

The Living Church

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

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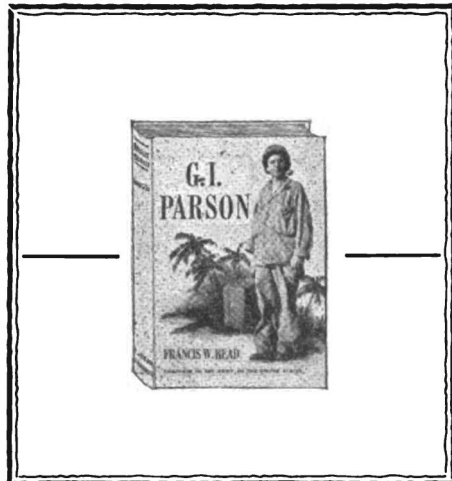
MANILA CATHEDRAL IN RUINS

When Arthur Lockhart of Houston, Texas, a young postulant, was stationed in the Philippines with the Army, he visited the cathedral in Manila and photographed the sanctuary. A soldier kneels in prayer at what was the communion rail.

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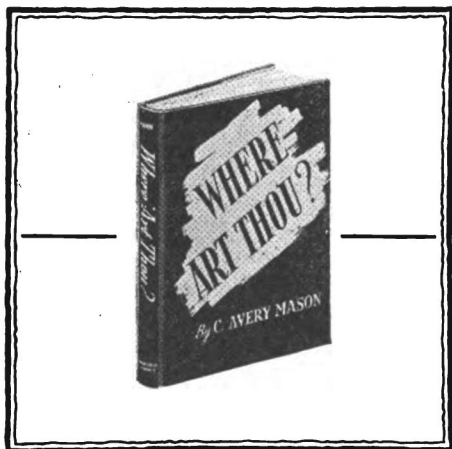
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BY FRANCIS W. READ

One Sunday the chaplain misses his own service—the next Sunday the G.I.'s have an appointment with Jap snipers. How the G.I.'s and their parson manage to surmount these inconveniences is vividly told by an Army chaplain who served in the Aleutian and Marshall Island campaigns. **\$1.50**



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Still a Chaplain

TO THE EDITOR: It may be that by this time someone at home has already written to you. In your issue of 28 October I read, "The Rev. John C. Grainger, who has been an Army chaplain for the past year, will soon return to St. Stephen's Church, Goldsboro, N. C."

The item might well have read, "Chaplain (Captain) John C. Grainger (who would like very much to be 'the Rev.' once again) has just moved into Berlin for the winter."

I don't know just where the information came from, listing me under "Separations," but someone was sadly misinformed. In the Chaplains' Corps for only a little over 16 months and overseas since 6 November 1944, I have managed to pick up all of 44 points, which is hardly enough for "Separation." I shall have the pleasure of spending the winter here in Berlin.

No one could look forward to the life of a chaplain here this winter except for the tremendous challenge it will afford and the privilege of seeing just what is taking place. All of us would like nothing better than to know we could be returning to our homes and to parish life again. However, there are many men still over here and some of us must still remain on the job. We can only hope that it will not be too long before we can truthfully be listed under "Separations." Until then, just don't forget us, and remember us always in your prayers. This job now isn't the easiest I have ever had, by a long shot.

I have enjoyed receiving THE LIVING CHURCH over here this past year, even though it does not always come as regularly as we should like. Received issues of 7 October and 28 October together today. News of the Church at home means a great deal to us. Keep it coming. Many thanks.

(Chaplain) JOHN C. GRAINGER.

Berlin, Germany.

Lenten Churchgoing

TO THE EDITOR: I have withstood Tenough Lents in New England to learn that if a period of special devotion is intended for our people, we had better look ahead in the Church year. Lent comes when we are having our worst winter weather, and the elements seem to be no respecter of either the visiting clergyman or the hoped-for congregation. In short, we ask our people to give themselves to a period of extra devotion at a time in the year when the weather often forbids attendance.

Generally our choirs are asked to sing at these services, following which the weekly choir rehearsal is held. The service runs into the rehearsal time just in the period of the year when there is a good deal of practicing necessary in preparation for Easter.

I would suggest that a solution to our problem would be to use the time between Easter and Ascension for additional Churchgoing. It has many advantages. 1. It practically eliminates the weather hazard which is a primary Lenten obstacle. 2. Shortened choir rehearsals would not suffer after Easter as they do during Lent. 3. A post-Easter period of devotion would stave off the too prevalent notion of many that now Easter has come and gone, church attendance need not be taken seriously until the next fall. 4. Psychologically, it might not hurt, after having spent the past few years in war with all the suffering and heartache entailed, to use our extra time religiously, dwelling joyously in the power of the Resurrection, rather than on the solemn note of penitence and approaching death. 5. This additional word can be added,

at least for southern New England with its recent crime wave of night attacks, that after Easter we begin to get shorter nights and longer days.

We would still have Ash Wednesday and an intensive Holy Week prior to the Easter festival. Am I not right in thinking that there was a time when Lent consisted only of Holy Week, or at best, Passiontide? Am I not also right in thinking that although Easter gives us the Resurrection that it often lives and dies on that day? Using the right side of Easter as time for extra devotion would help to give us the victorious assurance that the world so sorely needs. The Feast of the Ascension, or the Sunday following, as a time for bringing the post-Easter season of devotion to a close, would bring a new and happy note to many of us. By and large, the Ascension has never been raised to the place of prominence the Church intended it to have.

The Church Year was made for Christian worshipers, and not Christian worshipers for the Church Year.

(Rev.) HAROLD L. HUTTON.
Pawtucket, R. I.

Editor's Comment:

We have not been conscious of an over-emphasis on the gloomy side of religion in the Episcopal Church. Most of us need Lent badly. The argument about the weather seems of doubtful value, since good weather is as effective a deterrent to Churchgoing as bad weather. However, we agree that the period from Easter to the Ascension—the Great Forty Days—ought to be a period of joyful devotion, and might well be marked with special services of this character.

Back Issues of Christendom

TO THE EDITOR: I am writing on behalf of the Literature Committee of the Commission for World Council Service of which Dr. Ralph E. Diffendorfer is chairman. The committee is asking subscribers who have back issues of *Christendom* since 1939 to give them to the clergy of Europe who have not been able to read the Quarterly because of the war.

As you may know, one great objective of the Reconstruction Program is to restore to the theological seminaries and to the individual pastors a sense of world-wide fellow-

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

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ship. This can be done partly by supplying such items as this for their information and inspiration.

Copies may be sent by mail or by express prepaid to the Rev. Herbert C. Lytle, jr., Assistant Director of the Commission for World Council Service, 297 Fourth Avenue, New York 10, N. Y., where they will be gathered together into as complete files as possible and sent to selected locations abroad.

HERBERT C. LYTLE, JR.

New York.

Report from Germany

TO THE EDITOR: Recently I went in to Munich to find the Episcopal Church which was reported to be there. In my search I was introduced to a Lt. Angstrom of the A.M.G. headquarters in Munich, a Churchman, who was on the vestry of this church before the war. He told me that the Nazis had looted the church on our entry into the war, and that among the losses were a large music library and a Communion "service." He said also that there are a few German-American families who want Episcopal services again. On asking, I discovered that there is no Old Catholic priest in Munich and therefore no means of receiving the sacraments. I found the church which is Gothic with a rough brick exterior. There were no signs in English but one in German said "Church of Herzog IV." The large window spaces are vacant and most of the tiles are missing from the sanctuary roof. On looking through a crack in the west door I found a Russian Orthodox choir screen and prayer desks.

According to the *Stars and Stripes* there are Episcopal services in Pilsen, Czechoslovakia, and Regensburg and Erlangen, Germany. I haven't made my Communion since leaving, Bari, Italy, where I attended the Church of England garrison church, over two months ago. I'm only a corporal and so cannot get transportation to go find one of our chaplains here.

Munich is centrally located. The church there can be made usable without too much trouble. There will be an army of occupation here in Germany for some time (although personally with 72 points I won't be in it). Is no provision going to be made for the Episcopalians who have to remain? Are our bishops appointed to the job going to leave our churches in Europe (other than the pro-cathedral, Paris, and St. Paul's, Rome, both preserved by other powers) unrepaired and unattended? Have the people at home forgotten us altogether? The strain on

trained Churchmen, who are used to Prayer Book services and regular Communion and who now have only hit-and-miss general Protestant services or the Roman Mass, is great. It has to be experienced to be understood. What has happened to the less well instructed Episcopalians (*i.e.*, the many who make their Communion with Protestants)? Will they come back home active, vital Churchmen who look on themselves as members of a Holy Catholic Church or will they consider themselves members of just another Protestant sect?

(Cpl.) RICHARD LARSEN.

C/o Postmaster, New York.

Charity and Pacifism

TO THE EDITOR: Pacifists, it seems to me, are a bit too prone to think the pacifists attitude the only Christian attitude that can be taken toward military power. They evidently forget that that power existed when the Prince of Peace uttered the words, "Render unto Cæsar the things that belong to Cæsar and unto God the things that belong unto God." And our Lord certainly was not ignorant of the military purpose to which a large part of taxes rendered to Rome were devoted. There was, it seems to me, in His words, recognition of the necessity of a worldly power to maintain peace, as the world knows it, until the hearts of men were so filled with the love of God and man that the power of God's love made necessary any worldly power to maintain peace.

That charity may fill the hearts of pacifists, but certainly no more than it filled the heart of Christ. And pacifists have not the knowledge that Christ had, that peace like charity begins at home, that peace is a rootless thing save as it has roots in a loving heart, a heart so filled with love of God and fellow-man that there is no place in it for love of self—the sin that is the root of war. Pacifists are not aware, as was He in whose heart there was no guile, of how deceitful the human heart can be, deceiving man into mistaking ways pleasing to him as ways pleasing to God, into mistaking vanity for charity, and of how necessary to every peace-lover is a humble and contrite heart, which does not deny its responsibility, but shares responsibility with all fellow-sinners for the terrible judgment, that man's inhumanity to man has brought upon all humanity.

FRANK D. SLOCUM.

New York City.

Woodward Memorial

TO THE EDITOR: Friends who revere the memory of Frances Gibson Woodward may share in creating the Frances Gibson Woodward Memorial Fund as an enduring trust, in association with the Shrine Mont Endowment Fund under the trustees of the Cathedral Shrine of the Transfiguration. The income of the Fund will be used for the upkeep and maintenance of the Shrine and its immediate environment, including the hallowed spot where her body lies.

The gift of \$1,250 from a few friends forms the nucleus, to be increased it is hoped four-fold. The Fund has the commendation of the Presiding Bishop of the Church, and of the Rt. Rev. F. D. Goodwin, president of the trustees.

Checks should be made payable to the Frances Gibson Woodward Memorial Fund, and sent to either the Rev. Thomas J. Bigham, 411 Carnegie Drive, Pittsburgh 16, Pa.; or to the Rev. Edmund J. Lee, Chatham Hall, Chatham, Va.

(Rev.) THOMAS J. BIGHAM.

Pittsburgh, Pa.



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The Living Church

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THIS WEEK

The series on the Reconversion of the Church continues with an article on "A Teaching Church" by Canon Bernard Iddings Bell, who has recently been appointed consultant in education to the Bishop of Chicago. Canon Bell, known to Time readers as the "gadfly to the Episcopal Church," is both a weightier and a more constructive critic than this title would suggest, and his ideas about religious education grow out of a wide experience. That "Pd.D." affixed to his name means "Doctor of Pedagogy."

When last week we said that the National Council report, from the skilful pen of Miss Elizabeth McCracken, would include "the debates on which the action was based," we did not have any idea what a lively and frank debate was in store for our readers. There it all is, beginning on page 5, with no punches pulled.

