

The Living Church

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

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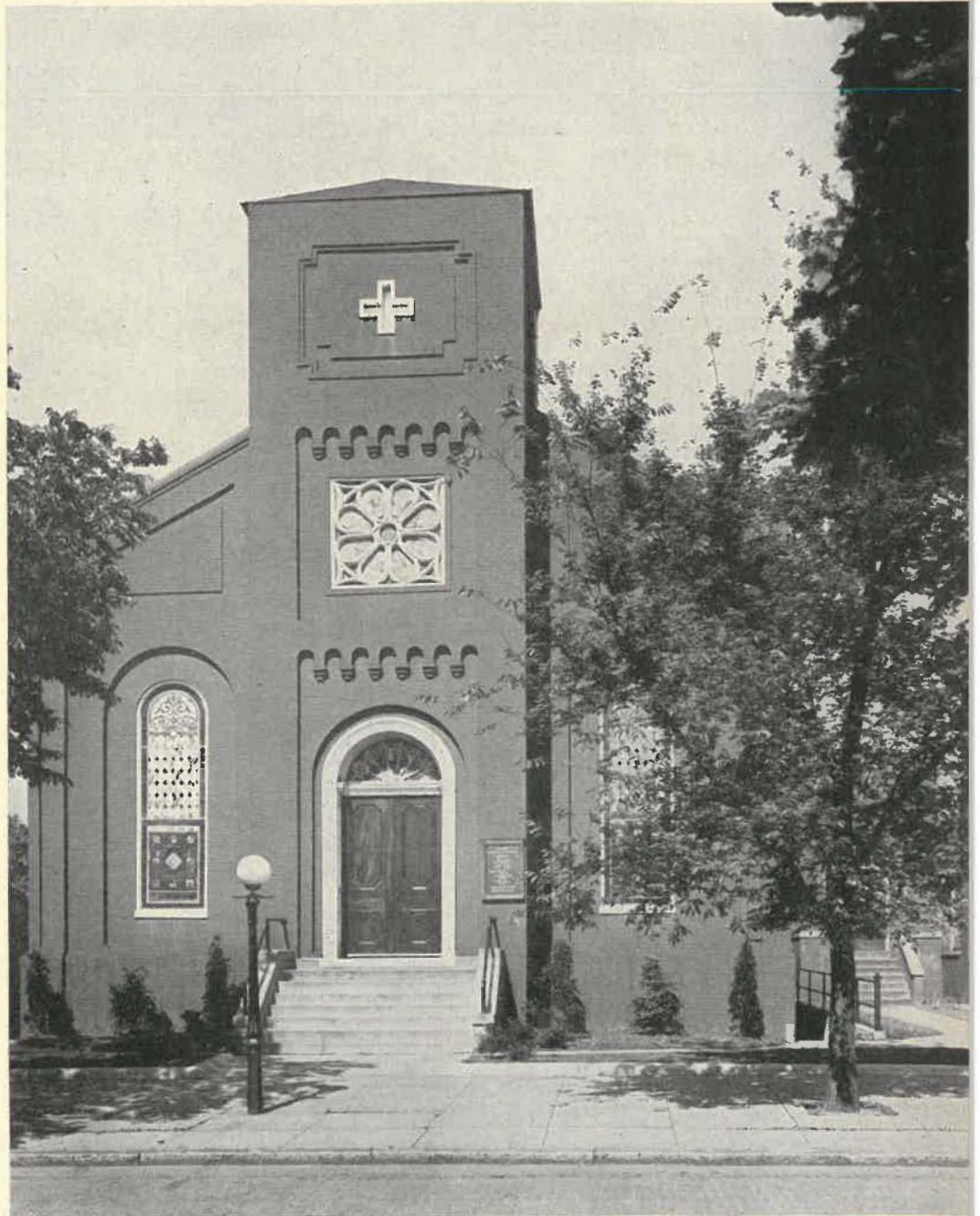
The Bishop of Chichester

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**"Clothed With
Righteousness"**

Editorial

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GRACE CHURCH, ALEXANDRIA, VA.

Pioneering in the Catholic movement, Grace Church has completed 90 years of noteworthy service to God and Man. [See page 19.]

Have we substituted government for God?

● This wise and shattering essay is not a prediction. It is an eloquent statement of fact . . . a report on the awesome things that have already begun to happen, not only to matter but to man.

We are entering an age of molecular magic and unlimited government . . . when we shall be able to produce anything, anywhere, out of anything, at almost no cost . . . when labor will be almost unnecessary and money valueless . . . when the great danger will be the boredom and frustration of people with nothing to do . . . unless, meanwhile, mankind destroys itself. Here are the simple, basic facts about this brave new world that was once just an alchemist's dream, presented with the calm viewpoint of the businessman and scholar by the President of the *National Industrial Conference Board*. You can read *MANIFESTO FOR THE ATOMIC AGE* in about an hour. You will not forget it in a lifetime.

JOHN WHITELEY: "This book should shatter all Christian complacency."

WILLIAM T. MANNING: "It gives a truly startling picture. I have read it, and re-read it, with intense interest."

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DANIEL POLING: "I recommend this volume without reservation."

Manifesto FOR THE Atomic Age

by VIRGIL JORDAN

Introduction by

Garet Garrett

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Pennies for Relief

TO THE EDITOR: I am enclosing a check for one dollar for THE LIVING CHURCH RELIEF FUND. As I was making a call just before Christmas to a recently returned Japanese family, the small boy ran into another room and brought me this amount in pennies.

Gary Dodobara is four years old, a third generation American, who has spent three of his four years in a relocation center. As he handed me the pennies, he said, "I saved them for the other children. You give them to the little children." Then afterwards he said, "I want them to be happy, too."

(Deaconess) S. M. PEPPERS.

Kent, Wash.

Recordings of Services

TO THE EDITOR: Do you know if within our Church Morning and Evening Prayer or the Communion service has ever been transcribed on records for use in private homes? My husband and I would like to obtain such a set of recordings if they have ever been made.

(Mrs.) LOUISE B. RICHARDSON.

New York.

Editor's Comment:

We know of no such recordings available, but we will appreciate receiving information of their existence, not only for Mrs. Richardson but for any others interested in the question.

Christ and Divorce

TO THE EDITOR: General Convention is not far off. Inevitably there will arise many very great and important issues relative to the world mission of the Church. These in this day of transition to a new international order will be given deserved priority. However, this is not to say that there are not other extremely important questions to be presented that might in consequence be dealt with in a hurried way. We fear this fate for the Marriage Canon, notwithstanding the fact that it has been an issue for many years. The hurried consideration at the last Convention made many catch their breath when they realized what a close call was made at that time.

There is scarcely a greater matter with which the Church must concern itself than the family. As the time draws near for the election of deputies, it would seem most desirable that steps be taken for their information. The atmosphere of a General Convention is scarcely favorable for the presentation of such a matter as marriage and divorce. Now it seems to me that Dr. F. L. Cirlot's book *Christ and Divorce* represents the most careful and fruitful consideration of the main points since the last Convention. Without claiming to go with him in all the related matters he discusses, especially in the latter part of the book, it seems to me that he has so far said the last word on indissolubility as what our Lord said and meant and taught not as law nor as ideal but as divine fact from which the Church cannot deviate in any rule it may formulate. Dr. Cirlot's book is not very easy reading however logical. For this reason we fear that not very many deputies will take time for a careful study of it. We wish that its arguments and interpretations could be made more accessible to the rank and file of the Church in a simple treatise. Then, if any

one thinks he has an answer to the main conclusions of the book, let it be brought forward in good time and not sprung at the last moment. I fear the great value of Dr. Cirlot's work may be lost by being ignored.

People can easily be moved by popular arguments like that which claims that Christ's teaching was simply prophetic, an ideal to be striven for but not a fact of nature as God created it from which there is no deviation. Will not Dr. Cirlot prepare a shorter and simpler treatise covering the main points of his book? And then will not some one make it possible to put a copy in the hands of every member of the Convention?

(Rt. Rev.) ALBERT S. THOMAS,
Retired Bishop of South Carolina.

Charleston, S. C.

The Church in Japan

TO THE EDITOR: In your issue of October 14th the Rev. Frank L. Titus in writing about the Church in Japan says, "Bishop Sugai noted that the churches which had been founded by the Society for the Propagation of the Gospel had remained loyal, while those founded by the Church Missionary Society joined the Union Church."

Unfortunately, this does not seem to be the situation. The Home secretary of the Church Missionary Society states the facts as he has them from their reports and from two missionary bishops who were recently in Japan as follows:

"In Hokkaido diocese where the work is C.M.S., six congregations went into the Union Church, nine remained in the original Seikokwai. In the Kyushu diocese, again a C.M.S. diocese, three congregations went into the Union Church, 15 remained Seikokwai. So much for the two preponderantly C.M.S. dioceses. Now let us look at one or two more S.P.G. in 'flavor': In the diocese of South Tokyo, which is not only Bishop Sugai's own diocese but is, I understand, generally sympathetic with his point of view, 15 congregations remain Seikokwai, ten united with the new Union Church. It is interesting to notice that in Tokyo diocese, where the work is backed by support from S.P.G., C.M.S., and America, 13 congregations united with the Union Church and precisely the same number remain Seikokwai.

"The above facts clearly indicate what I believe is the truth; namely, that the division was completely across all lines of society support, or churchmanship. Nor does it yet seem possible to designate one group as being more loyal than another group in the com-

The Living Church

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plex and difficult situation which the Japanese Christian faced."

(Rev.) GARDINER M. DAY
Cambridge, Mass.

Universal Military Training

TO THE EDITOR: President Truman's request for universal military training has been met by a strained silence. Most of us do not like to oppose our President, yet we know that Anthony Eden was speaking the truth when he said, "A third world war means the annihilation of humanity." We are shocked into silence by the realization that Mr. Truman has thrown in the sponge.

The President honestly said in his address to Congress that the time of training will not be spent in drilling, but in military tactics. The time will be spent in dropping bombs on models of cities and towns, on commando and bayonet practice—and in the indoctrination of the young men with the idea that killing in warfare is the only way it is possible for men to live upon this earth.

President Truman is bold to say that "until some better way is found" the way of militarism is the only way this nation can continue to exist. If he admits that there exists the Christian way, the way of brotherhood of nations living together without fear and distrust, the path of Wilson and the San Francisco Charter, he states that these can't be trusted. The way of suspicion, hate, indoctrination and skill in killing our fellow-men is the only way.

Here we see the greatest tragedy of the war. War not only maims bodies, kills men, lays waste to countrysides, it also breaks men's spirits. President Truman admits his spirit broken when he says there is no other way. The military advisors in Washington have convinced Mr. Truman there is no other way. Note here that the field commanders, Nimitz, MacArthur and Eisenhower believe there is some other way than that of military training.

The military in Washington is determined to see "no other way." When MacArthur expressed the belief that 200,000 men would be sufficient to occupy our most dangerous enemy, a howl went up from Washington. They had already laid plans to frighten the people into agreeing to universal military training, to convince us that unless every man of us became killers, our nation could not be safe. Then a man at the front, who knows the situation, tells us that 200,000 men will be sufficient to occupy that former enemy.

By our skill we have developed the atomic

bomb as the greatest killing force the world has ever known and we are assured that other nations will soon arrive at an understanding of our secret. By the present move we are requiring that in order to keep up with the United States the whole world must take up universal military training so that every child born into the world must be prepared to kill in an organized way. Even if our military should change and fail to use this great power other people will surely follow through on their "indoctrination," and together we will destroy each other atomically.

Our only chance is in educating our young men and the young men of the world in the way of peace, not of war. Our first steps have been halting. The San Francisco Charter does very little, and we could wish for a much greater degree of world cooperation. But it does something and it starts us in the way we must go. We cannot be Christians and agree with the President.

Should the state exert this war-making influence over the minds of our youths, the Church and all educational and moral forces of the land must put their whole power into teaching the opposite faith. When a nation is at war each citizen must make his choice and most will wish to do their patriotic job to see the country through, regardless of their opinions of the way the leaders took them to war. But a man has a right to his soul. He must have the opportunity to believe in the way of peace.

(Rev.) SYDNEY A. TEMPLE, JR.
New York

Sisters of St. Margaret

TO THE EDITOR: In regard to the numerous interesting articles which have appeared in connection with the centenary of the Revival of the Religious Life, it may be of interest to many to learn that in the early days of St. John the Evangelist's, Montreal, under the Rev. Edmund Wood, one of the women of the congregation felt the drawing to live a life of consecration and went to England, where she entered the Community of the Holy Cross.

In due course she returned to work in Montreal with two more Sisters of the Holy Cross Community. These Sisters lived in a house on Ontario Street, Montreal, where near-by lived for a time Matthew Bridges, a friend of John Henry Newman and the author of "Crown Him with many crowns," "My God accept my heart this day," and other well known hymns. The community of Sisters apparently not taking root withdrew, leaving the Canadian Sister in Canada. The latter migrated to Boston and for the second time went through the preliminary life of a novice in Boston in the Community of St. Margaret.

Sister Sarah returned to Montreal about 1884, when the Sisters of St. Margaret undertook work in the Parish of St. John the Evangelist. In 1885 took place the great small pox epidemic and the Sisters took charge of the non-Roman section of the Civic Hospital, supplemented by Sister Alice and Mother Louisa, who were two of the early Sisters of the community trained by Dr. John Mason Neale, the founder.

The heroic work of the Sisters in the epidemic won such wide admiration in Montreal that they were persuaded to establish a permanent house of the order in the city, their present home being purchased for them by the late Sir George Drummond. In this house Mother Louisa and some of the first English Sisters of the community passed to their reward.
A. G. M. MILLER.
Longueuil, Que.



"The Nativity", one of three interesting and beautiful grisaille windows recently designed, executed and installed by RAMBUSCH in a small Brooklyn Chapel

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

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THIS WEEK

Why does the earth's population gradually drift westward? Whatever the reason, the fact appears to be that our nation's face is set to the west where Hawaii is nearing statehood, where Pacific islands are slated for American trusteeship, where Japan's hard schooling is under American administration, and where the Philippine Islands, our faithful ally in war and peace, form a new republic under American protection.

America's "manifest destiny" in the Pacific poses many problems of international morality and practical administration. The Church, as such, does not have the task of either promoting or hindering the national policy. Her concern is with the human souls who, whether we like it or not, are being introduced to the industrial techniques, the dangerous amusements, the social upheaval of American civilization. Americans themselves have often found these things occasions of individual and social sin. What of those whose spiritual universe is peopled with malignant spirits and tricky demon-servitors, whose moral realm is that of deadly enmity with the next village?

This is a long introduction to Bishop Binsted's article, *The Philippines Today and Tomorrow*, describing the situation of the Church in the Philippines. Yet the subject is of vast importance, and every Churchman's part in it is a vital post in the battle for the Kingdom of God. After internment in the Philippines, the Bishop visited the scattered missions of his district and made a quick trip to Japan to see the situation there. His report is required reading for every active Churchman.

Chaplain Crane, author of *The Comprehensive Church and the Uncomprehended Truth* (p. 10), has spent virtually his entire priesthood as a chaplain in the army. His diaconate was served as assistant at All Saints', San Diego; he was ordained priest in 1943 and entered the chaplaincy in the same year. Perhaps that is why the article is characterized by boldness and penetration which the average parish priest might consider too expensive a luxury!

In a recent editorial we referred to an article in *Christendom* as one that the mass circulation magazines would be glad to have. The reader can see for himself by turning to page 15 of this issue, where the Bishop of Chichester unfolds the tale of plot and counterplot by which Germany's men of God fought Hitler.

PETER DAY.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Working for Attendance

A VISITING speaker at a parish supper complimented the local rector on the large turn-out. "You evidently have, sir, a most loyal and interested parish." The rector smiled gracefully, for he knew his people did care, on the whole. But he recalled that this large gathering was no accident, but the result of hours of telephoning, and a skilfully built-up barrage of post-cards, announcements, and newspaper items. It had been hard work for several people.

Attendance must be worked for, and is worth working for. People will ultimately do what is expected of them, but in a world of many vivid appeals the Church must make its own call strong and clear. There is general publicity, but we can never relax the need for personal reminders. There comes to mind the teacher of a young men's Bible class who wrote a personal note to every one of the members every week, until the class reached nearly 200.

To secure regular attendance, the parish school in general can give certain helps. There are the varied attendance contests, which bring up group competition and make much of the fun of all being there. The individual is reached with the appeal that he is important, if only to make up the total. There has been much discussion of attendance devices and some of the following are conclusions from experience.

ATTENDANCE SYSTEMS THAT HELP TEACH

Systems which use pins and badges, in an increasing scale, are not only expensive, but commit the school to a year-after-year, unchanging method. If they got the results desired, they might be justified, but they tend to stimulate 100% attendance, over a long period, for a relatively few pupils—and these usually the ones who would attend regularly without any scheme, anyway.

A contest is often called for when there has been a noted slump in attendance, or an increase in tardiness. Then a short term contest will often revive good habits, and its effects last long after.

Such contests should be designed to bring out the special points that need strengthening in the school's habits. Thus, if many teachers are irregular or often tardy, allow a heavy score for the teacher's record. Her non-performance will bring down the class total, and the children will attend to the rest. Perhaps you wish to stress better attendance at church, or home-work done, or the like. Then allow more points for these.

Class contests, apart from the rest of the school, are often helpful. The unit for these is the month, or perhaps the quarter. Supply houses provide pictures with 13 stickers for a quarter. Better always, de-

sign your own scheme and chart, and let the children have a hand in making and developing it.

TARDINESS SERIOUS

Tardiness is something that is like a slowly advancing disease, which paralyzes first individuals, then the whole group. It must be dealt with firmly and promptly. A good secretary does more than merely record and make curves of attendance. She will try to telephone the home of every missing child, before the school is over, often, or at least not later than Monday. Sickness is thus often discovered, and the clergy will know what to do. Realizing that the school is definite and expects good and prompt attendance, parents will cooperate. It is flattering to be missed.

But the broader truth must also be appreciated: attendance is the *result* of interest engendered by a vital and stimulating school and teacher. They just can't stay away from something that is always delightful.

The best device we ever knew to break up chronic tardiness was invented by the teacher who had a fascinating serial story for the opening moments of every period. She started exactly on time, and if any child arrived late she stopped abruptly for that day. The class thus cheated in mid-story, saw to it that the late one was on time next week.

In all this, no matter what the school does, the teacher is still the determining factor: winning individual loyalties, watching every detail, breaking up trends toward carelessness, talking with parents, using cards, notes, charts, contests. All these are in her bag of tricks if necessary.

PUPILS GRADE THE TEACHER

A woman had the wrong attitude who told her priest, when accepting her position as teacher, "I'll be there every Sunday, but don't expect me to get them out. I'll teach them, but I won't chase after them."

To her the rector wisely replied, "But that's your first problem. Attendance is the *mark* given your teaching—100% present regularly means you are an A teacher; an average of 75% present grades you as about a C. If you can't win them and keep them coming, by some means, you are not a success."

Faithful performance is a habit that grows on people with steady practice. It becomes part of their characters. But the institution calls it forth by its own definite character. A school that always starts several minutes late, that never looks up missing children, inevitably gets a ragged response. *Expect* regular and punctual attendance, note every failure, and you will get results. And in all this, every single devoted and loyal teacher is an unflinching example and a center of constructive enthusiasm.

FOURTH SUNDAY AFTER THE EPIPHANY

GENERAL

EPISCOPATE

Bishop Creighton Requests Suffragan Bishop

Bishop Creighton of Michigan at the annual convention of that diocese on January 23d requested the election of a suffragan bishop to assist him in ministering to the diocese. The convention voted to hold a special convention for the election on March 26th (see page 20).

Bishop Maxon Plans to Retire

Bishop Maxon of Tennessee on January 23d announced his intention to retire effective January 1, 1947, his 72d birthday. The decision to present his resignation to the House of Bishops was stated to the diocesan convention, which thereupon passed a unanimous resolution urging him to reconsider (see page 19).

NATIONAL COUNCIL

Booking of Lenten Films

The promotion department of the National Council, recalling the annual heavy demand for religious motion pictures during Lent, is urging that orders be sent at least four weeks in advance of showing date. Many of the appropriate films are already fully booked through Lent and Eastertide. The department announced with regret also, that during Lent it will be impossible to handle orders for seasonal films by telephone.

