

The Living Church

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

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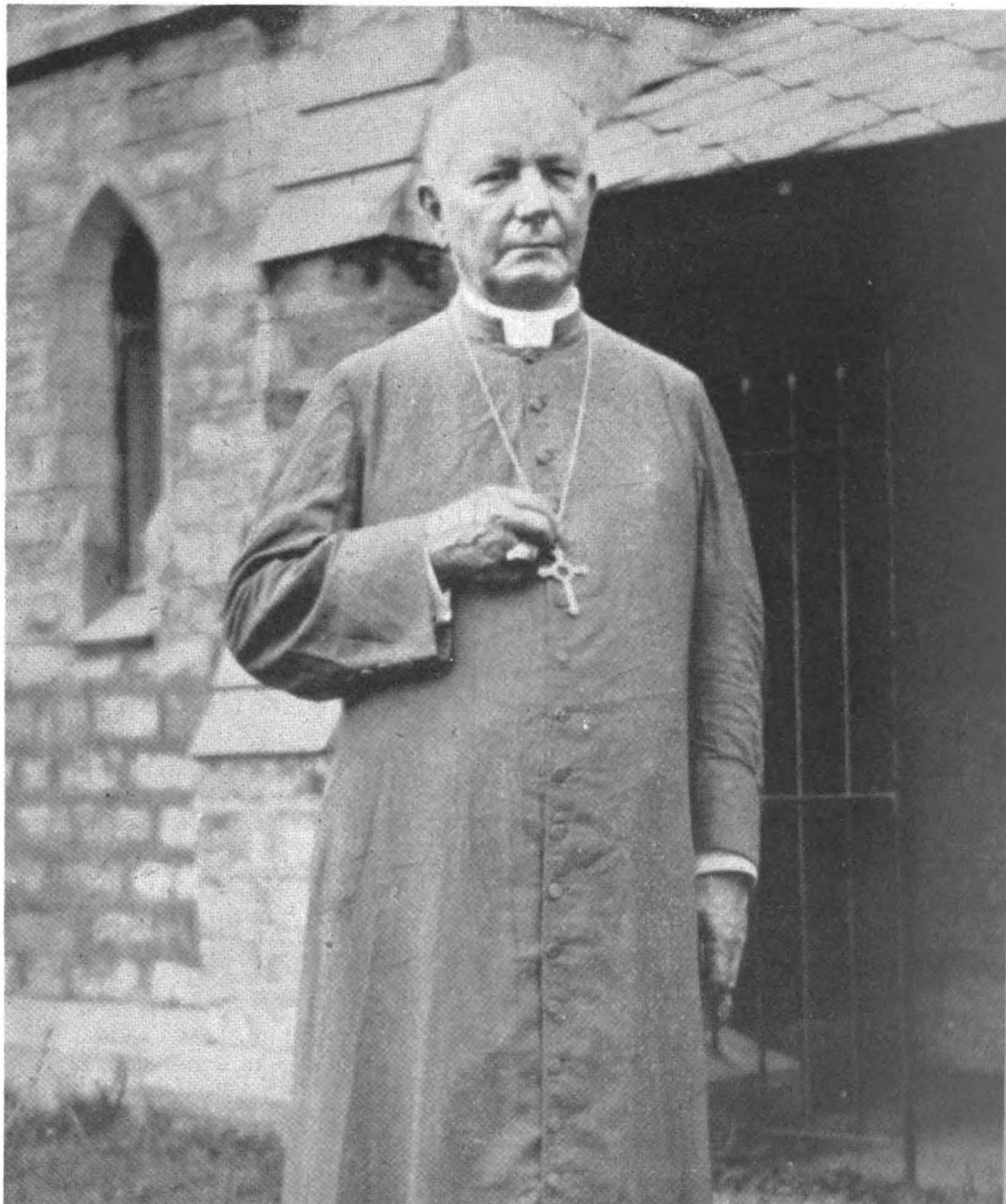
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THE RT. REV. HARRY ROBERTS CARSON, D.D.

The retired Bishop of Haiti died at Port au Prince on July 13th. [See page 3.]



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LETTERS

The Church and the Army

TO THE EDITOR: Fr. Malone's letter [L. C., June 27th] has begun a long overdue attack upon a deplorable situation with regard to the chaplain's section of our armed forces. It is a situation which I know first hand having been assigned to the Deputy Theatre Chaplain in the European Theatre of Operations during the recent war. I would like to add the enlisted man's viewpoint to supplement further what has already been said. This viewpoint is shared with hundreds of veterans and their parents.

FOUR FREEDOMS

One of the four freedoms for which we were allegedly fighting World War II was the freedom for every man to worship God according to the dictates of his conscience. It was a contradiction in terms when loyal Episcopalians had to choose between Roman Catholic and Protestant. I, myself, was quite fortunate in that I was able on several occasions, previous to my being assigned to the chaplain's section, to find a chaplain of my own faith, but I have also known many times when an Episcopal chaplain was not available. Many of our boys, with whom I have talked, went through their entire army career without seeing one and through no fault of their own, or of the Episcopal chaplains in the forces. Some of our boys, God rest their souls, went down to their graves without the ministrations of the Church. These men were facing the most grim moments of their lives, and facing them, in such cases, without the spiritual help which they desired, to which they were accustomed, and which they most certainly deserved.

I have known other cases where Episcopal chaplains planned services for Prayer Book Holy Days and men were forbidden to attend because their records were marked "Protestant" and a Roman Catholic, Christian Scientist, or atheist commanding officer saw no reason why a "Protestant" would have to keep the Purification of Saint Mary the Virgin (P. B., p. 231), or some similar feast. (Protestant chaplains, by the way, include even the Seven Day Adventists and other radical groups. Episcopalians were expected to look to them for spiritual help.)

CATHOLICS AND AMERICANS

As a veteran, as a loyal Churchman, as a postulant for Holy Orders in the Episcopal Church I wish to urge upon my fellow Churchmen to write letters to their Congressmen and to officials of the armed forces to remedy this deplorable situation and to make a designation for Episcopalians.

We are, according to our creeds, Catholics. We are not Roman Catholics, we are not Protestants. We are Americans who have been granted in the Constitution of the United States, the rights of religious freedom, and we are asking only for those rights to which we are entitled.

RICHARD ALLISON ISAAC.

New York, N. Y.



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NINTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Carson Dies

The Rt. Rev. Harry Roberts Carson, D.D., 78, retired Bishop of the missionary district of Haiti, died on July 13th in Port au Prince, Haiti, where he had been living since his retirement.

Bishop Carson was born in Norristown, Pa., December 8, 1869, the son of Henry S. Carson and Mary (Thomas). He was ordained to the diaconate in 1895 and to the priesthood in 1896 by Bishop Sessums of Louisiana. After three years of general missionary work in the diocese of Louisiana, he served as a Navy chaplain in the Spanish-American War, and then returned to the diocese of Louisiana. In 1912, he became rector of St. Paul's Church, Panama, and was archdeacon of the district until his consecration as Bishop of Haiti on January 10, 1923. Bishop Carson was also in charge of the Dominican Republic and for a time he was in charge of the Panama Canal Zone.

At the convocation of the district of Haiti, meeting on January 10, 1943, the 20th anniversary of the Bishop's consecration, Dr. Carson said:

"I am convinced that the time has come for me to lay down the work, in the interest of the Church itself. I have just passed my 73d birthday, and I cannot look forward to many more years of life, but

the years that remain to me, I propose, God willing, to pass here among you, not as administrative head charged with all the responsibilities of Bishop of Haiti, but as one of yourselves."

In his address at that time, Bishop Carson reviewed the years of his episcopate, saying that by rallying its dominant forces and by insistent demand that the Catholicity, Apostolicity, holiness, and unity of the Church be emphasized, rather than the more familiar Protestant aspect, too often identified with protest against the dominant Romanism of the Republic, the Episcopal Church in Haiti enjoys the respect and confidence of the entire nation.

In 1900, Fr. Carson married Miss Zoe Theotiste Garig of Baton Rouge, La. Their son, a naval officer, survives, in addition to a brother, Charles C. Carson of Alden, Pa.

LAMBETH

Official Foreign Visitors

Include Orthodox Leaders

By the Rev. LOUIS A. HASELMAYER

Through the gracious personal invitation of the Lord Archbishop of Canterbury, a number of Orthodox, Old Catholic, and Scandinavian bishops were present for the services which preceded the formal sessions of the Lambeth Conference. These visitors were the guests of the Church of England Council on Foreign Relations and took part in many of the gatherings. The Most Rev. Germanos, Archbishop of Thyateira, who is the chief Orthodox Bishop in England, represented the Ecumenical Patriarchate of Constantinople, the Greek Orthodox Patriarchate of Jerusalem, and the Church of Cyprus. The Most Rev. Panteleimon, Metropolitan of Edessa and Pella, represented his own communion. The Church of Greece was represented by its ablest scholar, Prof. H. S. Alivisatos. The Rev. Fr. M. Nikolic represented the Serb Patriarch Gavriilo, and the Most Rev. Savva, Archbishop of Grodno, represented the Church of Poland. Thus almost all of Orthodoxy except the Russian Church had official delegates present.