We are happy to record the arrival of Miss Alice Maehl in the editorial department where she will put to good use the training of Marquette University's school of journalism to keep your Church magazine a prompt, accurate, and complete record of the news, the work, and the thought of the Church. In the subscription department, we are equally happy to record the arrival of Mrs. Alfred Serio, to help keep The Living Church coming to you and your friends.

The Holy Land is an area of exacerbated controversy and struggle today. In the midst of that struggle, the Anglican bishopric in Jerusalem carries on a ministry of a wholly constructive character. Canon Bloodgood, American representative on the staff of the cathedral, describes a great opportunity for further service in his article on page 15. The Anglican bishopric does not exist for the purpose of converting Palestinian Christians to Anglicanism, but as an Anglican embassy to the ancient patriarchate, as a chaplaincy to Anglicans visiting the Holy Land, and as an agency for many kinds of service to the Palestinian community.

Some 11,500 copies of the reprint "Catholic or Protestant" have been sold, and hundreds of approving letters have been received from people of all schools of Churchmanship; but some letters still come in objecting to the editorial as too Catholic or too Protestant. We refer the latter class of objectors to Bishop DeWolfe's article in this issue, "Catholic Action Means Giving"; it is worth remembering that the Catholic Faith and Life are something to rejoice in and to share, not something to wrap in a napkin and bury in the ground. If the Catholic Faith is in danger (and of course it isn't), don't blame the Liberal-Evangelicals—blame the lackadaisical Anglo-Catholics.

PETER DAY.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



The Personal Conference

A NEW WORD that has burst upon the educational horizon is Guidance. Returning servicemen are to have guidance. Students are to be studied as cases, and given guidance. The method employed is largely the device of the personal interview, in which the adviser and the student or veteran go through a prescribed routine, and notes are taken for the file.

The weak point in the scheme is apt to be the person of the leader, who is entrusted with the delicate task of drawing out the other, and presumably helping him make some constructive decisions. He is supposed to provide information, wisdom, and inspiration. Whether the system will work only time can tell. But certainly individuals need personal attention, whether mechanized or informal, and it is now recognized that teachers should provide this for their pupils.

This may well be the special role of the consecrated and mature Church teacher. She knows her sheep, and they know her. The week-by-week companionship of the class circle has paved the way for intimate moments of talk. At moments both unexpected and planned, the teacher has opportunity to enter into the special personal problems of her little group.

FAULT IN CLASS EMPHASIS

We have had a large emphasis on the class. We have prepared for the lesson, we calculate the timing of the class-period, the group activity, the project arising from the common mind, and completed by joint efforts. Many a teacher will arrive just in time for the class, and dash away immediately after its close. All this has tended to make teachers forget that all the time they are dealing with lone individuals. The group method of teaching is an economy, and in some ways a necessity for teaching. But all the time it is Tommy and Helen and Wilbur and Carolyn who go back to their own homes, and whose growing character is our real concern.

Consider the special opportunity of the Church teacher. The public school teacher has 30 to 50, while she has only ten or a dozen. The former cannot follow up individuals. But the Church teacher can single out her children for special moments, can deal with their personal needs as they arise.

PREPARATION FOR GUIDANCE

A good way is to start taking notes about your pupils. Some day, when preparing your lesson, try composing a character sketch of each child. Just attempting this you will begin to realize how dimly and how impersonally you have perceived the personalities of many of them. You start to jot down: "Milton—Rather nervous,

very poor writer, never can unfasten his own overshoes. I can't seem to win his affection. Never scuffles with the other boys. Is the quickest to find places in Bible. Has a stamp collection. Only child. His mother overconcerned about his health."

You knew all this already, and much more. But the writing of it down helps you clarify and often to see an underlying problem that you would miss in the swift movement of the class period. Moreover, your rough notes, reviewed now and then, help you plan and build for that child. You realize you must take the trouble to talk about that point, to get his confidence. And that means some moments found apart with him, no matter how arranged. One method for taking notes is to have a rough outline to fill in for such areas as these: Physical, nervous, social conduct, skills, needs help in —, home situation, special interests, dislikes, achievements.

Some of these special moments come unplanned. You arrive at church early, and there is your boy. In a short, direct talk you try to get across your special point for him. It may be something he has asked in a lesson, or something which calls for a special interpretation. But most guidance must be done by the sought out personal interview. Then, in a leisurely talk, without interruptions, you can start ideas, and develop attitudes. It isn't easy. Only love and practice and patience will begin to get results.

I recall a woman who did a unique work of personal guidance through a junior altar guild. The plan was simply for a girl to meet with her and sew on altar things. As they sewed they talked. Though seemingly casual, the themes were things that mattered. "I learned more from Mrs. Atterby than in any class I can remember," a young woman told me in after years.

HELP FOR THE INDIVIDUAL

"Teaching is guidance" is the new slogan. Groping lives must be helped to find their own right way. There are adjustments to community life to be made, home handicaps to be overcome, personality patterns to be untangled. No two are alike—the fat, the skinny, the homely, the frail. There is self-consciousness, timidity, quick anger, defeatism, vanity, showing off, compensations of all sorts.

Personality persists, yet may be slowly modified. Hence the need for your notes, and your prayers, your planning and persistence. If you would think of the class period as only the beginning, of personal contacts as the real opportunity, you would have a new conception of your work. The rector has assigned you these few sheep of the flock, not for a crowded hour on Sunday morning, but all through the year. It is your deep joy to lead them. You are accountable to the Shepherd of them all, who gave His life for each.

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THIRD SUNDAY IN ADVENT

GENERAL

WORLD COUNCIL

Annual Report Published

The annual report covering the period July, 1944, to July, 1945, of the World Council of Churches came off the press November 28th and is now being distributed by the American committee from its office at 297 Fourth Ave., New York. It is the first annual report that has been in printed form.

The report was prepared by Dr. W. A. Visser 't Hooft, general secretary. In its 19 pages it recounts the transition from war to peace. The decentralization of the council and the fact that its headquarters were in Switzerland are given as the obvious reasons why the council was able to continue its existence during the war; the deeper reason was the understanding of what *Una Sancta* meant.

During the war the council had its first opportunity to perform a practical ministry, rendering its service to refugees and prisoners of war and helping spread the Scriptures. With the advent of peace the council is now reestablishing contact between the Churches of the world and preparing for the first meeting of the full Provisional Committee.

Dr. Visser 't Hooft, ending his report, states, "The next years will show whether the World Council has a future. For of it, as of the Church of Christ as a whole, it is true that it cannot live, unless it grows."

RADIO

New Transcriptions Available

The National Council announces that the Episcopal Church has joined with the Northern Baptists, Congregational-Christian, Society of Friends, and the YMCA, in producing a series of six electrical transcriptions for radio, dramatizations planned to aid the postwar reconstruction programs of the various Churches. Everett Parker, formerly on the executive staff of the National Broadcasting Company, and now director of the joint committees of the Presbyterian, Methodist, and Congregational-Christian Churches, is producer.

The transcriptions tell true, vivid stories of heroic Christians in the Philippine Islands, Burma, Denmark, France, and our own isolated areas. Each transcription carries also a three-minute talk by some outstanding person, among them Mildred McAfee Horton, Jean Hersholt, T. Z. Koo, and Henry Smith Leiper.

Clergy and lay leaders are urged, either themselves, or with representatives of the

other religious bodies sponsoring the transcriptions, to arrange with local broadcasting stations to give 15 minutes of free time each week for six weeks. No charge is made for the transcriptions. When a local station agrees to carry the programs, the name of the station and its address should be telegraphed to the Promotion Department of the National Council at 281 Fourth Ave., New York. The transcriptions will be sent promptly. They are available for use starting in January.

NATIONAL COUNCIL

Reconstructing the Advance

By ELIZABETH McCracken

The National Council at its December meeting, December 4th to 6th, heard routine and special reports and took action on various matters. Among the most important of these were the integration of the Army and Navy Commission with the National Council, aid to sister Churches, the Church in Japan, the work of women in the Church, the proposed agreement between the National Council and the United Board of Christian Colleges in China in respect to St. John's University (Shanghai), the Forward in Service Program for 1946-1947, and the present status of the Reconstruction and Advance Fund. There were brief discussions on some of these matters and long debates on the last two.

RESULTS BELOW EXPECTATIONS

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, reporting on the Reconstruction and Advance Fund, said that the work had been slow and that results up to date had not been what had been expected. He gave the reason as follows:

"People have said that the term 'largely oversubscribe' is so vague that it is ineffectual. They ask us what we mean when we say that \$5,000,000 is too low a figure and that it must be 'largely oversubscribed.' They want a definite figure. We have gone over the needs as we see them and find that \$8,800,000 is the actual amount that we must have for definite reconstruction and advance in definite places."

The Rev. Dr. Almon R. Pepper, executive secretary of the Division of Christian Relations, took the floor next to say:

"We should make it clear to others, and be clear about it ourselves, that the term 'reconstruction of Churches' means not church buildings but the reconstruction of Church life. Only such buildings as plain churches and necessary repairs are con-

templated, in order to provide places where people can come together for worship and teaching. The needs of the sister Churches, as well as of our own Church, have made us realize that \$5,000,000 is a totally inadequate figure."

THE FUND AND RELIEF

Bishop Randall, Suffragan of Chicago, one of the new members of the National Council, asked, "When speaking of the Reconstruction and Advance Fund, shall we say to the people to whom we appeal for gifts that it will help the starving people of Europe?"

Dr. Pepper replied, saying: "Many displaced persons are Church people; many more are in great want. The people of the Churches will want to help any who are in need. They will do that as the natural thing with part of their allotments, as any parish would do anywhere. It is not, however, intended that Church funds will be part of UNRRA. They will supplement that aid only."

Bishop Hobson put in a word, "The total need can be met only by our government's doing its full share of UNRRA. We should support and stimulate the government to do that."

Miss Mary E. Johnston of Southern Ohio made here one of several strong though short speeches, saying: "The sum is too small. People are not interested. \$5,000,000 was too small; \$8,800,000 is too small to appeal to people. In my own parish of Christ Church, Glendale, the share of the diocese of Southern Ohio is what we could raise as an Easter offering."

Bishop Hobson demurred, "This figure of \$8,800,000 is realistic."

Miss Johnston questioned this, declaring with emphasis, "I don't see how you can say that it is realistic. \$8,800,000 is nowhere near the amount we are going to need."

Bishop Hobson still maintained his stand, saying, "We drew the figure up with such facts as we could get about what we must have. We thought that definite figures would stimulate giving. As you know, the money is coming in more slowly than we had expected."

Miss Johnston answered, "I honestly think that the gifts and the prospects are not higher because the goal is not high enough to interest people. That is why the situation is not brighter now."

Bishop Hobson finally said, "I agree with Miss Johnston. I tried to get a higher figure in the beginning, but could not. This revised figure of \$8,800,000 I do think is realistic, because it is what we must have, and can hope to get. I should like to ask

Dr. Franklin what he thinks we could do other than this."

Dr. Lewis B. Franklin, treasurer of the National Council, arose and made a memorable speech, full of warm feeling. He said:

"In the face of the world crisis, the failure of the Church to press forward is appalling. It suggests a want of loyalty on the part of both clergy and laity. General Convention voted the Reconstruction and Advance Fund. The House of Bishops in Birmingham last year endorsed the amount of \$5,000,000. A program was submitted, and *immediate* action was asked of the bishops. What has happened? In many dioceses the special gifts committees are not yet prepared to act. About 30% of the names of possible large givers sent in have been used and people seen. Why?

"There is unwillingness to follow a plan. Coming down from the bishops to the clergy and the vestries, a plan was provided for raising the money. Collections are not the solution. It can be done only by a canvass with the use of pledges and envelopes. How many asked for supplies of the pledges and envelopes? About 10%. Some of the clergy and vestries simply say that they won't do it, that way.

