

The Living Church

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

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UNITED NATIONS AT PRAYER

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LETTERS

Federal Council Constitution

TO THE EDITOR: I appreciate your editorial in THE LIVING CHURCH of April 22d and I am glad to have the opportunity to clear up any uncertainty as to where the Federal Council stands with regard to matters of doctrine. I am afraid I had hastily assumed since as chairman of our delegation I had written a letter of explanation and mailed a copy of the Constitution to all the clergy and to the delegates of the General Convention of 1941 that we all knew that

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it." Article 4.

While therefore you may well feel that his ancient lordship of Bethlehem is somewhat foggy on the subject, the plain wording of the Constitution makes it clear that the Federal Council is not.

If I have correctly understood you to feel that before an officer of the Federal Council can send a copy of an article for which request has been made that officer or the Council must first pass judgment on the article and feel that he or it agrees in all points with the article or the writer, then it seems to me we would be doing the very thing the constituent churches would object to our attempting and which the Constitution plainly forbids us to do.

Suppose, for example, that you or I or any other Churchman should write or say something on the subject of Christian unity that attracted attention and someone should write to the Federal Council and ask for a copy. It would seem to me that the officers of the Federal Council could with perfect propriety send a copy of that article without in any way recording the Council's approval or disapproval of its position. That is what happened in this case. The Council did not publish the pamphlet and did not contribute toward it, but distributed a few dozen copies to inquirers.

I hope that this may be of some value in removing misunderstanding as to the Council's position.

(Rt. Rev.) FRANK W. STERRETT,
Bishop of Bethlehem.

Bethlehem, Pa.

Referral Committee

TO THE EDITOR: Referring to the part of Fr. Perkins' reply to Fr. Dubois in THE LIVING CHURCH for March 25th concerning servicemen, there is one aspect I think often overlooked.

In one parish where the rector is "doing everything he can by way of pastoral ministry for them" it has been possible through a lay committee to see that the names of these young men and women are promptly reported to the church in or near the camps where they are first assigned for training. I know of one young man for whom the injunction to "make himself known" proved quite inadequate and who was utterly miserable the first few weeks until his church, made aware of his need, sought out the Episcopal chaplain for him.

It is understandable that "constant referral is too cumbersome and endless" for the parish priest but where such a committee can

function to that extent it may produce unexpected results, as in the case of the son of a lapsed communicant who was confirmed at camp before going overseas. I could cite other instances.

And not to be overlooked is the tonic effect on those given the opportunity to serve on this committee (most readily drawn from women with sons and relatives in the service) and the strong bond fostered among them and with the others for whom they act.

PAULINE C. PARTRIDGE.

Rochester, N. Y.

CLID

TO THE EDITOR: It was with quite some interest that I read your article on "labor" [L.C., March 25th]. Inasmuch as a unit of the UAW, CIO is the bargaining agent for the employees in the shop in which I work, I took my copy of the L.C. to the plant.

I would say that about 50% of our members contributed to the NCPAC in the past general election. The remaining 50% felt that the PAC was involved too deeply in partisan politics. However, a number of men have asked me to get what information possible, regarding the Church League for Industrial Democracy.

Could you supply me with the following information: When was the above mentioned organization founded? Who are its officers? Is it an Episcopal organization? Any other information you may be able to supply.

In closing, I am very happy to state that the L.C. received quite a number of compliments due to its wide variety of subjects and general layout. We should strive to expand more; and pass our copies around.

ROBERT HUME

Chicago, Ill.

Editor's Comment:

President of the CLID is the Rt. Rev. Edward L. Parsons, retired Bishop of California; executive secretary, the Rev. William B. Spofford, 155 Washington Street, New York City, to whom communications should be sent; other officers include bishops, priests, and laypeople of the Episcopal Church. The League is an Episcopal Church organization, affiliated through the United Christian Council for Democracy with social action groups.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE..... Editor
(On leave for service with U. S. Marine Corps)
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JEAN DRYSDALE..... Managing & Literary Editor
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of other Churches. Earliest record of the CLID we have is 1919. Its purpose is to "bring together for study and action those who seek to apply the principles of Christ in industrial society"; tendency is to do so along Left-wing lines.

We hope that more readers will pass their copies of THE LIVING CHURCH around in their offices and shops.

Brailleists Wanted

TO THE EDITOR: Helen Keller says, "There is no lovelier way to thank God for your sight than by giving a helping hand to someone in the dark."

There are more than 200,000 blind persons in the United States, and because of the war the number is increasing. The supply of braille literature is insufficient to meet the needs of these people.

The National Braille Press Inc. is trying hard to find sympathetic persons who will endeavor to learn how to write braille and thus provide one or more unfortunate one with reading matter, free of charge. The company has established a course of study covering twelve weeks. Headquarters of the company is at 50 Congress St., Boston. The hand transcribing division, for which volunteers are sought, is at 4 Park St., Boston. Over 60 persons have already taken the course and new classes are forming. Tuition is free. A registration fee of \$2 and the purchase of equipment, for about \$3.20, comprising slate, stylus, eraser, handbook and fifty sheets of paper, is all the money required. The course can be taken by correspondence, the only additional cost being postage one way.

Blind persons everywhere are begging for material. The subject matter of the requests varies widely: religious tracts, medical and legal work for students, dietetics, books for Perkins Institution and other schools for the blind, knitting and crocheting instructions, language work for college students, fiction, poetry, and, in fact, anything which the blind request.

Braille writing is not difficult to learn, but does require concentration and memory, at first, until the hundred or more symbols are mastered.

As has already been hinted scores of soldier boys are returning home blinded for life. These need rehabilitation and aid. You can aid at least one blind soldier by learning to transcribe braille for him. Here is a chance to do something concrete. Will you do it?

EDWARD S. ARNOLD.

Concord, N. H.

Uncanonical Procedure

TO THE EDITOR: The former Roman Catholic diocese of Concordia, Kans., as changed its see city to Salina, Kans.; and its bishop, the Rt. Rev. Frank A. Thill, as taken the name, "Bishop of Salina." The church of the Sacred Heart in Salina has been designated the cathedral.

Made under a decree of the Sacred Consistorial Congregation and Pope Pius XII dated December 23, 1944, the action was not publicly confirmed for almost three months.

The Episcopal Church has had a Bishop of Salina since 1903. Christ Cathedral was built in 1906.

(Rev.) ROBERT H. MIZE JR.

Wakeeney, Kans.

Editor's Comment:

Rather than comment upon this uncanonical procedure ourselves, we shall

let St. James 3: 15-16 do it for us: "This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed."

Franklin D. Roosevelt

TO THE EDITOR: So far as I know, no one has commented on the fact that the name "Franklin" means a "free" man. An ancient piece of poetry seems almost prophetic when used in connection with President Roosevelt's name. It reads:

"First he was here als our thain,
But now es he for al frankelain."
Cursor Mundi, 5,373

This might be translated "First he was here as our warrior squire, but now he is a 'freeman' of the whole world."

(Rev.) CLAUDE A. BEESLEY.

Wichita Falls, Texas.

Adult Education

TO THE EDITOR: No wonder some of the clergy feel offended, or baffled even if not offended, by Father Dubois' article in THE LIVING CHURCH for March 11th. They do run church schools. They do try to teach. The favorite method is preaching. The next is writing items for the parish weekly. Another is holding Confirmation or adult study classes at which the priest does most or all of the talking.

But experience and modern psychology alike have shown that such *passive* learning doesn't stick; it isn't personal enough; it doesn't affect one's inmost attitudes and beliefs. Certainly it is not powerful enough to convert the average indifferent Christians who fill our churches. The downward spiral of ignorance and failure will continue until *adult education of a lively sort* is recognized as a central task of the Church.

May I suggest that the following four pamphlets will be an inspiration to those who think that Father Dubois and the 100 chaplains are right:

Adult Projects in Study and Action.

Learning for Life.

Adult Program Guide.

Group Work with Adults Through the Church.

These are obtainable at 15 cents each from The International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.

THEODORE M. SWITZ.

Wilmington, Del.

V-E Day Prayer Defect

TO THE EDITOR: I have just read a prayer issued by the Presiding Bishop for use on V-E Day and note with dismay a glaring defect, obvious I am sure to many of us, that I think makes it quite impractical for use.

The prayer invites us to thank God for the return of peace and ignores completely the war in the Pacific. Unless the announcement of cessation of hostilities in Europe (V-E Day for short) is long postponed, it is very doubtful whether it will mean at all a return of peace, rather it is probable that the tempo of the Pacific war will be stepped up considerably.

I would suggest that the Presiding Bishop issue a prayer more in keeping with the situation as it is liable to be.

(Rev.) WILFRED A. MUNDAY,
Chaplain (Major), USA.

Hines, Ill.

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Talks
With Teachers

VERY REV. VICTOR HOAG, EDITOR



Work Books

A NEW form of pupil's book has appeared within the past few years, and has enjoyed a wide sale. The poor, confused clergy will try anything. One popular course has gone all-out for the work book form, for all ages.

Work books first arose in the public schools as a convenient form for notebooks, as a means of ready drill in objective information or skills. When work books began to appear in the Church, they were based on these already published for the public schools. A review of the ones now offered for sale would surprise the writers of some Church work books, who would learn that there have been many improvements in the method.

Work books cover such subjects as arithmetic, geography, history, civics, and literature. The term of late has been largely displaced by such expressive titles as *Think & Do Book*, *Understanding and Practicing*, *Pupil Activity Text Books*, and *Objective Tests*.

In all cases, the object is not simply to fill in the blanks and do the activity assigned. The book is intended to be used in the full stream of other class activities. The devices of socialized recitation, investigation, silent reading, home work, memorizing, etc., are all assumed to be used. In short, the public school work books are intended to be used by teachers teaching a large subject, with several source books, and with wide teaching skills.

I confess that I have largely discarded work books, as at present offered to us by Church publishers, for these reasons:

1. They make lazy teachers. A teacher may get by with little or no preparation, and yet seem to be covering the course.

2. They discourage the best teachers. The form of expression provided is so limited, or takes so much of the time, that original projects seldom arise.

3. They are limited to a few devices: true-false, missing word, copy here.

4. They place the emphasis on pencil activity (in which some pupils are characteristically backward), rather than on the social elements of class teaching.

5. They are quite often not fitted to the children's vocabulary, or the answers are not clear. Then the teacher has to tell them what to write in the blank. Do you call that *teaching*?

6. They present mostly objective facts and inspire little originality or enthusiasm.

All of these may be corrected with attention. But they reveal the trend. The basic limitation of the work book is that it arises solely from the personal ingenuity of the author. Novel ways of stimulating the pupil to think, by devices of partial writing, have been invented by skilled teachers. These have been seized by editors, and too often made tedious by being

used over and over. The printed work books, at present, lack sparkle, diversity, and real ingenuity. Only the really very clever and ingenious person, full of his subject, and overflowing with years of happy experimental methods worked out in real teaching, should ever attempt to write a work book.

Some new methods which are not found in the Church books include: Correct the error (cross out the wrong word, and write the right one above). Sort out definitions of terms. Map with numbered locations: locate cities printed on margin by means of number. Memorizing help through novel type forms and arrangements. Pictures partially drawn, to be completed by pupil. Underscore words you do not understand. Identify sketches.

The possibilities of work books, properly designed and used, should not be overlooked. Here are some good points: They provide immediate pupil activity with the deep satisfaction of accomplishment. They may stimulate comprehension and interpretation of material. They make up for the children's slow and awful handwriting. They set a norm of achievement to which the slowest may be encouraged to attain. They hold up an ideal of good workmanship: you either finish this, 100% correctly, or you don't.

A suggestion to vital teachers: make up your own work book, based in your present text-book, as you go along. All you need is a typewriter, and some samples of printed work books for ideas. Then improve on them. But don't try to invent something for every lesson. And don't please don't—rush to a publisher with your script. Let it be criticized by somebody who is not afraid to offend you, and who is an old teacher. Then let your sheets be used in real teaching by several teachers, under field conditions, for a year or more.

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FIFTH (ROGATION) SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Dr. Mason Accepts
Dallas Election

The Rev. Dr. C. Avery Mason, executive secretary of Forward in Service, formerly rector of the Church of the Ascension, Staten Island, N. Y., has indicated that he will accept his election as Bishop Coadjutor of Dallas.

Fr. Mason was elected at the diocesan convention held on April 10th in Dallas.

Bishop Budlong to Ask
For Coadjutor

Bishop Budlong of Connecticut has addressed the following letter to the clergy and lay delegates to the 161st convention of the diocese of Connecticut:

"Dear Brethren:

"This is advance notice of my intention at the coming annual diocesan convention called for May 15, 1945, to give consent to the election of a bishop coadjutor for Connecticut 'by reason of the extent of diocesan work' (Canon 38, sec. 2 a).

"If you vote to elect a bishop coadjutor the consents of a majority of the bishops and of the several standing committees throughout the Church must be sought. If such consents are obtained the next step will be, at a special convention or at a regular diocesan convention, to proceed to elect.

"Six years ago you gave consent to my canonical request for a suffragan bishop. At the 1940 convention you elected the present suffragan bishop and he was consecrated in November of that year.

"A suffragan bishop is eligible for election elsewhere as a diocesan bishop, a bishop coadjutor, a suffragan bishop or a missionary bishop or, with the consent of the House of Bishops, he may resign. In short, we might lose our present suffragan bishop.

"So long as the diocesan has his health and strength it is hardly to be imagined that a bishop coadjutor could have much greater responsibility than I have rejoiced to give to our present suffragan bishop. I am sure that you will agree that he has fulfilled his duties extremely well. But a bishop coadjutor by direction of the canons does have in perpetuity 'duties assigned to him by the bishop,' and he has the automatic right of succession as head of the diocese, which is not the case with a suffragan bishop.

