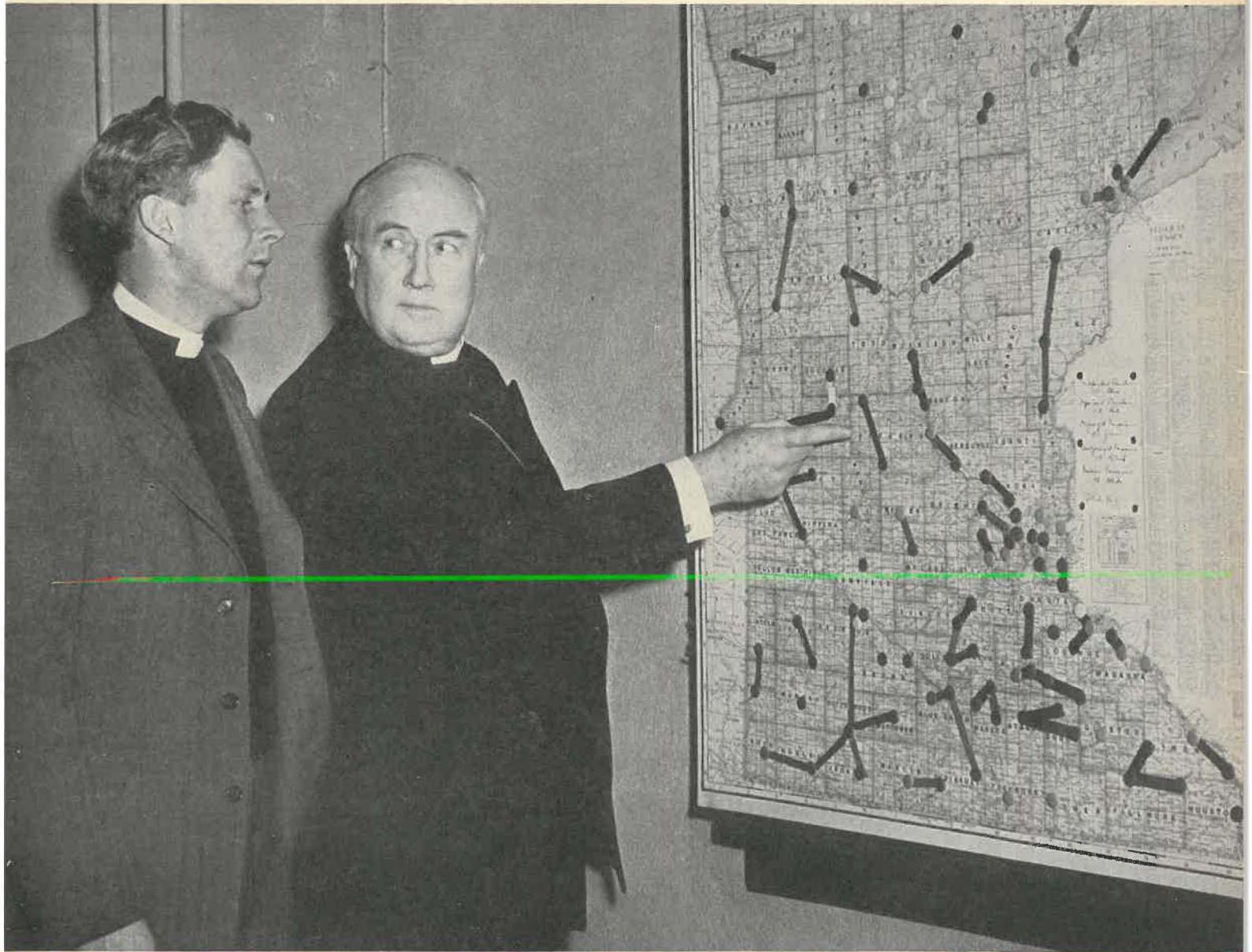


# The Living Church

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



## The Four Freedoms

*Editorial*

Page 16

### AT RURAL CONFERENCE IN MINNEAPOLIS

Bishop Keeler shows the Rev. Clifford Samuelson, national Rural Work secretary, how the stretchout is reduced in Minnesota by combining country missions with near-by parishes for pastoral care.

[See page 7.]

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# LETTERS

## Ascension, Munich

TO THE EDITOR: As Bishop in charge of European churches, one of my great disappointments is that I do not receive current literature, Church papers and so forth, until many weeks after they have been published, if at all. As a result, it was only through the coöperation of my secretary that I learned of an article in the January 20th issue of THE LIVING CHURCH which was in the nature of a letter of the Rev. John W. Haynes, of Pawtucket, R. I., in answer to an open letter he had seen relative to the situation of the Church of the Ascension, Munich. I hope you may be willing to print my reaction to this letter.

In the first place, it would seem certainly somewhat at least along the line of discourtesy that the Rev. Mr. Haynes should have published this open letter without notifying me, as Bishop in charge of this church, of the complaints that he had heard and which he was venturing to answer himself. I took particular pains, before leaving the States last Fall, to ask Mr. Haynes to lunch with me and go over all he knew about the Church of the Ascension. He accepted my invitation and gave me invaluable assistance in placing at my disposal the names of a few former members of the Ascension parish whom I might contact, and also gave me something of a record of the church during the years he served it.

After a good deal of difficulty, I finally succeeded, through the State Department, in working my way into Munich—literally working my way, because it meant some five nights out of seven in rather uncomfortable trains. I was happy that the particular cause of my journey was to fulfil a Confirmation engagement, to meet as many chaplains as I might in that general area, and to find out what I could about our church and her condition. It happened that my ten days effort was taking place just at the time this letter was being published in THE LIVING CHURCH. Had this complaint been put at my disposal, I could, of course, have given an earlier reply.

Let me say that my heart sank when I finally looked at this property. With two chaplains, we finally secured admission. I cannot understand Mr. Haynes' statement that the lower story "could have been quickly made serviceable as it was practically undamaged." On the contrary, I found a complete scene of desolation. The lovely stained glass windows that had been on the side of the Chapel were completely blown out. The

organ which could not be removed at the time the property was commandeered by the Nazis was damaged probably beyond repair. There was nothing but litter and debris in every direction. And, of course, there is no heat, no light, no facilities of any kind. A cursory examination would indicate that even if it were possible to use this property again, it would cost several thousands of dollars to attempt to put it in shape. When I thought of the loving affection and the generous gifts of Americans who had made possible this work through the years, especially the Wallen family who had given a memorial endowment toward this work, I offered a prayer to God that somehow, some way in the not too distant future, work might be resumed in Munich in the interest of Americans who might return.

### MISSING CONGREGATION

In his letter, Mr. Haynes also spoke of the librarian and assistant who were ready and anxious to begin the new work. Evidently, he does not know that one of them passed away and the other is living miles out of Munich with no means of communication. He also fails to make clear that a good portion of the congregation which was served through chapel and library in days gone by was made up of American students in Munich who naturally availed themselves of this opportunity. There are no American students now, and no colleges or schools functioning. We may well hope and pray that some day they may be resumed and that American young people will return in the not too distant future.

Fortunately, I was able to contact one or two of the remaining members of the group whose names the Rev. Mr. Haynes had given me. All of them are living 25 or 40 miles out of town and could not possibly attempt to come into Munich even if services were held. I speak particularly of one devoted member, a Mrs. Rauff (née Dupont) with whom I had a long talk. She told me the sad story of the attempt of a few of our people to salvage some of our belongings when the building was commandeered. A few of our kitchen utensils were sold, what could be taken out was stored, books and some furnishings were put in another building for safekeeping. Bombs and incendiaries, tragic to say, destroyed this building and everything is gone.

### CHAPLAINS AT WORK

The corporal who complained that there were no Episcopal services for Episcopal servicemen evidently did not look very far, because fortunately we have in Munich one of our very best chaplains, the Rev. Gordon Hutchins, a captain in the armed forces. After weeks of planning, he made every effort to get all Episcopal servicemen and women to take part at our Confirmation service and celebration of Holy Communion in the beautiful chapel in A.M.G. headquarters. We rejoiced to find some 30 Episcopalians, some of them coming 200 miles to join us, and also to have with us six chaplains from various centers scattered through Germany. All seemed to agree that it was the largest group of Episcopal Army personnel gathered in one place in Germany for a long time. Not only is Chaplain Hutchins carrying on work for all troops and having celebrations of Holy Communion for our own boys, but he is wandering far afield at distances up to 100 miles or more, trying to find any American Episcopalians in that great section and making a list of them. It is a source of great joy to find a chaplain so particularly concerned with our own boys

and our own Episcopalians. It is an equal blessing to know that he has agreed to contact the three or four civilians who may be left and arrange to give them the Sacrament when and where it may be possible.

The Rev. Mr. Haynes states how easily this work could have been resumed and what great service could be rendered the many Episcopalians in the neighborhood and those of the forces. Last Christmas Eve, the Rev. Chaplain Hutchins held a service with another Protestant chaplain in a borrowed church in Munich. Nearly 200 service people attended. The first part of the service was a general Communion under the leadership of, I think, a Baptist chaplain whom Chaplain Hutchins assisted. This he arranged because he realized that he could assist the Protestant chaplain, whereas if he had had an Episcopalian service, the Protestant chaplain could not have assisted him.

But he announced that at the end of the service he would have another celebration of Holy Communion, especially for any Episcopalians who might be present. Some five or six availed themselves of this opportunity.

In view of these facts, as Bishop in charge of European churches, I can not conceive it my duty to try to secure 3 or 4,000 dollars as a minimum salary to a man to undertake work there, when there is no building, no library, no facilities, and practically no people to whom we can minister at the present time.

Under our Chaplain Hutchins and with the splendid coöperation of General Muller, in charge of our forces, everything is being done to serve our men in every way and I rejoice to know that in addition our chaplain will keep the contact above described with what few people may still be left in that section of war-torn Germany.

(Rt. Rev.) J. I. BLAIR LARNED,  
Bishop in Charge of  
American Churches in Europe.

Paris.

### Editor's Comment:

Readers should remember that neither Corporal Larsen nor Fr. Haynes had in mind the condition of the Church under Bishop Larned, since they both referred to periods long before his arrival. We are glad to know that the Church's ministrations are being made available to servicemen and civilians in the Munich

## The Living Church

Established 1878

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

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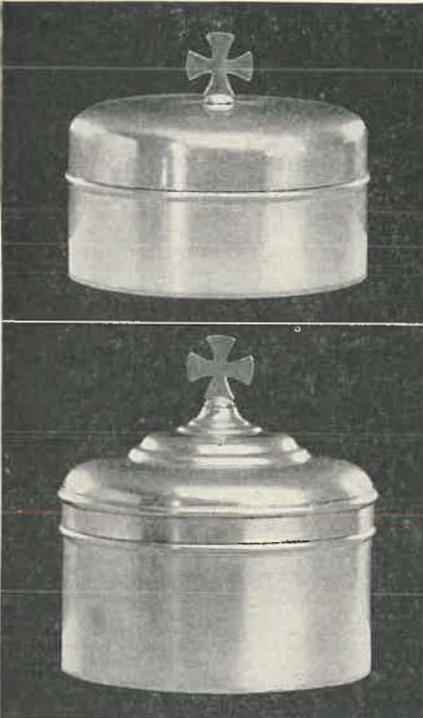
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## LETTERS

area through the vigorous efforts of Chaplain Hutchins and the Bishop. God grant a speedy answer to the Bishop's prayer that the Ascension, Munich, be restored.

### Church in Buenos Aires

**T**O THE EDITOR: Of recent months, with the increase in travel facilities and development in many American firms of their interests in Argentine, many more Americans are coming to Buenos Aires.

Of these, quite a number are Episcopalians, and have found their way to St. John's Pro-Cathedral, where we try to make them welcome.

May I, as rector and honorary canon, ask you to publish this letter of appeal to my brother clergy in the States, that when their parishioners come down here, they would send to me a letter of commendation, giving if possible, the firm for whom the traveler is to work.

In this way we should be enabled to get in touch with them immediately on their arrival, and not have to wait until they have made contact with us.

Some of the clergy have already done so, and I am sure that when it is brought to their notice, the majority will follow suit.

May I add in closing that after New Year we purpose, by permission of the Bishop and with his full approval, to hold Communion services at regular intervals, according to the rite of the Prayer Book of the Episcopal Church of the United States.

May we in this way cement the bonds between our nations.

(Rev.) GUY MARSHALL.

St. John's Anglican Pro-Cathedral  
25 de Mayo 282  
Buenos Aires.

### Lectern Bible

**T**O THE EDITOR: In response to the appeal in your issue of December 30th for Lectern Bibles needed by several missions, St. Paul's Church, San Rafael, Calif., is happy to send the Bible used until just recently in this parish.

Mrs. JOHN B. SUNDIN.

San Rafael, Calif.

### Editor's Comment:

The Bible, now at our office, is available to the first mission that asks for it.

### Mixed Marriages

**T**O THE EDITOR: The idea is getting about that the Episcopal Church ought to take a stand against the refusal of the Roman Church to bless marriages between Episcopalians and Roman Catholics unless the Episcopalian signs an agreement yielding up altogether in advance to the Roman Church his, or her, most sacred duty of a parent to oversee the religious education of his children according to the dictates of his conscience. The Roman Church forbids Roman Catholics to marry except in the Roman Church and refuses to marry them there to an Episcopalian who declines to stultify himself by surrendering his conscience to the Roman Church. The suggestion continues to crop up that a law should be made against this.

I beg leave to submit that no law of our Church should be made against this, and to submit further that General Convention should adopt a resolution denouncing in plain round terms, as vicious and unchris-

tian and hostile to sound public policy, that evil practice of exercising a pressure amounting to duress to compel a prospective parent to surrender his right . . . and admonishing Episcopalians that it is their duty as conscientious Christian people to resist and to maintain freedom of action to discharge their most sacred of all duties as their own consciences shall dictate, and that they are stultifying themselves as men and women when they yield to such evil pressure.

To adopt a law of the Church forbidding this thing would be likely to lead only to more anarchy. Many would not care enough to obey it. It could not be enforced. When, as happens, a Roman Catholic marries in the Episcopal Church because the other party has refused to sign the agreement, there is nothing that the Roman Church can do about it beyond imposing penance when the recalcitrant asks for forgiveness. There cannot be excommunication for an offense which is not a continuing offense. The Episcopal Church, lacking provision for the confession, absolution, and penance, could do nothing at all. Such a law would have little effect, and might make our Church appear somewhat ridiculous by exhibition of impotence.

A strong resolution based on the manifest iniquity of the Roman demand that the parental conscience be violated, should strengthen the hands of pastors, affect the minds of the laity, and bring the outrage sharply before the public at large. It should be given all possible publicity. If well drawn, it could constitute a powerful and appealing document.

The objection is not to the education of the children as Roman Catholics. The objection is to the surrender of the right to perform the most sacred of all duties. That should be made to stand out.

As to the legal enforceability of those iniquitous and unchristian agreements, it is not too much to say that that is sheer nonsense. Who is to sue to enforce them? Is the Roman organization to ask the court for an injunction? One would like to see it place itself in that ridiculous and contemptible situation. And such an injunction would be a legal monstrosity. Is someone to sue for damages? What damage is he to allege? And would not the court hold that an agreement is void as against public policy which requires a parent to surrender *pro tanto* the right to do his full duty as a parent?

And what about duress? The Roman Church frequently denounces as void in their inception marriages contracted under no greater pressure than this on the ground that free consent to the contract was lacking. Is the egregious case forgotten of the wealthy woman whose marriage was adjudged null by the Roman Curia when, after divorce, she wished to marry a Roman Catholic, on the ground that her parents had pushed her into the first marriage twenty-five years before? There is nothing in the idea that those iniquitous agreements could be enforced judicially.

The resolution advocated above might well express the opinion that these evil agreements are void at law as against public policy.

EDWARD N. PERKINS.

New York.

### Clergy on the Picket Line

**T**O THE EDITOR: I feel that I for one want to express my disapproval of the clergy lining up to stop the persons who want to work from entering their place of employment [L. C., February 3d]. It is bad

enough for their fellow employees to do this, but when the ministers of the Gospel enter where they do not belong it degrades the Church.

W. J. CARTWRIGHT.  
Williamstown, Mass.

**Discrimination Within the Church**

TO THE EDITOR: I was very pleased to read of the action taken by the diocese of Arkansas. The liberal and Christian stand taken by Bishop Mitchell will be encouraging, I am sure, not only to every colored communicant of the Church, but to every true Christian.

In this so-called enlightened age no one would believe that such conditions exist in this great Church of ours where in many places there are still colored communicants who are segregated and forced into a separate convention in their several dioceses, contrary to the mind of the Church. I am very mindful that there have grown up in many of these places patterns of behaviour which have very strong roots, but there are many people today who are growing impatient with the doctrine of gradualness and believe that the time is ripe for action. I believe it was Edwin Markham who said "When you are the anvil, bear—When you are the hammer, strike." We have been bearing for a long time intolerable situations in our Church contrary to the mind of Christ; is it not time for the Church to strike?

As General Convention approaches it ought to be the concern of the general Church to see to it that no diocese discriminates against any of God's children and that all of them be given the opportunity for full participation, nurture, and growth. Bishop Mitchell has done a great deal to strengthen my own faith which, at times has grown somewhat dim because of the hypocrisy I have seen in those who have claimed to be our chief pastors and those who have been elected to be our chief pastors. "May his tribe increase."

(Rev.) SAMUEL J. MARTIN.  
Chicago, Ill.

**Religion in Art**

TO THE EDITOR: I have been pleased to note that some attention is being given to 'Religion in Art' in THE LIVING CHURCH. To date all the reproductions and articles have been good but every one of them is of the art of the past. Much good religious art is being created today. Why not have something on that? If you will but refer to the quarterly, *Liturgical Arts*, you will find that much is being produced today that is interwoven with the lives of the people of the 20th century.

People are affected by what they see, and if all the works of art in our churches always portray people of the first and second centuries, then soon religion will be thought of as belonging to that time, and will not be applied to living today.

KADY B. FAULKNER.  
Lincoln, Neb.

**Pioneers in the Catholic Tradition**

TO THE EDITOR: In the issue of THE LIVING CHURCH for February 3d there was a news item about the celebration of the 90th anniversary of Grace Church, Alexandria, in which it was stated that Grace Church had pioneered in introducing Catholic teaching and practice in Virginia. There are many fine things that can be said about Grace Church. But to claim that it pioneered in introducing Catholic teaching and practice in Virginia is unfair to the Church that existed in this state for nearly two hundred

and fifty years before the establishment of Grace Church.

If Catholic teaching and practice were not introduced at Jamestown in 1607 by the Church of England in the Colony of Virginia, what was introduced? If Catholic teaching and practice were not maintained here during the colonial period why did the Church insist upon sending young men on the dangerous journey to England for ordination? If Catholic teaching and practice were not insisted upon in later times why did the Church go to the trouble to send a clergyman to England to be consecrated her first Bishop?

The first rector of Grace Church was, during his rectorship there and for over thirty years after leaving, editor of the *Southern Churchman*, that now carries the motto "Catholic for every truth of God, Protestant against every error of man." These words, I believe, express the position of the majority of the of the Churchmen in Virginia.

For one group in our Church family to claim that it alone is Catholic reminds me of a group of no doubt sincere people of whom this story is told. They organized as "The Church of God." Then there came a schism and "The True Church of God" was formed. Soon the new group divided and "The Only True Church of God" was formed. I am thankful that we can have severe strains in the Episcopal Church without schisms. Do we not, however, manifest the same spirit when we claim for our group that it is the Catholic or the Protestant part, as the case may be, in contrast to the rest of our Church family? As recently pointed out in an editorial in THE LIVING CHURCH we

(Rev.) SAMUEL B. CHILTON.  
are both Catholic and Protestant.  
Richmond, Va.

**Editor's Comment:**

We accept our correspondent's gentle reminder in the spirit in which it is given. No exclusion of Virginians from the pale of Catholicity was or could be intended, for the Catholicity of the Church is all of a piece. Yet the fact is plain that Virginia, which has supplied pioneers and leaders in every field of Church and national life, also is the home of one of the pioneer parishes in that movement for the fuller use of sacrament, ceremonial, and tradition which is commonly known as the Catholic movement. One of the differences between the "Church of God" instanced by our correspondent and the Catholic party in the Church is that the "Catholics" happily remain where they are, confident that what they conceive to be their special contribution to the Church's life is a flowering organically united to the whole vine.