"It is too bad, when General Convention takes action on a plan that anyone can think it is bureaucratic. General Convention is the most democratic organization there could be. Bishops, clergy, and laity have a voice; the great House of Deputies is an elected body. I am blue before the revealed want of Catholicity in the Protestant Episcopal Church. We are *not* a Church; we are a series of congregational churches. They won't follow a plan set forth for the whole Church; they want to make their *own* plans, each one a little different from the others."

There was a significant pause when Dr. Franklin ceased speaking. Several Council members stated afterward that they had never seen Dr. Franklin so moved. While other members were considering what to say, the Rev. Robert A. McGill of Southwestern Virginia secured the floor, and said:

"Part of the trouble is that we have not been definite enough. The Methodists were more definite, with fine results. I am not so blue as Dr. Franklin, but I am disturbed. I have been in several dioceses. The people tell me that they know they should subscribe largely, but they don't know how much they should give. We should break down the total sum not only into what dioceses but also parishes should give."

NEED OF DIOCESAN GOALS

Alexander Whiteside of Massachusetts spoke, saying: "I think that the definite goal for each diocese should have been set here at the National Council. It still can be and should be, with this amended objective of \$8,800,000. The collections in Massachusetts have been disappointing, not at all up to our expectations.

"How to arouse greater enthusiasm, or even more interest, I don't know, and I should like to know. We haven't done what we should have done in Massachusetts, and I am afraid that we shall not im-

prove. You expect \$300,000 from us; but I doubt if you get more than \$100,000."

E. Townsend Look of New Jersey, the next speaker, related his experience, saying: "I could not get anywhere because I could not tell the people in New Jersey what was expected of them. I have now in gifts \$20,000 in cash. I think that things would go better if a quota were set for each diocese."

Bishop Hobson replied, "In fairness I must say that the House of Bishops was told three times where to get details. We were urged to sit down with Dr. Franklin and find out from him what was expected. I did it. Some did not. I think that we got



BISHOP HOBSON: "We find that \$8,800,000 is the actual amount. . . ."

off to a slow start. But we could not have set quotas. We should have got bad feeling and resentment if we had. We had to let people make their own pledges. Perhaps we leaned too far in the other direction."

Robert D. Jordan, director of the Department of Promotion, uttered a more encouraging word, when he said here: "We were told everywhere at first that our goal was too high. Now we are told that it is too low. It is encouraging to note this change of front. People have already oversubscribed when they knew about the fund. I don't think anything is the matter with the Protestant Episcopal Church. It is unfair to compare its giving with that of other Churches. Let us ask for what we need, \$8,800,000; and we shall get it."

Bishop Keeler of Minnesota, the next speaker, made a constructive suggestion, saying: "I am of the opinion that the Church is waiting for this meeting of the National Council for clarification. People must hear it through a good, strong letter from the National Council. This letter should contain criticism of the clergy, for they are much to blame. Some of them will read about the Council meeting in the Church press, but not all. Something is needed from here."

Bishop Hobson then asked if some one who had tried the plan put forth by the National Council, through the Department of Promotion, would tell how it had

worked. Bishop Dandridge, Coadjutor of Tennessee, took the floor, and said:

"The National Council is to blame because the plan doesn't work. By putting the goal too low, we have made a mistake. We must say to the Church that, as things have cleared up in the world, we see that, and are making the goal higher. I must say three things: (1) Big givers will not provide enough if they give only out of their incomes; they must give out of their capital. (2) The rank and file can never meet their part in any one collection or offering; they must do it in pledges, with many payments. (3) The committees must do better jobs, in every parish."

SUCCESS OF THE PLAN

Bishop Peabody of Central New York arose next and made a speech that will be long remembered by all who heard it, saying:

"Bishop Hobson asked that some one who had used the plan discuss it. Let me begin by saying that if the dioceses would do what the Department of Promotion asked them to do, they would all succeed. In Central New York, we did what the plan mapped out, step by step, following the time table; and we succeeded. I don't tell you this to show how grand we are, but to show why we had such a success.

"Our special gifts committee, made up of devoted laymen, worked with the clergy. The Reconstruction and Advance Fund was presented to the people as the biggest thing that ever came into their lives. They leapt to it. Several of our parishes oversubscribed. Our big givers gave what had been sanguinely hoped. When bishop, clergy, and laity all work together, it can be done. We did it. What we did, any diocese can do."

Bishop Peabody sat down amidst hearty applause. Dr. Franklin paid tribute to what Central New York had done, mentioning that the diocese of Pennsylvania had made a great success of its campaign, and that some other dioceses had made good starts. He still maintained, however, that the great majority of dioceses were lagging, as he had said.

The discussion ended with two resolutions, passed unanimously. The first provided that 10% of the Reconstruction and Advance Fund be allocated to the sister Churches of Europe. The second directed that the statement from the National Council to the people of the Church, advocated by Bishop Keeler, be prepared by a committee consisting of Bishop Hobson, Dr. Franklin, and Mr. Jordan.

Forward in Service Program For 1946-1947

When Mr. Jordan presented the Plan of Action for Forward in Service for 1946-1947 there was another debate of some length and fervor. Copies of the proposed plan were distributed, after which Mr. Jordan said:

"There have been complaints that too much mail is sent out from the Church Missions House, by the National Council. We can justify *all* that we have sent. The trouble is the nature of parish organization. All our mail goes to the rector, not to

Bishop Burton Visits His Home Parish



The Rt. Rev. Spence Burton, S.S.J.E., Bishop of Nassau, on November 18th visited the Church of St. Michael and All Angels, Cincinnati, Ohio, to preach. On November 25th he spoke at the parish dinner.

Bishop Burton is a native of Cincinnati and was a member of Grace Church, which combined with St. Luke's Church to form the present parish of St. Michael and All Angels.

different organizations in the parish. It is like pouring water into a funnel.

"This new plan means that the National Council will meet together, to decide what program will be presented to the clergy each year. Then, each division and department will organize its individual program. After that is done, there will be another National Council conference at which each division and department will present its program. Then, the whole group will analyze and criticize. After that, programs will be revised. Then, the Department of Promotion will make a folder with each division and department in it. The field secretaries will be in on all programs. When the folder is ready, we shall ask the bishops if we may have clergy conferences, in May or June. A copy of the folder will be provided for every priest. The bishops will select the type of help needed, and where. Some places will be strong in one thing, some in another; weak in one thing or another. The help needed most will be given.

"We have not been fully prepared in the past. We have insulted the clergy, who have come miles to conferences, by not being fully ready. The new plan includes detailed preparation. No one man can hold the attention of people for eight hours. The promotion head would begin the conference. Then a film with a transcription with a different voice would continue. After that, a representative of the division or department whose special help was needed, which the conference itself has selected, would take over. This plan would eliminate 75% of the mail now going out from the Church Missions House."

Bishop Peabody of Central New York was the first speaker in the ensuing discussion. He voiced the view of several other members when he said:

"It is difficult suddenly to hear this. It shows faults of growth. While it is a good thing to modify mailing and to strengthen local leadership, there is a fundamental principle involved. Whence does the leadership of the Church come? What is the nature of leadership in a democracy or in Anglicanism? We have no autocracy at all. Even in the Army, much freedom is given field officers. In the Anglican communion, we have both authoritarianism and freedom, with the tension between the two.

"So far as normal leadership is concerned, I am not sure of this new plan. Where does the leadership spring from? Not from the heads of the Church. It comes from the ideas of all the Church's members. This new plan is authoritarian; there is very little opportunity to depart from it. Adopted, it would have the effect of killing initiative and enterprise in parishes.

"The old Forward Movement was more closely geared to the Church than this is. The Forward Movement stimulated the whole membership of the Church. Life bubbled up and leaders were produced from many groups in the parishes. That was more in keeping with the genius of our Church and with Western culture than this new plan is."

The Presiding Bishop entered the debate here to say: "These are only suggestions in the plan. No one need accept

them. Some diocesan programs are quite different from the plans we have made. This new plan was not evolved here in the Church Missions House, but from suggestions from the field. Its only purpose is to help the plan of action a diocese or parish has made itself. The idea is not to give something they have to take, but just to help them with what they already have got."

Bishop Peabody was still dubious, and said: "But it comes from the Promotion Department, not from the leaders. The idea seems to be that the field secretaries should do it, for the Department of Promotion."

Mr. Jordan explained: "The field secretaries are not promotional officers. Their work is the work of the whole National Council. We have had programs before, but we have not got them to the clergy. This plan would do that."

Mrs. Henry J. MacMillan of East Carolina spoke next, saying, "Some leaders in the dioceses are not equipped. They will welcome this plan from the bottom of their hearts. It will have a big educational value for the Church."

Bishop Hobson made another speech at this juncture, saying: "I want to make it clear that the Department of Promotion has no program. We simply correlate the programs of the divisions and other departments. We are merely a channel. The job of the Department of Promotion is to promote the Christian religion. We don't set up differences between promotion and education as Bishop Peabody has done. I have been a lifelong enthusiast for what Bishop Peabody cites: the freedom of the spirit as against authoritarianism. I am in

favor of this plan just because it is a way to do what Bishop Peabody wants and I want. Let's never think of the plan as taking some data and ramming them down people's throats.

"A commanding general's best technique is to leave a great deal to his combat officers. But they must have some goal. The combat officer must know whether to head for Berlin or Tokyo."

The Rev. Dr. Daniel A. McGregor made a speech to which all listened with close attention. He said:

"The National Council has no right to lay down a program for the whole Church. The difficulty is in the word 'program.' Our task is to see what activities can be best engaged in by most parishes. Then, the next step is to prepare helps in engaging in those activities. If the word 'program' includes an over-all blue-print that parishes are expected to follow, then it is no good. But if the word means that we all see something that most parishes can do, then it is good. 'Here is something that may help you'; we say this to the parishes."

Mr. Look made another speech, saying: "Some bishops and clergy don't realize the experience and special knowledge here in the National Council. Some do. We need salesmanship; pointing out to the Church that we have highly paid experts here whose sole purpose is to help them in their work."

The Rev. John Heuss, Jr., of Chicago, struck a new note, when he said: "The only person who has not yet spoken on this subject is the rector of a parish. I am a rector, and I heartily endorse this plan. As a rector, I get all the mail from the Na-

tional Council. My reaction is one of constant irritation. Why? Because I feel frustrated by the lack of organization; a stream of unrelated, separate items comes to me. I often feel that I get half a plan, and that about to be amended. This unrelated flow of material from the National Council is constantly criticized by the people who get it. I like the idea of having *one* plan. It is a step in the right direction, and will make for better public relations. The National Council is not in good public relations with the Church."

Bishop Peabody had the last word, saying: "The intent of my speech was not in opposition to this plan, but to remind the makers of the plan of the tension between authority and freedom. Every priest, every layman, and every laywoman should be made aware that their ideas are not only important but also necessary."

It was then voted to adopt the plan as set forth.

Training of Women for Work In the Church

The training of women for work in the Church engaged the attention of the National Council during a considerable part of one of the sessions of the December meeting. The Rev. Dr. James Thayer Addison, vice-president, read a portion of a long extract from a still longer report on the subject. This was followed by a comprehensive speech from Miss Avis E. Harvey, associate secretary for Education of the Woman's Auxiliary, in which she explained clearly the information gathered for the report, and embodied in it, with standards set up for training. Two types of workers were cited: professional Church workers and Church secretaries, and the training for each group outlined. For professional Church workers, a college degree, with two years of postgraduate work was the standard; for Church secretaries, two years of college with special training in business school courses. For both groups, particular emphasis was to be laid on study and experience in work done in and by the Church.

There were many visitors present, and it had been expected that the formal presentations would be followed by a long discussion in the meeting. However, only a comparatively brief discussion was held. This was opened by Bishop Randall, Suffragan of Chicago, who asked: "Why is so little emphasis laid upon the work of deaconesses in this report?"

Dr. Addison replied: "In dealing with the function of deaconesses, very full treatment went into the complete report. It is not necessary to set up standards of training for deaconesses, since the canon on deaconesses does just that. There is no canonical provision for the training of other women workers."