"Under our present General Canons the only method by which it is possible for this diocese to express itself if it desires to give to the present suffragan bishop the right of succession as diocesan whenever I shall retire or become incapacitated or die, is for me to give formal consent to the election of a bishop coadjutor which I shall therefore do at this coming convention.

"Obviously my giving such consent will not mean that I contemplate the probability



BISHOP GRAY: A suffragan is eligible for election. . . .

of our having at this time three bishops in Connecticut. It will mean that I feel that the opportunity should be given to the diocese to express itself as to whether or not it is ready (in view of four and a half years of able and faithful service by the present suffragan bishop) to choose him as the future diocesan by voting to seek from the bishops of the Church and from the several standing committees consent to the election of a bishop coadjutor for Connecticut.

"It is not in order for me to make any statement which might seem to be an endeavor to influence a decision which is your sole prerogative except to bear my personal and official testimony to the superior qualities which I believe the present suffragan bishop has demonstrated in his present office.

"I pray that God will guide you to make a decision which will be right and best for the future welfare of this diocese.

"Faithfully yours,
[Signed] FREDERICK G. BUDLONG,
Bishop of Connecticut."

INTERCHURCH

And Anglican Fellowship

By ELIZABETH McCracken

The annual meeting of the Orthodox and Anglican Fellowship, held in the parish house of the Church of St. Mary the Virgin, New York City, on April 23d, drew an unusually large attendance. The meeting had been postponed from February to late April in order that an ac-

count of the Moscow Conference might be given by the Very Rev. Joseph O. Dzvovichik, who accompanied Bishop Alexis to that conference.

Fr. Dzvovichik, introduced by the president of the Fellowship, the Rev. Dr. William H. Dunphy, spoke informally, saying in part: "The Russian Orthodox Church of North America, after receiving an invitation to participate in the Moscow Conference, acted in the affirmative and selected four delegates to go. A committee, authorized by Metropolitan Benjamin, prepared a report, stating what the Russian Church in America has done since the last *sobor* in which it took part 27 years ago. They prepared also another document of requests. This gave ideas of what the American Orthodox Church felt that it might best do, separated by long distances from the Church in Russia, with communication so difficult as to be almost impossible.

"The delegation of four was to start on January 16th. Bishop Alexis and I went ahead; the others were to follow later, by another way. Going by way of Alaska, Bishop Alexis and I arrived in Moscow on February 10th. We found that the Patriarch had already been elected, but the synod was still in session. We were quartered across the street from the Kremlin and the best of everything was given to us. We appeared at the synod and presented our documents, saying that we were ready to explain every detail both of the report and the requests. But they said that we should leave the documents, that they understood the Russian Church in America.

"At the several church services, we were given places but were not invited to serve in any way; and we felt depressed. But we were asked to luncheon with the Patriarch. The *ukase*, or decision, of the Patriarch and the synod, was given to us to take to Metropolitan Theophilus. Then, we came back to dear old New York—thank God!"

Fr. Dzvovichik explained, in answer to questions, that the reason why he and Bishop Alexis were not invited to participate in the church services was because the Russian Church in America was under a "decree of suspension." It was for the same reason that the American delegation had no voice in the election of the Patriarch Alexei. Fr. Dzvovichik went on to say that the Church in Russia had listed five conditions as a basis for the removal of the suspension, in effect since 1935. It is expected that all major difficulties will be overcome and that a state of unity, both between the Russian Orthodox Church in

North America and the Patriarchal Exarch in America, and between the whole American Russian Church and the mother Church in Russia will be consummated.

CANON BRIDGEMAN

The second speaker was the Rev. Dr. Charles Thorley Bridgeman, canon of St. George's Cathedral, Jerusalem, and lately returned from the Holy Land. Canon Bridgeman's subject was "The Patriarchate of Jerusalem." He began by saying that he was struck, as he listened to Fr. Dzvovichik, by the geographical nearness of Russia to the United States. We all now, he believed, saw that the people of Russia and the people of the United States must needs have fellowship in political and in economic matters. He hoped that the necessity of fellowship on other grounds would be felt, particularly in religion. Such gatherings as the present one helped such fellowship.

Canon Bridgeman then went on to give an historical survey of the Christian Church in the Holy Land from the beginning until now. The central position of the Eastern Church was made clear, and the former strength of the Russian Church itself stressed. "The Holy Land was once Orthodox," Canon Bridgeman declared. He looked toward a great day when Jerusalem would be not the capital of a Jewish state, nor of any state, but the spiritual capital of the Christian world.

Msgr. Diran Nersoyan, of the Armenian Apostolic Church, said a few words, in response to an urgent request. He expressed the earnest hope that the Orthodox and Anglican Fellowship would become affiliated with the Church of England Fellowship of St. Alban and St. Sergius. The two societies have an identical purpose and would both gain by closer connection. The magazine of the English association, *Sobornost*, was recommended. Monsignor Nersoyan was delighted to learn that some members of the American society subscribed to this paper and that more intended to subscribe.

LOCAL FELLOWSHIP STRESSED

Paul B. Anderson was present, with Mrs. Anderson, throughout the meeting. Mr. Anderson was asked to speak, and aroused applause when he said that he thought that closer acquaintance between members of the Orthodox and the Anglican Churches, in each and every community where both were to be found, was of great importance. Acquaintance led to friendship, and friendship resulted in increased strength in the work of both folds.

Elections were as follows: Honorary presidents, Archbishop Athenagoras and Bishop Manning; president, the Rev. Canon Edward N. West; vice presidents, the Rev. Dr. William H. Dunphy (former president), the Very Rev. Basil Eftimious, the Very Rev. Joseph Pishtey; corresponding secretary, the Rev. Dr. Edward R. Hardy jr.; recording secretary, Miss E. Routsky; treasurer, Ralph Montgomery Arkush. Council, the Rev. Dr. Lauriston L. Scaife, the Very Rev. Frs. Joseph O. Dzvovichik, John Hundiak, and Sergius Sugiareff, the Rev. Frs. Vasile Hategan,

A. Kokkinakis, and Elmer Templeton, and Prof. George P. Fedotov. Nominating committee, Paul B. Anderson, chairman; the Very Rev. Frs. Joseph O. Dzvovichik, and Dushan J. Shoukletovich, and the Rev. Frs. Vasile Hategan and A. Kokkinakis.

The choir of St. Vladimir's Seminary, in resident with their head at the General Theological Seminary, sang three selections of liturgical Russian music, to the delight of everyone present. The rector of St. Mary's, the Rev. Dr. Grieg Taber, was the kind host of the occasion. The meeting lasted to a late hour but all remained until the end, interest never lagging.

Long Island Clergymen

Protest Bishop's Stand

Fourteen active clergymen of Long Island and three who are retired have answered Bishop DeWolfe's letter to the clergy of his diocese in which he protested the Federal Council's sponsorship with the Protestant Council of the City of New York of a reprint of the speech of John D. Rockefeller jr., at the opening of a drive for funds in New York City.

Mr. Rockefeller's speech decried the importance of creed and ritual in the Church and suggested that differences of opinion about the sacraments of Baptism and Holy Communion did not justify factions and schisms among Christians.

Bishop DeWolfe's letter to his clergy had suggested, . . . "the only honest thing the Church can do at the next General Convention is to withdraw from the Federal Council of Churches of Christ in America, if the Federal Council maintains and does not repudiate its seeming approval and promulgation of such doctrines as this pamphlet sets forth. . . ."

The 17 clergymen, in answering Bishop DeWolfe, state:

"We are of one mind with you in thinking that an aspiration for a revitalized Christianity is readily understood and shared. We would go so far as to say that the subject of church unity is so exceedingly vital that we are willing to overlook many inadequacies of statement in any utterance of an individual group. It would seem to us like 'straining at a gnat and swallowing a camel' to lose sight of the great objective and stress in the form of words.

"We have our Lord's own injunction that we are to seek first the Kingdom of God and His righteousness. Unless the Kingdom is put first it matters little what comes second, whether it be Baptism or the Lord's Supper.

"When you tell us that no priest can throw in his lot with the Federal Council of Churches of Christ in America (and the Protestant Council of the City of New York) and remain true to the vow that he took at his ordination, have you not indicted our General Convention and impugned the motives of a large number of bishops, priests, and deacons? The president of the Federal Council of Churches of Christ has been our Presid-

ing Bishop, the Rt. Rev. Henry St. George Tucker. Many distinguished bishops and priests serve in the departments of the Federal Council.

"You declare that the only honest thing for our Church to do at the next General Convention is to withdraw from the Federal Council. It would seem to us a spiritual calamity to do so for the reasons you mention; and especially at this time, when the Christian Church should be united in order to make its contributions to the solution of the tragic problems of the world."

SIGNERS OF PROTEST

The signers were the Rev. Messrs.: J. Phillip Anshutz, Church of Holy Spirit, Brooklyn; Lyman C. Bleecker, St. John's, Cold Spring Harbor; Kermit Castellanos, St. Bartholomew's, Brooklyn; Horace E. Clute, St. George's, Brooklyn; Samuel Davis, St. Luke's, East Hampton; Samuel Dorrance, formerly St. Ann's, Brooklyn, retired; George W. Eccles, St. John's, Richmond Hill.

Also Ernest A. Harding, Messiah and Incarnation, Brooklyn; Charles W. Hubon, St. Mary's, Brooklyn; John Howard Melish and William H. Melish, Holy Trinity, Brooklyn; Harold Pattison, retired; Robert Rogers, retired; Thomas L. Settle, Nativity, Brooklyn; Rush R. Sloane, St. John, Locust Valley; Joseph H. Titus, Grace, Jamaica.

Bishop DeWolfe said he had received the letter but had no comment to make in addition to his statement to the clergy. The diocese has 204 clergy.

YOUNG PEOPLE

Commission Plans Coming Year

The National Youth Commission has just closed a five-day meeting at the DeKoven Foundation, Racine, Wis. Attending were deputations from each of the eight provinces—three young people and one adult making up each group; four members at large, including two Negroes, one Japanese-American, and one American Indian; and the National Council's Division of Youth, led by its chairman, Bishop Carpenter of Alabama. The Rev. John E. Hines, Houston, Texas, was chaplain.

The Commission met to study plans for the coming year, the period September, 1945, to September, 1946. Observance of Youth Sunday and development of the United Youth Offering were studied and discussed in detail, and a series of study sessions on the United Youth Offering Project is planned. The offering will be for medical aid for children in St. Luke's Hospital, Manila, and the study sessions will be planned to gain full participation and to inform and interest all the youth of the Church. Youth Sunday, when the United Youth Offering will be received, has been fixed for October 21st.

Coöperating with the Reconstruction and Advance Fund campaign, with its period of intensive preparation through study of the missionary work of the Church, the young people will have a basic study of missions, starting with the Divine Commission, and covering the why of missions, what they mean, where the missions are, what kind of work they do.

the responsibility of young people for missions, etc.

On January 6, 1946, the Epiphany Feast of Lights will be observed, with special stress upon the missionary aspect of Epiphany, and a great Corporate Communion of Youth is planned for May 19th.

The Commission asks coöperation in the Interchurch Youth Week observance, February 3d, work in summer conferences and camps, development of service projects and special activities for the young men and women of the Church.

During the Commission meeting, offerings were received at the various church services, and these were voted to the discretionary fund of Bishop Harris, newly-consecrated for Liberia, and to the DeKoven Foundation at Racine.

New officers were elected: Betty Street of Oxford, Ohio, is the new chairman, and Priscilla Hannah of Pasadena, Calif., secretary.

FINANCE

Educational Program of Reconstruction and Advance Fund

The Presiding Bishop has called all clergy to the fullest coöperation with the educational program of the Reconstruction and Advance Fund, which begins May 1st, with a Churchwide study of the Philippine Island mission.

"The task we have set for ourselves represents the greatest Christian challenge of our times," the Presiding Bishop said. "It will serve a twofold purpose. It will offer to the clergy an opportunity to teach to all people a deep appreciation of their responsibilities and opportunities in missions fields. Also, through the raising of a \$5,000,000 fund, it will enable the Church to do its part in providing a Christian foundation for a lasting peace.

"No program can be more successful than the leadership it receives. This is especially true of the Reconstruction and Advance Fund. Many of our people have only a vague knowledge of our work in mission fields, and because of this lack of knowledge, have no appreciation of the value of the work.

"The House of Bishops meeting at Birmingham on January 31st, unanimously and enthusiastically approved this program by a rising vote. I urge that in your parish or mission you give the enthusiastic leadership necessary to meet this great opportunity."

Church Pension Fund Trustees

The election of the Rev. Dr. Nelson M. Burroughs of Cincinnati, and G. Peabody Gardner of Boston as trustees of the Church Pension Fund, has been announced by Bishop Davis, president, after a meeting of the Board of Trustees held on April 25th. He also announced the resignation from the Board of the Rev. Anson Phelps Stokes jr., who has recently accepted election as dean of St. Andrew's Cathedral in Honolulu.

The Rev. Dr. Burroughs is rector of Christ Church, Cincinnati, in the diocese

of Southern Ohio, where he is a member of the standing committee and a deputy to the General Convention. Mr. Gardner, former secretary of the Harvard Corporation, is a vestryman of Trinity Church, Boston, and member of the board of trustees of the diocese of Massachusetts. Prominent in business affairs, he is a director of the American Telephone and Telegraph Co., General Electric Co., First National Bank of Boston, Old Colony Trust Co., and a number of other corporations.

