prestige in agreed matters as expressing the mind of the Anglican communion, and on disputed points as indicating the line which those who issue them are likely to follow in their respective synods and in their own dioceses. In quoting what was said at Lambeth, one must also remember that a volume like *The Lambeth Conference 1930* contains committee reports which the conference merely received, resolutions which it discussed and adopted, and an Encyclical Letter in which a certain amount of homiletical license was doubtless tolerated.

The Committee on the Unity of the Church considered itself in this matter

as giving advice to the Church of India, Burma, and Ceylon. Speaking generally, it endorsed the scheme, in the hope that the new body would grow into one with which we could be in full communion. It hoped that it would immediately enjoy several forms of communion with the Anglican Churches: "no censure" should be attached to Anglicans joining it, no Anglican Church should establish work in its area apart from it, and its communicants should be admitted to communion in our churches as far as our local rules allow, and its episcopally ordained ministers to officiate. On some technical points which were raised it held that consecrations *per saltum* and ordinations without Confirmation would be valid though regrettable, and similarly with the participation of presbyters in the Consecration of Bishops. It found most difficulty in the possibility of bishops granting formal "authorizations to non-episcopally ordained ministers," and thought this might be avoided.

The conference, in Resolution 40, more cautiously expressed general interest and sympathy and a desire that the union should go forward, but pointed out that

"Both ministers and lay people of the united Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the Province or Diocese in which they desire to officiate or to worship."

Finally the Encyclical Letter emphasized that the South Indian dioceses would leave the Anglican Communion to form "a distinct Province of the Universal Church." But the new Church would have "a very real intercommunion with the Churches of the Anglican Communion." Its bishops would be received as bishops, its "episcopally ordained ministers . . . entitled under the usual rules to administer the Communion," its communicants allowed to communicate in Anglican Churches "except in cases forbidden by the rules of these Churches."

"We assure our brethren that they will never be disowned or deserted by the Anglican Communion. It will preserve for them unimpaired their welcome to its love and fellowship, to its altars and its pulpits. For it will be looking forward to the day when . . . there will emerge a Province of Christ's Church, genuinely Catholic, loyal to all truth, within whose visible unity treasures of faith and order, nowhere in the Church at present combined, will be possessed in common, and the power of Christ will be manifest in a new richness."

Moving as these hopes are, one must note some elements of confusion in the Lambeth discussions. The topic easily moves into what seem like technicalities, leading some to react against discussions of validity and propriety and say "let us be generous and ignore such points." This is aggravated when a matter of principle seems to be passed over and yet some corollary to it is emphasized—*e.g.* if one admits the coexistence of episcopal and non-episcopal ministries in an episcopal Church, why should one object to bishops licensing their non-episcopal co-workers? In some cases a generous spirit seems to have led to ambiguities in expression, perhaps covering over differences among ourselves. Thus the statements about admission to communion of communicants of the new Church made no reference to the relation of Confirmation to this matter, except in a few ungracious phrases. There is a similar ambiguity in Resolution 42, dealing with a related matter, which said that bishops might in exceptional cases dispense from the general rule that "members of the Anglican Churches should receive the Holy Communion only from ministers of their own Church," only hinting in a footnote that this might mean in some cases an exception to "the rule of our Church that the minister of the Sacrament of Holy Communion should be a priest episcopally ordained."

II

With such encouragement, the negotiations in South India proceeded. Nor is it wholly surprising that the changes made in the Scheme after 1930 were such as to move it away from, rather than closer to the Anglican pattern. We might urge the South Indians to adhere to the rules of the Church Universal: there is no particular reason why they should conform to what are presented to them merely as helpful Anglican practices. It will be worthwhile to note some items in the latest version of the *Proposed Scheme of Church Union* (1942). The uniting Churches accept the Bible as "the supreme and decisive standard of faith" and the Apostles' and Nicene Creeds "as witnessing to and safeguarding that faith"—but with a note that they do not "demand the assent of individuals to every word and phrase," exclude "reasonable liberty of interpretation," or assert that they are "a complete expression of the Christian faith." The only indispensable conditions for the sacraments are "the unchangeable promise of

God Himself and the gathering together of God's elect people in the power of the Holy Ghost," although the leadership of an ordained minister "has in experience been found best." The uniting Churches "recognize . . . that God has bestowed His grace with undistinguishing regard through all their ministries"—a statement which seems to claim a remarkable knowledge of the divine operations and to leave rather irrelevant the provision later made for those who conscientiously object to some unaccustomed form of ministry.

The episcopate was to be adopted as "needed for the shepherding and extension of the Church in South India," and both those who consider it of divine appointment and those for whom it is merely an expedient form of Church government are to be tolerated in the new Church—although the former could scarcely claim, as they can in Anglicanism, that the official rules of their Church did not violate their principles. The "final authority in all matters pertaining to the Church" was to be its synod, in which lay delegates might outvote clergy and bishops combined. There is much that is fine and admirable in this scheme. But it is hard to deny that the Church described in it, and now actualized, is basically of the Reformed type.

ANGLICAN OPPOSITION

Not unnaturally, increasing opposition to the Scheme was roused in Anglican quarters, especially when it became clear that it was planned to proceed with the scheme as modified before another Lambeth Conference assembled. The Church Union constituted a Council for the Defence of Church Principles, in which the superior-general of the Cowley Fathers, whose missions at Bombay and Poona are in a diocese adjoining the South India area, and other representatives of Religious Orders have taken a prominent part. This drew the Church's attention to the question in a series of pamphlets, mainly by well-known theologians and missionaries. Perhaps the most striking was Mr. T. S. Eliot's "Reunion by Destruction," which argued that acceptance of the South India principles would end the existence of the Church of England itself as a teaching Church.

In 1946 the council began the publication of a monthly Journal, *Faith and Unity* (4/ from Secretary, C.D.C.P., 6 Perth Road, Beckenham, Kent), which has kept watch on the South India scheme and other developments along similar lines, as well as encouraging movements toward Catholic unity. Even some of those who had strongly urged support of the scheme before became more cautious as it developed. Bishop Palmer, for instance, added some serious criticisms to a pamphlet intended to defend the scheme, and wrote of the possible lay domination of the synod:

"If this mistake is altered, I am not prepared to say that the Scheme ought to be rejected because of the Rules which I have been criticising." (*South India*, London, 1944, p. 24.)

The official leadership of the Church of England, however, continued to encourage those Anglicans who wished to proceed with the union, while taking steps to clear the rest of the Anglican Communion from direct involvement in its principles. Archbishop Temple in 1943 and Archbishop Fisher in 1945 made statements in the Convocation of Canterbury which somewhat modified the endorsement given at Lambeth, 1930. The confusing non-technical use of the technical term "intercommunion" was abandoned. However much support is still given to the aims of South India, yet ecclesiastically the new Church would not be in communion with the Anglican Churches, and its clergy and people would enjoy only the rights which we think it right to grant to those baptized, confirmed, ordained, or consecrated respectively in Churches not in communion with us. The Archbishop referred details to a theological committee which reported in 1946 (*The South India Church Scheme, Church Assembly, Westminster*), a majority thinking that the scheme should go forward, although critical of various points. On the eve of the completion of the union the Archbishop reaffirmed his general position in an open letter to Bishop Neill, formerly of Tinnevely, and currently his representative at Geneva [*THE LIVING CHURCH*, September 28, 1947].

At the end things moved with considerable speed, and the Church of South India was inaugurated on September 28, 1947. In preparation for this event the English Missionary Societies had to determine their relation to the work which they supported in the area. The Church Missionary Society is bound by its rules to work in coöperation with the local bishops, and decided that the bishops of the new Church would come under this. The Society for the Propagation of the Gospel, which since its foundation in 1701 has spread the gospel as the Church

of England has received it, voted on May 8th that it could not support the new Church (by 68-34 in the largely official standing committee). A month later, on the Archbishop's proposal, this was modified (by 58-19) to allow the creation of a special account for continuing former SPG work in South India. Specially designated subscriptions would be received but not solicited.

