

# The Living Church

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



**Two Statements on Faith  
and Order**

*Editorial*

Page 12

**PROCESSION AT THE CONSECRATION OF BISHOP SCAIFE**

Shown above is part of the procession of religious and civic dignitaries as it entered St. Paul's Cathedral, Buffalo, on May 13th. [See page 5.]

# LETTERS

## "Lambeth — Secret Caucus?"

TO THE EDITOR: Your editorial, "Lambeth—Secret Caucus?" [L. C., May 2d], is both a surprise and disappointment. Is the word *caucus* the most felicitous in this connection? However, strong may be one's feelings regarding closed conferences, surely no one—not even THE LIVING CHURCH—will want to imply that the assembled bishops have some sinister business which they seek to forward by devious devices such as is suggested by the word *caucus*, and it seems a pity to use such a word in this connection.

This meeting is a different kind from those referred to, and I can see many reasons why it is wise to have closed sessions. Certainly complete freedom of debate would be greatly limited if some of the complicated and delicate subjects dealt with have to be discussed in public. Aside from that and the reasons the Archbishop gives, there is an incontrovertible one against press representation: namely, the limitations of the Lambeth library, where the conference is held. At the last conference, although the bookstacks were removed, we were terribly crowded; in fact, almost every available square inch of space was occupied. At the recent meeting of the consultative body, the question was very seriously considered, what they could do if any more should come, as is likely. Under these circumstances, there is no room for the press,

unless the members thereof want to perch on the rafters.

In the second matter you have a point, as your quotation from my book on the subject indicates. But that was written a long time ago, and since then the matter has had serious consideration by the British bishops. At the last meeting of the consultative body, I was almost brutally frank in putting this point before them, and my remarks were met with unanimous acclaim. The Archbishop said they not only welcome, but earnestly desire the full cooperation of American bishops, and that he would put all of them on committees—and, if any competent men were called to his attention, he would be glad to make them chairmen of committees.

The real trouble seems to be that, while we have a few—I wish there were more—scholars and theologians who are able to hold their own with any of the English, they are usually very busy men, and few of them have the time or inclination to do the hard work necessary to produce a draft for Lambeth. What is more natural than that the Archbishop, who probably does not even know these persons, much less their availability, should turn to those near at hand who are both competent and available? I am positive there is no desire to exclude Americans.

As a matter of fact, Americans are playing a part. The Presiding Bishop has been appointed to preach the opening sermon in

St. Paul's Cathedral, London, which is a distinct honor. And two monographs, one by Dr. Hardy on behalf of the bishops and one by the Bishop of Western Massachusetts, have already gone in, and there may be others. Of course, our bishops are free both in the full sessions and in the committees to give full voice to their point of view on equal terms with any others; and if they do not have an important influence upon the decisions reached, the fault will be chiefly their own.

In these days of bitter criticisms between governments, and even between Churches, it would be a thousand pities if we cannot approach the Lambeth Conference, which is a gathering of our own Church family, in a spirit of comity, understanding, and brotherly love.

(Rt. Rev.) G. ASHTON OLDHAM,  
The Bishop of Albany.

Albany, N. Y.

### Editor's comment:

The word *caucus* is commonly applied to a closed meeting to determine policy. It does not necessarily imply "sinister business," and we certainly meant no such implication in our reference to the Lambeth Conference. We are confident that the bishops could find a way to extend courtesies to the press if they desired to do so.

The Bible

+

The Creeds

+

The Apostolic Ministry

+

The Sacraments

## The Church of England

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By *Cyril Garbett, Archbishop of York*

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### CHRISTIAN HISTORY IN THE MAKING

By *B. J. McLeod Campbell*

The Archbishop of York says in the Introduction: "This book may easily prove to be the most important which has yet been written on the missionary work of the Anglican Communion. It should be found in every parish-church library and should be widely read and studied." Price, \$5.00

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Students and Unitarianism

TO THE EDITOR: G. W. Allport, J. M. Gillespie, and Jacqueline Young of Harvard University issued last January a report of a factual study of 414 Harvard students and 86 at Radcliffe (the woman's college affiliated with Harvard), to find out what actually are the usual undergraduate opinions or convictions about religion. The results are not surprising to those who have studied undergraduate religion. Eighteen percent of the women and 32% of the men say they do not require any religious orientation or beliefs in order to achieve a mature philosophy of life. Of those who feel need, four-fifths of the men report that they have had careful religious training before they entered college, and 96% of the interested girls said the same. There are many interesting angles to this inquiry into which one may not go in a letter like this. Those who wish can get a copy of the report, free, from the Hagen Foundation, 400 Prospect St., New Haven 11, Conn.

I am moved here to call attention to the fact that only one in four of the students queried believes in the Incarnation in its historic sense and that over half do not believe in it in any sense at all, but prefer the view that "Christ should be regarded merely as a great prophet and teacher, much as Mohammedans accept Mahomet or as the Chinese accept Confucius."

This proportion certainly prevails at the University of Chicago, with which I am familiar. It may shock a good many to learn that three-fourths of the students are Unitarians. They may sign up as Baptists, Methodists, Congregationalists, or what you will, but Unitarians is what they are.

This is not to be wondered at, for Unitarianism is what their Protestant Churches mostly have become, and their home pastors. They have not been taught the Incarnation or, if they have indeed heard of it, regard it as a quaint and antiquated superstition. Any other attitude toward Christ except a Unitarian one is rare, except with those brought up as Lutherans, Roman Catholics, or Episcopalians.

Even of the Episcopalians, one cannot be too sure. My estimate, based on years of study of university Episcopalians, is that certainly as many as one-fourth of them are Unitarian in Christology. This may seem incredible, because our formularies of belief and worship are definite enough, but it is true for all that. How come? Frequently because they have been deliberately taught that only "Anglo-Catholics" and queer "High Churchmen" take those formularies in other than a Pickwickian sense. This is not true of course, but a lot of our students think it is. To acknowledge Jesus as God seems to them a matter of ritualistic partisanship.

This has a bearing on the maintenance of Church loyalties among students. They come to see small reason, except perhaps a snobbish one, for continuing to profess doctrines and to follow ways of worship that are contrary to their true beliefs. Sometimes they scorn the Church of their upbringing for such a state of affairs.

For example, a very intelligent man in this university, reading for the doctorate,

is a nominal Episcopalian, but only nominal. Why? He says that when he was confirmed at home, a lad of 17, he told his rector that he could not give assent to the Christology in the Nicene Creed and so thought he ought not to be confirmed. "Neither can I give such assent," said the rector, "nor any intelligent modern man. Take the Creed as a poetic symbol." My friend did that and on this basis was confirmed. He has discovered the essential hypocrisy of his action. He now accepts the Incarnation but has contempt for the Church which encouraged him in dishonesty.

I am still working on him, but it is tough going.

Perhaps all this has some bearing on plans for evangelism and on proposals for reunion with Protestant communions; myself, I have a notion it has.

(Rev.) BERNARD IDDINGS BELL.  
Chicago, Ill.

"The Eternal Awakening"

TO THE EDITOR: We should like to inquire if there are any reprints available of Bishop Loring's Easter sermon. If so, will you kindly send us twenty-five copies.

Mrs. WILLIAM PORCHER.  
St. Luke's Church,  
Minneapolis, Minn.

TO THE EDITOR: Please accept my order for 50 copies of Bishop Loring's "The Eternal Awakening" [L. C., May 2], if you are planning to reprint it.

(Rev.) JOSEPH C. MASON.  
Cortland, N. Y.

Editor's comment:

If a sufficient number of requests is received, we shall be glad to reprint the portion of the Easter, 1938, sermon of the late Bishop of Springfield. The cost would be five cents each from one to 10 copies; three cents each, for ten or more; and two cents each, for more than one hundred.

The Living Church

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*A Weekly Record of the News, the Work,  
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The Rev. W. Owings Stone, Rector

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## Talks With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



### Some Cautions About Visual Education

**I**T IS time we punctured a slogan, supposedly ancient Chinese, but actually fostered by modern advertising agencies, that "One picture is worth a thousand words." Not in my experience. A thousand well-chosen and well arranged words are better, and the ad men know it, for their ads now have more and more words, and their pictures (largely cheese-cake) are calculated mainly to arrest the attention.

The projection of pictures has swept the educational world, and reached the Churches. Some of the junior clergy seem to have been swept along into it, with a starry enthusiasm, brushing aside all difficulties. One often suspects the new interest is embraced as a substitute for reality—the subconscious which welcomes machinery and activity with things in the flight from the more difficult ultimate of dealing with people. But visual education is here, and we should look at it for what it is, use it for what it is worth, and try to work for its improvement.

The rest of this article will deal largely with cautions to clergy and teachers.

#### A PICTURE IS ONLY A PICTURE

Some visual enthusiasts talk as if the trick of throwing a picture by light on a wall was an epoch-making novelty of our day. When you project a picture—to five diameters or a hundred—it is still the same picture. You do not improve the picture, any more than the use of printing in place of illuminated manuscript improved the author's composition. The invention merely makes the original more convenient and available for more people. The important thing is whether the writing or the picture is worth publishing—that is, sharing. In this sense, the new devices in still projection are not a bit better than the old magic lantern.

At the moment (except for the movies) we have these four types of pictures available in transparencies: (1) Old wood cuts. A whole set of some 60 filmstrips was sold about 25 years ago using this source of art. (2) Great works of art. Beautiful as many of these are, we often wonder if children grasp the stories through the complications of the artist's interpretation. (3) Wash drawings, sketches, and cartoons, such as we have long used in our leaflets and wall posters. (4) Photographs of living actors—either

stills from religious movies, or specially posed tableaux.

Do you realize that there are less than 20 sound-motion films in 16mm fit to be shown in our Church? And of these only about a dozen are of high quality. Here are some reasons for not using movies in the Church school: (1) They are not suited to small children, whose experience is too limited. (2) The teacher cannot put in a word of explanation. You start the film, and take what pictures and words come for the next 27 minutes. Indeed, it is not fair to call such performances "visual education." They are really dramatic presentations, with the emphasis placed on entertainment, rather than teaching. A still picture (in paint, print, or projected) at least lets you linger, and you can discuss it and interpret in your own way. But a movie must be shown in a dark room, with all the fuss of the preliminaries, and you will never see it again. You have to pay from three to ten dollars rental, then off it goes in its tin box on Monday morning. And it has used up all your class period for all the older classes of your school.

We venture to give this free advice to all in a small or average parish (in my present parish we have four projectors and a permanent projection room):

1. Stick to filmstrips. They are cheaper, cause less grief, are easier to show, to lend, to make, to store, and to file.
2. Prepare pupils' minds by some preliminary explanation or discussion. That requires you to see the pictures, know them well yourself.
3. Show to small groups of nearly the same age, so the talk and response may be suited.
4. Keep your shows short—only a portion of the class period.
5. Have a separate projection space always set up, so as not to have to fuss with curtains, screen, and extensions.
6. Have a separate operator, and if possible a special teacher, who is able to present all the strips in your library. She may be known as the "Story-tell lady," or visual leader, if you prefer.
7. Drill on the theme and lesson of the pictures after showing—the same day, and again the following Sunday.
8. Plan your showings, by a school schedule, weeks ahead, so that different classes may have a "visual aid" (the correct relation) to their regular courses, not an isolated experience.

TRINITY SUNDAY

## GENERAL

### EPISCOPATE

#### Rev. M. George Henry Elected Bishop of Western North Carolina

The Rev. Matthew George Henry, rector of Christ Church, Charlotte, N. C., was elected Bishop of the diocese of Western North Carolina on May 14th at the annual convention of the diocese, held at Asheville, N. C. Election was reached on the ninth ballot.

The Rev. Mr. Henry was born in Chapel Hill, N. C., October 25, 1910, the son of George Kenneth Grant Henry and Elizabeth Hughes (Harding). He was graduated from the University of North Carolina in 1931 with the B.A. degree, and from the Virginia Theological Seminary in 1935 with the B.D. Bishop Penick of North Carolina ordained him to the diaconate in 1935, and to the priesthood in 1936. He was married to Miss Cornelia Catharine Sprinkle in 1937. The Rev. Mr. Henry's entire ministry has been spent in the diocese of North Carolina, and he has been rector of Christ Church since 1943.

#### Consecration of Bishop Scaife

By MITCHELL M. HADDAD

"God will make you a great bishop if you will allow Him to do so."

Those words rang in the ears of a war veteran, scholar, musician, and priest, as



THE LAYING ON OF HANDS: *The Presiding Bishop, co-consecrators, and others at the moment of consecration of Dr Scaife on May 13th.*

he became the Rt. Rev. Lauriston Livingston Scaife, seventh Bishop of the diocese of Western New York, May 13th.

They formed the keynote of the charge to the Bishop-elect, delivered by Bishop Pardue of Pittsburgh, in crowded St. Paul's Cathedral, Buffalo, N. Y., where he himself once served as dean.

Long before 10:30 o'clock, the hour set for the consecration, the 60-year old edifice was thronged with ticket-holders, the only persons admitted, because of the relatively small seating capacity and the intense public interest.

The ceremony was televised by WBEN-TV and was the first consecration of a Bishop in any Church to be thus seen.

The setup by WBEN allowed many thousands to get a front-row view of the entire ceremony in the 26 Buffalo and suburban churches, where Philco and RCA Victor television receivers were installed.

The television broadcast in some instances gave a better view than actual presence at the ceremony, the location of the cameras in the cathedral giving a

closeup shot of everything that took place.

The first two pews on the Epistle side were occupied by Mrs. Cameron J. Davis, wife of the retired Bishop, Mrs. Scaife, and other members of the families of Dr. and Mrs. Scaife.

The next three pews on that side were reserved for civic and religious dignitaries. These included Mayor Dowd of Buffalo; Sir Angus Fletcher, British consul; Chancellor Samuel P. Capen of the University of Buffalo; Dr. Harry W. Rockwell, president of the State College for Teachers at Buffalo; the Rev. Harlan M. Frost, secretary of the Council of Churches of Buffalo and Erie County, and others.

The procession entered the cathedral through the main entrance and moved down the central aisle to the strains of "Ye watchers and ye holy ones," and "Glorious things of thee are spoken." Knights Templar formed a guard of honor on the cathedral steps.

Orthodox Archbishops and Bishops attending were Archbishop Athenagoras of the Greek Orthodox Churches in

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ENTHRONEMENT: Dean Welles hands Bishop Scaife his crozier, symbolizing his spiritual authority over the diocese.

Protestant Episcopal Church." After a call to prayer by the Presiding Bishop, the lity was recited by Bishop Sawyer of Erie.