THE PEACE

Harper Sibley Is Consultant To San Francisco Conference

Harper Sibley, prominent Churchman of Rochester, N. Y., and former president of the United States Chamber of Commerce, is one of the consultants to the American delegation at the San Francisco Security Conference. Mr. Sibley was given the appointment by the United States Chamber of Commerce at the invitation of the State Department. For the last two years he has been chairman of the Chamber's special committee on international postwar problems which has made studies of the Dumbarton Oaks peace plan. Mr. Sibley is a trustee of the diocese, a member of the Bishop and Executive Council, and was a deputy to the last General Convention.

ACU

Regional Conference

A regional conference of the American Church Union was held in Milwaukee, at All Saints' Cathedral, on April 23d. Present were clergy and laity (both men and women) from the dioceses of Milwaukee, Fond du Lac, and Northern Indiana. The Very Rev. Malcolm DuP. Maynard, dean of All Saints', was chairman of the committee on arrangements, and presided at the sessions. Bishop Sturtevant of Fond du Lac gave the opening prayers as well as the summation of the conference and the final blessing with which the meetings were concluded.

Celebrant at the Solemn Eucharist was the Rev. Ell H. Creviston, senior canon at All Saints' Cathedral. Deacon and sub-deacon, respectively, were Fr. Thomas, SSJE, and Ralph Kreuger, both of whom are students at Nashotah House. The Rev. Canon William Elwell of Sheboygan, was organist; and the Rev. B. F. Miller, of Green Bay, cantor.

The principal speaker at the luncheon was the Rev. Canon Vivan A. Peterson of Cleveland, Ohio, national secretary of the American Church Union. He spoke of the general work of the Union, with particular reference to the priests' institutes which it sponsors at Kent School and (this year for the first time) at DeKoven Foundation, Racine, Wis. Bishop Sturtevant spoke informally, with an appeal for lay interest in the work of the Union. His remarks were followed by the ex-

pression of similar hopes on the part of several clergy, several laymen, and some laywomen.

The principal addresses of the conference came at the afternoon session. They were given, respectively, by the Rev. Dr. Hewitt B. Vinnedge, of the Nashotah House faculty, and the Very Rev. H. M. Keyes of Green Bay, Wis. Dr. Vinnedge attempted to answer the question as to whether Anglicanism and more particularly Anglo-Catholicism, has a message to give the world today. By way of citing precedent he called attention to the practices of the Apostolic Church and the medieval Church in the field of social action. He mentioned also recent Anglican pronouncements in the social field, notably those of the last Lambeth Conference and of certain pastoral letters of the American House of Bishops. He called on Anglo-Catholics to sound a clear prophetic note on such matters as industrialism and economics, war and peace, and racial problems, and to translate the voice of prophecy into Catholic action.

Fr. Keyes spoke on God and the Church. He stressed the necessity for corporate and institutional Christianity in the world in its present state, pointing out the relevancy of the Church to 20th century life. He emphasized the need for sacramentalism in the present world state, declaring significantly that "there is no such thing as a purely spiritual religion." Since the Incarnation, said Fr. Keyes, "God has worked through sense and sight in presenting the means of grace to men. In the sacraments of the Church, in His written word, and in the faces of our friends we see the work of God. . . ."

In his summation Bishop Sturtevant called attention to the conference of the United Nations at San Francisco, and bespoke the prayers of all Christian persons for God's blessing on the deliberations there to be undertaken.

WORLD COUNCIL

Archbishop of York Regrets Absence of Roman Catholics

Absence of the Roman Catholic Church from the World Council of Churches was "regretted" by Dr. Cyril Forster Garbett, Archbishop of York, in an address in London stressing the need for coöperation among the Christian churches in the cause of world peace.

Delivering the Burge Memorial Lecture founded to promote international friendship through the Churches, Dr. Garbett said:

"The ecumenical movement will not be truly ecumenical as long as the largest Church in Christendom is not represented in it. It might be possible for the Roman Catholic Church to coöperate, provided that the field of action was clearly defined, so as to preclude those matters of faith and worship in which it is unable to act with other Christian bodies."

"It is of equal importance," the Archbishop added, "that the Council should also have representatives of the Russian and Eastern Orthodox Churches."

FRANCE

Funeral Services Held in Paris For Lawrence Whipp

An honor guard of American soldiers was posted in the American Pro-Cathedral Church of the Holy Trinity in Paris at funeral services for Lawrence K. Whipp, 57-year-old Colorado-born organist, who disappeared from his home early last February under mysterious circumstances and whose body was found in the Seine River.

The services were conducted by the Very Rev. Dr. Frederick W. Beekman, dean of the Cathedral, who recalled that the former organist and choirmaster had been confined for year in a concentration camp during the German occupation.

Many American civilians were present. Also in attendance were Chaplain Donald Caskie and a number of Scottish servicemen.

CUBA

New Dean

The Rev. Elden A. Mowers of Zion Church, Philadelphia, has accepted the call to become dean of Holy Trinity Cathedral, Havana, to succeed the Very Rev. R. H. Gooden, who will be consecrated Bishop of the Panama Canal Zone on May 8th.

Santa Cruz Ordination

By the Ven. J. H. TOWNSEND

Because Bishop Blankingship expects to be in Los Angeles to take part in the consecration of the Very Rev. Reginald H. Gooden as Bishop of the Panama Canal Zone on May 8th, many changes in his schedule were necessary.

On April 17th the Bishop went to Santa Cruz del Norte to ordain Dr. Hermes Fernandez Diaz to the diaconate. The candidate was presented by Archdeacon Barrios, who also read the Litany and the sermon was preached by the Rev. Ramon C. Moreno, who read the Epistle.

A tragic torch suicide occurred at the beginning of the service, causing the ordination to be postponed while the ordinand, who had been lay reader at Santa Cruz, with the Archdeacon, hurried to the home of the dying woman. Practically the entire congregation left the church also and it was more than an hour before the service could be resumed. These suicides, in which the desperate individual—usually an abandoned or expectant mother—covers herself with gasoline and ignites herself, are unfortunately not rare; but it is thought that this was the first case under such circumstances.

Dr. Fernandez was born in Moron, Camaguey Province, 29 years ago and received his doctorate in law at the University of Havana. He studied for Holy Orders at Virginia Seminary, from which he received his B.D. recently. He will remain at Santa Cruz until August 15th,



Roosevelt Memorial Service in London: The king and cabinet members honored the memory of the late President at a service in St. Paul's Cathedral.

when he will be transferred to La Gloria to work there and at Sola and Nuevitas under the Archdeacon of Camaguey.

CONVOCATION

Because of Bishop Blankingship's approaching absence from the district, it was also necessary to advance the date of the annual convocation, which was held on April 20th and 21st at Santiago de Cuba. All the clergy, with the exception of the Rev. Jose Pena and the Rev. G. G. Zermeno, who have had recent serious illnesses, were present. Between 35 and 40 lay delegates and many visitors were also present.

The Bishop reviewed the progress of the work in the district, as evidenced by the increase in voluntary offerings, the greater number of pupils enrolled in day schools, in advances toward self-support in Guantanamo, Havana (where larger responsibility is assumed for the work than ever before), and other places; in money in hand for building several new chapels and a new church in Chaparra almost finished; in the ordination of new clergy;

and the desire of many to study for the priesthood; and above all, in the greater earnestness, interest and dedication.

The Bishop did not refer to an unpleasant situation in Cuba when the Archbishop of Santiago prohibited funeral honors to be held in Roman Catholic Churches in his diocese, commemorating President Roosevelt's death. The Roman Catholic dean in Camaguey also refused to hold such services on the ground that the late President was a Mason, a Protestant, and a heretic (of which this writer has written public evidence). The authorities in the other Roman diocese permitted no memorial services and the Cuban people in general were highly indignant. As it was vast numbers of people of all classes were grateful that our churches everywhere were honoring that great humanitarian Christian, not principally because of his being a Churchman, but for what he had done for humanity, democracy, and the common man.

We did not use his tragic death for any unworthy propaganda, but as thousands turned to us and had confidence in us:

shows indirectly that the people know we are here and what we stand for in spite of the constant and clever propaganda we are subjected to. Several times these things were referred to in the convocation, but more in the spirit of taking stock of the existing situation and what we consider unsportsmanlike and reactionary as well as unhealthy and un-Christian attitude of the Roman hierarchy in this Republic. It certainly showed that Cuba is not nearly so Roman Catholic as we are always being told.

The tenth annual convention of the Woman's Auxiliary was held at the same time as the convocation under the presidency of Senorita Eleanora de Jongh, with delegates present from many parts of the island. The highlight of the convention was the United Thank Offering, which is estimated to be about \$1,200 in the present triennium, a much larger sum than has been reached before at this time between General Conventions.

ENGLAND

South India Scheme

By the Rev. C. B. Mortlock

The Convocations having been effectually prevented from discussing the South India Scheme of "reunion" there is every probability of its becoming operative without the Church at home having any voice at all. That might not be a matter of prime importance were it not for the fact that, despite the reply of Archbishops Temple and Garbett to the Metropolitan of India, the Church of England may find itself as fully committed to the consequences of the Scheme as the Church in North India, which has formally adopted the Scheme.

Dom Gregory Dix, of the Anglican Benedictine community of Nashdom, has pointed out that in the light of former resolutions of the Bishops "mutual inter-availability of Communion for all who can receive it" would be in force from the outset of the Scheme. The difference between this and full inter-communion is not clearly apparent. He has drawn attention to the fact that while doctrinal tests (assent to the XXXIX Articles &c) are a preliminary to *license* to officiate, they are not customary before *permission* to officiate is given, and that it is the latter which is normally sought by and given to missionaries on furlough. Further the phrase from the Lambeth Encyclical of 1930 quoted in the Archbishops' Letter to the Metropolitan and emphasized in Dr. Temple's covering letter, "Its bishops would be received as bishops" relates to all South Indian bishops and not necessarily former Anglicans, and appears to cover invitations to take part in the laying-on of hands at consecrations of bishops in England to say nothing of other possibilities.

English Churchmen seem to be about to be confronted with a *fait accompli*, while it is practically certain that the Scheme would never have been endorsed by the four Houses of Convocation had it been submitted for concurrence. The re-

sults may be serious. Members of the religious communities are deeply concerned and in some quarters there is talk of a new non-juring movement. There is the possibility also of secession to Rome, for if in the name of "very real intercommunion," an Anglican visiting South India may be given "communion" by an officiant with no more than Methodist authority or even (in the area of the Telegu Church Council) by a layman for whom no sort of claim of ordination, however inadmissible, is made, it is evident that a grave breach in fundamental Catholic order will have been perpetrated.

It is arguable that the Archbishops' Letter committed none but the two archbishops who signed it. But such a contention is obviously academic rather than practical, though it does presumably leave a way out for the new archbishop should it not have been realized how far the Lambeth Encyclical can be quoted to nullify the safeguards of the Letter.

GIBRALTAR

Gen. Eisenhower Backs Appeal For Funds to Rebuild Cathedrals

Gen. Dwight D. Eisenhower, commander-in-chief of Allied forces in Europe, has signed an appeal by the Bishop of Gibraltar, now in London, for £100,000 to rebuild and enlarge Church of England cathedrals of Gibraltar and Malta.

Building plans include a social center and war memorial shrine at St. Paul's Cathedral in Malta. A chapel will be built on either side of the altar, with richly gilded and carved panels on which will be inscribed the names of regiments, ships, and RAF squadrons which played a part in the siege of the island.

GERMANY

Reconversion Must Be Undertaken by Churches

The work of reconverting Germany after the war must be done by the German churches themselves. Dr. Cyril Forster Garbett, Archbishop of York, declared in London in an address on the duties which rest upon churches "if they are to make their contribution to the cause of international peace."

Delivering the Burge Memorial Lecture, founded to promote international friendship through the churches, Dr. Garbett said:

"Though little is known of the churches in Germany, there is no doubt that as the Nazi terror is overthrown, there will be found churches and congregations which have kept the lamp of faith burning and have secretly deplored the crimes committed by their rulers. On the German churches above all will rest the heavy responsibility of bringing their people to a repentance of their crimes.

"The future peace of mankind will depend largely upon the birth of a new spirit in Germany. Where there is no repentance, forgiveness is immoral, if by for-

givenness we mean the readmission of the offender to the fellowship he has broken and treating him as if he had committed no wrong. It would not be Christian but un-Christian if we said we forgave Germany which showed no sign of a change of heart.

"Weapons must be taken and kept from Germany as from a homicidal maniac. Two generations of Germans have drunk in false and pernicious propaganda and have learned to regard as good what the Christian knows is evil. There is no hope for a permanent peace of Europe unless there is conversion of the German people from the ways of violence and war.

"This cannot be effected either by material force or by outside agencies. It is sheer madness to think that the conquerors could send missionaries from their countries to reeducate the youth of Germany. They would be hated and scorned by those to whom they were sent. The work of the reconversion of Germany must be done by German churches."

PROMOTING PEACE

Describing ways in which churches throughout the world can promote peace, the Archbishop asserted:

"First, it will be the duty of churches in all lands to proclaim that war is contrary to the mind of Christ and that it is His will that all men should live in peace with one another. But the churches must not isolate peace as if it were a good in itself. It must always be associated with order and justice.

"The Christian churches in teaching that peace is God's will for man must make it plain that the only lasting foundations on which peace can be built are justice and order pervading the whole of life in all its relations, national, social, economic, and individual. Thus, peace is the natural fruit and result of order and justice firmly established in society.

"Next, they must help the churches in Europe in the rebuilding of their life.