This action seems at the last moment to have brought home to some native Churchmen in the diocese of Dornakal that they were abandoning the communion which they have loved. A group of laymen organized the Orthodox SPG Telugu Christian Union, bringing together those who wished to remain in the Anglican communion instead of entering the new Church. Doubtless personalities were involved on both sides—as a rather unsympathetic observer has reported:

"They are being denounced by some here as wicked schismatics, and applauded by others in England as Anglican martyrs." (Anthony Hanson, "The Inauguration of Church Union in South India," *Theology*, January, 1948, p. 5.)

They now claim 32,000 members, with 18 priests and 3 deacons, and have been accepted as a special jurisdiction under the Metropolitan of Calcutta.

Dr. Fisher's position of critical sympathy, with more emphasis on the sympathy, expresses the general attitude of the English hierarchy toward the new Church. On November 20, 1947, the Scottish bishops issued the most formal pronouncement on the whole situation that has come from any official source [L. C., February 22d]. They note the breach of communion, and regret that it was due to the nature of the scheme itself; yet they acknowledge the formation of the new Church as in intention a step toward unity, and one in which many have no alternative but to be involved; and pray that the Church in South India will grow in such a direction that communion may be restored. The bishops of Central Africa have declared that in their dioceses members of the new Church will not be admitted to communion, at least pending Lambeth discussions (*Faith and Unity*, November, 1947).

COMING EVENTS

April

- 11. Convocation of Salina, Kingman, Kans.
- 13. Conventions of South Florida, Miami Beach; California, San Francisco; Kentucky, Louisville; and South Carolina, Beaufort.
- 14. Convention of Massachusetts, Boston.
- 18-23. National Conference of Social Workers, Atlantic City, N. J.
- 24. Laymen's Conference of the Eighth Conference, San Francisco.
- 25. Convention of Colorado, Pueblo.
- 26. Convention of Kansas, Topeka.

IV

Relations with South India will be one of the most delicate topics to come before the Lambeth Conference of 1948. It has been impossible here to discuss the strictly Indian and missionary aspects of the South Indian union. As Bishop Neill has noted in an account of the movement, it provides some warnings for any future negotiations of a similar kind (*Toward a United Church*, London, Edinburgh House, 1947). Complete candor and frankness, and short schemes without confusing explanations are needed, and

they should be drafted in several languages, including, if possible, Latin and a local vernacular:

"One of the things which made it difficult to commend the South India Scheme to the less educated members of the Indian Churches was the impossibility of rendering in any Indian language the cumbrous sentences in which the negotiators had expressed their thoughts" (p. 147).

Is it, he asks, time for the Anglican Communion to decide whether or not it does consider episcopacy necessary to the real existence of a Church? We might add to the Bishop's question: Do Protestants insist that we surrender the idea of a Christian ministerial priesthood called by that name?

Probably the Lambeth Fathers will avoid forcing this issue unless it is forced on them. In a letter to a missionary at Bangalore [L. C., November 2, 1947], the Archbishop of Canterbury has expressed his own belief that Lambeth, 1948, will not change the present interim arrangement. But the real question is, what questions ought now to be

discussed as a result of the South India union? I venture the suggestion that the real crux of the matter is not that the South Indians have abandoned Anglican principles, but that the discussion in South India was not sufficiently basic because the whole Christian world had not yet penetrated to the heart of the matter. Christian unity is a God-inspired longing of our age, but its ultimate basis is not yet clearly established. The South India scheme endeavored to glue together "episcopal, presbyteral, and congregational elements," and naturally produced a Church which is either loosely Catholic or cumbrously Protestant according as one chooses to look at it. Fr. Thornton, C.R., argued on the Archbishop's theological committee that schemes should be in abeyance until we all reach a deeper apprehension of the "integrity and balance of Christian truth, alike in the sphere of Faith and in that of Order."

Yet the South India Union has provoked much valuable theological thought as well as much unhappy argument. It has not achieved what was hoped. It has

not shown the way to bridge the gulf between Catholic and Protestant; it has not, as some anticipated, created a happy situation in which all parts of the non-Roman Christian world would be directly or indirectly in communion with each other. It has not as yet created a truly Indian expression of Christian order—it might have been better if it had, even at the expense of a local heresy.

Many of course consider it a great step forward. Others regret and deplore it, as on the whole I do, yet are glad that God has brought us to face the question which it raises. The Anglican Communion has lost four dioceses. That is of course not in itself wrong, since we do not claim that our communion is the whole Catholic Church, and we are in communion with others, in the case of the Old Catholics. Unhappily we have also lost these dioceses, as such, to the Catholic communion. But we hope and pray that God will guide the South Indians into a faith and order truly Evangelical because truly Catholic, and lead them to make a true Indian contribution to the Universal Church.

HOLY PENANCE*

BAPTISM takes from us the stain and guilt of original sin, but it does not rid us of the inclination to sin. That has to be fought as long as we live, and in this fight we may well fail, whether from weakness or ill-will. God does not leave us to carry uneasily the burden of every sin we may commit after our Baptism, but in the Sacrament of Penance forgives, restores, and heals us when we repent. The sign of our repentance is confession to a priest as the ambassador of Christ and the Church; for every sin is an offence against the whole Body of Christ. The sign of repentance is met with the sign of pardon when the priest pronounces in God's name the words of absolution. We can read about the institution of this sacrament in St. John 20: 22 and 23.

NOTES ON THE PICTURE: Forgiveness of sins! Before we could ever dream of having our sins forgiven by and through the authority of the Church and her priests, a price had to be paid. You will note our Lord praying in Gethsemane, which was just part of His Agony—then the carrying of the Cross, which meant bearing our sins—and His falling under the weight of the Cross (our sins); but He raised Himself to His feet, and staggered on to His Crucifixion. The scene in the confessional is wreathed by the Crown of Thorns which Jesus wore in agony until He died. All this He bore, that through His death we might rise to life everlasting. The lower picture is so very obviously that of the return of the Prodigal Son. Note his utter nakedness, his abasement, his coming stripped of all pride, vainglory, or hypocrisy. He comes utterly penitent; and behold the Father, actually running to meet and forgive him. And that is what actually takes place in the confessional when a true penitent makes his confession.

*This is the fourth of a series of seven illustrated articles on the sacraments, adapted from a set of seven cards published by Ammidon and Company and reproduced in *THE LIVING CHURCH* by permission of the publisher.



Must We Have War?

WHAT is the matter with us Americans? Especially, what is the matter with us *Christian* Americans? Are we resigned to impending war, and have we abandoned all hope of peace? Are we ready to confess moral, political, and social bankruptcy?

To listen to the radio, to read the daily paper, or even to hear many sermons by our "best" preachers, one would think that disaster is just around the corner, and that the sooner we embrace it the better. As Francis B. Sayre wrote in his article last week (the first of a series of three highly significant and timely ones), "defeatism and utter pessimism seem to mark much of the talk and the press comments of the day." He added: "Against these I must strongly protest. . . . If, especially in America, we can truly appraise the existing world situation and at the same time can resist the forces of complacency and apathy and overcome the intriguing influences of selfish pressure groups, there is no reason on earth why we cannot formulate a positive program and move forward to a more secure and better world." In this issue, Mr. Sayre gives some ingredients of that "positive program." And in the final article of the series he will set forth the Christian grounds for hope, even in the chaotic world situation of today.

At the moment, the fears of the democratic world are centered in next week's Italian elections. If Italy goes Communist, say the political Cassandras, all is lost; and if Italy doesn't go Communist, the situation will be little better. If somehow we get over that hurdle, there are the May elections in France to worry about, and the civil war in Greece, and the threat to the Scandinavian countries, etc., etc., etc. In the background, looming ever larger and more malignant, is the spectre of war with Soviet Russia — a war that some are saying openly, and others are thinking secretly, should begin as soon as possible, while we still supposedly have the military advantage.