Dr. Kenneth C. M. Sills, president of Bowdoin College, Maine, said: "If women are to equip themselves with this more expensive training there will be need of additional compensation for their services. Trained women may ask for more salary than the clergy are getting. We must face that."

Dr. Addison replied that the standards



DR. SILLS: "There will be need of additional compensation. . . ."

were to be "worked toward," and that problems would be solved as they arose. In reply to another question he added that the women for training would be recruited in many ways, anyone who wished being free to recommend possible students.

Jackson A. Dykman of Long Island, the only other speaker, said: "These are counsels of perfection. So far as my parish is concerned, we could not employ one of these paragons."

The resolution submitted with the report was unanimously adopted; namely, "That the National Council accepts the standards for training of professional women Church workers and Church secretaries as described in the official report presented to the Council at its session in December, 1945, and recommends that the persons and agencies responsible for the recruiting, training, placing, and employing of women workers adjust their policies and practices to attain these standards as soon as practicable."

Integration of Army And Navy Commission

Bishop Hobson of Southern Ohio presented the report on the integration of the Army and Navy Commission with the National Council. He said:

"First: The Army and Navy Division is to be in the Home Department. We felt that it would avoid complications if we set up this work as other work is set up. So we have made a division of it. Second: The Presiding Bishop is authorized to include in this division persons who are not members of the National Council. This is done in order to include chaplains and men in the services who know the needs of the Army and Navy men and who can give the practical help needed.

"Dr. Pepper raised the question at our Division meeting yesterday as to whether

the Army and Navy Division would be only for the benefit of chaplains. It will not. The Division will handle *all* matters relating to the Army and Navy. Compulsory military training and many other subjects will come up. Of the 139 chaplains released from the services to date, 91 have found jobs. Less than 25 men are not now placed, and some of them do not want to be placed. The Church papers are full of sympathy for the poor returning chaplains, for whom no one is doing anything. Take all that with a grain of salt."

Questions were asked about the head of the Army and Navy Division, and about its budget. The Presiding Bishop announced that Bishop Sherrill of Massachusetts would probably be the executive head. Chaplain Burt Webster had consented to take charge temporarily but would not wish to do this permanently. The Presiding Bishop himself, by mandate of General Convention, is to be titular head of the Army and Navy work. The amount of the budget could not be fixed until the General Convention next September votes the budget for the whole Church. Meantime, there is enough money to carry on.

There is a difficulty in finding an office for the new Division. No space is available in the Church Missions House and, thus far, none has been found in the neighborhood. The Army and Navy Division must move in by December 31st. For a time, until quarters can be found, the Division will use the Council room as an office. This will be filled with desks, filing cabinets, and other furniture. If space is not found before the February meeting of the National Council, the Council will be obliged to meet in a borrowed room, outside, probably the great hall of Calvary Parish House, next door to the Church Missions House.

The Church in Japan

The future of the work of the Church in Japan was considered by the meeting. As a preliminary to the hearing of reports from Bishop Binsted, the Council had the opportunity of a report from the Rev. Dr. Douglas Horton of the Federal Council of Churches, who was a member of the party of four recently sent to Japan by the Federal Council. Dr. Horton told the National Council what he had been able to learn about the Episcopal Church.

Certain dioceses of the Anglican communion and apparently a majority of the parishes refused to join the Union Church sponsored by the Japanese government. Dr. Horton understood that 162 parishes and missions stayed out. Sixty-eight joined the Union Church. Several of the bishops and priests who refused to join were imprisoned. More than 40 Anglican churches were destroyed. The great need is for books and teachers for the theological seminary, which has been reopened with Bishop Todomu Sugai in charge.

Asked what the attitude in Japan toward America was, Dr. Horton said:

"We were amazed by the shift in Japanese opinion. Now the feeling is against the military in Japan who got them into a disastrous war, not against the late enemy. The GI's on the streets of Japanese cities

are the best ambassadors of good will we could have. When first the Army came in, the people hid, especially the women and children. No one was on the streets. Now, the Japanese are not afraid of what the soldiers may do. The children have learned to say 'Hello'; and finding the GI's kind and friendly, they follow them around. The amazingly wise administration of General MacArthur has transformed the spirit of the people. They want to learn English, and they want the Bible. They see the relation between the attitude of the Americans and their religion. They are hoping that Bishop Tucker will come soon to Japan. The sum total of the Japanese situation is: there has never been a time when the Japanese people were so ready for Christianity."

The discussion of the future work in Japan and the help to be given by the National Council was discussed in executive session. After the discussion, two important resolutions were adopted unanimously. The first of these recommended that in the budget for 1947-1949, to be submitted to the General Convention in 1946, there be provided a substantial amount for Japan, the exact sum to be determined later, in the light of reports from the leaders of the Church in Japan, from the Bishop of the Philippine Islands, and from other sources. The second resolution set forth the fact that the clergy and other workers in Japan are sharing the poverty and the increasing hardships of the Japanese people and urgently need help if they are to survive the coming winter. The further fact was mentioned that these clergy and other workers are equally in need of cordial assurances that the bonds which unite them to the Church at home have not been broken. This resolution carried with it an expression of sympathy on behalf of the whole Church in America, and provided the immediate appropriation of the sum of \$10,000 for the immediate use of the clergy and other workers in Japan.

St. John's University and the United Board in China

There was a discussion of vital importance at one of the sessions. It was brief but probably would have been very long had it not been voted to postpone action. This discussion had to do with the proposal that St. John's University, Shanghai, come under the United Board for Christian Colleges in China. Dr. Addison, presenting the subject, said:

"The points in favor of joining are: (1) that we shall be able to exert influence in planning for all educational institutions in China; (2) it commits us to no change in our work or policy in China; (3) we shall participate in all funds raised for China colleges, while giving up nothing of value, thus receiving benefits and keeping what we cherish. I have talked with Dr. Pott, who is in favor of it and hopes that the National Council will vote to join. Some of the Church of England missionary societies have joined."

Dr. Kenneth C. M. Sills, president of Bowdoin College, Maine, asked: "Would

Seabee Chapel Left for Filipinos



Chaplain Arthur B. Ward, formerly of St. James' Church, Lewiston, Montana, supervised the building of the chapel for the 28th Special Naval Construction Battalion, located at Guinan, Samar, P. I. The picture is of the chapel and chaplain's office.

The chapel was built by the Filipinos, using coconut logs, palm fronds and poles. Except for the floor of the sanctuary, the altar, lectern, and the benches, no lumber was used. It is estimated that 9,000 palm branches were used.

When the 28th Battalion was relieved from duty, the chapel was left for the natives who had helped to erect it.

this board have any control over our curriculum or religious instruction?"

Dr. Addison replied that it might give advice, which need not be taken. He added that St. John's University, through the National Council, might withdraw. Bishop Dandridge, Coadjutor of Tennessee, remarked that Central China College has six different religious bodies represented in it, and yet works harmoniously. The Presiding Bishop then spoke, saying:

"At first, I was opposed to this proposal. Some of the provisions to which I objected have been removed. At the same time, I should feel happier if the general provisions were more like the old organization, the Associated Colleges. There is no such association now. This United Board is the scheme now. I am not very enthusiastic about it. I like things to be more definite than this is. But I think we should go into it. We can withdraw if we need to. It is not right for our Church in China to hold out of such a plan."

LEGAL INVOLVEMENTS

Jackson A. Dykman of Long Island, who is president of the American Bar Association, asked, "Has the National Council had legal advice on the matter? If I may so put it, is this document the work of laymen in the eyes of the law?"

Dr. Addison replied that Samuel Thorne had examined the document. Whereupon Mr. Dykman observed, "Mr. Thorne is an

eminent lawyer, but he is acting, I understand, for the other side. I should ask him what effect this would have on our property. Would the United Board have any claims upon it, any control of it, any possible prospect of ownership of any part of it?"

The Presiding Bishop again expressed the doubts he had at first had, saying: "Different interpretations might be put upon the agreement, even now. The original was as long as the Constitution of the United States. That seems definite enough; but the Supreme Court seems to get interpretations of it that the people who drew it up never had in mind. We interpret this agreement one way; our successors may interpret it a different way."

Dr. Franklin here explained that the question of property did not come in, since St. John's University owns no property; all its land, buildings, and equipment are held by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. Mr. Dykman appeared to think that this might not be sufficient protection. The Presiding Bishop made another speech, saying:

"Really, I do think we should accept membership on this United Board. I should feel safer, though, if some one who knew about such agreements was to go over it for us. It is a peculiar document. I could not understand it at all at first. I think I

know now what it means, since it has been made simpler and explained to me."

The Council then voted to postpone action until the February meeting. Meanwhile, legal advice would be obtained.

Laymen's Work

The Rev. Wilburn C. Campbell, executive director of the Presiding Bishop's Committee on Laymen's Work, gave a report on that work, saying:

"We have been working mostly on the Reconstruction and Advance Fund Campaign and planning a Lenten school of religion. We hope that General Convention will take the laymen's work and incorporate it into the National Council instead of having it just as committee. That was an emergency measure. It is now time to make permanent arrangements.

"Our work is primarily educational, helping laymen to see what membership in the Church means. Richardson Wright's book, *The Anatomy of the Saints*, is to be used, with a teaching manual, made from the first 15 chapters of the book."

The Rev. John Heuss, Jr., of Chicago, cited Fr. Campbell's own book, *Some Interesting Facts About the Church*, and said, "There is a fine response when this book is used. Too many programs are brought out. Carrying them out depends upon knowledge of the Church and devotion to the Church, which must first be built up. This book helps."

The Presiding Bishop added a word of praise, saying: "Fr. Campbell's book is so readable. There is plenty of material about the Church, but most of it is hard to read."

Church School Teaching Material

Bishop Carpenter of Alabama, making the report of the Division of Christian Education for Bishop Dun of Washington, its chairman, who was absent, said:

"The Division feels that we should have our own material, that we should not depend upon private enterprise for what we need. No parish or mission will be obliged to use what we send out, but we should have it, and offer it as what the Church has to give, officially.

"We are working now on an enterprise called 'A Better Teaching Project.' This will provide material for a five-sessions course in teacher-training. There is a demand for this from rectors and from teachers themselves. As I go around, I find devoted Church women in small places who would gladly run a Church school if only they knew how. We are doing something for them. The book, *Through the Church Year*, is just what they want. By using it, a group of boys and girls can be taught about the Church."

Long Terms of Service

Commemorated

Two staff members of the Church Missions House retire at the end of the year. One, Frank A. Zubrod, has served for 54 years, during much of that time as cashier. The other, Louis Laubheimer, has

served for 44 years. He has been an accountant for many of those years. These two men were escorted to the Council room, where the Presiding Bishop made a complimentary speech to them, and the members of the National Council applauded. Further appreciation took the form of the maximum pension arrangements.

ORTHODOX

Juneau Title Decision

Ruling in favor of Metropolitan Theophilus, Russian Orthodox Archbishop in San Francisco, the U. S. District Court in Juneau, Alaska, granted an injunction restraining the Rev. Eugene Olendy from occupation of St. Nicholas' Church in Juneau. Fr. Olendy had refused to vacate possession of the church, claiming that authority over the property rests with the Moscow Synod.

Upholding the independence of the Russian Orthodox Church of North America, technically in schism from the Mother Church in Russia, the court rejected a plea made on behalf of Metropolitan Benjamin for control of the church in his capacity as Patriarchal Exarch of the Aleutian Islands and North America.

The injunction was issued to the Rev. John Zlobin, of St. Michael's Cathedral, Sitka, who acted on behalf of Metropolitan Theophilus. In his testimony, Fr. Zlobin contended that a court decision of February 21, 1942, gave title to Sitka and Juneau churches to Metropolitan Theophilus as legal trustee. [RNS]

ARCHITECTURE

Meetings on New Building Plans

Practical problems involved in the \$600,000,000 building program planned by non-Roman Churches throughout the United States will be discussed at two meetings scheduled in January.