The Presiding Bishop, during this part of the service, was seated at the front of the chancel with the co-consecrators, Bishop Davis, retired Bishop of Western New York, and Bishop Randall, retired Suffragan of Chicago. Bishop Randall conducted a conference which resulted in Dr. Scaife's decision to enter the priesthood.

Those who participated in the laying on of hands were the Presiding Bishop, and Bishops Davis, Randall, Donegan, Bennett, Pardue, Sawyer, Gray, Gardner, the Rt. Rev. John Z. Jasinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church; the Rt. Rev. Spence Burton, SSJE, Bishop of Nassau, and the Rt. Rev. L. W. B. Broughall, Bishop of Niagara.

The Very Rev. Edward R. Welles, the Rev. Canon Robert R. Spears, Charles R. Wilson, and John K. Walker, wardens of the cathedral, then escorted the new Bishop to his throne on the Epistle side of the chancel, just outside the sanctuary. Dean Welles handed to Bishop Scaife the pastoral staff, symbolic of the Bishop's responsibility as Chief Shepherd, and said:

"So now is this Right Reverend Father in God and Faithful Pastor really and lawfully enthroned in the cathedra appertaining to the Bishopric of the See of Western New York. Therefore, we thank God upon the occasion and petition the Divine Majesty: That this His servant may be happy in the execution of His pastoral office and bishopric. That he may labor by word and doctrine and good example to set forth the glory of God and conscientiously to govern the Church. That he may proceed in this work with piety and godliness. That he, together with the people committed to his charge, may at last attain eternal life; through Jesus Christ our Lord. Amen."

## VISITORS

### Japanese Bishops in America en Route to Lambeth

By GWENDOLYN THOMAS ST. JOHN

The Most Rev. Michael Hinsuke Yashiro, Presiding Bishop, and Bishop of Kobe; the Rt. Rev. Sadajiro Yanagihara, Bishop of Osaka; and the Rt. Rev. Timothy Makoto Makita, Bishop of Tokyo, all of the Nippon Seikokwai [Holy Catholic Church in Japan] left Tokyo on May 12th to attend the forthcoming Lambeth Conference. They are the first Japanese Bishops given permission to leave the country. Bishop Yashiro will also represent the Nippon Seikokwai at the meeting of the World Council of Churches to be held in Amsterdam, Holland, in August. Their first stop in the

North and South America; Archbishop Leonty of Chicago, Russian Orthodox Church; Bishop Dionisije of the Serbian Orthodox Church; Bishop Andrey of the Bulgarian Orthodox Church in North and South America; Bishop Bohdan of the Ukrainian Orthodox Church; Bishop John of Brooklyn, New York Russian Orthodox diocese; Metropolitan Anthony, Archbishop of the Syrian Orthodox Church.

Episcopal Bishops who attended but did not participate in the consecration were Barry, Coadjutor of Albany; Sterrett of Bethlehem; Ward, retired Bishop of Erie; and Peabody of Central New York.

After the choir had sung Bach's anthem, "Now let every tongue adore Thee," the Presiding Bishop began the Holy Eucharist. The Epistle was read by Bishop Gray, Coadjutor of Connecticut; the Gospel, by Bishop Gardner of New Jersey.

Bishop Pardue preached from the text: "Feed My Sheep," the admonition of Christ to St. Peter. In his charge to the Bishop-elect, he said:

"We have worked together as shepherds, on a most intimate basis, in the diocese of Pittsburgh. I know much of your ministry at Calvary Church, and my counsel is that in your episcopate you never lose sight of or deviate from your basic pattern as a parish priest. If you will take the fundamentals you now hold and adapt them, you will serve the Kingdom well. God will make you a great Bishop if you will allow Him to do so. Your shortcomings and dangers are, in lesser degree, akin to my own. We know what they are, and we know

that we must be vigilant to seek God's grace to destroy them lest they harm His Church.

"You are gifted to a high degree with the instincts of a pastor and the courage of a leader. You are singularly equipped with the basic talents for the office of Bishop. I have observed your work; you knew your sheep; you often brought your Bishop to fine homes and to slum dwellings to see the shut-ins; you made worship at the altar the heart of your rectorship, and action the outcome; your ecumenical leadership with the Orthodox, the Polish National Catholic, and the Protestant Churches was of international significance, yet you never compromised the doctrine, discipline, or worship of the Church for shallow *comaraderie*; you constantly taught the faith as this Church hath received the same; you said your prayers, believed in the guidance of the Holy Spirit, and so taught your flock; you loved and served your Bishop and your brother priests. Transfer those fundamentals from your great parish to this great diocese and by the Grace of God you will feed your sheep and lead them, finally, to the Great Shepherd of the Sheep, even to Jesus Christ Our Lord."

At the conclusion of the charge, Dr. Scaife mounted the chancel steps and was presented to the Presiding Bishop by Bishop Donegan, Suffragan of New York, and Bishop Bennett of Rhode Island, with the words of the ancient ritual:

"Reverend Father in God, we present unto you this godly and well-learned man, to be ordained and consecrated bishop."

The Bishop-elect then gave the required promise of conformity to the "doctrine, discipline, and worship of the

United States was at Minneapolis, Minn., on May 13th.

The Rev. Daisuke Kitagawa was at the airport to meet them, and supervised the necessary routine of getting the three Bishops through U.S. Customs. They were then taken to St. Mark's Cathedral, Minneapolis, where they were met by Bishop Keeler of Minnesota and Bishop Kemerer, retired Suffragan of the diocese.

In answer to a question about Church life in Japan, Bishop Yashiro said that both clergy and laity need to have their outlook broadened. He said that during the war the clergy became absorbed in their own parishes and congregations, which was all that they could then do, but that now they need to have a more Catholic viewpoint. The Bishop said that from the spiritual standpoint they did win a battle, but that he hopes now that with more intimate contact with Church leaders of the whole Anglican communion they will have a broader vision and thereby move forward.

All the Bishops expressed a deep appreciation and gratitude for the work of Lt. Col. Paul Rusch without whom, Bishop Yashiro said, "we could never have accomplished one-tenth of what we have."

The Bishops, after a three-hour delay, took a 7:30 PM plane for New York City.

### Interview in New York

By ELIZABETH McCracken

The three Bishops of the Nippon Seikokwai arrived in New York at midnight on May 13th to spend a week in the city before flying to London to attend the Lambeth Conference. They consented to an interview the next morning, before entering upon the numerous engagements likely to be made for them later in their short visit. While in New York, the three Bishops will be the guests of the Very Rev. Dr. Lawrence Rose, Dean of the General Seminary. Dean Rose was a professor in the Central Theological College, Tokyo, from 1934 to 1941.

In answer to the first question, as to what they most needed for the work of their Church, Bishop Yashiro said:

"We need missionaries, both men and women. Not only clergy are required, but others: teachers, doctors, nurses, and other specialists."

Bishop Yanagihara, a graduate of the Episcopal Theological School, Cambridge, Mass., Class of 1917, mentioned one important field where more workers are needed:

"We have a great chance to give religious education in our Church schools. We had government control for some time, but not now. It is thus much easier now to

give religious instruction. Even in the government schools, there is opportunity; and such schools are crowded."

In response to a question regarding the young people and their response to such instruction, Bishop Yanagihara spoke with enthusiasm:

"There are many young inquirers. They want a better way of life. Already Communism is trying to get them, and is getting some. It is necessary to explain to the young people what the Christian attitude is toward Communism. They want to know what it is that we tell them Christianity can give them that Communism cannot. Some find it hard to adjust their minds from Communism to Christianity, but they try and succeed."

Bishop Makita spoke here, saying:

"The Japanese people give heed to Christian teaching. In the diocese of Tokyo, within a short time, I have confirmed one hundred candidates—all desiring to be good Christians."

The next question, concerned the condition of their Church property. Bishop Makita replied to this question:

"There were seventy-four churches burned or badly damaged during the war. These must be rebuilt or restored. Fortunately, the Mother Church has promised contributions for this purpose. The great difficulty is to get the necessary materials, so the work is slow."

Bishop Yashiro added a word, saying:

"So far, ten churches in different dioceses have been built. All are like the churches of the primitive Church—like family dwellings. This gives a home-like feeling, the feeling of a Christian home. There is a great opportunity for evangelistic work in these church-houses."

In this connection, the Bishops were asked what the attitude of Emperor Hirohito was toward the Christian religion. Bishop Yashiro gave this answer:

"We saw the Emperor just before we left Japan on May 7th, to go to England. The Emperor entrusted us with a message

for the King and Queen of England, if we should have a chance to deliver it. He said: 'I can never forget the wonderful experience I had in England.' The Emperor is certainly a good man. He is friendly to Christians. The Empress, too: she saw us, and was so nice, smiling as she spoke with us."

Bishop Yanagihara also spoke of the Empress, saying:

"She bade us take care of our health on this long and important journey. Her friendship toward Christians is shown by the teacher she is glad to have for the Crown Prince, who is a Christian American lady."

Each of the other Bishops then spoke with admiration and affection of two distinguished American missionary Bishops: Bishop McKim (Miss Nellie McKim's father) and Bishop Henry St. George Tucker. Bishop Yanagihara related his connection with both Bishops, mentioning his happiness in having such associations, saying:

"Bishop McKim baptised me when he was a young priest, my parents already being Christians. He confirmed me, when he was Bishop. Bishop Tucker ordained me. I think that Bishop Tucker knows the Japanese mind as not many do."

Bishop Makita spoke of another American, Fr. Kenneth Abbott Viall, SSJE, who was elected Suffragan of Bishop Makita's diocese of Tokyo, saying:

"It was thought best in America that Fr. Viall should decline, in order that he might represent the Church of America in all the dioceses of the Nippon Seikokwai. Fr. Viall is so very good a man. He speaks Japanese and helps all who meet with him."

Bishop Yanagihara gave an instance of Fr. Viall's kindness, saying:

"We started at midnight from Japan. Fr. Viall took me to the airport by car. He is so kind."

Bishop Yashiro, in reply to a question about General MacArthur, said:



VISITING JAPANESE BISHOPS: (left to right) Bishops Yanagihara, Yashiro, and Makita, shown during their visit in New York City.

"He is a wonderful person. I saw him twice before we left. It is fortunate for Japan that we have such a statesman in our country. He has the Christian point of view. Mrs. McArthur also cares much for the Church, always attending service on Sunday."

The foregoing questions were followed by a final question of extreme importance to the future of the Nippon Seikokwai, namely the complete reunion of that Church. It will be recalled that this Church was divided during the war by reason of the pressure brought to bear upon it to join with the united Protestant body, known as the Japan Christian Church; how it refused; how it failed to win separate State recognition; and how about one-third of its bishops, clergy, and laity eventually did join the Japan Christian Church. It will also be remembered that in 1946 a commission representing the American Church, the Church of England, and the Church of England in Canada went out to Japan with the purpose of helping the Seikokwai to become reunited. It is expected that this complete reunion will be accomplished before the end of this year.

Bishop Yashiro, speaking of this matter, went into it at some length, saying:

"I should like to explain what is a big problem. During the war, in 1943, seven priests were consecrated bishops by three Japanese bishops. At that time they had no communication with other Anglicans in Japan. In October, 1942, the Japanese Government had made the Japan Christian Church. The Nippon Seikokwai had no legal status at all. There was a grave problem when the war ended.

"The consecration of the seven bishops was called in question, because it was not done in public, and the prayers of the whole Church could not be asked; nor could consents be obtained from the House of Bishops of the Nippon Seikokwai. Besides this, those seven bishops had no jurisdictions. They were consecrated without offices; therefore, we are obliged to say that their consecration was irregular.

"However, it was war-time. Therefore, we should have sympathy with the three bishops who acted as consecrators. They were anxious to keep the episcopate in the Japan Christian Church. There were three of them: the necessary number for a consecration. They thought only of a way to keep the episcopate in the newly created Church, which was authorized by the Japanese Government and was to be the only one legally recognized.

"Until the war ended, we could not examine into the facts. We found then that the three consecrators were duly consecrated bishops, authorized by whole provinces of the Anglican Communion. They consecrated the seven bishops with the service of the American Book of Common Prayer. The Holy Communion was duly celebrated. Therefore, we thought we ought to recognize the validity of their consecration. We prayed and thought of the problem for a long while, and asked the advice of the visitors from the Mother

Churches [the commission mentioned above]. Finally, we had a meeting of the House of Bishops of the Nippon Seikokwai on May 3d, ten days ago. I am happy to say that we came to our opinion unanimously. When they come back to us, we shall recognize them as bishops of the Nippon Seikokwai. Their status must be that of bishops without jurisdictions.

"Although we came to this opinion, in one accord, we know very well that the whole Anglican Communion has suffered through this problem. Therefore, we should like to ask the Archbishop of Canterbury to discuss our opinion with a special committee of the Lambeth Conference, and we shall pray and beg them to approve our opinion. We have explained it to the seven bishops, and they have left the matter entirely to us.

"All have now come back to us, except one who died. Three came back in 1946. We had a glorious service of reconciliation in Holy Trinity Church, Tokyo, early in May, when the three other bishops and five priests came back, to our great joy. All the bishops of the Nippon Seikokwai were at that service, taking part in it."

There was a silent pause when Bishop Yashiro concluded this statement. Then he said:

"We feel sorrow because of the wrong done by Japan in the war. Our missionary campaign is one way in which we wish to show our sorrow. I would like to ask you to ask your readers to pray for us, that we may carry on the work which we believe that God has called us to do, and that we may walk in the way He has set before us in our Church."

## UNITY

### Evangelicals Issue Commentary on Joint Commission's Statement

A commentary on the recent "Statement on Faith and Order," prepared by the Joint Commission on Approaches to Unity, has recently been issued by bishops, priests, and laymen of evangelical conviction. The commentary says, "We are grateful to the Commission for having brought so many significant documents into articulate relationship for the education of the Church." However, the signers of the commentary object to the Commission's views on the five minor sacraments, the episcopate, and the fact that the Statement is "meaningful . . . only to Anglicans," rather than the whole of the Christian world.

The evangelical commentary was signed by Bishops Barton of Eastern Oregon, Dun of Washington, Gilbert of New York, Hines, Coadjutor of Texas, Hobson of Southern Ohio, Nash of Massachusetts, Scarlett of Missouri, Tucker of Ohio, Walker of Atlanta, Tucker, retired Presiding Bishop; the Very Rev. Messrs. John Warren Day, Robert F. Gibson, Jr., Robert M. Hatch, Sidney E. Sweet; the Rev. Messrs. Gardiner

M. Day, Roscoe T. Foust, E. Ashley Gerhard, Charles D. Kean, William H. Laird, John C. Leffler, Henry Lewis, Randolph Crump Miller, William H. Marmion, Charles F. Penniman, J. Francis Sant, Charles F. W. Smith, John R. Stalker, F. Bland Tucker, and Matthew M. Warren.