What's the matter with us, anyway? Do we have to march on orders from Moscow? Is the whole key to our future to be found only in the Kremlin? Or do we still have something to say about things ourselves — we, the most powerful nation in the world? And what about our Christian faith; has it no relevance to our social, economic, and political problems?

We must be realistic, of course. THE LIVING CHURCH believes fully in military preparedness; we have consistently advocated universal military training, and we are prepared to accept the draft if necessary to build up our armed forces. We should like to see our government back up the "Western Union" with a military alliance against aggression, backed by

some form of lend-lease. The democratic countries of Europe and America must pool their resources if they are to be strong enough to resist the insidious efforts of the enemies of freedom to destroy them.

But military strength is not enough. Indeed, if it is divorced from moral strength, it will only hasten our self-destruction. The Archbishop of York is right when he says "there must be spiritual as well as physical ramparts." Indeed the spiritual ramparts are the most important — and they are the least in evidence at the moment.

WE LOOK to our religious leaders for some clear, winning, thoroughly Christian word of leadership in the crisis with which we are faced — and thus far, we look in vain. The Christian leadership of our Church, and of all the religious bodies in America, seems as hopelessly confused and divided as its political leadership. We have erred and strayed from God's ways like lost sheep, and there is no health in us. What are our bishops and other spiritual leaders doing to restore that health in us?

Where is the authentic voice of Christian leadership today? Not, surely, in the Vatican, which is beating the drums against Communism and dictating to its people how to vote, on penalty of excommunication. Not in the Orthodox patriarchates, torn between the secularist forces that threaten to disrupt the unity of Orthodoxy itself. Not in European Protestantism, still gravely weakened from the effects of the war. Not in that large and increasingly vocal section of American Protestantism, which sees Rome as the principal enemy; nor yet among those who regard Catholicism, Protestantism, and Judaism merely as so many strands in the American cultural tradition. Not, we regret to say, in our own Church, whether on the national or diocesan level. We are busy in many good works, including the great project of world relief, but our very activity seems to have in it something of an escape from the harsh facts of international life today.

On every hand there are signs that we are drifting toward war — drifting ever more swiftly as the cataract nears. And it is a war that nobody wants — nobody in America, nobody in Western Europe, nobody even in Russia, we venture to believe. Nobody, that is, with the exception of a few opportunist politicians, who may feel that their power or personal security depends upon it. The Soviet system fosters fear for personal security, from which not even a Molotov nor a Vishinski is free; and the classic antidote to domestic fear is foreign war. But not all opportunist politicians are on the Russian side of the

iron curtain; the breeders of fear are to be found in every capital in the world, including our own.

Must we have another war? Do we have to go through more years of terror, of destruction, of world-wide suffering, because we haven't the leadership to find a better way? Must more ruin and desolation be visited upon the world, before the rubble of the last war has even been cleared away? Can civilization survive a new war?

THESE are the soul-searching questions that men and women are asking themselves everywhere today. And the sad thing about it is that so many, even in our own supposedly Christian country, are answering them in purely materialistic terms. The result is the fatalism and apathy that are so apparent on every hand, and that can lead only to the catastrophe that we dread. For when enough people come to regard a new war as inevitable, it will indeed become inevitable.

Yet there are grounds for hope. Mr. Sayre gives some of the political ones in his second article; in his third he will inventory the Christian grounds of hope. But hope must be mobilized to be effective. We need a draft of our spiritual resources even more than of our manpower and our industrial potentialities. As Mr. Sayre well says: "It is not a time for disillusionment or discouragement. It is a time to look facts honestly and bravely in the face. . . . *For not one of the real problems which we face is insoluble.*"

We can solve our problems. But we cannot solve them solely on the political level, nor on the economic level. Least of all can we solve them on the military level. Ultimately, if they are to be solved, they must be solved on the moral and spiritual level.

Christianity has the real answer to the world's problems, as nothing else has; because Christianity is the effective functioning of God's will in the world that He created, and that He sent His Son to redeem.

Two great gatherings scheduled for next summer will have a unique opportunity to exercise the Christian leadership that is so greatly needed by the world today. The Lambeth Conference, in which the Anglican bishops of the world will be gathered together for the first time since 1930, is one. The Assembly of the World Council of Churches, made up of representatives of almost the entire Christian world, except the Church of Rome, is the other.

But we do not have to wait for "pronouncements" from world-wide Christian bodies. Our Lord Himself made the great "pronouncement" when He said: "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

We should like to see the Christian leadership in this country pick up that "pronouncement" and apply it to our own times and needs. To quote the Archbishop of York again: "Now in the hour of crisis all Christians should bear united witness to the religious

and moral values which they possess. Behind all material strength there must be moral conviction."

"Woe to them that go down to Egypt for help," cried Isaiah, "and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" Or, affirmatively as St. Paul put it: "Be strong in the Lord and in the power of his might."

America must be strong, but it must be strong *in the Lord*. We must have the modern equivalent of Juda's horses and chariots, and of the alliance with Egypt; but we must not put our trust in them because they are many, nor because they are more powerful than those of other nations. We must first seek the Lord, and the kingdom of God. Without Him, all our material strength is vain, and our civilization is doomed. But with Him, all things are possible, even a peaceful world in which men do not have to live under the continued shadow of fear.

"Long Island to London"

THE campaign of the diocese of Long Island to send food and clothing to the diocese of London, reported in *THE LIVING CHURCH* last week, has captured the enthusiasm of the entire diocese. We understand that more than 4,000 large duffle bags have been filled with clothing, much of it almost new, contributed by 175 parishes and missions. In addition, more than \$12,000 in cash has been contributed. A good many of the cash contributions, and some of the food and clothing, have come from non-Churchmen, who have read about the campaign in the daily papers.

Bishop DeWolfe is to be congratulated upon this practical demonstration of sympathy for the members of our mother Church of England. The idea grew out of the observations of Bishop DeWolfe on his visit to England last year. There was no appeal from Britain, but the Bishop of London has expressed the very deep appreciation of his people for this tangible assistance.

Long Island has set a splendid example, which might well be followed by other dioceses. Why should not each of our dioceses "adopt" a diocese of the Church of England, and help its members in such a practical way as this?

The "Christian Century"

WE HAVE watched with sympathetic interest the efforts of the *Christian Century* to put out its weekly issue, in spite of the printers' strike which has tied up its printing plant in Chicago. So far, the *Christian Century* has put out three or four creditable four-page newsletters, apparently by the Multilith or some similar process. But in their issue of March 24th the editors put up to their readers the question whether or not they should "go to an open shop."

UNPOPULAR

HE healed their sick:
 He blessed and brake,
 And they were fed.
 So, they would make Him king
 A king who'd give them all those things
 Their bodies craved.

They heard His word:
 And never did man speak
 As did this man.
 But, "Hard to understand."
 Unless —
 Unless they opened wide
 Their hearts; put self aside;
 And prejudice; and hate;
 And hope of worldly gain.

And so, they fell away —
 Forsook their King.
 (For He is King,
 Though He will never sit
 Upon the throne of Caesar.)

They gave their King a Throne:
 (And knew it not.)
 That Throne the Cross.
 And He does reign;
 His Kingdom has no end:
 Its Citizens are those
 Who dare that Throne to share.

SISTER PRISCA, C.S.M.

Strike Spreads to New York

LATE in March the International Typographical Union's strike (or the employers' lockout, as the union terms it) spread from Chicago to New York. Several religious periodicals were hit by this work stoppage, and some of them had to suspend publication. The *Commonweal* [Roman Catholic] was forced to omit its April 2nd issue, and sent a card to its subscribers indicating that they would receive the April 9th issue "in emergency dress." The Federal Council published its *Information Service* in a two-page multigraphed issue, in which the background of the printers' strike was outlined. The *Federal Council Bulletin*, printed outside New York City, is not affected.