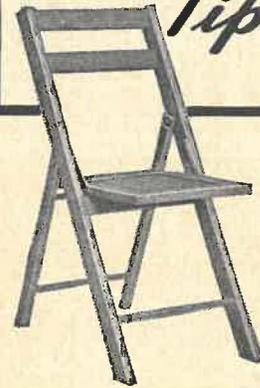
**Recordings of Services**

TO THE EDITOR: In the February 3d issue of THE LIVING CHURCH, Mrs. Richardson of New York made an inquiry regarding recordings of the Church's offices.

In 1939 I obtained five 12-inch recordings of the complete service of the Holy Communion and Evensong. The recordings were made by members of the School of English Church Music, Church of the Holy Sepulchre, Holborn, England. They are beautifully done and can be used for family devotions. Record Nos. ROX-186 to 189.

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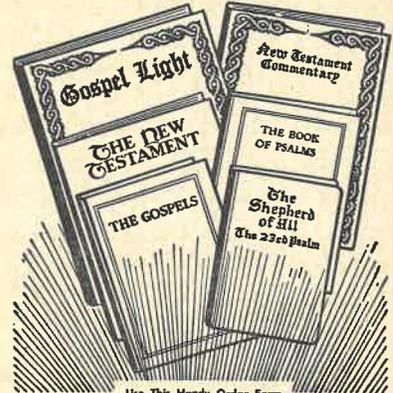
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## THIS WEEK

When last week's issue was on the press, we looked at the M-G ad on page 19, and were surprised to see a picture of *The Living Church Annual*, which is out of print. Next to it in large type appeared the words, "Where Art Thou?" Reluctantly, we decided to hold the press and substitute the correct picture—Bishop Mason's new book of that title.

**Speaking of the Annual**, it is rumored that Ammidon & Company, who stock "everything for the Church," still have a few copies. But don't tell Mr. Varian we told you!

**The altar of the Zanzibar cathedral** stands on the exact spot where slaves were flogged and murdered until the Christian conscience put an end to traffic in human lives. This is just one of the many facts of the world mission of Anglicanism mentioned by Bishop Littell in his article, "Unto the Uttermost Part of the Earth." The central proposal of the article—that means be adopted to coordinate the work of the various branches of the Anglican Communion—will come before General Convention in the form of a memorial from the Second Province.

**"Why Keep Lent—and How."** Canon Bell, in his brief article on page 15, answers both these questions. Our readers know that Dr. Bell is consultant in education to the Bishop of Chicago; having recently visited the campus of the University of Chicago, we are in a position to state that he is also (unofficially) consultant in religion and morals to some of the keenest minds in modern America on the faculty and student body.

**One reason** why we publish articles for the clergy is that the predominantly lay readership of *The Living Church* likes to know that somebody custodet ipsos custodes. Perhaps this is not a sufficiently serious note on which to introduce Fr. Lemert's deeply devotional "Before the Light"; it is a meditation before the Blessed Sacrament which will be of spiritual value to laymen and women as well as to priests.

**Next week** (D.V.) begins Fr. Pittenger's superb series of Everyday Religion articles on *Our Lord As Redeemer*. The entire series is in hand, but we say (D.V.) anyway, because these days nobody seems to know when he can deliver anything. Perhaps Fr. Pittenger's vital and compelling summary of the vast certitudes of God's dealings with man will serve to remind Christians that today, as in St. Peter's time, they should go about looking like the cat that swallowed the canary—suspiciously cheerful, without visible reason.

PETER DAY.



## Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



### A Profitable Lent

**WHEN**, on the "Sunday next before Lent," each teacher faces her class, she has the critical responsibility of helping them make a good start on Lent. Of course the rector or superintendent has given some advice in the opening service, and the mite boxes have been given out. But now the class is together, and the teacher must carry on.

First there is the question of planning wisely, of making a good personal rule of life for this period. It is an opportunity for a most helpful discussion, and for a real outcome in activity. Soon the definition is drawn out that "Lent is the time for doing something hard for God." Then the talk is steered to the problem: What kind of hard things can we do? Next it is developed that some things are often "given up." Further leading provokes the conclusion that it is well also to "do something extra." [New teachers, note in the foregoing that it is assumed that this shall be developed in a *directed discussion*, leading to discoveries and conclusions, as if from the minds of the class—which indeed they are. Note such words as "drawn out," "steered," "developed," "provokes." But, although seemingly spontaneous, it has been preceded by the most carefully thought out steps. The teacher *knew* she was going to get them to come to these conclusions. Inexperienced or unskilled teachers would present the matter in a series of statements, given dogmatically, to silent children.]

Then comes the (induced) decision to make a personal rule for Lent. Things which can be included are soon listed. What to give up is always a problem, although the old stock luxuries are as salutary as in other years—gum, candy, ice-cream cones, movies. Last year a child proposed to give up a certain radio period, which, she said, "Mother always thought was a waste of time and too exciting, and besides, I should be doing my home work." But don't overlook certain favorite foods, entertainments, etc.

Things to do extra always include the Lenten offerings of the parish—surely the children's service, and (for the older ones) some extra Communions. But in all this the effect is lessened if the teacher is not herself planning a good Lent, and is—with her children—preparing to make her own rule. Finally the rule of each is written out and signed. Then, what shall we do with them? It would be boastful to show to everybody. Let's put them where God will see them, and we won't forget.

So it was decided (in a certain parish)

*Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 509 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.*

that the signed rules should be gathered together and placed under the cross on the altar. Next Sunday it was a solemn moment to have them brought to the altar and to see the rector tip back the heavy brass cross and place the slips there. On Low Sunday, what a thrill it was to get back your slip, to read what you had written, and to know how well, or poorly, you had kept your Lent.

### MISSION STUDY

Mission study is always a problem. Should we drop our regular text and use only the Lenten units on Africa? The answer seems to depend on both the teacher and the ages of the pupils. For those above, say, sixth grade, the materials seem rather juvenile, and their main substance can be taught in a short period. In schools where the leader tells the story at the opening service, there is little left to be done in class except review it or work on the project. But, no matter how this point is settled, it is clear that we are committed to mission study, and mite box giving, as part of the well developed life of the Church.

There remains the subtler matter of character training in Lent. Lent is for self discipline, and this is beyond group activity. Here the personal relation of teacher with each pupil is essential. A private talk, arranged, is almost required early in Lent. "What good habit do you think you might work at this Lent?" is the line of guidance. Fortunate the child whose teacher thus seeks him out, who finds in talk and in worshiping together, a spiritual companion.

### DON'TS FOR TEACHERS

In a little booklet from the department of religious education of the diocese of Chicago is found this list, signed with the initials of the late Bishop Stewart:

Don't scold, don't fret. Don't get discouraged. Don't come unprepared. Don't forget your youth. Don't lecture. Don't be stiff. Don't be aloof. Don't trifle with your task. Don't fail your Faith.

And if you observe all these don'ts, are there any do's? The do's would include all the arts of teaching, of child-skill, of self-discipline, and of religious leadership. This little parody of Kipling I give again (by request):

Now these are the laws of the classroom . . .

Enough to make one despair;  
But the key to the lock  
And Peter the rock  
Of them all is—*prepare!*

QUINQUAGESIMA SUNDAY

## GENERAL

## EPISCOPATE

**Bishop Reifsnider  
Tenders Resignation**

The Presiding Bishop has received the resignation of the Rt. Rev. Charles S. Reifsnider, bishop in charge of non-diocesan Japanese work in the United States. The resignation is for action by the House of Bishops at its meeting next September.

Bishop Reifsnider will be 71 years old next November. Before the war he was Bishop of North Kwanto, Japan, and president of St. Paul's University.

## ORTHODOX

**Patriarch Benjamin Dies**

Ecumenical Patriarch Benjamin of Constantinople, the Primate of the Eastern Orthodox Church, died in Istanbul at the age of 75. He had been suffering from chronic bronchitis for the past several years.

Elected to the ecumenical throne in 1936, Patriarch Benjamin was a native of Adramition, Asia Minor, and held important Church posts, including the metropolitanate of Heraclea, before being made patriarch. A premature report last November stated he had died at that time, but it was later learned the aged Churchman had rallied and was convalescing.

[RNS]

## ARMED FORCES

**264 Chaplains Discharged**

The Army and Navy Division of the National Council, which has taken over the work of the Army and Navy Commission, met in New York on February 12th. The executive secretary, Col. J. Burt Webster, reported that 264 chaplains had been discharged of whom 164 have returned to their former parishes or have accepted work elsewhere, and 100 are available for appointment. Twenty-eight chaplains are taking refresher courses at colleges or seminaries.

The Division emphasized its desire to help the chaplains to be placed and the executive secretary was instructed to continue his work of corresponding with bishops about available chaplains. The Division has no power to appoint men and wants it to be clearly understood that this is a diocesan responsibility. The Division

urges bishops and parishes to consider the fine qualifications of the chaplains in choosing rectors.

## YOUNG PEOPLE

**NYC Offers Japanese Scholarships**

Highlighting the National Youth Commission annual session at Orleton Farms, Ohio, is the announcement that the United Youth Offering for 1946 will be used to provide scholarships for training Japanese young people for Christian work in Japan. These scholarships will be awarded to both young men and young women.

The session, held February 15th to 19th, was attended by 25 young people from all sections of the United States representing the eight provinces of the Church. A thank offering of \$78 from the members in attendance was designated for the Reconstruction and Advance Fund.

Elected to serve as 1946-47 officers of the Commission were, chairman, Miss Betty Street of Oxford, Ohio, and secretary, Miss Priscilla Hannah of Los Angeles, Calif.

During the business session "Plan," the program and emphases of the United Movement of the Church's Youth for 1946-47, was prepared. This program, which goes into effect next September, will be available for youth leaders throughout the country for use in summer conference courses. In conjunction with the over-all youth program for the Church it was voted to publish a booklet for personal use designed to reach all young people of the Church between the ages of 14 and 25 who belong to various youth organizations as well as those who live in isolated areas. This booklet will be based on the Rule of Life already used widely throughout the Church.

Tentative plans were also drawn for the National Youth Convention which will be held September 14th and 15th at Philadelphia, as a part of the first post-war General Convention of the Church.

Prominent among the adult representatives at the Commission meeting were Miss Mary Johnston, owner of Orleton Farms, who was hostess to the Commission members and who is herself a member of the National Council's Division of Youth; the Rev. Robert Brown of Waco, Texas, also representing the Division; the Rev. William Crittenden, executive secretary; and Miss Mary Margaret Brace, educational secretary of the Division. Harold Baron of the Anglican Young People's Association of Canada was a guest of the Commission.

## RURAL LIFE

**Northwest Bishops Confer On  
Ministry to Rural Areas**

By GWENDOLYN ST. JOHN

"The future strength of the Church depends upon effective missionary work *here at home and right now*, and this calls for motive, money, men, and methods," said the Rev. Clifford L. Samuelson, national secretary of town and country work, in the closing hours of the conference on rural work participated in by the bishops of the Northwest Province and held in St. Mark's Cathedral, Minneapolis, February 19th and 20th.

Each of the bishops gave a thumbnail sketch of rural work in his own jurisdiction; also the rural work program of some other religious body therein so that comparisons might be made and ideas exchanged. These other programs were considered from the point of organization, education, evangelism, and youth work. They included Mormon, Lutheran, Roman Catholic, and Presbyterian.

After these presentations, some of the conclusions drawn were voiced when Bishop Daniels of Montana said: "When the Church provides evangelists with zeal, enthusiasm, conviction, and personal experience of God, together with a more intelligent approach to the Scriptures, then the Church will exert her best possible influence in rural communities."

Bishop Ziegler of Wyoming stated: "The Church must be the social and civic as well as spiritual center in the rural community; its parish houses open to meetings of county agents and agriculturists, boys' and girls' clubs, Scouts, the American Legion, etc. Our business is to go into these communities as Christians, and gain the loyalty of these people, always keeping the 'Episcopal' before them."

Bishop Keeler of Minnesota said, "Recruiting clerical and lay workers for rural work is a matter of the survival of the Church."

## NEED OF INCREASED RECOGNITION

The reports of the bishops were given on the first day of the conference. The second day was given over to Mr. Samuelson, with discussion on the problems and recommendations which he presented. During the conference he said, "Rural clergy have suffered discouragement and frustration, not being adequately supported either in salary or morale. Many competent clergy have actually been starved out of their rural ministry." He

called for increased financial support and other recognition of the importance of the work of the rural clergy.

In the last session, Bishop Gesner of South Dakota, secretary of the province, presented the following findings:

1. The rural family is the stabilizing unit of society, and the rural community the primary source of the nation's population.

2. The role of agriculture as a way of life must be dignified in the mind of both rural and urban people.

3. The bishop must know intimately every communicant in his jurisdiction.

4. The entire geographical area of each jurisdiction must be allocated to pastoral oversight so that no spot is untouched by the Church.

5. There must be more clergy and lay workers in rural areas. They must be well trained; given the tools with which to do effective work; and must be challenged with and paid commensurate with the difficulty, dignity, and importance of their work.

6. The tenure of rural pastorates must be increased to a minimum of three years, and provision made for rural clergy to continue their studies.

In the closing moments of the conference, Mr. Samuelson said: "The Episcopal Church is especially fitted to minister to rural communities, and when we go in with a real program and real leadership, capable of rightly interpreting the Church, we will gain the loyalty of these people."

All of the ten bishops of the province participated except that Bishop Kemerer, Suffragan of Minnesota, was unable to attend the second day because of illness. Bishop Brinker of Nebraska presided. Each day opened with a celebration of the Holy Communion and concluded with Evening Prayer.

## WORLD COUNCIL

### Recommend Collaboration and New Members at Joint Meeting

Plans for closer collaboration between the World Council of Churches and the International Missionary Council were announced in Geneva, Switzerland, by a joint committee representing the two international organizations.

One recommendation called for cooperation between the research departments of the two groups. Another advocated that the organizations work together in the area of international Church relations. This suggestion was based on a proposal by the Commission for a Just and Durable Peace in the United States to establish an international relations department. These recommendations are only tentative, but spokesmen said there is little doubt they will be formally approved at executive meetings of the two organizations.

Recommendations for the admission of younger Churches of mission countries into the World Council were also drafted. It was agreed that the World Council should set its own standards for admission and



**BISHOPS DISCUSS RURAL WORK:** *In consultation with the Rev. C. L. Samuelson, the bishops of the Province of the Northwest map a program of improving the Church's mission.\**

that the International Missionary Council should furnish requested information to facilitate their entrance into the Council.

It was reported that there are more than 100 younger Churches in Asia, Africa, Latin America, and the Pacific Islands still being supported by missionary societies, which are becoming self-supporting, and only a small number have been invited to become World Council members.

Council headquarters announced that the Evangelical Church of Austria has joined the World Council. Formerly a member of the German Evangelical Church Federation, the Austrian body became a part of the German Evangelical Church in 1939 but broke off organizational ties last year. A report from Bishop Gerhard May of Vienna stated that the Evangelical Church numbered 170 pastors and 320,000 members last summer.

Convening at a two-day session for the first time since it was set up in 1939, the joint committee announced it will hold similar meetings in the future. The meeting was presided over by Dr. John R. Mott of New York, a vice-president of the World Council.

Other Council representatives attending were Dr. Samuel McCrae Cavert, general secretary of the Federal Council; Dr. Henry Smith Leiper, American secretary; Dr. W. A. Visser 't Hooft, general secretary; Bishop Hans Fuglsang-Damgaard of Copenhagen, Denmark; Dr. Jesse Arnup of the United Church of Canada; and Prof. Hendrik Kraemer of the Dutch Reformed Church.

Representatives of the International Missionary Council included Dr. J. W.

\* Left to right, standing: Bishop Haines of Iowa, Bishop Ingley of Colorado, Bishop Gesner, Coadjutor of South Dakota, Bishop Ziegler of Wyoming, Bishop Atwill of North Dakota, Bishop Daniels of Montana. Left to right, seated: the Rev. C. L. Samuelson, Bishop Roberts of South Dakota, Bishop Brinker of Nebraska, Bishop Keeler of Minnesota.

Decker, executive secretary; the Rev. Norman Goodall, London secretary; and Dr. Fred F. Goodsell of Boston, Mass. Representatives of the younger Churches in China and Latin America were also in attendance. [RNS]

## WOMAN'S AUXILIARY

### Executive Board Drafts

#### Tentative Triennial Program

A tentative draft of a program for the triennial meeting of the women of the Church, to be held in Philadelphia, September 10th to 12th, was completed by the national executive board of the Woman's Auxiliary at its meeting in New York, February 8th to 11th. The triennial theme will be "The Strength to Build," taken from a line in Dr. Russell Bowie's hymn, "O Holy City."

The return of a number of missionaries to the Orient led the board to vote appropriations from the UTO equipment item to provide pieces of equipment for the missionaries' immediate use. To be obtained as soon as available, one or more typewriters, mimeographs, bicycles, phonographs and records, certain school supplies such as health charts, portable sterilizing kits, cameras, portable radios, will be secured and sent. Similar action will provide essential secretarial help for several of the China missionaries.

For workers in the domestic field, several similar appropriations were voted; among them was a small sum for toys and games to be used in the recreation room of St. Anne's Mexican Mission, El Paso, where, the board learned, the children using the room take turns in playing with the one and only doll.

Larger sums were voted by the board from the UTO item for repair and equipment of buildings; such as a projector and

films for aid in training nurses at St. Luke's Hospital, Ponce, Puerto Rico; and kitchen equipment for Appalachian School, Penland, N. C.

Foreseeing the rise of many emergency situations in the 1944-46 period, the last triennial meeting included a discretionary item in the UTO budget. From this item, the board voted aid for women students of Central China College in moving from Hsichow, the refugee location in south-western China, back to the college's home in Wuchang; help for native workers in the Philippines and China; for an urgent appeal of the American Bible Society needing two and a half million copies of the New Testament for Japan. An appropriation of \$5,000 will enable Bishop Harris of Liberia to improve certain kitchen and bathroom facilities, which are now considerably subnormal, at the House of Bethany and Emery Hall.

The board approved a number of schol-

arships, including one for a Chinese woman, Miss Djang Tsai-i, of Ginling College, China, to do graduate work in music in the United States.

MINORITY GROUPS

With reference to a request from the last triennial that the board consider the representation of Negro and other minority groups at the triennial, the board is asking a committee of six, three board members and three of a minority group, to discuss the matter and report to the April meeting of the board.

Much time was given to further planning of the triennial, to a consideration of program material for use by women in parishes, to a review of finance, presented by the National Council treasurer, Dr. Lewis B. Franklin, to revision of by-laws, as requested by the last triennial meeting, and to other planning aspects of work.

Dr. Francis C. M. Wei, president of

Central China College, addressed the Friday night session, February 8th.

The Presiding Bishop announced to the board that Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, is to be a member of the National Council's commission to visit the Orient next spring.

RECONSTRUCTION

R&A Progress in Eastern Parishes

A very few reports on the Reconstruction and Advance fund campaign are coming in to National Council offices, a stream which is expected to widen rapidly from now on. Among the early reports is that of St. James' Church, New York City, which started out to get \$30,000 and now reports \$86,000 [see below].

The Church of the Redeemer, Baltimore, reports money and pledges of \$17,000. The Rev. Richard H. Baker is rector. St. Bartholomew's, New York City, whose rector is the Rev. Dr. G. P. T. Sargent, announces that its contribution to the fund has now reached \$50,000.

The Rev. Dr. Samuel Shoemaker, Calvary, New York City, said that his campaign is under way, and that to date about \$8,000 has been pledged or paid. He hopes that the parish will be able to make its contribution \$10,000 to \$12,000.

The diocese of Tennessee has been trying to check on its progress in the campaign, and while no final figures can be had as yet, the Rev. Thorne Sparkman, chairman, said that a roll call taken at the recent diocesan convention "made it clear that our minimum objective would be reached and probably exceeded." The diocese is trying for \$70,000.

Dr. Donegan Reports On Southern Trip

By ELIZABETH McCracken

Few incidents in the field of money-raising have aroused so much interest in the diocese of New York recently as the campaign for the Reconstruction and Advance Fund at St. James' Church, New York. That parish had set as its goal \$30,000; before the middle of February, \$85,000 had been raised, with the firm determination to do still more—\$100,000 is the new goal.