The North American Conference on Church Architecture, composed of denominational executives, church architects, editors of Church and architectural magazines, craftsmen, and laymen interested in the subject, will meet in New York City on January 5th.

The Church Building Committee of the Home Missions Council of North America, which directs the work of the Interdenominational Bureau of Architecture, will hold its annual meeting at Buck Hill Falls, Pa., January 6th and 7th, at which more than 25 denominations will be represented.

Elbert M. Conover, director of the Interdenominational Bureau, and president of the North American Conference on Church Architecture, said that one of the main topics of discussion will be adequate financing of church building enterprises to prevent churches being saddled with heavy liabilities.

Mr. Conover said that data on church building needs in the United States, due to lack of construction during the depression and war years, and to the hundreds

of new industrial communities and tremendous shifts in population, will make the \$600,000,000 estimate of new building seem like a low figure in proportion to the need.

The Home Missions Council's Church Building Committee will give attention to criticism voiced by some church officials that churches should defer building projects in order to give maximum support to overseas relief and reconstruction.

Pointing out that all denominations are raising funds for overseas activities, Mr. Conover said he did not believe these funds will be increased in the long run if local churches fail to equip themselves for needed work or to provide church facilities in unchurched areas. Generally, he added, local churches give preference to the emergency reconstruction campaigns.

Forecast Record Church Building

The year 1946 will see the greatest "boom" in church construction in the history of the nation. Department of Commerce statisticians who have been watching the newspapers and studying building records say that every goodsized town in the United States seems to have at least one more beautiful church to go. The average city—100,000 population and up—will see many new church structures begun, while cities such as Washington, Chicago, and Los Angeles will break all records.

Washington Cathedral, one of the two great unfinished cathedrals in the nation (the other is St. John the Divine, New York City), has just started a new \$5,000,000 fund-raising campaign to add to the monumental, although far from completed structure that graces Mount Saint Albans. [RNS]

RELIEF

Effect of End of Rationing

Chester Bowles, administrator of the OPA, has assured the National Council that with the discontinuance of the rationing program it is still possible to send substantial quantities of food abroad.

Mr. Bowles telegraphed the Rev. Dr. Almon R. Pepper, executive secretary of the Division of Christian Social Relations, saying, "Because the Episcopal Church has strongly supported the continuance of rationing of meats, fats, and oils, to assist in getting adequate food supplies sent abroad, I realize that you may be concerned about the announcement of the end of this program. . . . The Department of Agriculture has told us that the supply is such that we can remove rationing and still send substantial quantities of food abroad. . . . Would deeply appreciate your passing on my thanks and congratulations to the members of the Church for all they have done to make this program work. End of this rationing program means we can concentrate even more intensively on our crucial price control job. I know you recognize that the nation faces the most critical inflationary pressures in history, and I am glad I can count on members

of your Church to cooperate fully in the fight to establish during this dangerous period a sound foundation for sustained prosperity in the years ahead."

Church Support Credited For Relaxation in Rules

By LARSTON D. FARRAR

Church groups can take partial credit for two notable developments—success of UNRRA legislation in both the House and Senate and lifting of the complete ban on mailing of packages to persons in Germany and Austria.

The Senate Committee on Appropriations voted a \$550,000,000 appropriation for the United Nations Relief and Rehabilitation Administration without "strings,"—meaning that the UNRRA does not have to certify whether or not a starving person has had access to a free press before he can be fed. The House Committee on Foreign Affairs on the same day voted out a new \$1,350,000,000 for UNRRA in the form approved by Director General Herbert H. Lehman.

The Department of State announced the new policy in regard to packages that may be sent to displaced persons in Germany and Austria, but it did not represent a great concession. A person in the United States wishing to correspond with a displaced person in the American zones of Austria or Germany must have first received a card (printed and distributed in Germany and Austria) from a displaced person, requesting either mail, or small personal gifts. Packages must not weigh more than five pounds and must be plainly marked "Gift Parcel." [RNS]

WORLD COUNCIL

Establish Refugee Commission

A new ecumenical refugee commission has been established by the World Council of Churches in Geneva, Switzerland, to expand and develop the work which its refugee department carried on during the war. The new group will be more widely representative and larger in scope than the original agency.

At a meeting scheduled for London in January, according to Dr. Adolph Fruedenberg, secretary of the World Council's refugee work, one of the major topics of discussion will be Church aid to refugees and displaced persons in central Europe. [RNS]

Million Dollar Gift

One million dollars, the gift of John D. Rockefeller, jr., to be used for Christian rehabilitation, reconstruction, and education in Europe has been received by the Friends of the World Council of Churches, Inc. The announcement of the gift was made in New York by Dr. Henry Smith Leiper, one of the general secretaries of the World Council and executive secretary of the American committee.

In a letter accompanying the gift, addressed to Charles P. Taft, chairman of the Friends of the World Council, Mr.

Rockefeller expressed his wish that about one half of the contribution be applied to the World Council's relief and reconstruction program. The balance of the gift might be devoted to education and publications, and in particular to the establishment of a Christian layman's training center on the continent under the auspices of the World Council.

"This contribution is for your use in furthering the cause of Christian unity," Mr. Rockefeller stated, "and lending aid and assistance in the religious reconstruction of the stricken European countries and in the strengthening of non-denominational and inter-denominational Christian work and leadership in Europe."

The fund, consisting of securities, will be administered by the Commission for World Council Service, constituting the American office of the Council's Department of Reconstruction and Interchurch Aid at Geneva, Switzerland.

YOUNG PEOPLE

World Youth Conference

Postponed

A World Christian Youth Conference planned in Great Britain next year has been postponed until 1947, it was announced in Edinburgh by the Rev. J. B. Logan, chairman of the Scottish Ecumenical Youth Committee.

Mr. Logan said that no place was available in Britain during the coming year that would be large enough to provide adequate arrangements for the gathering.

He added that the government has promised facilities for the conference in 1947, and that 600 delegates were expected to attend. [RNS]

Scholarships Offered for Essays

The United Christian Youth Movement is offering eight college scholarships to young people between the ages of 16 and 24 who are at least seniors in high school and not more than freshman in college. Twenty-four additional winners will receive scholarships to the summer regional planning conferences of the United Christian Youth Movement.

These awards will be presented to outstanding young people of Protestant denominations on the basis of Christian character and service, and a written essay on 'The Meaning of the Christian Faith in My Community,' according to Dr. Isaac K. Beckes, executive secretary of the

movement. Two national awards each with a value of \$1,600 and six regional awards each with a value of \$1,000 will be made. The winners may attend the colleges of their choice.

Official entry blanks and further information may be secured through local agencies or from the national office of the United Christian Youth Movement, 203 N. Wabash Ave., Chicago 1, Ill. The essays should be prepared for local judging not later than January 20th.

SOCIAL RELATIONS

Churches Study Detroit Strikes

Three committees were appointed by the Detroit Council of Churches to explore the strike situation in Detroit and formulate an expression of Christian principles.

Under the leadership of the Rev. Owen M. Geer, minister of Mt. Olivet Methodist Church, Dearborn, one committee will study the facts and issues in the strike and the industrial situation generally; another headed by the Rev. Thoburn T. Brumbaugh, D.D., executive secretary of the council, will formulate a statement of the Christian position on labor and industry; and the third, with the Rev. Paul G. Musselman, rector of St. Alban's Church, Highland Park, will deal with certain questions the Church has to ask of both labor and management.

The three committees will submit their recommendations to the executive board of the church council for approval at its regular meeting December 13th. [RNS]

ARMED FORCES

Staff Chaplain for Alaska

Chaplain (Major) Thomas D. Byrne, of Mobile, Ala., formerly rector of All Saints' Church, Jacksonville, Fla., has been designated staff chaplain of the Alaska department of the Army, under the command of Lt. Gen. Delos C. Emmons.

Chaplain Byrne is a graduate of the University Military School, Mobile, the University of the South, Sewanee, and General Theological Seminary. His first field consisted of nine missions in Baldwin County, Ala. In 1940 he resigned that work to become rector of All Saints' Church. In January, 1941, he became chaplain on active duty and was given an overseas assignment in 1944 at Kodiak Island, Alaska. He later served at Umnak and Amchitka. He has signified his willingness to remain in the service at least until June, 1947.

CHURCH PRESS

Editor Memorialized

The December number of the *Historical Magazine* is memorializing the late Rev. Dr. James Arthur Muller, who was an associate editor of the magazine from its founding in 1932 until his death in 1945. The issue includes his last contribution to the magazine, two letters from Bishop Jackson Kemper to Bishop Philander Chase

CHURCH CALENDAR

December

- 16. Third Sunday in Advent.
- 19. Ember Day. (Wednesday.)
- 21. St. Thomas, Ember Day. (Friday.)
- 22. Ember Day. (Saturday.)
- 23. Fourth Sunday in Advent.
- 25. Christmas Day. (Tuesday.)
- 26. St. Stephen. (Wednesday.)
- 27. St. John Evangelist. (Thursday.)
- 28. Holy Innocents. (Friday.)
- 30. Sunday after Christmas.
- 31. New Year's Eve. (Monday.)

JERUSALEM

Christmas Radio Program

The Anglican Bishop in Jerusalem, the Rt. Rev. Weston Henry Stewart, will deliver a sermon from Bethlehem Christmas Day. The sermon and prayers by the British and American canons of St. George's Cathedral will be broadcast by the British Broadcasting Company.

ENGLAND

Lord Lang, Former Archbishop Of Canterbury, Dies

The Most Rev. and Rt. Hon. Cosmo Gordon Lang, former Archbishop of Canterbury and of York, died in London on December 5th, at the age of 81. He was the second Archbishop of Canterbury in the history of the Church of England to resign his office. He retired in March, 1942, at the age of 78—"to allow a younger man to begin working for the great tasks of reconstruction which would face the Church after the war."

Lord Lang was the son of a Scottish Presbyterian divine and the brother of a former moderator of the (Presbyterian) Church of Scotland, and he might well have been viewed with suspicion by Anglicans, were it not for the wholehearted devotion to the Church which characterized his whole life.

Lord Lang had originally intended to be a lawyer and had had a brilliant scholastic career at Glasgow University and at Oxford in this field. However, in 1889, he decided to prepare for the ministry. He became vicar of Portsea in 1896, and after five years there became canon of St. Paul's and Bishop Suffragan of Stepney. He became Archbishop of York in 1908, at the age of 43. He was an Archbishop for 33 years, for 20 years the Archbishop of York and for the last 13 the Archbishop of Canterbury. After his resignation of the Archbishopric of Canterbury, he received a temporal barony in the House of Lords, as Lord Lang of Lambeth.

During World War I, Lord Lang came to the United States, and thrilled Church and secular audiences with his description of the British war effort and statement of the Allied cause. A tireless advocate of disarmament and the League of Nations, Lord Lang gave 84 addresses.

One of the most painful duties of Lord Lang as Archbishop of Canterbury was that of maintaining the Christian doctrine of the sanctity of marriage against the immensely popular monarch, Edward VIII, when the King wished to marry Mrs. Wallis Simpson, the wife of another man. Lord Lang and Dr. Temple, Archbishop of York, firmly maintained the position of the Church. Their view was shared by the Prime Minister, Stanley Baldwin, and the result which is well known to the world ensued: the King abdicated upon the advice of Mr. Baldwin, and married Mrs. Simpson when her divorce had become legally complete. The Archbishop of Canterbury crowned the

present King, George VI, and Queen Elizabeth at a coronation ceremony in Westminster Abbey on May 12, 1937.

Not long after the events of the abdication of King Edward, the Archbishop issued a Recall to Religion. In the growing uncertainty and political tension of the pre-war world, the Recall did not find a completely favorable atmosphere.