So far, the major periodicals of the Episcopal Church have not had to resort to emergency publication measures. THE LIVING CHURCH, *Forth*, the *Churchman*, and the *Southern Churchman* are printed in areas not affected to date. The *Witness* is printed in Chicago, but we are informed that its printer has come to terms with the union, and passed considerably increased charges on to the *Witness* on the grounds of increased cost. With the cost of paper sky-rocketing, and all costs continuing to mount, all Church papers are vitally affected, and several are contemplating further increases in subscription rates.

For our part, we do not anticipate any immediate changes affecting THE LIVING CHURCH, though we shall have to continue to operate on as economical a basis as possible, if we are to avoid further price increases, as we hope to do.

HYMN

(1)

O GOD, whose mountains lift with might
 Their splintered highways to the sun;
 Where stars collide and fall in light
 On endless snow through endless night,
 Thy voice is heard, Thy will is done.

(2)

O God, where man with childlike trust
 Moves toward the battle to be won;
 Strong through the shock, the bitter thrust
 Of grief and pain, of death and dust,
 Thy voice is heard, Thy will is done.

(3)

O God, where folk on bended knee
 Receive with cradled hands the One
 Who touched the sod of Galilee,
 That life might spring eternally,
 Thy voice is heard, Thy will is done.

(4)

O God, when men do mark the ways
 Small, clear, and clanless children run,
 Singing, hand clasped to hand, Thy praise,
 With timeless love through timeless days,
 Thy voice is heard, Thy will is done.

THOMAS BARRETT.

They express their dilemma thus: "The *Christian Century* still believes that both management and labor have the right to organize and to bargain collectively through representatives of their own choosing. But we also are determined to play fair with you. So we solicit your comment."

Another interesting sidelight is the *Christian Century's* comment on Newsletter Economics. The four-page miniature edition is, they have found, at least as costly as the 32-page regular issue. There is, of course, no advertising, so that important part of the revenue is cut off. The newsletter is "a temporary retail job," requiring envelopes, hand inserting, and a higher rate of postage. Overhead (salaries, rent, etc.) remains the same, since the staff must be kept intact. And, they might have added, new subscribers are not likely to be attracted, though presumably the old ones will remain because of the high reader loyalty that every religious periodical enjoys.

The staff of the *Christian Century* are doing a good publishing job under severe difficulties. We congratulate them, and hope they will soon be able to resume publication on a normal basis.

The Crisis of Our Times

II.—*Political Grounds for Hope*

By the Hon. Francis B. Sayre

President of the Trusteeship Council of the United Nations
Representative of the United States in the Trusteeship Council

AS AGAINST the grave perils which our world faces today—the threat of the atomic bomb, the menace of a Soviet Government plotting against human freedom, the deadly danger of our own complacency and self-seeking — perils which we must face with open eyes if they are to be circumvented — there are certain other factors in the international situation, also of fundamental importance, which offer very substantial grounds for optimism.

RUSSIA NOT PREPARED

In the first place, it seems evident that in spite of her provocative words and acts, the Soviet Union is not now prepared to wage war with any first-class power. The Russian people have been bled white by the second World War; and the Soviet Government has not yet made good the tremendous losses sustained in the war. Preparation for a modern war with a first-class power is a mammoth undertaking, requiring half a dozen years or more. Russia knows that she is not now prepared. There is still breathing time for the development of saving policies if these are possible.

Second, the most powerful nations in the world, apart from Russia, are profoundly committed to peace. Europe must have peace or be driven over the brink of catastrophe. Europe has no choice. The United Kingdom is staking its entire future — politically, economically, and spiritually—upon the achievement of a world in which industry, trade, cultural development can progress free from the withering and annihilating blasts of war. The United Kingdom's one chance for the future is the avoidance of war.

Third, the United States now, as it was not in the period following the first World War, is internationally-minded. Before the second World War the American people believed that they were so wealthy and so powerful that they could live an isolated national life independently of the rest of the world. Now, as the result of twenty years of intensive national education and of bitter and tragic experience, we have been shaken out of that naïve and childlike belief. We know now that we are an intimate part of a world unity. The so-called "foreign problems" are no longer foreign to our vital domestic interests. They have come to be world problems, and

they have come to affect even more vitally than most local political issues our pocketbooks, our homes, and our daily lives. Every home in every city and town and village of our country will be directly and vitally affected by the outcome of world issues. So will our taxes. So will the lives of our children if these world issues are wrongly or improvidently decided. We have learned that a prosperous and free America cannot possibly exist in a hungry and desperate world. If catastrophe comes to Europe, no less will it come to America.

America is growing more and more internationally-minded, and America is today the wealthiest and probably the most powerful nation on earth. And one of the most profound desires of the rank and file of American people is for a lasting peace based upon sound principles. Here is solid ground for reasonable hope.

INTERNATIONAL MACHINERY

Fourth, better international machinery for dealing with world problems exists today than ever before. Thirty years ago there was no international organization in existence for grappling with world political problems. The Hague Conventions then in existence were of the "horse and buggy" days. The League of Nations, organized in 1919, was a tremendous step forward. The United Nations of 1945 is a marked improvement upon the League. Like the League it is building up a vast fund of experience. It is not the last word.

I am quite aware of the current criticism of the United Nations. Its shortcomings and its failures are the talk of the town. But if you had watched and taken part in the deliberations of the Second Assembly, as I have, you would have been impressed by its surprising vitality and by the value of what it actually achieved. We watched the spectacle of peoples from every part of the world exchanging ideas in the effort to find solutions for the world problems which have come boiling to the surface in our volcanic and trouble-wrenched world — Palestine, Korea, Indonesia, Greece, charges of war propaganda, problems of displaced persons and dozens more besides. Lasting solutions were not found for all of these. What of that? The ultimate problems are deep-rooted and will take extended time to solve. The important and the exciting fact is that the

vast majority of nations are today honestly trying to solve these world problems not with bullets and armed forces, but through reason and on the basis of justice. This is a tremendous fact. In the long sweep of time, it is almost new in international history. The leaders of all peace-loving nations are exchanging ideas and learning the exceedingly difficult art of international coöperation — learning through give and take how to give up the less important interests in order to gain more important and far-reaching objectives. And all this is being carried on in open forum — for all the world to see and to hear.

True, the machinery creaks at times. It needs improvement in a dozen different directions. For instance, there is the problem of voting. If the organization is not going to end in frustration, it is imperative that the vote reached reflect the substantial desires of those nations which will be called upon to contribute the major portions of money, material resources, or soldiers to implement the decisions. If the great powers are consistently outvoted by the small powers, the former will find a way of preventing really vital issues from coming to a vote. How are these insistent and inescapable facts to be reconciled with the time-honored principle of each sovereign nation exercising a single vote? The problem is becoming ever more acute as new groups, some of only a few hundred thousand people, are recognized as self-governing and given seats at the council table. If international organizations like the United Nations are to become powerful and effective in the solution of world political issues, here is a problem which, in spite of every difficulty, in spite of seeming impossibility, must be solved. The veto power in its present scope and form has not proved satisfactory. Can a system of weighted voting be worked out? If not, in what direction must the solution be sought? In fields such as this, many problems still baffle us.

PROCESS OF PROGRESS

But it is not a time for disillusionment or discouragement. It is a time to look facts honestly and bravely in the face. And if we do, I am convinced that there is reasonable ground for hope and even confidence. For not one of the real problems which we face is insoluble. Nowhere is there a blank wall which blocks

progress. In fact, if we push forward in wise and constructive ways, the turmoil and even the tragedy of present events can become part of the process of progress.

What is the wise way forward?

The underlying, crucial problem today is the growing cleavage between the Soviet Union and the rest of the world. The future history of mankind will be written in the light of the outcome of this white-hot problem.

With the Russian people themselves, the American people have no quarrel. Most of the Russian people are hard-working, enduring, patient, with sterling qualities. But with the present policy being pursued outside Russia's borders and with the orders issued by the Politbureau to Soviet representatives abroad, we Americans cannot agree.

In the face of the persistent Soviet campaign of calumny and blistering abuse, what should be the policy of the American people?