When several members of the parish were asked how they had accomplished it, they declared that it was all due to the inspiring leadership of their rector, the Rev. Dr. Horace W. B. Donegan. Dr. Donegan, when inquiries were made of him, said that it had been due to the devoted work of his generous parishioners. He saw no reason why every Church member could not do likewise.

Dr. Donegan said, "As followers of the Divine Lord, who identified Himself with the needy humanity of His time on earth, it is the responsibility of Christians to give spiritual and material help to our fellowmen in this day of dire distress. If the Episcopal Church takes seriously its obli-

Tentative Program for the Triennial Meeting

Tuesday, September 10th

- 7: 30 A.M.—Holy Communion.
- 10: 30 A.M.—Opening service of the General Convention.
- 2: 30 P.M.—Opening meeting of the Woman's Auxiliary. Report of the national executive board and executive staff.
- 8: 00 P.M.—Reception, Art Museum, Fairmont Park.

Wednesday, September 11th

- 8:00 A.M.—Corporate Communion and presentation of the United Thank Offering of the Women of the Church. The Presiding Bishop, celebrant.
- 11: 00 A.M.—Joint session of General Convention.
- 2: 30 P.M.—Joint session of General Convention.

Thursday, September 12th

- 7: 30 A.M.—Holy Communion.
- 9: 30 A.M.—Meditation: The Christian Faith, by Bishop Dun of Washington.
- 10: 45 A.M.—Section conferences on policy and procedure, led by members of the executive board.
- 2: 30 P.M.—Business meeting. Report of the Commission on the Christian Faith.
- 3: 15 P.M.—Section conferences.

Friday, September 13th

- 7: 30 A.M.—Holy Communion.
- 9: 30 A.M.—Meditation: The Christian Home, by Bishop Dun. Report of the nominating committee for members of the national executive board.
- 2: 30 P.M.—Business meeting. Report of the Commission on the Christian Home.
- 3: 15 P.M.—Section conferences.

Saturday, September 14th

- 7: 30 A.M.—Holy Communion.
- 9: 30 A.M.—Meditation: The Christian World, by Bishop Dun.

- 10: 45 A.M.—Officers' conference.
- 2: 30 P.M.—Business meeting. Report of the Commission on the Christian World.
- 3: 15 P.M.—Section conferences.

Monday, September 16th

- 7: 30 A.M.—Holy Communion.
- 9: 30 A.M.—Meditation: The World Mission of the Christian Church, by Bishop Dun. Election of national executive board.
- 2: 30 P.M.—Business meeting. Report of the Commission on the World Mission of the Christian Church.
- 3: 15 P.M.—Section conferences.

Tuesday, September 17th

- 7: 30 A.M.—Holy Communion.
- 9: 30 A.M.—Business meeting: Report of nominating committee for members of the National Council.
- 2: 30 P.M.—Business meeting: Presentation of missionaries, with addresses.

Wednesday, September 18th

- 7: 30 A.M.—Holy Communion.
- 9: 30 A.M.—Business meeting. Address: Our Responsibility as World Citizens, by Bishop G. Bromley Oxnam. Nomination to General Convention of members of the National Council.
- 2: 30 P.M.—Provincial meetings.
- 3: 30 P.M.—Visit to General Convention.

Thursday, September 19th

- 7: 30 A.M.—Holy Communion.
- 9: 30 A.M.—Business meeting: Report of Committee on Planning and Action.
- 2: 30 P.M.—Business meeting.

Friday, September 20th

- 7: 30 A.M.—Holy Communion.
- 9: 30 A.M.—Business meeting.
- 12 NOON—Close.

gation to the suffering, discouraged people of the world, it will itself be spiritually renewed and given greater power."

#### METHOD AT ST. JAMES

Asked how he had presented the appeal to his parishioners, Dr. Donegan replied that he had set it forth both in sermons and in personal interviews, but always stressed the same things. He said, "I assured them that a generous response to the Reconstruction and Advance Fund would be evidence that we desire for everyone what we wish for ourselves: the opportunity to live useful lives in a world of enduring peace. It is a challenge to us all to prove whether we really believe our Lord's teaching of brotherly love."

Dr. Donegan had just returned from a visit of three weeks in the dioceses of South Carolina and Alabama, where he spoke for the Reconstruction and Advance Fund. Reports from those dioceses indicate that Dr. Donegan inspired the Church people there as he had those in his own parish. When asked how he had done this, Dr. Donegan said, "In the same way. It really is necessary only to present the need and the obligation. The people respond. I feel that if *all* the clergy would do this, with real conviction, all Church people would do their part."

#### VISIT IN SOUTH CAROLINA

Dr. Donegan described with enthusiasm his experiences in the South. The weather had been cold and wet, but this had not interfered with any of the plans made. He recounted his South Carolina experiences:

"Bishop Carruthers of South Carolina went everywhere with me, except on Sundays. One of the devoted laymen went with us, driving the car and taking charge of everything. I spoke five times in the historic city of Charleston. The first time was in St. Philip's Church, one of the famous churches of the South. In Grace Church, I saw a memorial to Dr. Warren, a former rector of St. James' Church, New York City. Dr. Warren once preached a mission in Grace Church; and the people were so impressed that they put up a memorial while he was still living. There was a great mass meeting in St. Paul's Church, with which the members of St. Michael's Church, another very famous South Carolinian church, joined. One of the most moving occasions was the service in St. Mark's, where I spoke to a Negro congregation.

"It was wonderful to see the interest and enthusiasm of all the people. They wanted to hear about the Reconstruction and Advance Fund; and they were ready and willing to give to it when they did hear."

From Charleston, Dr. Donegan went with Bishop Carruthers and their lay leader out into the diocese, driving often 40 or 50 miles to a church or to a mission. About this part of his visit, Dr. Donegan said:

"The people drove long distances too. Another interesting thing was that the ministers of the other local churches came to our services and meetings. The Presbyterian, Methodist, and Baptist ministers

came. At the end, they spoke to us with enthusiasm. Our own people were full of interest.

"We went to Walterboro, where Bishop Boone was brought up. The rector there [the Rev. Alvin W. Skardon] had five sons in the armed forces, and they are all safely back home. In Summerville, that lovely place near Charleston, we had an evening meeting. In Sumter, the men's



DR. DONEGAN: "If the Fund is presented, the people will respond."

club served a supper before we held our meeting. We had a wonderful meeting in Georgetown, in the fine old church there. All the ministers of the churches came to that meeting. The Church is spiritually alive in South Carolina. The is why so fine a response came. They are going forward under their new bishop."

Dr. Donegan was impressed by the cordiality of the people of South Carolina. He spoke of it with warm gratitude: "They welcomed the meetings with such cordiality, and were so kind to me. So often a veteran would come up afterward and say: 'I've seen the places in the Philippines [or "in Europe"] you told about. I know that this help is needed.' All the people, when they heard of the situation, wanted to help. The appeal, they saw, was for spiritual as well as material relief to the people in the war-torn areas. The veterans confirmed this need."

#### RESPONSE IN ALABAMA

From South Carolina, Dr. Donegan went to Alabama. The trip there was not so extensive nor so long; but it was as full and as successful. The diocesan convention was meeting in Montgomery. In relation to his address to the convention, he said: "It was a wonderful opportunity, because both clergy and laity were there from all parts of the diocese. One of the clergy said after the session that he and his people had started a fund in his parish for a parochial purpose, but they would let it wait and raise money for the Reconstruc-

tion and Advance Fund first. He stood up, after I had spoken, and urged others to do the same. It was thrilling."

Dr. Donegan modestly disclaimed any great credit for the results obtained in South Carolina and Alabama from his trip. He said; "If *presented*, the people will respond. They are eager to have their Church answer the call for assistance to reconstruct *lives* as well as *buildings*. That has not been stressed enough. The people help the clergy as much as the clergy help the people to work for the Reconstruction and Advance Fund. I know that it inspired me, when I was in South Carolina and Alabama, to know that my own people at home were responding so marvellously."

## SOCIAL RELATIONS

### Church Also Included in Bequest

Newspapers reported recently the story of a 24-year-old marine who died in Iwo Jima and bequeathed a major part of his estate to "industrial and international peace." They said that Ben Toland had left a pencilled will leaving part of his estate to labor, the CIO and AFL, part to the National Association of Manufacturers in order to obtain industrial peace, and part to the Congress of the United States to "improve the nation's foreign policy."

The newspapers overlooked the fact that Ben Toland also left part of his estate to his Church, in the belief that the Christian influences of the Church must be employed effectively if peace is ever to be a reality. The check for the Church's share was received by the National Council early in February.

## ROMAN CATHOLICS

### 32 Prelates Become Cardinals

The Roman Catholic Church's first Consistory since 1940 was held in Rome beginning February 18th. Today 23 countries and 19 nationalities are represented in the Sacred College of Cardinals which lacks only one member to stand at its full quota of 70. The single vacancy was created on January 31st, when Pietro Cardinal Boetto of Genoa died. Five days of public pageantry and secret meetings made up the Consistory.

The Pope's creation of 32 new cardinals was announced two months ago. Four of the cardinals-elect came from the United States: Archbishop Spellman of New York, Archbishop Stritch of Chicago, Archbishop Mooney of Detroit, and Archbishop Glennon of St. Louis.

All but two of the 32 newly designated cardinals were present in Rome during the Consistory. The scarlet birettas were flown to Cardinals-elect Archbishop Jules Saliege of Toulouse, France, and Archbishop John de Jong of Utrecht, Holland. Both prelates were ill.

The Consistory opened with the demand for the beatification of four venerables which is the second step in canonization. Thereafter at later ceremonies Pope Pius XII placed the red hats on the heads of the new cardinals as the master of cere-

monies escorted them in front of the papal throne. A secret consistory followed, at which the most significant ceremony was the closing and opening of the new cardinals' mouths and the presentation of the cardinals' rings.

The ratio of Italian members in the College of Cardinals was cut down from 63% to 40%. This was explained in a speech by the Pope when he stressed the universality of the Roman Catholic Church. He spoke of "placing in a new light the universality, the particular sign of the Church which appertains not only to a race or people or nation, but to all the peoples of the human family."

## LABOR

### Churchmen Support Strikers

Support of workers' demands "for a living wage" was promised by six religious leaders, including the Bishop of Iowa, in a three-column advertisement in a Davenport paper.

Asserting that "we have always been concerned with the relationship of wages to living costs," the Churchmen said that low wages and high cost of living mean suffering, deprivation, and misery for the American people.

"We are firmly convinced," the advertisement continued, "that prosperity can exist in America only if a high purchasing power and full employment at living wages are maintained."

The advertisement was signed by Bishop Hines of Iowa; the Rev. Alfred S. Nickless, pastor of the First Presbyterian Church; the Rev. H. C. Pollard, pastor of the Third Baptist Church; Rabbi Abram V. Goodman of Temple Emanuel; the Rev. William O'Connor of St. Ambrose College, all of Davenport; and the Rev. Noble A. Bolinger, pastor of the Fifteenth Avenue Christian Church, Rock Island, Ill.

About 5,500 workers are on strike in Davenport and Rock Island; 4,500 at the Farmall plant of the International Harvester Company plant, and some 1,000 at the J. I. Case Company. [RNS]

## PROVINCES

### Sewanee Education Leaders Meet

The Association of Diocesan Leaders in Christian Education of the province of Sewanee met in Atlanta, Ga., February 6th and 7th to hear S. J. Patterson, Jr., speak on Adult Education. Mr. Patterson is in charge of adult education for men in the 3,300 Presbyterian churches in the South.

Mr. Patterson said in adult education we must recognize the new discoveries which have been made. We now realize that adults compose at least one third of the congregation, and that they are by far the largest part of the Church and form a more settled group. Too often the entire emphasis of the Church's work has been on children and young people, without realizing that both emulate their elders. Those responsible for the Church's pro-

gram should plan fully to include adult work, since adults furnish the leadership for the children, for young people, and for adults as well.

There is a new point of view emerging in adult education; now many churches are finding it advisable to survey their work by asking the adults to express their interests, and then trying to build a strong program about these needs and interests. Mr. Patterson suggested that the opportunities offered by the Church be presented to the lay men and women through a program of visitation. Adults, as well as children and young people, are a vital part of the Church.

Bishop Jackson of Louisiana, diocesan chairmen, and professional workers of education from the 15 southern dioceses attended the meeting. The Rev. Clarence Haden of St. Philip's Church, Durham, N. C., was reflected president, and Miss Marian Latz of Macon, Ga., was elected secretary of the association.

### Provincial Personnel Groups Meet

Two more provincial personnel conferences were announced by Miss Ellen M. Gammack, personnel secretary of the Woman's Auxiliary. A conference of provincial chairmen of the fifth province will meet at Seabury-Western Theological Seminary, March 7th and 8th, and personnel chairmen of the eighth province will meet at St. Margaret's House, Berkeley, Calif., May 3d.

## RELIEF

### President Authorizes German Aid

The ban on shipment of relief goods to Germany has been lifted by President Truman with the announcement in Washington, D. C., that 11 national agencies have been authorized to handle supplies to the American Zone.

Designated as the Council of Relief Agencies Licensed for Operation in Germany, the new organization, already dubbed with the strange alphabetical title of "CRALOG," will be the only recognized agency for handling private American relief gifts to Germany.

The 11 groups which have been licensed by the President's War Relief Control Board to solicit and receive contributions are: American Friends Service Committee, Brethren Service Committee, Christian Science War Relief Committee, Church Committee on Overseas Relief and Reconstruction; Federal Council of Churches, International Rescue and Relief Committee Inc., the Labor League for Human Rights (AFL); Lutheran World Relief, Mennonite Central Com-

mittee, National CIO Community Service Committee, and the War Relief Services of the National Catholic Welfare Conference.

Although authorized to accept contributions, the agencies will not be in a position to handle individually-addressed relief parcels for delivery in Germany.

Permission has been granted CRALOG to send 2,000 tons per month of supplies to the American zone provided shipping and port facilities are available. [RNS]

### Council Supports President

A call to support the government's plan for feeding the starving peoples of the world was issued in New York on February 20th to the "Christian forces of the nation" in a joint appeal signed by Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and the official heads of 17 Churches. Among the signers was the Presiding Bishop.

The text of the joint appeal follows:

"The eagerly awaited opportunity for the Churches has come. Feeding a hungry world is too great a task for private agencies. It calls for action by the nation as a whole. The President has summoned our people to the sacrifices necessary to save millions in Asia and Europe from starvation. He needs the full support of the Christian forces of our country. Let each denomination record its approval at the White House and also call upon its members to express their judgment to their representatives and to the President. We must act immediately so that the President's constructive recommendation may receive the necessary support and that thereby the hungry may be fed."

### Material Aid Program Progresses

Ample evidence has been received by the National Council to indicate that the Material Aid program is being widely accepted, and that Church people are already contributing large quantities of food and clothing for the relief of European and Asiatic people of our sister Churches.

To the middle of February, 18 dioceses had reported sending boxes to the United Church Service Centers in New Windsor, Md., and Modesto, Calif. These shipments added up to a total of 203 boxes and cartons. In many parishes the work has been taken up by the Woman's Auxiliary, but in others young people's groups, Church schools, and men's groups are organizing the work and enlisting the support of the whole parish.

## PUBLIC AFFAIRS

### War-Dead Petitions Win Point

Petitions from the dioceses of Massachusetts and New York requesting President Truman to stop the project of bringing back America's war dead have been successful in winning one point: A survey of the families of the men who gave their lives will be made before any action is taken, according to Larston D. Farrar, Washington correspondent for Religious News Service.

## CHURCH CALENDAR

### March

3. Quinquagesima.
6. Ash Wednesday.
10. First Sunday in Lent.
17. Second Sunday in Lent.
24. Third Sunday in Lent.
25. Feast of Annunciation.
31. Fourth Sunday in Lent.

## CONTINENT

### First Postwar Confirmation

News of a confirmation service held in Munich, believed to be the first since the war ended, has reached this country [see page 3]. Bishop Larned, in charge of American churches in Europe, officiated. The service was held in the chapel of the Military Government for Bavaria Búilding. Confirmands included Mrs. Edward Harrison, wife of Chaplain Edward Harrison of the 112 Evacuation Hospital, and 1st Lt. George Pugh of the 5th Infantry Regiment of the 71st Division.

Four Episcopal chaplains participated in the service. They were Chaplains Hillis Duggins, Edward Harrison, Alvin Bullen, and Gordon Hutchins.

Immediately after the confirmation service, the Bishop celebrated the Holy Communion for the members of the confirmation class and the congregation.

Later in the evening a small dinner for the Bishop, visiting chaplains, and guests was held in the officers' snack bar of the building.

## LIBERIA

### Bishop Arrives to Discuss Church Expansion Policies

Bishop Harris of Liberia, with Mrs. Harris, arrived by plane in New York on February 17th. The Bishop has spent the past five months in studying his jurisdiction and reaching conclusions as to its needs and opportunities. He plans now to confer with Church officials in New York concerning present and future policies, and the development of a long-range program of Church expansion.

Bishop Harris said that one of the very special needs he sees is a corps of native clergy, younger men who can do really hard work in coastal regions and in the interior. The Bishop sees the need, too, for training both teachers and nurses—Liberian natives—in the republic.

He said that a small beginning is being made, starting next May, whereby six men will be placed under the supervision of the Rev. S. B. Yudesie, to start a training which it is hoped will lead ultimately to the ministry. All of them have had high school training, and some even more. They will study under direction of the Bishop and Mr. Yudesie, getting the bases of theology, and what academic training is needed to supplement what they already have.

Bishop Harris is very hopeful for the success of this plan, but regards it as merely a beginning.

The Bishop reports that his people are strongly interested in the Reconstruction and Advance Fund campaign. They have given \$500 toward the fund. The district quota for the Church's program, though small, is paid in full for 1945, and Bishop Harris expects to launch a drive for \$5,000 in Liberia, for development of work within the district as well as paying the



**BISHOP HARRIS:** *Coastline (by surf boat) and rivers (by dugout) are the arteries of a land that is giving to as well as receiving from the R & A Fund.*

quota for this year. The amount, when raised, will be used for improving Church properties, initiation of a training program for candidates for Holy Orders, and other urgent matters as they arise.

Bishop Harris reported that he was fortunate to visit each of the 57 churches and mission stations even twice a year because of the difficulties of travel in the district of 45,000 square miles. "Along the coast I travel by surf boat, a kind of sailing vessel which depends on the winds. It takes three days at best to travel 60 miles," he said. "Travel to the interior, by river, is accomplished by dug-out canoe."

According to Religious News Service, the Episcopal Church, with her 3,052 communicants and 2,500 Church school pupils, is numerically the largest Church in Liberia.

## ENGLAND

### Romanist Recognizes Mission Of English Church in Discussion

¶ *In a panel discussion entered into by a representative of Anglicanism, Orthodoxy, Roman Catholicism, and Non-Conformist Churches of England, the speakers are reported by the London Church Times of February 1st as defining their Churches' respective positions with regard to the others with particular emphasis upon the mission of the Anglican Communion.*

The English Church Union was exhibited as the key point in the reunion of Christendom by Roman Catholic and Orthodox speakers, at a meeting arranged by University College (Roman) Catholic Society, on January 25th.

The Anglican speaker, Dr. A. J. Macdonald, rector of St. Dunstan-in-the-West, recommended the adoption of the Anglican

spirit of compromise "by the parent Church from which we came."

He was persuaded that the Roman Church, the Orthodox Churches, and the Anglican Communion were not fundamentally divided on the two great issues of the ministry and the sacraments. "It is history that divides us. Incidents of history become much sharper instruments for severing the Church than dogmatic difficulties."

The Roman Catholic speaker, Dr. F. Dvornik, Czech professor of the Sorbonne and of Prague University, had a great deal to say concerning the Orthodox and Anglican Churches. He insisted that the best way to understand the growth of Western Christianity was to study the tradition of the Eastern Churches, because they had preserved many of the features of the undivided Church of the first ten centuries.

#### MISSION OF ANGLICANISM

Professor Dvornik explained why he believes that a special mission may be reserved for the Church of England. "Thanks to its mixed tradition," he said, "the Church of England might well benefit Christianity by becoming the channel through which the tradition of the post-apostolic period, which the Reformers unfortunately discarded, can be conveyed to the other dissident Churches. The point is so important that the Church of England may be considered to forfeit her mission if she ceases to draw nearer to the Roman Catholic and the Orthodox Churches."