Also, Mrs. Randolph H. Dyer of St. Louis, Mo.; James A. Garfield of Cambridge, Mass.; Coleman Jennings of Washington, D. C.; Spencer Miller, Jr., of South Orange, N. J.; Mrs. Henry Hill Pierce of New York; the Hon. Owen J. Roberts of Philadelphia; Ethan A. H. Shepley of St. Louis, Mo.; Richard B. Tucker of Pittsburgh, Pa.; and the Hon. Jerry Voorhis of Chicago, Ill.

The full text of the commentary follows:

"The Statement on Faith and Order, prepared by the Joint Commission on Approaches to Unity for submission to Lambeth this summer, is squarely in the tradition of the last two Lambeth Conferences. The Commission has understood the Chicago-Lambeth Quadrilateral in basically the same way as it was understood in the 'Appeal to All Christian People,' of Lambeth, 1920, and the Report of the 1930 Lambeth Conference.

"This means that the Quadrilateral is to be understood as being the platform upon which the Protestant Episcopal Church approaches other Christian groups for the purpose of discussing unity. This means also that the Quadrilateral is to be understood as authorizing an approach to other Christian bodies which recognizes their membership in the Holy Catholic Church and which honors the full reality of non-episcopal ministries.

"In the Statement on Faith and Order, the Commission on Approaches to Unity relates the viewpoint of this Church to the historic conviction of the whole Anglican communion that Church unity is an end to be sought for, and that this unity, while it must safeguard several points of proven value in the Anglican heritage, must be achieved by mutuality. The Statement quotes with approval the re-statement of the Fourth point of the Quadrilateral in the 'Appeal to All Christian People,' 'A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole Body.'

"Since the Statement defines the Faith and Order of this Church in the light of the Lambeth reports of 1920 and 1930, it must be borne in mind, in substantiation of our comment on it, that the same Report of 1930, which is cited at great length by the Commission, was the one which gave the 'green light' to the United Church of South India.

"The Statement has the value of combining in one document a number of valuable formulations of Anglican faith—the original action of the General Convention at Chicago in 1886, the re-statement by the Lambeth Conference of 1888, significant sections from the 'Appeal to All Christian People' of Lambeth, 1920, and



statements on the meaning of the episcopacy from the Lambeth Report of 1930. These various formulations are all of one general tradition, and while they are not of equal merit, they do represent a kind of mainstream of Anglican thinking on the subject of unity.

"After all this has been said, we must point out that the Statement prepared by the Commission does not so much clarify disputed points as it amplifies the statements made about them. If there was doubt as to the meaning of the Quadrilateral—as there has been right along—and doubt as to the interpretation of the 'Appeal to All Christian People,' this doubt remains in the new Statement. It can be read in more than one way.

"We understand the very real difficulties under which the Commission has to work, but we know it is a difficulty in which we all share. Language is never definitive on the verbal level, but we do expect in this Statement clarification on the way to decision. We read the document, therefore, with great appreciation, and we seek to find in it steps in the direction which this Church defined for itself in 1937, when it declared its intention to achieve organic union with a non-episcopal branch of the Holy, Catholic, and Apostolic Church. We recognize that this present Statement is immediately addressed to less ambitious questions but that they are related to, and are a part of, that declared policy.

"A commentary explanation of the Lambeth Quadrilateral is one thing. It may serve a useful purpose, but it is background only for concrete negotiations. A non-episcopal communion needs answers to definite questions which the Lambeth commentary does not mention—such questions as: how much of a doctrinal definition of the historic episcopate must be part of a basis of union? Will a non-episcopal ministry receive recognition in a united Church, and, if so, in what form? Until the Episcopal Church (or the Anglican Churches as a group) give definite replies to these questions which emerge at once in any negotiations, any commentary on the Lambeth Quadrilateral will be in an academic vacuum.

"The real weakness of the Statement is that it leaves entirely unresolved the dilemma arising from the insistence that the episcopate shall be regarded as essential, sustained, and obligatory from earliest Apostolic times; while, however, disclaiming insistence upon 'any one formulation of the doctrine of the Ministry.' The latter liberty of interpretation would seem reasonable only if Anglican insistence on the acceptance of the episcopate as a condition of union is based on emergence through history and proven value. It is worthy of note that the Evangelical does thus regard both the development and the significance of episcopacy. Consequently, we are opposed to any attempt, whether overt or implied, to impose upon the acceptance of the episcopacy such a doctrine or theory as arises from the view that it is an indispensable condition of effective grace.

"While the Statement bases much of its reasoning upon the Lambeth Report of 1930,

it does not seem to us to safeguard sufficiently, in its remarks about the episcopacy, the pro-unity spirit of that Report. Along with the sections cited in the Statement should be the following: 'But while we thus stand for the historic episcopate as a necessary element in any union in which the Anglican Communion can take part, and have given our reasons for so doing, we do not require of others acceptance of those reasons, or of any one particular theory or interpretation of the episcopate as a condition of union. We recognize as fully the gifts of the one Spirit entrusted to those others, and their equal responsibility to maintain their several trusts; and we are content to believe that the acceptance of the episcopate itself, in its continuity of succession and consecration, and in the discharge of its historic functions, will bring to the united Church those gifts of grace which, as we believe, the Province of God has associated with it.'

"Evangelicals are prepared to say that the South India Church presents a very good example of what we understand this section of the Statement to mean. We are aware, however, that those who read the Statement from outside our Communion will never be sure that this is the case, since the document can be read also in other ways. Therefore, we regret that the Commission has not attempted to say more clearly what it means—but has been content to continue a difficult ambiguity which has plagued our participation in the movement for unity ever since the original Quadrilateral.

"Since Evangelicals understand that negotiations with the Presbyterian Church of the USA are still the official policy of the Protestant Episcopal Church, we would point out that the 'Proposed Basis for Unity,' which was never voted on at the last General Convention seems to us to fulfill all the requirements laid down in this Statement.

"We recognize that there are limits to what any Statement of Faith and Order can accomplish, since words are always defined in the context of real decisions and real actions. We know that the internal problems which the Protestant Episcopal Church has encountered during its unity negotiations cannot be resolved by the statement to which everyone agrees. Indeed, we recognize that unanimous agreement under the circumstances is a very good indication of ambiguity.

"We have serious hesitation in regard to what appears to be the one innovation in the Statement—regarding the sacramental rites not counted to be Sacraments of the Gospel. We see no justification for officially recognizing them now to any greater extent than that already allowed in this Church. Such a recognition would, doubtless, complicate the only proposition to which this Statement is addressed, namely, 'the basis on which the Protestant Episcopal Church in the USA will act' in relation to other Christian bodies, particularly the Presbyterian Church in the USA. It must be assumed, therefore, that no innovation at this point is intended, and that the verbal changes do not suggest practices other than those rehearsed in Article XXV, and extend to them no rec-

ognition beyond what is there described. On any other basis, this part of the Statement does not describe the Faith of the Protestant Episcopal Church, but only what a small minority would like to have become the faith.

"Attention is drawn to the fact that the Statement makes reference to 'Absolution' and the 'Marriage Blessing' in place of the traditional reference to 'Penance' and 'Matrimony.' The second variation would appear insignificant, but it is worthy of note that while the use of Absolution is involved generally in the services of our Church, the so-called Sacrament of Penance most certainly is not. It is, therefore, mistaken and misleading to substitute reference to Absolution as an implied equivalent of Penance.

"This little paragraph on the five so-called minor sacraments would not seem to be of much importance at first glance. When it is considered, however, in the light of possible relations with other communions, it seems to place an unnecessary obstacle in the way of negotiations with other Protestant Churches, while at the same time it distorts what most Episcopalians believe to be the actual practice of their own Church.

"We are aware that the Commission has not yet defined what is meant by 'intercommunion' and 'organic federation.' We hope that this task will be attempted shortly. Since the subject has not really been dealt with in the Statement, it is unfortunate that the one example cited for 'intercommunion' should be that of the Bonn Agreement, since in this country our real concern is with the achievement of intercommunion with other Protestant Churches, rather than comments about the mutual recognition of Catholicity between communions which share certain externals.

"When we consider the Statement as a whole, we are grateful to the Commission for having brought so many significant documents into articulate relationship for the education of the Church. We are glad that the best elements in the Lambeth tradition have been continued, and that a significant editorial job has been done which can be put to much good use. We wish, however, that the Commission had understood more clearly that whatever it wrote could not help but be addressed to the whole Christian world and read with interest by members of other bodies.

"While recognizing the practical and verbal difficulties involved in composing a Statement on Faith and Order, we must regard this document as being meaningful—in any full sense—only to Anglicans, whose glory is a heritage of freedom of interpretation when it comes to defining its own formularies."

## METHODISTS

### Bishops Sherrill, Oxnam Look Toward Eventual Reunion

The solemn communion service held by the Methodists in Trinity Church, Boston, Mass., on April 28th was the impressive prelude to their Quadrennial General Conference held in Boston

for the first time in 96 years. Trinity Church, which was borrowed for the service, was the only church with a communion rail able to accommodate so great of number of delegates, 63 of whom were Methodist bishops from 50 countries.

Episcopal participation in this event, which brought thousands of guests to the city, was represented by a message of welcome given by Bishop Nash of Massachusetts, and by the Presiding Bishop's address at the ecumenical service held in Mechanics Building on the afternoon of May 2d. In addition many Churches, including Temple Israel, invited Methodist preachers to their pulpits on the morning of May 2d. Bishop G. Bromley Oxnam preached in the Cathedral Church of St. Paul.

In his address, Bishop Sherrill expressed the hope that "some day in the providence of God these Churches may be one." His sentiments for unity were echoed by Bishop Hartman, who referred to the similarity of doctrine and government and the common source, and, after mention of the doctrinal difference, apostolic succession, added, "It is not too much to hope that some day this difference may be resolved."

Paying tribute to the Methodists, Bishop Sherrill praised their contribution to the progress of the Christian gospel both at home and abroad. He quoted the late Professor Whitehead on their supreme achievement: making the conception of the brotherhood of man and the importance of men a vivid reality. "They produced the effective force which hereafter made slavery impossible among progressive races."

Continuing, Bishop Sherrill said:

"The same world-wide application of the Christian gospel to the difficult problems of today is still, we may thank God, true to your great Church. I am keenly aware of the historic relationship between our two great communions. We share a common heritage and background. I regret the unhappy episodes of the past that led to the disunion. Nothing is to be gained at this point by recounting these; we must deal with the present and the future.

"Certainly we have much in common in the great fundamentals of the Christian faith. We are both national Churches and we are both democratic as to our processes of Church government and of final authority. The General Convention and the General Conference are similar in purpose and in atmosphere. So it is more than a formality when I bring you the warm and fraternal greeting of a sister communion.

"The difficulty and the tragedy of our times are plain to all, even the most thoughtless. The past, with the fact of the wholesale destruction of life and the means to support life, is serious enough. But the future is even more menacing with an undesirable drift toward a war, the results of which are impossible to cal-

culate. What can the Christian Churches do in this era which is as challenging as that faced by the early Church in the days of the disintegration of the Roman Empire. I take it that we must do more than give advice, however wise, in the passage of resolution.

"If we look beyond the immediate facts of the world condition, we must find that there has been over a long period a world-wide failure to respond to what we may describe in general as the life of the Spirit. This has been said many times; but we must not forget this fundamental cause of our difficulties. Furthermore, we have had, as far as religion is concerned, a rampant individualism. This may be possible

in an era of optimism and of progress. But this is not true in a day of transition and chaos. We need great cohesiveness, a deepening of Christian faith."

Bishop Oxnam of New York, in his sermon in St. Paul's Cathedral earlier in the day, preached on the spiritual and economic trends of the modern world in which men everywhere are turning to international coöperation as a settlement of their economic problems.

## SOCIAL ACTION

### Protest Showing of "The Iron Curtain"

The National Council of American-Soviet Friendship, through its chairman, the Rev. William Howard Melish, recently released a list of 297 persons who have signed a statement protesting the film as increasing "the atmosphere of hysteria leading us down the road to war."

The signers said that the film is a "violation of the United Nations declaration against war propaganda, and a grave threat to our own security through its incitement to war." Among the signers were Bishops Barton of Eastern Oregon, Haines of Iowa, Walker of Atlanta, Moulton, retired Bishop of Utah, Parsons retired Bishop of California, the Very Rev. John Warren Day, the Rev. William B. Spofford, Jr., Dr. Guy Emery Shipler, and Miss Vida D. Scudder.

The full text of the statement follows:

"Peace and security for our country and for the whole world depend upon the growth of understanding and friendship among the peoples themselves.

"This fact was recognized in the recent resolution of the General Assembly of the United Nations against war propaganda reaffirming the United Nations' Charter which calls upon all peoples 'to practice tolerance and live together in peace with one another as good neighbors.' This resolution further declared: 'The General Assembly condemns all forms of propaganda, in whatever country conducted, which is either designed or likely to provoke or encourage any threat to the peace, breach of the peace, or act of aggression.'

"We, therefore, protest the distribution of the film 'The Iron Curtain' as war propaganda whose purpose it is to incite anti-Soviet sentiment by falsely presenting the Russian people as enemies of the American people, bent on destroying us by atomic warfare.

"Fear, suspicion, and hatred were the tools with which Hitler and Goebbels fanned the flames of World War II. 'The Iron Curtain' can only increase the atmosphere of hysteria leading us down the road to war. We demand that the release of this film be withdrawn as a violation of the United Nations declaration against war propaganda and as a grave threat to our own security through its incitement to war."

### THE LIVING CHURCH RELIEF FUND

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# The International Priests' Convention

By the Rev. Louis A. Haselmayer, Jr., Ph.D.

Vicar of the Nativity Chapel, St. Luke's Parish, Philadelphia, Pa.

IN 1940, the English Church Union planned a convention of priests from all parts of the Anglican Communion on the subject: "The Union of Christendom." Very careful preparations were made for this. A series of authoritative and scholarly booklets on the causes of disunion, the present groupings of Christendom, and the possibilities of reunion from the various points of view were issued. Under the editorship of the Bishop of Brechin (the Rt. Rev. Kenneth Mackenzie), these were published in a single volume, *The Union of Christendom*. These booklets were sent out several years before the proposed gathering to many priests, and the reports on them were collated. But the war, which postponed the Anglo-Catholic Congress and the Lambeth Conference, also overthrew the plans for this convention.