First, America's policy must be based unswervingly upon right and humanity and justice. Upon that path we must go forward unflinchingly and unafraid. Otherwise we must forfeit our leadership. America has no choice.

Second, America must determine her course, undeflected by the Soviet stream of vituperation, which is doubtless due in part to fear, in part to a deep-rooted inferiority complex, and in part to widespread ignorance. America is strong enough and great enough to follow whatever course is right and wise, irrespective of Soviet abuse.

Third, we must not dally with appeasement. That means disaster on the morrow. The way to peace lies not through appeasement, but through firmness in following unflinchingly the right. In the words of Abraham Lincoln: "Let us believe that right makes might, and in that faith let us dare to do our duty as we understand it."

Fourth, this does not mean simply "getting tough" with Russia. We need the Soviet's assistance and coöperation in reconstructing Europe and in the gigantic job of building a lasting peace. We must win the Russian people's help if we can. We have no right to conclude that this is impossible. The situation demands uncommon tolerance and understanding.

The concrete applications of such a policy are clear.

MISERY AND WANT

In Western Europe millions of people are in misery and cruel want. The United States alone has the material resources to afford substantial relief and to assist Europe back onto its feet. Humanity calls to America. Time will not wait. The stakes are European recovery versus chaos. America must act.

The Marshall Plan means infinitely more than relief. It is the most constructive and statesmanlike move America could make in the interest of world peace. For, until Europe can be assisted to her feet again and helped to a position where she can help herself and produce on something like a pre-war basis, there can be no stable peace.

The Soviet Union is well aware of this. A hungry and desperate Europe, reduced to chaos, can be turned into a Soviet Europe, her peoples in economic and spiritual bondage working for the communistic domination of the earth. But if Europe can be once assisted to her feet again and enabled to play her normal part in the work of the world, the Soviet Union will be forced by realities in Europe itself to make a fundamental change in her foreign policy. The area of conflict between the Soviet Union and the United States will be enormously reduced.

Germany is an integral part of Western Europe. We must get the German people back upon a self-supporting basis and producing coal again. We must give them a chance to restore their self-respect and to build a new, democratic nation. All four of the German zones should be united in this program, and we should make every effort to win the Soviet's agreement to go forward without delay. But time is of the essence. People are dying. Economic disintegration is eating into the vitals of Europe. If the Soviet Union will not coöperate with the United States, the United Kingdom, and France, then we must proceed upon the necessary task without the Soviet Union. Again, we have no choice.

We cannot be over-confident. The refusal of the Soviet Union to coöperate in seeking the rehabilitation of a unified Germany may mean the splitting of Germany in two. Western Germany, including the Ruhr, is an industrialized area which cannot produce sufficient food for her workers. Eastern Germany is a food-producing area which cannot produce the industrial goods which they vitally need. If an artificial political frontier is drawn between them preventing trade, can either survive? Men cannot work without food. And the United States cannot indefinitely pour food into the Ruhr, without whose coal Europe cannot recover to a pre-war producing basis.

A rehabilitated Europe will spell the collapse of Soviet plans for world domination. But can Europe be rehabilitated in time?

We are living in an era of ferment and fluidity. Never before in human history have fundamental changes swept over the world with such rapidity and tornado-like force.

Frontiers are breaking down. Nineteenth century dogmas built upon the absolute nature of national sovereignty are melting before the fierce fires of twentieth century facts. National problems are merging into global ones.

New and better international machinery must be developed and constantly remodeled to meet new and ever changing needs.

During the recent session of the General Assembly we were wrestling with unprecedented problems. In the Trusteeship Council we were doing the same thing. The other day in the Trusteeship Council we were listening to a representative of the Ewe tribes in West Africa. He had come all the way from the trust territory of African Togoland to plead the case of his one million countrymen, who more than a score of years ago had been split into three separate groups by arbitrary frontiers drawn by sovereign states without their consent. He was petitioning for the unification of his people and the chance to learn the ways of eventual self-government. What is the answer?

On another day we were listening to the report of the Visiting Mission sent out by the Trusteeship Council to Western Samoa in response to their petition for self-government. Should Samoans be accorded a measure of self-government and, if so, to what degree? The whole conception of international trusteeship is less than thirty years old. The Trusteeship Council is a brand new innovation in international machinery. It is carving out new policies in absolutely virgin territory. It offers a rare opportunity in the service of peace.

NEW PROBLEMS AND SOLUTIONS

Old conceptions are passing. We are already living in a new world, surging with problems insistently demanding new solutions. America's role — and in a democracy that means the role of every citizen — is a vital one in the building of this new world. It can be a far better world if it be built genuinely upon human brotherhood. But if the old policies of self-interest and rampant nationalism prevail over more forward-looking counsels, it can mean the smash-up of our Western civilization.

These "ifs" take us out of the field of political negotiations, and beyond the plane of sociology and economics to the deeper area of human motives and purposes — to the area of the human heart and its dealings with God. In a third and concluding article, I shall try to set forth from the viewpoint of a layman the grounds for hope which spring from our convictions as Christians.

CHURCH CALENDAR

April

11. Second Sunday after Easter
18. Third Sunday after Easter
25. St. Mark Evangelist (Fourth Sunday after Easter)
30. (Friday)

Preparations for Lambeth

By the Rev. C. B. Mortlock

Rector of the Church of St. Vedast, London, England

ON July 1st in Canterbury Cathedral, the eighth Lambeth Conference will be opened with a ceremony in which some 330 bishops from every part of the Anglican Communion throughout the world will take part. After another public service in St. Paul's Cathedral, London, on July 4th, the conference will sit in full session from Monday to Friday, July 5th to 9th.

The next three weeks will be spent in committee, and the conference will end with another full session, occupying it until August 8th. The conference in full session and in groups has been invited by the Archbishop of Canterbury (Dr. Fisher) to consider urgent matters concerning the spiritual and moral condition of the Church and the world.

Of foremost importance among the agenda are the questions of Christian unity and Christian marriage. For both of these subjects, as for others, preparatory committees have been at work for many months. These committees are not composed of bishops only, but of clergy and laymen well qualified to present the problems in review.