Dr. A. Belden, a Congregationalist, presented the Nonconformist outlook on the problem with uncompromising frankness. "We are called 'Free,'" he said, "mainly because we insist on being free of the Papacy and of the state, and I for my part do not see the Free Churches

going back into either of those bondages ever again."

The Orthodox speaker, the Archimandrite Virvos, described how the 150 million Orthodox Christians of various nationalities form a commonwealth of Churches, independent of one another, but closely united by a common worship, sacramental life, constitution, and faith.

#### FIRST AMONG EQUALS

Unlike Roman Catholics, the Orthodox maintain that there is no visible or human head of the Church. "We were, and are, ready to restore the unity and the Catholicity of the Church by recognizing the historical position of the Bishop of Rome as the first among equals in the light of historic reality, but not in total submission and surrender."

On the other hand, the relationship between the Anglican Communion and the Orthodox presented no great obstacles. "The discovery of the Churches by one another must be considered as a turning point in the path to reunion," he said.

### London Churches to Be Relocated

By the Rev. C. B. MORTLOCK

What is probably the most far-reaching scheme of redistribution of the resources and reorganization of parishes ever launched by a diocese of the English Church, or, indeed, of the whole Anglican Communion, was announced by the Bishop of London, Dr. J. W. C. Wand, on February 13th. The Bishop was holding his first press conference since coming to London, and photographers were more in evidence than reporters.

Dr. Wand made public the detailed figures of losses sustained by enemy action and explained how, by the merging of 83 parishes in inner London, it will be possible to provide for the large new population on the outskirts which needs about 50 new churches in addition to the 20 built between the wars.

Of 2,258 churches, vicarages, halls, schools, and other buildings belonging to the Church in the diocese, only 266 escaped damage. Ninety-one churches, 50 halls, 39 vicarages, and 36 schools were total losses, but a great many others were so severely damaged as to make rebuilding impractical. These figures do not include the churches of the City of London which are the subject of inquiry of a special commission which has not yet issued its final report.

Fortunately among the 83 churches destroyed or severely damaged which are not to be rebuilt there are few of notable historical or architectural merit, but at least three are well known. They are St. John's, Red Lion Square, an exceptionally beautiful example of the work of Pearson, the architect of Truro Cathedral; St. John of Wapping, a fine 18th century parish church of East London; and St. Anne's, Soho.

The world-famous Church of St. Clement Danes, the "Oranges and Lemons" church, will be restored and used for special purposes, but its parish will be merged with St. Paul's, Covent Garden.

The scheme of reorganization is framed under statutory powers for dealing with problems of the war. Every parish concerned will have an opportunity of suggesting modifications and at every stage there will be full consultation both with the ecclesiastical and the civil authorities.

The sites of the churches declared redundant will be sold and the proceeds used to buy sites and build churches in the vast new housing areas. By the reorganization there will also be a valuable release of man power through redistribution of the clergy.

### Church Assembly to Act on Release of Church House

Since the early months of the war, the Church House, Westminster, administrative center of the Church of England, has been under requisition by the government. Parliament met there during the worst of the blitz on London, and now it is the meeting place of the World Security Council. When the Church Assembly meets on February 25th, it will also be out of possession of its wartime accommodation in the Central Hall, which is being used for the meetings of the United Nations assembly. The Church Assembly will have to accept the hospitality of the Institution of Civil Engineers.

A motion tabled by the Dean of Winchester, M. A. S. Duncan Jones, requests the Archbishop of Canterbury, as chairman of the Assembly, "to represent to His Majesty's government that the efficient conduct of the business of the Church Assembly is seriously prejudiced by the continued requisition of the Church House for government purposes, and to urge upon the government the necessity to release the premises without further delay, and to grant any license necessary to enable work of repair and construction to be carried out at the earliest possible date."

### Memorials to Archbishops

Dr. Wilner-White, dean of York, has proposed a "finely wrought pulpit" in the Lady Chapel of York Minster as a local memorial to Archbishops Temple and Lang, who respectively ruled the northern province from 1909-1928 and 1928-1942.

### Industrial Sunday to Emphasize "Conversion of England" Report

Every year in England, with the approval of Anglican bishops, the Industrial Christian Fellowship endeavors to induce the parochial clergy to observe "Industrial Sunday." This year the day is set for May 5th, and emphasis is being laid on the issues raised by the recent publication of the report of the Archbishops' Commission on Evangelism, entitled, "Towards the Conversion of England."

By way of stressing the importance of Industrial Sunday, the Archbishops of Canterbury, York, and Wales, and the Primus of Scotland, have issued a letter of commendation in which they express their sincere hope that the observance of

the day will be accepted "as a special opportunity for the clergy to guide the thoughts of their people to the importance of bringing their Christian faith and influence to bear in the many and varied activities of modern, social, political, and economic life, and to show the relevance of the Christian message for the agricultural and industrial pursuits of man."

The report, "Conversion of England," is encountering some criticism among the clergy who resent strictures passed on their work. It is urged that the clergy are tired men and that they need a period of spiritual refreshment and recuperation after the strain of the war, before embarking on high pressure campaigns of evangelism. Correspondents to the Church papers point out that the difficulties of the clergy are not fully understood by outsiders or even by their bishops, and that there is a wide gulf between the "official" and parochial clergy which must be bridged before any nation-wide missionary campaign is feasible.

Meanwhile a group of people working with the Bishop of Rochester, the chairman of the Archbishop's Commission (now disbanded), have acquired the Lee Abbey estate overlooking Lynton Bay. The intention is to create a center for evangelistic training, particularly of the laity.

### Bishop of Gibraltar Demands Aid for European Refugees

Christian leaders throughout the world must immediately aid European refugees and displaced persons to avert the disaster which threatens them, the Rt. Rev. Harold J. Buxton, Anglican Bishop of Gibraltar, declared in an article in the *Church Times* of London.

The time has come, the Bishop asserted, for "the Pope, the Archbishop of Canterbury, and the ecumenical Church to put first things first and, casting aside all considerations of prudence, diplomacy, and merely national interests, demand freedom and justice for these oppressed and bewildered folk in central and southern Europe."

Bishop Buxton, who recently completed a five-months' tour of Europe, stated that "we are not thinking now of those behind the iron curtain within the Russian zones in Germany, Austria, and elsewhere, but only of those for whom the Christian West is directly responsible."

"Multitudes on the continent who were our loyal friends in war," he said, "are now suffering more than we can guess, not only from lack of food and clothing, but more still from insecurity, fear, and uncertainty about the future."

"It is high time the Church of England should make its own protest and demonstration. I hope the World Council of Churches at Geneva will get busy and launch a bombshell at the Allied governments who are primarily responsible for providing first, security, and secondly, places of settlement for those displaced persons who cannot return home. The world, at least the Christian world, is waiting for something more than any mere organization such as UNRRA." [RNS]

# Unto the Uttermost Part of the Earth

By the Rt. Rev. S. Harrington Littell, D.D.

Retired Missionary Bishop of Honolulu

¶ *The great stories of missionary endeavor are not all in the Bible. Bishop Littell in his sermon to the recent synod of the Second Province tells of great evangelism in our modern times. But, moreover, he suggests a way in which that evangelism may be more strongly implemented by the Anglican communion drawing together in action to speed the Church "unto the uttermost part of the earth."*

**T**HE GREAT Lord Salisbury said "Look at large maps." He was urging upon parliament a more detailed understanding of the nature and extent and problems of the British Empire. Ordinary atlases and school-book geographies do not reveal smaller places on the earth's surface, where none the less human life and interests are found, and where often history is made. Before this last global war, how many of us knew the location of such vital spots as Salamaua, Lidice, Jibuti, Saipan, Tulagi, Dachau, Belsen, Balawan, Kowloon, Kure, Bad Orb, Chernikov, St. Vith, Haiphong, Lahaina? Which of these places, only found in large maps, can be put aside now as unimportant in contributing to the outcome of the struggle?

And who, interested in the extension of the Kingdom of Christ throughout our "One World," can be satisfied with small Church maps which only indicate main trails of Christian spiritual progress in developed communities and do not include the uttermost parts of the earth, the places beyond our normal vision, the out-of-the-way peoples, the communities most backward, the least-known spots of the earth? *How can our interests be limited, circumscribed, while we rest in uninformed provincialism, when we face our obligation to make the Living Faith of the Living Church of the Living God known, accepted, and operative everywhere?*

Churchmen of ordinary education know where Zanzibar is on the map. How many of us, of ordinary missionary education, know of its importance in the spread of the Christian Faith?—in the conversion of the world from an accepted age-long un-human practice to the setting free of numberless human lives? The slave trade in Africa, as open and commercialized dealing in human flesh, ended there. The triumph of courageous missionary endeavor was signified in Africa by the erection of the noble cathedral on the Island of Zanzibar, which stands today on the site of the notorious slave market. Where the slaves, men and boys, were huddled and starved, horse-whipped and mutilated, there stand the church schools for boys and girls; where the women and girls were treated with inhuman cruelties, there stand centers of healing and health staffed by trained medical men and women, black as well as white. And the high altar of the great cathedral? It covers the exact spot

in the former slave mart where humans in chains when recalcitrant and rebellious were flogged till they fainted, and slain when past recovery. And where a few decades ago life was cheap and brutally taken, now day by day on the very spot, Life is given, "the Living Bread which cometh down from heaven" ("and he that eateth of this Bread shall live forever") is distributed to the multitudes.

On our big map of the Southwest Pacific there is a little place which develops into



BROOKS and FENG: Side by side.

one of the chief causes of Japanese failure and of allied victory. It is called Nukapu, in the Norfolk Islands. The victory began when John Coleridge Patteson was martyred there. This highly-gifted, saintly bishop lived and moved among the Polynesians, who were anything but safe to mingle with, winning by sheer love and service for his Master the response which child-like peoples give to outbursting genuine loving-kindness, until he overcame their inherited suspicions and moved in and out of their savage islands without restraint. White men, of another kind, kidnappers, followed in sailing vessels to steal the dark-islanders for forced labor on plantations farther to the south. They came on the bishop's reputation, in his absence, wearing the recognized garb of Christian clergy, and were welcomed for his sake. After filling the ships with native men, down under the hatches, killing five islanders in the raid and sailing away, their evil purpose was revealed. Primitive suspicions revived, all white men were once more distrusted, even good Coleridge Patteson, who they thought was after all

only a decoy for "black-birders." They awaited the bishop's return, and before his landing canoe reached the shore shot him down with poisoned arrows, inflicting five wounds, one for each of their slain. The news of his death traveled fast and soon priests, nurses, and teachers undaunted by the peril of headhunting savages followed. No less than nine others lost their lives for Christ's sake and the Gospel's, before the mission became firmly rooted. And now that whole area of the Southwest Pacific, including the Solomon Islands, the Basks, the New Hebrides, and New Caledonia, is filled with "friendly natives," who the men of our armed forces discovered to their surprise are not headhunters or cannibals any longer, but *Christians*, who served and suffered and saved lives of many Americans—our men, who have returned home, or will soon be back, chiefly because the Church got there first.

The martyr Patteson blazed the trail of civilization of Nukapu, and the conquering allies followed it on to victory.

And what does Sing Ti connote? Most of us can't find it on the map at all. It is a town of some 10,000 people, 90 miles southwest of Hankow, where a brave Chinese priest died at the hands of bandits. Not back in the days of the catacombs, but in our own time (he was a theological pupil of mine); not in a foreign branch of some other connection, but in our own Church. Even we have the thrill of a Christian who chose death rather than deny his Savior and live. Seized in his church where he had gathered the Christians during a bandit on-slaught, he presented himself to cutthroats and outlaws in place of his flock. When in the bandit caves he was offered liberty if he would disperse his congregation and leave town, he retorted, "You've taken the wrong day to ask that." "What day is it?" demanded the chief. "Good Friday." "And what is Good Friday?" "It is the day my Saviour didn't go back on me; and I'll never deny Him, today—or any day." Daily the robbers gave him chances to change his mind, till Easter Tuesday, when they beheaded Feng Mei-Ts'en, priest and martyr, throwing his body over the cliff into a swamp. *We* may not know about this man, but China does. And Washington Cathedral knows. He is remembered and honored, along with 90 or more saints, heroes, missionaries, men and women of the Christian ages, whose statues stand about our Lord's, in the reredos of the *Ter Sanctus*, the high altar of that cathedral. Feng Mei-Ts'en and Phillips Brooks stand there side by side.

In our travels to the uttermost parts of the earth, as ecclesiastical globe-trotters, we discover whole dioceses of the Church which we never dreamed of—in full operation, with full ministrations for soul, mind, and body, with full three-fold ministry, with native clergy, doctors, and teachers. We stumble upon the live dio-

ceses of Wangaratta, of Masasi, of Labuan and Sarawak, of Lebombo, and of Victoria; Kalgoorlie, Lagos, Cariboo, Bhagalpur, North Kwanto, Damaraland, St. John's Kaffraria, George, Waiapu, Nasik, Moosonee, Willochra, Chota Nagpur, Keewatin; and so on, for dozens more. These spirit-filled powerhouses of Light and Truth should not be limited to notation merely on big Church maps. They are of the same kind, the same quality, all of one piece, with our Church life in America and England. They are young, many of them, and yet they may be—some have already become—as important and influential in these environments, as ours. Too many of us simply haven't laid aside the old small maps: we are behind the times, and don't know what's going on beyond our parish lawns and back yards. The trouble to many people has been that our overseas missions and autonomous Churches are *so far away*—but that doesn't hold, now that no spot on the planet is far off any longer. "Out of sight, out of mind" never did make a satisfying explanation, or a valid excuse.

I call your attention to the fact that all the places of Christian work I have mentioned are found within the widely inclusive fellowship of the Anglican Communion. I have leaped far beyond the confines of the American Episcopal Church and its few under-manned and under-moneyed missions overseas. I have indicated in small part samples of the far more extensive and often more deeply-rooted missionary dioceses of the Church of England, and of other daughter Churches. The advantages to all of us of intimate mutual acquaintance and of closer inter-coöperation within these Churches are obvious. United administration of mission fields in the building up of autonomous Churches is imperative generally; in the same way that has been accomplished already in the Chung Hua Sheng Kung Hui, the Chinese Holy Catholic Church, and in the Nippon Seikokwai, the Japanese Holy Catholic Church. We seriously need consultative action in the determination of policies and methods, in specific assignment of spheres of labor, in union schools of theological training in mission fields for clergy, for lay evangelists men and women, for doctors and nurses, for teachers in parish schools, for farmers and fishermen, and for handicraft workers. This involves interchange of personnel quite reasonably, and pooling of resources, or at least sharing such. For example: What shall we in our Church do with the long-time, oft-repeated requests to undertake an appreciable participation in the work of the self-administering Anglican Province of India; Burma, and Ceylon? Right now, from the Holy Catholic Church in Korea comes the request that we assume responsibility for definite ecclesiastical territory, in the land just set free after 40 years subjugation.

The Bishop of Melanesia, Dr. Baddeley, the sub-dean of Dagura, New Guinea, Fr. Bodger, and more definitely, the Bishop of Polynesia, Dr. Kempthorne, of Suva, Fiji, have made proposals for united Episcopal Church coöperation over the entire vast island areas of the Southwest Pacific. Though not in the South Seas, Hawaii is included. In fact for a half dozen years, a carefully formulated propo-

sition has been in hand, under Bishop Kempthorne's leadership, for an Anglican Province of the Pacific. The plan is to be presented to the next meeting of the Lambeth Conference. All the bishops involved agreed to it six years ago, as did representatives, missionaries in the area, from Canada, America, New Zealand, Australia, Samoa, Fiji, the Solomons, and New Guinea. Such interchange of personnel and financial resources would approach the successful unification of war efforts among the Allies, not least between Britain and the United States. Lord Halifax in a broadcast, you may remember, recalled how Mr. Churchill in 1941 had said, "British and American affairs are getting somewhat mixed up together."

"They are much more mixed up today," the Ambassador then remarked. American troops could be found living in British barracks and eating British food in many parts of the British Commonwealth. Lend-lease had grown into the idea of *pooling all our resources for the common job*.

"As we have pooled our knowledge and skill in staff planning, research and the like," said Lord Halifax, "so we also have pooled our physical resources, our food, our ships, and our raw materials as well as our weapons and equipment. We are getting more and more mixed up, and I

think we are finding that it is not too bad a mixture."

Right: not bad at all. Why not pool the whole fellowship of our national Episcopal Churches to make *the Episcopal Unit in Christendom*, not one or all of them separately but *the Anglican Communion as a Whole*?

The four great Allies, united in war, may well cultivate in unison the arts of spiritual combat in peace. A world Anglican unit would strengthen greatly the drawing together of Christians with historic Faith and Order in religious rapprochement among our chief allies, to start with; with Russian and other Eastern Orthodox believers, where mutual ecclesiastical approaches are making steady progress; with China, where we have even closer Church connections already.

I plead for early steps towards *drawing together in action*, towards that larger Christian unit loyal to the Faith in the traditional polity of the Canterbury line, *the Anglican Communion*, which unit will share with each Church within that holy fellowship the resultant increase in spiritual influence on our "One World," as with intelligent enterprise and daring adventure we join together in *speeding* the Church of Christ our Lord "unto the uttermost part of the earth."

## Why Keep Lent — And How?

By the Rev. Bernard Iddings Bell, D.D.

WHEN we were little we "kept Lent" by giving up candy or the movies and putting the money saved in a missionary mite box, we hardly asked why; but Lent has serious significance, especially in the present sad state of the world, for people with mature minds.

Lent begins with Ash Wednesday, when we are reminded that "dust we are and to dust we shall return"—in other words of the futility of physical things *per se*, of facts apart from *meaning*. During the whole season we try to cultivate a sense of true proportion, to contemplate God who is the meaning of everything, to let Him make Himself real to us.

It is God, the utter Mind and Creative Artist, who creates, sustains, judges all that is, including us. Lent is the time especially to think of Him, to adore Him, to let Him lift us up, by prayer and in Sacrament, from that which perishes to that which endures and gives significance to all that is.

There are those to whom all this means nothing, who are so absorbed in the physical and in being clever that they are unconcerned to probe deep in search of meaning, who have no desire for God. To such persons Lent can mean nothing. Such persons are few. We are all intent to get at meaning; the division among us is between those who to discover meaning depend wholly upon logic and those who realize that meaning is at least partly beyond the power of our minds to comprehend, and so must also be sought by way of contemplation and adoration. The latter group is as logical as are the mere

logicians; but it is more humble than the mere logicians. The God-seekers reason hard and well, but they know how limited is the power of man's mind; when they come to the end of reason and still face mystery, they are glad to adore that mystery—mystery and meaning revealed, revealed as well as it can be revealed, in the perfect manhood of the eternal Jesus, God-made-man-for-man.

Those who care for none of these things will not keep Lent; those who are more perceptive and more humble, will wish to keep it. How? That each must decide for himself. The Church out of its ages-old experience suggests:

1. To discipline the body by restriction of food, and so remind one's self that the body is rightly servant of the spirit, not its master.

2. To withdraw from amusements sufficiently to insure time for as much quiet recollection as may be had in our hurly-burly, much too busy world.

3. To pray earnestly every day, not for one's self but for others, and most of all in adoration of God Himself.

4. To receive Holy Communion on Ash Wednesday, on each Sunday in Lent, if possible on week days, too. (Did you ever go through a Lent making Communion *every day*? I did once, as an undergraduate, and what happened to me that Lent changed my whole life.)

5. To receive Communion, after *careful self-examination*, on Easter Day.

Those things you will do or not, as the Spirit moves you; there is no compulsion about it, except the compulsion that comes from your own sense of need.

## The Four Freedoms

PRESIDENT ROOSEVELT captured the imagination of the world when he enunciated the "Four Freedoms" — freedom of expression, freedom of religion, freedom from want, and freedom from fear. Almost at once they became the slogan of the democratic nations, the watchword of the Allies in their war against the Nazi-Fascist aggressors, whose entire system was a negation of those freedoms. At least, they became the watch-word of the English-speaking Allies; we do not know to what extent they may have been used in China, or in the liberated countries of Europe; and we suspect that the Four Freedoms never gained wide circulation in Russia.