Lord Lang's chief work to be remembered is his cooperation with others, and his knitting together the two provinces of the English Church. He was an ardent advocate of unity among the Churches, and at the 1930 Lambeth Conference urged steps which eventually led to an approach between the Old Catholic Church of Germany and the Church of England.

After his retirement, Lord Lang retained the office of Lord High Almoner to the King, and held the Order of St. John of Jerusalem and the Royal Victorian Chain. He was the author of a number of books, including *The Miracles of Jesus as Marks of the Way of Life* and *The Parables of Jesus*.

AUSTRIA

The Old Catholics During the War

By Rev. P. H. VOGEL.

When in March, 1938, Austria was occupied by Germany the independent Old Catholic Church of Austria was made the "Diocese Vienna of the German Old Catholic Church." The representation of the diocese before the state authorities had to be made through the German bishop of Bonn. But the Austrian Old Catholics are proud of their customs, and as they have more adherents than the German Old Catholics, they were opposed to all attempts to destroy them. For instance, they never adhered to the illfamed "Catholic National Church Movement" in Essen, which since 1936 had become more and more nazified in outlook and manners. In the Church constitutions some improvements were introduced; organization was strengthened. After Bishop Tuckler resigned in 1942, the administration of the diocese was given to the Rev. St. V. Török, a young man of learning and ability who very cleverly guided the diocese through the difficult time, especially of the year 1944. On occasion of the beginning of the sixth year of the war he wrote a wonderful religious pastoral letter which could be introduced into Switzerland and was there printed in the Old Catholic paper and praised very much. In February, 1945, Fr. Török and I succeeded in deceiving the censorship and, with the help of the Swiss Old Catholic Bishop Dr. Kiiry, congratulated the new Archbishop of Canterbury, which was noticed with approval in England.

In comparison with the number of its adherents, the damage the Austrian Old Catholics suffered is comparatively grave. In Vienna three chapels are totally destroyed and four others heavily damaged, and church furniture and vestments have been destroyed or stolen. For want

of material, all these things cannot be bought. There is hope that in these matters help will come from the Churches of the intercommunion. In consequence of the anti-Church propaganda of the Nazis the Church did lose many adherents. But after the breakdown of the regime many came back and many former *Gottgläubige* (new heathens) asked for admission. Cautiously estimated, there are about 2,000 men members. But the future must prove whether they did come from religious or other motives.

A great problem is the number and quality of the clergy. During the war three priests died, three retired, three are missing and no notice has come from them yet, one is a prisoner of war, two are over-aged and cannot retire as only three priests were admitted, one of them a former Roman Catholic priest and two Old Catholic priests from Germany. It is possible that two priests will have to give up work as they were strong supporters of Nazi teaching and anti-semitism. There are no native Old Catholic candidates for Holy Orders and not every German Catholic priest can be admitted as in general they are of latitudinarian attitudes toward doctrine. Some priests of this kind did much harm to the cause of Austrian Old Catholicism in former days.

In 1937 the Rev. W. H. deVoil, a priest of the Episcopal Church in Scotland, wrote a thesis, "The Origin and History of the Old Catholic Group of Churches," in which he wrote: "The Austrian Old Catholic Church appears to be passing through a transition period. It is difficult to predict its future." This assertion is true also in 1945. But, may God and the brethren of the Anglican Communion help us to overcome all difficulties!

JAPAN

Cowley Fathers Report

The Society of St. John the Evangelist at its headquarters in Boston has had word from its Japanese branch. The Japanese members were able to keep St. Michael's Monastery in Oyama open throughout the war and used it as a hostel for refugees made homeless by bombing. Many women, children, and old people were cared for.

An American naval officer found the Rev. S. H. Kimura, provincial superior, and the Rev. John T. Sakurai "in extraordinarily good spirits." Fr. Sakurai wrote that he was going next day to Hiroasaki to assist Bishop Timothy Nakamura of Tohoku, in an All Saints' Day retreat for the clergy of that diocese.

SOUTH AFRICA

Synod Membership for Women

Meeting for the first time since 1939, the Provincial Synod of the Anglican Church of South Africa has voted to allow women to become eligible for membership. The 124-16 vote reversed a stand made on a similar resolution at the last provincial synod. [RNS]

Catholic Action Means Giving

By the Rt. Rev. James Perry DeWolfe

Bishop of Long Island

"*Freely ye received, freely give.*" St. Matthew 10:8.

OUR Lord's words, while addressed to the Apostle, are true of us today. We have received all the Apostles received—and more. We enjoy the fruits of their apostolic labors. We have the benefit of 2,000 years of Christian experience.

"To whomsoever much is given," says our Lord, "of him shall much be required; and to whom they commit much, of him will they ask the more." Rejoicing in our abundance is rather premature if we have not also taken account of our liberality. It were unwise for us to delight in the beauty of the music and the order of the liturgy as it unfolds at the altar, if we have not made ourselves responsible for extending liturgical action in social action. It were dangerous for us to love the Nicene Creed, and make no provision to enable somebody else to learn it at our expense. Freely we have received. Do we as freely give?

Thanksgiving, when it is full-grown, expresses thanks in giving. It is a most potent incentive to action. It grows impatient with the sterile adoption of good resolutions. Thanksgiving gives.

I wish we all might be impelled so to give thanksgiving to God that Catholic Action would become habitual with us. Catholic Action would then be always eucharistic. It would carry the marks of the Holy Eucharist itself: the marks of the Good Shepherd, who layeth down his life for the sheep. Catholic Action would then never be partisan. Like its Lord, it would suffer long and be kind; envy not; vaunt not itself; be not puffed up; not behave itself unseemly; seek not its own; be not provoked; take no account of evil; rejoice with the truth; bear, believe, hope, endure all things; never fail. Thank God, here and now, for the extent to which that spirit has and does today characterize Catholic Action: ask the grace of true contrition for the lapses from that spirit we have tolerated in the past; pray that we may more and more fully reflect the lovingness of our Lord Jesus Christ in our witness to His Kingship.

Catholic Action is the Church giving herself as the Church. Too often it is thought to be the forcing upon the Church of the will of one group or "party." Such a notion is altogether mistaken. There may be members of the Church who do not identify themselves as Catholics, who do not appreciate the Protestant Episcopal Church in the United States of America either as Catholic or Apostolic; who, accordingly, cannot understand the nature of the Church or of Catholic Action. That is regrettable, but not decisive.

What does the Church say about herself? What she says about herself she says clearly in the Book of Common Prayer. That book recognizes no "parties"

in the Church; it makes no mention of non-Catholics and of how they, with safety, may make use of the book. The title page, and the certificate of ratification, read: "The Book of Common Prayer, and Administration of the Sacraments and Other Rites and Ceremonies of the Church." The Book of Common Prayer knows only "The Church" as possessing sacraments, rites, and ceremonies. At the

¶ *Bishop DeWolfe in an address October 12th, the Day of Witness, to the American Church Union in Boston, outlined responsibilities that rise above any partisan considerations and afford Churchmen opportunities to freely give in Catholic Action. "Catholic Action is the Church giving herself as the Church."*

same time it is aware that there is a diversity of uses. No one is warranted in supposing that our use is non-Catholic because it is neither the Roman use nor the Moscovite use. No one ever supposed that the use of Constantinople in the time of Justinian was "Protestant" (in the sense of being non-Catholic) because it was a non-Roman use.

IN WORSHIP

The administration of the sacraments and other rites and ceremonies of the Church is Catholic Action, if anything is Catholic Action. It is evident, therefore, that Catholic Action is the work of the Church as the Church. The Sacrament of Baptism cannot be administered as the Church provides, and Catholic Action not take place. The Lord's Supper, or Holy Communion, cannot be administered as the Church provides, and Catholic Action not take place. The Order of Confirmation cannot be administered as the Church provides. Matrimony cannot be solemnized, the Unction of the Sick cannot be administered, the Sacrament of Penance cannot be administered as the Church provides; no man may be made a deacon, ordained a priest, or consecrated a bishop, as the Church provides; no consecration of a church or chapel may take place as the Church provides; no minister may be instituted into a parish or a church as the Church provides—and Catholic Action not take place. Catholic Action is nothing less than the Church at work, giving herself as the Church.

The Church gives herself as she fulfills her proper functions. The chief functions of the Church are four: 1. The Church is the teacher of the Truth, of the implanted word which is able to save our souls. 2. The Church is our guide in morals. 3. The Church is the dispenser of God's grace. 4. The Church is the director of worship.

The Episcopal Church today fulfills those functions. In and through the Book of Common Prayer the Church teaches

officially Catholic and Apostolic truth, directs worship, provides for the orderly dispensation of God's grace, and indicates Christian morality. I need not trouble you with detailed references. The Creeds, the proper Prefaces, the Offices of Instruction, the Collects, the Exhortations, will occur to you automatically as setting forth Catholic and Apostolic truth. The Litany is one of the finest guides to Christian morals extant. The various Offices direct worship, and provide for the dispensation of God's grace. Every time the Book of Common Prayer is opened for use in church or at home, the Church thereupon proceeds to fulfill her chief functions. I am tempted to say, despite the exaggeration which may be involved, that ignorance, misguidance, gracelessness, and dangerous or inept devotional practices in America are in exact proportion to the want of regard for the Book of Common Prayer. Catholic Action is the application of the Book of Common Prayer to life.

Catholic Action involves the whole Church: the Church in earth, in paradise, and in heaven. Catholic Action is not limited to this generation or to the Church in this world, nor indeed to human effort. God the Holy Spirit is the very life of the Church, and no action can be Catholic which does not begin, continue, and end in Him. Catholic Action, accordingly, does not discourage. It accepts gratefully the supporting intercession of the saints and of the faithful departed. It accepts the opportunities oncoming generations provide. It knows the mind of Christ to be its present possession. However a parish or a clergyman or a diocese or even a national Church may seem to fail to appreciate their sharing the life of the Catholic and Apostolic Church, Catholic Action perseveres. The pledge is that the gates of hell cannot prevail against the rock on which the Church is built.

The Church is of God. A thousand years in His sight are but as yesterday. The Church can afford to gauge its growth and the fruitfulness of its ministry not from day to day reports, but by contrasting its state in one century with its state in another. It is the fashion for certain extremists, on the right and on the left, to bemoan the failure of the Church to fulfill her functions adequately. We should fail to be impressed with such mouthings. In addition to what has been said already about the Book of Common Prayer in this regard, we may be persuaded reasonably enough that Catholic Action during the last century has done a good job. Taking for granted the accuracy of the reports concerning the feeble pulse of the Church at the beginning of the 19th century, it is a positive joy to take the pulse of the Church in this year of grace. We have been celebrating this year the centennial of the restoration of the Religious life to the Anglican communion. Who dares be downhearted about the Church in the face of

such witness by God the Holy Ghost Himself? None of us realizes fully to what an extent the Catholic Revival, given birth at Oxford in 1833, has touched every parish and mission church throughout the world in communion with Canterbury, or to what an extent that revival has spilled over to influence not only other Catholic bodies but Protestantism as well. The wide-spread liturgical movements throughout Christendom approximate Anglican practice more nearly than any other. The Eucharist as the norm for Sunday corporate worship in our parish churches today begins to be usual, and, in consequence, the standard set for Catholic Action by the Book of Common Prayer is more widely attained throughout the Church than was the case a century ago. The training which candidates for Holy Orders receive today in our theological seminaries enables larger numbers of our clergy to witness, wherever they may be placed, to Catholic and Apostolic faith and practice. Books, tracts, Church periodicals, preaching missions, inform the laity (and the clergy) throughout the land. Devotional societies are numerous, and it is no longer unusual to meet Churchmen who live by a Daily Rule of Life.

THROUGH ORGANIZED LIFE

To these and other undoubted advances, I wish to add the much improved programs recommended to the Church in recent years by National Council. The Plan of Action suggested by the Forward in Service Commission for use this year is one which every one of us should be able to accept gladly and prosecute wholeheartedly. It promotes interests which every Catholic cherishes; interests which are enshrined in the loving heart of the Lord Jesus Himself.