A new religious film catalog will be issued in the near future. To obtain it, parishes must register their equipment in advance, on forms supplied by Visual Service.

The department announced also that its slide library is being augmented.

Plans for Parish Portfolio

A reduction of 75% in the amount of mail sent from the National Council to the clergy of the Church is expected to be one of the results of a meeting of department and division heads of the National Council held at St. Martin's House, Bernardsville, N. J., January 18th and 19th. Called together by the Presiding Bishop, the executives spent a day and a half in considering carefully what the National Council has which will enable parishes throughout the Church to do their tasks more effectively. Bishop Tucker, in opening the conference, reminded the group that "conditions in the world today demand

what we are doing here, and what we do does not criticize what went before but must be what is best to meet the world's need today."

As a result of the conference, the National Council will issue a portfolio presentation of the aids or helps which all departments and divisions have available for parish use in 1946-7.

The portfolio presentation will conserve many of the values of the Forward in Service program. For 1946 and 1947 the emphasis will be *Go Forth*. The portfolio will be presented to the clergy through a series of diocesan clergy conferences now being arranged for the early spring.

INTERNATIONAL

Bishop Tucker Welcomes Anglican GI Brides to Episcopal Church

The Presiding Bishop has called the attention of all bishops of the Church to the challenge and opportunity presented by the arrival of GI brides in this country.

Bishop Tucker told the bishops that "some sixty thousand marriages have been solemnized between our service men and English women. Of these brides about thirty-five thousand are to be sent to America during February and early March." He said that a message has been sent to chaplains in England, conveying greetings and welcome from the Episcopal Church, and he hopes the chaplains will be able to distribute the message to the wives before their departure from England.

Said the Presiding Bishop: "I hope you will bring this situation to the attention of your clergy, asking their cooperation in making those of the wives who are Church of England women feel at home in our own Church.

"Of course one difficulty is that many of the American soldiers to whom they are married are not Episcopalians. I hope however, that our clergy will be on the lookout during the next month for the arrival of any of these English wives and will give them every opportunity possible to join in the fellowship of our Church."

CHURCH CALENDAR

February

3. Fourth Sunday after Epiphany.
10. Fifth Sunday after Epiphany.
17. Septuagesima Sunday.
24. Sexagesima Sunday.
25. St. Matthias.*
28. (Thursday.)

* Transferred from February 24th.

CHURCH ARMY

Annual Meeting

The Church Army held its annual meeting on January 23d, in St. Bartholomew's Community House, New York City. Because of the difficulty of an evening meeting in midwinter, the annual meeting was in the afternoon, followed by a tea instead of the customary dinner. A dinner will be held on May 30th.

Samuel Thorne, president of Church Army, presided. Wm. Walker Orr, secretary, read his own report and also those of other officers who were not able to be present. The present officers were re-elected: Samuel Thorne, president; Lewis B. Franklin, vice president; Wm. Walker Orr, secretary.

After the business session, Mr. Thorne asked Captain Earl Estabrook, national director of Church Army, to present members of Church Army just back from the war fronts. Captain Estabrook introduced also the eight-months old son of one Church Army captain. Hymns were sung, and the meeting ended with the Benediction, pronounced by Bishop Littell, retired Bishop of Honolulu.

DEACONESSES

Deaconess for China Set Apart At Cathedral in New York

By ELIZABETH MCCrackEN

A congregation unusual even in the Cathedral of St. John the Divine assembled on January 25th, in St. Ansgarius' Chapel of the cathedral, for the setting apart of Miss Evelyn May Ashcroft as a deaconess. Not only the several officiants and the candidate, but also the members of the congregation, represented the Church overseas.

Miss Ashcroft was a missionary in the district of Shanghai at the outbreak of the war between China and Japan. She was transferred to the Philippine Islands, to work in All Saints' School, Bontoc. After Pearl Harbor, she was interned by the Japanese with the other Americans first in Baguio and then in Bilibid Prison, Manila. With the others in Bilibid, she was rescued by General MacArthur last spring.

Miss Ashcroft felt the call to the diaconate of women while in Baguio internment camp. She studied for the examinations required by canon 50 then and there. At the time when she was ready to take the examinations, the men and women of the camp were separated by a barbed wire

fence. Bishop Wilner, Suffragan of the Philippines, and the Rev. Wayland S. Mandell and the Rev. Clifford E. Barry Nobes, members of the standing committee, gave her the examinations, across the barrier.

Bishop Roberts of Shanghai, now back in China, asked Bishop Manning of New York to act for him in the setting apart of Miss Ashcroft. Bishop Gilbert, acting for Bishop Manning, was the officiant at the beautiful and impressive service on January 26th. The Rev. Dr. F. L. Hawks Pott, president emeritus of St. John's University, Shanghai, presented the candidate. The sermon was preached by the Rev. Canon Sparks of the cathedral. At the celebration of the Holy Eucharist, the celebrant was the Rev. Canon James Green of the cathedral. Fr. Nobes read the Epistle and Fr. Mandell the Gospel. The Bidding Prayer was read by the Rev. Dr. Charles N. Shepard, warden of the New York Training School for Deaconesses and Other Church Workers. The boys of the cathedral choir sang. Among those present in the congregation were Dr. John W. Wood; the Rev. Raymond Abbitt, who was interned for the duration of the war in the Philippines; Mrs. Mosher, widow of the late Bishop Mosher of the Philippine Islands; Deaconess Kate Sibley Shaw, Deaconess Elsie W. Riebe, Miss Nellie McKim, Miss Elda Smith, Miss Marian E. Davis, and Miss Elizabeth Falck, all missionaries in the Orient.

After the service, the congregation were guests of the New York Training School for Deaconesses, at St. Faith's House, to luncheon. Deaconess Ashcroft has been living and studying at St. Faith's since October. She leaves soon for Shanghai, to take up her work there under Bishop Roberts.

CANVASS

United Church Canvass Announces 1945 Achievement Awards

A group of honorary achievement awards for the year 1945 has been announced by the United Church Canvass movement at its national headquarters, 297 Four Avenue, New York City. All communities which have held an inter-church or interfaith canvass of any type, whether assisted by the national office or not, during the year 1945, are eligible and are invited to submit their data and reports on or before February 4th.

The awards to be made will include a "First Annual National Achievement Award" to a community which has held the most interesting and successful canvass during the year, and 12 regional awards, comprising three each in four main regions of the country: Eastern (including also Canada), Central, Southern, and Western. There will be a group of honorary mentions also, in each of the four sections.

Final announcement of awards will be made about March 1st by a board of judges to be appointed by the national planning committee representing 19 communities. All data submitted will be as-



CLERGY ON THE PICKET LINE: "We can fight a war with full employment we can do it during peace." RNS

sessed in the light of the relative size and situations of the communities participating.

The kinds of materials which will be found most useful include "human interest" episodes related to the canvass, comments and reactions of laymen and ministers, accounts of unique plans and methods employed, and evidences of larger interdenominational and interfaith coöperation. Also, it is important that assessment of results be given, in terms of church attendance, spiritual loyalty and morale, and financial support, both for local budgets and for benevolent, missionary, or world reconstruction purposes.

All materials mailed to the national office and postmarked not later than February 4th will be considered in determining the awards.

LAW

Parish Upheld in Salary Suit

A court decision was handed down in favor of Christ Episcopal Church, Seattle, January 11th, in a claim against the parish by the estate of the former rector for \$18,500 for salary arrearages covering a period of 14 years.

The plaintiff based the claim on the diocesan canon decreeing that the salary of the minister may not be changed without the written consent of both parties. The original call was for a salary of \$3,000 in 1922, but in the years of the depression, modification and adjustment were made which were recorded in the vestry minutes up to 1936. From 1936 the parish paid all that it was able, and at the death of the rector in 1942 some \$1,600 was still unpaid on a basis of salary of \$1,560 from 1932 to the date of death. The estate sought to recover the difference between the \$1,560 paid through the period of

years and the \$3,000 per year stated in the original call.

In the non-jury trial the evidence of budgets presented, pension premium payments made, non-protest to vestry, Bishop, and council were all laid before the judge who decreed that: (1) The statute of limitations did apply, therefore only the six years preceding the death of the rector could be considered; (2) presenting a budget calling for a reduced salary; paying a pension premium on that reduced salary; and failure to protest to the vestry or Bishop indicated an intent of the decedent to waive his rights to any arrearages.

LABOR

Clergy Join Picket Line

Eleven non-Roman clergymen joined the CIO picket line at the East Boston plant of the General Electric Company.

Led by the Rev. Stephen H. Fritchman, editor of the *Christian Register* and director of the American Unitarian Association's youth department, the clergymen wore pickets' armbands and helped carry placards.

Mr. Fritchman charged that the electrical manufacturers, "according to the testimony of workers in their own factories, are conducting a sit-down on reconversion. . . . Appliances and equipment are being hoarded in warehouses while industry tries to raise prices and lower wages."

Failure to take sides in labor matters, according to the Rev. Warren H. McKenna of St. John's Church in Roxbury, had "resulted in a decline of the influence that the Church has today in regard to moral issues."

The Rev. Hastings Smyth of the Oratory of St. Mary and St. Michael, Cam-

CONFERENCES

Council of Religious Education Plans Annual Meeting in Ohio

Facing problems arising in the program of religious education during postwar readjustment, nearly 1,500 lay and ministerial religious educators representing 90% of American Protestantism will convene at Columbus, Ohio, February 10th to 16th, for the 24th annual meeting of the International Council of Religious Education, it has been announced by Dr. Roy G. Ross, general secretary of the council.

Throughout the evening sessions and the 17 simultaneous advisory sections meeting the first three days, the theme, "Unifying the Spiritual Forces in Community Life," will be emphasized. Delegates to these sessions represent the 40 communions and the 173 state, city, and provincial councils of churches and religious education of the United States and Canada, which are members of the International Council. Also in attendance will be other leaders in various fields of religious education work.

RELIEF

Dr. Potter Advocates Rationing

Dr. John Milton Potter, president of Hobart and William Smith Colleges, Geneva, N. Y., in a sermon at Trinity Church, Buffalo, recently advocated return of food rationing so that the United States can keep her wartime promise to feed the starving people of Europe. "For four years by word and picture American propaganda was showered on Europe urging underground resistance and sabotage and promising American assistance to carry the people through until they could again support themselves," Dr. Potter declared. "In this connection it is not to be wondered that the continental reaction to our having ended food rationing so abruptly is that we are not keeping and do not genuinely intend to keep the promises repeatedly and emphatically made through the war years."

ARMED FORCES

Hospitalized Veteran's Program

As a goal in ministry to veterans' hospitals, the Division of Christian Social Relations of the National Council wants every Episcopalian veteran to be known to at least one priest in the community and diocese in which he is hospitalized. "His home rector should know the name of that priest, so that they can communicate with each other," the statement of goal continues. "It should be possible for the family or rector of any Churchman who is a patient or staff member in a veterans' hospital to write to a priest or bishop of the diocese in which the hospital is situated and know that the ministry of our Church will be immediately available and that report will be made back to them."

The division has prepared a diocesan program which has been commended highly by Chief of Chaplains Crawford W.

Brown, who is in charge of religious work in veterans' hospitals. The recommended programs for dioceses includes:

"A visit to the resident chaplain and manager offering the assistance of our Church and arranging for special ministry to our own Church members.

"A basic, regular program of visitation including the administration of the Sacraments, and if possible the conduct of corporate worship.

"Maintenance of an up-to-date listing of Episcopalians in the hospitals. This listing should include the names of their next of kin, home rector, and bishop.

"Letters or other notification to the veteran's home rector and perhaps to his bishop, telling that the ministry of our Church is being made available to him.

"A schedule of friendly visitation by which laymen and women, with special aptitudes for such relationships, agree to keep in touch with one or more of the veterans.

"In cooperation with home parish letters, pamphlets, or a Church paper, sent with regularity to hospitalized veterans, who are Episcopalians.

"Arrangements by which hospitality and assistance are available to visiting members of the veteran's family and for him, when on leave in the community."

Rev. W. H. Fryer Commended

The Rev. William Hugh Fryer, rector of the Church of the Trinity, Coatesville, Pa., has been awarded a Certificate of Commendation for his untiring efforts in behalf of the returning soldiers in hospital and camp while chaplain (Major) at Camp Patrick Henry, Va., by Col. John R. Fountain, commanding officer of the Virginia staging area.

"His conduct of religious services, ministering to the sick, wounded, and imprisoned, his gracious correspondence with the kin of his transient parishioners of many faiths," said Colonel Fountain, "and the manner of his performance in initiating and stimulating morale activities at the camp for the benefit of the men and for the furtherance of governmental ideals have won for him this Certificate of Commendation."

Former Chaplain Receives Luxembourg Award

The Rev. Dr. Percy G. Hall, formerly chaplain of the 12th Corps with the rank of colonel, recently received the Luxembourg award through the War Department. The award was presented for Charlotte, Duchess of Luxembourg, through her minister of foreign affairs.

The 12th Corps spear-headed the Third Army in its drive across France, Luxembourg, Germany, Czechoslovakia, and Austria. During the Bulge the Corps was ordered from the Saar region to the defense of Luxembourg.

The American Military Cemetery at Haam, where General Patton was buried, was dedicated by Chaplain Hall. Dr. Hall was also awarded the Croix de Guerre with Palm by the French government and the Bronze Star by the United States.

bridge, said he was on the picket line because "I'm in sympathy with the men who have found we can fight a war with full employment and increased welfare for their families and that if we can do it during war, we can do it during peace."

Churchpeople among the pickets, besides Frs. Smyth and McKenna, included the Rev. Dr. J. F. Fletcher, professor at the Episcopal Theological School; the Rev. R. M. Cooke; the Rev. W. B. Spofford, Jr., and his wife; and the Rev. D. I. Hecht.

PENSION FUND

Memorial Minute Incribed For Bradford B. Locke

At a special meeting on January 15th of the Executive Committee of the Church Pension Fund, a motion was adopted inscribing a memorial minute to Bradford B. Locke, who had served the Fund as executive vice-president, trustee, and member of the Executive Committee since 1933. Before this time he had been its secretary from 1924 to 1933, and assistant to the secretary from 1917 to 1924. The following is the minute adopted to his memory:

"The death of Bradford Brooks Locke removes from our ranks one who will long be remembered for the distinguished service which he rendered. To his parish church which he had served as warden he gave loyal devotion. To the councils of his diocese he brought imagination and statesmanship. In successive General Conventions he made a notable contribution through his membership on the Program and Budget Committee of which he was the secretary. He was a useful member of the Commission on Revision of the Hymnal.

"His unique service to the Church came through his long association with The Church Pension Fund and its affiliates. In the position of executive vice-president, his imagination and his ingenuity discovered new avenues through which the usefulness of the affiliated corporations was increased. In small matters he was punctilious and exact, in larger ones far-sighted and resourceful. Of unquestioned administrative ability, he never lost his sense of human values. By it he won the deep loyalty of the members of the staff and the confidence of clergy and laity throughout the Church. Without concern for the drafts upon his time and strength he bravely bore the heavy responsibilities of his office. The Church owes him a debt of gratitude for his unselfish service.

"We who served as trustees of the Fund recognized his genius not only for wise administration, but also for true friendship. We feel his loss keenly, but the memory of his unselfish service will stimulate our own will to give more worthy service.

"The trustees of the Fund hereby direct that this memorial minute be inscribed upon its records and a copy sent to his family with the expression of the deep sympathy of the members of the board."

UNITED NATIONS

Dr. Fisher Asks Consideration In Proper Use of Power

The future security of the world rests upon the proper uses of power, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, declared at an intercessory service in London for the United Nations General Assembly. The service was held at St. Margaret's Church in Westminster and was sponsored by the British Council of Churches.

"The existence within the democracies of power groups seeking to gain their ends by economic force," Dr. Fisher declared, "shows that even there the problem of power has not been solved. Almost for the first time, the United Nations are being forced to consider practically the right and wrong use of force in all its different forms, military, economic, and political, and the conditions which should govern its use and limit its claim to sovereignty."

Declaring that the world is just beginning to emerge "from the pit of destruction" only to find itself possessed of new powers of destruction, Dr. Fisher warned that the problem of using power is "one of the decisive choices, perhaps the gravest," in the history of the world.

The Archbishop stressed that any attempt to reconcile rivalries among the nations must be preceded by agreement that all powers are subordinate to the sovereignty of the law of justice, which means also the obligation to respect the individual man, his dignity and rights.

"When men and nations," he declared, "have learned to live by the law of justice, to honor God, and to honor man, there is a lesson still to be learned — the meaning of the mercy and love and charity of God, and its effect upon men."

"Nor can the first lesson be truly learned and obeyed except it be interpreted and directed by a second. The fact that God came to man in the impotence of human birth and with no power but that of the spirit shocks us out of the belief that power, as the world means it is the secret of success or of security." [RNS]

CHINA

Union School En Route To Wuchang

The National Council has received a cable saying that Robert A. Kemp, who has recently been working at the diocesan Union Middle School at Tsingchen, China, has now reached Wuchang, and that the Union School itself, with all its personnel and baggage, is now en route from Tsingchen to Wuchang.

Mr. Kemp's 40 years in China have been attended with many adventures. He did relief work in the province of Kiangsu during the flood and famine of 1906-1907. He worked as an engineer on road construction in the north China famine of 1921. He managed the Boone Relief Camp

during the Hupeh flood of 1931, and supervised construction for the Wuchang camps. He served as advisor on the Refugee Relief Hankow Committee of the International Red Cross in 1938.

Mr. Kemp passed through the capture of Wuchang by revolutionaries in 1911, the 40-day siege and final capture of Wuchang by the communist armies in 1926, and the capture of Wuhan center by the Japanese armies in 1938. Now, at the end of World War II he returns to Wuchang to prepare for the resumption of the Middle School program there.

RELIEF

UNRRA Reports Contributions

Because of the voluntary outpouring from the American public of supplies and cash for the needy people of the liberated countries, a trend which was accelerated sharply during the holiday season, Herbert Lehman, director general of UNRRA, expressed the deep appreciation of his organization for the great generosity being shown by Americans as individuals, as well as the United States as a nation.

"Though the voluntary gifts by Americans may seem small in comparison with the large and absolutely essential appropriations made by Congress, they are a tremendous help to the whole relief program," said Mr. Lehman.

The UNRRA receives from organizations and some individuals in this country

a variety of gifts ranging from livestock to small sums of money. It also conducts a continuing collection of canned foods, and will have in progress a second nationwide Victory Clothing Collection during the month of January. Most of the contributions come from voluntary foreign relief societies interested in some particular country or in some particular group within a country.

The Christmas season prompted the Church of the Brethren to send 150 Holstein heifers to supply milk for hospitals and nursing homes in Poland. The World Jewish Congress contributed 20,000 lbs. of clothing for Belsen Hospital in Germany, and 10,000 lbs. for Terezin Camp in Czechoslovakia. A check of \$65 represented the collection at an interdenominational church service.

A state-wide food collection in Texas, requested by the governor, anticipates the inclusion of all churches and schools as collection centers for contributions.

The second clothing collection opened January 7th with a goal of 100,000,000 garments and also shoes and bedding. More than 4,400 men and women have agreed to serve as local chairmen, serving more than 9,800 communities.

Non-Roman churches throughout the country have been engaged in packing and shipping boxes of food and comfort items under sponsorship of the Federal Council of Churches of America and the Church Committee for Overseas Relief and Reconstruction.



RNS

ANNIVERSARY OF HEROIC SACRIFICE: February 4th marks the 3d anniversary of the sinking of the torpedoed troopship Dorchester in which four chaplains sacrificed their lives to save those of fellow passengers. The dramatic painting by Dudley Sumners shows the four — a priest, a rabbi, and two ministers — standing hand in hand after giving their life belts to men who lacked them.

The Philippines Today and Tomorrow

By the Rt. Rev. Norman Spencer Binsted, D.D.