When the United Nations were projected, and a world organization envisioned, the Four Freedoms became their basic platform, and the token of their ideological unity. The flag of the United Nations, which began to fly from government buildings and elsewhere, just below the national flag, has a white field with four vertical red bars, representing the Four Freedoms. Propaganda broadcasts beamed to enemy countries were built around this theme. And the imagination of people in our own countries was aroused by the dream of a world in which thought and belief would be free, and the age-old fears of want and oppression would be mitigated, if not eliminated. It was, and is, a beautiful dream — a vision of peace on earth, among men of good will.

But how does the world stand in regard to these Four Freedoms today, in the year following the end of the war fought in their name? A catalog of actual realities, in the light of these high ideals, is far from encouraging. Let's look at a few of the items.

### FREEDOM OF EXPRESSION

The revealing but far from edifying debate between Vishinsky and Bevin had the freedom of the press as its chief victim. When the Ukrainian delegate based his charges against Britain for her policy in Indonesia on clippings from the free British press, Mr. Vevin, in an ill-timed joke, declared that the function of the press was "to amuse, to entertain, to mislead." The delegate from Russia, where the press is muzzled, replied: "The fact that there is a free press in Britain entitles us to place some credence" in it. But the sad fact is that two-thirds of the world's inhabitants have no access to a free press, and will not be able to form their own conclusions on the UNO debate or on any other matter of international policy.

*Item:* The Union of Socialist Soviet Republics held what was widely billed as the greatest election in the world. So it was, in number of those participating; as almost 100 million votes were cast. But there was only one slate of candidates, and only one platform — a new five-year plan to make Russia strong enough "to guarantee our country against any eventuality." In plain terms, it was a rigged plebiscite, not an election in any democratic sense.

### FREEDOM OF RELIGION

*Item:* In Argentina the hierarchy of the dominating Church told voters how to mark their ballots in the forthcoming election — and the way the Church wanted its followers

to vote was for Juan Peron, branded by our own State Department as a Nazi collaborator.

*Item:* In southeastern Europe the Orthodox Church is apparently being used by the Soviet government as a principal agency for promoting its pan-Slavic policy. The Orthodox may yet find that the Soviet government is more dangerous as an avowed friend of Orthodoxy than it was in the 1920's as the open enemy of the Church.

*Item:* In America the prevailing secularism, particularly in education, makes the second freedom look more like freedom from religion, rather than freedom of religion. There are still states in which teachers can assign to pupils readings in *Das Kapital* or even *Mein Kampf*, but not in the Holy Bible.

### FREEDOM FROM WANT

*Item:* President Truman recently declared: "More people face starvation and even actual death for want of food today than in any war year and perhaps more than in all the war years combined." In China, never far above the subsistence level, suffering is acute. In Europe, more than 200 million men, women, and children, are reduced to a daily caloric average below the "safe minimum."

### FREEDOM FROM FEAR

*Item:* As after other wars throughout history, the victors are now busily engaged in quarreling over the spoils. Russia and Britain are trying to out-manuever each other in Europe, in the Balkans, and in the Near East; Russia and America are more suspicious of each other than at any time since the beginning of the war; even Britain and America are on the outs with each other on the economic front.

OVER ALL hangs the dread of the atomic bomb, which could end our civilization almost overnight. Never in the history of the world has a fear comparable to this threatened the peoples of every nation. And already voices are being raised to predict that World War III, with its unknown horrors, will be upon us in 10, 15, or 20 years. There are even those who whisper that America would be well advised to build back her military strength at once, and strike against our alleged enemies before they can attack us with new atomic weapons, or with chemical and bacteriological warfare, which might be even worse.

Have we, then, won the war only to lose the peace at its very outset, before the post-war treaties are even signed? Many would say that we have, and can offer little or no hope for the future. Others say that perhaps we have started badly, but look to UNO as the hope of the future.

Both of these groups leave out one vital factor — the factor of God. Either they consider that man is inherently evil, and nothing can save him from himself; or they fall into the opposite fallacy, that man is inherently good and will somehow lift himself out of his present predicament by his own efforts.

Christianity does not support either of these viewpoints. The Christian doctrine is that man is tainted with original sin, and that he cannot save himself through his own efforts; but that God in His infinite mercy has sent His Son into the

world to die for man's sins, and thus to point the way to his salvation. Man can be saved, not by his own efforts but through the grace of God. But he will not be saved automatically; he must reach out and lay hold upon his salvation. He must of his own free will accept the sacrifice of God's redemption, and become a partner of God in working out his own salvation.

So the problem is really a theological one — as the representatives of the Christian communions discovered in their world conference at Oxford in 1937. Called together to consider "practical" problems of life and work, they found that they could not solve them until they went behind them, to the basic doctrines of God and of man.

General MacArthur, broadcasting to the world from the deck of the battleship *Missouri* on the occasion of the Japanese surrender, sounded the same note: "Our problem basically is theological, and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. *It must be of the spirit, if we are to save the flesh.*"

**T**HE FOUR FREEDOMS are notes of the kind of civilization that can grow and endure. There can be no peace, no security, until they are ingrained in the life of every nation, until men everywhere are free to live and believe, and are liberated from privation and fear. But we cannot regard the Four Freedoms as goals in themselves.

The true goal is a spiritual one. It is a kind of society, a frame of mind, an ordered economy, built upon trust and mutual faith. It is a mode of thinking in which spiritual maturity has caught up with material development. It is a way of life in which all men are recognized as brothers because they are sons of a common Father.

Our Lord had a name for such a society. He called it the Kingdom of God. And He called upon His followers to begin living in it, not after death or in some far time and place, but here and now.

Underlying the Four Freedoms is the basic freedom of God's eternal truth, the truth of His love and of man's possible response to it; of the stupendous ability of men to become the sons of God, to share His nature, if they cooperate with Him in His plan of redemption.

"Ye shall know the truth," He said, "and the truth shall make you free."

That is God's promise. Nothing that has happened in the 2,000 years since the life of Christ on earth has changed that promise. It is our hope for the future, whether this present civilization survives or whether, like others before it, it passes away in giving birth to a new era.

### *The Season of Penitence*

**T**HE ORDERLY succession of the Church's seasons brings us again to the beginning of Lent. Once again we hear the Church's call, in the words of the prophet Joel: "Turn ye even unto me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

Lent is a time when we are called to take stock of ourselves, to see ourselves in the divine perspective. It has never

been a popular season, and is certainly not a popular one today. It is very difficult for Churchmen to keep Lent. Others about us are not doing so, and our lives are so closely interwoven with theirs that we cannot withdraw from them without causing misunderstanding and even offense. At best, our neighbors think we are queer; at worst, they are affronted by our supposed queerness.

Yet Lent, properly observed, is a season of great spiritual health and strength. In some ways, it is more essential to our spiritual, and even our physical well-being than ever before. Physicians are constantly telling us that the average American lives too hard, and moves at too fast a pace. Dr. Edward Spencer Cowles, writing in the *Churchman*, says: "If I were asked what is our national disease, I would unhesitatingly answer — *fatigue*. It is nervous fatigue that brings at least 80% of the people to the physicians of America."

Lent is a time to come apart from the world a little way, and to rest. It gives us a breathing spell, a chance to take stock of ourselves, and to begin again. It should be a time of slowing down somewhat in worldly things, in order that we may give more time to the things of the spirit. It is a time for recharging our spiritual batteries; for examining ourselves, our souls and bodies, so that we may offer them anew in the service of Almighty God.

Repentance was never a popular pastime, but in 20th-century America it has been so generally neglected as to become almost a forgotten art. We are quick to see the shortcomings of others, and to brand them. We can tell in an instant wherein the Germans and the Japanese are responsible for their plight, or what is the matter with the British or the Russians, or the Negroes or the Jews or the Roman Catholics. We can tell why the Smiths' marriage failed, or how the Joneses neglect their children: yet we not only don't know what is the matter with ourselves, but frequently we don't admit that anything is the matter at all. We bewail the sins of others, but we fail to repent or even recognize our own.

Lent gives us the opportunity to remedy this situation. In Lent the Church holds up a mirror, in which, if we will, we can see ourselves. But how often we are afraid to look into that mirror! Often we go to great lengths to avoid doing so. Perhaps it is because we know instinctively we shall not like what we see there, and are not prepared to contemplate the task of changing it.

Lent is not a burden, but an opportunity. Whether or

#### EARLY COMMUNION: 1946

**N**O motor horns confuse the tolling bell  
 Or pierce our sanctuary. The organ sounds  
 Above our penitent heads, our asking hearts;  
 Our pulses shake us, measuring the time  
 In throbbing beats of "Hurry, hurry, Lord!  
 Quick, bring the peace of blessed sacrament!"  
 We take the wafer and the wine. We shape the cross.  
*Preserve thy body and soul, and in remembrance,*  
 The high vaults echo. Doors are open now;  
 Our dazzled eyes look out; clasped hands still hold  
 Our benediction, lest, improvident,  
 We lose God's presence in the noise of streets.

MARY ELIZABETH OSBORN.

not it does us any good is entirely up to us. The Church holds up the mirror, but we must look into it ourselves. And we alone can do anything about what we see there. The Church provides the teaching, and the sacramental help. Do we have the courage to use them for our own self-improvement?

### *The Church in Japan*

GRADUALLY we are beginning to know more and more about how the Church has fared in Japan during the war years. And what we are coming to know is for the most part encouraging.

The government's attempt to force all "Protestants" into a single Church, where they could be more easily controlled, resulted in a schism in the *Nippon Seikokwai*—the Holy Catholic Church in Japan, which is the Japanese branch of the Anglican communion. Three bishops, and an unknown number of the clergy and people (estimated by the *London Church Times* as about one-third of the pre-war communicant strength), seceded and joined the *Kyodan*, or United Church, organized, as Dr. Douglas Horton has indicated, along "out-and-out Fascist" lines. The seceding bishops—Matsui of Tokyo (formerly Presiding Bishop), Naide of Osaka (now deceased), and Yanagihara, Assistant Bishop of Osaka—consecrated eight new bishops. But the bishops who remained loyal to the Church, meeting at Nagoya in October, 1942 (while the Guadalcanal campaign was in progress), ruled that the seceding bishops and priests had by their own initiative abandoned their holy offices and vacated their cures. Bishop Shinji Sasaki became Presiding Bishop, and was translated to the see of Tokyo in 1944. The life of the Church went on, in spite of persecution, and vacant cures and bishoprics were duly filled.

After the end of the war, a general synod was held at Tokyo in September of last year. With wise statesmanship, a means was provided for the reconciliation of clergymen who had seceded, and it was provided that laymen who had been confirmed by the unrecognized bishops of the secession should receive confirmation anew—presumably *sub conditione*. Whether bishops consecrated by the seceding bishops, or priests and deacons ordained by them, would be received without reordination is not clear; perhaps each case is to be considered on its merits, in the light of the regularity of form and intention at the time of ordination or consecration.

The Japanese Church has indicated that it would welcome the assistance of foreign experts in social and educational work, and for advice and consultation; but that it no longer requires foreign missionaries for evangelization and pastoral work among the Japanese. This is a logical development of the trend already in effect before the war, and is an encouraging indication that the Japanese Church is strong enough to stand on its own feet.

A delegation from the American Church will shortly visit the Japanese Church, to evaluate the situation more fully and to offer our help in any way that the Japanese Churchmen feel would be most valuable. We hope the findings of that delegation will bear out our preliminary impression that the Japanese Church has conducted itself with dignity and Christian statesmanship through the perils of war and schism, and has proved its worthiness of being accepted as an independent Church within the fellowship of the Anglican communion.

### *Barton Place — A Postscript*

MEMBERS of THE LIVING CHURCH FAMILY who so generously supported Barton Place, our nursery shelter for war-desitute "under-fives" at Exeter, England, will be interested in this extract from a letter from Dr. John Murray, principal of University College of the South West and owner of the property:

"Yesterday I returned to Barton Place, and Miss Haley left, last of the Nursery Home staff to go. She hopes to leave a month hence for welfare work in the Far East under government auspices. Miss Halstead [the former superintendent] returned recently to her old work at Fairfield House, St. Peter's, Broadstairs, Kent, where she will have a houseful of children between 5 and 7. Miss Barker has gone to an Emergency Training Center for a year's preparation for school work with infants. Miss Green is now an assistant matron in one of the college halls of residence.

"The 'Forty Thieves' have done Barton Place little harm. Multiply five years by fifty-two weeks and that by forty children, and you get a formidable sum total of possible damage that has not materialized. On the other hand our carpets, returned from 'safe' keeping in an obliging neighbor's house, are in a deplorable state. Moth is worse than infants. Next time Barton Place is a Nursery Home, the owners, I trust, will have the sense and the courage to leave the carpets for the children.

"Trigger, the gardener, who was so gallant with the Nursery Home, is gallanter today—he is a man for the tradition—but not so gallant as he will be when, as he says, he gets my wife back from the Transvaal. She flew to Jo'burg last May, after several cancellations, to be with her son, whose wife's sudden death left him with four children under 7. I fear her getting back will not be prompt or easy."

THE LIVING CHURCH sends its greetings and best wishes to all these friends overseas, with whom it has been our privilege to be associated during the dark years of the war. We are glad to note that Miss Helena Halstead, the capable superintendent whom all the children loved, and other members of the staff are continuing their splendid work for children under other auspices—for the children of Britain, as of America and the world, are the hope of the future. We salute Trigger, the conscientious gardener, who proved during the Battle of Britain that beneath his rugged exterior beat a hero's heart. And we hope that Dr. and Mrs. Murray will soon be reunited in their lovely home, now haunted and hallowed by the memories of its small war-time inmates, who hold a permanent place in the hearts of THE LIVING CHURCH FAMILY.

And to the children, too, "graduates" of Barton Place—some of them now 10 years old—we send our greetings, wherever they may be, and the assurance of our prayers. This editor will never forget his visit to the Nursery Shelter in 1942, when it seemed as if nothing could stop the black tide of Nazi and Japanese advance. Then, in all of England, this little shelter and others like it seemed almost the only places in which one could find brightness and laughter, and the brave hope of a future free of the despotism of cruel dictatorship. As these boys and girls grow into men and women, taking their places in the life of their country and the world, may they carry in their hearts a deeply ingrained memory of how small was their Shelter in a hostile world—and a determination that Britons and Americans will stand together in peace as in war, to build a world in which little children will not have to "be afraid for any terror by night, nor for the arrow that flieth by day."

# Intervention For Salvage

By the Rev. Charles D. Kean

Chairman, Committee on Constitution and Canons, Diocese of Missouri

EVERY diocese has experienced the loss of one or more parishes because of the deterioration of the parochial situation for any one of a number of causes. General Convention has provided a basis for the dissolution of pastoral relations when conflict between a rector and his vestry threaten to destroy the welfare of the parish. There is no legislation to provide a basis for intervention in parishes or the dissolution of pastoral relations when, although the rector and vestry are getting along with each other, the parish itself is deteriorating through ineffective administration.

In our Church, under our methods of clergy placement, satisfactory matching of clerical abilities and specific parochial needs is largely the result of accident. Some bishops specialize in clergy placement, but even then parishes are not bound by the bishop's nomination. This is, of course, all to the good as far as safeguarding parochial independence and the preservation of legitimate traditions in parish worship which may be contrary to the bishop's private prejudices. Again,

some bishops are far from effective when it comes to clergy placement.

The consequence is that the right man in the wrong job may cause great dam-

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*¶ The pattern of Church life through the history of this country has been dominantly parochial, but in these days of vast and unending population shifts, the parochial pattern may be inadequate. In Missouri, there is a proposal under consideration, described here by the Rev. Mr. Kean, for diocesan intervention in stagnant parishes where rector and vestry are happy in their mutual rut. We have some misgivings about the proposal, but accord space to it here in order to assist the convention of Missouri in its effort to ascertain the mind of the Church.*

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age to both the priest and the parish without any recourse being available (provided the rector and vestry have no complaints against each other) unless the bishop helps

the clergyman to be called elsewhere and the man chooses to go. In these circumstances, the laity suffer through the drying up of their Church life, and eventually they drift away or lose interest. It is all very well to have a theory that the "Unworthiness of the Ministers . . . hinders not the effect of the Sacraments" (Article XXVI), but lay participation in Church life more often than not demands something more than valid orders on the part of the minister.

## THE MISSOURI PROPOSAL

In order to meet this situation, the committee on constitution and canons of the diocese of Missouri drafted a canon on intervention in parochial situations. This proposed canon was referred back to the committee by the last diocesan convention with the instruction that it ascertain as far as possible the mind of the Church on the problem. In commending the canon to the convention, Bishop Scarlett said that he believed General Convention should pass similar legislation to permit the House of Bishops to intervene in dioceses

## The Kyriale Chants

By William P. Sears, Jr.

Professor of Education, New York University

ONE OF the most significant contributions to recorded music in years is the release of ten albums of the Gregorian chants of the Ordinary of the Mass and the Requiem. There are 46 records in the ten albums, and these records cover the entire Ordinary Mass chants as distributed among 18 Masses, all complete with Kyrie, Gloria, Sanctus, Benedictus, Agnus Dei, and *Ite missa est* or *Benedicamus Domino* versicles and responses, with the exception, of course, of Masses XVII and XVIII which do not have the Gloria because they are the Advent and Lenten Masses. The series also includes all the *Ad Libitum* Kyrie, Gloria, Sanctus, and Agnus Dei chants, and the Ambrosian Gloria. Also included in this series are the six Gregorian Credo chants, the responses used at Mass, and six records of the entire Funeral Mass. This series, it may be pointed out, is the only complete set of chant records in any one cycle in existence.

The monumental undertaking was carried on under the auspices of the Gregorian Institute of America whose national headquarters are in Toledo, Ohio (402-408 Madison Avenue, To-

ledo 4, Ohio). The chants are sung by seminary and monastic choirs throughout the United States and Canada. Included in the list are the St. Bernard's Seminary Choir of Rochester, N. Y., the Notre Dame Seminary Choir of New Orleans, the St. Meinrad Abbey Choir of St. Meinrad in Indiana, the St. Mary's Seminary Choir of Roland Park, Baltimore, the Sulpician Seminary of Philosophy Choir of Montreal, the St. Augustine's Seminary Choir of Toronto, the St. John's Seminary Choir of Los Angeles, the St. John's Seminary Choir of Collegeville, Minn., the Mt. St. Mary's Seminary Choir of Cincinnati, and the St. Charles Barromeo Seminary Choir of Overbrook.

The collection offers a superb opportunity for schools and choirs to study liturgical music. This is especially so since the series constitutes a complete library of Gregorian chants in contrast to the miscellaneous selections in most other collections. Each album has brief but rather detailed notes on the history of Gregorian music as well as a description of the selections of the Mass and their functions in the service. Individual albums are available separately, but a

very substantial saving may be gained by purchasing the entire collection as a unit. The entire set, ten albums of 46 double face 10-inch records, lists for \$60.00, exclusive of federal, state and local taxes.

The spread of Gregorian music in the Anglican communion, and more especially in the American Church, is a noteworthy aspect of the liturgical movement of recent decades. That such ancient and devotional music should attain a position of prominence in the American Church can be saluted as an advance. This music provides a far more apt setting for the services of the Church than the bombastic and florid music of Mozart, Schubert, Cherubini, and Gounod; the polyphonic embroidery of Palestrina, Anerio, Vittoria and the lesser figures of Italy, Spain, and the Low Countries; and that curiously dull school of Victorian music that mistakenly bears the trademark, "English Cathedral"—Eyre, Stainer, Goss, etc.

The Gregorian Institute hopes soon to continue its fine work and to go on with recordings of the Preface and Pater Noster chants, and some of the propers of Sundays and feasts of the first class.

where the situation is deteriorating through ineffective administration.

The proposal involves some interesting points both in canon law and Church tradition. First, it tries to safeguard the elemental contractual rights of parish and rector which are part of the Anglican tradition. Second, it tries to make the grounds upon which intervention may take place as objective as possible in order to prevent the canon from being used by a bishop to persecute some rector he dislikes or some parish with the churchmanship of which he is not in sympathy. The point has been made that the grounds appear financial

and statistical rather than spiritual, but finances and statistics in Church life are symptomatic or they have no point at all, and they are relatively objective.