With international activity again renewed and with Anglicans from all parts of the world in England this summer, it was decided to hold the convention in June. It was first scheduled for York. Various restrictions made it necessary to change the place to Farnham Castle, Farnham, Surrey, the week of June 21st-25th. Four additional essays on "Truth, Unity, and Concord" are being prepared for advance study.

This convention seeks to bring Anglican priests from every province into a single gathering for five days to discuss our common unity and the problems of union with other Christian bodies, as they touch upon our Faith and Order. It is to be a kind of Lambeth Convention of Priests. The convention is limited to one hundred priests allocated in delegations according to the size of the provinces. The provinces of Canterbury and York combined and the USA are allowed twenty delegates each; Canada and Australia, eight each; India, South Africa, and the African Missionary dioceses, six each; New Zealand, the West Indies, China, and the Asiatic missionary dioceses, three each; Wales, Scotland, Ireland, and Japan, two each; and the remainder free for delegates elected because of a special knowledge of the problems.

It is definitely an international gathering of the Anglican Communion in order that first hand information from every province and missionary area may be brought to bear upon the common problems of Christian Unity in Anglicanism. A gathering of one hundred priests is a relatively small group and many of the provinces will not be able to fill their delegations. It will be an excellent

opportunity for priests of the Anglican communion to get to know each other through the medium of personal discussions and exchange of ideas. One of the actual weaknesses of Anglicanism is that those joined together in a common, faith, order, and worship throughout the world have so few means of personal communication. The Lambeth Conferences have served to do this for the bishops of the Church. The International Priests' Convention seeks to do this for the priests of the Church.

An excellent local committee of English theologians and parish priests, of which the Bishop of Oxford (the Rt. Rev. Kenneth E. Kirk) is patron, has prepared the program. Bishop Kirk will be at the convention for part of the time, and the Bishop of Chicago (the Rt. Rev. Wallace E. Conkling) will act as chairman of the meetings. The program includes daily worship at Farnham Castle, a visit to Winchester, and the discussion and analysis of the agenda. The topics have been placed in sessions throughout the week with a careful provision for time for discussion and the adoption of a report. This program consists of:

## *The Nature of the Church*

The People of God  
The Body of Christ  
The Church in the World

## *The Local Church and the Universal Church*

Faith and Worship  
Order and Governance  
Church and Community

## *The Context of Reunion*

The Secular  
The National  
The Political

## *The Principles of Reunion*

Unity in Worship  
Unity in Sacraments  
Unity in Governance

It is a thoughtful and well-arranged analysis of the problems. All discussions of Christian unity and all particular schemes of reunion have been most defective because of a failure to begin with a definition of the Church. The doctrine of the Church as revealed in Holy Scripture (the people of God and the Body of Christ) and as established in Christian tradition (the Church in the World), will be the first topic under discussion. This will be followed by an analysis of

the diversity and divisions of modern Christendom seen in doctrine, worship, and Church order.

The divisions of Christendom are for the most part based on sharp cleavages of faith which have resulted in different traditions of worship, sacraments, and ministry. No unity is possible which seeks to adjust these traditions of worship, sacraments, and ministry without first reconciling the theological barriers of doctrine. All reunion problems involve more than just ecclesiastical elements. There are secular, national, and political forces behind these ecclesiastical movements. The need for a united front 'in the missionary districts has been so pressing that many have disregarded theological problems for the sake of an apparent unity. Expediency has overruled theology. Conversely, the divisions of Western Christendom have become so stable that over-complacency with disunion has blinded men to the essential need for Christian unity. In some countries, like India, a movement toward political and economic nationalism has been an effective force in furthering ecclesiastical reunion. The forces color the context of reunion and must be assessed.

Anglicans have discussed many of these matters before and at great length. But the discussion has always been among groups in the same province. The point of view of each province is shaped to some degree by the special ecclesiastical arrangements of that country. The British view these problems in the light of the national Church life of England: the establishment and the dissenting bodies. The Americans and Canadians see these problems in terms of the vast and sometimes bizarre sectarianism of North America. The West Indians see these problems colored by the traditional Roman Catholicism of the Caribbean area. The South Africans and East Africans view the problems in the light of missionary conversion of paganism. The Indians place all problems against the mighty challenge of Islam and Hinduism.

The Faith and Order of the Church is not changed because of local environmental conditions. But the Faith and Order of the Church receives a different emphasis because of these conditions. It is highly important that there be a corporate Anglican discussion which embodies all points of view. It is the aim of the International Priests' Convention that this be done, and we look forward with special interest to the report to be issued by this gathering.

## Two Comments on Faith and Order

**R**ECENTLY the Commission on Approaches to Unity released an important "Statement of Faith and Order" which will be submitted to the Lambeth Conference and subsequently to the General Convention of the Episcopal Church. We published this statement in full in our issue of April 4th.

Last week we published in our news columns an analysis of this important document, prepared by the doctrine committee of the American Church Union and the Clerical Union, and therefore expressing a representative Anglo-Catholic view. This week we publish a similar analysis prepared by a special committee as an expression of the Evangelical viewpoint.

It is a matter for rejoicing that these two analyses, proceeding from the two main schools of thought in the Episcopal Church today, reveal such a wide area of agreement. Both express general approval of the semi-official Statement of the Commission. The Evangelicals describe the Statement as "squarely in the tradition of the last two Lambeth Conferences"; the Anglo-Catholics hail it as "a clarifying step in reunion negotiations between the Protestant Episcopal Church and other interested Christian bodies." Both criticize specific parts of the Statement, but we think it is fair to say that each regards the Statement as a genuine forward step, and that their criticism is intended to help the Commission in its assigned task of elaborating the four points of the Lambeth Quadrilateral so that it may serve more effectively as a guide in future approaches toward Christian unity.

The Anglo-Catholic statement says: "It is hoped that this Statement or one similar to it, will be accepted by the General Convention of 1949 as a basis for all future conferences with other Christian communions." Similarly, the Evangelicals recognize that "a significant editorial job has been done which can be put to much good use." The Evangelicals add: "We wish, however, that the Commission had understood more clearly that whatever it wrote could not help but be addressed to the whole Christian world," while "we must regard this document as being meaningful—in any full sense—only to Anglicans, whose glory is a heritage of freedom of interpretation when it comes to defining its own formularies."

Although both the Anglo-Catholics and the Evangelicals express general approval of the Statement, each group finds specific things in it to criticize. This is to be expected; and the criticisms of each should be taken into account by the Commission and by the Church. But we feel that it is the large area of agreement, rather than the relatively small areas of disagreement, that deserves emphasis at this time. We feel that the Commission has done a notable piece of work in bringing out an important and forthright

document which merits commendation by both of these groups, each loyal to the Church in accordance with its own interpretation of her formularies, so soon after a General Convention that revealed such basic differences to the Christian world.

**W**E THINK the Anglo-Catholics have placed their finger on one real weakness of this and other statements originating in our Church, when they call attention to the relative inadequacy of the sections on the Scriptures and the Creeds. The circumstances of negotiations with the Presbyterians in recent years have caused an over-emphasis on the question of the ministry, important though that question is. There is no doubt that if we should enter into similar negotiations with other communions, such as the Lutherans or the Methodists, these questions would assume greater importance, as they do in any conversations with the Eastern Orthodox.

The Evangelicals, on the other hand, feel that the greatest weakness of the Statement is that "it leaves entirely unresolved the dilemma arising from the insistence that the episcopate shall be regarded as essential, sustained, and obligatory from earliest Apostolic times." They express opposition to "any attempt, whether overt or implied, to impose upon the acceptance of the episcopacy such a doctrine or theory as arises from the view that it is an indispensable condition of effective grace." Perhaps they do not realize that the contrary view, that episcopacy is merely a good form of government, is just as truly a "doctrine or theory" that should not be imposed as a condition of unity. It is quite impossible to divorce historical fact from theory or doctrine; and any attempt to do so is foredoomed to failure. It is far better to recognize the fact that the Anglican settlement in the sixteenth century was definitely designed to accommodate differences of emphasis and interpretation in this and other matters, and that when this Church of ours tries to be too rigid in its official documents it is not true to the genius of Anglicanism.

We think the Evangelicals go a little far when they seem to find in the Commission's Statement an implied approval of the South India United Church. There are real difficulties in the South India union scheme which must be considered by Lambeth, but the Statement does not enter into them, or into any other specific plan of union. They are rather concerned that the Statement serve as "the possible precursor of a unity to be achieved tomorrow," by which we understand that it is designed to look toward the future and not to be a critique of any particular unity scheme. We think that both the Evangelicals and the Anglo-Catholics have missed this point, and have tried to

read into the Statement some things that were quite intentionally omitted from it.

On the other hand, we are sorry that the Evangelicals have felt it necessary to express "serious hesitation" in regard to the mention of the five minor sacraments, or sacramental rites. These rites, all of which are provided for in the Prayer Book, are matters of great importance to many in the Church, and it would be misleading to omit any reference to them. It is far better, in our opinion, to bring them into the open, as the Statement does, so that they will be fully discussed in any conferences or negotiations based on the Statement. We are confident that, if they were approached without prejudice, they would be found to be an important part of our Church's contribution to a united Christendom.

These two analyses indicate, it seems to us, that the time has come for Catholics and Evangelicals within the Church to get together for frank, informal discussions among themselves, looking toward a greater unity within our own Church. The Evangelicals would perhaps find that they would have to brush up on their history and their Anglican Church consciousness, while the Catholics would perhaps find that they would have to improve their technique of human relations and to seek opportunities to recognize truth in unfamiliar garbs. The result, we are confident, would be the strengthening of our own Church, both internally and in its relation to the rest of Christendom.

At any rate, we welcome these two critical analyses of the Statement of the Commission on Faith and Order, and we hope that both of them, together with the Statement itself, will receive the prayerful consideration that they deserve.

### *The State of Israel*

THE fateful fifteenth of May has come and gone, and the British have relinquished their mandate over Palestine. The United Nations, still debating what to do about the situation, has found matters largely taken out of its hands. The Jews have proclaimed an independent state of Israel, and the Arabs have declared war upon it. The United States has recognized the *de facto* Jewish government, and an American Quaker has accepted the thankless job of trying to keep peace in Jerusalem by moral suasion.

The situation as a whole could hardly be worse if it had carefully been planned to be as bad as possible. The United States and the United Nations have both failed miserably, and the resulting war in the Holy Land is largely the result of their vacillation.

We have a good deal of sympathy for the causes of both sides in Palestine, though none at all for the methods of terrorism that both have employed and continue to use. We can only hope that they will somehow succeed, where the stronger nations have failed, in finding a way to terminate the conflict and

to live together in peace. But the chances are slim, and we fear there is beginning a large-scale conflict in Palestine, which could grow into World War III, as the Spanish civil war was the fore-runner for World War II.

Pray for the peace of Jerusalem, and for the peace of the world.

### *United States of Europe?*

WINSTON CHURCHILL's plea for a federation of Europe, as a part of the United Nations, is a prophetic one. But it is unfortunately a fact that most of those to whom Churchill spoke, like the speaker himself, were political "outs." If Churchill could not effect an Anglo-French union while he was the wartime Prime Minister, is it likely that he can do so now?

Yet there are hopeful signs. The European Recovery Program must draw the participating nations closer together; and Bevin's plan of a "Western Union" could develop into a real federation of the democratic states of Europe. The danger is, of course, that it is more likely to become simply a military alliance, holding together only as a common front against a common threat. It will take more than that to make Europe a political or social entity. We hope that "more," in which the active coöperation of men of good will on both sides of the Atlantic is an essential part, will be forthcoming.

### *"The Iron Curtain"*

WE regret that so many distinguished Churchmen have seen fit to join the Communist-inspired outcry against the motion picture, *The Iron Curtain*. The riots outside the Roxy Theater in New York and disturbances in other cities in which the picture is being shown reflect little credit upon those who would invoke political censorship to hush up what is essentially the true story of the Soviet spy ring in Canada, as shown in court records and recorded in the press.

*The Iron Curtain* is by no means a first-rate movie. It is a spy thriller, with some improbable scenes and characters. But basically it tells the story of the code clerk in the Russian Embassy at Ottawa whose revelation to Canadian authorities of Soviet efforts to steal atomic secrets result, in real life, in the arrest and conviction of a Member of Parliament, a high-ranking scientist, and others. These are facts, and to that extent the film is a documentary one.

We are as devoted to the ideal of international friendship as are the bishops and others who organize councils and societies for the purpose — but we do not believe that friendship, personal or international, can be built on refusal to look facts in the face. And it is a fact that the Soviet idea of friendship is one that involves the kind of activities depicted in *The Iron Curtain* — including the use of just such organizations to betray well-meaning "friends of the Soviet Union" into serving as false fronts for Communism.

# The Monstrous Dilemma

By the Rev. William G. Peck, S.T.D.

ONE of the most remarkable things that had happened in my lifetime, in the sphere of intellectual judgment, is the changed appraisal of the significance of the Renaissance for the life of Western man. When I was a youth, the almost unchallenged assumption in England was that the Renaissance delivered man from spiritual and mental bondage, produced the birth of time knowledge, and the hope of unlimited progress in every field of human enterprise. It was the beginning of a glorious advance.

Today, that evaluation is profoundly challenged. Indeed, so far has opinion run in the opposite direction, that it is by no means uncommon to find the Renaissance described as "a second Fall of Man." And writers who would hesitate to use the phrase, nevertheless claim to discover in the events and movements of that period the source of the growth of our modern disorders. "Sentiments of this kind," remarks Prof. Basil Willey in his notable book, *The Seventeenth Century Background*, "can now be uttered in all soberness and with compelling force, whereas at almost any time during the past three hundred years they would have seemed a mad flouting of the dominion-optimism and progress-worship."

## GAIN AND LOSS

It does indeed seem that a careful judgment, which is prepared to admit the gains of the Renaissance, the time value of the knowledge it disclosed, and of the techniques which it engendered, will nevertheless agree that those gains must be contrasted with a certain grave loss. The interest in the natural world and in the prospects of utilizing its resources was accompanied by a loss of interest in the supernatural and eternal. It was the period when, as Prof. R. H. Tawney has declared, men "substituted mechanism for teleology"—means for ends. And we, the direct heirs of that process, behold with apprehension its climax in the end of an era. In the words of an eminent German liberal Protestant, Rudolf Euckin, the Renaissance produced a situation in which religion became "the mere embroidery of a life abandoned to other interests." And a distinguished Roman Catholic writer, Christopher Dawson, has pointed out that the result is seen in that "every activity has declared its independence, and we see politics, science, and art organizing themselves as autonomous kingdoms, which owe no allegiance to any higher power."