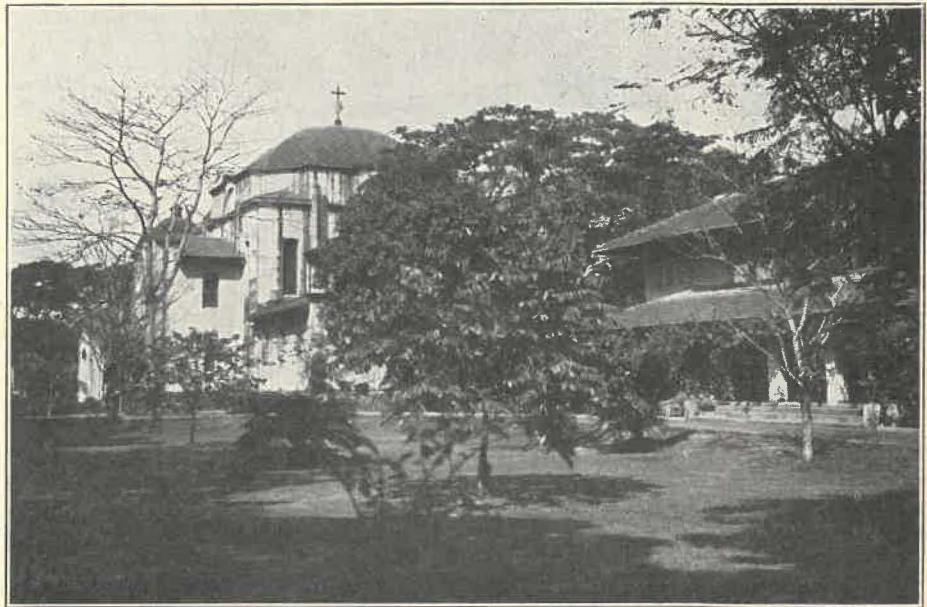
Missionary Bishop of the Philippine Islands

“I HOPE you are not too discouraged as you begin all over again.” Messages similar to this have reached me from various sources since my return to the United States. I know that such messages represent a deep sympathy for the material losses suffered by the missionary district of the Philippines in consequence of the war and I appreciate the spirit in which they are sent.

Needless to say, we are not “beginning all over again.” The best part of the work still stands—a witness to the success of the self-sacrificing work and devotion of Bishop Brent, Bishop Mosher, and the splendid staff of men and women associated with them. The Church which they established in the Philippines is not destroyed. It is very much alive. It has come triumphantly through a ruthless, barbarous, pagan invasion spiritually stronger than ever. It has been tested by sword, fire, and persecution and has emerged from its trials with rekindled zeal and a deeper understanding and appreciation of the Christian faith.

It is true that the Church in the Philippines is homeless. Most of the buildings erected during the past 50 years are in ruins. We expect a generous response to the Church's appeal for Reconstruction and Advance Work funds, so that our churches, schools, hospitals, dispensaries, and staff residences may be rebuilt. Our Filipino and Chinese Christians are eager to do their part but they have little to give at this time. Many, who would have been leaders in the work today perished on the battle fields and in the prison camps. Their towns and villages are in ruins. The war has left our people impoverished and weary. Many are sick, all are undernourished, and most are lacking the simple necessities of life. They will need the sympathy and care of the Church until they can reestablish themselves.

But at no time have they faltered in their loyalty to Christ and His Church.



THE PRE-WAR CATHEDRAL: “We visualize an educational and spiritual center in Manila, . . . grouped around a Cathedral Church.”

Today, in Manila and in the mountain districts and in the interior of the island of Mindanao, wherever services are held large congregations gather to give thanks to God for their deliverance from the hand of the enemy and to pledge their allegiance to Him in lives of greater service. All are waiting expectantly for the rehabilitation of the mission work and the return of the missionaries. In the meantime, our three native clergy, our catholics, our seminarians, and other lay workers are carrying on, as they did throughout the war, and they are being rejoined by members of the missionary staff as quickly as living conditions in the various parts of the Islands permit and transportation is available.

A great opportunity awaits the Church in the Philippines if we have the vision, the courage, and the will to take advantage of it. The call is not merely to replace the destroyed buildings so that we may effectively minister to the bodies, souls, and minds of our Christian people, who have proved themselves worthy of every effort made in the past, but to push forward our work among the non-Christian peoples. We must carry the Gospel message further and further back into the hill country: we must expand our work among the Chinese in Manila and elsewhere, who by gifts and loans supported the work so loyally during the war years. And we must establish a strong work among the lowlanders, many of whom, after the introduction of liberal education into the Islands, have fallen away from the Church of their fathers and are drifting towards agnosticism and atheism. Our Church with its historic background and freedom of intellectual inquiry has a

special mission to these people. And by fulfilling it we will integrate the Church into the life of the nation.

In planning for the future of the Church's work in the Philippines, it is essential to keep in mind the changing political situation and bend our efforts towards the establishment of a self-supporting, autonomous branch of the Anglican communion. This means that during the coming years greater emphasis must be placed upon the training of native leadership for evangelistic, educational, and medical work. Such work was initiated under Bishop Mosher but its development was retarded for lack of financial support and adequate personnel. The time has come when further delay in pushing forward this side of the work would be fatal. To refuse to make provision for the education of our young men and women who are eager to serve Christ in our churches, schools, and hospitals, would mean to condemn the Church in the Philippines permanently to its present status of a missionary district of the American Church.

Therefore, in thinking of the reconstructed, rehabilitated work in the Philippines, we visualize an educational and spiritual center in Manila, where high schools for boys and girls, dormitories for university students, a seminary for the training of men for the ministry, and a hospital will all be grouped around a central Cathedral Church. In such a center the vocations of the ministry, teaching, medicine, and nursing could be kept before our young people and adequate institutions would be available for their training.

The initial expense of founding such a



BISHOPSTEAD, 1945: “The call is not merely to replace the destroyed buildings. . . .”

center will have to be met for the most part by contributions from the American Church, but part of it could be met by the sale of our present hospital site and buildings, which are inadequate, unsanitary, and in bad repair and by the sale of a part of the old cathedral site. A part of the latter site should be retained and used for a parish church for the American-British community. Once such a center is well established it should be self-supporting, except possibly for the seminary.

Another factor which the Church should have in mind as it considers the reconstruction of the work in the Philippines, is its importance geographically in relation to the other branches of the Anglican communion in the Far East. Perhaps the most effective way of assisting the younger branches of our communion in that part of the world would be to make it possible for the bishops and clergy to meet from time to time to take counsel on common problems and to plan together for the Church's work. Such coöperation would enable the Church to have a share in healing the wounds caused by the war and in helping Christians in all lands to realize their brotherhood in Christ.

OPPORTUNITIES IN JAPAN

For example, the Church in Japan today is necessarily suffering from a sense of isolation. The majority of the bishops, clergy, and laity withstood government pressure and refused to join the state sponsored Protestant Church. In consequence some were imprisoned, many were under suspicion, and all suffered. Diocesan and general synods were banned by the military and it is only since the surrender that religious freedom has been enjoyed and the Church has been able to reorganize itself and deal with the problems resulting from the war. There, too, most of the Church buildings and many of the institutional buildings were destroyed. Now, as a result of the wise policy adopted by the Army of Occupation, the chief obstacles to the spread of Christianity have been removed and new opportunities are confronting the Church in Japan.

A new day is dawning in the Far East and God is giving to His Church an opportunity to create a Christian Orient. There are other rivals for the hearts and minds of the people there, but for the moment there is a deep yearning for strong spiritual leadership. The Church must act quickly and wisely if the opportunity is to be taken advantage of. It will require a generous expenditure of men and money over a period of years. It calls for missionaries of the highest type, gifted with vision, patient, humble, with an ability for hard work and a willingness to live in desolated areas under primitive conditions. Where the national Churches have attained self-support and independent status, they will be needed as advisers and to supplement the work of the native ministry. In the Philippines, where the Church has not yet reached the goal of an autonomous Church, they will be needed for evangelistic, school, and medical work, but especially for the training of native leadership. There is a clear, strong call to work together with God and our fellow Christians of the Far East to hasten the coming of His Kingdom of love, peace, and goodwill.

The Comprehensive Church and the Uncomprehended Truth

By Chaplain Robert M. Crane

THE TROUBLE with truth is that there is so much of it—religious truth, philosophical truth, scientific truth, and all the rest. Even within our own sphere there is enough truth to be grasped to make one giddy if he snatches at too much all at once. There is enough truth to provide some foundation for many religions and slight foundation for a multitude of religions. So it really is not surprising that even the Pope is reluctant to discuss it *ex cathedra*.

We have no right to be impatient with the Holy Father when we get right down to it. For we have the same problem in our own peculiar way. His is the prerogative (so it is said) infallibly to enunciate revealed truth; but we have the truth, all of it. All of the truth of Catholicism (which includes all that is true in Protestantism), without the errors of Romanism or sectarianism, is held officially by our own Church. We have the Creeds intact, all of the Sacraments, and the Word unchained. *In fact, we have so much truth that we don't know what to do with it all.* Rarely is the whole truth proclaimed, not so many Episcopalians believe it all, and for quite a few years the bishops have been doing their level best to give it away to some one but have found only a few Presbyterians interested.

It is small wonder that when one becomes attached to the Episcopal Church, however grave and glaring her faults, there really can be no other love. Here is all to be desired. In Anglicanism is the whole truth, if we will only believe it; all the beauty of worship, if we will have it; and the fulness of apostolicity, if we don't renounce it. In other words, the only thing we don't have enough of, as a Church, is *character*.

And as long as we are so grievously lacking in that one thing we never will fulfill our function as a part of Christ's Body. We can still have our reconstruction funds, every member canvasses, Forward in Service, even statistics showing numerical growth; but as a Church we will remain paralyzed.

That is why we do not make a dent in the rest of society. We are not leaven in the lump. We are just another lump. Pagans may not agree with us in the least, but they feel instinctively that they have a right to expect something of us beyond what they require of themselves. What do we have *that is clearly discernible* that would make an outsider feel that he is wanting? The truth is not just that the greater part of society is no longer Christian but that most people outside the Church have lost all respect for the Church.

That is true of most of Christendom and true no less of the Episcopal Church. Some on the outside may have a certain admiration for the dignity of our worship or the beauty of our churches. They may rec-

ognize a more or less well educated ministry with approval. They may even covet the social position of some of our members. But those are not the qualities that lead to respect. And it is tragic for the Church not to be respected, for we never will convert anyone who does not respect us first.

That is where we differ fundamentally from early Christianity. In those days Christians could not make even a pretense (all that we can make now) of being the majority group. The majority might follow the Emperor in his hostility to Christians. But they had to respect the Christians when they saw them imprisoned or thrown to the lions or turned into torches—for the Truth. The Church Militant *always* is the Church enduring persecution. Conversely, no Church is ever persecuted which does not know and proclaim what it believes and where it stands.

It might be, it almost certainly is, that many non-Christians are eager for the truth, indeed more eager for it than many who have it. What do we offer to win them? Just about everything but the one thing they want—Truth, given as though we believed our Lord meant it when He said, "Ye shall know the Truth." (The pathetic thing is that we have just what they want hidden away directly before their eyes in that Prayer Book we use all the time!) Don't think that we can humor them into becoming Christians. That only makes it plainer that we ourselves are not really Christians. And let us not pass out any more drivel about "fellowship." They already have found more of that in pubs than they ever will find at a diocesan tea.

Pagans may not themselves be too scrupulous about truth. As long as they are pagans, there is not a very good reason why they should be scrupulous. But they do not appreciate a lie from those whose religion supposedly does not countenance falsehood. They know properly how to designate the priest who has vowed to uphold the doctrine of his Church but who subsequently lets it be known that it doesn't matter much how one believes. They know how to brand the sort of priest who can stand erect facing Jerusalem and recite the Nicene Creed and then from the pulpit (in God's name) deny the substance of what that Creed declares. If it is salvation they are looking for, they know enough to look elsewhere.

It is generally agreed that sacrifice has an attractive power even for unbelievers. Even today there are many sacrificing Christians, but not enough to cause much of a stir. If one is sacrificed for Christ's sake nowadays, it may very likely be by his own Church. Certainly there seldom is a "future" in the Church for any one of that sort. Generally speaking, there are very few rectors with a sense of humor who could talk seriously from their pulpits about "giving up life itself for the

faith." (Who would want to harm an Episcopalian?) It is hard enough to get the faithful out of bed on Sunday morning.

In fact, every serious inconvenience our Lord's doctrine brings to us continually taxes the cleverness of our scholars and leaders of thought to discover His *hidden* meaning. At the present time we have bishops, priests, seminary professors, and laymen exercising themselves to find a loophole in Christ's hard words about divorce, that is, to find a more "spiritual" interpretation of what He said. Whenever the truth revealed by God becomes disagreeable to secular society, it seems invariably to get the "spiritual treatment" from God's own Church.

So it is that clergy can continue to preach about the Church's part in this the

world's greatest crisis; where ten years ago no one bothered to laugh, now no one bothers to yawn. We have gone through the war, we have received our due share of the national prosperity, there were packed churches on D-day and V-day, and we still mean about the same as before to the outside world. We can't tell the world about God until we rediscover Him ourselves. And there really isn't much more that we have to tell the world.

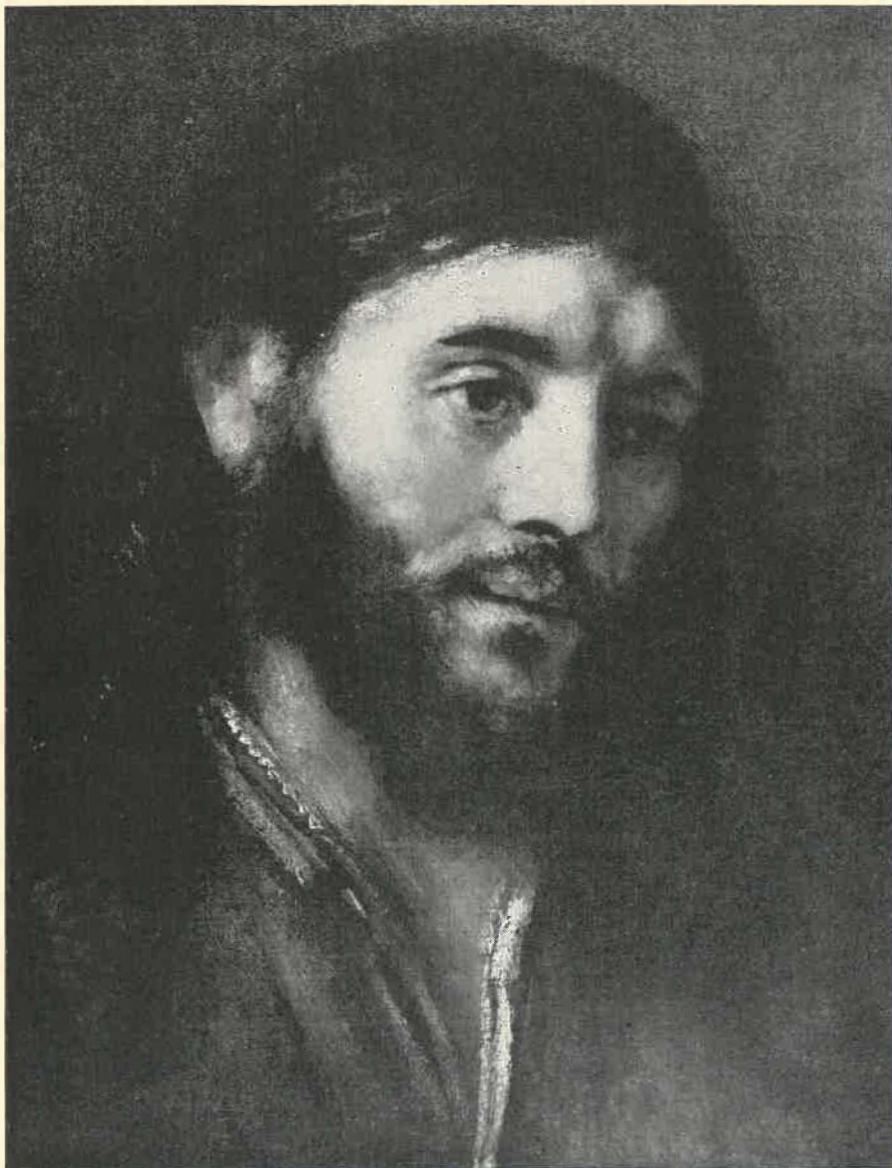
A century ago there still was enough devotion to religious truth for Churchmen fiercely to resist the new truths of scientific discovery. In due time they found that scientific truth was not inconsistent with religious truth. But many in the process became so captivated by what man in his cleverness could devise or learn that they

forgot all about what God had revealed long before. So much truth for human minds! But now we have had an opportunity to absorb the findings of modern biology, and we have the assurance of the best physicists that we won't have close up shop after all. It is time to get back to our own job with all the resources God has given us.

A little over a hundred years ago the Anglican Church was given a new lease on life by the movement which received its first inspiration from a sermon on apostasy. That is still our problem. In not too many years we will have found the answer again, or we will have ceased to have any further mission in this world. By the truth we will become altogether alive, or because of its absence we definitely will be dying.

Religion In Art

By WALTER L. NATHAN



Rembrandt Harmensz. van Ryn (1606-1669):

Head of Christ

Courtesy Metropolitan Museum of Art, New York

VINCENT VAN GOGH once said: "If a man loves Rembrandt profoundly, then in his heart of hearts he knows God." No higher tribute has ever been paid to the genius of the great painter who like no other artist revealed in his works the life of the soul. Under Rembrandt's hand, an individual face becomes a transparent screen for the eternal foundations of our being.

Rembrandt had painted many portraits and religious pictures in long years of work before he set out to create a full-size likeness of Christ. He followed the few indications about His human appearance contained in the Gospels when he chose the model for this "Head of Christ" from among his friends and neighbors in the Jewish quarter of Amsterdam. Had not the Samaritan woman instantly recognized Him as a Jew? And did not His captors require a traitor's kiss to identify Him?

Realizing the demands of good craftsmanship, Rembrandt studied the model carefully. Broad, yet precise modelling clarifies the structure of forehead, eyes, nose, cheeks, and mouth, and gives the head its three-dimensional quality. Soft, dark hair and a full beard frame the face to keep our eyes concentrated on it. The open neckline of the simple brown garment serves the same purpose. The sketchy handling of the ear underlines the fundamental simplicity of the whole. There is no idealization, no striving after effect. Only essentials are given, but each brushstroke is necessary and right.

With such purely artistic means Rembrandt has achieved true spirituality. His Christ is the Son of Man who "took upon Him the form of a servant, and humbled Himself." He is the teacher whose tender lips pour forth infinite wisdom. We feel: He understands our fears, our troubles, even our sins; He will listen to us and read the deepest desires of our hearts.

As He walks unnoticed through the crowds, the worshipers of wealth, rank, and power will brush Him aside. But the poor and the suffering will see the light of compassion and love in these eyes and be comforted. And His gentle voice will be calling us to the Father until our ears are opened, and we are ready to follow.

“Clothed With Righteousness”

ORDINATION is one of the most solemn rites of the Church, and one of the most impressive. Here, before God's altar and in the presence of a congregation of His people, kneels a little group of men who have pledged their whole life unreservedly to His service, and to the task of shepherding His sheep. As the bishop lays his hand upon each of them in turn, administering to them the sacrament of Holy Order, he is setting them apart to a share in the blessed ministry of Our Lord Himself, to the continuing fellowship of the apostles, to the extension of His Incarnation in the lives of His people through His Body the Church.

After the laying on of hands in the Prayer Book service for the ordering of priests, the bishop delivers to each of the newly ordained a Bible, saying: “Take thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.” Then, having clothed the new priests with the authority given by Our Lord to His Church, the bishop continues with the celebration of the Holy Communion which is the very epitome of the sacred priesthood to which they have been ordained, concluding with this special collect for God's blessing upon their ministry:

“Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*”

We like those words, “clothed with righteousness.” They express in three words the hall-mark, so to speak, of the priest of God. It is not self-righteousness with which he is to be clothed, nor the smugness that sometimes characterizes the pseudo-clergy of the stage and fiction, but that genuine righteousness which is a reflection of the holiness of the Lord to whose service he has devoted his life.

Clothes may not make the man, but they are certainly a clue to his nature and character. They reflect his taste, and are the outward sign of his personality. It is rather too bad that men's clothing has become so stylized in the past half century that the individual has little opportunity to reflect his individuality in his clothing, as men did for example, in the time of Dickens or in Elizabethan days. But still one has only to observe the men on a busy street, or even in church, to notice little ways in which they manage nevertheless to express themselves through the drabness of conventional male apparel. And the women — well, that's another story.