Finally, the canon makes the standing committee of the diocese, which is the continuing authority of the diocesan convention and representative of all parishes, the court in this case, which is perhaps comparable to a civil case at equity. The bishop brings the cause, but is not judge and plaintiff in the same case. This relationship to the case raises an interesting question as to episcopal functions. Since the bishop is, of necessity, the plaintiff and

the only possible plaintiff, and since the case involves parish rights, the procedure outlined was felt to be the most just for all concerned.

The Missouri committee is of the opinion that this canon, if enacted, would be rarely used, but that the presence of this kind of legislation on the law books of a diocese might prevent situations from arising which would make its use necessary. The committee is thoroughly aware that no legislation can eliminate the personal problems of bishops and priests, either to carry out their own administrative duties adequately or to use canon law with justice and discretion. Nevertheless, it is felt that the rights of the laity (particularly when some parishes have self-perpetuating vestries which are hard to unseat) need protection.

In the text of the canon which follows, the references to Canon 13 are to a statute on Church registers and accounts, which authorizes the bishop not only to inspect them on his visit but to have them brought to the diocesan office for examination for a time not exceeding 30 days. The canon also proposes (in an amendment not yet passed, and which depends upon the canon on intervention for meaning) to authorize the bishop with the consent of the standing committee to appoint investigators, auditors, etc., in cases where his examination seems to warrant it. The reference to Canon 24 is to the Missouri canon on the procedure for the trial of a presbyter.

The text\* of the proposed canon follows:

*Section 1.* Whenever the annual report of any parish shall for three consecutive years indicate a decline in communicant strength or a decline in income, or whenever the Bishop shall have reason to believe that a parish is not adhering to the provisions of the canons on business practices and on the church debt; or whenever an investigation of the parish records, as provided for in Canon 13, Section 3, shall indicate a possible condition of decay or decline, the Bishop shall have authority to intervene in the parochial situation, pursuant to the provisions of this Canon.

*Section 2.* Before intervention may take place, the Bishop, or such examiner as he shall appoint, shall examine the records of said parish and shall confer with the Rector and Vestry, . . . and the Bishop shall render his godly judgment in writing.

*Section 3.* If the parish or the Rector shall not conform to the Bishop's judgment and recommendations within sixty days, or if it shall seem to the Bishop after sixty days that no other solution than a dissolution of the pastoral relationship will suffice to meet the problem, the Bishop shall lay the matter before the Standing Committee of the Diocese. . . . [All parties to be notified of meeting] and opportunity shall be given . . . for the Rector and for representatives of the parish to appear and to explain their failure to conform to the Bishop's godly judgment and recommendations or to reply to the Bishop's opinion that a dissolution of the pastoral relationship is necessary. The Standing Committee shall then give its opinion, with the Bishop not voting. . . .

*Section 4.* If the Standing Committee shall find for the responding parish or Rector against the Bishop, the matter shall then be dropped and may not be re-opened for the space of one year computed from the date of the Standing Committee's decision.

*Section 5.* If the Standing Committee shall

\*Space has required some abridgment of details of procedure.

## Religion in Art

By WALTER L. NATHAN

### Heinz Warneke: The Return of the Prodigal Son

Like many of our foremost artists of today, Heinz Warneke was not born in America. He came to this country about 20 years ago from his native Germany, and has established himself firmly among the leaders of contemporary American sculpture. He lives in Washington, D.C., and spends the summer on his farm near East Haddam, Conn., where he loves to work amidst the rolling, wooded hills. He has always been close to nature; his animal sculptures have become widely known. In recent years he has shown that he masters the human form with equal depth of insight.

No one who has seen the granite group of the Return of the Prodigal Son is likely to forget the profound impression it creates. The two figures in close embrace reveal with crystal clarity the significance of the story. In a torment of shame the boy has thrown himself at his father's feet. His arm reaches up like that of a drowning man groping for a firm hold to save himself; he seems to shake under the sobs that well up in his breast. His whole body is a despairing cry for forgiveness and help.

Without a word of reproach the father has opened his arms and taken the long-lost, beloved son to his heart. The years of waiting for this moment have left deep marks on his face, but the grief in these features is for the son, not for his own suffering. His arms enclose the boy's head with an understanding that transcends forgiveness, and his right hand caresses the quivering shoulder with infinite gentleness.

The composition of the group confines the inner drama in a beautifully closed outline. Contrasts in movement and direction, in swelling and receding forms, heighten the sense of unity in design. We



RETURN OF THE PRODIGAL SON: Sculpture in granite by Heinz Warneke (American); loaned to the Museum of Modern Art New, York. Photo, courtesy of the artist.

are convinced that the two figures belong together, are each part of the other. The sensitive and restrained modeling omits all unessential detail and carefully preserves the natural weight and solidity of the granite block.

In the formal language of our time, Heinz Warneke has expressed the eternal truth of Christ's parable. Deeply moved we know that we, too, can return to the Father; that every human being, and all the nations of the earth, will find the everlasting arms ready to welcome them.

find for the Bishop, save in the case of the proposed dissolution of the pastoral relationship, notice to conform to the Bishop's judgment shall be served upon the parish and Rector. Failure to conform shall subject the parish to loss of privileges in the Convention of this Diocese, and the Rector to proceedings for contumacy, as provided for in Canon 24; provided, however, the parish may appeal to the next succeeding session of the Diocesan Convention; and the Rector may demand a trial according to the provisions of Canon 24. . . .

*Section 6.* If the Standing Committee shall find for the Bishop in a case where the dissolution of the pastoral relationship has been recommended, the presentation of his resignation by the Rector and the acceptance of the resignation by the vestry shall close the matter. If the Rector shall refuse to present his resignation, or if the vestry shall refuse to accept the resignation, the Bishop shall call a special meeting of the members of the parish. [Details]. . . . The Secretary of Convention shall preside at this meeting, the only business for which shall be a ballot vote

on the question, "Shall the pastoral relationship be dissolved?" The presiding officer shall supervise the counting of the ballots and shall make known the result. If the Bishop shall have been sustained, the pastoral relationship shall be dissolved immediately, provided, however, that one month's salary shall be paid to the Rector. If the Rector has been sustained, the matter shall be dropped, and may not be re-opened for the space of three years from the date of the meeting, or only on the presentation of new evidence. . . .

# Before the Light

## *A Pre-Lenten Meditation*

By the Rev. J. Raymond Lemert

**W**ITHIN the shadowed church, with the stained glass windows reflecting the light of the late afternoon sun, I knelt before the sanctuary lamp on the altar, indicating His Holy Presence within the tabernacle. . . . It was Shrove Tuesday . . . and tomorrow would begin another Lent.

What would our Lent be like this year? Had I, as a priest, made any preparation for this season of penitence and prayer? Had I truly asked God to give me the wisdom to speak His words before the people entrusted to my care? Had I prepared my soul for the journey ahead? And would I be able to walk somewhere near my God?

Sometimes, in the past, I have praised my people; sometimes I have scolded them, and sometimes I have had visions of what we all might accomplish together for the greater glory of God. And now we come to another Lent, and to another time of testing. Will we all enrich our lives together by walking with the Son of Man throughout these 40 days? Or will it be just another Lent, with duty and discipline affecting the lives of the priest and the faithful laity, while the crowd hangs back, unwilling to spend Lent with God, but quite willing to accept the joys of His Resurrection?

All these thoughts come to me as I kneel there before that outward symbol of His Sacred Presence, the light . . . and now the bright candle, in its glass container, flickers and seems to be bothered by a cross-draft of air. What does that flickering candle indicate? Perhaps it is not a current of air, but only my doubts as I search out my past and then look forward to the Lent ahead.

God! How unworthy I am to come here and kneel in Thy Sacred Presence, hoping that Thy Benediction and Thy healing Light will illuminate the dark recesses of my soul, and gird me with the armour of God. . . .

No sound disturbs the quiet of the church, yet an outside thought comes to me like unto a voice, "No priest is worthy; no man can show forth the light of My Presence unless he abideth in Me, and I in him. . . . While ye have the light, believe on the light, that ye may become sons of light." And now I remember how He said, "I am the Light of the world."

Alone, standing in my own strength, I

am not prepared, O God, to demonstrate Thy loving kindness and Thy overwhelming goodness to Thy children, but when I think of Thee and come into Thy Presence, kneeling, as I am doing now, Thou givest me of Thy light and Thy strength, which I in turn, may give to my people. I am most unworthy, O God, to represent Thee in any way, yet how often it has pleased Thee to give to my words and my deeds Thy blessing.

The sanctuary lamp burns steadily before Thy tabernacle, O Son of Man, and it illuminates a cross: This cross is empty, yet it symbolizes the cross on which Thou hast hung, suffering in terrible, human agony before Thy glad Easter came.

Into my thoughts comes the voice again, as I remain kneeling before His Sacred Presence: "Go forth, my son, into this Lent, with gladness and hope in thy heart. Ash Wednesday, and the whole journey of Lent, is more than a remembrance of My temptation and passion; in this journey thou shalt accompany Me, and My strength shall be your strength, and My light shall be your light; and be not dismayed, for even if thou stumble in the darkness of this present world for My path, yet I walk beside thee, and My words shall be as a lantern unto thy feet."

Stillness reigns within the church, and the sun, sinking rapidly now, casts only fitful gleams through the stained glass windows, yet the sanctuary lamp shines forth with the same serene confidence it always manifests. And then it is that the still, small voice continues, although not

even a whisper disturbs the quiet of the church:

"Do not judge others, my son. Let Me be the Judge. Who are you to judge spiritual values by material standards? Will large Lenten congregations make you happy? Will good collections fill your soul and the heart of your treasurer with joy? Will your Easter be radiant merely because some kindly, charitable soul informs you that your sermon was wonderful?"

And as the darkness gathers there in the quiet of the cold church, a warmth comes to me, having nothing to do with the weather or the heating system, for somehow, it has pleased God to continue to use me, and He has come in this manner to encourage me to do His will.

Then it is that I dimly recall a few short lines from an old poem, entitled "The Legend Beautiful." A monk is at his devotions, and he is granted a blessed vision of the Master. But soon comes the hour in which the blind and the halt and the lame, and all the beggars of the street, come to receive their dole of food, and the monk is the almoner.

Should he go, or should he stay? Then a voice comes—

"Do thy duty; that is best;  
Leave unto the Lord the rest."

So he arises and hastens away to do his service, and, then, when his hour is up, he comes again to find the Vision standing in the monk's poor cell:

"Through the long hour intervening,  
It had waited his return,  
And he felt his bosom burn,  
Comprehending all the meaning,  
When The Blessed Vision said,  
'Hadst thou stayed I must have fled.'"

Yes, that is what every priest must do; his duty. We must remember always that God's Son awaits us at the altar, when we need light and strength and renewed power to perform His tasks.

Will our people have a rich and satisfying Lent?

They will, if we remember to stand upright before men, only after we have knelt before our God, and His will and His words come stealing softly into our thoughts.

"Let us go unto the altar of God:  
Even unto the God of our joy and gladness."

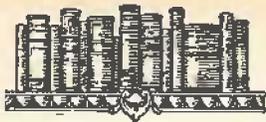
### COMING EVENTS

#### March

- 5-7. Special meeting, Federal Council of Churches, Columbus, Ohio.
- 8. World Day of Prayer.
- 15-17. New England Vocational Conference, Southboro, Mass.; Third Province Vocational Conference, Washington, D. C.

#### April

- 5-6. Convocation of Spokane, Spokane.
- 5-7. Fort Valley Negro Vocational Conference, Fort Valley, Ga.
- 28-29. Convocation of Salina, Beloit, Kans.
- 30-May 1. Convention of Sacramento, Marysville, Calif.
- 30-May 2. National Council.



# BOOKS



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

## Studies on the Passion

**PAYING THE RANSOM.** By W. E. Hohenstein and Victor A. W. Mennicke. St. Louis: Concordia Publishing House, 1945. Pp. 125. Cloth, \$1.25.

Occasionally one can read with profit religious books by non-Catholics. They may reveal to us some hidden facet of the gem of our Faith hitherto unnoticed or more or less taken for granted. Because of this we recommend these 14 sermons, seven each by two Lutheran pastors, as supplementary Lenten reading.

We will not criticize the theology, with which, of course, we are not always in complete agreement, since it has a definite Protestant slant. But these studies on the Cross and on the Passion of our Lord by two men so obviously steeped in Holy Scriptures will certainly furnish devotional material for the layman or sermon aids for the clergyman. At least the reader's heart will be "set on fire with an ever more fervent love for Christ"; and a "warmer affection and deeper devotion" to our Lord will be enkindled.

ERWIN A. THOMAS, SSJE.

## Franz Werfel's Poetry

**POEMS.** By Franz Werfel. Translated by Edith Abercrombie Snow. Princeton: Princeton University Press, 1945. Pp. 119. \$2.

"I am myself only in my poetry," Franz Werfel told Edith Abercrombie Snow, the translator of his *Poems*. Which is not only a revealing statement, but a helpful one in relieving the mind of one who would review Werfel's poetry. For it is a Christian custom to remember and practice: *Nil de mortuis nisi bonum*. And we would not speak ill of a posthumous publication were it not for the fact that the author has expressly relieved us of responsibility in the matter.

Franz Werfel was a pedestrian writer at best, as we remember from *Embezzled Heaven* and *The Song of Bernadette*, and a writer who seemed possessed with the virtues of mediocrity as we remember from *The Forty Days of Musa Dagh*. He is completely pedestrian and mediocre in his poetry. Witness these ponderous attempts to be lighthearted:

"Oh heart rejoice!  
I have done a good and kindly deed.  
Now I'm no longer lonely. . . ."

"When I was young I'd so behave:  
If I met someone old and grave,  
Who kindly deigned to notice me,  
I doffed my hat obsequiously."

And while this may be extremely gay in comparison with what we usually read from Franz Werfel's pen, it has a ponderous Germanic stride in comparison with the light-footed prototype English or American readers like in Carroll, or Lear,

or even Dorothy Parker. It is rather like comparing the hob-nailed boot of the German infantryman with the rubber-heeled footwear of the American GI.

However, if you like the gruesome, you will be interested—even fascinated—with Franz Werfel as he poetizes about God and our Lord. There is, in these poems, an Old Testament conception of God: Yahweh the Thunderer who lives on the high mountain and in the burning bush. There is plentiful evidence of that age-old attempt of the Israelite to find a more satisfactory way to make his ablutions—to purify his soul in the sight of God. There is the ancient Hebrew doubt of the Incarnation of Jesus, mixed together with a wondering hope. (Werfel makes our Lord cry out: "My Father, Thou, if Thou my Father be. . .") And there is the usual rather pat picture of quasi-divinity in Jesus witnessed by fawning beasts and portents, which Sholem Asch has much more brilliantly accustomed Christians to read in Jewish apologetics.

But most amazing of all the poems is the lurid, loathesome picture of the stream of humanity that Werfel paints:

" . . . leprous rats were swimming in a nest  
Of serpents, by corrosion half-consumed,  
Putrescent deer and asses, measureless  
Decay and flies. . . ."

Undoubtedly Werfel had in mind the leaders of Nazidom when he wrote this, and we have subsequently had actual pictures of concentration camp horrors that corroborate his words. But the pedestrian retelling by Franz Werfel adds nothing to our consciousness; and his prosaic hints that relief and rehabilitation may come through Christ carry little but personal feeling.

GEORGE M. CHESTER.

## Atoms and Saints

**GOD AND THE ATOM.** By Ronald Knox. New York: Sheed and Ward, 1945. Pp. 166. \$2.

To all who are concerned with Christian moral theology it has been increasingly apparent, through the years of World War II, that there must be a re-statement of the moral theology of war. Monsignor Knox puts to one side the political questions arising from the appearance of the atomic bomb (such as its use and control), and considers the moral problem. The book is the merest thrust of a first spade into the earth of this field, for the author presents no attempt at a solution of the problem. His "appeal is rather to the individual conscience than to the public ear." There is a brilliant analysis of the shock resulting from the bombing of Hiroshima, and of the popular tendency to regard the atom as near to infinite in power. It is God who is omni-

potent. "It is only a variation, at the most, on the old theme; you are not overexcited about a new source of power, when your daily theme is Omnipotence."

The Christian needs to reexamine the truth of the nature of God; and, from this divine truth, to keep alive in himself and in the world, the virtues of trust in God and of hope. This is the alternative to doubt, despair, and decadence. "Let us remind ourselves . . . this vast (atomic) strength is concerned, when it is at home, to keep things together; it is destructive only by accident." Monsignor Knox sees no reason to summarize the material contained in Père Garrigou-Langrange's *God: His Existence and His Nature*. The aforementioned virtues of trust and hope draw their strength from an interior determination of the human will to cooperate with God in the furtherance of his purpose for the world.

Although without a divine revelation it is impossible to set forth, in certain detail, what God's purpose for the world is, there may be truth in the idea of mankind "growing toward God by means of trial and error." This process the author sees as a stage of purgation. "Yesterday and the day before he was making trial of us, to see if we could stand prosperity without giving way to presumption; now he is making trial of us, to see if we can stand adversity without giving way to despair." This purgation at the hand of God is a preparation for greater advance by human society in the future.

Monsignor Knox looks wistfully towards the rise of a great Christian philosopher, one competent in the fields of both science and metaphysics. It is he who could construct a new and comprehensive synthesis of Christian knowledge. Also, the author would have us petition God "for more Saints to canonize. . . . For the Saint . . . is, like the atom, incalculable in his moment; holds, like the atom, strange forces under a mask of littleness; affects the world around him, as atomic energy does, not in arithmetical but in geometrical ratio. . . ." And, radio-activity "is only (as it were) a new verse in the hymn of praise which God's creatures sing to him; St. Francis would have fitted Brother Atom with the rest."

It is lucid and fascinating prose, and one is sorry to come to the end of the book's few pages. It is really no more than a pamphlet, and the comparatively high retail price per volume may limit the circulation of this witty and sophisticated opuscle. It might be salutary for the reader of it to pass to Norman Cousins's *Modern Man Is Obsolete*, either as it appeared as an editorial in the *Saturday Review of Literature*, August 18, 1945, or in the book-form.

R. D. MALVERN.

## Helping to Adjust Personalities

**HOW YOU CAN HELP OTHER PEOPLE.** By Samuel M. Shoemaker. New York: E. P. Dutton & Co., 1946. Pp. 189. \$1.75.

This provocative volume comes fresh with the new year from the pen of the rector of Calvary Church, New York. Writing books is both a habit and a help-

# Four Fronts For Peace

## III. The Peace Treaty Front

By the Hon. J. William Fulbright

United States Senator from Arkansas

ful means of extending the walls of this priest's counseling-room. Although this Religious Book Club selection will be beneficial to clerical readers, it will prove an even greater asset to lay people.

The real aim of the author can be caught up in his own words: "As we must provide for the material needs of exhausted men and nations on a colossal scale, we must seek to provide also for their inner and spiritual needs on no less a scale. This means training thousands, yes, millions, of people in the art of getting on with other people, and of helping them." Fr. Shoemaker writes from a restless concern that ours may be a nation, relaxing now from the tensions of war, perilously close to a nervous breakdown.

Throughout the book the reader is admonished to enlist the counsel of psychology, but is cautioned against the grievous error of setting oneself in the role of an amateur psychologist. Psychology goes out of bounds itself, however, whenever it assumes the task of creating a philosophy, much less a theology, and, therefore, no one must be left to the ministrations of science alone, medical or psychological. Every wholesome and happy person must face up to the responsibility of aiding sick and maladjusted people for whom life has become a burden and a disaster; offering to the needy person friendship and sympathetic understanding and an anchor rooted in God.

For those who expect and desire to help others, however, certain qualities are indispensable, and they include an unselfishness, creative love for people, cheerfulness, faith, intelligence, flexibility, moral integrity, patience, persistence, and humility.

No assumption is made that all people are border-line neurotics, and one of the strongest chapters deals with the subject of helping people to maintain normality. Inasmuch as the prime emphasis of the volume deals with the art and technique of helping individuals who need help, almost one half of the pages are devoted to the specific categories of the physically and mentally ill, the fearful and the defeated, the conscientious and the self-deceived.

Clerical readers will find this book a valuable "refresher course" in pastoral theology; lay people will set it down with the feeling of having served an "internship" in the methods of helping the wounded minds and spirits. To the question, "How?" Mr. Shoemaker sets forth pertinent answers.

JAMES P. CLEMENTS.