Catholic Action, I believe, requires full coöperation with the departments the Church organizes for the more effective prosecution of her functions. Catholics are "Body-conscious," if I may so express myself. We rejoice that the Church is the Body of Christ: One, Holy, Catholic, and Apostolic. A Catholic and a Congregationalist should be, by all that is logical, as distinct as are black and white. They not always are. It is not always the ultra-liberal parish that flaunts the Book of Common Prayer, or by-passes the recommendations of National Council without even scanty consideration of them. Catholic Action is betrayed when Catholics, from the side-lines, watch the Church go by.

Catholic Action helps the Church organize her life and expedite the fulfilment of her functions through diocesan and General Conventions. Conventions may be dull and boring—but they do the Church's business. If Catholics absent themselves from convention, the convention is not wholly to blame if programs are sponsored or legislation is enacted which, from the Catholic point of view, are either insufficient or even wholly misguided. If the Republicans refuse to go out to vote in the rain, the Democrats cannot reasonably be faulted for having been elected. Where the program of the Church is insufficient, where the action of the Church threatens to be mistaken, Catholics must bring into sharp focus for the Church the fulness of her Catholic and Apostolic heritage.

Catholic Action requires that no efforts be spared to meet, in full and on time, such financial obligations as diocesan assessment, missionary objective, and Church Pension Fund premiums, as well as the operating expenses immediately incurred by the parish. It sets an example by responding cheerfully and generously to such special appeals as those made by the Army and Navy Commission, diocesan charities, theological seminaries, and the current Reconstruction and Advance Fund. Niggardly Catholics are a poor advertisement of the riches Catholic Action purposes to share with the whole world. Catholic Action makes no apology for giving financial as well as moral support to the Lord's service.

THROUGH PARISH EXAMPLE

Often we hear of Catholic laity who move into a so-called "low church" parish, find the ways of that parish threadbare, and within six months drift away from attendance at church altogether. Sometimes, even for sentimental reasons, laity are urged not to transfer from the parish they are about to leave, and a rather feeble attempt is made to keep in touch with them by an annual call or by sending them an Easter offering envelope. Not long ago I was visiting the rector of

a parish in uptown Manhattan. Some of the clergy on the staff of that parish were calling that afternoon on parishioners who lived on the lower east side of the city. By chance I learned later on that the pastor of the parish which serves that lower east side locality was calling that same afternoon on parishioners of his who live out in Queens County: Queens County happens, incidentally, to be in another diocese! It was amusing for a moment to reflect that the city's subways could be counted upon to move the Church of God. Should we not all be better off if Catholic Action led our people to identify themselves with the parish in which they reside? Here is a way for them to be missionaries in every sense of the word. They themselves would be strengthened, and the parish to which they transfer would be strengthened, if they were to attend the Holy Eucharist in that parish church at whatever hour it may be offered, by whatever name it may be advertised, with whatever ornaments it may fail to embellish, and were to behave themselves in church as they had been trained to do. Ample opportunity would be given them to explain their ways as they brushed elbows with their new Christian neighbors working together in parish activities.

Catholic Action cannot be more soundly

America's First Organ

By FRANKLIN WINTERS

IN WHAT church was the first organ set up and played in America?

The answer is King's Chapel in Boston. However, the most interesting fact is that that old organ is still in existence. It can be seen in a church in Portsmouth, N. H., today.

Two hundred and thirty years ago the people of New England were torn by a controversy. They couldn't agree as to whether music belonged in a church service or not. Those who said it did were looked upon as veritable sons of Beelzebub by their opponents, and the argument raged back and forth with many angry words on both sides.

It was in the midst of this heated discussion that the Hon. Thomas Brattle died and left a will that added fuel to the fire. Master Brattle was one of Boston's most prominent worthies. Among his most cherished possessions was the pipe organ he had imported from England in 1708—the first one ever brought to America.

No doubt it had given him pleasure in his grand mansion, for when he was gathered to his fathers in 1713, his last testament read that it should go to the Brattle Street Church which he had helped to found. The will added, however, that if that Puritan congregation turned down his gift, then it should pass to King's Chapel and its Church of England worshipers in Boston.

When the time came to decide, the austere Brattle Streeters politely but firmly refused their legacy. Thus, it came about that colonists who liked music with their preaching had to go to Boston's first Episcopal church

where the organ was duly set up. Later, it was sold to a chapel of the same communion at Newburyport. Once more, it changed hands, passing to St. John's Chapel at Portsmouth, N. H.

The organ has stayed in the latter church to this day. Thousands of strangers, passing through that New England city, have had a look at it; many no doubt wondering why any instrument so small should attract so much attention. It stands only 8 feet 2 inches high and is but 5 feet wide and 2 feet 7 inches in depth. Although there is nothing very grand or imposing about it, this old organ must have been put together by experts at the business. After 200 years, it can still make music!

There is something ironic about one of the more recent occasions when it was played. It was in 1905. That date does not mean much to the average American, but the people of Portsmouth have never forgotten that it was in that year that Russian and Japanese diplomats came to their town to draw up terms for the ending of the Russo-Japanese War.

When an agreement was reached, there was general rejoicing—in Portsmouth as well as throughout the world. The old organ was played in special commemoration of the event. In the light of present-day happenings, the average American probably cannot help wondering how much of an impression, if any, that music of "peace on earth, good will to men" made upon the representatives of the victorious Tokyo government.

based than when it seeks to center daily living in the altar of God. What more effective means is there to secure the daily celebration of the Holy Eucharist in our parish churches than to have two or three layfolk in the parish pledge their attendance? The daily celebration of the Holy Eucharist is no partisan interest. It is time the laity began to exercise more sustained insistence that Catholic practice characterize the ministrations of the Church. I rejoice in the newly formed National Council of Churchmen. They will find that the clergy, usually, are

grateful when they know the laity expect from them the full ministry of the Church. In any case, what priest is there who, if two or three of his parishioners pound upon the church door for admittance at an early hour of the morning, will not arise and celebrate the Holy Mysteries?

The Church today is not so much what we have made it as what God has made it. Be grateful to Him. We have freely received. May our gratitude to God cause us, with His help, to make full use of every opportunity which arises for Catholic Action, for freely giving.

Chicago, Charles R. Crane. We know the Jews have a world organization, the Jewish agency, and that they have organized world Jewry to bring political pressure to bear throughout the world to make the Holy Land into a Jewish state. It is the part of Christian justice to see that welcome and citizenship are offered, throughout all the United Nations, to the Jews and so relieve this nationalistic pressure in this small country, which, by reason of its religious heritage, is the desire of all nations. It is the part of Christian honesty to recognize that the Arabs are the native people of this land.

We rejoice in the philanthropy of the Arab orphanage near Jerusalem, and in the community spirit that brought the Arabs to have an equal number of Arab Christians and Arab Moslems on the board of directors of the orphanage. We respect the great work done by the Jewish settlement to make this land again "the land of milk and honey." Jewish culture, which is predominately European—although there are about 150,000 oriental Jews who are the old Jewish families of Palestine—Jewish culture, I repeat, has made an outstanding contribution in education and philanthropy, to make this country more habitable in the sense of the modern standards of living.

The world wide Anglican communion, in which I am a priest, has its duty to our common humanity, for which the Carpenter of Nazareth, the Lord and Savior of mankind, died. As Christians, therefore, we cannot be limited by nationalism or by race. We see in all mankind, and in order to be specific I mention the Arab and the Jew, the image of our Creator and Redeemer. Here in His land, the good news of God's love and the sobering reminder of man's sin are crystal clear.

We Americans like to say we are practical. The immediate, practical, and imperative need is for us to do our part, within our world wide Church, to establish an Anglican Institute of Christian Studies in Jerusalem. This is an appeal in memory of Bishop Graham-Brown, Anglican Bishop in Jerusalem, 1932-1942. Also, the late Archbishop Temple of Canterbury saw clearly the need of the highest possible standard of Christian education centering in Jerusalem. Such an Anglican Institute of Christian Studies would cooperate with the Eastern Churches, train and inspire Arab Christians, and give intellectual content to our answers to the small, but steady, stream of Jewish inquirers into the New Testament, who are only too well aware of the sham of modern civilization.

Here is the triumph of the Resurrection, which our brothers of the Orthodox Church teach with an emphasis that we of Western Christendom could well observe. We give such emphasis to the Crucifixion. Now we approach the Christmas season. If we are wise men, we will no longer neglect the Holy Land. The philanthropies of the wealthy will serve as a sharp reminder to all Christians, that they are to offer their worship and their gifts to the Child of Bethlehem. As we talk and make plans for Christian reconstruction, we should first pray for the vision and the grace to begin that reconstruction, as the Gospel began, from Jerusalem.

The Pearl of Great Price

By the Rev. Francis J. Bloodgood

American Canon of the Anglican Cathedral, Jerusalem

ONE OF our chaplains, on pilgrimage to Jerusalem, asked why the Holy City was so neglected and added that someone should be requested to rebuild Jerusalem as Mr. Rockefeller had rebuilt Williamsburg, Va. One may smile at the simple solution, but the question has merit.

Yet why limit it to any one man of philanthropy? Why not appeal to a number of generous givers through such a campaign as America knows so well how to do? We have seen the establishment of colleges, the endowment of professorships and scholarships; we have seen the united giving of the many to accomplish projects much less significant than the spiritual as well as the physical advantages of rebuilding Jerusalem.

When I was in London last February, and the V-2 bombs were arriving regularly as the form of German vengeance, the Church Assembly of the Church of England was meeting and planning for the Christian reconstruction of Europe. All this is magnificent. But when our American soldiers, sailors, and airmen come on pilgrimage to the Holy City, they say, "Why is it so dirty?" "What is the matter with Christian social service?" "Why is the Church of the Holy Sepulchre so dilapidated?" "We see a Hebrew University and an Arab College—what about Christian education?"

In the first place, we who are privileged to live and work in the Holy Land know that there are good Christian elementary and secondary schools in Jerusalem. The Anglican bishopric itself has two schools for boys, St. George's and Bishop Gobat, which can train about 600 at a time, and the Jerusalem Girls' College, which has about 250. But the professional guides in the Holy Land do not call attention to Christian schools.

In the second place, we who live in the Holy Land can always make excuses. The Holy Land was under Turkish rule for centuries and was only liberated by the British in 1917 under command of General Allenby. Turkish and Moslem rule was not intolerant. For example, the small Christian and Jewish communities had their own existence and their own Christian and Jewish law. The patriarch in the Christian

community and the rabbi in the Jewish community were recognized by the Sultan of Turkey and were directly responsible to him. The point to have in mind here is, that the sultan recognized Christians and Jews as separate religious communities and permitted them their own laws in regard to marriage, inheritance, and their own religious observances, but required of them political obedience as his subjects. Such rule did not abolish, but it did circumscribe Christian life and work. It also placed direct burdens upon Christians as they had to pay higher taxes to the sultan than the Moslems paid. In other words, the Eastern Churches were only allowed to maintain themselves. Christian missions were discouraged. Jerusalem was treated as a second rate town. Constantinople was the great city. For the Moslem the place of pilgrimage is Mecca.

But such an excuse is historical and no longer actual. The only custom carried over by the British mandate, which was given by the old League of Nations, is the Turkish custom of observing the separate community laws of the three religions. So the British today recognize Moslem law and custom in litigation between Moslems, Jewish law among Jews, and the canon law of the Eastern Churches among Christians.

I speak of this by way of parenthesis and to emphasize both the inherent character of the three religions in the country and the international character of its inhabitants. It would be a world tragedy for this country to become like Ireland, and it would be a world benefaction for Palestine to be politically like Switzerland.