The Old Catholic Churches of Europe in Communion with Utrecht were

represented by the Archbishop of Utrecht, the Most Rev. Dr. Andreas Rinckel, who is a well known figure in England. The State Churches of the Scandinavian countries were represented, except for Norway. The Rt. Rev. Dr. H. Fuglsang-Damgaard, Bishop of Copenhagen, for the Church of Denmark of which he is Primate; the Rt. Rev. Dr. Sigurgeir Sigurdsson, Bishop of Iceland; the Most Rev. Dr. Aleksi Lehtonen, Archbishop of Finland; and the Rt. Rev. Dr. Gustaf Aulen, Bishop of Strängäs, for the Church of Sweden, made up this delegation. The Bishop of Iceland is known in the USA, for he was present in the Washington Cathedral on the occasion of the consecration of Bishop Dun of Washington. The Bishop of Strängäs is well known in this country through his theological writings. The Primate of Denmark, Dr. H. Fuglsang-Damgaard, will visit the USA next spring as the guest of the Danish Lutheran Synod at Blair, Nebr.

The official foreign visitors were present on June 29th, the Feast of St. Peter, at the Sung Eucharist in Westminster Abbey (the Royal Peculiar of SS. Peter and Paul) in celebration of its Patronal Feast Day, and were present in vestments in choir at St. Paul's Cathedral, London, that evening for the service in commemoration of the 250th anniversary of the Society for Promoting Christian Knowledge, attended also by 200 hundred Anglican bishops. On June 20th they were formally presented to the Archbishop of Canterbury at Lambeth Palace, and took part in group theological discussions.

With the Orthodox, progress toward intercommunion and recognition of orders has been taking place since 1930, and many of these problems were discussed. The presence in England of many Orthodox Displaced Persons has raised problems of ministration which are being handled by a joint committee, headed by the former Bishop of Gibraltar, Dr. Harold Buxton. These matters are effecting closer relationships between Anglicans and Orthodox. With the Old Catholics of Utrecht, complete intercommunion has been achieved and a common working arrangement is being effected. With the Scandinavian Churches, chiefly Lutheran in theology and orders,

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there are and have been friendly relations. The cementing of these ties of friendship and exploration of approaches to unity were discussed. The approach to the State Churches of Scandinavian countries seems to many in England the most profitable area of exploration of future unity. It is hoped that as in 1930, the results of these theological discussions will be published along with the final Report of the Lambeth Conference.

On July 1st the delegations were present for the official reception of bishops in Canterbury Cathedral, and they were also present at the Inaugural Service of the Lambeth Conference in St. Paul's Cathedral, Sunday, July 4th. On Monday, July 5th, they attended the lecture by Prof. Alivasatos on "Orthodox Canon Law of Marriage" and the reception given by the Nikaeian Club. Monday evening and Tuesday morning, July 5th and 6th, they attended the opening services of the Anglo-Catholic Congress.

The presence of this foreign representation indicates most clearly the growing fellowship between the Anglican Communion and Continental Churches, growing slowly but surely upon the firm foundation of a discovery of a common faith and order, and not on the basis of any hastily-conceived scheme of constitutional arrangements.

ENGLAND

Sixth Anglo-Catholic Congress

By the Rev. LOUIS A. HASELMAYER

The Sixth Anglo-Catholic Congress provided almost a full week of activities divided between great corporate acts of worship and testimony and sessions of lectures on the faith of the Church. The theme of the congress was "The Church," and every element of the extremely busy program contributed directly to the theme. There were about 4,000 registrations for membership in the congress, not counting the many more persons who visited various sessions. Since the week of the congress coincided with the opening week of the Lambeth Conference, many bishops, in addition to those officially on the program, were seen in the audience from time to time. At the Thursday evening session in the Central Hall, 14 of the American bishops were present either on the platform or in the audience. The tremendous devotion in corporate worship, the tumultuous singing of the congress hymns at the sessions, the concentrated attention given to the papers, could not help raising the enthusiasm of the members, and impressing the observation of the outsiders. The greatest tribute which could have been paid to any congress was the remark of a bishop who after one visit remarked, "The Anglo-Catholics are the



Keystone
ORTHODOX AT LAMBETH: Dr. Fisher greets (left to right) the Most Rev. Panileimon, Metropolitan of Edessa and Pella; Professor Alivasatos; and the Most Rev. Germanos, Metropolitan of Thyateira. Fr. Timiades is in the background.

only people in the Anglican Communion who know where they are going."

The congress opened with Festal Evensong and Procession in Westminster Abbey on Monday, July 5th. Since it was within the Octave of the Feast of St. Peter, the patronal dedication of the abbey, the service was resplendent with torches, copes, banners, and all of the rich dignity which mark the great services at the abbey. The sermon was preached by the Bishop of London (Dr. Wand), who was president of the congress. Dr. Wand's sermon was essentially a dynamic call to evangelism by recalling the great contributions which the Oxford Movement had made to the life of the Church. The quest for personal holiness, the understanding of the apostolic continuity of the Church, and the sacramental nature of the Body of Christ as the essential nature of the Church bringing men into union with God, were singled out as the great contributions upon which our evangelism should be founded. From the outset, Dr. Wand definitely identified himself with the congress. His opening words electrified the vast congregation packed into every corner of the abbey and standing in queues outside as he said, "Our movement, our congress." His sermon was carried into action as he presided at one session of the congress and pontificated at the closing Mass. This was the first time in the history of the Anglo-Catholic Congresses that a Bishop of London was a part of, and not merely a sympathetic visitor to the congress.

Tuesday morning a Solemn Mass of the Octave of St. Peter was sung at St. Paul's Church, Knightsbridge. The aisles and galleries of the church were crowded almost to the danger-point. The sermon was preached by the Bishop of Oxford (Dr. Kirk), who repeated the missionary challenge in a magnificent statement of the impelling character of the Christian Faith—which had to be proclaimed. After the Prayer of Consecration, the church was very briefly invaded by members of the Protestant Truth Society who, rather feebly cried out "We protest. The Mass is illegal." They were promptly ushered out with great efficiency.

Wednesday morning, a congress pilgrimage of 1,000 people went by special train to Canterbury. The pilgrims filled the choir and transepts of this vast Mother Church of the Anglican Communion.

The pilgrims were welcomed from the altar steps by the Dean (Dr. Hewlett Johnson) who then celebrated a Sung Eucharist for the pilgrimage. A full cathedral choir sang the Mass for the Feast of the Translation of St. Thomas Becket. The Eucharist was celebrated in the traditional vestments instead of the customary copes used in English cathedrals, and it was said that this was the first time since the Reformation that a chasuble had been worn at the high altar of Canterbury Cathedral. After a luncheon, the pilgrims in two sections led by crucifer, torch bearers, and a cathedral canon in cope made

a solemn procession to the four spots associated with the martyrdom of St. Thomas Becket: the steps from the transept, the spot of the martyrdom, the place of burial in the crypt, and the site of the famous shrine. Stations were made at each spot and devotions recited. At the final station, the blessing was given by the Lord Bishop of Antigua who led the pilgrimage.

Friday morning a Solemn Votive Mass of the Holy Ghost was sung for priests only in the ruins of St. Alban's Church, Holborn. Just the shell of this famous Catholic parish remains from the bombing, but the holiness of the site was intensified by the celebration of the Mass amid the broken walls, open to the sky. Saturday morning a Solemn Votive Mass of Our Lady was celebrated at St. Augustine's Church, Kilburn, in the presence of the Bishop of London. Hundreds were turned away and the aisles filled to capacity as the Bishop made his solemn entrance at the west door and proceeded down the aisle to "Behold a great priest," blessing the vast congregation. The Renaissance Singers rendered Palestrina's Mass, *Assumpta est Maria*.

Saturday evening, St. Paul's Cathedral, London, was packed to the doors for the closing Evensong and Procession. The cathedral choir was augmented by a nave choir of about 400 persons. The glorious music and the challenging sermon by the Lord Bishop of Barbados (Dr. Hughes) added the final note of thanksgiving for the achievements of the week. It was most noteworthy that three of these services had been held in spots known throughout the Anglican world, Westminster Abbey, St. Paul's, London, and Canterbury Cathedral. In each of these places, the customary usage prevailed, but today the customary usage of these famous houses of worship include glorious music, dignity of ceremonial, and color of vestments. This congress made itself clearly a part of the Church of England, and not a party within the Church of England.