### In Brief

From the pen of Jocelyn Perkins, sacrist of Westminster Abbey, has come a new guidebook of that famous shrine. Bearing the title *Westminster Abbey: Benedictine Monastery and Collegiate Church* (London: H. B. Skinner & Co., 1945), it gives a survey of the abbey's history and architecture, as well as of its constitution, customs, traditions, daily life, anniversaries, and services. There are many illustrations, but, like the printing itself, they are of inferior quality. H.B.V.

IT IS heartening, at this time of low morale and loss of enthusiasm which inevitably follows in the wake of war, to have the Commission on a Just and Durable Peace renew its effective work in the making of a lasting peace. The idealism of the war goals has waned during the confusing and chaotic days since Hiroshima and Nagasaki.

As our government loses its bearings in foreign relations and drifts about in a fog of indecision, the best hope for a wise policy lies in the wisdom and common sense of the people of this country. May the Four Fronts for Peace be as successful in determining the peace as was Six Pillars of Peace in the establishment of the UNO.

The magnitude of the task of the peace makers is almost beyond the ability of the human mind to grasp. Never before has a war taken such a toll of human lives. Great areas of the world have been ravaged by war. Vast amounts of the world's vital resources have been expended. Only in the Western Hemisphere has orderly civilization remained unimpaired.

Unity among the allies was a matter of self-preservation during the war. Important as that unity was then, it is of even greater importance and more difficult of attainment in the making of peace. The victors are responsible only in so far as they impose upon themselves the principles of Christian conduct. Strained relations, in fact, the imperilment of the peace,

can be the only result if the nations look upon the peace negotiations as competition for strategic bases and spheres of influence.

Peacemaking does not begin or end with a single conference. The Atlantic Charter, the Moscow declaration, the resolutions by Congress, and the many other declarations and agreements were the beginning of the process. The surrender negotiations and the occupation of enemy territory are further steps. Our participation in this process is not just the signing of a charter with a large red seal. It is a daily task, a positive creative participation in all the little details and decisions which, together, shape the growing living structure.

As Sumner Welles has stated, peace "will never exist except as the result of continuous effort and the unfaltering will of the majority of the peoples of the world" and "its attainment can only come about as the consequence of infinitely greater human effort" than that required to win the greatest of all wars.

The principles for a peace which will promote the general welfare are well-known for they have been expressed in the Atlantic Charter, the United Nations Charter, the statement of policy of the Commission on a Just and Durable Peace, and in the speeches of the great world leaders. The basic concept of the civilization to which we must devote our leadership is the integrity and dignity of the individual human being. This concept can survive only through the rule of law applicable to nations and individuals.

It is regrettable that since the end of hostilities the conduct of this nation has been dangerously irresolute and beset by contradictions. We have deplored militarism and yet at the same time proposed large armed forces by conscription. We have demanded exclusive bases in the Pacific and yet objected to similar demands by other powers. Our actions and policies seem to be improvised on the spur of the moment. We "play by ear" without regard for the harmony of the composition.

I cannot believe that the people of America do not have the moral strength to meet their responsibilities. We responded magnificently to the remnants of war. With our blood and treasure we won the right to have a better, a more just, a peaceful world. Are we now, for lack of understanding and wisdom, to be denied the fruits of our victory? As the Proverbs say "Where there is no vision, the people perish."

America must assume the leadership and responsibility for peace making, if we are to translate into action the profound longing of the peoples of the world for a just and durable peace. Our immediate objective on the peace front is outlined in the general statement by the commission: "Let us seek peace treaties which embody principles of justice and promote the general welfare."

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

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## NEW YORK

### Housing Aid for War Brides

Bishop Manning of New York has asked the City Mission Society to use all its facilities, through its chaplains and social workers, to help the housing of war brides who are arriving in the diocese of New York. The plan will include putting the young women in touch with parish life and with the clergy, and helping them generally to adjust themselves to American ways of life.

The Bishop has sent the following letter to all the clergy of the diocese: "It has been brought to my attention that one of the most serious problems likely to be met by the British war brides arriving in this area will be that of housing. Some of these young women may have to become guests in already overcrowded homes, with the almost inevitable result of increased hardship and the possibility of domestic friction—which does not aid the stability of marriage. Indeed some instances of this have already come to my notice.

"It has been objected that some of these marriages may not turn out successfully, but our concern is that as many of them as possible shall succeed, and to this end we must do everything in our power. Most of these young women belong to the Church of England and have a natural claim on us. Doing all that we can to see to it that they are properly housed is the first step in ministering to their needs. I know that you will wish to give every help to representatives of such worthwhile organizations as the Daughters of the British Empire when they approach you in this matter."

The City Mission Society is making arrangements to cooperate with the clergy and with others who are standing ready to help in this matter.

## NORTH TEXAS

### National Council Representation Sought for Districts

The 36th annual convocation of the missionary district of North Texas was held in Abilene on February 10th and 11th. Bishop Fenner of Kansas, Provisional Bishop for the district, presided. In his address and charge he reported the coming of three new clergy to the district, the Rev. George Quarterman, to be rector of St. Andrew's, Amarillo, beginning March 1st; the Rev. Warrin Fry to the Clarendon field April 1st; and the Rev. Robert Wise, already resident in the Sweetwater field.

Joint sessions of the Auxiliary and convocation were held to discuss "Approaches to Unity with the Presbyterian Church," and "The Reconstruction and Advance Fund."

In the business sessions a resolution was passed asking General Convention to enact new canons to insure the missionary districts of representation on the National Council of at least one bishop, one priest,

and one layman. All financial obligations were reported as being met, including the raising of \$1,000 to augment the salaries of the missionary clergy.

**ELECTIONS:** David Brown, district treasurer. Deputies to General Convention: the Rev. John A. Winslow, R. C. Tucker; alternates: the Rev. Edgar Henshaw, W. H. Lewis. Delegates to provincial synod: the Rev. Messrs. R. J. Snell, P. K. Kemp, W. P. Gerhart; Messrs. J. N. Allison, Joe Earnest, E. A. Ungren. Alternates: the Rev. Messrs. W. R. Scott, C. A. Abele, J. A. Winslow; Mrs. Clifford Jones, Arthur Wey, C. R. Sherwood.

## SAN JOAQUIN

### Plan \$60,000 Cathedral House

A campaign to raise \$60,000 in 30 months for the erection of a new cathedral house as the first unit of a new St. James' Cathedral in Fresno was launched on February 10th.

"Raising of the fund will enable us to negotiate a building contract as soon as materials and labor may be available," Dean James M. Malloch said. "The building now being used for educational and social purposes is the former residence of the deans and was not intended to be a public building."

The structure will follow traditional Romanesque lines in architecture. It will house the Church school and provide a youth center, modern church offices, and meeting rooms for social activities of the church.

H. Rafael Lake is the architect, Richard H. Good is the bursar, and the Rev. George G. Dowey is the adviser. Committee chairmen are L. G. Sterett, building; Ralph Hamer, campaign; and W. F. Willmette, solicitors' committee.

### Bishop Outlines District's Needs As Convocation Hears of Progress

*By the Rev. NORMAN E. YOUNG*

In his address to the convocation of the missionary district of San Joaquin at Bakersfield, Calif., January 23d and 24th, Bishop Walters challenged the clergy and laity "to exemplify the earnestness, the devotion, the conviction which characterizes true evangelism" that the Church's reconversion may be realized in this day and age.

The Bishop urged every effort be made to maintain well-staffed, well-equipped Church schools "so good and attractive that they will effectively meet the opposition of secularism and indifference." Calling attention to confirmation instruction he asked the laity to support the clergy's effort to supply adequate instruction over a period of months in order that the Church's faith, worship, and ways are carefully presented.

Regarding the program of released time in the schools, the Bishop said, "Let me bespeak your continued valiant support of the weekday religious education on released time. It is well worth the hour of competent instruction each week, supple-

menting the slight Biblical knowledge which most children of Christian homes have, and giving to thousands of others what they got nowhere else."

Pleading for increasing kindness, and a greater will to understand what is precious to those of other Christian bodies Bishop Walters said, "It is the easiest thing in the world to be individualistic and provincial, narrowly one-sided in politics, patriotism, or religion. But it takes greatness of soul, unselfishness, breadth of vision to see that neither 100% Americanism nor 100% Episcopalianism is necessarily 100% right or Christian. To be a loyal American or Episcopalian does not require that we dislike those who are neither." To spread our Christian influence the Bishop urged clergy and lay leaders to support the association of churches in their own communities as a practical way of building understanding between churches.

Listed as achievements for 1945 in the district were the following accomplishments:

1. Every parish apportionment and assessment paid in full.
2. Six of the smaller churches have averaged an increase of \$1,200 in their payment on the minister's salary, thereby reducing aid from the national Church and the district and in most cases including a raise in the clergyman's salary.
3. Practically every church reported greatly increased attendance at services and growth in Church school enrolment.
4. Building projects involving churches and parish houses are planned for St. James' Cathedral, Fresno; St. John's, Stockton; and St. Francis', Turlock. St. Paul's, Modesto, and St. James', Lindsay, will soon erect parish houses. Major improvements have been made to church properties at Lodi and Merced.
5. The publication of "Planning for Progress," a well illustrated brochure of the work of the Church in this district, was credited with raising the morale of Churchmen in San Joaquin. The booklet was edited by Dean James M. Malloch of St. James' Cathedral, Fresno.

Bishop Dagwell of Oregon, who was a guest at the convocation, commented on the reports of progress and the interest and enthusiasm he had witnessed while in the district indicating that the people of San Joaquin were right in desiring, at the time of Bishop Sanford's retirement, to continue as a separate unit of the Church's program.

**ELECTIONS:** [Correction of L.C., February 3d, p. 28]: Alternates to General Convention: the Rev. H. B. Lee and Mr. C. R. Crippen.

## MICHIGAN

### Round Table Fellowship Restored To Christian Education Program

Restoration of the Round Table Fellowship, a casualty of the war, to the program of the Department of Christian Education, is one of the Lenten features in the diocese of Michigan this year. The fellowship, for many years a popular and

well-attended series of meetings, had to be dropped during the war years because of the difficulties surrounding transportation and the restrictions on food.

The 1946 program of the Round Table Fellowship centers around meetings on five Monday evenings, March 11th through April 8th. All sessions will be held in St. Paul's Cathedral, and will open with a dinner, after which there will be a worship service in the cathedral, conducted by the Rev. Richard U. Smith, diocesan director of Christian education.

The remainder of each session will be divided into two sections: a series of lectures on the theme "The Task of the Church in a Disintegrating Society," and seven discussion groups running concurrently at each meeting.

The lecturers during the first period will include Clifford P. Morehouse, editor of THE LIVING CHURCH, "The Secularism of Our Day," March 11th; the Rev. Francis B. Creamer, rector of Christ Church Parish, Detroit and Grosse Pointe, "The Doctrine of Creation," March 18th; the Rev. Berton S. Levering, rector of All Saints' Church, Detroit, "The Doctrine of the Incarnation," March 25th; the Rev. G. Paul Musselman, rector of St. Alban's Church, Highland Park, "The Doctrine of the Holy Spirit," April 1st; and Bishop McElwain, retired Bishop of Minnesota, "The Doctrine of the Church and Sacraments," April 8th.

The discussion groups include "The Christian Challenge in the Family," the Rev. William S. Hail, curate at Christ Church, Cranbrook, Bloomfield Hills; "The Christian Challenge in Worship," the Rev. Seward H. Bean, rector of St. Andrew's Church, Detroit; "The Christian Challenge in Education," Harold Hammond of the Church of the Epiphany, Detroit; "The Christian Challenge in Work," the Rev. William B. Sperry, director of the Social Service Department of the Detroit Council of Churches; "The Christian Challenge for the Greater Church," the Rev. John L. Knapp, rector of Trinity Church, Detroit; "The Christian Challenge for One World," the Rev. John A. Scantlebury, rector of St. Timothy's Church, Detroit; and "The Christian Challenge for Youth," the Rev. Gilbert A. Runkel, Jr., rector of Christ Church, Adrian, chairman of the diocesan division of young people's work.

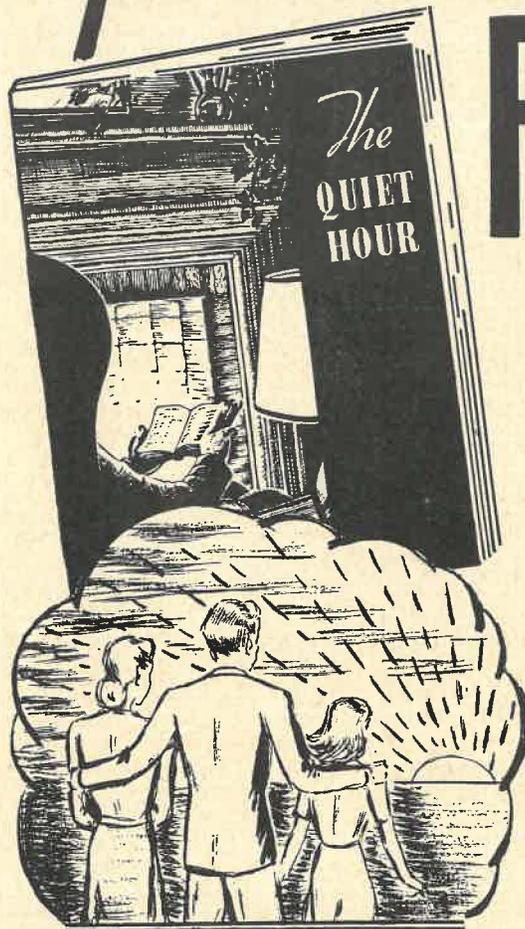
LOS ANGELES

Laymen Hold Corporate Communion

The annual corporate Communion for men and boys in the diocese of Los Angeles was held on George Washington's birthday at St. Paul's Cathedral. Bishop Gooden was celebrant. The service was followed by breakfast in the cathedral parish house where Colin Gair, senior warden of the cathedral, was guest speaker. Approximately 1,000 men and boys participated, and every part of the diocese was represented.

The Rev. Kenneth W. Mann was chairman for the service and breakfast. He was

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assisted by the Rev. Peter Paulson, A. C. Richards, and the Rev. W. E. Craig, Jr.

The offering from the service was designated for the Reconstruction and Advance Fund.

## ARIZONA

### District Holds 53d Convocation

The 53d annual convocation of the missionary district of Arizona convened in Trinity Cathedral, Phoenix, on February 5th. Bishop Block of California addressed the convocation at a special service, at which he stressed the Reconstruction and Advance Fund. This subject was the major emphasis of the two-day gathering.

In his address, Bishop Kinsolving envisioned the future of the district as becoming the diocese of Arizona, after a ten year effort in that direction.

The clergy attendance was 100%, and of the laity from the seven parishes and 24 organized missions, 90% were in attendance. Reports for the year showed encouraging signs of growth and solidarity, and a strong feeling of optimism prevailed throughout this convocation.

A memorial resolution was passed in honor of the memory of the late Dean Edwin S. Lane, who died December 5, 1945.

**ELECTIONS:** Diocesan positions: the Rev. Canon C. A. Dowdell, secretary; the Rev. Walter Whichard, assistant secretary; L. A. Kehr, executive secretary and assistant treasurer; W. J. Jamieson, treasurer. Deputies to General Convention: the Rev. Dr. J. R. Jenkins, R. L. Motz; alternates: the Rev. E. L. Freeland, Harold Copp. Delegates to synod: the Rev. Messrs. Joseph Gregori, G. E. Eharton, D. C. Trimble; Messrs. H. C. Autenrieth, Hollis Gray, C. B. Grigsby. Alternates: the Rev. Messrs. G. E. Gooderham, C. I. Huntington, B. P. Smith; Messrs. Norman Hindle, R. H. King, Dr. Taylor Hicks.

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## WESTERN NEW YORK

### \$40,000 for Endowment Fund

### Received by Buffalo Cathedral

A third January gift has increased the endowment fund of St. Paul's Cathedral, Buffalo, N. Y., by \$40,000, the sum set aside for the fund in the will of Shelton Weed. Dean Welles commented that in the two years he has been at the cathedral the fund has grown from \$569,000 to \$723,000.

## PITTSBURGH

### 81st Annual Convention Meets

The 81st annual convention of the diocese of Pittsburgh was held at Trinity Cathedral, Pittsburgh, January 22d and 23d.

In his address to the convention, Bishop Pardue stressed a united front in the diocese itself, beginning with a greater consecration among the clergy. "The next step in the advance of diocese must be based on the clergy who know how to work hard," said Bishop Pardue. "This requires the conviction to convert." He also called upon the members of the convention

to advance the world cause of the Reconstruction and Advance Fund.

**ELECTIONS:** Deputies to General Convention: the Rev. Messrs. L. M. Hirshson, B. C. Newman, W. S. Thomas, N. R. H. Moor; Messrs. E. H. McKinley, J. A. Lathwood, Hill Burgwin, R. B. Tucker. Alternates: the Rev. Messrs. K. R. Waldron, E. L. B. Pielow, M. S. Ashton, G. M. Chester; Messrs. C. G. Dunnells, C. R. Dixon, C. P. Rhodes, G. E. P. Wright. Standing committee: the Rev. Messrs. N. R. H. Moor, L. M. Hirshson, B. C. Newman, G. M. Chester; Messrs. J. A. Lathwood, H. L. Mason, Jr., R. B. Tucker, Hill Burgwin. Diocesan council: the Rev. Messrs. E. L. Reed, W. P. C. Leane; Messrs. H. W. Dexter, Sr., E. H. McKinley, G. P. Oates, M. J. Jordan.

## SOUTH CAROLINA

### Charleston Lenten Services

The churches of Charleston, S. C., have announced the following to be the Lenten noon day preachers: Bishop Carruthers of South Carolina; Bishop Penick of North Carolina; Bishop Spencer of West Missouri; Déan Emerson of Cleveland, Ohio; Dr. Gass of Troy, N. Y.; Bishop Gardner of New Jersey; and Bishop Hines of Texas.

The services are sponsored by the Charleston Episcopal Churchmen, an interparochial organization. The noon day services will be held each week, Monday through Friday, at St. Michael's Church. Each Wednesday evening there will be a union service at some other Charleston church including St. Philip's, St. Paul's, St. Peter's, Grace, Church of the Holy Communion, and St. Luke's.

## ALABAMA

### Bishops Scheduled for Lent

Seven bishops are scheduled as the Lenten noon day speakers at the Church of the Advent, Birmingham. They are Bishop Clingman of Kentucky, a former rector of the Church of the Advent; Bishop Hobson of Southern Ohio; Bishop Carruthers of South Carolina; Bishop Keeler of Minnesota; Bishop Wright of East Carolina; Bishop Scarlett of Missouri; and Bishop Carpenter of Alabama, also a former rector, who will speak during Holy Week.

In addition to these noon day services, the visitors will preach Wednesday evenings at the Church of the Advent, and Tuesday evenings at an Episcopal union service rotating among the parishes of the city and suburbs.

## KENTUCKY

### Louisville Lenten Services

Speakers from St. Louis, Brooklyn, Memphis, and Lexington will deliver the Lenten noon day services in downtown Louisville. The Very Rev. N. E. Wicker, dean of the cathedral in Louisville, will be the preacher for the first three days, beginning on Ash Wednesday.

Speakers for the rest of Lent until Holy Week will be the Rev. James M. Lich-

liter, rector of Emmanuel Church, Webster Groves, Mo.; the Rev. Melville Harcourt, rector of St. Ann's Church, Brooklyn, N. Y.; Bishop Moody of Lexington; Bishop Dandridge, Coadjutor of Tennessee; and the Rev. James W. Kennedy, rector of Christ Church, Lexington, Ky.

These services will be held in the National Theater building in Louisville's business district.

## CENTRAL NEW YORK

### Syracuse Lenten Services

Thirteen preachers will occupy the pulpit of St. Paul's Church, Syracuse, for noon day services during Lent.

The rector, the Rev. Franklin P. Bennett, will begin the series Ash Wednesday. The Rev. George C. Stierwald, curate, will preach on March 7th, and Bishop Peabody of Central New York on March 8th.

The weekly speakers will be the Rev. Daniel A. McGregor, executive secretary of the National Council's Department of Christian Education; the Rev. Vincent C. Franks, rector of St. Paul's Church, Richmond, Va.; the Rev. Samuel Davis, rector of St. Luke's Church, East Hampton, N. Y.; the Very Rev. Donald J. Campbell, dean of Christ Church Cathedral, Springfield, Mass.; and the Rev. Frederick M. Morris, rector of Trinity Church, Newton Center, Mass.