We are among those who believe that a priest should dress like a priest, with a clerical collar in public and a cassock in church or parish house. The ministry is more than a profession; it is a unique vocation, signed and sealed with the public approval of Christ and His Church. The priest is a man literally “set apart” to his ministry, and even the casual passer-by is entitled to know at a glance that he is (to use a phrase that has become so hackneyed as to lose its true significance) a man of God. Every priest of wide experience can give examples of people who have opened conversation with him, perhaps on a

train or in a public place, because they recognized him as a clergyman, and to whom he has been able to exercise a genuine ministry in some hidden need on that account. Often Our Lord, who works with outward signs as well as inward graces, uses just such material factors to bring His help to the needs of one of His suffering people. “The Good Shepherd knows His sheep, and is known of them.”

But it is not his material clothing that is of primary importance to the priest; it is that wholeness of life, that aura of devotion and unreserved consecration to his calling, that the Scripture means when it speaks of a man as being “clothed with righteousness.” We all know men and women whose very presence, we say, is a benediction; who have a wholesomeness of mind, body, and soul that is contagious.

In the Episcopal Church, we do not place our clergy upon a pedestal. We do not expect them to refrain from the legitimate and moderate pleasures of other men. Most of us do not look askance at them if they light a cigarette nor condemn them if they drink a highball. We expect them and their families to be natural, normal human beings, and do not demand of them a social morality substantially different from that of other right-minded men and women of the same community. But we do expect our priests and bishops to be first and foremost men of God, and we are happiest with them when, without being in any way sanctimonious or self-righteous, they are clearly “clothed with righteousness” in the Biblical sense, so that their every act is in some measure an expression of their living ministry.

Sometimes — fortunately rarely — clergymen fall so far short of this ideal that they become a scandal to the Church, and a stumbling-block to the souls entrusted to their care. A priest is re-baptized, re-ordained, re-confirmed in another Church, thus repudiating the sacraments he has been ordained to administer. A rector divorces his wife and marries his secretary. A bishop or pastor is involved in a financial irregularity, or conducts himself so scandalously that his resignation must be requested. When such things happen, the Body of Christ is wounded anew, and by one who has been uniquely set apart to protect and defend it.

Such an occurrence must be especially painful to Our Lord, as it is to His people. He knew the pain of such betrayal in His own human life when Judas, one of the twelve that He had chosen and trained to be His apostles, sold Him out with a traitorous kiss. He went to the Cross with the knowledge that it was one of the men to whom He had entrusted the carrying on of His divine commission that had turned Him over to His enemies.

But the betrayal by Judas did not destroy the Church, nor disrupt its ministry. Guided by the Holy Spirit, the apostles chose another to fill the vacancy caused by his defection, and the Church moved forward. Many times in history a leader of the Church has proved unworthy, though never again did one-twelfth of the Church's official leadership deliberately betray its King. Always the Body of Christ was wounded anew, but always the Holy Spirit continued to guide the faithful, and the Church somehow filled the vacancy and moved forward.

So we echo the words of the Psalmist: “Let thy priests be clothed with righteousness; and let thy saints sing with joyfulness.” We laymen are proud of our clergy; we want them

to be clothed with righteousness, and when they are we join with the saints to sing with joyfulness. When, to the authority of the apostolic succession they add the personal righteousness of eleven-twelfths of the apostles, they may be sure of apostolic success, so that the Word spoken by their mouths may never be spoken in vain.

G. I. Brides

THE NEWSPAPERS have given quite a bit of publicity to the problems of transporting to this country the wives and children of American service men who have married overseas. Many and complicated are the problems that beset these "GI brides," their husbands, and the new in-laws — problems that require the full exercise of all the Christian virtues, from fortitude to a sense of humor.

We recall the plight of a Marine friend of ours in the South Pacific. Back in 1943, after the Guadalcanal campaign, his division had been stationed for many months in Australia. There he had married a charming Australian girl, and there his son was born. In due course he applied to have his wife and baby transported to the United States, and at the same time (to hedge against the probable refusal of his request) he put in for a leave to visit them in Australia. By some queer fluke, both his requests were granted. We were with him one frantic day on a South Pacific island when a California-bound transport, on which his wife and baby were passengers, anchored offshore and unloaded supplies, while he was unable to get permission to board the ship, receiving instead an air priority and leave to visit Australia!

Now the wives and children of service men are beginning to arrive by plane and by ship from Europe, from Australia and New Zealand, and from all parts of the world in which American troops have been stationed. For some, this means the happy reunion of a family separated by war, and a chance to begin life anew amid congenial surroundings. For others, it means disappointment and disillusion, perhaps leading to the breaking of the family ties that were never strongly welded. For all, it means readjustment and adaptation to a new and different life, among strangers in a strange land. The GI brides will need all the help they can get, from their husbands, from their new in-laws, and from the communities in which they are to live. Above all, especially for those who have had strong Church connections in the "old country," they will need the help of the Church in their new homes.

The Presiding Bishop has called the attention of the Church to the need of making plans for welcoming and assisting brides of service men who are members of the Church of England. There are many thousands of Anglicans — probably a majority — among the 20,000 British brides. Many of these have little or no idea of the identity of the American Episcopal Church with their own Church, and they will not know where to turn for a Church home in their new communities. Happy indeed will they be if their husbands are of the same faith, and have strong parish ties; but if not, they will need help from the local parish or from a diocesan agency to enable them to establish their new Church connections. In the diocese of New York, the Episcopal City Mission Society has the matter in hand.

We suggest that each diocese in the Church, and the larger parishes as well, appoint a special committee to seek out overseas brides of service men in their communities who are members of any branch of the Anglican communion, or who are not practicing members of some other Church, to welcome them,

SONNET TO THE SON OF MAN

I LOVE Thee not enthroned beyond the stars,
Past chasmed regions of unending space,
In which the giant shadows of the spheres
Veil depths unknown; I love Thy human face.

Thy pow'r to wake the might of whirling winds,
To shake the firmament from pole to pole,
(A vast convulsion which Thy will rescinds)
Demands my eye; it leaves untouched my soul.

Thy human hands which worked to shape the wood,
The light of pity in those human eyes,
The firmness of Thy soul which e'er withstood
Assaults of evil, all its worst emprise —

They bind me to Thee with eternal chains
And claim a love which all beside disdains.

CHRISTINA CRANE.

to help them in any special problems they may have, and to offer them and their husbands and children a congenial Church home. Here is a really tremendous opportunity for the Church; one that can mean much to the future of the Church itself as well as to the young people involved. For who shall say what future leaders in Church and State may come from these trans-Atlantic and trans-Pacific marriages, and what influence they may have upon the future of our country and of the world? Surely it is both the privilege and the duty of the Church, wherever these brides from overseas may settle, to help them say happily, as Ruth did of old, "Thy people are my people."

We shall welcome reports from parishes and dioceses everywhere, telling what they are doing about this important matter, and will gladly publish as many as we can as a guide and inspiration to others. What is your church doing to welcome these young women and children from overseas, who come to us not as guests but as new members of our communities and our nation?

The Episcopate in England

A RECENT article in the London *Church Times* raises the whole question of the selection of bishops in the Church of England. In typical British journalistic style it is headlined "The Appointment of Bishops," with the sub-head "Farcical Elections," and is attributed to "a Proctor in Convocation." Pointing out that there were three vacant bishoprics at the time, and it was therefore an opportune occasion for considering the procedure adopted in the appointment of bishops, the writer observed:

"The whole subject bristles with anomalies. The Church officially has no share in the appointment of its chief pastors. The chapters, upon receiving the *cong e d'  lire*, go through an empty ceremony of 'election,' which can only be described as farcical. As a rule, the appointment is published in the press before the 'election' takes place, and indeed before the chapter have any official knowledge of the nomination."

It is certainly difficult to understand how or why our English fellow-Churchmen put up with such a situation. In practice, the English bishops are chosen by the Prime Minister (who may not even be a Churchman, as in the case of Lloyd George, MacDonald, and Chamberlain), just as autocratically as Nazi gauleiters were chosen — and the ratifying election

is no more free than was one under the Hitler regime. Indeed British law provides severe personal penalties including, we believe, confiscation of all their real and personal property as well as their clerical stipends for members of any chapter that might refuse to elect the government's choice.

Seven hundred years ago Magna Carta in ringing terms proclaimed: "The Church of England shall be free!" The point at issue was this very one—the right of chapters to elect bishops without interference by King or Pope. But the interference continued through the ages, even after the Statutes of Provisors and Praemunire in the 14th century further limited the papal prerogatives. Indeed the Reformation itself was accompanied by a law of 1534 requiring chapters to elect the royal nominee.

It would be interesting to see what would happen if an English chapter had the courage to appeal from the law of 1534 to the Great Charter of 1215, and the even greater charter of Our Lord's Divine Commission, by ignoring the King's nominee for a vacant bishopric and choosing its own candidate. The members of the chapter might go to jail for a while, but they would take a long step forward in reasserting the freedom of the English Church. And they would also be bringing the Church of England closer to its daughter Churches of the Anglican communion, which are happily free of any such entangling alliance with the State.

Afterthoughts

LOVERS strolling in the moonlight have often wondered what the man in the moon was thinking about, and what he might say if he could comment on this confused world of ours. Now we know. The army has sent a message to the moon by radar, and received an answer, only 2.4 seconds later. According to the *New York Times*, "The sound that the moon sent back to the earth took the form of a 180-cycle note, or somewhat higher in pitch than the hum to be heard on a home radio receiver when a station is not tuned in." We are relieved. We would have expected something more in the nature of a Bronx cheer.

LIVY THE OFFICE CAT CALLS our attention to a new development in speechmaking introduced by Mayor McDonough of St. Paul at a recent political dinner. The mayor arranged to have each speaker handed a 25-pound cake of ice, ruling that no one could speak any longer than he could hold the ice in his bare hands. The speeches, Livy says, were short.

ONE OF LIVY'S CORRESPONDENTS sends him a UP item beginning, "London, Jan. 7—The Most Rev. William Temple, Archbishop of Canterbury, said today that he had accepted an invitation to attend the General Convention of the Protestant Episcopal Church. . . ." Since Archbishop Temple died more than a year ago, Livy's informant comments: "It is apparent that the reporter has channels of communication not available to us ordinary mortals."

THE SEPARATENESS OF THE MINISTRY

WHETHER we like it or not, ordination sets us apart and erects a barrier of caste between us and other men. A very high fence may be erected out of cloth. The only effective way to overcome this very real handicap is to make of our separateness so fine a thing that it will bridge the very chasm which it creates. A true minister can get closer to men than almost any

layman can, and certainly much closer than any pseudo-layman. . . . Getting closer to men is no mere matter of doing what they do. . . . On the contrary, men are irresistibly drawn to one whose separateness is not that of conceit or snobbishness or professionalism, but earnest elevation of thought and life, coupled with sincerity and kindness.

—Louis Matthews Sweet in the Presbyterian Tribune.



COLLECTING

THE sale of President Roosevelt's stamp collection focuses attention on the collecting instinct, which is so much a part of human nature. Some people are natural-born collectors, but most of us collect something or other. In my case it has generally been stamps, especially mint airmails and United States commemoratives, of which I once had a rather nice collection. My wife, who is a perfectionist, specialized in the stamps of Edward VIII, not because she admired him but because it was relatively easy to acquire a complete collection. One daughter collects pictures of movie stars; another runs to pictures of animals, especially dogs, and menus. My 8-year-old boy collects Marine and Army shoulder patches, and has embarrassed more than one visiting general or colonel by testing their knowledge of the divisions represented by his colorful assortment of them.

I once had a secretary (she's now the business manager of THE LIVING CHURCH) who collected match books, which I have brought her from restaurants, cafes, and hotels from Paris to Pearl Harbor. Now she has enough, and is about to retire and paper a den with them. A friend collects copies of roadside signs, to which I contributed one from Quebec: "Our grandmother works for sale." Another friend collects trees, of which he has over 200 varieties growing on his property, some of them unique in that part of the country. There is no limit to the kinds of things that can be collected.

The Church does quite a bit of collecting on her own part—and I am not referring to financial collections. There are the "collects"—those little gems of intercessory prayer that collect into one petition the needs of the entire congregation. There is the Prayer Book itself, which collects in one living book the devotional treasures of 2,000 years, clothing them in stately and timeless liturgical language. There is the Bible, a collection of the greatest religious writings of the Hebrew and early Christian dispensations. And there is the calendar, a collection of memorials of the events in the life of Our Lord and His saints.

Life itself is a collection of experiences, growing into memory, and of decisions, big and little, growing into habits. The man or woman who is "well-adjusted," to use the jargon of psychiatrists and social workers, is the one who has built his collection in such a way as to fit comfortably into the pattern of surrounding life. The saint is the Christian who collects his life experiences and attitudes into a pattern adjusted to the realities of eternal life. (He may or may not be "well-adjusted" by earthly standards.)

Our own life collection of memories and habits, attitudes and adjustments, will work out pretty well if we build it along the lines of the general collect in the Prayer Book, wherein we pray: "Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen."

CLIFFORD P. MOREHOUSE.

The Background of the Hitler Plot

By the Rt. Rev. George Kennedy Allen Bell, D.D.

Bishop of Chichester

¶ *As early as the winter of 1941-42, when the Germans held nearly all of Europe and appeared triumphant even in Russia, a plot was prepared to overthrow Hitler. The plot reached its culmination in the attempt of July 20, 1944. ¶ That penitent German pastors played a tremendously important role in initiating and carrying out the anti-Nazi conspiracy is reported by the Bishop of Chichester in his article, reprinted with permission from the American Christendom.*

IT IS THE purpose of this article to report from personal knowledge an early stage in the plot of July 20, 1944, to destroy Hitler. I place the facts on record now, at the end of the war, in the interests of justice, and in order to call attention to the existence and composition of a strong anti-Nazi movement which lay behind the conspiracy.

I

I went on a visit to Sweden in May, 1942, at the request of the [British] Ministry of Information, to renew contacts between Swedish and British Churchmen. I had no sort of reason to expect that I should meet any Germans. My surprise was great when, on May 26th, at the end of a conference in Stockholm, a Swedish friend told me that Dr. Hans Schönfeld had arrived from Berlin and wished to see me. Dr. Schönfeld had been well known to me for many years, first as an officer of the Universal Christian Council for Life and Work, of which I had been president; then as director of the Research Department of the World Council of Churches in Geneva. As a German pastor working for the World Council outside of Germany, he was required to be in touch with the office of the German Evangelical Church in Berlin which dealt with foreign affairs. The head of this office was Bishop Heckel, who had Dr. Gerstenmaier as one of his assistants. And here it is right to give a caution: Within the German Evangelical Church there was a sharp division between those who strongly resisted the Hitler regime and formed the Confessional Church, and those who supported or tolerated the regime. Bishop Heckel was amongst the latter, and was a nominee of the notorious Reichsbishop Ludwig Mueller. This fact in itself made Dr. Schönfeld's position a difficult one, in spite of his own personal courage and sympathy with the Confessional Church.

I saw Dr. Schönfeld in company with one or two Swedish friends. He was in a state of considerable strain. After giving me details of the work being done by the World Council of Churches for prisoners of war, he got on to his real subject. He came, he said, to inform me of a strong opposition in Germany against Hitler, which had been developing for some time,

and had some existence before the war. The war gave it its chance, which it was now waiting to seize. He told me that the opposition was made up of three principal elements: (1) members or former members of the State administration; (2) large numbers of former trade-unionists, who included the leaders of the former trade unions and other active liaison men among large parts of the workers. It operated, as he put it in a memorandum which at my request he afterwards gave me, "through a network of key men systematically developed during the last six months." They controlled "key positions in the main industrial centers, as well as the big cities like Berlin, Hamburg, Cologne, and throughout the whole country." (3) High officers in the Army and State police. The officers in the Army included "key men in the Highest Command (OKW) for the front troops, Navy and Air Force, as well as in the Central Command of the Home Military forces." He said that the leaders of the Protestant and Catholic Churches were also closely in touch with the whole opposition movement; and he told me of the determined fight which the Confessional and Catholic Churches alike had put up in defense of human rights; and of the emphatic protests made against the Nazi government's attack on liberty and law, by Bishop Wurm of Wurttemberg for the Confessional Church, and by Bishop von Preysing, the Roman Catholic Bishop of Berlin.

These three main groups had sufficient power to overthrow the Nazi regime if opportunity arose. Extensive preparations had been made. A chance to destroy Hitler had seemed probable in December, 1941,

with the refusal of many officers to go on fighting in Russia. But no lead was given. The general development of the past winter had, however, opened men's eyes. Hitler's last speech in the Reichstag, April 26, 1942, claiming to be above all laws, had shown the German people more clearly than ever the complete anarchy of the regime.

The purpose of the opposition, Dr. Schönfeld said, was the destruction of the whole Hitler regime, including Himmler, Goering, Goebbels, and the central leaders of the Gestapo, SS, and SA and in its place to establish a government composed of strong representatives of the main groups mentioned above, and with the following program:

1. A German nation governed by law and social justice with a large degree of responsible self-administration throughout the different main provinces.

2. Reconstruction of the economic order according to truly socialistic lines, instead of self-sufficient autarchy; and a close co-operation between free nations, their economic interdependence becoming the strongest possible guarantee against self-reactionary European militarism.

3. A federation of free European states or nations, including Great Britain, which would co-operate in a close way with other federations of nations.

This federation of free European nations, to which would belong a free Polish and a free Czech nation, should have a common executive, under the authority of which a European Army would be created for the permanent ordering of European security.

The foundation principles of national and social life within this federation of free European nations should be orientated or re-orientated towards the fundamental principles of Christian faith and life.

A government guided by these principles, Dr. Schönfeld added, would repeal the Nuremberg laws and restore their stolen property to the Jews. It would break with Japan. It would also be prepared "to take its full share in the common efforts for the rebuilding of the areas destroyed or damaged by the war"; for many Germans were convinced that they must sacrifice much to atone for the damage done in the occupied territories.

But—here lay the root of the matter—before anything else could be done, Hitler must be eliminated; and the Army was the only force which could bring this about. There might be two stages in the elimination, (1) a revolt inside the Nazi Party, in which Himmler and the SS could be encouraged to destroy Hitler; (2) the mobilization by the opposition of all the forces in the Army and the nation against Himmler and the SS leaders who were more bitterly hated than anyone else.

What Dr. Schönfeld wished to learn, on behalf of the opposition movement, was whether the British government would encourage such a rising against Hitler; and

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whether, in the event of its success, it would be willing to negotiate with a new German anti-Nazi government. To attempt the destruction of Hitler, Himmler and the whole regime involved immense danger; it was therefore extremely important to know whether the Allies' attitude to a Germany purged of Hitler would be different from their attitude to a Germany under Hitler. The alternative seemed further destruction and chaos, and increasing nihilism as the war went on.

I saw Dr. Schönfeld again on May 29th. Once more he emphasized the reality of the Churches' opposition to Hitler, and gave illustrations of the successful resistance of the Confessional Church to Nazi attacks, *e.g.*, the defeat of Bormann's attempts in 1941 to dissolve the Church into associations, and the success of Bishop Wurm and others in resisting euthanasia in Protestant institutions. Indeed, most of Dr. Schönfeld's conversation on this occasion was devoted to stating what the Churches had done, indicating the necessity of a Christian basis of government, and the significance in relation to Germany of the Church's opposition in Holland and Norway.

II

On May 31st, Whitsunday, I went to Sigtuna, a little town with a famous educational settlement, many miles from Stockholm. There an extraordinary thing happened. A second German pastor arrived, fresh from Berlin, in order to see me. He was Pastor Dietrich Bonhoeffer. To enable him to come he had been given a diplomatic message as a courier. Neither Dr. Schönfeld nor Pastor Bonhoeffer, to the best of my belief, knew that the other was coming, or had come, though each had a similar errand. To me Bonhoeffer's coming was deeply significant. I have referred to the difficulty of Schönfeld's position, because of his association with Bishop Heckel, while from another point of view, those who had seen him during the war were not sure how far his description of what the Churches had done or might do was colored by his wishes. But about Bonhoeffer there could be no two opinions. I had known him intimately all the nine years since 1933. He was an entirely uncompromising anti-Nazi, one of the main-springs of the Church's opposition, entirely trusted by the Confessional Church leaders, and deeply disliked by Bishop Heckel and all tolerators or supporters of the Nazi regime. An underground Confessional Church seminary of which he was principal had been twice dissolved by the Nazis. From the end of 1940 he had been prohibited by the Gestapo from preaching and speaking. From 1941 to the present date he had been working for the brethren's councils in the Confessional Church by day, and had been engaged in political activity at night. When he came, and, quite independently, confirmed what Schönfeld had told me (for I saw him alone a long while, before Schönfeld arrived, later on, at Sigtuna), it was quite impossible to have any doubt of the reality of the plan.