In this situation, where there was no longer any transcendent, organizing principle winging the whole of life to the service of a common purpose and destiny, it was the economic pursuit which eventually came to characterize and coordinate the life of Western man. The earliest humanists may have nursed the hope of esthetic man, in the glory of art and letters; the seventeenth century humanists may have looked to the power of scientific man, with the growth of scientific discovery; but it was the eighteenth century and its mercantilism which was finally "to see a naturalistic political arithmetic in place of theology," as Tawney has described it, and to produce that "economic man" who was soon to dominate the Western scene.

When the mercantilism, which had arisen from the rejection of the theology of the natural, was provided with the power-machine as its instrument, it took the form of the Industrial Revolution. And one of the results was the destruction of the concept of work as a cooperative and associative enterprise within the community, and the substitution of the nation of industry as a necessary strife. Industry since then has been a constant warfare, from the utterly descriptive effects of which Western society, and particularly English society, has been saved, only by a succession of changes of the arena of the conflict.

In England the primary opposition of producer *vs.* consumer was changed to the conflict of laborer *vs.* capital. Then the Combination Acts were repealed, trade unions legalized and labor became increasingly integrated with the productive interests—a new warfare of organized labor united with trustified capital *vs.* the consumer would have developed, had our monetary system rendered it possible. But eventually the enemy of English labor and capital became foreign labor and capital, and we had reached the final arena. It is known as the trade war, and it is at present accepted as an essential feature of our economy, both by our Socialist government and by the official opposition.

This has been the arena of economic strife through two generations, distorting the true nature and purpose of trade, and proving a constant provocation to armed conflict. It remains our chief embarrassment in our attempts to recover from the ruins of the latest war; for Britain and America, and all the countries which seek to emulate their ways of life, are trying to secure peace upon the basis of an industrial and financial structure which tends to provoke war.

The world of economic man is threatened with collapse. And in the crisis of our time another movement is discernible; another "hope" is appearing. It is believed in some quarters that that which economic man has failed to do, scientific man may yet accomplish. It is believed that science, arranging for us the whole of our life and providing us with triumphant techniques for living, may afford for man a satisfying existence.

Rightly to estimate this "scientific" hope, we must sever to the beginnings of the modern world and the epoch-making announcements of Descartes. When he declared that he could doubt everything except that he was doubting, and based his whole philosophy upon the thin, wire-drawn dogma, *Cogito ergo sum*, he was not only severing man from his setting in nature; he was suggesting that only one kind of truth was the whole truth.

But the truth to which Descartes introduced men was the truth about the contingent, above the realm of instruments. It has nothing to say about ultimate ends. If, as is now being said, all our problems are becoming one problem—a cultured problem; and if the cultured problem is fundamentally the problem of what man is to make of himself, what has science to say? Simply nothing; for, as science, it has no idea of what man ought to make of himself. It can continue to offer him the techniques for living. It cannot tell him the meaning of life. Therefore it cannot evaluate the techniques, nor can it offer advice as to their use.

Thus we find modern man in this monstrous dilemma. For generations past he has concentrated upon one side of his active; for whether in economy or in science, he is dealing with the instrumental. He has neglected the side of his nature which is addressed to meaning, purpose, and values. And now, as a result of the divorce of economy from religion, he is hag-ridden by the danger of recurrent world wars. And as a result of the divorce of truth from religion, he is confronted by the danger of atomic war, and the solution of his problem is suicide. Having practically suffocated himself as a creature related to the supernatural, he finds that he can scarcely breathe in the natural order. That is the radical dilemma of our time. Before he learned how to achieve nuclear fission, man himself, in the words of Lewis Mumford, had become a "split personality." His tremendous need is for the healing, which used to be called "conversion."

## GEORGIA

### Fr. Madson Recovering

The Rev. G. Ralph Madson, rector of St. Paul's Church, Albany, Ga., who was seriously injured in an automobile accident on April 13th [L. C., April 25th], is now recovering.

As a result of the accident, Fr. Madson had chest injuries, paralysis, skull fractures, and brain injury. But his mind is now clear and his vision is returning. His doctors said that it was impossible for him to recover, but, according to Mrs. Madson, "the priest in Moultrie administered Holy Unction and the prayers of more people than I knew loved him pulled him through. It will take many months, but he is all right."

## DELAWARE

### Primate of Sweden to Preach at Old Swedes Church

The Most Rev. Erling Eidem, Primate of the State Church of Sweden, will attend the 250th anniversary service commemorating the building of Holy Trinity (Old Swedes) Church, Wilmington, Del., on May 25th, at 11 A.M. He will be accompanied from Sweden by his wife and by Bishop Arvid Runestam of Karlstad, who will assist in the service.

The Swedish Ambassador to the United States, the Hon. Hermann Errickson, the Governor of Delaware, the Hon. Walter H. Bacon, the Mayor of Wilmington, the Hon. Joseph S. Wilson, and other guests will attend both the service and the reception for the Archbishop. The Bishops of the dioceses adjoining Delaware, where ultimately other Swedish settlements were begun, have been invited to participate in the celebration. The Archbishop will be accompanied to Wilmington by the Rev. Dr. C. Willard Carlson, pastor of the Swedish Evangelical Lutheran Church in Philadelphia, and Mrs. Carlson. Pastor Carlson is in charge of the Bishop's itinerary in the east during his visit to the United States.

Archbishop Eidem will visit the bicentennial celebration of the Augustana Synod in June, and while in Philadelphia in May he will attend the bicentennial celebration of the Ministerium of Pennsylvania as well, where he will preach an ordination sermon the evening of May 25th at Zion Evangelical Lutheran Church, Philadelphia.

Archbishop Eidem's see is Uppsala, and it was to his predecessor two centuries ago and more that the first Swedish missionaries to the colony in the Del-



HOLY TRINITY, WILMINGTON: *The nave and chancel of Old Swedes' Church, which will celebrate its 250th anniversary on May 25th, are shown above.*

aware river valley reported. Trinity Parish, Wilmington, was founded by the first Swedes in this country in 1638, though the present Church, Holy Trinity (Old Swedes), was not built until 1698.

The vicar of Old Swedes, the Rev. H. Edgar Hammond, is chairman of the committee in charge of the 250th anniversary celebration. Bishop McKinstrey of Delaware will officiate at the service on May 25th.

## CHICAGO

### Fr. Gowan Williams Beaten, Robbed by Teen-age Gang

The Rev. Gowan H. Williams, assistant at St. Peter's Church, Chicago, Ill., was seriously beaten and robbed early in the morning of May 14th by a teen-age gang in Lincoln Park, Chicago.

After an evening of study, he had entered the park for a walk when he was addressed by a youth and attacked from behind by three others. He fought back, but lost. He was kicked in the face, head, and body, and one eye may be seriously injured.

Before fleeing, the gang took his wallet, containing one dollar and valuable papers, and his class ring from high school.

Passersby summoned police, who took him to Columbia Hospital, Chicago.

## NORTHERN INDIANA

### 50th Anniversary of Diocese

The golden anniversary of the diocese of Northern Indiana was observed by a great service of thanksgiving in St. James' Parish, South Bend, Ind., on Sunday afternoon, May 2d. The host rector was the Rev. Don H. Copeland.

Bishop Mallett, the third Bishop of the diocese, sang Solemn Evensong and pontificated. In the procession were the combined choirs of the Pro-Cathedral of St. Paul, Mishawaka, and St. James', South Bend, nearly all the parish priests of the diocese, and several postulants and candidates for Holy Orders.

Nearly 300 priests and laymen, from every mission and parish in Northern Indiana, crowded into the parish house for the anniversary dinner afterwards. Bishop Mallett was host and toastmaster. Greetings were received from Bishops Kirchoffer of Indianapolis, Whittemore of Western Michigan, and Conkling of Chicago—in every case bringing enthusiastic cheers from the group listening. The Rev. Francis Campbell Gray, assistant at St. Paul's Church, Peoria, Ill., and son of the second Bishop of Northern Indiana, told about his life in the diocese and its growing strength.

The special speaker at the dinner was Bishop Ivins of Milwaukee and president of the Province of the Mid-West. Born in South Bend and having been the pastor of two diocesan parishes,

Bishop Ivins mentioned the fact that he had done nearly everything in St. James' Parish than an Episcopalian could do — been baptized there, received Confirmation, made his first communion and confession, served the altar, ordained a deacon and priest, and consecrated a Bishop.

There has been a steady strengthening of Northern Indiana during the more than three years of Bishop Mallett's episcopate. There are more priests at work in the field today than at any time in the life of the diocese. The largest number of postulants ever to be accepted are preparing for the priesthood. The R&A Fund and the Presiding Bishop's Fund for World Relief have been either met or surpassed. Quotas for missions have nearly been doubled. An unusually adequate episcopal residence in South Bend, considered to be a very valuable property, has been acquired for the diocese without cost.

## NEW YORK

### Soldier's Bequest Dedicated

The newly installed four-foot stop, has been added to the organ in St. Thomas's Church, New York City, with the bequest of a former choirboy, Sgt. Donald Shore Candlyn, killed at Eschdorf, Luxembourg, December 26, 1944, at the age of 19. Sgt. Candlyn wrote his will, before volunteering to establish communications with brigade headquarters, in doing which he was killed. For his heroism, he was awarded the Purple Heart, posthumously.

In dedicating the stop, on April 12th, the rector, the Rev. Dr. Roelif H. Brooks, read the last words of the will: "To everyone, my thanks for everything, and God's blessing to you all."

The organist and choirmaster at St. Thomas', Dr. T. Frederick H. Candlyn, is Sgt. Candlyn's father.

### Bishop Manning Favors UMT

Bishop Manning, retired Bishop of New York, marked his 82d birthday by declaring that he favored universal military training. He condemned "sentimental pacifism" as inviting rather than preventing war.

Asserting that he had favored UMT since he served as a chaplain during World War I, Bishop Manning rejected as "nonsense" the idea that it would militarize the United States.

"The men of the army and navy are not imbued with militaristic doctrines," he said. "The people of a democracy are always opposed to war. The purpose of our defense measures is to prevent war, just as the police force in New York is to prevent crime."

The Bishop stated that the sole real hope of just and lasting peace "is the

awakening of men and nations to belief in the living God and to acceptance of His sovereign law."

"I am optimistic," he continued, "because, although half the world now rejects Christ's law, God is greater than the whole of the world. Moreover, in the light of the present world situation, there is a great movement toward belief in God."

Bishop Manning, who said he finds life at 82 "as interesting as ever," announced that he has started writing a book of recollections that will cover 45 years of his life and work at Trinity Church, Broadway and Wall Street, and at the Cathedral of St. John the Divine.

[RNS]

### William Krause Ordained

Mr. William Krause, who retired in 1946 as head of the Bible department and secretary of the Press of the Oxford University Press, is being ordained to the diaconate on May 23d. The service is taking place at the Cathedral of St. John the Divine, New York City, with Bishop Gilbert of New York officiating.

The ordination represents the fulfillment of Mr. Krause's life-long ambition, and climaxes his 50 years of service as a lay reader at St. James' Church, Fordham, New York City. In addition, he has been an honorary warden of the parish. He will now serve on the staff of the parish.

Mr. Krause went to the Oxford University Press in 1899 as a packer in the shipping room. Even though he is now retired, he continues to hold the secretaryship of the Press.

### St. George's Day Service in St. John the Divine

The Cathedral of St. John the Divine, New York City, was filled to capacity on Sunday, April 25th, when 38 British and other patriotic societies celebrated St. George's Day in the cathedral, at the invitation of Bishop Gilbert of New York.

More than 1,200 members of the various societies marched in the procession, carrying their respective standards and banners. The Yonkers Pipe Band, wearing kilts, led this part of the procession to the high altar of the cathedral, for the massing of the colors, playing on the bag-pipes. The British flag and service ensigns were carried by representatives of the British Army, the Royal Navy, the Royal Marines, and the Royal Air Force. The flags of Australia, Canada, Newfoundland, and Pakistan were in the procession, with the British Legion standard.

Bishop Gilbert preached. The Lessons were read by Sir Francis E. Evans, British counsel-general. Sir Francis also

read a message from King George and Queen Elizabeth, and from Lord Inverchapel, British Ambassador.

## FOND DU LAC

### Prayer Book Anniversary Cited

Bishop Sturtevant of Fond du Lac asked for a proper celebration of the 75th anniversary of the diocese next year, in connection with the 400th anniversary of the first Book of Common Prayer in his address to the 74th annual council of the diocese, held at St. Paul's Cathedral, Fond du Lac, Wis., May 11th. The Bishop also called for prayers for the Lambeth Conference and the meeting of the World Council of Churches, and asked for a study of the findings of both meetings during the fall and winter. He pleaded for the unity of nations, Christendom, and life.

Bishop Conkling of Chicago gave the principal address on evangelism at the joint session. A campaign was inaugurated for the increase of facilities at the Oneida Indian Mission, with the Rev. Canon William Elwell as chairman.

**ELECTIONS:** Standing Committee reelected. Chancellor, Frederick K. Foster.

**Executive board:** clergy: the Rev. Frs. William Elwell, Robert D. Crawford, Henry Brendemuhl, Earle G. Lier, Robert A. Reister; lay, Messrs. Ralph W. Smith, William Kellett, Kenneth Pinkerton, Morgan Davies, John Bonini.

## ALBANY

### Ascension, Troy, Celebrates 80th Anniversary

The Free Church of the Ascension, Troy, N. Y., celebrated the 80th anniversary of its founding on May 13th, the octave day of the Feast of the Ascension.

The Rev. Fr. Joseph, superior of the Order of St. Francis, was the preacher at the High Mass, taking "The Heavenly Intercession" as his theme. The Rev. John Ramsay was the celebrant. In the afternoon, the Rev. Carroll E. Simcox, chaplain of St. Francis' House, Madison, Wis., presented a paper on "The Ascension of Christ and the Heavenly Headquarters of the Church."

More than 20 Episcopal priests were present, as were representatives of the Ukrainian Orthodox and Polish Catholic Churches.

The Rev. Arthur L. Bice is rector of the Church of the Ascension.

## KENTUCKY

### Survey of Diocese Planned

A survey of missionary needs of the diocese of Kentucky by representatives of national Church headquarters was voted at the convention of the diocese,



meeting April 13th and 14th in Calvary Church, Louisville. In addition to providing an overall picture of needed work throughout the diocese, the survey will study the need for a centrally located conference center.

In his convention address Bishop Clingman reported that the new church and parish house of St. Francis-in-the-Fields, Harrods Creek, were under construction, and that a new congregation was being organized in the fast-growing suburb of St. Matthew's, east of Louisville.