"Thirdly, Christian churches must encourage and support proposals which aim at restraining the absolute sovereignty of totalitarian states. Unless this is done, war is inevitable. As the root cause of modern wars is in the unlimited claims of the sovereign state, we shall not make progress toward a peaceful order in Europe unless this sovereignty is checked. It can only be restrained by force. The greatest hope for the immediate future of mankind is in continued and closest co-operation between the three Allies who now possess the greatest material power, namely, the British Commonwealth, the United States of America, and Russia.

"This does not deny the greatness of France, the long endurance of China, or the heroic fighting qualities of the Poles. But the three great Allies at the end of the war alone will have sufficient material strength and resources to enable them to deter any would-be aggressor. For many years, the preservation of peace and order will depend upon their close coöperation.

"Fourthly, the Christian churches have a duty toward the nations from which they have been separated by war as well as toward those who have been allies."

ARMED FORCES

Chaplain Percy Hall Given Croix de Guerre

The Croix de Guerre, with palms, has been awarded to Chaplain (Col.) Percy G. Hall of the diocese of Pennsylvania, in the presence of Gen. George Patton, by General Juin, chief of staff of General de Gaulle, "For meritorious service to God and country during the invasion of France."

A Church Is Anywhere Soldiers Pray Together

Soldiers on the Western front tell of wonderful churches they have attended. Sometimes they mean old and famed cathedrals. More often they speak of churches which were apple orchards, bombed-out houses, captured pillboxes on the Siegfried Line, barns, even beerhalls in wrecked German towns.

On the front lines they speak of church services as solemn as any of those at home, occasionally interrupted by a strafing German plane or an artillery shell. For, close to the front line, the men can't go to a regular church. The United States Army chaplain brings the church to the men.

Chaplain Julian S. Ellenberg of Greenwood, S. C., has conducted as many as 14 services a day to reach all members of his battalion in the 4th Infantry Division who felt the need of religious consolation.

Three times Chaplain Ellenberg has had his services interrupted by the enemy—twice by shelling, and once by a strafing plane. While his unit was in the Siegfried Line, Chaplain Ellenberg had a church with a roof—a captured pillbox. Now his men are rolling again, and the roof of his church is the blue sky once more.

An Illinois chaplain has held services only 200 yards from German positions. But he thinks his most dangerous church was a German building, which he used for several services one day. The next day a number of German mines were found in it, miraculously not set off by the soldiers who had come in and out.

Bringing the church to his men in their entrenched positions, Chaplain Edmund L. Malone jr., of Greenwood, Miss., of the 104th (Timberwolf) Division, was recently interrupted by a strafing German plane. The men hurried to their guns, and in a few minutes returned to hear the rest of the sermon.

That particular plane will never interrupt again.

PHILIPPINES

Entrance Exams for Nurses

"While the Battle of the Philippines continues and the sound of the guns can still be heard," writes Bishop Binsted, "125 Filipino girls today are taking the entrance examination for St. Luke's School of Nursing here in Manila. Out of this number 40

will be selected as first year students. There would have been many more had there been any means of travel from the outlying districts.

"Our graduate nurses have made a name for themselves in this war. Several have been decorated for bravery at Bataan and Corregidor, and those who stuck by their posts in the Hospital during the Japanese occupation deserve high praise. They endured great sacrifice and often insults from the Japanese who took over the hospital, in order that they might guard the property and equipment until the Americans returned and it could be handed back to the mission. They succeeded."

PACIFISTS

Experiments Result in Greater Disease Control

Greater control of jaundice, malaria, and typhus is the result of experiments in which conscientious objectors have been serving as human "guinea pigs," according to reports from many parts of the world.

Techniques of using DDT have been developed in tests performed on conscientious objectors. DDT is the powder that has halted or prevented epidemics of typhus. As typhus is known to be spread by lice, the C.O.'s voluntarily carried lice in their clothing for several weeks, so that the life span of the vermin and the effects of the various powders on them could be studied.

Several C.O. experiments have aimed to discover the causes of jaundice. Two of them are now going on. They involve artificial exposure to the disease and require living and eating in closest contact with filth, to simulate conditions in devastated areas, where jaundice is most prevalent.

Also valuable have been the current malaria experiments in which the properties of curatives have been tried out on men who have been infected by malarial mosquitoes brought back from the South Pacific.

RELIEF

Gift to Church of England

Through the Presiding Bishop's Fund for World Relief, a Churchman, 83 years old, and ill, in the diocese of Oregon, has

made a substantial gift to help distressed and dispossessed clergy and layworkers in certain designated dioceses of the Church of England.

The money was forwarded to the Archbishop of Canterbury, who divided it in accordance with the wishes of the donor, who was born in England.

In acknowledgment, the Diocesan Board of Finance wrote to the Presiding Bishop: "Much distress was caused by enemy action to great numbers in Plymouth, Exeter and other places in Devon, and we have done and are still doing all we can to relieve this distress. This gift is a great help and is much appreciated."

BRISTOL

From the Bishop of Bristol came a letter saying, "This money has come at a most fortunate moment. When the raids were very bad in Bristol, the Churches established a Hostel some miles outside the city for old people who were living alone and had either been bombed out of their homes or were in serious danger through the air raids. Some 16 or 20 old folk have been residing in this Hostel ever since and we are most anxious to continue it, if not permanently, at any rate for some considerable time, as most of them have lost their homes, and accommodation is almost impossible to find in Bristol in present circumstances. Your gift will form the foundation of the fund which we must raise for the purpose. The close connection which has existed between our city and the United States since the days of John Cabot makes it especially delightful that you should be helping us in this way."

The third recipient of a part of the Oregon Churchman's gift was the diocese of Plymouth, and the Bishop wrote that his share would be devoted to relief for clergy and Church officials or workers who have lost their homes and possessions. "We have several very hard cases among our clergy, and the assistance will be very valuable."

QUAKERS

Plan Loan Fund for Ex-Servicemen and C.O.'s

Creation of a loan fund for demobilized servicemen and conscientious objectors who desire to locate in rural areas is being considered by the Quakers.

If such a fund seems necessary and feasible, it would be made available to men in Friends Civilian Public Service and Friends paroled as C.O.'s from prison, or discharged from the armed forces.

It would be meant primarily for men planning to settle in small or rural communities, although urban areas would not be excluded. It is hoped that a number of men and their families will be interested in settling in Friends communities.

The project is being studied by the Friends Civilian Public Service and the American Friends Service Committee Planning Committee.

CHURCH CALENDAR

May

6. Fifth (Rogation) Sunday after Easter.
7. Rogation Day. (Monday.)
8. Rogation Day. (Tuesday.)
9. Rogation Day. (Wednesday.)
10. Ascension Day. (Thursday.)
13. Sunday after Ascension Day.
20. Whitsunday (Pentecost).
21. Whitsun Monday.
22. Whitsun Tuesday.
23. Ember Day. (Wednesday.)
25. Ember Day. (Friday.)
26. Ember Day. (Saturday.)
27. Trinity Sunday.
31. (Thursday.)

The Administration of the Holy Communion

By the Rev. David R. Cochran

Rector, St. Paul's Church, Dowagiac, Mich.

Part III

WE MAY now turn to our final section, an evaluation of the two alternative methods of administration, in the light of the historical and other evidence that has been presented.

1. *Communion in one kind.* This method certainly meets all the tests of reverence, convenience, and hygiene better than any other. As we have seen, there is evidence for its use in the early Church, it became the universal method in the West by the late Middle Ages, and is now the universal method of Rome. It is based on the doctrine of concomitance, which first appeared in the sixth and seventh centuries, and which was accepted and developed by all the medieval theologians.

Against this, we must face frankly certain objections to communion in one kind. It is contrary to the method instituted by our Lord at the Last Supper, to the general practice of the early Church, and to the traditional method of the Anglican communion. Just how one will weigh these arguments from tradition is an individual matter. But in addition I would put forward two considerations, one theological and the other liturgical, which are rarely mentioned in contemporary discussion and yet which I feel must be reckoned with seriously.

The first has to do with the doctrine of concomitance. It has not had the universal acceptance among Anglicans that it has had among Romans. The 17th century Anglican Divines rejected its implications, stressing the Holy Communion as the Sacrament of the Blood shed as well as the Body broken.⁴³ Keble and Pusey questioned it on the grounds that it lacks sufficient authority,⁴⁴ and practically all English Churchmen, if not denying the doctrine, have at least maintained that it is not sufficient ground for justifying communion in one kind. Bishop Gore, in *The Body of Christ*, says that concomitance "can hardly be denied by anyone who affirms the indivisible spiritual unity of the living Christ; but in view of our Lord's institution of the communion in two kinds, it is indeed wonderful how Christians can prefer to trust a very fallible logic of sacramental presence rather than the manifested intention of our Lord."⁴⁵

E. J. Bicknell says of concomitance: "This doctrine . . . is, to say the least, the purest speculation. It makes assertions about matters that are clearly outside our knowledge. It can claim no support from Scripture or early teaching."⁴⁶ And Claude

Beaufort Moss, in his recent introduction to dogmatic theology called *The Christian Faith*, makes this very strong statement: "Communion in both kinds is a Divine command, which the Church has no right to disobey, except where communion in one kind only is the sole alternative to no communion at all. Any Anglican priest who refuses the cup to the laity, and any lay person who refuses to receive it (except for the most necessary reasons, and then only with the bishop's permission), is committing a grave sin, and rendering himself liable to the severest ecclesiastical penalties." Moss likewise maintains that "Reservation in one kind only is not permissible in the Anglican communion."⁴⁷

PROBLEMS OF CONCOMITANCE

This concensus may be dismissed by some as a mere Anglican bias, and in any case, few would hold it to be binding on the American Church. But that still leaves certain difficulties with the doctrine of concomitance itself, which to me, at least, are perplexing. The medieval schoolmen, while all holding to concomitance, made a very definite distinction between the bread and the wine after consecration. Thus Peter Lombard says: "The conversion of the bread is only into flesh, and the conversion of the wine is only into blood,"⁴⁸ and he is echoed by Hugh of St. Victor, Alexander of Hales, Albertus Magnus, St. Thomas, and St. Bonaventura. But this teaching is apparently contradicted by the later doctrine of *communicatio idiomatum*, as expressed by this statement included in Trent's definition of concomitance: "Moreover, that the Body itself is under the species of wine, and the Blood under the species of bread, and the Soul under each, by virtue of that natural connection and concomitance by which the parts of Christ our Lord . . . are naturally joined together."⁴⁹

Who is to be believed, the schoolmen or the Council of Trent? And what are we to say to the many theologians who have maintained that there is a "more perfect grace" in receiving both kinds?⁵⁰ We seem to find ourselves involved in the mystifications of scholastic controversies, whether we like it or not. In any case, if it is true that "the conversion of the bread is only into flesh and the conversion of the wine is only into blood," I do not see how we can possibly administer in one kind and still use the prayers of Humble Access

and Thanksgiving, let alone the present words of administration. The Roman claim that our Lord's command, "Do this in commemoration of me," applies only to the sacrificial, and not to the sacramental character of the Eucharist, and that the sacramental action of the celebrant receiving the chalice sufficiently fulfills the Scriptural injunction, is not very convincing. Indeed, it would seem a difficult task to convince one untrained in scholastic logic, or unsympathetic to it, that communion in one kind does not in fact "mutilate the Sacrament."

I confess I can see no solution to this riddle. It may be that concomitance is of a piece with that theological and philosophical frame of mind which defines the Real Presence by transubstantiation and localizes the Presence at a particular moment in the Liturgy, a frame of mind which has never been too congenial to Anglicanism. It may be that concomitance, while logically perfect, leads us into contradictions because it attempts to embrace something which is beyond logic, which is ultimately a mystery. Certainly the Eucharist is just that, ultimately a mystery, and if we do not and cannot understand it *all*, how can we be sure that we can safely omit this or that part of it, with no danger to our souls' health?

Besides, concomitance speaks of the fulness of our Lord's Presence in both elements of the Sacrament, whereas our Lord, and our Liturgies, say nothing about receiving His Presence, but only about His Body and Blood. Logically, we equate "Presence" with "Body and Blood," but are we not stretching both logic and the faith of the communicant when we pray that "our souls" may be "washed through His most precious blood" and then proceed to administer in bread alone? Surely Dr. Hall was on solid ground when he said: "The question (of communion in one kind) is not determined by appealing to the doctrine of concomitance, that the *totus Christi*, both His Body and Blood, are inseparably present in each species. The question concerns the appointed manner of receiving the benefit, and that is reception in both kinds. To deviate from this institution without real necessity does in any case reduce the assurance that we receive all of the intended benefit."⁵¹

LITURGICAL CONSIDERATIONS

The second consideration, while it is chiefly liturgical, is closely related to the foregoing. Why did our Lord use two elements in instituting this Sacrament? That is a question that is rarely asked, or answered, in this connection. The sim-

⁴³Claude Beaufort Moss, *The Christian Faith*, SPCK, 1943, pp. 356, 357.

⁴⁴Stone, *History*, Vol. I, p. 305.

⁴⁵quoted by T. E. Bridgett, *History of the Holy Communion in Great Britain*, London, 1881, Vol. II, p. 13.

⁵⁰*Catholic Encyclopedia*, p. 175; Gore, p. 279; Stone, *Holy Communion*, pp. 218, 219; Forbes, p. 597.

⁵¹Francis J. Hall, *Dogmatic Theology: The Sacraments*, Longmans, Green, 1921, p. 179.

⁴³see esp. More and Cross, *Anglicanism*, Morehouse, p. 499.

⁴⁴Stone, *History*, Vol. II, pp. 533-35.

⁴⁵Charles Gore, *The Body of Christ*, Scribner's, 1901, pp. 279, 280.