While Bonhoeffer and I were alone, I asked him very privately if he could tell me the names of the chief conspirators. He gave them at once. The important people in the plot were, he said, Colonel-

General Beck, chief of the General Staff before the Austrian crisis in 1938; he was trusted in the Army, a Christian, conservative, and in touch with trade unionist leaders; Colonel-General Hammerstein, supreme commander of the Army when Hitler came to power, older, a convinced Christian; Karl Goerdeler, a former lord mayor of Leipzig, and an ex-Reich commissioner for Price Control, highly esteemed by Civil Service people, and the leader on the civil front; Wilhelm Leuschner, president of the united trade unions before they were dissolved; and Jakob Kaiser, a Catholic trade union leader. Beck and Goerdeler were the principals. If a movement under their leadership were to come up, it could, in Bonhoeffer's judgment, be relied upon as trustworthy. There was an organization representing the opposition in every Ministry, and officers in all the big towns; and there were generals, or officers quite near the generals, in all the commands of the Home Front. He mentioned von Kluge and von Witzleben.

I could see that as he told me these facts he was full of sorrow that things had come to such a pass in Germany, and that action like this was necessary. He said that sometimes he felt, "Oh, we have to be punished." Later on in the afternoon Schönfeld joined us. He added a few details to what he had already said, but all to the same end. The coup should be carried through in two or three days. Not only the ministries, but the public services, including the gas supply and the radio, contained key men on the opposition side, and there were close links with the State police. If the leaders of the Allies felt themselves responsible for the fate of millions in the occupied countries, he hoped that they would consider means of preventing great crimes against those peoples. In the course of our talk I explained to Schönfeld and Bonhoeffer that I felt bound to inform the British Minister in Stockholm, Victor Mallet, of what they had told me. Indeed, I had already told him of the earlier talk; and I warned them, by his advice, that they must not be very hopeful of a favorable reception from the government—and that the Americans and the Russians would both have to be brought in. This they understood. But I said that I would do my very best to put everything they had told me clearly before the British government. We had further talk on various aspects of the situation. As to Russia, Schönfeld said that, as the German Army then held a thousand miles of Russian territory, it was hoped that Stalin could be satisfied on the boundary question, and that German high officers had been impressed by the Soviet elite and believed in the possibility of an understanding.

After Schönfeld had spoken on this and other matters, Bonhoeffer intervened. He was obviously distressed in his mind as to the lengths to which he had been driven by force of circumstances in the plot for the elimination of Hitler. The Christian conscience, he said, was not quite at ease with Schönfeld's ideas. "There must be punishment by God. We should not be worthy of such a solution. We do not want to escape repentance. Our action must be understood as an act of repentance." I emphasized the need of declaring Ger-

many's repentance, and this was accepted. I also spoke of the importance of the Allied Armies occupying Berlin. Schönfeld agreed that such occupation would be a great help for the purpose of exercising control.

To sum up, the questions to which the opposition wished to know the answers were:

(1) Would the Allied governments, once the whole Hitler regime were overthrown, be willing to treat with a *bona fide* German government, for such a peace settlement as that described above, including the withdrawal of all German forces from occupied countries, and reparation for damage? And would they say so privately to an authorized representative of the opposition?

Or, (2) could the Allies make a public announcement, in the clearest terms, to a similar effect?

Before our talk ended, I discussed ways and means of letting Schönfeld and Bonhoeffer know the attitude of the British government to these questions; one of the suggestions being that Adam von Trott zu Solz might be an intermediary, if further inquiry were desired. The next day I had a brief final conversation with Bonhoeffer before he returned to Berlin.

On reaching London I saw Mr. Eden, on June 30th, and gave him verbally a full account of the conversations. I also placed a detailed written memorandum in his hands (including Schönfeld's statement) setting out the chief points, together with the names of the leaders in the plot. He listened attentively. He told me that some of the names given by Bonhoeffer were known at the Foreign Office. Other communications, or peace feelers, had also reached him, from other neutral countries. But he said he must be scrupulously careful not to enter into even an appearance of negotiations apart from the Russians and the Americans. He promised, however, to consider the memorandum and to write later. He wrote on July 17th informing me that after consideration it had been decided that no action could be taken.

III

I would add a word of comment in conclusion. In due course the pastors learned through Geneva that the British government was not prepared to take any action. I have heard since of the grave disappointment with which this news was received. But it is not my purpose in this article to make any comment on the government's decision. My sole object is to call attention to two facts:

First, the common view, that the plot of July 20, 1944, was a conspiracy of the militarists (or, as Mr. Churchill put it in the House of Commons on August 2, 1944, simply a case of "the highest personalities in the German Reich murdering one another,") cannot be maintained. The case is more complex. The two approaches by the two pastors coming independently to me throw light on what may be called the two strands in the opposition. The first strand was composed of very different kinds of people, with different motives, linked by a common resolve to eliminate Hitler. An article by Dr. E. Gerstenmaier in the *Neue Züricher Zeitung* of June 23, 1945, with its reference to Schönfeld as

his link with other countries, describes the former's association with this strand. The second strand is composed of those who were quite uncompromising in their repudiation of all that Hitler and the Nazis generally stood for, and opposed the regime from a definite Christian or liberal or democratic angle. They can rightly be called the upholders of the European tradition in Germany. In the highly complicated German situation both these strands were closely related. To each strand of the opposition the Army was indispensable for success. For there was no force available except the Army to destroy the regime.

Secondly, the equally common view that the plot was the work of men who were already realizing in 1942 that they were losing the war, is not consistent with the established facts. I have shown that the Hitler plot was prepared at the latest in the winter of 1941-42, when the Germans held a thousand miles of Russian territory, and when nearly all Europe was occupied. Actually, the foundations of the plot were laid in 1940. For example, Bonhoeffer started his political activities with his friends (especially Dr. v. Dohnanyi) at the outbreak of war. We know of the despair which seized all those who were engaged in subversive activities in July and August, 1940. We know of a meeting held at that time where it was proposed that further action should be postponed, so as to avoid giving Hitler the character of a martyr if he should be killed. Bonhoeffer's rejoinder was decisive: "If we claim to be Christians, there is no room for expediency. Hitler is the Anti-Christ. Therefore we must go on with our work and eliminate him whether he be successful or not."

It is clear that there was a strong anti-Nazi opposition, however variously composed. And the formation later of a Free German Committee in Moscow shows the Soviet government's awareness of its existence. Whether the plot would have succeeded if the Allies had encouraged it in 1942 it is impossible to tell. If it had been successful it would certainly have shortened the war and reduced the volume of suffering. But it is worth nothing that those whose names were given as leaders in 1942, Beck, Goerdeler and others, were the leaders in 1944. It may also be recalled that this was not the first time that Beck and Goerdeler had made their opposition to Hitler known to the British government. Goerdeler came over to London in the summer of 1938, and again in 1939, informed the Foreign Office of Hitler's determination to go to war, and warned it that the only way to prevent war was by a very strong line against Hitler, and by being well prepared. As it was, Beck, Goerdeler, Leuschner, Witzleben and Adam von Trott all paid the penalty with their lives on the failure of the plot. It is estimated (in the *Annual Register* for 1944) that altogether 20,000 persons, including women, were executed.

One of the latest victims was Dietrich Bonhoeffer. He was murdered in the concentration camp at Flossenbürg by the SS on the ninth of April this year, after two years' martyrdom in prison. In the same month his brother Klaus and his brother-in-law, Dr. R. Schleicher, were murdered

in Berlin; and the brother-in-law, Dr. H. von Dohnanyi, was murdered in Sachsenhausen; all for their share in the plot.

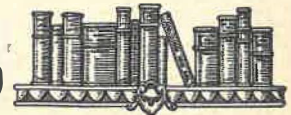
They are all gone. But their witness remains. It is on the survivors of that opposition, of which that witness is evidence, in all parts of Germany, and on all others, both inside and outside the Church who are inspired by liberal and humanitarian

ideals and by a true love of their country, together with like-minded men of other countries, that the spiritual rebirth of Germany and the recovery of Europe depend.

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BOOKS



—REV. HEWITT B. VINNEDGE, PH.D., EDITOR—

Help in Time of Need

WHEN LIFE GETS HARD. By James Gordon Gilkey. New York: The Macmillan Company, 1945. Pp. 138. \$1.50.

This little book of 12 chapters comes from the pen of a leading Congregational minister in New England who writes in non-technical language about basic problems which confront all people of all times. Although written in wartime when personal problems assailed greater numbers of people, Dr. Gilkey's suggestions will be found equally helpful in less turbulent times. One realizes, as he reads this book, that the author is not advancing theories about counselling people who are facing real difficulties, but rather is stating the facts about meeting problems as he has learned them from the hundreds of people he has been privileged to serve.

One might think that the author says little about God's part in helping us to meet difficult problems, but in the preface he admits there is no attempt to discuss religious matters. For such a discussion one must read Dr. Gilkey's *God Will Help You* (Macmillan, 1943). It is to be regretted that Dr. Gilkey takes the extreme liberal Protestant view of death and judgment.

This is a valuable book and should offer workable suggestions to any and all troubled people.

WINFIELD E. POST.

New Solutions and Ancient Truths

THE HEART OF MAN. By Gerald Vann, O.P. New York: Longmans, Green and Co., 1945. Pp. 182. \$2.

This is Fr. Vann's sixth book, and he writes with vivid and fluent grace probing into our modern dilemma as he deals with the deep things of God and of man. He has given talks over the B.B.C. and this may account for the striking simplicity with which he deals with the imponderables.

Fr. Vann divides his book into two parts: *Man the Lover*, and *Man the Maker*. Part one considers *The Vision of the Whole*, *The Vision of God and Evil*, *The Vision of Man*, and *The Vision of the Way*. Part two deals with *The Making of Art*, *The Making of the Family*, *The Making of the World*, and *The Making of the Church*. Our ancient sins are here, the chief one consisting in separateness from God which prevents completeness, and to become a complete person one must be both child and man. Our belief in science, our

distrust of what we cannot touch and prove, has deprived us of the childlike wonder and reverence which brings us into true relationship with God; the lack of which has plunged us into the terrors of an atomic age. Man cannot halt in childhood but must also assume the responsibilities of the adult; and here he falls into the sin of pride, a "falling upward," man trying to be his own god. Herein lies the struggle and the tension in trying to become a personality at once humble and florescent.

Fr. Vann worked for peace long before the Second World War, and his chapters are enriched with penetrating analysis of the causes of war, industrial unrest, and political impasse. Two chapters are good: Chapter III on the Vision of Man and Chapter VI, the Making of the Family. In these we are given a discussion of sex morality and the sacrament of marriage. Fr. Vann stresses the reverence for personality, the awareness of the uniqueness of the individual as the basic attitude in this relationship. "Love is an endless creative process; the oneness of the two is not born but made. . . . The young need to be told that love is not a glamorous fairy tale, but a life-work which involves all the patient toil that no great life-work, no great art, can avoid. But they need to be told, too, that it is a divine destiny, which the life of God within us can make both easier and more glorious. . . . Love is endlessly self-diffusive; the two are made one most completely in and through their common making of the family; and the family . . . if it is living in love, will not rest in a private, enclosed beatitude, but will shed its light and warmth in an ever-widening arc of love and service upon the world." One could wish that these chapters could be made available to all young lovers, so true is the vision, so persuasive the argument, so delicate and frank the probing.

Clever phrases are found throughout the book, of which these are a few: "Spirituality is not the ignoring of the flesh but the restoration of it"; "Peace is the result of charity, not of justice"; "These things are not wrong because they are forbidden, they are forbidden because they are wrong"; ". . . the heart-melting immediacy of the fact of the Supper and the Cross."

There is an interesting appendix in which the Christian doctrine of the Fall of man is considered; where, as in the body of the book, the theological matter is treated with vivacity and subtlety. With

adroitness the author answers the questions put to him in a letter from a friend, doctor and anthropologist, concerning the Fall, the Virgin Birth, miracles. The appendix would correct much loose thinking if it could reach many critics of dogmatic theology.

For the layman and busy parish priest this book brings the old certainties in fresh and winsome guise; presented by a mind fully aware of modern science, of the confirmation of religious doctrines by modern psychology; a mind which faces confidently our contemporary problems, finding the solution of our modern tensions in the ancient verities.

VIRGINIA E. HUNTINGTON.

A Jew Against Zionism

THE JEWISH DILEMMA. By Elmer Berger. New York: Devin-Adair Co., 1945. Pp. 257. \$3.

When Jews differ so violently on what this author calls "the medieval conception of Jewish nationality" it is not strange that their Christian friends are completely confused. Here is a pungently, sometimes brilliantly written analysis by a young liberal rabbi who seeks "to discuss what Jews want to be in the better world which all of us hope will be built after this war."

The book's first part is devoted to "The Myth of a 'Jewish People.'" Its author states categorically: "I find nothing to support the thesis that there is such an entity as a 'Jewish people' except in the sense that among all Jews there are certain similarities of religious belief and practice." He even points out that Jews are fragmented in their Judaism as Christians are fragmented in their Christianity. He deplores the "fictitious political stigma of an alien and separate peoplehood" and can admit no allegiance to "an artificially conjured-up nation."

A CENTURY OF ZIONISM

Rabbi Berger then recounts with thorough documentation and vigorous logic the history of Zionist nationalism, which, strangely enough, is less than a century old, and its determination to build a national home for the Jews in Palestine. He especially resents Zionism's tendency "to exercise its self-appointed prerogative of acting as a parliament for a 'Jewish nation.'" Equally he deplores "the sorry, lamentable tale of appeasement of Zionism by anti-nationalist Jews," which he designates as "defeat by default."

The author is at his best in the third section, "For Free Jews in a Free World." He describes the development of the wish for emancipation as a conscious program for Jews by the 18th century Jew, Moses Mendelssohn, and the cooperation given him by his devoted Christian friend, Gotthold Ephraim Lessing. Time and again he reverts to the Mendelssohn-Lessing formula and recounts its eventual accomplishments. The author hammers away at his contention "that emancipation and not Zionism is the liberal, modern world's answer to the so-called 'Jewish problem.'" He is emphatic that "where the liberating democratic influences are extended, the so-

called 'Jewish problem' is dissolved in the process."

This volume clearly presents the position of the American Council for Judaism, formed in 1943, following the capitulation of Reform Judaism's leadership to Jewish nationalism. The author is executive director of this council, whose official viewpoint has been clearly stated: "We oppose the effort to establish a national Jewish state in Palestine or anywhere else as a philosophy of defeatism, and one which does not offer a practical solution of the Jewish problem. . . . For our fellow Jews we ask only this: Equality of rights and obligations with their fellow-nationals."

The book is attractive in format and pleasingly free from proof errors. The addition of an index would increase its reference value, particularly for Christian readers.

C. RANKIN BARNES.

"Religion Is Lovely, But . . ."

THE WISDOM TREE. By Emma Hawkridge. Boston: Houghton Mifflin Company, 1945. Pp. 486 + Bibliographies, Indices, Charts. \$3.75.

This is a book about human customs, and like many books of the sort it covers an enormous field, both in time and space. It is doubtful whether there are many scholars who could successfully control all the facts involved: it is quite clear that Miss Hawkridge, whose acquaintance with the phenomena she discusses must be largely at second hand, has failed in this respect. For example, when she calls the very obvious *yakshini* of page 391 a *yaksa* (*sic*, in Roman characters and without diacritical marks) it is evident that she has no intimate knowledge of at least some of the difficult subjects on which she writes (page xiv). The pointing out of such minor errors and inexactitudes might be captious and unkind if the book pretended to be nothing more than a popular description; its pretensions, however, are much grander than that. The author has seized upon the concept of ritual patterns that is at present enjoying some vogue in the studies of social anthropology and comparative religion and has sought to use it as a means of ordering the variegated mass of material that she has heaped together in support of the theory that religions exhibit strong likeness between themselves because they rise out of human needs and human attitudes to the world: needs and attitudes that have remained rather uniform throughout the course of history, and, presumably, in the prehistoric period.

PATTERN IN THE SADDLE

Now this theory is neither new nor remarkable, and if the author had used the concept of ritual pattern with suitable caution as a servant of the religious investigator—but as a servant far too inexperienced and too unreliable to be left in complete charge—she might have produced a moderately interesting book on a variety of religious phenomena, a book that would have been acceptable to read-

ers with a moderate interest in such matters. In *The Wisdom Tree*, however, ritual pattern has jumped into the saddle and run away with the author and her argument (both apparently not unwilling captives). Ancient and modern, historical, legendary, and mythical are all forced into the pattern without discrimination. All religions conform to the pattern, all are equally valuable or valueless.

In the author's treatment of Christianity the ritual pattern takes all the miracles, the stories of the Virgin and the infancy, the sacraments; what is left is "his teaching of utmost simplicity. Like the great prophets before him, and like Buddha on the other side of the earth, he valued the spirit alone and not the ritual" (p. 227). It will be evident that to the author all religions are lovely and none are true. That again is an opinion that a writer may lawfully argue; but Miss Hawkridge's manner of argument is scarcely susceptible of temperate characterization.

MONTAGE

Statements that make the careful reader gasp pop up suddenly from the swirl of prose that resembles a bewildering and fast-moving movie photo-montage. An example or two may illustrate the style and the quality of the matter, although quotation *in extenso* would be needed to do full justice to the style.

"Men being what they are, other things in the story of Jesus and religion of Christ were emphasized. Men like to kill. They seem to like, and revel in, the story of the killing of Jesus. Maybe it releases some sadism, disguised as worship. Perhaps it explains the savagery of the Europe which was Christian, or perhaps the savagery of Europe explains why Christianity so emphasized the killing" (p. 226f).

"Worshippers choose one of the god-shapes (*sc.* of the *avatars* of Vishnu) as their particular favorite, identifying him, with sectarian ardor, as the One God, or the means of contact with the One, as Catholics might choose a local saint" (p. 357).

In conclusion it may be said that the pictures are of a piece with the text in the loose thinking they betray and the *suggestio falsi* which comes from their arrangement. One group of pictures, for example, is given the description, "Imaginations of Divine Law-Givers"; the persons illustrated are Ikhnaton, Lao-Tze, Buddha (so through the book, not "the Buddha"), Christ, Confucius, Mohammed, and the Hebrew prophets, all historical characters.

CLAUDE SAUERBREL.

In Brief

Making the Movies (by Jeanne Benedict. New York: Whittlesey House, 1945. Pp. 190. \$2) is a fascinating book for the junior reader. Here he may gain much information concerning the art, the technique, the terminology, and the headaches of the motion picture industry. It is a soundly instructive book, with gay illustrations. It is a relief to be able to recommend that incredible thing, a book about movies which does not deal with personalities and glamor.

H.B.V.

TENNESSEE

Convention Asks Bishop To Reconsider Resignation

Bishop Maxon of Tennessee announced to the joint session of the 114th annual diocesan convention and the 59th annual meeting of the Woman's Auxiliary, in St. John's Church, Knoxville, on January 23d, his intention to tender his resignation and ask the House of Bishops at the General Convention next September to accept the same effective January 1, 1947, his 72d birthday.

The announcement came as a complete surprise to the assembled delegates, and at once overshadowed all other items on the agenda. Both bodies unanimously adopted messages to the bishop requesting him to reconsider his decision. That of the convention, formulated by a committee of the heads of all departments of the diocesan organization, read in part: "It is our collective and considered judgment that the splendid leadership and guidance of the Church in the diocese and in the General Church by Bishop Maxon should continue. We therefore respectfully request that he reconsider his expressed intention to resign at this time."

Bishop Maxon was consecrated as bishop coadjutor on St. Luke's Day, 1922, and became diocesan on the death of Bishop Gailor, October 3, 1935.

Outstanding among convention actions, but for the bishop's announcement, would have been: the adoption of a diocesan missionary budget of over \$95,000, which was oversubscribed by the congregations on the first roll call for apportionment acceptances; an administrative budget of over \$46,000 to be met from assessments and endowment income; acceptance by the diocese of a quota for the General Church Program of \$26,000 (the asking from the National Council was \$23,000); initial steps toward exploring the practicability of developing on the property of the former DuBose Memorial Church Training School for rural clergy at Monteagle a retreat and conference center to be available to both diocesan and extra-diocesan groups; reports from over the diocese showing good prospect of attaining the full diocesan objective of \$70,000 for the Reconstruction and Advance Fund; admission of a new self-supporting parish taking eighth place on the list of congregations in support of the missionary program by accepting an apportionment for its first year of \$4,000, with a diminution of only \$1,000 from last year in the acceptance of its mother parish; and, of course, the elections.