Four evenings were devoted to the theme of "The Church," with special emphasis on the four points of the Lambeth Quadrilateral — the Bible, the creeds, the ministry, and the sacraments. The congress enrolment of over 4,000 persons made it impossible to hold the sessions in one hall. Each evening a different team of speakers addressed two audiences in the Central Hall and the Kingsway Hall. A bishop presided each night as two speakers read papers and a final speaker gave a brief popular application of the addresses. Among the bishops who presided the following English diocesan bishops took their turns: the Bishop of Newcastle (Dr. Hudson), the Bishop of Ely (Dr. Wynn), the Bishop

of London, and the Bishop of Oxford.

The speakers on the Bible were Canon A. M. Ramsay of Durnham, Canon F. W. Green of Norwich, Fr. A. G. Hebert, SSM, and Fr. Graham, CR. The speakers on the creeds were Dean Selwyn of Winchester, Canon Hood of Pusey House, the Lord Abbot of Nashdom, and Fr. T. M. Parker of Pusey House. The speakers on the ministry were the Very Rev. Dom Gregory Dix, OSB, Mrs. T. G. Jalland, Bishop Kenneth Mackenzie, and Fr. Couratin of St. Stephen's House, Oxford. The speakers on the sacraments were Canon R. C. Mortimer of Oxford, Prof. Donald MacKinnon of Aberdeen, Fr. E. L. Mascall of Oxford, and Fr. G. B. Bently of Lincoln. Each of these papers was a solid presentation of the theology and meaning of the subjects by a specialist of note and learning. While it seemed from time to time that this weight of learning was not fully digested by the audience, no one could deny the fact that the truth of Catholicism was more than evident. It is a testimony that the Catholic movement in England has in its membership great scholars and theologians from the world of universities and theological schools. It gave to the meaning of the congress a weight and authority that would have been otherwise missing.

In addition to these regular evening sessions, there were special afternoon meetings of a varied nature. There was an excellent symposium on the Religious Life, a significant meeting for priests to plan corporate Catholic action, and two tremendous meetings on the theme of the Church overseas. These set forth the extent and vitality of the Anglican Communion. Four Bishops from various portions of the Anglican Communion spoke at each session. It is of interest to Americans to note that Bishop Conkling of Chicago presided at one session, and Bishop Mason of Dallas spoke at another. The wide-flung character of Anglicanism was enthusiastically demonstrated and an offering of almost \$2,000 was received for missionary work. At these two meetings the Report of the International Priests' Convention was presented to the congress and its significance indicated. The Report was made in Central Hall by Canon Hood of Pusey House, Oxford, and in Kingsway Hall by the Rev. Dr. Louis Haselmayer of Philadelphia.

Of all of the extra sessions, the most impressive was the demonstration of the Primitive Mass Liturgy conducted on two successive afternoons by Dom Gregory. The demonstration opened with a brief account of the origin of the Last Supper in the midst of a Jewish ritual meal and its influence on the pre-Nicene Liturgy. Then the demonstration was acted by group of laity in their street

clothes taking the parts of the bishop, priests, deacons, and laity. The Prayer of Consecration from Hippolytus was used. Then Dom Gregory made the application of this to the present arrangement of the Mass and drew out the theological implications. The rapt attention of almost 2,000 persons indicated the degree to which their understanding of the Mass had been deepened by this demonstration.

RADIO

Archbishop of Canterbury to Broadcast on "Church of the Air"

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, will speak on the "Church of the Air" on Sunday, July 25th, on the first of a four-program introductory series to the forthcoming World Council of Churches. The time of the program is 10:30 AM, EDST, and will be carried by the Columbia Broadcasting System. The Archbishop will speak from London, and the Rev. Dr. Henry S. Leiper, associate general secretary of the World Council, will discuss the purpose and significance of the World Council's first meeting.

After the July 25th broadcast, the three subsequent "Church of the Air" programs dealing with the Amsterdam meeting will present Dr. Leiper and the Rev. Dr. Douglas Horton, chairman of the American Committee for the World Council, August 1st; the Rev. Earl H. Ballou, acting secretary of the American Board of Foreign Missions, August 8th; and a prominent theologian, August 15th.

RELIGIOUS ORDERS

Brother Charles, SBB, Elected Superior of Brotherhood

The triennial Greater Chapter of St. Barnabas' Brotherhood recently elected Brother Charles, SBB, (Charles H. L. Pennington) as its Brother Superior for the next three years. The three-year term is from July 6, 1948, to July 6, 1951:

Brother Charles, a Canadian by birth, celebrated his 40th anniversary in the Brotherhood last October. He has previously served two terms as Superior, and has been the novice master of the Order for many years.

The patients at St. Barnabas' Free Home, a work of the Brotherhood, presented Brother Charles with a sterling silver Communion Service, on the occasion of the 40th anniversary of his profession. The service is to be used for distributing the Holy Communion to patients in St. Barnabas' Free Home.

ENGLAND

Letters Reveal Dr. Temple Sought Coöperation of Vatican

Two hitherto unpublished letters by the Most Rev. William Temple, late Archbishop of Canterbury, to the Apostolic Delegate in England have appeared in the *Church Times* of London and have caused considerable comment.

Both letters were sent to the editor by Canon John Albert Douglas with a covering note stating that Dr. Temple hoped they would open the way for official coöperation between the Vatican and non-Roman Christians "on all matters not involving dogma and historical conflicts which divide Christendom." (Canon Douglas was formerly general secretary of the Church of England Council on Foreign Relations.)

The first letter, sent in October, 1943, sympathetically referred to restrictions imposed on the Pope by the German occupation in Rome. It expressed "to His Holiness my profound sympathy and that of multitudes of Englishmen who are not of his obedience."

The second letter, written on Good Friday, 1944, six months before Dr. Temple's death, asked the Apostolic Delegate to forward another message of sympathy. This letter included a prayer for early peace that "the whole fellowship of Christ's disciples may be so guided by the Holy Spirit that we may together declare the Christian principles for ordering of human life."

Canon Douglas has accepted responsibility for the delayed publication of the letters. He stated that some weeks after Dr. Temple's death the Vatican intimated there was no objection to immediate publication. However, vacancy of the see of Canterbury and other circumstances, he said, caused him to withhold the letters.

Canon Douglas explained further that he decided to make the letters public at this time in view of the Lambeth Conference now being held in London, and the Assembly of the World Council of Churches to be held at Amsterdam in August.

Commenting on the letters, the *Manchester Guardian* declared:

"Into these two letters we may read as much or as little as one chooses. That it should be front-page news for an Archbishop of Canterbury in modern times to pass the time of day at second hand with a Pope of Rome is an interesting commentary upon the Church in present-day Europe.

"That such an important (but seemingly quite one-sided) correspondence — if it really is important — should not have been produced until now, four years after Dr.



Keystone
AFRICAN BISHOP: Dr. Fisher (left) and Bishop Jones, Assistant of Sierra Leone.

Temple's death, is also rather strange."

Calling the delay in publication a "grave error," the *Church Times* declared:

"This last great action of a great man is a fact of history and should never have been so long suppressed.

"Churchmen who had learned to trust and revere William Temple have a right to be informed of his action and of what was in his mind at the time of his death."

Issue Report on Spiritual Discipline of the Laity

On the last day of the summer session, the Church Assembly accepted a report on the Spiritual Discipline of the Laity. The report, which was the work of a committee of which the Bishop of Ely (Dr. Wynn) was chairman, was said to be the best ever presented to the assembly.

The following rules, which are summarized, are based on the Book of Common Prayer and the canons of the Church of England:

- (1) Communicate regularly, and at least at Christmas, Easter, and Whitsuntide;
- (2) Attend public worship at least once on Sunday and holy days (especially Christmas Day, the Epiphany, the Annunciation, Ascension Day, All Saints' Day), and on Ash Wednesday and Good Friday;
- (3) Mark, by special acts of discipline, Fridays and the season of Lent;
- (4) Contribute fairly to the expenses of the Church, and give generously to the needs of others;
- (5) Observe the Church marriage laws;
- (6) Come to Holy Communion with penitence and all other due preparation.

The report is to be communicated to the Convocations of Canterbury and York, with the request that they take such action in connection with it as they may see fit. After a decision by both Houses, it was resolved that the bishop

of every diocese be invited to commend the report for consideration by the clergy and parish councils of his jurisdiction.

AFRICA

Assistant Bishop for Sierra Leone

Sierra Leone received a new Assistant Bishop on June 11th when the Rt. Rev. Percy John Jones was consecrated by the Archbishop of Canterbury in the Cathedral at Canterbury. The new Assistant Bishop has been priest in charge of Bishop Crowther Memorial Church, Freetown.