Bishop Clingman called for studies by the convention in regard to funeral practices: "Should the Burial Office be read always in the church or home, or is it proper to have it read in a funeral parlor? Should great masses of flowers be brought into the church? Is it proper to have a paid wedding director present at the rehearsal in the church?" the Bishop asked.

The department of finance presented a \$13,900 budget which was unanimously accepted.

**ELECTIONS:** Standing committee, the Very Rev. N. E. Wicker, Rev. R. C. Board, Rev. W. B. Gentleman; and Messrs. A. G. Robinson, G. E. Straeffer, Sr., E. J. Wells.

Executive council, the Rev. Custis Fletcher, the Rev. H. S. Musson; Messrs. P. F. Stockler, E. S. Hungarland.

## MASSACHUSETTS

### "The Church's Faith is in God, Not in Western Civilization"

"Self-righteous claims are being made by American Christians that in the present conflict between Capitalism and Communism, between America and Russia, we have God on our side, and that a war with Russia would be a holy war," Bishop Nash of Massachusetts stated in his sermon at Trinity Church, Boston, on April 13th, the eve of the convention of his diocese.

"Since some of our American ideals are Christian — such as the dignity and worth of every man because he is a child of God — we too easily overlook our own violations of this ideal while condemning Communism's rejection of it," the Bishop continued. "A recent broadcast to Italy spoke of 'this great and clean and conscience-clear United States.'"

"There is so much of this sort of self-righteousness in the utterances of statesmen and publicists of both Russia and America, that one would hardly suppose that in both countries the prayer is offered by millions: 'Forgive us our trespasses, as we forgive those who trespass against us . . .' The Church's faith lies in God, not in Western civilization," Bishop Nash stated.

The proportional representation voting system was adopted at the business sessions of the convention held in New

England Mutual Hall. This measure, warmly debated, was carried by 65 clerical votes against 49, and 51 lay votes against 33½.

The convention went on record as supporting the President's Committee on Civil Rights as just and Christian, and urged all members of the diocese to carry out these principles in their communities. The convention also urged the passing of legislation enabling this country to receive as rapidly as possible a generous proportion of displaced persons.

**ELECTIONS:** Diocesan council, clerical, G. L. Cadigan, H. H. Hall; lay, J. E. Evans, F. W. Holmes.

Deputies to Synod, clerical, A. W. Clark, A. C. Peabody, D. W. Norton, Jr., R. P. McClintock; lay, P. H. Stafford, W. A. Gallup, U. S. Harris, G. E. Kent.

## CALIFORNIA

### Woman Elected to Standing Committee

The convention of the diocese of California has broken its precedent and elected as a lay member of the standing committee a woman, Mrs. Norman B. Livermore.

In order to avoid the rainy season, the previous convention had changed the annual meeting date to the third Sunday after Easter. This year the convention met again in a pouring rain, and as a result voted to go back to the original date next year.

Bishop Block of California announced plans for the appointment of a full-time director for the department of Christian social relations, who will develop a metropolitan city missionary society in addition to ministering to public institutions of the San Francisco Bay area.

Three organized missions were admitted as diocesan missions: St. Francis', San José; St. Andrew's, Lomita Park; and Epiphany, San Carlos. The following missions achieved parish status: St. Augustine's, Oakland; St. James', Centerville; St. Stephen's, Gilroy; and St. Francis', San José, which became a diocesan mission in July.

**ELECTIONS:** Diocesan council, the Rev. N. L. Owings, Mr. C. N. Hackett.

Delegates to Synod: clerical, H. M. Shires, Paul Little, R. B. Staines, B. N. Lovgren; lay, R. K. Vickery, F. M. Avery, J. R. Parkinson, E. W. Burr. Clerical alternates, L. A. Baskerville, Peter Boes, Allan Geddes, Leon Harris; lay alternates, Norman Rushton, Paul Lawrence, B. C. Allin, Chester Root.

## KANSAS

### Extension Program Revised

The opening of new missions, the re-opening of missions which have been closed for many years, and the support of pastors to college students at Kansas University and Kansas State College are envisaged in the revised and enlarged

Church Extension Program for 1949, adopted at the convention of the diocese of Kansas.

Meeting at Grace Cathedral, Topeka, April 24th to 26th, the convention voted unanimously in favor of a one-third increase in Church quotas, for the purpose of extending the work of the Church in the diocese.

Bishop Haines of Iowa preached the convention sermon; Lt. Gen. John C. H. Lee of the Brotherhood of St. Andrew conducted conferences for laymen; and the Rev. Dr. F. Victor Hoag led a seminar for Church school teachers.

**ELECTIONS:** Standing committee, the Rev. S. E. West, president; the Rev. H. L. Spencer, secretary; the Very Rev. John W. Day; the Rev. C. R. Davies; Dr. H. W. Horn; Dr. H. M. Glover; the Hon. W. M. Beall; Mr. W. G. Price.

## SALINA

### Need for Priests

The need for priests was named by Bishop Nichols of Salina as the greatest need of his district, in the course of his address to the convocation of Salina, meeting at Christ Church, Kingman, Kans., April 11th and 12th. The district now has two candidates in seminaries and two men in colleges looking forward to candidacies. Many more are needed to build a clergy staff "fitting and numerous enough to fulfill the needs of our congregations and to move out to new places."

The report of the district treasurer showed that a new high record of \$3,635.49 was contributed last year to forward the program of the Church. The Presiding Bishop's Fund for World Relief totals \$2,100 to date, 15% more than the quota for the district. The Episcopate Endowment Fund is \$7,672. In addition, the district is covering part of the salary of the missionary Bishop.

**ELECTIONS:** Auxiliary president, Mrs. Hugh Link.

Delegates to Synod, clerical, Fred Litchman, Joseph Young, William Brown; lay, Jess Scott, Jr., E. A. Williams, J. H. Shahan.

Members of the council of advice, clerical, R. H. Mize, Jr., William Brown, Peter Francis, Donald Robinson; lay, Earl Woodward, Sam Jackman, John Barker.

### Much Property Acquired

Several hundred thousand dollars worth of property have recently been acquired by the Church in the district of Salina.

Buildings nearing completion at the present time are the new guild hall of stone at Christ Cathedral, Salina, the new gymnasium at St. John's School, Salina, and the new St. Andrew's Church at Liberal, Kans. The new 40-acre unit of the St. Francis' Boys' Home at Salina has recently been purchased for \$9,000, including a building formerly occupied by the County Poor Farm. Its

estimated value is nearly \$100,000. This second unit of the home will formally be opened on completion of a campaign now being carried on for renovating and for equipment. The campaign seeks \$85,000, which includes an item of \$10,000 for the purchase of property of 80 acres now already being occupied by lease in Ellsworth, Kansas, comprising the first unit of the boys' home, and reported to be "full and overflowing."

Other recent acquisitions of the Church at Salina are the Sudendorf Home, lying between the old deanery and the new deanery, giving the Church ownership of continuous lots south from Christ Cathedral. The new chapel at St. John's School, purchased from the government, was recently dedicated. Plans are now being made for the rehabilitation of Vail Hall, main building of St. John's School, partially destroyed by fire in March.

Other major financial campaigns now being initiated in the district of Salina are the new Grace Church at Hutchinson and the proposed parish house and lengthening of the church building at Garden City. A new narthex is to be erected at Christ Church in Kingman.

## OREGON

### "Copies of the Bible Disappear Faster Than They Can be Replaced"

An extensive report of the work being done at the Good Samaritan Hospital, Portland, Ore., was received at the convention of the diocese of Oregon, meeting at St. Stephen's Cathedral, Portland, on April 5th.

The board of trustees of the diocesan hospital, a non-profit institution, reported \$69,998 worth of free hospital service during the past year, and \$36,597 allowed in discounts, making a total of \$106,595 worth of free work. The cost of operation of the hospital is about \$1,500 a day.

Superintendent Frank J. Walter reported that it was difficult to keep patients supplied with copies of the Bible since they disappeared faster than they could be replaced.

The convention approved the allotment of an amount equal to three per cent of 1946 current expenses to the national radio and publicity program.

St. James', Coquille, an organized mission, was granted parish status.

At its annual meeting held concurrently with the convention, the Auxiliary voted to raise \$600 for work at St. Philip's Mission, Portland, and to return to the National Council the \$600 offered for this work.

The convention confirmed the appointment of the Ven. Perry H. Smith as archdeacon of the diocese and of Wil-

liam B. Adams as chancellor. Bishop Dagwell of Oregon announced the appointment of Mr. Robert E. Elliott as chairman of the committee for laymen's work.

**ELECTIONS:** Diocesan council, Rev. L. E. Kempton, the Very Rev. C. M. Guilbert, the Rev. H. R. Gross, Mr. A. G. Fletcher, Dr. W. F. Johnson, Mr. B. F. Young, all for the 1950 class. To fill vacancies in the 1949 class, the Rev. John Richardson and Messrs. V. W. Gardner and Robert Boyd. The Rev. Charles Neville and Loil Hamstreet were appointed to the diocesan council by the Bishop.

Delegates to Synod: Clerical, Alfred Lockwood, John Richardson, George Swift, L. B. Keiter; lay, J. C. Merrifield, George Todd, John Vassie, Morris Millbank.

## SPOKANE

### All Clergy Vacancies Filled

Bishop Cross of Spokane announced to the annual convention of the diocese that for the first time since before the war all vacancies among the clergy have been filled, and there are more young men looking forward to the priesthood than ever before. In the past five years communicant strength in the district has increased 14%, Church school enrolment, 65%, and baptisms 94%.

Exhibits by the departments of the executive council, a new convocation feature, attracted much attention. They included demonstrations of audio-visual teaching materials and a display of altars and other furnishings designed by Harold C. Whitehouse of the department of Church art and architecture.

A strong plea for Christian support of the United Nations was made by Bishop Moulton, retired Bishop of Utah, in addressing the convocation banquet. Describing the international organization as the only hope of peace, he said that its success depends finally upon the spread of Christian doctrine and ethical standards.

**ELECTIONS:** Executive Council: The Rev. Messrs. W. A. Gilbert, Charles E. McAllister, Ernest J. Mason, J. Gordon Holmes; Messrs. Howard Whitbeck, Jay W. Fancy, Leslie Burden, George S. Clarke.

## WASHINGTON

### Fr. duBois to Europe; Fr. Neate to America

The Rev. Albert J. duBois, rector of the new Church of the Ascension and St. Agnes, Washington, D. C., will sail for Europe, June 9th on the *Queen Mary*. He will attend the International Priests' Convention to be held June 21st through June 25th at Farnham Castle, Farnham, Surrey, England.

After the convention, Fr. duBois will go to Paris, France, where he will be in charge of St. George's English Church for the summer. The rector of St. George's, the Rev. Charles E. B. Neate, will come to the United States where

he will fill a number of preaching and speaking dates.

Fr. Neate will preach at the cathedral in Garden City, L. I., on Sunday, May 30th. During the month of June, Fr. Neate will be the Sunday preacher at the Cathedral of St. John the Divine, New York City. For the Sundays in July, Fr. Neate will be the preacher at the Church of the Ascension and St. Agnes' in Washington.

In connection with American Church Union activities during the summer, Fr. Neate will give a course of lectures on "The Priestly Life" at the Racine [Wis.] Priests' Institute, May 31st, through June 4th, and he will repeat the course at the Kent [Conn.] Priests' Institute, June 21st to 25th.

### Bishop Dun Named

#### Head of Church Federation

Bishop Dun of Washington was named president of the Federation of Churches of Washington, D. C., at its 28th annual meeting held in Constitution Hall. He succeeds Dr. Arthur S. Fleming Methodist layman and U.S. Civil Service Commissioner.

In his address to more than 2,500 non-Roman clergy and laymen present, Dr. Joseph R. Sizoo, president of the New Brunswick (N.J.) Theological Seminary, warned that democracy "can't fight Communism with war." He said that "if war comes, it will be because of hunger, and Communism feeds on hunger."

## CANAL ZONE

### St. Paul's Applies for Parish Status

St. Paul's Church, Panama City, Panama, has applied to Bishop Gooden of the Panama Canal Zone for recognition as a parish. The mission has been working toward self-support, and now wishes to be given full parish status.

If the petition is granted, this will be the second mission in the district to apply for parish status since the adoption of new constitution and canons last year, authorizing such action. The other parish is Christ Church-by-the-Sea, Colon Beach, which was given full parish status last January.

St. Paul's was started in 1889, under the Church of England, when Anglicans from the West Indies assembled under the direction of catechists, holding services in rented rooms until a clergyman from the diocese of Jamaica was sent. Since 1915 the work has been under the leadership of the Ven. A. F. Nightengale, Archdeacon of Panama and rector of the parish. His assistant, the Rev. F. R. Atwell, is one of the two perpetual deacons in the district.



# BOOKS



The Rev. CARROLL E. SIMCOX, Editor

## Sermons

**THE LORD OF LIFE.** By William Moody. New York: Morehouse-Gorham Co., 1948. Pp. 114. \$1.35.

**THE COMPLETENESS OF CHRIST.** By James Thayer Addison. New York: Morehouse-Gorham Co., 1948. \$1.

Here are two paper-bound collections of sermons preached by men outstanding in ability as preachers, excellent examples of the contrasting types and styles represented. They read easily, the terminology is simple, and they will appeal strongly to laymen for whom they were of course prepared. In each case there is a thread that runs quite clearly through all, whatever be the title or subject. Bishop Moody's constant theme is the love and mercy of God toward sinning men shown forth in the living, redeeming, incessantly seeking Christ, and the hearer or reader never gets a chance to forget God's prevenient grace moving him or God's actual grace empowering him afresh with each step taken Godward. If many more such sermons are preached by many more clergy, we may really get somewhere with the evangelism we talk about. Bishop Moody's diction is simple, clear, forceful, at times colorful. His sentences and paragraphs are short. It is not difficult while reading to imagine how these sermons sounded. They are working scripts, not too much edited for printing.

The thread that runs alike through the sermons of Dr. Addison has two strands. There is his known devoted, deep, Christian yearning for the early unity of all Christian Churches in and through their common devotion to and love of our Blessed Lord with determination to be His faithful servants. Who can disagree with this? The preacher's earnest, sincere advocacy warms the heart as one reads. The other strand, something the rest of us can less universally agree with, consists of the union-at-any-price principle in its familiar dress of blithe dismissal as non-essential of many things which to many among us would, if carried through, alter beyond recognizability the basic character of the Church. How easy it seems for some to think these do not matter! That nothing matters but love! A parish priest is reminded of the too similar and too familiar attitude of young couples contemplating marriage about their religious obligations and loyalties. They are so sure that love is all and conquers all and alone matters that they are more than ready to sacrifice almost everything for it in the radiant mist of their feel-

ings, only to discover so sadly in later years that it simply doesn't work, and that they have both lost much and gained nothing, not even more love. This reviewer found himself inwardly protesting that theology does matter, tremendously, and that such other things as liturgies (called rituals), testaments, ceremonials, of whatever school of thought also matter tremendously, in both directions, because whether so designed by their users or not, they are in actual effect a forceful form of visual religious education. If we can agree in love, as Dr. Addison cogently urges us, why cannot we also agree to lay all possible beauty in all possible forms at the feet of Him we so love, as lovers indeed have ever been wont to do?