The new parish is the Church of the Good Shepherd, Lookout Mountain. From the organization of a small Sunday School for children of St. Paul's Parish, Chattanooga, living on the mountain, during the rectorship of Dr. Oliver J. Hart, now Bishop of Pennsylvania, it has steadily developed under the fostering care of the mother parish to its present stature, with its attractive church building, a house near by

for its own priest resident on the mountain, an initial communicant list of 167 signers of the "articles of association," a budget of \$12,000 oversubscribed in advance, and the parental blessing of St. Paul's on its entrance on independence and admission to full parish status in union with the diocesan convention.

The diocesan "Laymen's League" changed its name to "Episcopal Churchmen of Tennessee" and provided for a more closely knit organization under the following officers: president, E. D. Schumacher of Memphis; vice presidents, W. C. Ellis of Kingsport, Charles D. Puckett of Chattanooga, William H. Lambeth of Nashville, and James A. Taylor of Memphis. The principal speaker at the annual dinner was Dr. Francis Wei of Central China College.

The 115th annual convention will meet in Christ Church, Nashville, January 22, 1947.

ELECTIONS: Bishop and council, Rev. George A. Fox and Will S. Keese, Jr., East Tennessee; the Rev. J. E. Gilbreath and Charles Nelson, Middle Tennessee; the Rev. P. E. Sloan and C. P. Kulp, West Tennessee. V. S. Tupper of Nashville succeeds C. S. Martin as a director of the Episcopal Endowment Corporation. Mr. Martin, now over 80, was named honorary director for life in recognition of his long and faithful service, first as a trustee of the old Episcopate Endowment Fund, and since its inception in 1933 as vice-president of the Endowment Corporation.

Deputies to General Convention: clerical, the Rev. Messrs. J. R. Sharp, Thorne Sparkman, T. N. Barth, R. R. Beasley; lay, Dr. Alexander Guerry, Messrs. D. M. Wright, S. B. Strang, Z. C. Patten. Alternates, clerical, the Rev. Messrs. W. G. Gehri, P. A. Pugh, P. E. Sloan, P. R. Williams; lay, Messrs. C. M. Seymour, W. S. Keese, Jr., Edmund Orgill, Dr. F. J. Walrath.

MEXICO

Annual Convocation of District

The 32d convocation of the Mexican Episcopal Church was held at the Cathedral of San José de Gracia, in Mexico City, January 18th to 20th. Bishop Efrain Salinas y Velasco celebrated choral Eucharist each morning. This was followed by meetings of the convention, Woman's Auxiliary, and the young peoples' societies. Later dinner was served to all, at the well known Casa Hooker. Promptly at 4 P.M., the delegates, clerical and lay, met at Christ Church for the afternoon and evening sessions.

Two high lights of the convocation were talks by Dr. Bernard Iddings Bell and Fr. José M. Vega. Dr. Bell stressed the great opportunity we have to teach here in Mexico the ancient Faith as we know it. He emphasized that many people would be attracted to our Church when they realized that it offered the Catholic Faith minus the superstitions of Rome. Fr. Vega, formerly of the Roman Catholic clergy, was recently received into the Episcopal Church. He spoke concerning some differences in discipline between our Church and that of Rome, and stressed how much the freedom of our Church means to him after so many years of being a priest in the Roman Church.

A spirit of optimism prevailed over the future of the Church in Mexico. Two new

organized missions were admitted by the convocation.

Dean J. F. Gómez and H. N. Branch were elected deputies to the General Convention.

Dr. Bell celebrated a solemn Mass on Sunday at the cathedral.

A magnificent 11 A.M. Eucharist, with Bishop Salinas as celebrant, filled the Cathedral of San José de Gracia to overflowing and brought this 32d convocation to a close.

VIRGINIA

Parish Marks 90th Anniversary

Grace Church, Alexandria, celebrated the 90th anniversary of its establishment Sunday, January 20th, with a solemn celebration of the Eucharist. The rector, the Rev. Merrill J. Yoh, was celebrant and preacher; the assistant, the Rev. Reginald C. Groff, was deacon, and Mr. John Gill of the Virginia Theological Seminary was sub-deacon.

The parish has had a unique history for it has pioneered in the introduction of Catholic teaching and practice in Virginia. It was the first church in the diocese to institute such now common practices as a weekly Eucharist, a proper altar with cross and candles and proper liturgical colors, and preaching of the full sacramental system. These have now been maintained for over half a century.

The church was established in 1856, and the present building was completed in time to be used as a hospital by the Union Army during the Civil War. In 1893 a rectory was added, and the present plant was completed with the erection of a parish house in 1923.

The 90th anniversary celebration was begun with a mission preached by the Rev. Bernard Iddings Bell and will continue through Easter. Projects to mark the occasion that are being carried out are establishing a parish library and a program of adult study and the rebuilding and electrification of the pipe organ.

WESTERN MICH.

Convention Endorses Bishop In Stand on Christian Education

Delegates to the 72d annual convention of the diocese of Western Michigan which was held in St. Mark's Cathedral January 15th and 16th, heartily endorsed the position on national issues taken by Bishop Whittemore, which he presented in his annual address.

Bishop Whittemore, who, a year ago, made an urgent appeal to the whole Church to recognize the great need for leadership in the field of religious education, reiterated his plea and urged that attention be given now to this important field of Christian education and turned from the controversial subjects such as the union between the Church and the Presbyterian Church, and the so-called High Church-Low Church is-

sue, discussions which are causing critics of the Church to call it a "house of confusion."

"When a psychiatrist is dealing with a patient who is in a serious mental state," the Bishop said, "he tries to get him out of himself by getting him interested in a job. So our Church, with its superb latent powers, must forget about some of these issues which bedevil us with Satanic efficiency and see if our real task, one in which we can all join, is not staring us in the face. It must be a real issue; it must be deep and broad; it must have something to do with the salvation of souls; it should mean something for America—for the world. The issue is ready made—it is the religious education of the children of the Church and of un-churched youth everywhere."

REPRESENTATIVE BOARD PROPOSED

The Bishop then suggested that there should be a Board of Religious Education of perhaps fifty persons meeting quarterly with an executive committee meeting monthly. The board should be elected by the General Convention and should include in its personnel representatives of the entire Church, with diverse points of views and interests within the Church, deans of seminaries, theologians of every stripe, clergy, professional educators, and grass roots teachers.

The Bishop outlined further how this board of religious education might function and said, "My belief is that there is a much greater area of agreement in this Church than the alarmists give us credit for. . . . One trouble with the Church has been that it has dwelt on that which seems to divide. This would show how far we are united." Bishop Whittemore closed his message with the statement: "The Episcopal Church should move from strength and not from weakness. The case of Church unity is not going to lose if our Church, before it makes random and haphazard alliances and mergers, gets rid of its various psychoses and begins to go forward in its own right and in its own strength. Let the divided house be united through a mutual act of faith."

Robert D. Jordan, director of promotion of the National Council, was the speaker at the luncheon meeting and gave a stirring address on the need of the Reconstruction and Advance program. "The Christian Church is the only force that can make possible a lasting peace," Mr. Jordan stated, adding that the United Nations Organization and other steps toward preserving peace are commendable in intent but meaningless unless there is Christian fellowship in the world to make them effective. The goal for the diocese is \$25,168 of which \$12,000 has already been paid. Julian Hatton of Grand Haven is chairman for the campaign in the diocese.

There was cause for rejoicing in the convention when the delegation from All Saint's Church at Saugatuck, with the rector, the Rev. J. Ethan Allen, presented the request to be admitted as a full parish, relinquishing its previous status as mission. All Saint's Parish in Saugatuck is more than 80 years

old but was without a resident rector for over 40 years. The great advance made in the recent years has been largely due to the leadership of Fr. Allen.

Financial reports showed the diocese to be in excellent condition and the missionary pledges totaled \$22,764, an increase of nearly 10% over the preceding year. It was voted to increase the payment to the General Church from \$7,500 to \$8,000. Three parishes which had been receiving some help from the diocese advised the convention that they would be able to carry on the financial program independent of any help for the year; they are St. Paul's Church at Dowagiac, Emmanuel Church in Petoskey and Trinity Church at Grand Ledge. Having these funds released will make it possible for the bishop to place a full time priest of the Church at two other missions, St. John's at Charlotte and St. Mary's in Cadillac where ground has been broken for a new church building.

ELECTIONS: Delegates to the General Convention: the Rev. Messrs. D. V. Carey, H. R. Higgins, W. A. Simms, W. C. Warner; Messrs. B. B. Fallon, N. A. Lilly, C. R. Sligh, Jr., C. C. Wells. Alternates, the Rev. Messrs. J. E. Allen, A. G. Fowkes, R. K. Giffin, D. M. Gury; Messrs. L. M. Holton, O. P. Kramer, James Macgregor, James Stearns. Executive council, the Rev. R. K. Giffin, the Rev. W. C. Warner, Norman A. Lilly, Charles R. Sligh, Jr. The Rev. A. G. Fowkes was named vice-president of the council and the Rev. Don Gury, secretary. Standing committee: the Rev. Messrs. D. V. Carey, H. R. Higgins, W. T. Reeves, Jr., W. A. Simms; Messrs. B. B. Fallon, N. A. Lilly, C. C. Wells. Fr. Simms was re-elected president and Dean Higgins secretary.

The Rev. Doane E. Rose and James A. Lewis were elected by the Greater Chapter of St. Mark's Cathedral to serve for a three year term and Dr. D. C. Burns was appointed to fill a vacancy.

MICHIGAN

Convention Accedes to Suffragan; Proposes Revised Marriage Canon

In an unusually large convention of the diocese of Michigan, held at St. Paul's Cathedral, Detroit, on January 23d and 24th, probably the most important action taken was the consenting to the request of Bishop Creighton, for the election of a suffragan bishop.

There had been considerable discussion regarding the question of additional episcopal assistance during the past few weeks in the diocese of Michigan. Due to the sudden resignation of Bishop Aldrich, Coadjutor of the diocese only since last May, because of ill health and the need for a complete rest, the diocese was unfortunately deprived of the auxiliary bishop to whose episcopate it had been looking forward. Bishop Creighton pointed out that, since Bishop Aldrich's resignation would have to be presented to the House of Bishops at General Convention next fall, and there could be no election of another coadjutor until after it had been accepted, the diocese of Michigan could only hope to have additional episcopal assistance by the election of a suffragan.

In spite of a clergy conference called in December to discuss the matter, and informal discussions throughout the diocese before the convention, there was a lengthy

debate on the question. When the ballot was taken, however, the vote was overwhelmingly in favor of Bishop Creighton's request for a suffragan, and the time of the special convention for the election has been set for Tuesday, March 26th in St. Paul's Cathedral, Detroit.

The convention heard with interest a suggested draft of a new canon on Holy Matrimony, presented by a committee of the diocesan department of Christian social relations. This suggested canon combines features of the two widely discussed canons presented at the last General Convention of the Church, and the diocesan convention memorialized the next General Convention to adopt a canon "along these lines."

The convention was the 113th annual assembly of the diocese, and concurrently there was held the 14th annual convention of the diocesan Woman's Auxiliary. Both bodies met for an opening service in St. Paul's Cathedral on January 23d, at which Bishop Creighton read his annual address, including the statement that he intended to request the election of a suffragan bishop.

After the service, the diocesan convention met in the Cathedral Hall, and the women adjourned to the Central Y. W. C. A. for the transaction of their business. Sessions continued throughout Wednesday afternoon and again on Thursday morning, with the adjournment of both groups taking place following luncheon on Thursday.

Both conventions, and other Churchmen and women to the number of about 600, joined in the annual convention dinner on Wednesday evening. The speaker was Dr. Franklin, treasurer of the National Council, who spoke on the Reconstruction and Advance Program, expanding his address to include the missionary program of the entire Church, with emphasis on the "reconversion of the world."

A plan presented by the delegation from St. Philip's Church, Rochester, for assessing each communicant \$5.00 annually to provide a fund for building new churches, was referred to a committee for study, with instructions that a report be presented at the next diocesan convention.

ELECTIONS: Trustees of the diocese, I. B. Babcock and F. D. Nicol. Executive council, Rev. Messrs. O. G. Jackson, B. S. Levering, E. J. Whiting; Messrs. Harold Thompson, T. G. Caley, T. R. Peirsol. Standing committee, Rev. Messrs. Henry Lewis, J. G. Widdifield, I. C. Johnson, K. B. O'Ferrall; Messrs. C. B. Crouse, W. T. Barbour, J. R. Watkins. Deputies to General Convention, Rev. Messrs. Henry Lewis, C. H. Cadigan, Gordon Matthews, K. B. O'Ferrall; Messrs. George Bortz, W. T. Barbour, A. F. Plant, J. R. Watkins.

Annual Meeting of Auxiliary

Visitors to the convention of women included Miss Mary Louise Pardee, president of the Woman's Auxiliary of the diocese of Connecticut, and state president of the Connecticut Council of Church Women; and Miss Ellen Gammack, national chairman of the personnel committee of the Auxiliary. The theme of the convention was "Fellowship Through Understanding," and Miss Pardee spoke on Wednesday afternoon upon this theme.

After adjournment at 4:00 P.M. on Wednesday, the members of the convention

RHODE ISLAND

St. Martin's Church Consecrated

St. Martin's Church in Pawtucket, R. I., was consecrated by Bishop Perry on January 20th. This celebration and the burning of the mortgage, begins a new era for the parish and its rector, the Rev. William T. Townsend.

The Rev. Dr. Townsend came to the church, then a mission, in 1922. It then had practically no congregation. A few people met in a restaurant loaned them by the Potter and Johnston Machine Co. Mr. Townsend was then working for his doctor's degree at Harvard, and came down on week-ends for services.

In contrast to all this on Saturday evening, January 19th, at a huge banquet that filled their large hall to overflowing, the members burned the mortgage on their new church, a \$100,000 stone basilica. The next evening the church was consecrated. The building is regarded as the only non-Roman basilica in New England.

A WORKING MAN'S CHURCH

The most remarkable fact about the celebration was that this church was built and paid for by a working man's congregation in the short period of less than five years. The second fact that stands out in the history of the church is that its rector was able to continue his scholarship while building up the parish. He started with less than 50 and today there are 674 active communicants in the parish.

Dr. Townsend thanked the many people who played a part in developing the church, and he was especially grateful for the services of James Barrowclough, who served as treasurer of the building fund since 1923. In recognition of his work the

church has named Mr. Barrowclough a permanent member of the vestry.

In 1923 the fund drive was begun, and with only 30 families to pay their assessments it was a gratifying experience that the quota was met. With this first money the congregation spent \$2500 for a piece of land. By 1932 the foundation of the church had been built, and services were held in the basement, completely furnished, for ten years. In 1942 the church building was completed and since that time the mortgage has been whittled down, till it became smoke at the burning. Now the parish and its rector have another goal in mind—a parish rectory.

ARKANSAS

Convention Celebrates Jubilee

By Mrs. WALTER G. McDONALD

Seventy-five years of the diocese of Arkansas and fifty years of the Women's Auxiliary in Arkansas were celebrated at the jubilee convention of that diocese held in Little Rock, January 23d and 24th, when the Presiding Bishop was guest of honor and speaker.

The anniversary observance opened with an inspiring thanksgiving service and corporate Communion held in Christ Church, Little Rock, the mother parish of the diocese, on the very site where the original simple, frame church stood in which the diocese of Arkansas was formed in 1871. Bishop Mitchell was the celebrant, assisted by five clergy of the diocese in the administration of the Communion to a great congregation over half as large as the entire number of communicants in the diocese 75 years ago. The Presiding Bishop preached.

One of the chalices used on this occasion was made from the pectoral cross and the jewels from the chain of Bishop Pierce, under whose leadership the diocese was formed and who was the Bishop of Arkansas from 1870 to 1899. The accompanying paten contained the stone from Bishop Pierce's ring. These vessels are the property of Trinity Cathedral, founded by Bishop Pierce, through whose efforts the money was raised for its construction in the years 1880-84.

On the night of January 23d another glorious service was held in Trinity Cathedral—an historical service—at which Bishop Mitchell delivered his annual address, dealing largely with the episcopates of Bishops William Montgomery Brown and James Ridout Winchester, and also bidding the diocese to go forward to certain definite objectives in the future. Mr. W. Henry Rector, historiographer of the diocese, gave an interesting address on the primary convention of the diocese in 1871 and a word picture of the character and labors of Bishop Pierce. The Presiding Bishop again spoke, lifting the convention's vision to the missionary imperative resting upon us in this day of the world's confusion. In the colorful procession at this service marched members of the standing committee, of the executive council and cathe-

of women attended a tea served by the women's organizations of St. John's Church, Detroit.

On Thursday morning, at the convention of women, Miss Pardee led a discussion on "The Program in Action."

ELECTIONS: President, Mrs. Waldo C. Granse; vice-presidents, Detroit, Mrs. Orren L. Andrews; Northern district, Mrs. J. A. Evans; Central district, Mrs. A. M. Holcomb; Southern district, Mrs. Charles Dengler; recording secretary, Mrs. Kenneth M. Thomas; corresponding secretary, Mrs. Maurice E. Hammond; treasurer, Mrs. W. B. Taylor; UTO secretary, Mrs. E. C. Simmons; director of supply work, Mrs. Chester E. Elliott; Christian education chairman, Miss Gwendolyn Marshfield; delegates to the Triennial, Mrs. Granse, Mrs. J. A. Evans, Mrs. A. M. Holcomb, Mrs. Charles R. Dengler, Mrs. E. C. Simmons.

CENTRAL NEW YORK

Fire Damages Oswego Church

Damage estimated at more than \$10,000 was caused when flames swept through the basement of the Church of the Evangelists, Oswego, N. Y., late Thursday night, January 17th, and for more than an hour threatened the 95-year old building with destruction.

The Rev. J. Raymond Lemert, rector, conducted services in the chapel and parish house the Sunday following, but arrangements are being discussed for joining with the congregation of Christ Church on the west side of the city for the 11 o'clock Sunday service pending repairs to the church's central heating system. The rector and vestry of Christ Church have offered their neighbor parish the use of its facilities until repairs are completed.

Damage was confined principally to the boiler room and basement, though the vestibule and nave of the church suffered serious smoke and water injury.



ST. MARTIN'S, PAWTUCKET: *The beginning of a new era.*



DIAMOND JUBILEE: *The Presiding Bishop cuts the "birthday cake" at the reception in his honor at Bishopstead, Little Rock, marking the 75th anniversary of the diocese of Arkansas. Bishop Tucker is flanked by Bishop and Mrs. R. Bland Mitchell. Mrs. Francis L. Thompson, president of the Arkansas branch of the Woman's Auxiliary, presents Mrs. Elizabeth Pierce Lyman with a slice of the Auxiliary "golden*

jubilee" cake at the reception in honor of the Presiding Bishop. Mrs. Thompson is the grand-daughter of the first president of the branch at its founding 50 years ago, and is the daughter of the second president. Mrs. Lyman is the daughter of the Rt. Rev. Henry Niles Pierce under whom Arkansas became a diocese; she arrived in Little Rock with her father in 1870 a year before the diocese was organized.

dral chapter, board of trustees, the lay officers of the diocese, and the members of the executive board of the Woman's Auxiliary, in addition to the clergy.

Bishop Tucker in his sermon strongly stressed the needs and purposes of the Reconstruction and Advance Fund; and at its business session the next day, the convention pledged vigorous action and thorough presentation of the claims of this fund throughout the diocese.

As part of the anniversary celebration Bishop and Mrs. Mitchell gave a reception in honor of the Presiding Bishop at Bishopstead on the afternoon of January 23d, which was attended by delegates and visitors to the convention and to the annual meeting. The motif in the decorations stressed the two anniversaries, the central feature being birthday cakes, one topped with a white ("diamond") "75" and the other with a gold "50."

Special recognition was given to one person who has been a member of the diocese through the span of both anniversaries: Mrs. Elizabeth Pierce Lyman, daughter of Bishop Pierce.