⁴⁶E. J. Bicknell, *Theological Introduction to the Thirty-Nine Articles*, London, 1919, p. 510.

plest answer is to say that graces for bread and wine were generally offered at solemn Jewish feasts, and that these two already meaningful elements were at hand at the Last Supper. But beyond that is the fact that the Church has always found in this two-fold institution a rich and effective symbolism. Bread and wine are both common foods, "the product of man's labor expended upon the fruits of the earth," to borrow a phrase from Dr. Temple. The bread has been held to symbolize the physical in man's life, the wine the spiritual, so that in offering them at the altar we are truly offering "ourselves, our souls and bodies." Furthermore, both bread and wine are symbolical of unity, in that they are the result of the union of many parts or elements into an harmonious whole, just as we, in receiving them, become one body. This whole idea of unity—the "one bread" and the "one cup"—receives strong emphasis throughout the early Church,⁵² and is expressed even in the Middle Ages by Peter Lombard: "Christ took the whole of human nature in order to redeem the whole; for bread is related to flesh, and the wine to the soul."⁵³

And even deeper symbolism is found in these elements as representing our Lord's life—the bread on its sacrificial side, the wine on its eschatological side. Writing on this point, Dr. Jones says: "Under the principle, 'the blood is the life,' the Old Covenant forbade the sacrificers to partake of the blood—it was the Life of God, received through food, which was the objective of the sacrificial communion; most pointedly, one did not want to receive the life of the victim. This is what makes the words so significant at the Institution of the Blood of the New Covenant: 'Drink ye all of it.' It was precisely Christ's life which He wanted to impart to His disciples. So we have not only the (so to say) static contribution of the nourishment of the Bread from Heaven, but the dynamic contact with the Life of the Lord. This is the basis of the Anglican emphasis of the effect of the Eucharist on the body and the soul—the latter of which has dropped out of modern Roman formulas."⁵⁴ Furthermore, this rich symbolism was a living part of the early Church's Eucharistic life. It was of a piece with their emphasis on the communion-fellowship aspect, and was expressed dramatically in the offering, by the people, of their own bread and wine, brought from their homes, and in their common receiving of the one loaf and one cup.⁵⁵ Something of this deeply felt symbolism and spirit of fellowship is being recaptured anew in our own communion, especially where touched by the Liturgical Movement, and the common chalice is necessary for its fullest expression.

However, it is true that this is, and I am again quoting Dr. Jones, a "secondary dramatic symbolism of the rite. The

primary symbolism of baptism is purification, and rebirth into a spiritual society. To this St. Paul added a secondary connotation of the appropriation of the death, burial, and resurrection of our Lord, as dramatized by immersion. But this is secondary, and baptism by affusion has always been held to be sufficient, as containing the primary meaning. So likewise the primary meaning of the Eucharist (in St. John and the *Didaché*) is the feeding of the soul on the life of God, expressed by the reception of earthly food offered sacrificially to God, and received back from His hands as a Holy Thing. St. Paul again imported the Passion; 'in remembrance of me' is peculiar of the Pauline source, and St. Paul's disciple, St. Luke. The separate reception of the Body and Blood, the *broken bread and poured-out wine*, is secondary symbolism, all of it."⁵⁶ Yet even so, as Dr. Jones admits, it would be a shame to lose "any of the overtones, connotations, and implications of the rite," which withdrawal of the chalice, however voluntary, would mean.

Thus it would appear that while communion in one kind has much to commend it for simplicity and convenience, it raises serious problems that must be faced. To advocate this method as a permissible use for the whole congregation, or even for individuals within a congregation who may desire it, without a thorough reexamination of its theological and liturgical implications, may have dangerous consequences for our Eucharistic heritage.

2. *Intinction.* Let us now consider this alternative use, and the arguments for and against. Intinction, in all its variations that are practiced today in the Episcopal Church, apparently has just appeared and grown like Topsy. There were many tentative, individual experiments, and probably one of the first moves in this direction was made in communicating tubercular patients at Saranac, N. Y.

The methods now used fall into two classes: (1) imposed by the ministrant; (2) volunteered by the communicant. The first requires some sort of gadget to enable the ministrant to carry both the bread and wine in one hand; a chalice with a paten attached, or with two compartments, or else a tiny chalice that can be held by two fingers while the other two hold the paten. There are two variations of ministering by this method. One is for the minister to dip the wafer and place it in the communicant's mouth. This of course violates the rubric which orders that the bread be delivered "into their hands." Also, it is probably the best way that could be invented for spreading infection, for the minister's fingers are bound to be breathed on, if not moistened, as he passes from communicant to communicant. The other variation is for the minister to dip the wafer in the chalice and place it on the palm of the communicant. This does not have the rubrical and hygienic objections of the first variation, but to many it raises a serious question of reverence, for it sometimes puts the communicant to the ignominy of licking his palm or wiping it with a handkerchief.

Some priests who use this method claim that it can be done in such a way that the

wine is immediately absorbed by the wafer, but even so, this method is offensive to the liturgical and æsthetic feelings of a good many people. Both of these methods do save some time. Still another variation of the ministrant-imposed method is for the bread to be administered as normally, and then the minister proceeds with the chalice, and with a small spoon places a drop of wine on the wafer as it rests on the palm of the communicant. This must consume as much time, if not more, than the traditional method.

The other general type of intinction is where the minister delivers the bread into the left palm of the communicant, who then waits until the chalice is passed, takes his own wafer, dips it, and places it in his mouth. This does not violate the rubric, and has the advantage of enabling the communicants to intinct or to drink from the chalice as they please. One objection is that the communicant sometimes wets his fingers in the wine, although that is not likely to happen often. To avoid this, some priests carry two chalices: the regular one for those who desire to drink from it, and a smaller one for intinction, although this means that the minister is not able to use a purificator, which is a serious flaw. The chief objection to this method is that it doesn't save much time, and is open to the possibility of irreverence just as much, if not more, as the common chalice. Thus, if the hygienic objection to the chalice is invalidated, as we have seen reason to believe, there is not much ground left for advocating this, or any other method, of intinction.⁵⁷

There is no theological objection to intinction, except on the basis of a literalist interpretation of our Lord's command: "Drink this. . . ." A common objection in the early and medieval Church to intinction was that our Lord gave the sop to Judas (St. John 13:26). It was also felt that it was a violation of the primitive custom and symbolism wherein the elements are given separately, signifying first the wounding of the Lord's Body, and then the shedding of His Blood.⁵⁸ More seriously, intinction does impair the fullness of the liturgical symbolism and intimate fellowship involved in drinking from the common cup, and some of the remarks we made in connection with communion in one kind are pertinent here as well.

Thus, no one method of intinction is free from all of the objections leveled against the common chalice. The ministrant-imposed variations, while saving time, are open to serious criticism on the grounds of hygiene and reverence. The communicant-imposed method, while hygienic

⁵⁷For much of this information on the varieties of intinction I am indebted to Dr. Jones.

⁵⁸Blunt, *Dictionary of Doctrinal and Historical Theology*, p. 139n.

For brief discussions on the question of the common chalice see: "The Use of the Chalice," articles by Neil E. Stanley and Donald B. Aldrich in *Problems of Faith and Worship*, Record of the Church Congress for 1925, Macmillan, 1926.

"Communion in One Kind," by the Rt. Rev. Benjamin F. P. Ivins, in *THE LIVING CHURCH*, June 7, 1939.

"Communion in One Kind," by the Rev. Franklin Joiner, D.D., in *St. Clement's Quarterly*, Spring, 1944.

"The Common Cup in Holy Communion," by the Rt. Rev. Benjamin F. P. Ivins, in *THE LIVING CHURCH*, October 8, 1944.

⁵²Ladd, p. 67.

⁵³Stone, *History*, Vol. I, p. 305.

⁵⁴Letter from Dr. Jones.

⁵⁵For valuable discussions of the meaning of Eucharistic blood, see Rt. Rev. John Wordsworth, *The Holy Communion*, Longmans, Green, 1893, p. 272; Lucius Waterman, *The Primitive Tradition of the Eucharistic Body and Blood*, Longmans, 1919, *passim*; *The Parish Communion*, ed. by A. G. Hebert, SPCK, pp. 88-92, 108-110.

⁵⁶Letter from Dr. Jones.

enic and requiring no change in the rubrics, saves only a little time and is open to the danger of irreverence. And if the hygienic objection to the chalice is no longer valid, it is difficult to see why anyone should desire intinction in any form, save possibly for communicating the sick.

I will not try to summarize the evidence presented here, but I would like to make a few observations. I have tried to be as fair as possible in presenting the facts available to me, and I hope I have at least demonstrated the real complexity of this question, and given a warning against snap judgments.

For my own part, I cannot help but feel that the traditional Anglican method of administration should remain the normal one, indeed the only one, save under very exceptional circumstances. I feel that

official sanction of any other method would be dangerous in so far as it would encourage morbid fastidiousness and unbrotherly individualism on the part of the communicants. I realize that communion in one kind offers a most tempting solution to the solitary priest of a large congregation, but the theological and liturgical objections to it are not lightly to be passed over. Of course, those who look to Rome for final authority and who feel at home in scholastic theorizing will find no weight in these objections. But I wonder if the individualistic sacramentalism of Rome, stemming from "an age of unexampled liturgical decay" (which is Fr. Gregory Dix's judgment of the scholastic period) is anything we should be eager to copy. The factors of time and convenience certainly weigh heavily on us busy Amer-

icans, but if we must save time in our services, let us turn our efforts towards revising the Liturgy in the direction of primitive simplicity and brevity, and authorizing laymen to administer the chalice, rather than toward intinction or communion in one kind, where we tread on shaky ground. As for the plague of lipstick, if we're going to withhold the chalice from anyone, let us withhold it from those who persist in coming to the Lord's Table with incarnadined lips.

The received Anglican method is the Lord's command, it has the authority of primitive use, it is absolutely safe (again assuming the validity of the latest medical evidence), and it preserves the fullest symbolical and liturgical overtones of this, our great Sacrament of fellowship, the Holy Eucharist.

The Four Fears and the Theology of Politics

By the Rev. Francis J. Bloodgood, D.D.

IT IS always healthy for us to face our fears. Next Thursday is the Feast of the Ascension, and as we think of Our Lord's Ascension the teaching of Bishop Pearson comes to mind. The Bishop was commenting on the statement of the Creed of the seated posture of the ascended Christ. "The notion of sitting," writes Bishop Pearson, "implies rest, quietness, and indisturbance." Furthermore, in the Gospel for this Sunday our Lord admonishes us: "Be of good cheer; I have overcome the world." Yet as Christians we know that we are not immune to the four fears, nor do we always find ourselves capable of treating politics with a quiet mind.

Judging from conversation with neighbors and strangers on the streets, in barber shops, and in travel, people are more attentive to the four fears than to the four freedoms. The four fears are the fear of idealism, the fear of Russia, the fear of entangling alliances, and the fear of revolution. The fear of idealism is a natural reaction on our part, as a people, from the Utopianism of the 1930's. Actually, the worst friends of democracy are the Utopians, because as D. M. MacKinnon now teaching philosophy at Keble College, Oxford) wrote in the English *Christianity* for June, 1944: "Democracy is not a 'way of life'; it is an expedient for taking seriously and harnessing the power element in human affairs. Its very 'messiness' should negate Utopian misconstruction; but its messiness is an index of its strength."

An illustration of this reaction from Utopianism and pacifism, can be observed in any of the theaters where the film "Wilson" is being shown. There were quite a number of soldiers in the theater when I saw "Wilson," and during the most impassioned pleas that Wilson made for permanent peace, disrespectful laughter could be heard from the soldiers, and there were cries of "Oh yeah!"

The fear of Russia is also common. It is related to the general fear of the unknown, for Russia has come on to the

stage of history as a world power after having been regarded as a sickly giant during the time of the czars and, more recently, as a slick promoter of political agitation, until the Russian courage against the German war machine won the respect of the world. Russia was tried and found to be free of Petains and Lavals.

There is the fear of entangling alliances. This fear is based on what I heard a political scientist call "the fear of intimacy." He had been arguing that "One World" may mean one long fight. He amplified his argument by saying that he had observed that some forms of getting together only succeeded in getting people in each other's way and in getting on each other's nerves.

The fourth fear, which is the fear of revolution, rises from the feeling that the different experiences of civilians and military might result in estrangement between the two. This fear of revolution is particularly an American fear. Our prosperity has become so great during the war that some people are wondering if they can hold on to their newly acquired wealth.

The four fears can only be overcome by a theology of politics. Yet the ordinary and secular approach to politics is one of fear itself. Turn inquiring reporter, and ask a group of mothers if they want their sons to grow up to be politicians. The answer will show that the mothers, even though they may be devout Christian women, have not thought straight about politics. Even many of the clergy talk as though the Christian religion had nothing to say beyond advising politicians to be good men, and the majority of our people regard all politics as arising out of sin. Such doctrine as this is Calvinistic, not Catholic. If we are to serve God with a quiet mind, we must understand that politics arises not from man's sin, but from man's humanity. Politics is concerned with man as a civic being. In fact, politics is essentially idealistic. I have said that politics deals with man as a civic animal, but he is only a civic animal in part. Man is first and foremost a tribesman—a man of

natural relationships. The theology of politics teaches us that the political heresy of the 20th century has been to exalt politics. Take, for example, France. From what I could observe in France during the last war, France was a defeated nation when the Armistice was signed in 1918, and the French showed their demoralization by forming a considerable number of political parties. In doing so, France was building its house upon the sand instead of upon a rock, for the foundation of true politics lies in the pre-political sphere. The foundation lies in the life of man as a tribesman, and, underlying all, in the life of man as made in the image of God. Because the French people were in despair and had lost their faith in Divine Providence, they put their faith in a multitude of political groups, and they went to pieces. Because the Germans succumbed to the fear of idealism and put all their faith in power politics, Germany became a totalitarian state and attempted to deify a man of evil genius.