Holy Week preachers include the Rev. Arthur L. Berger, president of the Syracuse Council of Churches; the Rev. Claude H. Leyfield, rector of Trinity Church, Syracuse; the Rev. William J. Spicer, rector of All Saints' Church, Syracuse; the Ven. Walter M. Higley, archdeacon of Central New York; and the Very Rev. Charles L. Taylor, Jr., dean of the Episcopal Theological School, Cambridge, Mass.

## QUINCY

### Convention Site Changed

The annual synod of the diocese of Quincy will meet May 7th and 8th at St. John's Cathedral, Quincy. The meeting was originally to be held at Kewanee.

## ROCHESTER

### Lenten Noon Day Services

Lenten noon day services will be sponsored for the 60th consecutive year in Rochester, N. Y. The services will be held at Christ Church. The sermons will be preached by the Rev. Thomas van Braam Barrett, college work secretary of the National Council; the Rev. John B. Walthour, chaplain at West Point; the Very Rev. Charles E. Riley, dean of St. James' Cathedral, Toronto; the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo; the Rev. Gerald B. O'Grady, chaplain at Cornell University; Bishop Spencer of West Missouri; and the Rev. Howard H. Hassinger, Seabury-Western Seminary.

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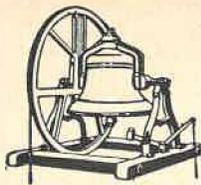
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## DEATHS

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

#### William Edward Cox, Priest

The Rev. Dr. William Edward Cox died on February 10th at his home, "Resthaven," in Southern Pines, N. C., where he had been a resident since his retirement in 1932. He was 76 years old.

Dr. Cox was a graduate of the University of North Carolina, and of the Theological Seminary of Sewanee. In 1933 the University of the South conferred the honorary Doctor of Divinity degree upon him.

He was ordained to the diaconate in 1902 by Bishop Watson, and to the priesthood in 1905 by Bishop Strange.

From 1902 to 1907 Dr. Cox was rector of St. Paul's Church, Greenville, N. C. He served St. John's Church, Wilmington, for nine years, after which he was rector of the Church of the Holy Comforter in Richmond, Va., for nine years. He had been rector emeritus of the latter church since his retirement.

His last active ministry was spent in the missionary district of Arizona, with headquarters at Bisbee. He suffered a paralytic stroke while preaching in Bisbee in the fall of 1931 and retired the next year.

In addition to service in his parishes, he was active in diocesan affairs. While in Eastern North Carolina, he organized and was the first editor of the *Carolina Churchman*, and he also served as editor of the *Mission Herald*. He was a deputy to the 1913 General Convention and deputy-elect to the 1916 Convention.

Dr. Cox, the author of several books, wrote *Some Courageous Southerners*, *Southern Sidelights*, and *The Heart of the Prayer Book*. He is survived by his wife, and a son, William Cox, both of Southern Pines.

#### Giles Buckner Palmer, Priest

The Rev. Giles Buckner Palmer, rector of St. Stephen's Church, Richmond, Va., died on January 21st from a heart attack.

Dr. Palmer was born in Northampton County, N. C., in 1879 the son of John W. and Elizabeth Cooke Palmer. From 1900 to 1906 he served as educational missionary in St. John's University, Shanghai, China. He was ordained deacon in 1913 and priest in 1914 by Bishop Gibson.

In 1914 he married Elizabeth Barksdale. His first charge was Greenway Court Parish, White Post, Va. He had been rector of St. Stephen's Church since 1921, and in 1937 he was awarded the degree of Doctor of Divinity by the University of Richmond.

The burial service was held in St. Stephen's Church on January 23d by Bishop Goodwin assisted by close friends of Dr. Palmer's in the ministry. The clergy of Richmond were honorary pallbearers. Dr. Palmer is survived by his wife and an adopted son, James Palmer.

#### Lyman Pierson Powell, Priest

The Rev. Lyman Pierson Powell, retired clergyman, author, and former president of Hobart College, Geneva, N. Y.,

died on February 10th in Morristown (N. J.) Memorial Hospital after a brief illness. He was 79 years old.

Dr. Powell, who resigned as rector of St. Margaret's Church in the Bronx, New York, in 1934, to devote his time to writing, was born in Farmington, Del. He was educated at Johns Hopkins University and Philadelphia Divinity School. His Doctor of Divinity degree was conferred on him by Dickinson College in 1914, and in the same year he received an LL.D. degree from the University of Rochester.

Dr. Powell was ordained to the diaconate in 1897 and to the priesthood in 1898 by Bishop Whitaker. He served the Church at Ambler, Pa., from 1897 to 1898; at Lansdowne, Pa., from 1898 to 1903; and at Northampton, Mass., from 1904 to 1912. For the next year he was professor of business ethics at New York University.

Dr. Powell was president of Hobart College and its women's branch, William Smith College, from 1913 to 1918. He was vice president of the Association of American Colleges from 1917 to 1918, and became rector of St. Margaret's Church in 1926.

He is survived by a widow, Mrs. Gertrude Wilson Powell, and a son, Francis Powell.

#### Mrs. Mary W. Clark

Funeral services for Mary W. Clark, widow of the Rev. Edward H. Clark, were held on February 6th, at All Saints' Church, Portland, Ore., with the Rev. L. B. Keiter, rector, officiating. Interment was at Riverview Cemetery, Portland. Mrs. Clark is survived by her daughter, Sister Mary Veronica of the Order of St. Anne, and by her son, Edward, of Los Angeles.

Mrs. Clark was born in Philadelphia, was an early graduate of St. Mary's Hall of Faribault, Minn., and had lived in Portland since 1910.

#### Mrs. Alice Carter Mariett

Alice Carter Mariett, widow of the Rev. Ernest Mariett, died on December 25th at her home in Cambridge, Mass. She was 93 years old.

The Rev. Richard Emrich conducted the burial service at St. John's Chapel of the Episcopal Theological Seminary. The committal service at Mt. Auburn Cemetery was by the Rev. Whitney Hale, rector of the Church of the Advent, Boston, where Mrs. Mariett was a member for several years.

The Rev. Ernest Mariett and Mrs. Mariett were married in the spring of 1883. Mr. Mariett served the Church in Massachusetts and New York, while Mrs. Mariett assumed the various duties of a rector's wife. He retired in 1911 and died in August, 1924.

Mrs. Mariett will be remembered as a writer of poetry and prose. She is survived by her daughter, Alice Mariett, of Cambridge.

## COLLEGES

### **Kenyon Launches Campaign To Raise \$2,160,000**

A campaign to raise \$2,160,000 for the Kenyon College development program was announced in Cleveland after a meeting of the board of trustees of the institution. This is the first time in 121 years that the college has made a public appeal for funds.

The trustees and President Gordon K. Chalmers appointed William G. Mather and Robert A. Weaver, both of Cleveland, as honorary chairman and executive chairman respectively of the campaign organization. Paul G. Hoffman has been named executive vice-chairman. Earl D. Babst, chairman of the board of the American Sugar Refining Company, New York, is national treasurer.

The first million dollars of the amount to be raised will be used for endowment

to provide a higher salary for the faculty of the college and the seminary, Bexley Hall. The remainder will be used for new construction, remodeling of existing buildings, and the purchase of new equipment.

In his report to the trustees on the needs of the college, President Chalmers said that plans are nearing completion for a new library to cost approximately \$700,000 and a new field house, which will include a modern gymnasium, to cost about \$300,000. The balance of the \$2,160,000 goal will be used to improve present buildings for use of the art and music departments, to resume the aviation training courses discontinued during the war, to purchase apparatus for the science departments, and to make sundry improvements.

"The Kenyon Development Program contemplates no change in the fundamental purposes and policies of the college," Dr. Chalmers said. The program is, however, a carefully prepared blue-print whereby Kenyon can look forward clearly to maintaining its position as one of the foremost small colleges for men in the United States.

"In accord with the wishes of the college authorities and the alumni, Kenyon will never become a large institution. The enrollment, however, may be increased to 400 or 450, as this number of students would assure the greatest operating efficiency."

In accepting his duties as executive chairman of the campaign, Robert A. Weaver told the trustees he had met recently with Kenyon alumni clubs in Los Angeles and San Francisco and that "Kenyon men there, as in New York, Philadelphia, Pittsburgh, Chicago, Detroit, Cleveland Columbus, and Cincinnati have given their endorsement to the campaign."

Trustees present at the meeting were: Bishop Tucker of Ohio; Walter H. Brown, Cleveland; Walter T. Collins, New York; Ernest C. Dempsey, Cleveland; the Hon. John W. Ford, Youngstown; George E. Frazer, Chicago; Thomas J. Goddard, New York; Bishop Hobson of Southern Ohio; Paul G. Hoffman, South Bend; Richard Inglis, Cleveland; T. Catesby Jones, New York; William F. Maag, Youngstown; Laurence H. Norton, Cleveland; the Rev. Phil Porter, Dayton; Guy W. Prosser, Cleveland; the Rev. J. Francis Sant, St. Louis; Melvin D. Southworth, West Springfield, Mass.; Charles C. Wright, Cleveland; and William N. Wyant, Chicago.

### **Campus Bible Chairs Barred**

By a vote of five to three the board of regents for Texas state teachers' colleges has barred the establishment of denominational Bible chairs on the campuses of the six normal institutions.

After considerable discussion the board also allowed a "reasonable time" for teacher colleges contravening the new policy to make suitable arrangements. Three now have Bible chairs on their campuses.

It approved a policy whereby the colleges may give credit for Bible courses taught off the campus, if the instructor and class facilities meet college standards,

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## EDUCATIONAL

which is the policy in effect at the University of Texas, governed by a separate board. The diocese of Texas is now considering the establishment again of courses in Bible at the university.

## SEMINARIES

### VTS Campaigns for \$500,000

The Virginia Theological Seminary has opened a campaign for \$500,000 to restore the older buildings and replace the famous St. George Hall which has been demolished, Bishop Goodwin, president of the board of trustees, announced recently.

St. George Hall originally was built by the members of St. George Church of New York City in 1850. It was the dormitory in which Phillips Brooks roomed for two years as a student at the seminary before the Civil War.

Discovery of structural weaknesses caused the building to be torn down. As a result, the normal capacity of the seminary has been reduced from 83 to 55 students. It is hoped that with a new St. George Hall, the seminary can be expanded to accommodate 100 or more.

The Rev. Charles W. Sheerin has been appointed by the board to direct the campaign. Many prominent Churchmen have become sponsors for this undertaking. Among them are the Hon. Edward Stettinius; the Hon. Alexander W. Weddell, former ambassador to Spain, whose father was graduated at this seminary; Charles P. Loft of Cincinnati; Harper Sibley of Rochester, N. Y.; Adm. William Thomas, chief of Chaplains of the USN; the Rev. Frederick Brown Harris, chaplain of the United States Senate; and Presiding Bishop Tucker.

It is planned to climax the campaign on the second Sunday after Easter, but in the meantime, special gifts are being solicited.

### Lenten Lecture Series

As a part of its special Lenten observance, the Bexley Society, official Bexley Hall student organization, has arranged for a series of special lectures by visiting priests. The Rev. E. B. Jackson and Chaplain Seville Homes of Cleveland, Ohio, will speak on "The Ministry in Housing Settlements." The Rev. Stephen M. Kelker, rector of Christ Church, Lima, Ohio, will treat "The Industrial Ministry," and the Rev. Samuel V. J. Peard, rector of Grace Church, Mansfield, Ohio, will discuss "The Priest and Alcoholics Anonymous." The Rev. Dr. Oscar J. F. Seitz, newly appointed New Testament professor, will have charge of the services on Ash Wednesday.

### Bishop Lectures on Rural Work

Bishop McClelland of Easton gave four lectures on "The Rural Pastor" at Philadelphia Divinity School during the week of February 4th. They were addressed to the whole school to interest the men in rural work, to present the need for it, and to guide the men who are entering rural parishes when they are graduated.

## CHANGES

### Appointments Accepted

The Rev. Arthur H. Benzinger, formerly rector of St. Timothy's Church, Iola, Kans., became rector of St. Paul's Church, Coffeyville, on March 1st. Address: 613 Elm St., Coffeyville, Kans.

### Military Service Separations

The Rev. Stephen F. Bayne, Jr., formerly a chaplain in the Navy, has resumed his duties as chaplain of Columbia University.

### Changes of Address

Chaplain Louis R. Goodrich, should now be addressed at 940 N. Huisache St., San Antonio, Tex.

Chaplain Tracy H. Lamar, Jr., should now be addressed at U. S. Naval Hospital, U. S. Naval Station, Norfolk 11, Va.

The Rev. D. John Williams, formerly of Christ Church, Tyler, Tex., should be addressed at Hotel Windsor, Abilene, Tex.

### Ordinations Priests

Atlanta: The Rev. William Armstead Boardman was ordained priest by Bishop Walker at St. Luke's Church, Atlanta, Ga., on February 17th. He was presented by the Rev. L. W. Blackwelder, and the sermon was preached by the Rev. A. C.

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THE LIVING CHURCH

## CHANGES

Adamz. He will be the assistant at St. Lul's Church. Address: 2494 Peachtree Rd., N. E., Atlanta, Ga.

**West Missouri:** The Rev. Howard Llewellyn Fairchild was ordained to the priesthood at Trinity Church, Lebanon, by Bishop Spencer on February 6th. He was presented by the Rev. Thomas H. Harvey, a chaplain in the Army, and the sermon was preached by the Rev. James P. DeWolfe, Jr. The Rev. Mr. Fairchild will be the priest-in-charge of Trinity Church. Address: 708 S. Jackson St., Lebanon, Mo.

### Deacons

**Texas:** Arthur Edward Hartwell was ordained to the diaconate by Bishop Quin at Christ Church.

Houston, on January 2d. He was presented by the Rev. Stanley L. Smith, and the Rev. Thomas R. Harris preached the sermon. He will be deacon-in-charge of Holy Trinity Church in Dickinson. Address: 2510 Wichita, Houston 4, Tex.

### Women Workers

Mrs. Semira J. Haughen will retire as matron of the Episcopal Home for Girls, Savannah, Ga., as soon as a successor can be obtained.

### Living Church Correspondents

Bishop Banvard, Suffragan of New Jersey, is serving as diocesan correspondent for The Living Church.

The Rev. Samuel E. West, Jr., will serve as diocesan correspondent to The Living Church for Kansas.

### Corrections

On page 103 of the 1946 Living Church Annual, the listing of the Church's work at Brown University, Providence, R. I., should be only the Rev. Arthur L. Washburn, chaplain at the university.

On page 161 of the 1946 Living Church Annual, the list of deaconesses should be changed to read: Semle, Frances [P], 7 Douglas Ave., Providence, R. I.

Seymour, Evelyn E. [N], 502 Division St., Mauston, Wis. (EauC.).



# CHURCH SERVICES



**GO TO CHURCH!** That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

**ATLANTA**—Rt. Rev. John Moore Walker, D.D., Bishop

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

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop

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. Hohenschield  
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. Paul T. Sargent, D.D., Rector  
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music  
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. Roeliff 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 Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.  
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

### NEW YORK—(Cont.)

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

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.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H.C.

**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

# Ash Wednesday

## The Beginning of Lent

Lent begins with Ash Wednesday in the Church Kalendar, but in the heart and life of an earnest Catholic Episcopalian it really begins the day before, on that day known from earliest English tradition as "Shrove Tuesday," when the faithful come to their churches to make their confessions, to be "shriven" of their sins and made more nearly fit to begin a Holy Lent.

A word or two about Lent a bit further on, for here we want to talk about Ash Wednesday. Why should the Church call it Ash Wednesday, if no ashes are imposed on the foreheads of all who come in penitence? Now, we are quite frankly cognizant of the fact that this practice even within the four walls of the Family House and just amongst the members of the Family there present, could, by side-stepping the true intent of the rite, be considered a rejection of the Gospel for Ash Wednesday wherein Our Lord adjured His followers not to disfigure their faces as the *hypocrites* did, that they might, by such a gallery play, tell the world they were fasting.

But the early Church, in instituting this solemn rite for Her people, was not providing for hypocrites, and she used Her deep sense of knowledge of what was wisest for mere mortals, striving to find God and to *keep* Him in their hearts. She has always used such simple, solemn, deeply spiritual, touching little ceremonies to carry home Her teaching. Those of the faithful who go to the Rail for the imposition of ashes are truly never giving a thought to any such idea of disfiguring themselves so that men on the outside can or will see the Sign of the Cross on their brows as a bit of show-off. They accept the rite as an outward sign of something solemn and deep-going inside. It is the *very act* of going up to the Rail, in the presence of the Family, that denotes their state of soul, just as going through the act of Holy Matrimony is done by those who love each other, not that it makes them love each other more, for their truest ceremony took place when they

pledged their love and life to one another in engaging themselves to each other. But the faithful love to make an act of devotion, to show *themselves*, really, that they are doing what God desires them to do, which, on Ash Wednesday, is an act of penitence, fasting, and recollection of man's mortal state.

Then, too, those who would brush aside this ancient, holy and helpful rite, should certainly be just as willing to discard other rites or practices of the Church. Why actual Altars, for instance? Why not just imagine one? The denominations try to worship without them. Why vestments for priests or choir? Why *anything*, in fact? Well, anyone with a grain of common sense knows and feels that good, earnest Episcopalian use rites, in all the different phases of our churchmanship, to express the thing we believe. We know we are speaking for 90 per cent of the faithful who come up for the imposition of ashes when we say that any idea of doing it that they may be seen of men is utterly abhorrent to them and offensive to their sense of worship. And, let us repeat, we do not do it *as the hypocrites* of whom the Gospel spoke. We do it as mighty humble Christians.

So, let us all who love Jesus, who want to live a Holy Lent, who know and realize the *real* purpose of the Ash Wednesday ceremonial rite, come as we love to, in great reverence and humility, to have the ashes of contrition placed on our brows and to hear the stern and fateful words of the priest, "Remember, ● man, that dust thou art: and unto dust shalt thou return." It always thrills us to see large numbers of our people quietly and awefully go forward to the Rail to receive ashes on Ash Wednesday. It is the mute and faithful acceptance of the stern eventualities of this mortal life, and these stern eventualities are always faced *differently* by Christians as a result.

Look about you in the hours of death, grief, and calamity. Who takes it the better, the Christian or

the pagan? But the Christian needs all the help and inspiration his Church can give him, and he gets it from such services as the Church provides on Ash Wednesday. Good Episcopalians, those who follow their Prayer Books, will not forget that Ash Wednesday is also one of the two *real* Fast Days of the Church Year, and the Church and the Prayer Book figure on your *keeping* that fast, and not perhaps.

And now, a word or two about Lent, which is about to begin again in the lives of us all who take upon ourselves the beliefs and practices of the Anglican Faith. Lent is time for sober recollection, for spiritual house-and-heart-cleanings, for a nearer and dearer approach to God through Jesus, for penitence, for conversion. *But*, let's look at facts. The Episcopal Church has just been playing with Lent. You know that, and so do we. We mean by that that the constituent members of our Church have just toyed with Lent. God knows our priests have been faithful and devoted, but even those of us who tell our friends among the denominations that the reason we do not have "revivals" in our Church is because our Lents are our times for spiritual revival, go our own merry way and do not let ourselves be bothered. We again point out that unless we, who claim to believe in Lent, practice it as we profess it, our fellows, our commonwealth or nation may some day see that we take it so lightly that they will no longer honor it in our behalf as a sacred period, and may utterly disregard its claims upon us, *including* Good Friday, which is part of Lent, don't forget.

Men and women of the Episcopal Church, "rend your hearts and not your garments and turn unto the Lord your God." Let's stop playing around with our religion. We have very little time left here, a lot of us, and it is about time we slough off our "good-timing" and "two-timing" and get acquainted with God, for many of us will be facing Him before too long, don't forget that!

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*This week we shall make no attempt to plug for our business, which is, as you know, every manner of Church supplies. This week we want to throw our weight of whole hearted interest and enthusiasm toward you all in the hope that every one who reads this will take his weekly envelopes for the Reconstruction and Advance Campaign and fill them faithfully with a sacrificial gift each week. Remember it is for the honor of Our Family, The Church, and we dare not let Her down.*