Taking part in the ceremony were the Bishop of Sierra Leone, who read the Gospel and presented his assistant; and the Bishop of Ballarat, who was the Epistoler. The Rev. D. H. Hooper preached the sermon to the congregation, which included a large number of African clergy.

ORTHODOX

Moscow Articles Assail American Church

The Russian Orthodox Church in America, which has twice rejected offers of reconciliation with the Church in Russia, was assailed in a series of articles in the *Journal* of the Moscow Patriarchate, published in Moscow.

One of the articles, written by the Rev. Alexander Prisadsky, of Berkeley, Calif., compared the attitude of "dissident American believers" to passengers who "disagree with the course taken by the captain of a ship, get into a small boat, and are at the mercy of stormy waves."

Denouncing the American Church's "excommunication" last year of Archbishop Makary of New York, who is the Exarch of the Moscow Patriarchate in the United States, Fr. Prisadsky declared that Metropolitan Theophilus and other leaders of the US Church will be given their "just punishment" at an ecclesiastical trial in Moscow.

Fr. Prisadsky charged that the American Church is "split into sections that hate each other," and said that Metropolitan Theophilus and other bishops "must bear the entire responsibility for the judgment of the supreme court of the Russian Mother Church for their grave sins."

He expressed hope that, after its "painful experiences," the American Church will eventually find its place "under the supreme prestige and spiritual guidance of the autocephalic Mother Church."

[RNS]

Why Not the Papacy?

SEVERAL weeks ago, in anticipation (and perhaps some fear) of the Assembly of the World Council of Churches to be held in Amsterdam this summer, the Pope issued an encyclical in which he reaffirmed the exclusive claims of the Church of Rome, and flatly forbade Roman Catholics to participate in any way with Christians outside the Roman fold in any common efforts of prayer or study. Commenting on that encyclical, a papal spokesman said that Rome, as always, held the door open to "Protestants" (including Anglicans, presumably), and that they would be allowed to keep many of their customs and practices, if only they would recognize the supremacy and infallibility of the Papacy.

In view of that offer (if such it was), it might be well for us to restate quite candidly some of the reasons why Anglican Churchmen, who believe themselves to be quite as fully entitled to the name of Catholic as are the followers of the Bishop of Rome, could not possibly accept the claims of the papacy, even if the Anglican Communion were to be offered the status of a Uniat Church with its own Prayer Book and ministry. And in order to separate our statement completely from contemporary issues, such as the ecclesiastical fascism of which Rome is the prime post-war example, we do so in the words of an editorial written by the late editor, Frederic Cook Morehouse, published in *THE LIVING CHURCH* of August 2, 1930.

"It would be a pleasure (he wrote at that time) if each religious body might be able to state positively what is its position without being obliged at the same time to controvert the position of another. With respect to the issues between the Anglican Churches and the Roman Catholic Church this becomes impossible because the claims of the latter are such as to destroy the position of the former if they are to be recognized at all. It becomes necessary, therefore, to examine some of the Roman claims as a part of the necessary defense of the Anglican position.

"It will be recognized that everything relating to the Church depends ultimately upon the will of our Lord. He it was who founded the Church, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone.

"It seems difficult to construe this sentence (Eph. 2:20) without assuming the equality of the apostles as foundation stones. In case of any inequality between them it seems certain that it would be stated in such a connection. The Roman contention, however, is that St. Peter was singled out by our Lord for a special position of primacy among the apostles; that he afterward became Bishop of Rome; and that, by our Lord's own appointment, his primacy was con-

tinued for all time in his successors in the bishopric of Rome. Subsequently, in history, it is claimed, that primacy became a supremacy over all other bishops and over all the Church, and then was subsequently declared to involve an infallibility of the Roman pontiff in faith and morals when speaking *ex cathedra*; so that all authority and all jurisdiction flow from him, and a Church separated from communion with him as Pope is separated from the Catholic Church.

"This series of assumptions is defended by certain interpretations of particular texts and clauses in the New Testament, each of which, we are bound to say, is also susceptible of other interpretations. And it is impossible for us to assume, what the Roman Church deems beyond question, that if our Lord wished to build His Church on the personality of Peter in such wise as to make him and his successors as Bishop of Rome for all time supreme and infallible heads of the Church, He would not have said so plainly.

"For, as the Roman Catholic holds equally with us, the principal source book of the Church is the New Testament. But—

"The New Testament does not so much as record that St. Peter ever set foot in Rome.

"Or that if he did, he ever was Bishop of Rome.

"Or that, if he ever was Bishop of Rome, he differed in any respect from any other bishop.

"Or that, if he had any primacy whatever among the apostles, that primacy was attached to the bishopric of Rome in such wise as to be susceptible of transmission to his successors in that see.

"Or that, if any primacy was attached to the see of Rome, it was such as was necessarily permanent or necessary for all time in the Church, so that it could not be transferred—we will say—to the future bishopric of New York if the Church should sometime deem the transfer to be useful.

"Or that, if there were any primacy attached either to Peter or to the Roman see, that primacy involved a supremacy over all the Church, and for all time, in favor of either of them.

"Or that, if there were either a primacy or a supremacy attached to Peter or to the see of Rome, it involved any element of infallibility under any circumstances for either of them.

"Now it seems to us simply incredible that if our Lord had the intention of establishing all of this, and if, in fact, He did so, none of the sacred writers should have been inspired to say so.

BUT, as we agree with Rome, tradition is a rightful factor in interpreting whatever pertains to the Church. Now much that, we have shown, is not asserted of Peter in the New Testament, rests, never-

theless, on tradition. The traditions that St. Peter was actually in Rome and that, solely or with St. Paul, he was Bishop of Rome, are so strong that they can scarcely be set aside.

"But they are traditions only, however, and therefore less convincing than they would be if, as facts, they were directly asserted in the New Testament.

"For there are some *a priori* considerations respecting our Lord that are not easily set aside. Thus:

"He never appeared to be interested in Rome as a city or in a great political center as the center for His Church. It seems foreign to His whole character for Him to provide a position of preëminence in His Church which could rest on an hereditary basis. On the occasion when there was 'a strife' among the very apostles themselves as to 'which of them should be accounted the greatest,' and He silenced them by saying, 'The kings of the Gentiles exercise lordship over them, but ye shall not be so,' etc., it seems incredible that He should have had in mind that one of their number, and His successors in an office which He had not yet received, would sometime 'exercise lordship' over them all and would be the infallible source of all authority and jurisdiction. No, it is undoubtedly possible to press *a priori* considerations too far; but we believe it to be simply impossible to read the New Testament and to think of our Lord as conceiving of Pius XI as occupying a position such as He was Himself creating in the Church of which He was to be the Cornerstone. Neither can we conceive of Him as deeming it important that one of His apostles must, beyond peradventure of a doubt, occupy a position of such isolation that he could not rightly be subject to the king of the land. The question of the papacy has been so mixed with subordinate questions that the inherent inconsistency between the position of a modern pope and any ideal which our Lord presented for His Church has been lost sight of. The centuries have brought us a monarch that bears not the faintest resemblance to any being that our Lord seems to have had in mind as consistent with His ideals or purpose for His Church; the Pope simply does not fit in with the gospel pictures of the Church as contemplated by our Lord; so that we cannot accept the strained interpretations of scripture or of history that are necessary to those who can chant *Tu es Petrus* to the person of a reigning pontiff today who occupies such a position of splendor and to whom are attributed such vast powers as are in hopeless conflict with the ideals that seem to have animated our Lord in speaking of His Church.

"Nor can we believe that a position that has so largely been built up on forgeries and fraud is one that represents our Lord's ideals for His kingdom that is not of this world. Even Roman writers of distinction have scarcely attempted the difficult task of distinguishing between the forged and the genuine in determining the influences that have led to the establish-

ment of the medieval and the modern papacy.

"If Romans were content to base their theory of the papacy upon a mere historical development by which, in the days when the city of Rome was the world's capital, it also became the Church's capital, the problem would be less difficult. But Rome rejects that theory. The 'rights' of the Pope are divine rights. His position is established by our Lord Himself for all time. The theory is a doctrine and must be held, as such, by the Church and all the faithful. Mere acquiescence in a fact is not enough.

"Moreover, it cannot be improper to test a doctrine by its results. Has this infallibility in fact prevented popes from falling into heresy or into sin? It has not. Popes have been convicted of heresy. And an infallibility in morals that is consistent with the lives of Alexander VI and some others seems not to have been a workable gift in the past. The papacy, and all doctrines pertaining to it, must be tested by facts that have emerged in history. Moreover, the failure even on Roman grounds, to provide an infallible clue to the occasions when the Pope has spoken, or may speak, infallibly, robs the doctrine of any value. How do we — how does the Church — know what pronouncements of the popes are infallible? Pronouncements there have been in liberal quantities for centuries, some of which it is very difficult to reconcile with others, and most of which simply reflect the intellectual or moral limitations of their times. Who can say, which of them are infallibly true? And since there were long years when the popes were parties to the burning of living men and women at the stake — a horror that we are apt to lose sight of by its very familiarity in history — and to applying other physical tortures, can we attach any value to a theoretical infallibility that did not enlighten and restrain them in such crises in their own lives and in the life of the Church? Were they actual vicars of the gentle Christ in performing such deeds? If ever there were enunciated a theory which conspicuously has not worked, throughout history, it is the theory of the infallibility of the Pope. Yet if that theory be untrue, or be rejected, the whole basis of the Roman position fails.