In the "Forward Day by Day" book for last Advent appeared a reprint from the *Christian Newsletter* by William Temple, whose influence as Archbishop of Canterbury has not ceased because of his death. The Archbishop wrote: "The Jews found the meaning of their history in the call of Abraham, the deliverance of Egypt, and the covenant with God following upon it. For Mohammedans the meaning of history has its center in Mohammed's flight from Mecca. For Marxists the culminating meaning is found in the emergence of the proletariat. The Nazis vainly pinned their hopes to the coming of Hitler. For Christians the decisive meaning of history is given in Christ."

And so we reach the Christian conclusion that we can overcome the four fears and also be delivered from bitterness in politics, for the indispensable man is to be found neither in, nor out of, political office. We build our society primarily on the pre-political foundations which rest upon a rock. We put our faith in Divine Providence and in Christ the King.

The Federal Council's Problem

WE CONFESS to a distaste for pursuing indefinitely the discussion about John D. Rockefeller's unfortunate pamphlet on Church unity. But two communications in this issue seem to require a restatement of what we take to be the salient point in the matter. One of them is Bishop Sterrett's letter in our correspondence column. The other is the letter from a small group of the clergy of the diocese of Long Island. Both communications seem to us to be a little to one side of the main point. That point is: "Should the Federal Council publish, or associate itself in the publication of, propaganda directed against essential elements of the Church's Faith?"

Bishop DeWolfe, in his letter to his clergy, did not object to the Council's filling requests for copies of the pamphlet. What he objected to was the "seeming approval and promulgation of such doctrines" as the pamphlet set forth implied by the enthusiastic introductory note quoted in our issue of April 22d. The only indication of a publisher on the pamphlet was the statement, "The Protestant Council, together with the Federal Council of Churches of Christ in America, is distributing the address in pamphlet form."

Hence, Bishop Sterrett's quotations from the constitution of the Federal Council need to be brought to the attention of those who put the Council's name on the pamphlet rather than of those who say it ought not to be there. It is scarcely adequate to say that the Council has not done something it has done just because its constitution says it can't.

Similarly, the group of Long Island clergy seems to us to miss the point. Bishop DeWolfe did not say flatly that the

Church ought to withdraw from the Council. He said that it ought to withdraw *if* the Council maintains the custom of publishing (or associating itself with) anti-sacramental and anti-credal literature.

The crux of the problem is that a very large section of the members of the Protestant Churches have lost their sense of conviction upon theological matters which they once considered vital. This is not just an ignorant Anglo-Catholic slander, but a fact which is to be read again and again in the Protestant press and heard again and again in Protestant sermons. "Denominational lines have no real meaning any more," we were assured recently by an interdenominational executive (not, we hasten to add, a Federal Council executive). Naturally, Liberal Protestants like Mr. Rockefeller look to the Federal Council for leadership toward Church unity; naturally, they decry emphasis on creeds and sacraments in which they no longer believe, and consider the Federal Council an appropriate sounding board for the expression of such opinions.

We of the Episcopal Church believe in a teaching Church which "hath authority in controversies of Faith." We expect the Church to exercise care in lending its name to pamphlets which express doctrinal opinions; and certainly the opinion that doctrine is unimportant is a doctrinal opinion, and one which the Church repudiates vigorously. We are conscientiously separated from our Liberal brethren and from our conservative Protestant brethren who also believe that doctrine is important but differ from us on specific doctrines. We yearn across the gulf that divides us and pray earnestly

The Collects

The Rogation Days

May 7, 8, 9th

"CONSTANTLY receiving Thy bounty." Words which recur frequently in our Prayer Book services need to be looked at attentively from time to time, lest their familiarity dull our perception of their meaning. How often we hear "All things come of Thee," but do we often try to realize their significance? The Rogation Day Collect reminds us that we constantly receive God's bounty; but how easy it is to take most of His giving for granted or even take credit to ourselves for that which God gives us. Our part is to recognize God's bounty as such; why He is so lavish in His giving; how we can make the best use of what He gives; and make that very using a part of our thanks to Him, showing our appreciation by the way we put to the best use all His gifts. The harder we work at this the more right we have to ask Him to pour forth His blessings.

Ascension Day

May 10th

WE BELIEVE Christ ascended into the heavens. When we remember before God this mighty Ascension it is with thanksgiving for the benefits we receive thereby. The benefits? — the certainty that our human nature, taken upon Him by our blessed Lord, has been carried up into heaven, and that where He is we are to ascend and with Him continually dwell. One

cause for our gratitude to God on Ascension Day is this assurance that we have a place prepared for us in heaven. Our future state is not entirely unknown. If we persevere in making ourselves worthy, with the help of the Holy Ghost, we can confidently expect to enter into our rightful place in heaven at last, since He has gone to prepare it for us, and has shown, by His Ascension, that human nature is to have place in the regions of the divine.

Sunday after Ascension

May 13th

GLORY, exaltation, triumph, are key notes of Ascensiontide. We rejoice in the triumph of our Lord as He is reinstated to His rightful place in heaven. Not much of the glory was seen by the friends who saw Him taken up but the angels were visible to Him as the heavenly gates opened. Two of the angels remained to give their message to the watchers but their glory was veiled. The triumph and glory is known by us as we meditate on the meaning of our Lord's Ascension. He has gone to prepare our place and we ask God to send the Holy Ghost to strengthen our faith and help us make ourselves ready for the time when we shall enter the Church Expectant and be prepared for the fulness of life in the Church Triumphant. With all our determination and power we must seek to lead a life here and now as much like the heavenly life as is possible.

that it may be bridged. But we must consider it only a disservice to the cause of unity and truth to assert that the gulf really isn't there.

The Federal Council includes many kinds of Christians in its membership. By its very nature it is an institution for common action by those who differ on important matters. The point to which Bishop Sterrett seems to us to fail to give adequate weight is that there is a sincere and vocal group of considerable size which longs for the Federal Council to become something which its constitution says it is not—a sort of super-Church. This group is able to influence the Council's action on many individual matters, and is wholly unaware that in doing so it is offending anybody or contravening the paragraphs of the Council's constitution quoted by Bishop Sterrett. It pays no attention to its own denominational formularies and is accustomed to considering constitutions relics of the benighted past.

The benighted past of the Episcopal Church which believes that the creeds "ought thoroughly to be believed and received" and that Baptism and the Holy Communion are "generally necessary to salvation" is very much alive today in the Episcopal Church—both among those who are known as Anglo-Catholics and among those who, though not acknowledging this designation, still believe in the Thirty-Nine Articles and the Book of Common Prayer. In spite of the un doubted sincerity and sweetness of spirit of Mr. Rockefeller his address did constitute a frontal attack upon these central pillars of Anglicanism and a direct insinuation that Jesus would be thoroughly disappointed to find that the simple religion He taught had been perverted into Episcopalianism. That is Mr. Rockefeller's sincere opinion, and he has a right to stand up and express it. But we do not see how any religious group which wants Episcopalians to continue in its membership can permit its name to be associated with the publication of such a statement.

Hence, the problem of coöperation still remains. There are those who sincerely, kindly, and righteously believe that inter-denominational organizations should be used for the purpose of advancing doctrinal negation and propagandizing for unity upon the basis of minimal belief, minimal obligations, and minimal discipline; and there are those who believe that Church unity must be sought through other channels so that coöperative organs can be left free to coöperate. If the Rockefeller pamphlet had come out a month or two before the 1940 General Convention, it would very probably have prevented our Church's joining the Federal Council. If liberals believe in coöperation among those who are not yet ready to unite, we earnestly urge them to confine their efforts toward unification to other agencies than those dedicated to coöperation.

Too Many Bundles

AS ANNOUNCED in a letter to distributors during the week, the bundle plan, under which readers have been able to get their copies of THE LIVING CHURCH at the church door, is being discontinued for the duration of the paper shortage. This according to well-informed estimates, will probably continue for a year after the end of the war. Accordingly, we suggest that readers who have been participating in the bundle plan enter regular subscriptions either through the parish bundle agent or directly.

The decision to suspend the bundle plan was a hard one to make, for we are deeply appreciative of the help in past

years of both distributors and customers under the plan. However, after calculating our paper use during the coming months we have found that unless we take some such step we shall exceed the limitations placed by the government on all users of more than five tons of paper a year. We did not feel that it would be fair to the less well-to-do readers to accept only two-year subscriptions, nor did we feel that it would be right to reduce the number of pages in a magazine which is pledged to complete coverage of the news, the work, and the thought of the Church.

Though the great majority of bundle copies are read, there is almost always a residue of unsold copies which, in these days of stringent paper regulations, represents an element of waste THE LIVING CHURCH FAMILY cannot afford. The financial aspect of the matter is entirely secondary; in fact, we have offered parish bundle agents a commission on new individual subscriptions which will net us 14 cents a year less per person. Our objective is rather that THE LIVING CHURCH may be put into the hands of as many people as possible, with as little waste of paper as possible. Accordingly, we should like to suggest that readers who do not keep their back numbers on hand for reference bring them to the church or send them to a friend. Quite a few are passing their copies on already. The larger the number, the better informed the Church will be.

THE LIVING CHURCH will still be available at bookstores where it has been sold in the past, because there it is a factor in somebody's efforts to earn a living. We shall continue to send bundles to chaplains and camp libraries in the interest of helping chaplains and servicemen to maintain contact with their Church under the difficult conditions of military life. All bundles to churches and church groups, however, are being discontinued with this issue, although we deeply regret the necessity of taking this step.

It is our hope that by General Convention time the end of the paper shortage will be in sight. If it is not, we may be able to make some arrangement for parish distribution of our Convention issues. In any event, as soon as the paper shortage is over, we shall try to see to it that your favorite Church magazine is to be found at the door of every church in the land every week.

Methods of Administration

WE SHOULD like to lay claim to being the first rostrum for the noteworthy article on The Administration of the Holy Communion, by the Rev. David R. Cochran, of which Part II appears in this issue. We have never seen a more thorough and scholarly study of the whole subject and find ourselves heartily in accord with the author's conclusion that every proposed alternative method of administration raises more problems than it solves. However, we must give the credit for the project to those to whom it is due: and they are the greater chapter of St. Mark's Cathedral, Grand Rapids, Mich. The paper was prepared for this body as one of a number of studies entered upon in the same thorough way at the behest of Bishop Whittemore, Dean Higgins, and the other members of the greater chapter.

The article, whether or not one agrees with its conclusions, deserves the attention of everyone concerned with this subject. Accordingly, we shall, if demand is sufficient, reprint it in pamphlet form. The price will probably be in the neighborhood of 10 cents a copy.

Problem Solving

YOUR PROBLEM—CAN IT BE SOLVED? By Dwight J. Bradley. Macmillan, 1945. Pp. 213. \$2.00.

This is a refreshing, sincere discussion of the psychological and spiritual roots of religion designed to make it a dynamic force in personal and social affairs. Its text follows the lead of its title, being written in the second person and keeping the conversational tone throughout.

The author, a Congregational minister of broad experience, holds that the qualities necessary to successful problem solving are objectivity, teachability, faith, and courage. He offers no optimistic panacea, however, warning his readers that "what you will find here will bring you no easy comfort."

About one-third of the volume is devoted to analyses of six case problems outlined and discussed by questions and answers between counselor and client. The range of these cases is revealing and the variety of the dialogue fascinating.

The specific resources for use in problem solving are friends, family, books, nature, and prayer. The author concludes his unusual treatment with the thought that worship is problem solving on its highest level and that religious service is problem solving in its highest form.

C. RANKIN BARNES.

"Affable Bellocosity"

SONNETS AND VERSE. By Hilaire Belloc. Sheed and Ward. \$2.00.

A new collection of Hilaire Belloc's poems is an event to be experienced. Its jacket flap, bearing a review by Hugh Walpole, challenges anticipation. "[He is] he declares, "the collected poems of the greatest living English poet."

Perhaps Mr. Walpole, safely established on the Avenue of Greatness, darts the superlative because he has only a glance from his window to behold the great who walk there. The average reader must use binoculars and the superlatives of modern signboards make him wary. Moreover, he has been told that to appreciate a sunrise or a sunset he should turn his back on the horizon and bend to observe it through the archway of his own legs, the worm's eye view in preference to the eagle's. Sunset and sunrise happen every day; yet what worm or what eagle can presume to say which day's beauty is the greater or the greatest? Neither a living achievement be confined in a pigeon hole though it be plainly labeled E-S-T.

Mr. Walpole speaks of "Belloc's varied audacity, and especially his fiery, sarcastic humor." They are all contained in this book with what Louis Untermeyer has termed his "affable Bellocosity." His line of the land roll with the lift of the hills and the fall of the valleys; waves sweep and plunge through his lines of the sea. His religious lyrics have the simplicity of ancient carols. His choice of subject and his use of form are amazingly various. H.

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umor, by no means always sarcastic, is delightful. It is a pity there is not included a spacious section devoted to his *Beasts and Cautionary Tales*.

His best known poems, other than these, are present. The famous Epigrams, of which 50 are included, sparkle from the ages. Deftly turned, concise, intense, provocative, they range from needle prick and word thrust to impish fun, the wisdom of the sun dial, and tenderness.

What Hilaire Belloc does with the sonnet may be 'nobody's business,' but it must certainly be confusing to the beginning poet who may choose him for a model. There are 38 sonnets in the book and few of them follow accepted patterns. Each has a Bellocian framework of its own.