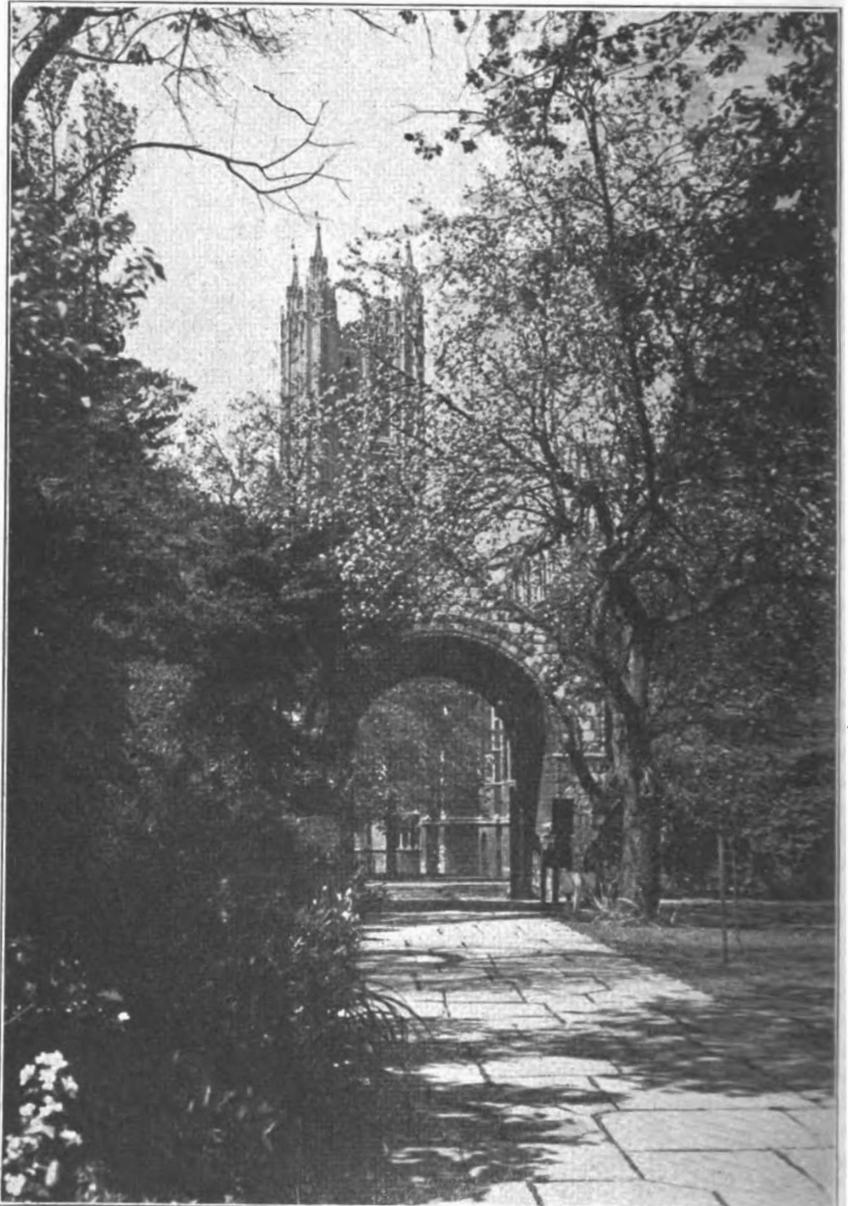
MANY FIRSTS

All preparations had been made for the Lambeth Conference to meet in 1940, but the outbreak of the war caused its indefinite postponement. In theory, the conference meets every ten years, but the decennial interval has only once been adhered to. The interval since the last conference — 18 years — is the longest since the conference was inaugurated in 1867, with the result that most of the bishops summoned to the forthcoming conference will be attending for the first time. (The Archbishop of Canterbury, who is president of the conference, is himself one of the large majority of Anglican bishops who have been raised to the episcopate since the last meeting of the conference in 1930.)

The Bishops of Madras, Travancore, Tinnevely, and Dornakal, who have become bishops of the newly constituted Church of South India, have not been invited to the conference, since their dioceses are no longer within the Anglican communion.

Of the 300 bishops who are expected to attend the conference, about 200 will come from overseas, including, of course, the native bishops of Africa, India, China, Japan, and elsewhere.

The fullest representation of Churches in the Anglican communion, aside from the Church in Great Britain, will be that of the Church in the United States.



Martha E. Bonham.

CANTERBURY CATHEDRAL: *The first service of the Lambeth Conference will take place in this shrine of the Anglican Communion.*

Some 80 American bishops have accepted invitations. Bishop Oldham of Albany has taken a leading part in the preparations for the conference, visiting England at short intervals for the work of the consultative agenda committee.

More than half of the bishops from overseas are being accompanied by their wives, and some are bringing their children. While the bishops are in conference at Lambeth Palace in July, the bishops' wives will hold a conference of their own. They are to meet for three days at High Leigh, a large country house within easy reach of London. Like

their husbands, the bishops' wives will deliberate in private. Doubtless bishops' wives have their problems, as such, and the Lambeth Conference presents a rare opportunity to compare notes.

Mrs. Temple, wife of the late Archbishop of Canterbury, has given much thought and time to the provision of hospitality for visiting bishops and their wives, most of whom will be entertained for part of the time in private homes. Unaccompanied bishops will, in many cases, live in students' quarters in college buildings.

The full sessions of the conference

will be held, as on every former occasion, in the historic library of Lambeth Palace (from which James I borrowed books which he never returned). The library suffered severe damage during the war and it looked at one time as though the conference would have to sit in Church House, Westminster. However, thanks to the coöperation of all concerned, repairs are well advanced. The burned-out roof with its handsome hammer beams has been completely restored in English oak, carved by the same craftsmen who are engaged on the work of the new House of Commons. The chapel of Lambeth Palace was completely destroyed, and a temporary chapel for the use of the conference is being improvised.

The Lambeth Conference is a deliberative assembly. Its resolutions have no binding force. When the conference was first assembled in 1867, at the request of the Church of England in Canada, it was on the understanding that there would be no pretence of enacting canons or laying down definitions on points of doctrine.

Subsequent conferences have met with the same understanding.

JAPANESE SCHISMATICS

Among the matters awaiting the guidance of the conference is that of the so-called "schismatical" consecration of bishops of Japan. In 1940, the Japanese Diet, in pursuance of a policy of establishing a corporative State on the fascist model, imposed a system which resulted in the loss by the Nippon Seikokwai [Holy Catholic Church in Japan] of its right to exist as a corporate institution. About a third of its members, including three bishops, joined themselves to a newly-created "United Christian Church," a pan-Protestant federation enjoying State recognition. During the war the three seceding bishops consecrated seven priests to the episcopate. On the Church's recovering its liberties with the military defeat of Japan, the House of Bishops found that the consecrations were deficient on three counts: (1) the bishops were not consecrated to any jurisdiction; (2) the consecrations did not receive the canonical consent of all the bishops of the Nippon Seikokwai; (3) the consecrations were in private and lacked the public and necessary prayers of the Church.

Three of the schismatic bishops have since been reconciled, and are working as simple priests. The position of the remaining four will engage the attention of the Lambeth Conference, which will be asked to decide the right interpretation of the facts, and the correct theological view of the validity of consecration.

In the discussion of this matter, in which questions of both fact and principle are involved, it is of the first importance that the conference should have the advantage of hearing the bishops of

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**The Church
 of
 South India**

By **Louis A. Haselmayer, Ph.D.**
 (To be published in May)

Many Christians today are extremely serious in a determination to find ways and means of achieving unity. At the root of all attempts toward unity is the Anglican insistence upon Faith and Order. The Church of South India is an attempt to combine in one ecclesiastical system the divergent elements of Christian Order found in the Congregational, Presbyterian, and Episcopal Churches.

Dr. Haselmayer has written a study of the origin and development of the South India Scheme of Church Union. This study should prove useful to Bishops, Priests, and laymen of the Episcopal Church as the Church of South India will be on the agenda of the forthcoming Lambeth Conference.

Much has been written on "The Church of South India Scheme." Here we have a concise report on its history and development.

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the Nippon Seikokwai. Unfortunately there is, at this time, an element of doubt as to whether or not the Japanese bishops deputed to attend the conference will be able to leave their country. There is hope, however, that the difficulties may be overcome.

CHURCH UNITY

The question which is most likely to reveal sharp cleavage on grounds of Churchmanship, i.e., Catholic and evangelical, is that of Christian unity. Opposition to the South India Scheme was based on principles of Church order to which all Anglicans of Catholic Churchmanship adhere inflexibly.

In good time for the conference, the Rev. Dr. Louis A. Haselmayer, Jr., has produced a clearly-reasoned volume, entitled *Lambeth and Unity* (New York: Morehouse-Gorham, 1948, \$2.75). It has been prepared under the editorship of the Joint Committee on Doctrine of the American Church Union and the Clerical Union for the Maintenance and Defense of Catholic Principles, of which Fr. Haselmayer is chairman.

Before the conference opens, hierarchs from Orthodox, Old Catholic, and Scan-

dinavian Churches will assemble in London as the guests of the Archbishop of Canterbury.

Of the patriarchs, metropolitans, archbishops, and bishops to whom invitations have been sent, Metropolitan Dionysius of Warsaw, Archbishop Damaskinos of Athens; Patriarch Christoperos of Alexandria, Archbishop Eidem of Uppsala (Sweden), who will be represented by Bishop Aulen of Strängnäs, Archbishop Lehtonen of Abo (Finland), Bishop Sigureir of Sigurdsson (Iceland), and Archbishop Rinkel of Utrecht have accepted. Invitations have also been sent to Patriarch Alexei of Moscow, Exarch Stephan of Bulgaria, Patriarch Gavril of the Serbian Orthodox Church, Patriarch Alexander of Antioch, Archbishop Makarios of Cyprus, Catholicos Kallistratos of Georgia (USSR), Amba Yosab of the Coptic Church in Egypt, the Ichege of the Ethiopian Church, Archbishop Surmeyan of the Armenian Church, Mar Ignatios Ephrem of the Syrian Orthodox Church, Mar Eshai Shimun, Catholicos Patriarch of the Church of the East and the Assyrians, Bishop Fuglsang-Damgaard of Copenhagen, and Bishop Berggrav of Oslo.