NEITHER can we look upon the Roman Church as the best exponent of Catholicity. If ever we have seen Catholicity tempered or limited by nationalism, it is in the Roman Church. Even if our Lord, contrary to the evidence, guaranteed to the Roman see a special position of dominance in the Church and the world for all time, did He extend such dominance to the Italian people or nation? Yet Italian domination is maintained absolutely in the Roman Church today, as it has been for centuries. What Roman Catholic priest or bishop born in England, or in Ireland, or in Germany, or in the United States, seriously believes it to be possible that he may some day be chosen Pope? Yet every priest and bishop born in

NOON SHADOW

THE usual shadow of our height
At day's meridian
Becomes a gnome grotesque and squat
In length and span.

We see the self in highest sun
Imprint upon the greening
Earth a dimension dwarfed and strange,
Brimmed with meaning.

So is the soul a shortened shadow
In Deity's bright day,
A diminished self in His great Light's
Intensity.

VIRGINIA E. HUNTINGTON.

Italy, and particularly the higher Italian ecclesiastics, recognizes this as a possibility, and for centuries — ever since the Roman Catholic Church became primarily Italian instead of primarily Catholic — only Italians have been advanced to the papacy. Between the nationalism that has been impressed upon the Church in England or in Russia, and that which has been the characteristic of Roman Catholicism, the lack of Catholic spirit in the latter has been most conspicuous.

"We recognize thoroughly that there have been saints and martyrs in the Roman Church. We do not maintain that it is an apostate Church. We gladly observe that sacraments and ministrations in Latin do not lose their efficacy.

"But it is essential that, now and then, Anglican Churchmen should be recalled to the strength of their own position as contrasted with the weakness of that of Rome; should be cautioned that, because we have troubles and problems, it does not follow that surrender to Rome would be a cure for them. If there are blots upon the Catholicity of the Anglican Churches, so are there upon the Roman. If we have developed some illogical positions, so has Rome. If we have not sufficiently realized the note of holiness in the Church, neither has Rome. If the Holy Spirit has not yet guided us in the Anglican Churches into all the truth, neither has He so guided the Roman Church.

"We do desire a peace with Rome, and it is Anglicans who have chiefly sought to effect it; but not a peace that accepts as truth that which the Holy Spirit has not shown us to be the truth.

"We believe that the necessity that the Anglican Churches should continue their attitude of independence of the Roman see must be continued until either the Roman see recedes from much that is now treated as essential to its position, or the Holy Spirit should guide us to accept that which now, in the light that He has given us, seems unworthy of our acceptance."

So wrote the (then) editor of THE LIVING CHURCH in 1930. And the observation of the activities of the papacy in the eighteen years since that time serve only to confirm to the present editor that the

papal claims are (1) unscriptural, (2) un-Catholic, (3) anti-democratic, and (4) wholly unacceptable.

If Rome wants to attract the non-Roman world, let it first reform itself and become more genuinely Christian and Catholic, purging itself of the unscriptural and non-Catholic accretions to both its faith and order, and abandoning the preposterous papal claims that it asks the rest of Christianity to swallow, without a shred of real evidence that they are in accordance with the mind and teaching of our Lord Jesus Christ.

The Battle of Berlin

THE long-delayed protest of the Western Powers to Moscow against the virtual blockade of the non-Soviet sectors of Berlin brings almost to the burning point the steadily rising temperature of the so-called cold war. This second Battle of Berlin is really a battle for the control of all Germany, and with it the course of the future in Europe and in the world. Russia, with the first break in its iron curtain evident in Yugoslavia, seems thus to be forcing the issue that must be settled before any real peace can be restored to the world.

For the real issue is not Berlin, but Moscow. Will the Soviet Union, by measures short-of-war, achieve the European domination that Nazi Germany was unable to maintain by war? Is this new type of creeping imperialism going to succeed, at the expense of the remnants of democracy in Western Europe? Or will the diplomacy of the Western Powers, backed up by the material strength of the Marshall Plan, be able to forestall it? Above all, must we have a Third World War? These are the crucial issues that hang in the balance.

It is a time for courage, for firmness, and for faith. We pray God that those in whose hands the decisions rest will not be lacking in any of those requisites, and will be able to work out a peaceful solution without another Munich, which would in the long run be disastrous.

THE DOVE AND I

BESIDE the rose bush poised the dove
(Fair were the petals—soft his eyes)
And I, in silence, watched with love
The beauty nature can devise.

Each curve, each color, blessed and blent
By an unstudied alchemy;
Rose petal, rainbow feathers, lent
To satisfy a need in me.

Too often is pure grace ignored;
None watches where wings beat and drift.
How better can God be adored
Than in attention to His gift?

LOUISA BOYD GILE.

A Correspondent on Furlough

Church Impressions of 32,000 Miles

By the Rev. C. W. Whonsbon-Aston

Chaplain in Western Samoa

WE missionaries often live in a small world, with enthusiasms narrowed to our particular field or diocese. The one antidote is a long furlough well away from the scene. Eight years, with the stresses of the Pacific War around, without a rest or change, had their reward in a unique opportunity of seeing what the Church in the wider world is doing.

I "signed on" on a British freighter carrying a Lascar crew and White officers. The latter had, for the most part, been away from their homes for over two years. It took just 57 days to reach England.

The only call on the way was at Cristobal-Colón on the Panama Canal. The Bishop of the Canal Zone, most highly commended by my friend the Bishop of the Windward Isles, had very kindly asked the rector of St. George's, Colón, to meet me. The work Fr. Chisholm has done among the Negro population in his area should be known in the States. St. George's, a stone church that might have been transported just as it is from the English countryside to its place beside the sea, is absolutely alive. In fact the activity has been so great that another church has been built under the charge of veteran chaplain of two wars, Fr. Runnells, who is finding his church proving too small.

Liverpool, England: we landed on Whitsunday on the Cheshire side of the Mersey. Religion in England seems realistic. Those who are active Churchfolk seem to hold real convictions won along the hard road. There is little or no "fox-hole" religion. In trains and ships there were always people with an inquiring mind on the Faith. It is a fact that so many are not Churchgoers simply because they don't know what it is all about.

My visit to Canterbury coincided with the festival. Apart from the most inspiring singing incidental to the occasion, I felt that a richer religious atmosphere is being kindled. The great cathedral church was thronged with pilgrims with a purpose. Whereas Westminster Abbey was a noisy museum, Canterbury had a sense of reverence and orderliness.

One of the best sermons I have heard was preached on the Sunday morning by Dr. West, canon sacrist of New York's Cathedral of St. John the Divine. It breathed the virility of the grown and independent son visiting the Mother Church of the communion. The sermon at Evensong helped to emphasize the

wideness of the communion when the Archbishop of Quebec, who had served the Church in New Zealand and Australia as well as Canada, preached.

Sermons in England varied. St. Bartholomew's Day a canon preaching in an ancient edifice opened his sermon by saying it was St. Bartholomew's Day, but as nobody knew anything of that saint he would preach on something else (I've forgotten what it was), while in the evening the preacher at All Saints', Margaret Street, used the same opening but nominated his subject as "Sainthood" and gave a stock address on the Blessed Sacrament.

On St. Matthew's Day, Prebendary Hinde preached to an excellent congregation in St. Paul's Cathedral. The simplicity of the service at St. Paul's and the splendid crowd it attracts impress one. The patronal festival of St. Matthew's, Westminster, had a different note. It shows the "family" spirit that can prevail in a parish when the clergy are fathers of their people. The preacher, returned after a 25-year interval since he had been curate there, now an elderly canon, talked, rather than sermonized, burst into good honest tears and became involved with his stole in very embarrassment at their appearance, but what he said came from his heart and his experience.

In an ancient university church a good sermon was read, its theme is forgotten, but seeing a copy of our diocesan magazine on the book table I thought it might be helpful to introduce myself. He was "very interested." It is years since I suggested that a term overseas in the mission field should be part of the normal equipment of a cleric.

To Wales to stay in Cardiff. Evensong in battered Llandaff Cathedral. What sheer vandalism, that lovely old building, set in quiet almost sylvan surroundings well outside the limits of any "military objective," with its battered and burnt out nave.