The beginning poet, baffled and bewildered by adroit intricacy and still sighing like a furnace, will do well to forsake his own professor-frowned-upon irregularities and send his lady's eyebrow this bouquet from Hilaire Belloc.

"Rise up and do begin the day's adorning;
The summer dark is but the dawn of day.
The last of sunset fades into the morning;
The morning calls you from the dark away.
The holy mist, the white mist of the morning
Was wreathing upward on my lonely way.
The way was waiting for your own adorning
That should complete the broad adorned day.

Rise up and do begin the day's adorning;
The little eastern clouds are dapple grey;
There will be wind among the leaves today;
It is the very promise of the morning.
Lux Tua Via Mia: your light's my way—
Then do rise up and make it perfect day."

PORTIA MARTIN

Modern Translation

THE VISION OF PIERS PLOWMAN, by William Langland. Newly Rendered into Modern English by Henry W. Wells. Sheed and Ward, 1945. Pp. xxix, 304 (with notes). \$3.00

It is of course quite too late to write critique of this great poem and social comment, nearly six centuries too late. *Piers Plowman* has long held an honored place in the history of literature, in folk expression, in religious criticism, and in social philosophy; as well as exercising a profound influence on the age-long English struggle for the emancipation of the people.

But William Langland's masterpiece has been largely inaccessible in modern times. The Middle English in which it was written has rendered it foreign to the average reader. The translated editions have usually been expurgated along the lines of

Victorian or Puritan prejudice; hence its complete and lusty view of life has not been observed. The volume before us now, however, is a rendering of the entire *Piers Plowman* into modern English verse. As a matter of fact it is more complete than any one of the three editions in which it was issued in the 14th century, for the translator has done a fine job of conflating all three of the texts.

It is never easy to translate from one idiom to another; but Mr. Wells has in this instance done an extraordinary piece of work. He has succeeded in retaining the alliteration and the cadences, and to a large degree the authentic flavor, of Langland's work. This was no easy task, as will be realized when one considers the many vocabulary changes through which English has come in the last 600 years. The translator deserves praise also for the helpful notes which he has appended.

There is a scholarly introduction by Nevill Coghill, which greatly adds to the usefulness of the volume. He not only discusses the work of the translator, but also treats in a general way the literary and historical problems of the original work.

It is unfortunate that a few egregious typographical errors have been allowed to creep into the book, such as "the year 1393-34" (p. xxviii of the introduction). It is in general a beautiful example of the typographer's art, in which the publishers may well take pride.

HEWITT B. VINNEGE.

The New World

WHERE ARE WE IN RELIGION. By Joseph Fort Newton. Macmillan. \$1.50.

"But the new age will be different—it will be a rebirth not of one nation, but of all races in one world. A new unity of the Church will be achieved, a new fellowship of humanity, new feats of social engineering, a new art of brotherly service in which the truth of science will unite with the love and faith of a great and benign religion." If any one passage in this book can be picked out to express its theme this would seem to be that one. The author says that such a picture as that quoted above is not only not impossible but inevitable. It is refreshing to find an optimist of this heavenly kind in the Church today. For that note alone the book has value. In addition there are several sections which are worth reading. The chapter on "Deliver Us from Evil" and that on the "Fifth Gospel" are treatments out of the ordinary and thought-provoking.

While the book aims at great hopefulness for the future it is hard to see that the writer really supports his contentions by much more than merely saying so. He is at times too enamored with the modifying adjective and phrase to the extent that he occasionally used five words where one would do. Dr. Newton writes prose in a poetic style, sometimes with a very admirable effect, but sometimes to the detriment of the thought content of his words. Taken as a whole, the book makes for some thoughtful reading.

NORMAN L. FOOTE.

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As victory and peace draw nearer, post war plans become more important and more definite.

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It is the duty of clergymen of all denominations to proclaim a gospel of Freedom First. Jesus did. He insisted upon the sovereignty of individual souls under God. Government paternalism leads inevitably to government domination. The further stateism develops the harder it is to resist. *Now* is the time to proclaim devotion to the American, Christian way of life and *now* is therefore the time to thwart trends toward a European pattern of state domination.

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Minister Layman

Your Manners In Church

"Your manners!" What a quaint, old-fashioned figure of speech in this day and generation! What are one's manners, many of you under thirty will ask? What is it all about? Well, when we were kids coming up, showing mighty few evidences of *ever* becoming ladies and gentlemen in our later years, our parents struggled valiantly to teach us "our manners," those little graces of deportment which, when naturally practiced later on in life, go far toward making the difference between gentle folk and those who are discourteous and uncouth. Those little graces had to do with proper deferences to women, the thank-yous and acknowledgments of gifts of courtesy and affection, and were taught to us as expressions which should naturally arise from a grateful heart in one who was intelligent enough to appreciate the gift. Now, all this has to do with our manners toward one another, and we who are gentle folk make much of them in our association with each other, to our mutual edification.

We've wanted for the longest while to touch gently upon the matter of our manners toward God Our Father,—and toward Blessed Jesus. Our Redeemer, Friend and Brother. They transcend in Their importance in our lives, all women, all friends, all loved ones! They merit every marked attention we can offer. So, may we suggest a few lovely little mannerisms that earnest Episcopalians may devoutly and non-controversially acquire to the good of their souls, and which will help immeasurably in the proper and necessary spreading of a more reverent attitude by *all* Christians toward Holy Names, Holy Places, and Holy Things.

The signing of oneself with the Cross is *not* a superstitious practice. The very act of will that inspires you to make a holy sign outwardly, will of itself many times drive away an unholy thought that was digging in *inwardly*. So, at private and needful moments, as well as in public worship where indicated, this age-old practice

still brings Jesus nearer to those who love Him, and sets forth to a non-believing world that you who use it are a Christian.

The reverencing of altars by a simple, unostentatious bow;—God's Altars are Holy Places! God and Jesus have come there many times—*right there*—thereon! Does that leave you unmoved? It just can't!

Genueflections? Those are the acts of dropping on one's knee in an extra act of reverence when approaching or passing the place where The Blessed Sacrament is. The reason is simple. What, exactly what, would you do if God came by you in the street? We know what *we'd* do, and so do you. We'd be on our faces, and on our lips would crowd words like "Lord, I am not worthy,—Lord, remember me when Thou comest . . . —God, have mercy upon me, a sinner." So, who can resist so lovely and natural a bit of manners to express the same thoughts when we near Those Means by which He promised to be with us always?

The reverence at The Incarnatus in The Nicene Creed;—how thoroughly this little act of manners is misunderstood. So, so many uninformed people in The Church go off half-cocked and think it is a reverence to The Blessed Virgin Mary. It is *not*. Our reverence at The Incarnatus is one of thankful and loving appreciation to God the Father for the gift of His dear and only Son. That little Baby Who came then was GOD! And so, many of us find that a very satisfying little way of continuously saying, "Thank you, God" for having come to us in the form of Jesus! And truly, dear friends, it's as simple and natural as just that! It does not throw you into any sharply defined party of Church-manship. You can do it in *any* parish church and be in good taste, and you'll never be any more outstanding for doing such things than are gentle people practicing their manners in the midst of the thoughtless, uncouth and discourteous generation in which we are living.

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WASHINGTON

Lenten Offering

The annual presentation service of the Church school Lenten Offering in the National Cathedral, Washington, D. C., which through the years has been one of the great days for all the boys and girls of the diocese, proved its value and ever increasing popularity on Sunday, April 22d, when the Cathedral was filled with pupils, teachers, officers of Church schools, together with their parents and friends—more than 2,000 in all. Over 500 students formed the procession, led by the Cathedral choir and clergy, formed of junior choirs, crucifers, banner and flag bearers, and delegates from each parish. The latter presented the offerings of their respective parish schools to the Bishop who dedicated the offering at the high altar and then, standing at the rood screen with other clergy, symbolically gave it to a boy or girl costumed to represent China, Alaska, India, Liberia, the Philippines, and the American Indians.

Bishop Dun of Washington greeted the pupils, congratulating them on their splendid accomplishment, expressing the hope that they had caught the spirit of the great leaders about whom they had been studying during Lent. The Bishop was assisted in the service by the dean of the Cathedral, the Very Rev. Dr. John W. Suter; Canon Charles W. F. Smith, chairman of the Department of Religious Education; the Rev. Walter W. Reed, chairman, Missionary Education Committee; and the deans of the two convocations, the Rev. Walter W. Gale and the Rev. James Valliant.

While the total amount of the offering is not yet available, preliminary figures show that it will substantially exceed that of former years.

LONG ISLAND

Archdeaconry Gives Support To Bishop DeWolfe

Bishop DeWolfe of Long Island received the unanimous support of over 300 of his clergy and lay people of Queens and Nassau, who were assembled for the spring meeting of the archdeaconry of Queens and Nassau in St. George's Church, Flushing, on April 25th.

The following resolution was moved by Mrs. Henry Waller, widow of the former rector of St. George's Church, Flushing, and past president of the diocesan Woman's Auxiliary. The resolution was presented to the Bishop by Mrs. Waller and Mrs. Alexander R. McKechnie, wife of the rector of All Saints' Church, Great Neck, and present president of the Woman's Auxiliary. It had been unanimously adopted by the Woman's Branch of the archdeaconry of Queens and Nassau.

"As women of the Church here assembled, in view of the Bishop's address, which he nobly expressed the spirit and

...ith of the Church, which we, as baptized members represent, we vote him our united confidence and assurance of our loyalty and cooperation."

The resolution from the Men's Branch of the archdeaconry, which was presented by the Rev. C. Merton Wilson, rector of St. John's Church, Baldwin, and unani- mously adopted, read as follows:

"That the first minute to be entered on the records of this meeting of the arch- deaconry of Queens and Nassau, be one of grateful appreciation to the Bishop for his statement of the faith in this Church, made at the service preceding this meet- ing, and our determined loyalty to that faith."

These resolutions were received by Herbert R. Peck as secretary of the arch- deaconry of Queens and Nassau. Mr. Peck is a churchwarden of St. George's Church, Flushing.

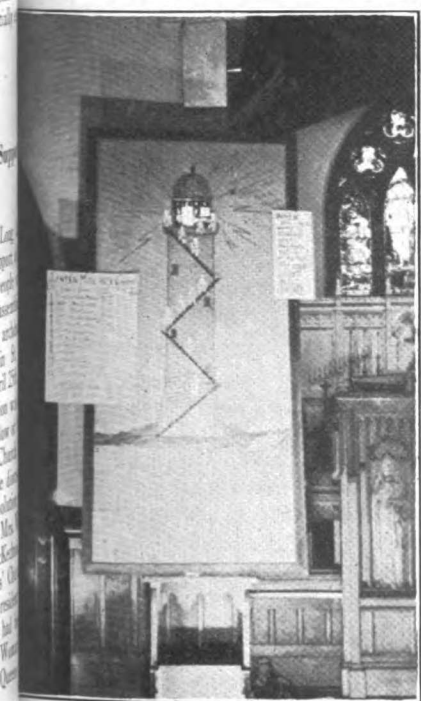
EAU CLAIRE

Lighthouse Plays Part In Cathedral Lenten Offering

Again the Lenten offering at Christ Church Cathedral, Eau Claire, has topped itself, though there are still Lenten boxes to be heard from. This is due in part to the lighthouse that blinked down constant- ly during Lent.

Each of 12 classes was given a quota of members, and the light was ticked out in 12 squares. Twelve small lamps climbed the outside stairway, as the offered income was noted. When the quota of any class was reached, the little lamp topped the stairs, and his portion of the light was wiped clean.

On Low Sunday, though gas made the usual diocesan service impossible, some parish children joined the Cathedral in their Offering Service, putting their boxes



LIGHTHOUSE: *The little keepers brought home the bacon.*

May 6, 1945



CHAPLAIN HENRY I. LOUITTIT: *The Suffragan-elect of South Florida, preaches at Acolyte Festival.*

into the great white cross, and receiving a growing plant of remembrance. These plants are largely cared for to bring on Whitsunday for the church borders. Cathedral children always bring Mother Church flowers for her borders on Whit- sunday.

SOUTH FLORIDA

Acolyte Festival

The fifth annual Acolyte Festival for those in the western deanery of the diocese of South Florida, was held April 22d, at 5:00 P.M., in St. Andrew's Parish, Tam- pa, Fla.

Chaplain Henry I. Louttit was the preacher. This was the first official service held by Chaplain Louttit since his elec- tion as Suffragan Bishop last February.

Acolytes were present from All Saints', Lakeland; Holy Trinity, Bartow; St. Peter's, St. Petersburg; Ascension, Clear- water; Good Shepherd, Dunedin; Red- deemer, Sarasota; St. Agnes, Sebring; Redeemer, Avon Park; House of Prayer, Tampa; St. John's, Tampa; and St. An- drew's, Tampa. Eight of the clergy were present in the chancel.

The rector of St. Andrew's, the Rev. Martin J. Bram, officiated at the service of Evening Prayer. The boys' choir of St. Andrew's, under the direction of Mrs. Robert F. Nunez jr., sang for the service.

MASSACHUSETTS

2,000 Children Attend Annual Mission Festival

Two thousand children filled Trinity Church, Boston, on the afternoon of April 29th for the annual Mission Festival Service when the offerings for missions were made by the church schools of the diocese, either through the Lenten Mite Boxes or by certificates of sustained weekly giving in the newer and preferred manner. The Rev. Dr. Phillips E. Os- good, chairman of the Department of Christian Education, which sponsors these spring festivals, preached. A vested choir of 850 children, drawn from the junior choirs of 55 parishes, sang.

There is a time when "di- vine healing" is not enough . . .