THE LIVING CHURCH RELIEF FUND AUDIT

March 29, 1948.

Mr. Peter Day, Executive Editor,
 THE LIVING CHURCH,
 744 North Fourth Street,
 Milwaukee 3, Wisconsin.

Dear Sir:

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1947 were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1947 were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed—	
Received in 1946, distributed in 1947.....	\$ 1,474.78
Received in 1947	\$10,206.80
Less—Amount not distributed until 1948.....	1,217.95
	<u>\$ 10,463.63</u>
Donations received and distributed from November 1, 1914 to December 31, 1946, as reported in our letter of April 12, 1947	453,342.28
	<u>\$463,805.91</u>

In addition to the foregoing, donations amounting to \$611.00 were received in December 1947 and were published in January 1948.

No charge was made against the donations collected for expenses incurred by Morehouse-Gorham, Inc., in the collection and distribution of the funds.

Yours very truly,

PRICE, WATERHOUSE & Co.

Milwaukee, Wis.

DIOCESAN



FR. RAY: The vestry testified to his godly service.

NEW YORK

Fr. Ray Observes 25th Anniversary at Transfiguration

The Rev. Dr. J. H. Randolph Ray observed his 25th anniversary as rector of the Church of the Transfiguration ("Little Church Around the Corner"), New York City, at the late service on Low Sunday, April 4th.

From 1848 to 1948, this famous church has had only three rectors: the founder, the Rev. Dr. George Hendric Houghton; his nephew, the Rev. Dr. George Clarke Houghton; and Dr. Ray.

An illuminated scroll commemorating Dr. Ray's 25th anniversary as rector was presented to him by the vestry at the eleven o'clock service. The scroll reads:

"Whereas our beloved rector, the Rev. Jackson H. Randolph Ray, D.D., will celebrate his twenty-fifth anniversary as rector of our church on Low Sunday, April the fourth, nineteen hundred and forty-eight; and

"Whereas Dr. Ray for the past twenty-five years, by his tireless and unselfish efforts and his sympathy, love, and affection, has ministered to this congregation and endeared himself and has been an inspiration to all his parishioners;

"Be it resolved that we assure him as our rector of the deep love and affection and the continuing devotion which we have for him; and be it further

"Resolved that we desire to express in the strongest terms and have recorded in the minutes of the vestry our testimony to his untiring zeal, efficient labors, and serv-

Diffident Evangels

We are grateful for our years in The Church, wherein we have learned to appreciate and evaluate the several and divers gifts (or lack of gifts) which have been conferred upon men. And, so, in the whole scheme of Evangelism which is absorbing our Church's thinking and planning these days, we must plan to use all types and conditions of Christians in our earnest urge that pagan U.S. people may be led home to their Heavenly Father.

This week we are sympathetically going to touch upon diffident Christians — those truly inherently shy people, so constituted that outward, aggressive evangelism on their part is not only mentally and physically impossible, but insistence upon it on their part would only effect distress of the most aggravated sort.

But diffident Christians MUST have a part in the bringing in of Christ's Kingdom. How can we use them? In your plans, simply ask those who in-

wardly know of their personal shyness, to approach their parish priest privately, and offer themselves as an earnest, consistent, DAILY Prayer Group, who will take people of both the priest's and their knowledge of the need of Jesus, and offer those people up to God in earnest intercession both morning and night in their own prayers. While a more aggressive group of evangels may be actually out, among people, this group of diffident people would be back of them, upholding them, by a powerful impact of fervent prayer. Don't overlook this possibility in your evangelistic planning.

But, there are some diffidents who can be lifted up out of that less aggressive class if they be minded to. Let ALL diffidents pray God, if it be His will, to let them be used more actively, to bring them some personal opportunity to touch some soul by their very own effort. God has His own ways of fitting people to do His will. Just let Him have a fair chance at you!

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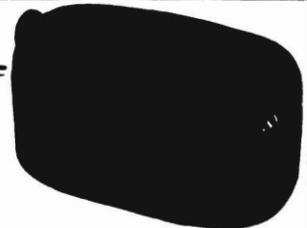
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DIOCESAN

ice to his people and to many outside of his congregation, which work he has always carried on with unselfishness and affection; and be it further

"Resolved that we earnestly hope that he may be with us as our rector for many more years in order to continue his excellent work, and to this end all of the members of this vestry wholeheartedly and affectionately subscribe.

LYMAN RHOADES, Senior warden,
MARSDEN B. CANDLER, Junior warden,
WILLIAM R. BAUM, clerk,
VINTON FREEDLEY,
SHERMAN P. HAIGHT,
CLAIR G. IRISH,
GEORGE L. MCALPIN,
J. ARCHIBALD MURRAY,
JOSEPH PUGH,
WILLIS L. M. REESE,
T. SHIPLEY THOMAS.

Editor's Comment:

THE LIVING CHURCH adds its felicitations on the silver anniversary of this distinguished rector of a famous parish, who is also a leader and exponent of all that is best in the Catholic movement in the Church.

WEST TEXAS

Bishop Hunter's Adieu to St. Mark's, San Antonio

Bishop Hunter, the new Coadjutor of Wyoming, and formerly rector of St. Mark's Church, San Antonio, Texas, presented a class of 91 adults and children to Bishop Jones of West Texas on Palm Sunday, March 21st. This class brought to 408 the number of confirmations during the Rev. Mr. Hunter's two-year rectorship.

Bishop Hunter, whose last services in St. Mark's were those on Easter Sunday, was presented with a purse from the congregation in appreciation for the work he had done at St. Mark's.

CALIFORNIA

New Chapel Dedicated at Grace Cathedral.

Bishop Block of California dedicated the Chapel of the Nativity, Grace Cathedral, San Francisco, Calif., at services on March 16th. The Bishop was assisted by the Very Rev. Bernard N. Lovgren, dean of the cathedral.

The chapel furnishings include the mural, "The Adoration of the Virgin," painted by Jan Henrik De Rosen; a bronze and wrought-iron chancel rail; four large Gobelin tapestries; a marble altar; a carved wood and gilt reredos flanked by four woman saints, the statues of which were designed and modeled by Mary Emma Flood, daughter of

Mrs. James Leary Flood, the donor of the chapel. The furnishings were dedicated in memory of James Leary Flood, Jr., the son of the donor.

MEMBERS AND WAYFARERS

In his address, Bishop Block expressed the hope that the sanctuary would be used especially for private worship and meditation in the name of all Christian children and women, and that the chapel itself with its mural would be an inspiration not only to members of the cathedral, but also to the "wayfarer who enters the portals."

SOUTHWESTERN VA.

Grace House-on-the-Mountain Has New Residence

For a long time, Bishop Phillips of Southwestern Virginia has realized the need of more adequate and comfortable living quarters for the missionaries at Grace House-on-the-Mountain, St. Paul Va. Finally the Bishop was able to secure a contractor, Cameron A. Williams, and the new house is now completed.

The building is of one story, with attic and basement. There are a living room, three bedrooms (each with closet), a kitchen, linen closet, pantry, and bath with a garage on the basement level. The roof is of asphalt shingles over sheathing and felt. The sides of the house are of asbestos shingles, and the building is heated by a coal furnace.

Grace House is in Wise County, on Route 1 from St. Paul, Va. The missionaries, Deaconess Anne Newman and Miss Alice W. Mayer, are already in residence in their new home.