I was able to meet a number of ordinands for the Church of Wales met in a course or semi-retreat at St. Teilo's Priory. Evensong in Welsh led by the Lord Bishop of Llandaff impressed one as much, too, as one gauged the caliber of the men offering.

The Church of Ireland was a surprise. One had not anticipated its vigor. At Enniscorthy in the south I found a full church to my missionary talks, both morning and evening, in spite of most inclement weather. St. John's, Malone,

and St. Columb's, Glenmore, in Belfast, showed a similar lively interest.

In the Wye Valley in Gloucestershire my host and I were privileged to attend the 8 AM service in a scrupulously clean — both as to grounds and church — church at Llandugu, over the Welsh border, where a deeply devotional service was taken without deviation from the Book of Common Prayer in a completely Catholic setting.

At the suggestion of the Bishop of Edinburgh (a most helpful and delightful person) I wrote a letter to the Scottish Church newspaper on the connection of Robert Louis Stevenson with the site of our new proposed church in Samoa. It seemed to me that Samoa thinks much more of Tusitala than his own native heath does. He loved his native land, but he seems fated to be named there merely as a tourist attraction.

The university chaplain who preached at St. John's, Edinburgh, had the right note as he analyzed the service of Mattins for his congregation. One of the delights of the visit to Scotland was a brief peep into the perfect little church at the village of Glencoe in the diocese of Argyll and the Isles.

A stay for some days at Christ Church, Oxford, though in vacation time, demonstrated the change in type and quality of the graduates in these post-war years. They were older, more matured and staid, more eager to catch up the years the war had eaten.

An engagement to preach at Marston Parish Church, a few miles out of Oxford, gave an opportunity to find the really active village church with the atmosphere and spirit of Old England. Forty-seven years as vicar of the one church and a building filled with old and young are tributes to long and faithful service. He is, as a side line, an enthusiast on fast trains, express records, and railway engines.

The harvest moon shone, the harvest had been gathered, and the countryside was in the grip of a drought when I arrived at Winchester to preach at the ancient cathedral of England's onetime capital. Below the pulpit is the tomb of William Rufus, and it was interesting to read Ross Williamson's (*The Arrow and the Sword*) account of the barbaric ceremonies that, it seems, attended the burial of that strange monarch. It is a cathedral with the warmth and sympathy of a parish church.

The harvest moon reminded me that one theory is that the moon was once

part of this earth and was flung off without doubt from what is now the Pacific Ocean; indeed, from the very diocese of Polynesia from which I come. We lay no claim to it, though, for the diocese is the biggest in the world.

Belgium seemed to have its full complement of pre-war spires, and, bursting with wealth, she was ready to exploit the erstwhile sojourner. A fellow traveller — probably commercial — intruding into the wagon-lits was vociferous in urging a war against the Russians immediately without waiting for them to reach strength. He refrained from saying whether he would be with the belligerents when the battle waged hot.

Köln's (Cologne) cathedral stood out in the midst of moonlit devastation; much of the ruined city looked ghastly in the grey light. In Hamburg, St. Michael's, the tower of which had been used by the gauleiter as a lookout during the raids, was in course of repair and the pastor was still occupying part of it, his own home being completely demolished. The nearby English church was almost ready for reoccupation, white, clean, and with a finely executed mural reproduction of a Rafael Madonna and Child over the altar.

St. Nicholas', in the city proper, designed by Sir Gilbert Scott, was a burnt-out shell. The nearest church of any size, St. Johannes', standing in gardens

not so neat as of old, is the garrison church.

My particular business was to find part-Samoan, part-German lads who had gone to school in Germany just before the war, and were swept up into the maelstrom. The first I met had that wistful look for his faraway South Sea island home, but for the time he must exist in the hungry, almost clothesless world among his listless part-companions.

South Africa was jubilant in its centenary as we called at Capetown, Port Elizabeth, East London, and Durban. Always will stand in one's memory the real liveliness of the faith in St. Saviour's Parish, Claremont, Capetown, in the grounds of which Bishop Gray is buried. The vicar, Canon Gibbs, now the Dean of Capetown, enshrines a rich personality in his six feet and more height and the church was well filled at every service.

Durban brought to light the Bishop-elect of North Queensland, the Rev. Wilfred Belcher, who will succeed one of the Church's greatest overseas prelates, the late Bishop Feetham. Feetham seemed to have an uncanny knack of finding good men for his Australian bush brotherhoods. Wilfred Belcher is but the latest of a long line of them who have advanced to the episcopate.

The Bishop of Lebombo, Bishop Vic-

tor, was absent on his last visitation before his retirement, when we reached Lourenço Marques in Portuguese East Africa, but the church is there with its resident chaplain to minister to the few British residents. The modern Roman Catholic cathedral has a really attractive interior.

On to Beira in Mozambique. The little English church there is without a padre and they need chaplains very badly for the railways mission that moves about the railway system.

An unexpected call into Fremantle, West Australia, gave an opportunity to visit Perth, the capital. A senior police officer couldn't direct me to the cathedral, but I found it at last in the terrace named for it. The young people were meeting that night and they were a most refreshing bunch of adolescents — 14 to 20 years of age — bright and enthusiastic, the right leavening for a healthy church life.

Melbourne and Sydney, Australia, followed, and Auckland, New Zealand, and now, incarcerated in a quarantine section of the US Naval Hospital at Pago Pago, American Eastern Samoa, I am able to take stock. I feel the "state of the Church" is better than I had anticipated. Those who are for us considerably outnumber the forces that are against us — the neutrals simply don't know what religion is all about.

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WYOMING

Call for Diocesan Status

Presiding over the first convocation, which met at St. Matthew's, Laramie, June 15th-17th, since his consecration as Bishop Coadjutor of Wyoming, Bishop Hunter expressed the hope that the district advance to diocesan status as soon as possible. Asking continuous support for the Presiding Bishop's Fund, calling attention to the 400th anniversary of the translation of the Prayer Book into English, and urging that groups be set up in every parish and mission for the purpose of studying about the Church, the Bishop stated, "The only way we justify ourselves is to continue to grow—and how better can we

grow unless through the opportunity of evangelism?"

By action of the convocation the district college work was removed from support by means of voluntary askings, and became a part of the district budget through an increase in assessments. A canon was passed for the establishment of an executive board for the district.

ELECTIONS: Synod delegates: The Rev. Messrs. Judson Leeman, Clifford Wilson, Donald Smith; alternates, the Rev. Messrs. George Ridgway, Sidney Morgan, Lon Johnson. Messrs. H. J. King, A. O. Bloedorn, Erle Reed; alternates, Messrs. Milward Simpson, A. D. Watson, Orlo Hetts. General Convention deputies: The Rev. Henry H. Heard; alternate, the Rev. Marcus Hitchcock, Very Rev. Dudley B. McNeil. Mr. A. D. Watson; alternates, Messrs. M. Simpson, Walter Schmehl. Executive board: 3 years, the Rev. Messrs. Charles Bennett, George Ridgway, Messrs. James Jiacchetti, Burr Bailey; 2 years, the Rev. Messrs. Marcus Hitchcock, Lon Johnson; Messrs. Fred Laymen, Erle Reed; 1 year, Rev. Messrs. Sidney Morgan, Harold Weaver, Messrs. R. L. Eamay, Ed. Lewis. District treasurer, Walter Schmehl; secretary of convocation, Rev. Raymond Clark.

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OLYMPIA

Diocesan House Purchase Sanctioned by Convention

The decision to purchase the historic Leary Mansion for diocesan and cathedral headquarters was the most significant step taken by the diocesan convention which met May 23d-24th in St. Mark's Cathedral, Seattle.

Situated next door to the deanery and near the cathedral, this beautiful diocesan house is ideally suited for the purpose. Construction of this stone house was begun in 1900 by John Leary, prominent Seattle business man, who died before its completion. His wife, Eliza Ferry Leary, daughter of the first Governor of the State of Washington, faithfully carried out his plans and the mansion was completed in 1905.

Eliza Ferry and John Leary were married in St. John's Church, Olympia, and both she and her mother were members of Trinity Parish Church, Seattle. Mrs. Leary died in 1935. During the war the estate deeded the mansion outright to the American Red Cross and it became known as the American Red Cross Chapter House. After the war, a radio corporation made an offer for the property but because of vigorous protest of homeowners in the neighborhood who did not wish the old landmark to fall into commercial hands, the transaction fell through.

The site is on a bluff overlooking Lake Union, with a view also of Puget Sound and the snowcapped Olympic Mountains. The grounds adjoin those of the cathedral and round out the site of the diocesan center.

It is planned to use this diocesan house as the center for the work of the

Churchwomen, diocesan altar guild, youth department, and Christian education. With the large number of rooms on the second and third floors, it will be possible to house groups of people overnight, making weekend conferences feasible.