The business sessions of the convention and of the annual meeting of the Auxiliary were held at Trinity Cathedral. The sessions of the Woman's Auxiliary were presided over by Mrs. Francis L. Thompson, diocesan president, who is a granddaughter of the first diocesan president and the daughter of the second president. Mrs. Thompson is the 9th diocesan president in the 50-year span. She is also a member of the national Executive Board.

In speaking of the Auxiliary in his annual address, Bishop Mitchell said: "Particularly do we have cause to thank God as well as the women for what these 50 golden years of service have meant to the diocese of Arkansas. It is impossible to

over-state the value of that loving care and service in making the diocese what it is today. They have shed sweetness and light across two dark and tragic eras through which the diocese has passed in the last half-century, demonstrating by their faith and works that God 'always leadeth us in triumph in Christ.'"

BISHOP MITCHELL URGES REMOVAL OF LIMITATION ON NEGRO PARTICIPATION

In this address, Bishop Mitchell sketched the personality and career of Bishop William Montgomery. He characterized Bishop Brown as "a remarkable man, in many respects ahead of his time" and in respects obsessed with theories and plans, the baleful effects of which have reached unto this day in the diocese. One of these was his belief that there should be a separate and distinct national Episcopal Church for Negroes. He believed that it was to the best interests of both races to wall each off from the other completely; and he proceeded to put his theory into operation in Arkansas as a sort of experimental station—hoping thereby to pave the way for the racial Episcopate and eventually for a separate Negro Episcopal Church.

Bishop Mitchell continued:

"In 1902 the first canonical step was taken to set up our Negro convocation as a sort of equivalent for a Negro diocese. St. Philip's, Little Rock, was persuaded to relinquish the rights of its clerical and lay membership in the diocesan convention; and thereafter our Negro clergy and congregations were to have no representation in convention. There were canonical and legislative difficulties which it took three years to iron out.

"To help along the 'regularizing' of the scheme, and in order to give some sem-

blance to their legislative and voting rights, the Negro convocation was empowered to adopt canons for its government, effective only when they were approved by the bishop and the diocesan convention, whereupon they became part of the canon law of the diocese. The Negro convocation was also empowered to vote on members for the standing committee of the diocese, deputies to the General Convention, the election of a bishop for the diocese; these votes to be certified to the Diocesan convention where they were to be counted in when the convention held elections for those diocesan positions. Thus the Negroes would participate in diocesan elections—if they had any idea who might be nominated in the convention which was to be held a month or more later.

"Whether that scheme worked I don't know. It doesn't sound very practical; but at least it was a sort of left-handed way around the American maxim that 'taxation without representation is tyranny.' By the time I got here those features had disappeared from our constitution and canons. The one vestige left was that the Negro clergy had seats and votes in the convention only when an election of a bishop was to be had. And it is well that that much was kept because, as a matter of fact and of Church polity, every clergyman canonically resident in a diocese is *ipso facto* a member of the diocesan convention—and no election of a bishop, where a clergyman's canonical rights were denied, would ever be ratified and consented to by the rest of the Church.

"Before I accepted the election as your bishop I stated that there seemed to be two dioceses in Arkansas, and that if I did become your bishop I would expect the diocese to be put back together eventually. In 1940 we took the first step in

correcting this ecclesiastical vagary of Bishop Brown. Our constitution now states — what was basically true in our Church polity — that every clergyman (regardless of color) who is canonically connected with the diocese is a member of the convention; and by canon we empowered the Negro convocation to designate one of them as a voting member of the convention, and to elect three lay delegates to represent the convocation as voting members of the convention. Thus the principle of representation was acknowledged as, in a sort of fashion, it had been originally.

"We would do well to mark this 75th anniversary by wiping out the rest of Bishop Brown's misconceived idea which has hung over us for 40 years and has put us out of step with the rest of the Church and out of tune with simple Christian justice and consideration. We have just won a war for the preservation of human rights and the sanctity of human personality. There were white regiments and Negro regiments and Japanese-American regiments; but they all belonged to the same army. We have white congregations and Negro congregations, but we all belong to the same Church. In all Christian brotherliness, let's face it and make our basic law completely conform to it. I recommend that we take the first step to amend our constitution so as to remove what discriminations still remain in it against some of our clergy and laity on grounds of color. Then let's get on with the extension of the Kingdom of God among both races."

At its business session on the second day, the convention unanimously adopted on first reading the necessary constitutional amendments for removing the limitations which still remain in the constitution concerning Negro representation in the convention. This action must now be reported to all of the congregations of the diocese, and if adopted again on final reading by the convention of 1947, will become effective. The convention also elected one of its colored priests as an alternate to General Convention.

DIOCESAN PROGRESS

An increase of 72% in confirmations over 1944 was reported. The raising of a fund of \$15,000 for the construction of permanent diocesan headquarters, authorized by the 1945 convention, had passed the \$10,000 mark, at which point the previous convention had authorized construction to begin. This building will go on the cathedral grounds, just north of Trinity Cathedral, and will be in keeping with the cathedral architecture. Definite progress was reported on plans for a diocesan conference and educational center on Mount Petit Jean, to house the annual young people's camp and other diocesan conferences and activities.

Every congregation met or exceeded its missionary Quota for the third consecutive year, and its diocesan assessment for the fifth consecutive year. The total for the Church's Program was only slightly under the high mark of 1929.

At the annual meeting of the Auxiliary, Mrs. James L. Lucas, United Thank Offer-

ing treasurer, reported an increase of 235% so far in this triennium over the same period in the last triennium.

The Episcopal Churchman's Association of the diocese of Arkansas held its first annual meeting on the night preceding the convention. Encouraging reports were received for the first year of the organization's life. Mr. E. B. Garrett, of El Dorado, succeeds Mr. Paul D. Lewis, of Fayetteville, as president of the association.

ELECTIONS: Elections by the diocesan convention and the annual meeting of the Woman's Auxiliary resulted as follows: Secretary, Rev. T. P. Devlin; treasurer, William A. Seiz, Jr. Standing committee, Rev. Messrs. T. P. Devlin, C. D. Lathrop, Roland Moncure, W. P. Witsell; Messrs. E. B. Garrett, W. H. Rector, T. C. Treadway. Executive council and cathedral chapter, Rev. Messrs. J. M. Allin, T. Clarke Bloomfield, R. E. Dicus, Marius J. Lindloff; Messrs. L. B. Bryan, W. J. Crouch, W. R. Gamble, Clem Moore. Deputies and alternates to General Convention, Clerical, Very Rev. C. P. Lewis; Rev. Messrs. T. P. Devlin, Roland Moncure, P. R. Abbott; alternates, Rev. Messrs. R. E. Dicus, C. D. Lathrop, W. L. Jacobs, J. H. King. Lay, Messrs. J. E. Coates, E. B. Garrett, W. A. Seiz, Jr., W. H. Rector; alternates, Messrs. G. K. Cracraft, P. D. Lewis, Clem Moore, H. H. Rightor, Jr. Trustee of University of South, Sewanee, Rev. R. E. Dicus. Trustees of All Saints' College, Vicksburg, Miss. Mrs. R. Bland Mitchell and W. H. Rector.

Woman's Auxiliary officers: president, Mrs. Clive R. Lane; vice-president, Mrs. John D. Barlow; recording secretary, Mrs. G. S. R. Sharp; corresponding secretary, Mrs. R. R. Hawkins; treasurer, Mrs. Marshall Apple; devotional secretary, Mrs. T. P. Devlin; educational secretary, Mrs. Philip Mattocks; UTO treasurer, Mrs. P. H. Bryan; Christian social relations and box supply, Mrs. P. M. Latourette; Church Periodical Club secretary, Mrs. George B. Stuart.

Delegates and alternates to Triennial: delegates, Mrs. Clive R. Lane, Mrs. Philip Mattock, Mrs. P. H. Bryan, Mrs. R. Bland Mitchell, Mrs. George Cracraft; alternates, Mrs. C. E. Daggett, Mrs. John D. Barlow, Mrs. Larry McWilliams, Miss Edla Lathrop, Mrs. E. B. Garrett.

DELAWARE

Bishop Cook Memorial Church

Ground was broken on January 15th for the Bishop Philip Cook Memorial Church, Hillcrest, Delaware, by Bishop McKinstry of Delaware, assisted by the clergy of the diocese. The new memorial church is to be erected upon the site of the present Calvary Church, in which the late Bishop Cook, president of the National Council for many years, was vitally interested while serving as Bishop of Delaware, 1920-1938.

The new church, to cost more than \$100,000, will be situated in a strategic area of Wilmington, which in a survey by the Rev. David R. Covell, chaplain of Hobart College, several years ago, showed the most promise in the way of future growth and development. Plans for the establishment of Calvary Church as a diocesan memorial to Bishop Cook were made in 1940 when it was admitted as a parish under the rectorship of the Rev. R. R. Gilson.

The Bishop Philip Cook Memorial Church is the first of a series of postwar building programs being planned by the diocese of Delaware. The new church will include a complete church unit seating 300 persons with a basement containing an auditorium unit for parochial and com-

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"And they're mine. I own 'em. Nobody can take 'em away from me.

"I've got a little money coming in, regularly. Not much—but enough. And I tell you, when you can go to bed every night with nothing on your mind except the fun you're going to have tomorrow—that's as near Heaven as man gets on this earth!

"It wasn't always so.

"Back in '46—that was right after the war and sometimes the going wasn't too easy—I needed cash. Taxes were tough, and then Ellen got sick. Like almost everybody else, I was buying Bonds through the Payroll Plan—and I figured on cashing some of them in. But sick as

she was, it was Ellen who talked me out of it.

"Don't do it, John!" she said. "Please don't! For the first time in our lives, we're really saving money. It's wonderful to know that every single payday we have *more* money put aside! John, if we can only keep up this saving, think what it can mean! Maybe someday you won't have to work. Maybe we can own a home. And oh, how good it would feel to know that we need never worry about money when we're old!"

"Well, even after she got better, I stayed away from the weekly poker game—quit dropping a little cash at the hot spots now and then—gave up some of the things a man feels he has a right to. We didn't have as much fun for a while but we paid our taxes and the doctor and—we didn't touch the Bonds.

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DALLAS

Convention Hears Bishop Mason; Five Congregations Change Status

The 51st annual convention of the diocese of Dallas was held in the Church of the Incarnation, Dallas, on January 23d and 24th, with the largest enrolment of delegates and visitors on record. After the opening service addresses were read by Bishop Moore and Bishop Mason, the coadjutor. As this was Bishop Moore's last convention before retirement, he expressed his great hope and confidence in the growth of the diocese under the leadership of the bishop coadjutor as well as his love and affection for his children of the diocese.

The address of the bishop coadjutor stressed "Evangelism" as its keynote. He said "While it is true to say that we are at the dawn of a new age, it is not true to say that the new-born age is of necessity an age of faith or an age of brotherhood or an age of morality. . . . We of Christ's Body the Church have an opportunity to write the history of what it shall be. . . . Could it be that the Pax Americana which many of us prayed for and believe we have won is the last opportunity man has to mix and pour the cement which can hold together the world in a restored and glorified Christendom? If the Christian Church grasps her opportunity world Christendom will be the rock upon which mankind can build. Without it the world faces chaos. As we see it, God has given us time to build world Christendom. He alone knows how much time we have. It is sufficient for us to know that we have enough time to do the job before us." The bishop coadjutor asked for a thousand candidates for confirmation in 1946, but stressed the point that large classes need not be poorly prepared classes. He stated, "We propose to maintain our standard for confirmation and we want no one presented for that rite who is unwilling to be an evangelist or to support the program of the Church."

The bishop coadjutor reported the organization of all lay readers of the diocese under the title of "Bishop's Men," pledging themselves to self imposed discipline, a prescribed course of study under their director, the Rev. B. L. Smith, and deeper devotion to the work of the Church.

A diocesan publication, the *Church News*, made its first appearance just before the convention and was enthusiastically received. The Rev. James W. O'Connell of Paris, Texas, is editor.

Advance work in the diocese was marked by the reception of St. Michael and All Angel's Mission, Dallas, as an independent parish of the diocese of Dallas. This parish was established as a mission last July under the leadership of the Rev. A. A. Taliaferro, and a place of meeting was provided through the courtesy of the authorities of Southern Methodist University, Dallas. Since its establishment the parish has purchased and

paid for a building site valued at \$21,000 and has accumulated a substantial building fund.

St. Barnabas' Church, Denton, attained parochial status at this convention. The Rev. Homer F. Rogers, rector of the parish, is also diocesan student worker with the young men and women of the State Teachers Collège, Denton, and the State College for Women.

The Church of the Good Shepherd, Terrell, under the leadership of the Rev. Roy L. Gaskell, and the congregation of St. Peter's Church, McKinney, under the leadership of the Rev. Wm. J. Petter, have resumed full parish status. Work has been reopened at the Church of the Resurrection, Dallas. One confirmation class has been held there this Fall and plans are now being made for securing a priest and for the erection of a center for social work.

At the convention dinner, the guest speaker was Bishop Roberts of South Dakota who spoke to some four hundred members of the diocese on the Reconstruction and Advance Fund.

ELECTIONS: Standing committee: the Rev. Messrs. L. F. Martin, S. S. Clayton, B. L. Smith; Messrs. E. C. Jordan, Lawrence Merchant, A. B. Wood. Clerical deputies to General Convention: the Rev. Messrs. S. S. Clayton, C. A. Beesley, B. L. Smith, G. G. Moore; lay, Messrs. Victor Hanson, H. G. Lucas, R. B. Hincks, Malvern Marks.

COLORADO

Annual Meeting of Young People

Grace and St. Stephen's Church of Colorado Springs, Colo., was the meeting place of 80 young people and their leaders of the Colorado Association of Episcopal Youths on December 28th and 29th. The main theme for discussion throughout this annual meeting was the place of young people in the Church.

Harvey Strange of Denver, Colo., president of the group, presided at the opening litany worship and at all general assemblies. C. T. Abbot of Denver spoke to the group at the service on the importance of the young people's work in the Church.

Subjects for discussion before the group were youth projects in the Church, the Bishop's project—a plan for the youth of the diocese to raise \$1,500 for improvements at Evergreen conference grounds, and the establishment of a diocesan young people's paper.

Bishop Ingley of Denver and Col. N. F. Galbraith of Colorado Springs, a former Japanese prisoner of war, addressed the group at the banquet in the parish hall.

LONG ISLAND

British Navy Gives Chalice

During the war a large contingent of British Naval personnel were stationed in around the Brooklyn Navy Yard. They were allowed the use of St. Mark's Church for their services so that the Church of England virtually had a chaplaincy set up in Brooklyn. Archdeacon Saunders gave a great deal of time to assisting this work and other churches of Brooklyn cooperat-

ed. The Junior League of Brooklyn also helped with their time and money.

Before the British Navy withdrew, Commander H. A. A. Mallett, of HMS *Saker* presented a chalice and paten to the archdeaconry of Brooklyn, with "grateful thanks for friendship fostered by common ideals, a common faith, and a common Church."

In his reply to the presentation speech, Bishop DeWolfe of Long Island said, "This gift is a symbol of the unity existing at all times within the One, Holy, Catholic, and Apostolic Church. It is a symbol of the oneness of the great Anglican communion of which you of the Church in the British Isles and we here in the Episcopal Church are a part."

OKLAHOMA

Convention Creates Department For Personal Counselling

The ninth annual convention of the diocese of Oklahoma met at St. Paul's Cathedral, Oklahoma City, January 16th, with all resident clergy present and an unusually large attendance of lay delegates to the convention and to the meeting of the Woman's Auxiliary. The convention opened with the service of the Holy Communion, followed by the bishop's address and the organization of the convention.

Congressman Mike Monroney, a Churchman, was presented by the bishop. He addressed the convention briefly expressing his convictions that the Christian Church had provided the United States with the sole power among the nations of the world to provide the leadership necessary to attain a just peace, cooperative economic arrangement, and a wholesome social order.

The convention adopted the following resolutions:

1. To urge State Departments of Health and Welfare to take steps necessary for providing psychiatric services for children throughout the state.

2. Commending those newspapers of the state which published as news, praiseworthy accomplishments of minority racial and cultural groups for their contribution to interracial understanding and cooperation.

3. Commending Forward in Service and recommending that General Convention shall either continue Forward in Service or establish similar and equally effective agency to accomplish the same purposes.

4. Accepting the work among faculty and students in college and university centers as the responsibility of the diocese rather than local congregational units; recommending that this policy be continued with adequate financial support.

In his convention address and also in his address to the Woman's Auxiliary the bishop stressed the need for providing personal counselling services for the Church and people of Oklahoma. He expressed the judgment that the emotional tensions of the present time are so great and likely to increase over so long a period of time that the Church has a unique opportunity and duty to take the lead in providing these services. The convention established

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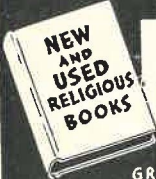
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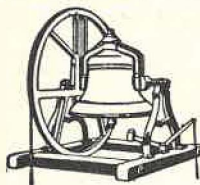
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a department on personal counselling, to be included among the departments of the committee on program and policy. The Rev. H. A. Guiley was appointed chairman of the department with the responsibility of developing such services and resources.

The convention expressed itself as favoring a revision of the marriage canon and urged that effective steps be taken to carry further the movement towards Church Unity, and urged that means be devised for accomplishing increased coöperation among the Churches.

The bishop described the state of development of the diocesan center and gave his views and those of the cathedral chapter concerning its development. Plans are under way to erect a memorial gateway to the property which consists of 35 acres of land suitably landscaped, located a short distance from Oklahoma City. This land has been made available to the diocese through the gift of Mr. E. J. Miller and will be known as the Anna H. Miller Memorial. The gift of Mr. Frank S. Hightower will make possible the Hightower Memorial Chapel which will be the first unit of a majestic church building to serve as the center of worship and spirit of the center. The diocesan center will provide opportunities for conferences of all age groups throughout the year and will be especially suited to conferences and quiet days of the clergy and lay leaders. The project will be developed as gifts will make funds available. The bishop stressed that the center in no way is to compete with the work or for the support of any congregation or other unit of the diocesan program.

The evening service provided opportunity to describe specialized aspects of the work in Oklahoma and to present needs in that area. The Very Rev. John S. Willey, dean of St. Paul's Cathedral, Oklahoma City, described the function of a cathedral and outlined the opportunities for service that the downtown location of the cathedral provided.

The Rev. Seth C. Edwards, of the Church of the Redeemer, Oklahoma City, described the growth of the work among Negroes in Oklahoma City. He and his congregation have been able to secure necessary community resources for the improvement of the health and recreation of their people during the past two years. They have now discovered a large group of poverty stricken people, most of whom are without Church affiliation. There are no community resources or adequate religious opportunities for the people in this area. Mr. Edwards hopes that soon a building can be provided in which opportunities for religious expression, wholesome recreation, and improvement in health can combine to provide the stimulus needed for their social and economic advancement.

The Hon. Clarence W. Mills, of Oklahoma City, described the organization and function of the diocesan Laymen's Committee which is undertaking to carry out the recommendations of the National Layman's Committee within the Diocese of Oklahoma. Judge Mills stated that he hoped that this organization will arouse the interest and will to work among men of the

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diocese at a time when there seems to be a general conviction that the work of the Church is essential to our welfare as a nation and one of the family of nations.

ELECTIONS: The Rev. Thomas O. Moehle was elected secretary of the convention; Carleton Greenman was elected treasurer of the convention. Mrs. Christine Gladden was elected treasurer of the diocesan missionary assessment and the Church program quota. A. D. Cochran was elected chancellor, and the Rev. A. V. Hock registrar and historiographer.

Deputies to General Convention: clerical, the Rev. Messrs. G. H. Quarterman, E. H. Eckel, P. R. Palmer, T. O. Moehle; lay, Messrs. J. B. McClelland, Jr., C. W. Tomlinson, A. D. Cochran, Hon. C. M. Mills. Alternates: clerical, the Rev. Messrs. J. S. Ewing, A. V. Hock, J. A. Klein, V. R. Hatfield; lay, Messrs. R. W. Greenslade, Col. T. D. Harris, E. C. Ritts, Frank McCoy.

Annual Meeting of Auxiliary

Meeting concurrently with the diocesan convention, the Woman's Auxiliary of the diocese of Oklahoma heard reports of the past year's work, voted on the use of surplus money in the treasury and elected officers.