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Case for South India

THE REUNION OF THE CHURCH. By J. E. L. Newbigin. London: SCM Press, 1948. 10/6.

This volume provides the theological basis and defence of the plan of union of

the new Church of South India. Mr. Newbigin, a Scottish Presbyterian minister and now Bishop in Madura and Ramnad of the Church of South India, was one of the most ardent advocates of unionism and a great intellectual force from the Protestant side. He, more than anyone else in 1946, posed the question which the Anglican Church of India had to answer when it allowed its four dioceses to enter the united Church.

The Reunion of the Church is a clear, well-written, and logical exposition of the Faith and Order of the new Church. It is quite apparent that the Church of South India is a Protestant body and that the Anglican dioceses that entered the union have completely capitulated to modern liberal Presbyterianism. Mr. Newbigin has read with care all of the Anglican criticisms of the plan of union and especially the scholarship of Fr. Thornton, Fr. Hebert, Fr. Mascal, Dom Gregory Dix, Dr. Farrar, and Bishop Kirk of Oxford. His analysis of and answer to this array of scholarship makes it unmistakably evident that the Church of South India in no sense has accepted the historic Catholic Faith and Order of Anglicanism, but that Anglicanism has been submerged into Presbyterianism. This volume will give very little comfort to those Anglicans who have expressed the hope that the Anglican contribution to the Church of South India will be a Catholic leaven and a Catholic contribution that will raise it in time to membership in the Anglican communion. Those who hold that hope should study this book before they make any final decisions.

MATTERS OF CHRISTIAN ORDER

The terms of union on matters of Christian Order (sacraments and ministry) are the external expression in institutional life of Protestant doctrines of the Incarnation, the Atonement, and the Church. The greater portion of Mr. Newbigin's book is devoted to the exposition of a liberal Biblical-dialectical theology which he states is the doctrinal basis of this union. The Church of South India is the conscious articulation of this theology. The Incarnation begins with the Nativity and ends with the Crucifixion. The Risen, Ascended, and Glorified Jesus is not the Incarnate Jesus. The Incarnation had a beginning and an ending in historic time. Salvation consists of justification by faith alone on the part of the believer who accepts the fact of the Cross. The Christian religion is the personal relationship between the believer who expresses faith and God who justifies on the basis of that faith. The

NOTICES

THE ANGLICAN SOCIETY

THE ANGLICAN SOCIETY (American Branch) promotes love and loyalty to the Prayer Book and the principles it enshrines. Members pay \$2.00 a year as dues and receive the News Sheet of the Society, three or four times a year, as well as all leaflets published by the Society, and the magazine published by the English Society. For particulars and applications for membership, address the Secretary. Officers: Hon. President, The Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany; President, The Very Rev. Edward R. Welles, Dean of Buffalo; Vice president, The Rev. Dr. J. Wilson Sutton, Rector of St. Stephen's Church, New York; Secretary, The Rev. Canon Charles E. Hill, Twin Oaks, Williamstown, Massachusetts; Treasurer, Mr. H. D. W. Lackmann, Livingston, Columbia Co., New York.

MEMORIAL

OF YOUR CHARITY pray for the soul of George Taylor Griffith, priest. Departed April 11, 1939. Jesu, mercy! Mary, help!

RESOLUTION

WHEREAS, it has pleased Almighty God of His love to advance to the Church Expectant His faithful soldier and servant,

FREDERICK DAVID YATES,

that he may increase in the knowledge and love of Him, in the life of perfect service, in His heavenly Kingdom;

BE IT, THEREFORE, RESOLVED, that we the members of the Vestry of Saint Paul's Church, in Brooklyn, New York, do hereby express, on behalf of our Parish, gratitude to God for His servant's thirty-six years' service as a member of our Vestry, twenty of which he was Senior Warden.

In his habitual attendance upon the worship of the Church and the Sacraments, his watchful care of the interests of our Parish, and zealous exercise of all the Christian Acts of Mercy, both Spiritual and Corporal, he exemplified Christian discipleship to a high degree.

BENJAMIN R. MOWRY,
Clerk of the Vestry.

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THE LIVING CHURCH

Church is the creation of the Holy Spirit at Pentecost and not the creation of the Incarnate Lord in the days of his flesh. The Church is the body of believers who having made a personal act of faith feel responsibility for their fellowmen. Any concept of the Church as the extension of the Incarnation is vigorously denied by Mr. Newbigin as a theological impossibility. His theology of the Incarnation, Atonement, and Sanctification is the reassertion of traditional Protestantism and bears a striking resemblance to that set forth by Reinhold Niebuhr in *The Nature and Destiny of Man*. Within this fellowship, the ministry and sacraments have a place as witnessing and testifying to an historic continuity, but they are not guarantees of that continuity and in no sense constitutive of the nature of the Church.

The episcopate is not "essential to" but "normative and expressive of" the life of the Church. Any hope that acceptance of the fact of episcopacy will impart to the Church of South India the apostolic ministry of the three-fold orders as set forth and described in Anglican formularies is now demonstrated to be an idle illusion.

The terms of union in South India are the careful, logical, and clear institutional expression of a liberal Protestant theology. Mr. Newbigin states this quite definitely and most clearly rejects every basic Catholic doctrine of the Incarnation, the Atonement, the Church, the Ministry, and the Sacraments. Those clauses and phrases in the *Plan of Union* which have bothered Anglicans are now demonstrated to mean exactly what Anglicans said they had implied. It is quite obvious that a mere adjustment in ministerial traditions in this and other schemes of union does not mean that the fundamental differences of faith have been reconciled.

Every Anglican should be grateful for this able presentation by the Bishop in Madura and Ramnad of the theology behind the united Church. For it makes it quite clear that when the Church of India, Burma, and Ceylon permitted its four dioceses to leave the Anglican Communion and unite with the South India bodies that it was in fact allowing them to abandon essential principles of Anglicanism in favor of essential principles of Presbyterianism.

LOUIS A. HASELMAYER.

In Brief

FOOD FOR REDEMPTION. *An Exposition of the Eucharistic Doctrine and Service of the Orthodox Church.* By A. T. Kokkinakis. New York: "Cosmos" Greek-American Printing Company, 1947.

Primarily addressed to English-speaking members of the Orthodox Church, this is a brief statement of eucharistic doctrine and practice, followed by a kind of "People's Missal," or guide to the Liturgy as celebrated in Greek Churches, translating the principal prayers and summarizing others. Fr. Kokkinakis, now of Astoria, L. I., is a graduate of the Theological School of Halki and the General Theological Seminary, and his work is creditable to both institutions. It should be useful to Churchmen who want to know about the doctrine as well as to be able to follow the service of the Greek Orthodox Church. One may be incidentally that some of our problems arise in the Greek Church too, such as popular hesitation about the common chalice (in their case the common spoon).

E. R. HARDY, JR.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat 7:30

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ATONEMENT 5749 Kenmore Avenue
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ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
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Sun 7:30, 9, 11 HC Others posted
ST. FRANCIS' The Cowley Fathers
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ST. MATTHEW'S Rev. F. Ricksford Meyers
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Confessions Sat 5-6, 7:30-8

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

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Sun 8 HC, 11 Morning Service & Ser; 4 Ev Special Music; Daily: HC Wed 8, Thurs & HD 10:30; The Church is open daily for Prayer

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12, C Sat 4-5 by appt

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

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

NEW YORK CITY (Cont.)

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Rey, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 9
TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9; Ch S 9:45; Mat 10:30 Sung Eu & Ser 11; Nursery S, 11; Cho Evensong & Address 4; Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12:11 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel M. Baxter, Jr. Rev. A. Dixon Roll
Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30; HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Francisco Way
Rev. Edward M. Penne'l, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean;
Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST AGNES' Rev. A. J. duBois, S.T.D.
46 Que Street, N.W.
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with Ser; Daily: 7; Fri 8 HH; C Sat 7:30-8:30

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams; Rev. Francis Yermall, Litt.D.
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8 ex 1st Sun; Thurs HC 11, 12:00