The diocesan house will also give space for the bishop's and dean's offices, the diocesan council, and other administrative offices of the diocese, as well as an auditorium for general meetings.

In presenting the proposal to the convention, Bishop Bayne stressed the fact that the purchase of this house would be the first project engaged in by the diocese as a whole since the raising of an endowment fund nearly 40 years ago. He expressed his hope that the house would not be paid for by a few large gifts, but that it would be "bought and owned by every loyal man, woman and child in the diocese of Olympia." Plans were laid by the convention for an immediate appeal along these lines.

Two organized missions, St. Thomas' at Medina, and Chapel of the Ascension, Seattle, were granted parochial status; and one newly organized mission was admitted into union with convention, St. Timothy's, Port Orchard.

The day after the convention the Churchwomen of the diocese had their annual meeting, presided over by Mrs. Edward F. Colcock, president. The theme of the day was "Know Your Diocese," and the speakers were the Rev. Dr. H. H. Gowen, Mrs. A. J. Quigley, and Bishop Bayne. Mrs. Virgil Ruffing was elected secretary and Mrs. Arthur H. Peat was elected Christian social relations secretary.

ELECTIONS: Treasurer of the Diocese of Olympia, Inc., Thomas F. Gleed, reelected; member of the Diocese of Olympia, Inc., Philip A. Schaeffer; registrar and historiographer, the Rev. Thomas E. Jessett, reelected; standing committee, the Rev. Messrs. Frederick A. Schilling, John P. Craine, the Very Rev. Richard S. Watson, and the Rev. Charles E. Cotton; the Messrs. James E. MacDaugherty and Dr. Arthur C. Hicks; diocesan council, the Rev. Messrs. Elmer B. Christie, Charles A. Myers; Messrs. Nap Dotson, Ray Edinger.

SPOKANE

Cathedral Building

Construction of the new choir and sanctuary unit of the Cathedral of St. John the Evangelist in Spokane, Wash., has been assured by the \$225,000 building fund campaign being over-subscribed by \$18,500 at the conclusion of a 10-day drive, held in May.

Plans are being made to proceed as soon as practical with the construction work, which will include the cathedral tower as well as the choir and sanctuary. Gifts made before to the campaign have

provided sufficient funds for the entire construction program, which will involve an investment of \$1,000,000.

The cathedral tower will be constructed as the gift of Mr. and Mrs. G. F. Jewett, members of the cathedral congregation.

NEW YORK

St. George's Repair Program

Continued use of St. George's Church, Stuyvesant Square, is seriously threatened unless \$185,000 can be secured immediately in cash gifts and pledges to start major repairs to the 100-year-old church building, it has been announced by the Rev. Edward O. Miller, rector of the church, and Charles C. Burlingham, senior warden.

A drive to raise the funds involves funds for five major phases of the restoration and repair work: a new roof, a new ceiling, interior restoration work, a new wiring and lighting system, and a new heating plant.

A gift of \$1,000 to be used for the restoration work has been sent to St. George's by the wardens and vestrymen of St. James' Church, Madison Avenue at 71st Street, of which the Rev. Arthur Lee Kinsolving is rector.

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DISTRACTIONS IN WORSHIP

Our personal and corporate worship of God should be in such a mood and practice that, if possible, it should not suffer the interfering influence of disturbing personalities or things. Such disturbances are distractions. Even a priest at the altar can become a distraction to many people's worship, when he chooses to forget that he is a priest, gets out of a normal priest's groove, and starts putting on unnatural mannerisms and vocalisms that cause his personal behaviour to come between the worshippers and their worship. Acolytes and crucifers are frequently distractions, when they forget they are merely servants of the Sanctuary and act like nincompoops on a stage, seeking attention. We ourselves, in the pews, can

quite easily become distractions, when we deliberately over-emphasize our personal practice of ceremonial and worship, and do things **LARGELY** and **WIDELY** and **SHOWILY**, not simply and reverently as becometh a true worshipper. Didn't Our Lord have some pretty definite things to say on such subjects? Read St. Matthew 6:1 to 21.

Now, of course, it is quite possible that all of us get into doing such distracting things from some simple and unintentional start, and it all grows on us. But we really should do a bit of personal checking on this matter, for many of us have become silly nuisances, really, by some of the distraction we commit, and distractions, when known to us, might easily become a sin if persisted in.

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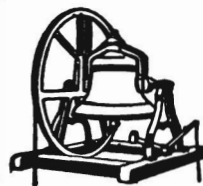
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DEATHS

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

William H. Meade, Priest

The Burial Service for the Rev. William H. Meade was held at 2:30 PM, July 8th, at Christ Church, Point Pleasant, W. Va.

The Rev. Mr. Meade, a retired priest, died July 6th as the result of a stroke. He was 76. A native of Virginia, he was an alumnus of the Virginia Theological Seminary. He served as archdeacon of the diocese of West Virginia, and served various parishes and missions in the diocese. At one time he was locum tenens at Christ Church. In addition to his widow, the Rev. Mr. Meade is survived by two sisters and one brother.

The Rev. Robert Findlay Thomas, rector of Christ Church Parish, officiated at the service, assisted by the Rev. Dr. S. Roger Tyler, the Rev. Dr. Harry S. Longley, and the Rev. William Bowie.

Norman Jeffery Rimes, Priest

The Rev. Norman Jeffery Rimes, the business secretary of the diocese of Kansas for 22 years, died May 17th. He was born in Huddersfield, England, May 24, 1879. He came to Canada in 1904 and to the United States in 1906. He lived in St. Louis for several years and it was during this residence he was married to Marie M. Gould. One son, Norman Gould Rimes, and Mrs. Rimes survive him. He was ordained both deacon and priest by Bishop Fenner of Kansas. He had been in charge of St. Simon's Church, Topeka, for 10 years.

A Requiem was celebrated by the Bishop and the interment took place in a Topeka cemetery. All the clergy of the diocese were vested and served as a guard of honor at the funeral from Grace Cathedral, Topeka.

Alexis Felix duPont

On June 29th, at Rehoboth Beach, Delaware, Alexis Felix duPont died after a severe illness of one month.

Mr. duPont was born 69 years ago at Hagley, Delaware, near the site of the old powder mill from which sprang the varied interests which have given the name duPont world renown. Beginning as private secretary to his father, Felix assumed ever-increasing responsibilities until his retirement from the finance committee in 1944 and a vice-presidency in 1946.

One often hears the name "Mr. duPont" referred to as though there is one person who represents the company. In reality the name, so used, applies to a composite of a dozen or more persons among whom, as a matter of efficient policy, the responsibilities are from time to time shifted. Felix duPont was a

prominent factor in the composite picture.

Wide-spread as his interests and tastes naturally became, he will best be remembered throughout Delaware as a Churchman. For many years he was a warden in the Cathedral Church of St. John, Wilmington, and later a vestryman of All Saints' Church, Rehoboth. In those parishes, and elsewhere, he was a chief factor in their material development. He built, in memory of his father, the beautiful Church of Our Merciful Saviour at Penn's Grove, N. J., to help serve the needs of the many employees of the company in that locality.

He was co-founder, with his sister, Mrs. Irene duPont, of St. Andrew's School for boys, near Middletown, Delaware, in the beautiful chapel of which his burial service was read by the Rev. Dr. Nelson Waite Rightmyer and the Rev. Dr. Walden Pell II. The interment was in the nearby cemetery of Old St. Anne's Church.

CHURCH CALENDAR

July

- 25. St. James (9th Sunday after Trinity)
- 31. (Saturday)

August

- 1. 10th Sunday after Trinity

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CHANGES

Changes of Address

The Rt. Rev. Frank A. Jahan, formerly addressed at 1836 Elizabeth Pl., Jacksonville, Fla., should now be addressed at 325 Market St., Jacksonville 2, Fla.

The Rt. Rev. S. Harrington Littell, formerly addressed at 110 Morningside Dr., New York, N. Y., should now be addressed at 97 E. Main St., Cambridge, N. Y.

The Rev. William H. Brady, formerly addressed at 302 E. 34th St., Savannah, Ga., should now be addressed at 1417 State St., Alton, Ill.

The Rev. J. Ralph Deppen, formerly addressed at 127 S. 3d St., Lewisburg, Pa., should now be addressed at 310 St. George St., in that city.

Chap. Eric Eastman, formerly addressed at Lennon, Mich., should now be addressed c/o 4th Infantry Division, Fort Ord, Calif.

The Rev. Herbert J. Glover, formerly addressed at 2 E. 90th St., New York, N. Y., should now be addressed at 12 E. 86th St., New York 28, N. Y.

CLASSIFIED

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WANTED: Organist for boys' choir now in its fourth year. Must have experience and training in development of boys' voices. Write direct to Chairman, Music Committee, St. Mary's Episcopal Church, High Point, N. C., giving full details and complete background.