B. W. SAUNDERS.

## Scientist on Prayer

**PRAYER.** By Dr. Alexis Carrel. New York: Morehouse-Gorham Co., 1948. Pp. 54. Cloth. \$1.25.

"A soaring of love through the obscure night of the intelligence"—those are great words to hear from so able and distinguished a scientist as Alexis Carrel. Do not allow whatever you know and think of this man's political philosophy to color your inclination to read everything he writes on the subject of prayer. It is heartening to find the testimony of such a scientist to the literal fact of many miracles of many kinds wrought by God through prayer by men. The little book is full of eminently quotable phrases and sentences. It could be read in much less than an hour, but it ought to be read slowly, in awareness that each short sentence is heavy with meaning and rich in truth worth long pondering. Its brevity and pithiness are too easily misleading. An excellent series for nine days' devotion and meditation.

B. W. SAUNDERS.

## Crockford Bursts Again

**CROCKFORD PREFACES:** *The Editor Looks Back.* Oxford University Press, London and New York, 1947. Pp. 300. \$4.

It has been some 75 years now "since Crockford burst upon an astonished and delighted world" (the words are Crockford's!). To the non-Britisher some explanation of this ecclesiastico-literary *stupor mundi* may be necessary; though many English Churchmen would probably be appalled to learn that there are still regions of darkness, and cruel habitations into which the mystic glow of the



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talisman *Crockford* has not yet penetrated. Anyway: *Crockford's Directory* is the British equivalent of **THE LIVING CHURCH ANNUAL**. But the distinctive thing about *Crockford* is the Preface which begins each number. This Preface is an editorial report on the state of the Church, the nation, the lesser breeds, the world, the flesh, and the Devil. Here in this volume are presented in abridged form and duly edited for the purpose, the Prefaces for the years 1921-1944.

There is much history here, and much wit. The editor, who keeps himself anonymous so I'll call him by his trade-name *Crockford*, is a first-rate essayist, a scrupulous and exact analyst, and a discerning critic of *res ecclesiasticae*. (Pardon the Latin, but having just read *Crockford* I've caught the bug from him. He wields a wicked tag.) You can read this book for one or all of several reasons and be well repaid. There could be no better or more delightful way of refreshing your memory of the course of English Church history during the past twenty five years: Prayer Book revision, the ecumenical movement, the National Education Bill, the Church Assembly, and all other recent and contemporary phenomena of English Church life are chronicled and criticized. *Crockford* is never coy about his own opinions. He thinks the wretched clerical stipends of the establishment are a scandal and he says so *ore rotundo* (there I go again). He is a Catholic but wants no truck with Trent. The American Episcopal Church he keenly admires on some grounds, but Americans in general are strange creatures. In one Preface he refers to "George Washington of rebel fame" and he is evidently mystified when **THE LIVING CHURCH** for April 27, 1935 ("published we understand at Milwaukee"), retorts: "Do you mean the ragged upstart that licked Cornwallis and his boys?" "We prefer," answers *Crockford* with dignity and charity, "our own briefer and, we think, more accurate description"; but "we had no intention of wounding the feelings of the patriots of Milwaukee—or of anywhere else."

There is much information, much wisdom, and much fun in this unusual volume. C.E.S.

**Newman and His Boswell**

**NEWMAN AND BLOXAM:** *An Oxford Friendship.* By R. D. Middleton. New York: Oxford University Press, 1947. Pp. 261. \$6.

J. R. Bloxam was a friend of Newman from undergraduate days, and though his relationship to the great Tractarian is somehow reminiscent of Boswell's relationship to Johnson, he was nevertheless independent enough to remain in the Anglican communion all his days. Al-

though the two saw very little of each other after Newman had seceded to Rome, they kept in close and constant touch by letter. This correspondence makes up the bulk of Middleton's book. It will be interesting to students of Newman, but it contains nothing that would call for a radical reconstruction of the currently received legend of Newman. There are many revealing details of varying importance. The most fervid admirers of J.H.N. must concede that he was capable of astonishing triviality in the exercise of his piety. One of his letters to Bloxam contains this statement that corroborates the point: "I must show you my Crucifix when you come, with a particle of the True Cross inclosed in the beam of it. Indulgences too are attached to the use of it. I trust it will convert you." Newman was not being whimsical in this assertion of his "trust": he was capable of this sort of thing.

One of the interesting and little known personalities in Tractarian history is Ambrose Lisle Phillipps, a Roman Catholic layman who had been reared an Anglican and who had a burning zeal, which was not always "according to knowledge," for union between Canterbury and Rome. Middleton has got hold of the extensive correspondence between Bloxam and Phillipps and presents it here. Phillipps tried, vainly, to persuade Newman, through their common friend Bloxam, to take it upon himself to foster and promote such a *rapprochement* from the Anglican side (this was while Newman was still at Oxford). One of Newman's rejoinders, a violently anti-Roman diatribe, is remarkable as evidence of Newman's original attitude toward Rome. His whole disposition at that time (1841; he went to Rome four years later) was to insist that Rome reform herself before hoping that Canterbury might consider reconciliation with her! Indeed, there is a good reason to believe that Newman never did shake off this disposition altogether. C.E.S.

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## EDUCATIONAL

### COLLEGES

#### Canterbury Trustees Approve Appointment of Fr. MacLaury

The board of trustees of Canterbury College, Danville, Ind., at a meeting on April 30th, unanimously approved the appointment of the Rev. Douglas R. MacLaury as acting president of the college, effective on September 1, 1948. Fr. MacLaury will retain his present title of vice-president in charge of financial promotion and public relations until September 1st. The announcement was made by Bishop Mallett of Northern Indiana, president of the board.

The Bishop also stated that Schuyler C. Mowrer, Danville, and Fr. MacLaury, had been named members of the board of trustees. According to Bishop Mallett, President Edgar C. Cumings has also been invited to become a trustee of Canterbury, subject to the approval of DePauw University, whose staff Dr. Cumings will join on September 1st.

Bishop Mallett stated that the trustees had approved the final incorporation of the Laymen's Foundation, of which Mr. Mowrer is president.

### SEMINARIES

#### Mrs. Truman Receives Virginia Seminary Guests

Mrs. Harry Truman was at home on May 1st at the White House to some 375 guests on behalf of the Building Campaign Fund of the Virginia Theological Seminary. Faculty, faculty wives, students, student wives, clergy from Washington and vicinity, and friends of the Seminary were among those invited. Tea was served and music was provided by the members of the United States Marine Corps Band.

The First Lady gave the tea to show her concern in the training of men for the ministry of the Church. Aware of the need of the Church seminaries, Mrs. Truman made the facilities of the White House available in order to highlight the building fund. With the immediate goal of \$660,000 by commencement time, when the 125th anniversary of the seminary will be officially observed, the Rev. Churchill Gibson, fund chairman, was able to report receipts totaling \$460,000.

### CHURCH CALENDAR

#### May

23. Trinity Sunday  
30. 1st Sunday after Trinity  
31. (Monday)

#### June

1. (Tuesday)  
6. 2d Sunday after Trinity

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confess their sins realize how utterly true it is that their spiritual and physical trends are either progressively upward, or as gradually downward.

Those of us who practice the use of the ancient Office of Compline which requires a daily evening cleaning up of the soul are conscious of our trends when we face, each evening, our soul's progress for the day.

We are conscious that we'll be busy all the rest of our mortal lives here, keeping ourselves in the ascendancy of life, but what of it? We who truly love Jesus are keen to make the effort to follow Him, and finally to be with Him, and with all those we love who, too, have made the effort, in those mansions which He has prepared for those who love Him.

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## DEATHS

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

### George W. Boys, Priest

Rev. George W. Boys, 67, rector of St. Paul's, Baden, and St. Mary's, Aquasco, Md., both in the diocese of Washington, died April 14th in the Baltimore Church Home and Hospital where he had undergone a major surgical operation.

The Rev. Mr. Boys had been rector of St. Paul's Parish (Baden) since 1942. This parish is one of the original thirty established in the Province of Maryland by legislative action in 1692.

He is survived by his wife and two daughters, Joan and Mary.

Funeral services were held at St. Mary's Church, Aquasco, Md., on April 17th, with Bishop Dun of Washington officiating.

### Bates Gilbert Burt, Priest

The Rev. Bates Gilbert Burt, a retired priest of the diocese of Michigan and acting rector of St. Mary's Church, Emmorton, Md., died suddenly on April 5th at Emmorton. Funeral services were held on April 8th by Bishop Powell of Maryland. Interment was at Ann Arbor, Mich.

The Rev. Mr. Burt was born in Wheeling, W. Va., December 21, 1878, the son of Mason Williams Burt and Abbie Gilbert (Bates). He attended the Ironwood (Mich.) public schools, Kenyon College, and Seabury Divinity School. Bishop Williams of Marquette ordained him to the diaconate in 1903 and to the priesthood in 1904. The Rev. Mr. Burt was rector of St. Paul's Cathedral, Marquette, Mich., from 1904 until 1922, except for a year (1918-1919) when he served as a chaplain in the Army. From 1922 until his retirement in 1947, he was rector of All Saints' Church, Pontiac, Mich. He was married to Miss Emily Mae Bailey in 1905.

The Rev. Mr. Burt is survived by two sons, the Rev. John H. Burt and Alfred S. Burt, and a daughter, Mrs. William C. Norvell.

### Walter S. Trowbridge, Priest

The Rev. Walter Stephen Trowbridge, 79, a retired priest of the diocese of Arkansas, died on May 2d at his home in Fayetteville, Ark.

The Rev. Mr. Trowbridge was born in Bloomfield, Ark., December 12, 1869, the son of Gardner C. Trowbridge and Mary E. (Barhite). He was ordained to the diaconate and priesthood in 1896 by Bishop Grafton of Fond du Lac. After serving in the dioceses of Eau Claire, Pennsylvania, West Missouri, Chicago, Northern Indiana, New Mexico, and

Oklahoma, the Rev. Mr. Trowbridge retired in 1938 and transferred to his native state. As much as his health and strength allowed, he provided services on occasion to a number of vacant parishes and missions in Arkansas. Before his retirement, the Rev. Mr. Trowbridge was vicar of All Saints' Church, Miami, and St. John's Church, Vinita, Okla., and in 1910-17 he served as dean of Trinity Cathedral, Michigan City, Ind. He was essentially a missionary regardless of whether he was in charge of a group of mission stations or was dean of a cathedral.

Funeral services were held in St. Paul's Church, Fayetteville, on Tuesday, May 4th, by Bishop Mitchell of Arkansas, assisted by the Rev. Marius J. Lindloff, rector of St. Paul's, and the Rev. Paul R. Palmer of Grace Church, Muskogee, Okla.

### Arthur Lloyd Thomas, III

Arthur Lloyd Thomas, III, 33, grandson of the last territorial governor of Utah, died in Salt Lake City April 7, 1948, of virus pneumonia.

He was actively interested in young people and was chairman of the Episcopal Youth of Utah. A member of St. Mark's Cathedral, he was clerk of the vestry, warden of the acolytes' guild, and superintendent of the Church school.

He served with the Army engineers in Alaska during World War II, and was a member of the Sons of the American Revolution.

Funeral services were held in St. Mark's Cathedral on April 10th, conducted by Bishop Clark of Utah, Dean Taylor, and Dean Gardner of Boise, Idaho, formerly dean of St. Mark's Cathedral, Salt Lake City.

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FINE RECTORY, 20 miles from New York, in exchange for Sunday service during July. Accommodate two. Rev. Wm. T. Walsh, 199 North Broadway, Tarrytown, New York.

### FOR SALE

THIRTY BLACK BOW TIES (tied, with hooks). Unused. Cost \$50. Reasonable offer accepted. Mrs. E. T. Look, St. Bernard's Church, Bernardsville, New Jersey.

2 MANUAL PIPE ORGAN with detached blower. Ideal for small church. Price, \$1,700, f.o.b. Frazee Organ Company, 32 Park Avenue, Natick, Mass.

### FREE PRAYER BOOKS

THE FEMALE PROTESTANT EPISCOPAL Prayer Book Society of Pennsylvania offers to Parishes, Missions and Institutions unable to purchase them: The Book of Common Prayer, The Book of Common Prayer in Braille, The Church Hymnal. Requests must have the Bishop's approval. Apply: Mrs. K. Einar Seaholm, 222 St. Mark's Square, Philadelphia 4, Pa.

### GUEST HOUSES

THE EPISCOPAL COTTAGE of Chautauqua, New York, Inc., offers simple but comfortable rooms in this famous summer community. Clergymen and their families especially invited. For rates and reservations write: Mrs. W. D. McCreery, President, Box 68, Chautauqua, N. Y., or Mrs. B. E. Schwartz, Hostess, 868 Diamond Park, Meadville, Pa.

### LINENS AND VESTMENTS

PURE IRISH LINENS AND FINEST COTTONS for all Church uses. 24" Birdseye—\$2.50, 36" Surplice linen \$1.75 per yd. Also Cassock cloth, black, red, purple. Prices stable. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

### PAINTINGS

OIL PAINTINGS of your Family Homestead painted to order from photographs by The Durward Maddocks Studio, 136-C Wayland Ave., Cranston 9, R. I.

### POSITIONS OFFERED

WOMAN WANTED for executive position in unique Episcopal home for normal, fatherless girls four to eighteen (attending public school) in metropolitan city. Applicant must be Protestant with high educational background and experienced in young people's work; should preferably be between thirty and forty-two years of age. Reply Box B-101, The Living Church, Milwaukee 3, Wis.

SUPERVISING NURSE, tuberculosis hospital of 76 beds, under Church direction, Eastern City. Fine opportunity for constructive work. Reply Box P-116, The Living Church, Milwaukee 3, Wis.

CORRESPONDENCE INVITED from priest or deacon who has a genuine love of young people. Good visitor, initiative, must be musical. Church School, mixed junior choir, boys choir. Acolytes, Y.P.F., college group, scouts. Good lay workers and Church School teachers. Excellent facilities. Delightful Church life, medium size parish. Address: Rev. J. Henry Thomas, St. Clement's Church, 2733 Ashby Place, Berkeley 5, California.