When, for example, a psy- choneurotic person brings his strange complaints to his rec- tor. It is simple to tell the psychoneurotic that he must deepen his faith or must pray more regularly. But the psy- choneurotic needs much more than this "divine healing." He needs the sincere help of a pastor who understands the significance of his complaints. He needs treatment by a pas- tor who combines religion with the best psychiatric methods.

The present book will en- able every minister to become the kind of clergyman to whom the psychoneurotic can hopefully turn. Though the discussion is elementary, it presents valuable, specific di- rections for the alleviation of general nervousness, weakness, dreads, morbid beliefs, hys- terical conditions, alcoholism and similar disorders.

It clearly explains what the clergyman must know about the psychoneurotic before he can treat him successfully; how he can help the psycho- neurotic to understand the basic cause of his condition; how he can lead the psycho- neurotic to a better adjust- ment toward life and his own problems.

Mr. Simpson's handbook is backed by forty years of min- isterial experience and ten years of counselling experi- ence in his own Clinic for Personal Adjustment. Every state- ment he makes is grounded in work that has brought about remarkable results. Similar re- sults can be achieved by the minister who will prodigiously apply himself to the teach- ings in this manual.

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COLLEGES

Religious Emphasis Week

Refuting charges that colleges are "educating young people away from the Church," Texas State College of Arts and Industries, at Kingsville, held a Religious Emphasis Week. It was an intensive educational program on the general theme, "Reality in Religion," and the principal speaker was Bishop Jones of West Texas. At each day's "all college assembly" Bishop Jones gave an address on some phase of the topic. Each afternoon Bishop Jones kept open house, inviting students

of all communions, or with no church affiliation, to talk over their personal problems. Many availed themselves of the privilege.

SEMINARIES

New Dormitory at C.D.S.P.

A new dormitory with rooms for 1 students, offices, refectory, and library wing, to be known as Denniston Hall, will be opened at the Church Divinity School of the Pacific this summer. Originally a sorority house at the University of California, the building has been completely remodeled.

A Report on the National Offering for Theological Education

By the Very Rev. ALLEN EVANS

Chairman, National Theological Offering

WE ARE beginning to see clearly the results of the annual national offering for Theological Education, which is shared in each year by the 11 seminaries of the Church. This offering is receiving increased interest and support throughout the Church, and the results are most encouraging.

The action of General Convention in 1940 served to call the attention of the whole Church to the financial dilemma of our schools and offered the opportunity for every church and mission to share in their support. National Theological Sunday is observed each year on the call of the Presiding Bishop; it has usually been the Sunday nearest St. Paul's Day. The resolution of General Convention says: "It shall be the duty of every minister of this Church to present to his congregation the subject of theological education, the responsibility of the laity for its adequate support, and a special offering shall be made which shall be sent to each seminary or school of theological education as the minister shall determine."

The results show a steady increase of interest in and support of our theological schools.

It would seem from the marked increase of the first month of this year over the same period of last year, that we might expect an even greater increase by the end of this year.

Those churches and missions which have not yet taken an offering have the opportunity to do so on any Sunday before January 27, 1946.

There are some 7,373 churches and missions of the Episcopal Church within the United States. Of this number 1,598 reported an offering last year. This is approximately 22% of the total and an average offering of \$31.90.

If, in any year, 50% of our churches and missions should take the average offering, the total would be approximately doubled, or \$117,615.30.

Such a sum would go far to the rehabilitation and strengthening of our seminaries in the postwar world.

It can be done. The seminaries are the life-line of the Church. They are to the Church what the training camps are to the nation.

The chairman wishes to take this opportunity to express the thanks and appreciation of the seminary deans to the interest and support of the bishops and clergy of the Church.

	Seminary Amts. '44-'45	No. of Churches	Jan. 27, '44 Feb. 15, '44	Jan. 21, '45 Feb. 15, '45
Cambridge	\$ 3,541.97	115	\$ 1,291.51	\$ 2,469.78
Berkeley	2,002.27	No report	1,042.16	2,257.50
General	17,064.21	440	3,440.94	8,219.91
Philadelphia	3,246.95	84	959.95	2,699.54
Virginia	7,549.28	195	5,032.85	4,897.71
Sewanee	952.86	43	855.73	1,449.61
Bishop Payne	1,410.50	95	No report	No report
Seabury-Western	3,890.74	203	2,253.79	3,397.04
Nashotah	6,843.67	225	2,059.14	3,083.10
Bexley	924.66	26	No report	1,054.50
Pacific	3,556.05	172	1,852.73	2,812.44
	\$50,983.16	1,598	\$18,788.80	\$32,341.18

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DEATHS

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

Harry Howe Bogert, Priest

The Rev. Harry Howe Bogert, retired
priest canonically resident in the diocese
of Long Island, and a member of St.
Paul's Parish, Glen Cove, died at his
home in Huntington, L. I., N. Y., on
April 20th.

He was buried from St. Paul's Church,
April 23d, with Bishop DeWolfe of Long
Island celebrating the Holy Communion
with special prayers for the dead. The
rector, the Rev. Lauriston Castleman,
read the Burial Office and took the com-
mittal in St. Paul's Churchyard with the
assistance of other clergy from the diocese.

Mrs. Bogert expects to make her home
in the South with one of her five chil-
dren.

Fr. Bogert was well known in St. Paul's
parish, having regularly assisted the rector
during the last ten years. Born in Bristol,
R. I., in April 19, 1865, he attended Gen-
eral Theological Seminary. He was or-
dained priest in 1895, serving churches in
Bensonhurst, N. Y.; Ellicottville, N. Y.;
Union, Pa.; Corry, Pa.; Point Pleasant,
N. J.; Birdsboro, Pa.; Burnt Hills,
N. Y.; and Port Tobacco, Md. He had
retired in 1935.

The author of *Is Baptism Important?*,
he also wrote *The Confessor's Handy
Guide to Prayer Book Penances*.

William Johnson, Priest

The Rev. William Johnson, retired,
died suddenly on Saturday, April 21st, at
the home of his daughter, Mrs. Charles
E. Quigley, near Sewell, N. J.

Burial was from All Saints' Church,
Wenonah, N. J., on April 25th, the Rev.
William H. Stone officiating, assisted by
the Rev. R. G. Williams of Christ Church,
Woodbury.

ENGLISH BORN

Mr. Johnson was born June 13, 1864,
at Durham, England, and ordained deacon
in 1889, and priest in 1890, by the Bishop
of Ontario. He was minister in charge at
Wellington, Ont., 1889-90; curate, St.
Paul's Church, Kingston, Ont., 1890-91;
Tarentum, Pa., 1891-96; Greenville, Pa.,
1896-98; St. James' Church, Sault Ste.
Marie, Mich., 1901-1904; Trinity Church,
Clarksville, Tenn., 1904-08; rector of the
Church of the Good Shepherd, and arch-
deacon, Augusta, Ga., 1908-19; St.
Mark's Church, Brunswick, Ga., 1919-
23.

He was deputy to General Convention
in 1913, 1919, and 1923; member of the
diocesan Board of Missions; trustee of
St. Mary's School and Junior College,
Raleigh, N. C., in 1929; dean of the
Columbia convocation in 1931; member
of the standing committee; trustee of the
diocese; and on the standing committee on
Constitution and Canons. He was rector
of St. Thaddeus' Church, Aiken, S. C.,
from 1923 until his retirement in 1940.

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CHANGES

Appointments Accepted

Carpenter, Rev. Mark T., formerly rector of St. James' Church, Derby, Conn., became rector of Holy Cross Church, Sanford, Fla., on April 1st. Address: 818 Palmetto Ave., Sanford.

Chidester, Rev. W. Keith, formerly rector of All Saints' Church, Winter Park, Fla., is to become assistant to the rector of the Church of the Ascension, New York City.

Geffen, Rev. Roger, missionary priest attached to Bishop Burton of Nassau, has been appointed priest in charge of the Church at Georgetown, on the Island of Exuma in the Bahamas. His new post, the Island of Exuma, is the location of a military base leased by the United States from Great Britain.

Hargrave, Rev. William L., formerly priest in charge of St. Andrew's Mission, Lake Worth, Fla., will become rector of Holy Comforter Parish, Miami, effective in mid-May.

Kilbourn, Rev. Robert C., rector of St. Thomas', Eustis, and priest in charge of St. Matthew's Mission, Clermont, Fla., will become rector of Trinity Church, Whitehall, and priest in charge of Trinity Church, Granville, N. Y., and associated missions, on May 27th. He will also be chaplain of the state prison, Great Meadows, N. Y.

Lewis, Rev. Leicester, formerly rector of the Church of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia, became vicar of St. Luke's Chapel, Trinity Parish, New York City, on May 1st. Address: 277 Hudson St., New York 14.

Simkins, Rev. Eldred, vicar of St. Agnes' Church, Sebring, Fla., is temporarily in charge of the Church of the Redeemer, Avon Park, Fla. He is auxiliary civilian chaplain for Episcopal personnel at Hendricks Field and also ministers at the bomber base near Avon Park. Address: 139 N. Franklin St., Sebring.

Stockwell, Rev. Norman E., formerly vicar of Trinity Church, Gooding, Idaho, became chaplain of Navy Family Chapel, Long Beach, Calif., May 1st. Address: 335 W. 12th St., Long Beach 2.

Walker, Rev. Frank E., priest in charge of All Saints' and St. Philip's Missions, Seattle, will become rector of the Church of the Redeemer, Avon Park, Fla., effective June 1st.

Williams, Rev. Edward L., formerly rector of St. Mark's Church, Detroit, Mich., became rector of St. John's Church, Midland, Mich., May 1st. Address: P. O. Box 486, Midland.

Ordinations

Deacons

Massachusetts—John Porter was ordained deacon on April 11th at Christ Church, Cambridge, by Bishop Heron, Suffragan of Massachusetts. He was presented by the rector, the Rev. Gardiner M. Day, and the Rev. M. H. Shepherd preached the sermon. The Rev. Mr. Porter is on the staff of Christ Church.

Minnesota—Roger Jack Bundy was ordained deacon in All Saints' Church, Northfield, Minn., by Bishop Keeler of Minnesota on April 21st. He was presented by the Rev. Victor Pinkham and the Rev. Dr. H. H. Hassinger preached the sermon. The Rev. Mr. Bundy is continuing his studies at Seabury-Western until June.

—Wright Ramsett Johnson was ordained deacon in St. Luke's Church, Willmar, Minn., on April 24th by Bishop Keeler of Minnesota. He was presented by the Rev. R. M. Harris and the Rev. John S. Higgins preached the sermon. The Rev. Mr. Johnson is continuing his studies at Nashotah House until June.

—William G. Robinson was ordained deacon April 23d in St. Mary's Church, St. Paul, Minn., by Bishop Keeler of Minn. He was presented by the Rev. Frank Zoubek, and the Rev. C. H. Gesner preached the sermon. The Rev. Mr. Robinson is continuing his studies at Seabury-Western until June.

New Jersey—Frank V. H. Carthy and Theodore Yardley were ordained deacons March 31st in Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey. They were presented by the Rev. Morton A. Barnes and the Rev. R. S.

Bosher who also preached the sermon. The Rev. Mr. Carthy and the Rev. Mr. Yardley are continuing their studies at Nashotah House.

West Texas—Harlan Paul Osborne was ordained deacon April 18th in the Church of the Epiphany, Kingsville, Texas, by Bishop Jones of West

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Texas. He was presented by the Rev. Robert Dunham Taylor, and the Rev. Samuel Capers preached the sermon. The Rev. Mr. Osborne is deacon in charge of the Church of the Epiphany, Kingsville, Texas.

Priests

Connecticut—Johnson, Rev. Robert L., was ordained priest April 18th in St. Andrew's Church, Hartford, Conn., by Bishop Budlong of Connecticut assisted by Bishop Gray, Suffragan. He was presented by the Rev. John H. Jackson, and the Rev. Lawrence Rose, S.T.D., preached the sermon. The Rev. Mr. Johnson is priest in charge of St. Andrew's Church, Hartford. Address: 208 Huntington Ave. He was married to Miss Emano Lane in the Church of the Atonement, Westfield, Mass., on April 7th by Bishop Budlong assisted by the Rev. S. C. S. Shirt, rector of the church.

Oklahoma—Mann, Rev. Arthur H., was ordained priest April 26th in St. Paul's Cathedral, Oklahoma City, Okla., by Bishop Casady of Oklahoma. He was presented by the Rev. Eugene G. E. Gilbo and the Rev. Samuel E. West preached

the sermon. The Rev. Mr. Mann is vicar of All Souls' Chapel, Nichols Hills, Oklahoma City, and curate at St. Paul's Cathedral.

Deposition

Vernon Earl Artis was deposed from the ministry at his own request April 9, 1945, in St. Peter's Church, Washington, N. C., by Bishop Darst of East Carolina acting in accordance with General Canon 59, section 1. This action was taken for reasons not affecting his moral character.

Corrections

In the 1945 Annual the surname of Bishop Voegeli of Haiti is incorrectly spelled. Voegeli, not Voegli, is correct.

The April 1st issue of the L.C. incorrectly stated that the Rev. William Colin Lee became rector of St. Mark's Church, Mount Kisco, N. Y., on April 1st. Instead, he will become rector of St. Mark's on June 1st, being instituted as rector by the Bishop Suffragan of New York on the first Sunday in June.

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 Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

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 Cathedral Church of St. Luke, Portland
 Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

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 Rev. Clark L. Attridge
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MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
 Rev. W. W. S. Hohenschild
 Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

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Rev. Geo. Paul T. Sargent, D.D., Rector
 Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York

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 Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
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WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

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 Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
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 Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
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