WANTED: Middle-aged couple (Episcopal) as housemother and caretaker at small country boarding school in Connecticut. Reply giving references to Box M-158, The Living Church, Milwaukee 3, Wis.

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The Rev. Grant A. Morrill, Jr., formerly addressed 1 Victory Apts., Hamilton, Ohio, should now be addressed at 321 Ross Ave., in that city.

The Rev. J. Stanley Parke, formerly addressed at Box 41, Mission Beach, Calif., should now be addressed at 3940 Mission Blvd., Mission Beach, San Diego, Calif.

The Rev. S. G. Sanchez, formerly addressed at 1119 N. 21st St., Omaha, Nebr., should now be addressed at 2009 Locust St., Omaha 10, Nebr.

The Rev. Charles E. Taylor, formerly addressed at 6618 Cedar Springs Ave., Dallas, Texas, should now be addressed at 2710 Cochran, in that city.

Chap. (Comm.) M. G. Tennyson, formerly addressed at 2252 Ft. Stockton Dr., San Diego, Calif., should now be addressed at 14623 Maclay St., San Fernando, Calif.

Religious Orders

The Brothers of St. Joseph have moved their Mother House to 262 S. Main St., Sayville, L. I., N. Y., and all communications should be sent to this address.

Degrees Conferred

The Rt. Rev. Edwin Anderson Penick was awarded the LL.D. degree, honoris causa, on June 7th at the commencement exercises of the University of North Carolina.

The Rev. John A. Bryant was awarded the D.D. degree, honoris causa, by the Pacific School of Religion (Presbyterian) on June 11th.

The Rev. Roscoe T. Foust was awarded the D.D. degree, honoris causa, by Kenyon College, Gambier, Ohio, at the annual commencement exercises on June 14th.

The Very Rev. John McGill Krumm was awarded the Ph.D. degree at the graduation ceremonies at Yale University, New Haven, Conn., June 23d. Dean Krumm's dissertation was entitled: "Anglican Attitudes toward Continental Protestantism in the Reign of Elizabeth."

Chaplain (Maj. Gen.) Luther Deck Miller, Chief of Chaplains, USA, was awarded the LL.D. degree, honoris causa, at the commencement ceremonies at Gettysburg, Pa.

The Rev. Wendell Phillips was awarded the D.D. degree, honoris causa, on June 13th at the commencement exercises of Wesleyan University.

The Very Rev. Claude W. Sprouse was awarded the D.D. degree, honoris causa, on May 31st by Missouri Valley College, Marshall, Mo.

The Rev. Robert E. Terwilliger was awarded the Ph.D. degree from Yale University, New Haven, Conn., on June 22d.

The Rev. E. Sydney Thomas, was awarded the D.D. degree, honoris causa, on June 8th at the commencement exercises at Lincoln University, Lincoln, Nebr.

The Rev. Arthur A. Vall-Spinosa was awarded the D.D. degree, honoris causa, on June 8th by the Church Divinity School of the Pacific, Berkeley, Calif.

The Rev. Richard Hooker Wilmer, Jr., was awarded the Ph.D. degree from Oxford University on June 5th.

Restorations

The Rev. Lionel Theodore Forester was restored to the Sacred Ministry on June 5th by Bishop Quin of Texas. The action was taken under the provisions of Canon 64, Sec. 2, terminating the sentence of deposition pronounced on April 15, 1941.

Depositions

The Rev. James William Hallwood, presbyter, was deposed from the Sacred Ministry by Bishop Clark of Utah on June 16th in the presence of the Very Rev. R. Dunham Taylor, the Ven. William F. Bulkley, and the Rev. Mortimer Chester. The action was taken under the provisions of Canon 62, Sec. 1 and 2, and for causes not affecting his moral character.

The Rev. Frederic Harold Young was deposed from the Sacred Ministry by Bishop Washburn of Newark on June 8th in the presence of the Very Rev. Arthur C. Lichtenberger and the Rev. A. Stewart Hogenauer. The action was taken under the provisions of Canon 60, Sec. 1, and for causes not affecting his moral character.

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PRIEST, celibate, Catholic, educated in America and Europe, degrees in Arts and Theology, has had experience in parish and missionary fields, some teaching experience, desires contact with a bishop or vestry who can offer a suitable post or cure for a middle-aged experienced priest. Can furnish references. Reply Box P-152, The Living Church, Milwaukee 3, Wis.

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PRIEST, married, Prayer Book Churchman, desires parish. Salary \$3600 and rectory. Reply Box W-150, The Living Church, Milwaukee 3, Wis.

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Sun 8 HC, 9 HC or MP & Ser; HD 8
ST. PAUL'S Keeseville, N. Y.
Sun 11 HC & Ser; HD 9:30 HC

ALBANY, N. Y.

GRACE Rev. L. N. Gavitt, r
Clinton Ave at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri
HH 7:45; Confessions: Sat 5-5:30, 8-9

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. St. A. Knox, c
Sun 7:30, 9:30, 11 & daily; Holy Eu Mon, Wed &
Sat 10, Tues & Fri 7, Thurs 8

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,
Rev. Harold G. Hultgren
Sun 7:45 Mat; 8, 9, HC; 10 CH S; 11 Sol Mass &
Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30
HC; 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service
of Help and Healing; C: Sat 5-6 & 7-8 by appt

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
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Rev. R. R. Spears, Jr. canon
Sun 8, 9:30, 11; Daily 12; Tues 7:30, Wed 11

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9:30; C Sat 7:30

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Sun 8, 10 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; Daily:
7, C Sat 7:30-8:30 & by appt

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E. 12th Ave and Lincoln Street
Sun 8, 9:30 & 11; Wed HC 10; Thurs, Fri & HD,
HC 7

DETROIT, MICH.

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10331 Daxter 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

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7, Wed 10

ELMIRA, N. Y.

GRACE CHURCH
Rev. Frederick Henstridge, r
Sun 8 and 11; HD 9:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun 7:30, 9, 11; Weekdays MP 6:45, HC 7. Also
Fri 7:30 (Requiem), Wed & Saints' Days 10; HH
& B 1st Fri 8:15; C: Sat 4:30-5:30, 7:30-8:30 &
by appt

GETTYSBURG, PA.

PRINCE OF PEACE Rev. W. R. Doyle
Baltimore & High Sts.
Sun 8, 10:45; Wed & HD 7:30

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HIBBING, MINN.

ST. JAMES'
Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

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

HOUSTON, TEXAS

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Rev. Hamilton M. Kellogg, S.T.D., r; Rev. Wm. B. L. Hutchison, Rev. Dorsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily: HC 7, Chapel

INDIANAPOLIS, IND.

ADVENT Rev. Laman 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 HAVEN, CONN.

EPIPHANY Rev. James L. Hayes, S.T.M.
153 Forbes Avenue
Sun 9; HD 10 HC

NEW YORK CITY

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days: 7:30 (also 9 HD & 10 Wed), HC; 7:15 MP;
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days: HC Wed 8; Thurs & HD 10:30
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Sun Masses: 8, 9:30; Daily: 8; Fri 9
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Rev. Henry Darlington, D.D., r; Rev. R. Richard
Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

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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



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SALISBURY, MD.

NEW YORK CITY (Cont.)

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46th St. between 6th and 7th Aves.
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Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

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

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
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

OGDENSBURG, N. Y.

ST. JOHN'S Rev. George A. Palmer, r;
Rev. Eric W. Veal, ass't
Sun 7:30 & 10:30; Thurs & HD 7:30 & 10:30

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William M. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B.; Rev. Francis Voelcker, D.D.
Sun: Holy Eu, 8; Mat 10:30; Cho Eu & Address 11;
EP 4; Daily: Mat 7:30; Holy Eu 7:45; Wed 7; Thurs
& HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 4 to 5

PITTSBURGH, PA.

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Rev. William W. Lumpkin, 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

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8:30 Holy Eu; Thurs 8:30 Holy Eu

RIDGEWOOD, (Newark) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11;
HD 7:30 & 10

SAN FRANCISCO, CALIF.

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

SCHENECTADY, N. Y.

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sun Eu; 11 MP
Daily: HC 7:30, ex Fri 9:30

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean
Sun Masses 8, 11; Daily 7:30; Wed 7

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. Victor Hoag, D.D.,
assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

UTICA, N. Y.

GRACE
Rev. Stanley Gesek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10, Fri HC 7:30

WASHINGTON, D. C.

ASCENSION & ST. AGNES Rev. A. J. duBois, r,
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30 HC, 9:30 Sung & Ser, 10:45
MP & Ser to 11; 11:45 Low Mass to 12; Daily:
7 Low; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. David I. Horning,
ass't, Rev. Walter Morley
Sun 8, 9:15, 11; Wed 7, 9:30; HD 9:30