The women heard Mrs. Roy Hoffman of Oklahoma City, member-at-large of the national Executive Board, talk on "Current Concerns of the National Executive Board." Mrs. Johnson D. Hill of Tulsa, chairman of the diocesan personnel committee, spoke on "The Possibilities of the Personnel Committee."

A gift of \$200 was voted by the Auxiliary to the work of the Rev. Seth C. Edwards, whose mission, the Church of the Redeemer, is establishing a chapel and recreation Hall among unchurched Negro people in Oklahoma City.

ELECTIONS: President, Mrs. Fred E. Brown; treasurer, Mrs. Ward W. Witten; educational secretary, Mrs. R. M. Mountcastle. Delegates to the Triennial: Mrs. Fred E. Brown, Mrs. J. B. Sledge, Mrs. Joseph Ewing, Mrs. James E. Allison, Mrs. R. M. Mountcastle.

MASSACHUSETTS

UNO Lectures Scheduled

The feature course of the diocesan school which will open in the Cathedral Church of St. Paul on February 7th and continue on successive Thursday evenings through March 28th, is on the United Nations Organization. The lecturers are as follows: "Results of San Francisco," Carlyle Morgan; "Christian Science Monitor," by an editor of the publication; "The Security Council," Richard K. Irons of Groton School, director of the United Nations Association; "Economic and Social

Co-operation Under the United Nations," M. Margaret Ball, of Wellesley College, consultant at the San Francisco conference; "The Future of Colonies and Dependent Peoples," Marie Carroll, chief of research, World Peace Foundation; "International Court of Justice," Dr. James L. Tryon, professor emeritus of international law, Massachusetts Institute of Technology; "How Far Have We Come Today?" by the Rev. David R. Hunter, executive secretary of the diocesan department of religious education; and "What Can the Individual Do?" by the Rev. Gardiner M. Day, rector of Christ Church, Cambridge. A forum on UNO will be presented by Thomas H. Mahony, chairman of the Massachusetts committee for World Federation and vice-president of the Catholic Association for International Peace, and Leland M. Goodrich, professor of political science, Brown University. Both were consultants at the San Francisco conference.

Twelve courses are offered in all. Among them is a course on religious orders — for men, for women, and for laymen; and a course of lectures, for men only, on the Episcopal Church, to be given by the Rev. Harold Bend Sedgwick, rector of All Saints' Church, Brookline, and the Rev. Dr. Richard S. M. Emrich of the Episcopal Theological School, Cambridge.

ALBANY

R&A Fund Progresses

In a letter sent to the clergy of the diocese of Albany, Bishop Oldham of Albany expresses satisfaction with the progress of the Reconstruction and Advance Fund campaign there. He states that the general offering is to be taken in February, but that "already we have cash in hand of \$22,736.50, and all the rectors say it was the easiest money they ever tried to raise."

Bishop Oldham commented also on remittances that came directly to him. One was from a farmer's wife, a check representing a gift from the proceeds of the sale of a farm. "A nurse in one of the northern tubercular sanitarium sent her gift. Those privileged to spend the winter in the South have sent generous sums from resort places. A parishioner who likes Canada in winter time sent her check from Quebec and was particular that the mission church in a small town of the diocese should be credited. Librarians and school teachers, some of them retired, in several cases distantly removed from the home parish, have sent their contributions gratefully. A medical officer just returned from service overseas, as well as returned soldiers have done their bit, or rather *given* it. A vestryman of a little place that latterly has not afforded services conveyed his check to the rector of a near-by church and asked him that the home parish receive credit. Several persons sent checks in memory of a loved one. A retired vestryman and his wife, living on none too liberal a pension, sent a generous gift with regret at being unable to do more. Even from faraway Mexico an Army colonel and his

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COMING EVENTS

February

- 3-4. Convention of Olympia, Seattle.
- 5. Convention of Missouri, St. Louis.
- 5-6. Convocation of New Mexico and Southwest Texas, Albuquerque, N. Mex.
- 6-7. Convention of Nebraska, Omaha; Convocation of Western Nebraska, Omaha.
- 10-11. Convocation of Honolulu, Honolulu; North Texas, Abilene.
- 22. Convocation of Panama Canal Zone, Ancon; Southern Brazil, Livramento.

The Feast of the Purification

February second—Book of Common Prayer

In our pilgrimage through the Church Kalendar and our sincere efforts to live by it, we are going to enjoy and appreciate most thoroughly this Feast of the Purification of The Blessed Virgin Mary. First of all, our women will see in this Feast the root of our office for the "Churching of Women" found in our very own Book of Common Prayer. You Episcopal women who avow a love for your Prayer Book, have you been "churched" after the birth of your dear little babies? Have you? Not many, we'll throw—and what a lovely spiritualizing experience you have let slide by you. Mother Church provided it purposely. It fulfills a very real place in a mother's life; and like other blessings passed up in ignorance, one never realizes what has been missed until one awakens and seizes the opportunity.

This Feast also was the occasion of The Presentation of Our Lord in the Temple and the time when He was given His Name. In those days names were given babies in the hope that their lives might later fulfill what was expressed in their names. "Jesus" meant "one who shall save His people from their sins." He did. Let's not think so much about the earthly Johns and Marys by which we are known. Wouldn't it be lovely if we were more concerned about the names by which Our Father in Heaven knows us? Ever stop to think what *your* name might be in His mind and on His lips? *You can tell quite easily.* Are you loyal to Him? Are you faithful to Him? Do you love to talk with Him? Do you do the errands He asks you to do for Him? Do you meet Him frequently when He comes and resides in The Family House? Are you friendly? Are you kind? Are you thoughtful of others? Do you honestly, truly, deeply love Jesus? Then, if you do, you can name yourself as He knows you. *That's* your name

in Heaven—the thing, the person you truly are on earth—and we know ourselves, inside us, don't we?

But we have not said a word as yet about that lovely soul, Our Lady, have we? All you Episcopal women who have dodged her influence in your lives, who have grudgingly admitted her into the ecclesiastical scheme of things, who have thought her the special property and propaganda of the Roman Church, sit up and listen to this. She did for God that which not one out of thousands of women would do. She was willing to serve her Heavenly Father and to do His will in bearing His Holy Child after His own way. Our Lady, St. Mary, knew full well the opprobrium she must bear at the hands of her friends, her relatives, and her neighbors. Even St. Joseph was shocked. It was heartbreaking for him until God stepped in and revealed Himself and the truth to St. Joseph.

How many of you women would consent to be disgraced that God might work his purpose out? Well then, just so many of you start loving and revering that exquisite soul, The Blessed Virgin Mary, the Mother of Jesus, mind you; and instead of trying to shrug her off as a fetish of The Roman Church, just don't forget that your own Episcopal Church reveres her enough to have two days or Feasts set up for her in your own Episcopal Prayer Book. It is about time a lot of Episcopal women (the men truly and naturally always have loved her) begin to wake up and learn how much loveliness in their religion has been getting past them all these years. Some day, sometime soon, we hope, the average Episcopalian will wake up with a bang and realize what a glorious Faith is his—and when he does discover it—whew! What a turbine he'll become for Our Lord! Let's set his alarm clock for an early hour.

wife, parishioners of one of our summer chapels, informed me that before leaving the United States, they had mailed their check to the Church Missions House.

"The significance of all of this is that the offering will represent not a favored few but a multitude of the devout and humble Church people of the diocese."

ATLANTA

R&A Fund Drive Launched

Launching the Reconstruction and Advance Fund in Atlanta, Bishop Neely of South Carolina will preach at the union service of the Episcopal churches at the city auditorium in Atlanta on February 3d. Bishop Walker and the Atlanta clergy will be present at the services.

The Rev. Walworth Tyng and Mrs. Tyng will be in the diocese during the week of February 10th to 17th, speaking at missions and parishes in behalf of the fund. Mr. Tyng was a teacher at the University at Wuchang, China.

SAN JOAQUIN

Convocation Hears Bishop Dagwell

The 36th annual convocation of the missionary district of San Joaquin was held in St. Paul's Church, Bakersfield, on January 23d and 24th. Bishop Dagwell of Oregon spoke to a mass meeting preceding the convocation on January 22d and also at the dinner attended by members of the convocation and the Woman's Auxiliary the next evening. Other speakers at the mass meeting were the Rev. Harry B. Lee, rector of St. Paul's Church, Modesto, and the Rev. P. M. Casady, rector of All Soul's Church, Berkeley. Mrs. W. L. VanSchaick, past president of the provincial Woman's Auxiliary, also spoke at the district dinner.

The convocation and the women's meetings began with a corporate Communion and the delivery of Bishop Walter's annual address.

The convocation will meet in 1947 at St. James' Church, Fresno.

ELECTIONS: Deputies to General Convention: the Rev. R. H. Cox, Walter Willmette; alternates, the Rev. Andrew Scott, Carl R. Crippen. Executive council: the Rev. Milton S. Kanaga and Charles Segerstrom. The Bishop appointed the Rev. Harry B. Lee and Howard Frame as members of the council in accordance with an amendment of the canons, which also provides that the president of the Woman's Auxiliary is also a member during her term of office. Delegates to the provincial synod: the Rev. Messrs. M. S. Kanaga, H. B. Lee, T. R. Olsen; Messrs. Steven Ross, W. C. Cook, C. K. Fisher.

EASTERN OREGON

Rev. J. M. B. Gill Recovering

The Rev. J. M. B. Gill, executive secretary of the diocese of Eastern Oregon, recently underwent a serious major operation at the Good Samaritan Hospital, Portland, and is now progressing favorably, although it will be some time before he can again resume his duties.

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ANNOUNCEMENTS

Memorial

MERRICK—Entered into rest on December 29, 1945 at her home in Galena, Illinois, Fanny S. Merrick wife of the late Charles S. Merrick and daughter of the late William H. Snyder and the late Lucretia H. Snyder, in the ninetieth year of her age.

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DEATHS

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

Wilmot Townsend Cox

Wilmot Townsend Cox died at New Canaan, Conn., on December 28th, at the age of 90. Mr. Cox was an ardent member of the Church and served for many years as vestryman of Old Trinity Church, New York, and of St. Paul's Church, Glen Cove, L. I.

Mr. Cox was born in Long Island in 1856, the son of Townsend Cox and Anne Helme Townsend, descendent of many families prominent in colonial America. After being graduated from St. Paul's School, Concord, Mass., he received his A.B. degree at Harvard in 1879, where he was a member of the Hasty Pudding, editor of the *Crimson*, and president of the St. Paul's Society. He earned his law degree at Columbia in 1881, and was admitted to the bar, specializing in ancient land patents, charters, and riparian rights.

In addition to his services at Trinity and St. Paul's Churches, Mr. Cox served as lay reader and vestryman of the Caroline Church, Setauket, where he spent many summers.

After his wife's death Mr. Cox made his home in New Canaan, where he was active in the Church and Garden Club until his retirement. Funeral services were held in St. Luke's Church, New Canaan, and the burial in Utica, N. Y., the home of his wife, the late Maria Duane Blecker Miller. He is survived by a brother, Daniel Hargate Cox, and several nephews, Daniel T. Cox, James F. Townsend, and the Ven. John H. Townsend of Ceinfuegos, Cuba.

Hiram Richard Moreno

Hiram Richard Moreno, son of Archdeacon and Mrs. R. C. Moreno of Morón, Cuba, was killed in an accident on January 9th. He was an aviation cadet in Texas, home on leave, and the plane which he was piloting crashed over Morón because of engine trouble.

PARISH LIFE

Letters of Transfer

"The best way to keep in touch with your 'old parish' when you move is to take out your letter of transfer," Canon Marshall M. Day told the annual parish meeting of Christ Church, Whitefish Bay, Wis., recently.

"Many people mistakenly feel that they should remain on the roll of the church they have left in order not to break old ties," he told his parishioners. "But the unfortunate result is that these people often cannot be traced when the need arises. No one remembers which parish it was that they moved into or where they went after that."

He pointed out that when letters of transfer are taken out, the record is clear.

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ORGANIST-CHOIRMASTER, experienced with boy choirs wanted for large Mid-Western Parish. Urban-University setting. Reply stating references and background to Box P-3038, The Living Church, Milwaukee 3, Wis.

PRIEST-ORGANIST-CHOIRMASTER wanted in large eastern parish. Adequate stipend for young unmarried priest or married priest without children. Will consider adequately trained layworker who can handle the parish music, and work with the children and young people. Reply Box P-3037, The Living Church, Milwaukee 3, Wisconsin.

WANTED: Registered nurse as supervisor of staff of 15 nurses, registered, graduate, and undergraduate in important Episcopal Church tuberculosis hospital of 100 beds near Philadelphia. Salary \$2100 to \$2400, depending upon experience. Full maintenance. Reply Box P-3031, The Living Church, Milwaukee 3, Wis.

WANTED—Assistant priest in active Mid-West Parish. Preferably single. Reply Box W-3030, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

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PRIEST—45, married, college and seminary graduate, in present parish over 8 years, desires small city church or one in suburban area. Salary \$2400 and house. Reply Box H-3035, The Living Church, Milwaukee 3, Wis.

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CHANGES

Appointments Accepted

The Rev. Grover Alison, Jr., formerly priest-in-charge of St. Mark's Mission, Starke, Fla., is now priest-in-charge of Grace Mission, Jacksonville. Address: Rte. 6, San Jose, Fla.

The Rev. Thomas H. Carson, formerly dean of St. Stephen's Cathedral, Harrisburg, Pa., is now rector of St. James' Church in Texarkana, Texas. He will also supervise the development of missionary work in East Texas for the diocese of Dallas.

The Rev. J. Britt Ellington, formerly priest-in-charge of Grace Church, Ocala, Fla., is now priest-in-charge of St. Mark's Mission, Dalton, and Church of the Ascension, Cartersville, both in Georgia. Address: Dalton, Ga.

The Rev. Robert Lee Green, Jr., formerly rector of St. Stephen's Church, Ferguson, Mo., is now assistant at All Saint's Church, Atlanta, Ga. Address: 634 W. Peachtree St., Atlanta, Ga.

The Rev. Lawrence B. Larsen, formerly rector of the Church of the Holy Nativity, New York, has accepted a call to the rectorship of Christ Church, Pelham Manor, N. Y.

The Rev. Roderic Pierce, formerly rector of the Church of the Covenant, Philadelphia, is now rector of Trinity Church Busckingham, Pa., and priest-in-charge of St. Philip's Chapel, New Hope, Pa.

The Rev. J. William Robertson, formerly rector of St. Alban's Parish, Manistique, Mich., is now rector of Holy Trinity Church, Iron Mountain, Mich. Address: 219 West B St., Iron Mountain.

The Rev. Charles O'Ferrall Thompson, formerly in charge of churches at Bluefield, Pearisburg, and Pocahontas, Va., is now at St. Paul's Church, Summerville, S. C.

The Rev. John M. Weber, formerly rector of St. James Church, Hestonville, Philadelphia, is now rector of St. Luke's Church, Bustleton. Address: 1946 Welsh R., Philadelphia 15, Pa.

Military Service

Commissions and Promotions

The Rev. Richard A. Johnson, formerly assistant at the Church of the Resurrection, New York, is now a chaplain in the U. S. Army.

Chaplain Elvon L. Tull has been promoted to the rank of lieutenant colonel from that of major in the U. S. Army.

Separations

The Rev. Lockett F. Ballard, formerly a lieutenant in the U. S. Army, is now rector of St. Philip's Church, Garrison, N. Y.

The Rev. Carroll M. Bates, formerly chaplain in the army, has returned to his work as curate of St. Alban's Church, Olney, Pa.

The Rev. John R. Bentley, formerly a chaplain of the U. S. Navy, will become rector of St. Stephen's Church, Houston, Texas, effective February 15th.

The Rev. Carter S. Gilliss, recently returned from a chaplaincy in the U. S. Army, is taking temporary duty in Christ Church Cathedral and Trinity Church, Hartford, Conn., while on terminal leave. Address: 134 Sigourney St., Hartford, Conn.

The Rev. Roscoe C. Hauser, Jr., formerly a chaplain in the Army, has been separated from the service and should be addressed at 321 Park Hill Drive, San Antonio 1, Texas.

The Rev. Earl M. Honaman, formerly division chaplain in the U. S. Army, is now locum tenens of St. Stephen's Cathedral, Harrisburg, Pa. Address: 215 N. Front St. Harrisburg.

The Rev. Ernest M. Hoyt, formerly a chaplain of the U. S. Army, is now rector of St. James' Church, Fordham, N. Y.

The Rev. J. C. R. Peterson, formerly a chaplain in the Army, has been released from active duty and has taken temporary work as priest-in-charge of St. James' Church, Goshen, Ind. Address: 105 S. Sixth St., Goshen.

The Rev. Ernest H. Williams, formerly a chaplain in the U. S. Navy, is now rector of Trinity Church, Arlington, Va. Address: South Station Box 2027, Arlington.

Change of Address

The Rev. Henry J. C. Bowden, formerly chaplain in the U. S. Army, should now be addressed

at the Veterans' Administration Hospital, Tuskegee, Ala., where he is serving as chaplain.

Changes of Address

The Rev. Thomas L. Hastings, priest-in-charge of St. George's Mission, Louisville, should now be addressed at 2515 W. Oak St. Louisville 10, Ky.

Resignations

The Rev. Frederick B. Hornby has resigned as rector of St. Luke's Church, Eddystone, and St. Luke's Church, Chester, both in Pennsylvania, because of his retirement.

The Rev. John L. Saunders has retired, and has therefore resigned as rector of the Church of St. Jude and the Nativity, Philadelphia, Pa.

Ordinations

Priests

Massachusetts: The Rev. Marion Matics was ordained to the priesthood by Bishop Heron, Suffragan of Massachusetts, at the Church of Our Savior, East Milton, Mass., on December 19th. He was presented by his father-in-law, the Rev. Dr. Frank Dean Gifford, rector of St. Thomas' Church, Mamaroneck, N. Y., who also preached the sermon. The Ven. Herbert L. Johnson, archdeacon of New Bedford, read the Epistle and Gospel, and

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CHANGES

the Rev. David Norton, vicar of St. Stephen's Church, Boston, read the Litany. Fr. Matics is vicar of the Church of Our Savior, East Milton.

Deacons

Lexington: Edgar C. Newlin was ordained to the diaconate on January 18th at Trinity Church, Danville, Ky., by Bishop Moody. He was presented by the Ven. Franklin Davis, D.D., and the sermon was preached by the bishop. Mr. Newlin is a prominent attorney of Danville, and will continue the practice of law. He has been chairman on the committee for layman's work. He made the address seconding the nomination of Bishop Moody by the Rev. David Cartwright Clark at the special session of the convention of the diocese of Lexington held in Christ Church, Lexington, June, 1944.

Bishop Moody states that the ordination of Mr. Newlin to the priesthood is not under consideration at the present time. He will serve as assistant of Trinity Church in Danville.

Diocesan Positions

The Rev. Albert A. Chambers, rector of St. Peter's Church, Auburn, N. Y., was elected chairman of the Diocesan Council's Department of Promotion and Publicity at its meeting Jan 22nd. He succeeds the Rev. Herbert W. Lamb, Jr., rector of St. Paul's Church, Waterloo, N. Y., who organized the department several years ago and who has most ably directed its highly-valuable service to the diocese.

The Rev. Stanley W. Plattenburg, rector of Trinity Church, Utica, N. Y., at the same time was

elected chairman of the Department of Christian Education to succeed the Rev. Fenimore E. Cooper, removed from the diocese.

The Rev. Orville E. Watson, D.D., of Gambier, O., and the Rev. Louis E. Daniels, S.Mus.D., of Oberlin, O., have been elected as honorary canons for life of Trinity Cathedral, Cleveland. The election took place on January 7th at a meeting of the Chapter of Trinity Cathedral. Both Canon Watson and Canon Daniels have served for many years as examining chaplains to the Bishop of Ohio.

Women Workers

Mrs. David Alkins, who has served as adviser in Religious Education, has resigned her position at Christ Church, Houston, Texas.



CHURCH SERVICES



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Our Saviour 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.
St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21
Rev. John M. Young, jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10
MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Sun.: 8, 9, 11 and 5; Weekdays: 6:45 and 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

MISSOURI—(Cont.)

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

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

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4. Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York

Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector
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Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

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

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
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Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

NEW YORK—(Cont.)

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass. 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.
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WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11

The Presiding Bishop's

Message---

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