## CHANGES

### Appointments Accepted

The Rev. A. Stratton Lawrence, Jr., formerly assistant at Trinity, New Orleans, La., is now priest in charge of Trinity, University Gardens, Baton Rouge, La. Address: 3550 Morning Glory Ave., University Gardens, Baton Rouge, La.

The Rev. R. MacKaye Atwood, formerly curate of the Church of the Advent, Cincinnati, Ohio, is now priest in charge of Trinity, Monessen, Pa. Address: 656 McKee Ave., Monessen, Pa.

The Rev. Charles L. Burren, formerly curate of Holy Trinity, West Palm Beach, and priest in charge of St. George's, Riviera Beach, Fla., is now priest in charge of St. Mark's, Haines City, and St. Alban's, Auburndale, Fla. Address: Box 1055, Haines City, Fla.

The Rev. William Cowles, formerly assistant at St. Paul's Cathedral, Springfield, Ill., is now vicar of St. Andrew's, Carbondale, Ill., and may be addressed there.

The Very Rev. Robert Hatch, dean of the Cathedral Church of St. John, Wilmington, Del., will become rector of St. John's, Waterbury, Conn., September 1st.

The Rev. Robert Q. Kennaugh, formerly rector of St. John's, Corsicana, Texas, is now director of distribution of the Division of Audio-Visual Education of the National Council. Address: Grammercy Park Hotel, New York 10, N. Y.

The Rev. Douglas R. MacLaury, formerly rector of St. John's, Irving Park, Chicago, Ill., is now vice-president of Canterbury College, Danville, Ind. Address: Administration Bldg., Canterbury College, Danville, Ind.

The Rev. Hubert C. Palmer, formerly rector of St. Andrew's, Seguin, Texas, is now assistant at the Church of the Good Shepherd, Corpus Christi, Texas. Address: 728 Elizabeth St., Apt. 4, Corpus Christi, Texas.

The Rev. Joseph W. Peoples, Jr., rector of the Church of the Good Shepherd, Mokena, Ill., will become rector of St. John's, Irving Park, Chicago, Ill., June 1st. Address: 3905 N. Kenneth Ave., Chicago, Ill.

The Rev. Albert Linnel Schrock, formerly a non-parochial priest of the diocese of Eau Claire, is now rector of Christ Church, Greenville, and Trinity, Rensselaerville, N. Y. Address: Christ Church Rectory, Greenville, Greene Co., N. Y.

### Ordinations

#### Priests

Alabama: The Rev. Richard Cobb Fell was ordained to the priesthood by Bishop Carpenter of Alabama on the Feast of the Ascension, May 6th, in Grace Church, Sheffield, Ala. He was presented by the Rev. Charles J. Alleyn, and the Rev. Edward G. Mullen preached the sermon. The Rev. Mr. Fell will be vicar of Grace Church, Sheffield, and St. John's Church, Tusculumbia, Ala. Address: 901 Montgomery Ave., Sheffield, Ala.

Delaware: The Rev. Matthew A. Jones was ordained to the priesthood by Bishop McKinstry of Delaware on May 4th in the Cathedral Church of St. John, Wilmington, Del. He was presented by the Rev. Charles A. Rantz, and the Very Rev. Robert Hatch preached the sermon. Fr. Jones will be chaplain of Voorhees School, Denmark, S. C., and may be addressed there.

#### Deacons

California: William B. Murdock was ordained to the diaconate by Bishop Block of California on March 29th at St. Bartholomew's Church, White Plains, N. Y. He was presented by the Rev. C. R. Garmey, and the Rev. Thomas A. Fraser, Jr., preached the sermon. The Rev. Mr. Murdock will be curate of St. Paul's Church, Burlingame, Calif.

## CLASSIFIED

### WANTED TO BUY

MASS SETS, SURPLICES, STOLES, ALBS, in good condition. Reply Box M-122, The Living Church, Milwaukee 3, Wis.

## CLASSIFIED

### POSITIONS OFFERED

PRIEST to assist the Rector of a steadily growing suburban parish. We invite correspondence with a clergyman who would like to share the responsibility of the entire parish work. Experience in parochial work desirable but not necessary. Stipend in neighborhood of \$3000. Reply Box P-121, The Living Church, Milwaukee 3, Wis.

MEDICAL SOCIAL WORKER, Church Hospital for tuberculosis, Eastern City. Fine opportunity for vigorous work. Should have at least one year's training in school of social work. Reply Box P-117, The Living Church, Milwaukee 3, Wis.

TRAINED DIETITIAN, small special Hospital, Church direction, Eastern City. With reply give age, school training and experience. Reply Box P-120, The Living Church, Milwaukee 3, Wis.

CORRESPONDENCE INVITED with priest regarding curacy in Southern parish. Position available immediately. Reply Box C-118, The Living Church, Milwaukee 3, Wis.

APPLICATIONS FOR POSITION as organist-choirmaster now being received and considered by Southern parish. Reply Box C-119, The Living Church, Milwaukee 3, Wis.

NEW UNIT of Boys' Home soon to open needs program supervisor, assistant program supervisor, housemother, and secretary. Write: Director, St. Francis Boys' Home, Ellsworth, Kansas.

WANTED, A SUPPLY, July and August. Good honorarium. Write rector, 520 Clinton Ave., Brooklyn 17, N. Y. Also, young assistant. Start Sept. 1st.

### POSITIONS WANTED

WANTED: Supply work, July, August, use of rectory, nominal stipend. No children. Prayer Book Churchman. Prefer New York or environs. Reply Box J-123, The Living Church, Milwaukee 3, Wis.

SUPPLY PRIEST wanted for month of August. Use of rectory and other stipend. Write the Rev. J. Dean Maurer, 578 North Parkerson Ave., Crowley, Louisiana.

PRIEST desires seashore supply, July, August or both at parish or summer chapel. Reply Box B-106, The Living Church, Milwaukee 3, Wis.

COMPETENT ORGANIST AND CHOIRMASTER desires change of position. South preferred. Twenty years in present post. Churchman. Reply Box V-111, The Living Church, Milwaukee 3, Wis.

CLERGYMAN, 39, married, desires parish, preferably urban or town, \$3,000 salary, good record, excellent references, organizer and preacher, moderate Churchman, Reply Box C-115, The Living Church, Milwaukee 3, Wis.

RECTOR of Metropolitan parish in New York desires rectorship in mid-west. Minimum stipend; \$4,000.00 and house. Reply Box S-113, The Living Church, Milwaukee 3, Wis.

ORGANIST AND CHOIRMASTER—Churchman desires position in St. Louis or suburbs. Qualified Episcopal Church musician. Mixed and Junior choir experience in Chicago Diocese. Available September 1st. Reply Box H-112, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER of parish in Mid-Western university town desires supply work, July and August, in New York City area. Bachelor of Music degree. Experienced. Excellent references. Reply: Jerald Hamilton, Trinity Episcopal Church, Lawrence, Kansas.

### RELIGIOUS BOOKS PURCHASED

RELIGIOUS BOOKS PURCHASED. We pay transportation cost. Send list today or write for purchase particulars. Baker Book House, Grand Rapids 6, Mich.

### SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H. Girls 5-15; Boys 5-12. Safe private beach. Substantial buildings. Excellent food. Land and water sports. Riding, tutoring. Trained staff. Nurse. Individual attention. Limited to fifty campers. Rate \$225, season. Register month or season. Mr. and Mrs. R. L. Weis, The Rectory, Greenville, R. I.

### WANTED

ONE COPY, The Living Church, November 30, 1938. Box L-124, The Living Church, Milwaukee 3, Wis.

## CHANGES

after August 1st. Address: 415 El Camino Real, Burlingame, Calif.

**Florida:** George Paul Reeves, a former Congregational minister, was ordained to the diaconate by Bishop Juhan of Florida on May 6th at Ruge Hall Chapel, Tallahassee, Fla. The Rev. Mr. Reeves is chaplain of Ruge Hall Chapel and the student center, Tallahassee, Fla., and may be addressed there.

**Long Island:** Harold Leopold and Edwin James Rooney were ordained to the diaconate by Bishop DeWolfe of Long Island on May 6th at the Cathedral of the Incarnation, Garden City, L. I., N. Y. The Rev. Mr. Bienz was presented by the Rev. Baxter Norris; the Rev. Mr. Rooney, by the Rev. R. Thomas Blomquist. The Rev. Miles L. Yates preached the sermon. The Rev. Mr. Bienz will be assistant to the Archdeacon of Suffolk. Address: 579 Roanoke Ave., Riverhead, N. Y. The Rev. Mr. Rooney will be curate of St. John's Church, Northampton, Mass., and may be addressed there.

**Minnesota:** John W. Thomas was ordained to the diaconate by Bishop Keeler of Minnesota on April 30th at St. John's Church, Worthington, Minn. He was presented by the Rev. Dr. E. Croft Gear, and the Rev. Vernon E. Johnson preached the sermon. The Rev. Mr. Thomas will be deacon in charge of St. John's, Worthington, and Holy Trinity, Luverne, Minn. Address: 945 Clement St., Worthington, Minn.

**Rhode Island:** William Lester Kite and Daniel Quinby Williams were ordained to the diaconate

by Bishop Bennett of Rhode Island on May 1st at the Cathedral of St. John, Providence, R. I. The Rev. Mr. Kite was presented by the Rev. Arthur Wood; the Rev. Mr. Williams, by the Rev. Dr. John V. Butler. The Ven. Dr. Anthony R. Parshley preached the sermon. The Rev. Mr. Kite will be vicar of St. Mary's, Warwick Neck, R. I. Address: Box O, Warwick Neck, R. I. The Rev. Mr. Williams will be vicar of All Saint's, Pontiac, R. I. Address: 112 Medway St., Providence, R. I.

**Tennessee:** Kenneth Sinclair Mainland was ordained to the diaconate by Bishop Dandridge of Tennessee on May 9th at Grace-St. Luke's Church, Memphis, Tenn. He was presented by the Rev. Dr. Charles S. Hale, and the Bishop preached the sermon. The Rev. Mr. Mainland will continue his secular employment and serve as deacon in Grace-St. Luke's Church. Address: 1771 Linden Ave., Memphis 4, Tenn.

**South Florida:** John Albert Benton, Jr., was ordained to the diaconate by Bishop Wing of South Florida on April 6th at St. Peter's Church, St. Petersburg, Fla. He was presented by the Rev. Evan A. Edwards, and the Rev. Harold B. Hoag preached the sermon. The Rev. Mr. Benton will be curate of St. Andrew's Church, Tampa, Fla., after June 1st. Address: 505 Marion St., Tampa, Fla.

### Changes of Address

The Rev. Samuel N. McCain, Jr., formerly addressed at Gethsemane Church, Kansas City, Mo., should now be addressed at 147 Green Haven Annex, R.D. 10, North Kansas City, Mo.

### Depositions

The Rev. Richard Rossmann, II, presbyter, was deposed from the Sacred Ministry by Bishop Powell of Maryland on May 3d in the presence of the Rev. Frs. Boyd R. Howarth and George Albert Cooper. The action was taken under the provisions of Canon 60, Sec. 1, with the advice and consent of the clerical members of the standing committee, and for reasons not affecting his moral character.

### Diocesan Positions

The Rev. H. D. Bull was recently elected president of the standing committee of the diocese of South Carolina. Mr. B. Allston Moore was elected secretary.

### L. C. Annual Corrections

The Rev. Charles B. Upson, Jr., is referred to on page 507 as living in Glenview, Mich. Fr. Upson's correct address is Box 143, Glenview, Ill.

### Corrections

Patterson School, Legerwood, N. C., was described [L. C., April 18th] as a school for girls. The school is for boys.

The Rev. Eric William Veal was referred to in an editorial [L. C., May 9th] as being rector of St. John's, Ogdensburg, N. Y. Fr. Veal is curate of the parish.

The Rev. E. Hamilton West was erroneously referred to [L. C., May 9th] as being elected Coadjutor of South Florida. The Rev. Mr. West was elected Coadjutor of the diocese of Florida on April 28th.



## CHURCH SERVICES

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



### BUFFALO, N. Y.

**St. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean;  
Rev. R. R. Spears, Jr., canon  
Sun 8, 9:30, 11; Daily 12; Tues 7:30, Wed 11

**St. ANDREWS** Rev. Gordon L. Graser  
Main at Highgate  
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs  
9:30; C Sat 7:30

### CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r; Rev. Robert  
Leonard Miller  
Sun 8, 9:30 & 11 HC; Daily: 7 HC

**St. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC Others posted

**St. FRANCIS'** The Cowley Fathers  
2514 W. Thorndale Avenue  
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low  
with hymns & Instr; Daily: 7; C Sat 7:30-8:30 &  
by appt

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High)

**St. MATTHEW'S** Rev. F. Ricksford Meyers  
2019 St. Antoine Street  
Sun: 7:30 & 11, 10:40 MP; C by appt.

### HOLLYWOOD, CALIF.

**St. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9

### INDIANAPOLIS, IND.

**ADVENT** Rev. Lamon H. Bruner, B.D., r  
Meridian Ave. & 33rd St.  
Sun 7:30 HC; 11 Morning Service & Ser

### MADISON, WIS.

**St. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)  
Confessions Sat 5-6, 7:30-8

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days: 7:30, 8, (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung. Open daily 7-6

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

### NEW YORK CITY (cont.)

**St. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D.D., r  
Sun 8 HC, 11 Morning Service & Ser; 4 Ev Special  
Music; Daily: HC Wed 8, Thurs & HD 10:30; The  
Church is open daily for Prayer

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

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

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



CHAPEL OF THE GENERAL THEOLOGICAL SEMINARY, NEW YORK

### NEW YORK CITY (Cont.)

**St. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C:  
Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

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

**Little Church Around the Corner**  
**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4;

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### PHILADELPHIA, PA.

**St. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.  
Fifer, Th.B.; Rev. Francis Voelcker, B.D.  
Sun: Holy Eu 8, 9; Ch S 9:45; Mat 10:30 Sung Eu  
& Ser 11; Nursery S, 11; Cho Evensong & Address,  
4; Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs &  
HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to  
1 & 4 to 5

### PITTSBURGH, PA.

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

### SAN FRANCISCO, CALIF.

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

### SPRINGFIELD, ILL.

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

### WASHINGTON, D. C.

**ASCENSION & St. AGNES** Rev. A. J. duBois, r.  
Rev. F. V. Wood 1215 Massachusetts Ave., N.W.  
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with  
Ser; Daily 7; C Sat 4-5 & 7:30-8:30

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