I move on to the fact that today Jerusalem is neglected by Christians, not through necessity, as in Turkish days, but through inertia. Is this Christian inertia about the Holy Land a sign of spiritual weakness, or is it due to lack of Christian vision? We know the Arabs are coming to a consciousness of unity and activity through the new Arab League of Syria, Iraq, Transjordan, Soudi Arabia, Egypt, and the Arabs of Palestine. We know, or should know, the standard book giving the history, *The Arab Awakening*, by a Christian Arab, George Antonius, which is dedicated to an American statesman from

The Reconversion of the Church

III. A Teaching Church

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

Consultant to the Bishop of Chicago in Education

BISHOP MURRAY of Maryland, who was Presiding Bishop after the first World War, in a conversation with some of us at Annandale where he was paying a week-end visit to St. Stephen's College, said that he thought the chief difficulty with the Episcopal Church was that its national organization had grown out of a missionary society. He had nothing but respect for missionary work, he said; but it was hard to regard it as a primary and centralizing element in the whole work of the Church. It would have been much better, in his opinion, if the national organization had grown out of an educational society. Unless the Church teaches, and teaches with a considerable competence, the religion of the Lord, it will find it increasingly difficult to persuade either its people or those outside its fold to apply the Christian Religion, which they only vaguely understand, in political, social, cultural fields or to Church extension.

We asked him why he did not attempt to bring about such a reëmphasis. His reply was that it was impossible so to do. Inertia in the national offices and in the local organizations, which take their tone from the national offices, was too strong to be overcome unless and until the pressure of world affairs had brought about a deterioration of Church influence so alarming as to awaken the Church at large to a realization of its educational failure. "I think," he concluded, "that such a day will arrive before very long, but not until after I am dead."

It is by no means certain that the Church has arrived at this realization even now; but there are indications that the awakening cannot be far off.

Take, for instance, the almost universal testimony of the more than 500 Episcopal clergymen who have been chaplains to the armed forces in the war now ending. With rare exceptions they say that the young men who came to them, products of our Churches, Sunday schools, boarding schools, were pitifully ignorant of the religion with which they are supposed to be affiliated. We have also the statistics about Sunday schools to alarm us. We have only as many pupils under instruction in them as there were in 1889, although the population has multiplied vastly since that date, and our alleged communicant membership is nearly twice what it was at that date. It is notorious that we have lost a very large proportion, possibly the majority, of the young people who have gone from our Churches into the colleges and universities of the country. When they come back, they are no longer interested. We have the testimony of those who have studied the problem to the effect that few of these young people have lost their religion in college, that most of them never had an understood religion to lose when they went to college.

It has become a matter of general knowledge, too, that our adult lay people, taking them by and large, know so little about the principles upon which our Church is built that it is almost impossible to talk with them intelligently about such matters as, for instance, Church unity, Christian marriage, Christian politics. There are those who realize, moreover, that our Church's whole work has been geared not so much to training people for participation in a countrywide, worldwide



DR. BELL: "Only as many pupils . . . as in 1889."

Church as for loyalty almost wholly to a local congregation. This would not be so bad were it not evident that our civilization is becoming fluid as to residence. In one parish in Chicago last year there were over 100 new communicants received by transfer and more than that dismissed by transfer, all of these transfers due to the fact that people had moved into or out of reach of the parish church. Things are not that bad everywhere, but increasingly they become that bad. It is a matter so well known as to need no argument that the greater part of our people, when they change their residence, do not transfer their allegiance from one parish to another, but disappear into the great company of ex-Episcopalians. They have acquired only a *religio loci*. God dwells in St. Ethelburga's in the city of Cosmopolis. When you leave that city you leave God, at least from the point of view of sacramental contact with Him, affiliation with the brethren, a share in the work of the Church.

All these considerations and many more force upon us the realization that we are a Church that is not on the educational job:

and a Church which does not educate will die. Perhaps we are willing to face things now in the way that Bishop Murray foresaw we should have to face them. Any scheme of "Church reconversion after the war" which does not place religious education in the center of the picture is a scheme foredoomed to failure.

To say all this is to say nothing new. To say it and say no more is to indulge in pessimistic generalization, than which nothing is less useful. What is required is that we at once consider what needs to be done, realizing that our remedies must be drastic and that in devising them we must not be hampered by a supposed necessity of continuing that which so far has been. I am prepared to suggest certain specific things that need to be done. I do this, not expecting that everyone will agree with me *in toto*, but merely because I am sure that what is now necessary is that those who, like myself, have devoted many years to a careful study of the problems of religious education should make their recommendations boldly, in order that these may at least be considered; perhaps they may become a basis for action. Let it be repeated, there is no time for long discussion. The situation has drifted long enough, too long. Here are my suggestions for what they may be worth.

REORGANIZATION

1. Reorganization must begin with the Division of Christian Education at National Headquarters. However highly one may regard the persons concerned in educational administration there, however much one appreciates the impossible difficulties under which they have been asked to work, the fact remains that there is no leadership coming out of the Division of Christian Education at the moment, nor has there been for a number of years.

Such reorganization can be brought about only after a careful redefinition of purpose and program. The first necessity, therefore, as I see it, is that the National Council shall appoint at once a committee of five people whose business it shall be to make a careful study of what the national Division of Christian Education ought to do, on what principles it ought to work; and that not later than next June a complete reorganization shall be undertaken on the basis of that committee's recommendations. The committee should consist not primarily of members of the National Council, nor of those whose sole qualification is that they are bishops, or prominent clergy, or well-meaning laymen. It should consist of people who know education and particularly know religious education, who are acquainted with what the other Churches are doing, who know the condition and tendencies in secular education, who have some knowledge of what is developing culturally in this coun-

try. They must also, of course, be people who have a good knowledge of what the Christian Religion is, particularly as understood by the Episcopal Church, as that religion is expressed in the Prayer Book and practice of the Church. The kind of persons I should like to see on that committee would be men and women like Dr. Alden Kelley, dean of Seabury-Western Seminary, Prof. Adelaide Case of the Episcopal Theological School, Dean Wilber G. Katz of the Law School of the University of Chicago, Stephen Bayne, sr., associate superintendent of schools of the city of New York. I offer these only as examples of what I mean; there are others equally suitable. My point is that whoever serves ought to be competent *educationally*.

GUIDANCE

2. If the definition of purpose and program for the national Church's Division of Christian Education is a real one, based upon the facts of the situation, upon the needs educationally of the Church as a whole, it can become and will become the definition of purpose and program for our lesser educational bodies: the commissions on religious education of the various provinces, none of which now function; the similar boards and commissions of the various dioceses, few of which do anything worth mentioning; even parochial committees on religious education, almost none of which even exists at the moment. The reason why these various committees and commissions and boards do so little is that they do not know what it is they ought to do or how to approach the problems involved. They need guidance. The guidance should come from the national Division of Christian Education at 281 4th Avenue, New York.

INADEQUATE SEMINARY INSTRUCTION

3. It is plain to most of the clergy that they are themselves largely incompetent in respect to religious education, not merely that of children but also that of adults. They lay this defect, quite rightly, to the fact that the theological seminaries gave them no adequate instruction in educational matters. Only one of our seminaries has a department of education that is worthy the name. In the others there is an hour or two of instruction, usually for one term, in "how to run a Sunday school," and that is all.

I respectfully submit that this is malpractice on the part of the seminaries. What they should be doing is to teach every man before he is ordained with reasonable competence something about the following things: a. what the secular school systems of America are actually like, what they do, what they teach, what they do not teach, the assumed philosophy of life back of their teaching, the relation of all this to the religion or lack of religion of the American people; b. the methods of pedagogy, how to teach, how to organize material, how to understand the pupils, how to gain their coöperation—such instruction would make for better sermons, too; c. how the present lack of relationship between religion and the schools came to be and how possibly the defects in that relationship may be overcome in the interest of God and the welfare of souls. If not wholly, then at least in part.

Sometimes the seminaries say that they cannot teach this sort of thing, that they are too busy about the substance of theology to bother with such matters. If that is the case, then there must be devised some other method of imparting educational knowledge to ordinands before they begin their ministry. In England, according to the new Syllabus of Theological Education, it is to be required that every ordinand shall go to a College of Education and take at least a half-year course in educational history and principles. I find that some theological deans and professors in our Church if they had the backing of general demand would place educational matters in a central position, with at least one year's work as a major subject, on a par with Church history or dogmatic theology. This is not only possible but would make for a more intelligent understanding of theological material; it is much easier to understand the data of a subject if you perceive its relevancy. However that may be, the seminaries ought to take education seriously, do it at once, stop turning out malpractitioners to work with the constituencies to which they are sent by their bishops.

4. Most of the other problems which face the Church educationally can scarcely be handled unless the reforms mentioned above are made. What is needed, be it repeated, is first of all competent and clear direction from above, based on a knowledge of education and of the actual situation facing the usual parish, its priest, and interested laity. The second thing that is necessary is that there shall be clergy who know their business educationally, who are not compelled to learn by an expensive trial-and-error method things that can be taught and should be taught to them before they are ordained.

Supposing that such basic reforms are made, what are some of the things, over and above the improvement of Sunday schools, which need immediate attention? As I see it the following are at least some of them:

a. The problem of the education of parents in how religiously to look after their own children. Even the best Sunday school or released-time week day religious school cannot train children adequately in the faith and practice of Christianity.

THE LIVING CHURCH RELIEF FUND

Children in France

(Full sponsorship of one child, \$96 a year, or \$8 a month; partial sponsorship, \$32 a year)

Previously acknowledged	\$1,905.50
Congregation of Emmanuel Memorial Church, Champaign, Ill.	300.00
M. E. B.	25.00
Rev. and Mrs. J. S. Williamson	8.00
S. H. T.	8.00
Rev. and Mrs. George F. Dempie	5.00
Mary E. Nelson	4.00
Miss C. B. Cooke	2.50
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	\$2,258.00

European Children

Previously acknowledged	\$ 131.50
(In I.C. Dec. 9 the contribution from Charles E. Farrar was acknowledged as \$96 instead of as \$63)	
Dr. D. F. O'Connor	5.00
The Misses Margaret L. and Janet Ashby	5.00
	<hr/>
	\$ 141.50

The parent has to do the job. The school exists merely to help the parent. Few parents realize this, and those who do get next to no help from the Church about how to care for the souls of their growing boys and girls *at home*.

b. What is to be done about the Church secondary boarding schools? These desire help from the Church toward better handling of religious teaching, although most of them are skeptical from sad experience, of receiving any real aid from the Division of Christian Education. A few years ago the Presiding Bishop appointed a committee, to work under the Division, a committee composed of secondary school educators. It was temporarily financed by one interested woman. It produced two useful books and sponsored several useful conferences. For some unexplained reason the Division then dropped it; no meeting has been held for three years.

c. There should be an intelligent co-operation of the Division of Christian Education with the Division of Youth, the Woman's Auxiliary, the Presiding Bishop's Committee on Laymen's Work, in the educational features of their various activities. The lack of correlation here is plain, and puts an unfortunate burden upon heads of these organizations, few if any of whom have the necessary technical knowledge to devise education programs.

d. It is necessary that work be done to stimulate the interest of wardens and vestrymen in the whole educational problem. This needs an expert approach. Very few vestrymen teach in the Church schools or even know what is going on in them. They are sufficiently uninterested so that financial support for educational work is not forthcoming.

e. There is going to be a large increase in Church building after the war. Expert guidance is needed by way of suggestion as to how to make that building effective for educational purposes. For example, within a month I have seen plans for a forthcoming parish house which will cost \$100,000, for a parish which now has no adequate facilities for religious education, but the plans provide no adequate facilities for religious education. What has been worked out successfully in some places should be made available for the building committees and architects elsewhere. It is certain that such suggestions would be welcome in most cases.

5. Finally, religious education should be so organized that somewhere in the Church there is constantly operating a committee of educators and administrators who will consider the *long-range* aspects of the work. It is plain that Sunday schools even the best of them, cannot supply our need. What tendencies are to be cultivated? Is the parochial school a possibility? Is it a wise possibility? If not, what objectives should we be working toward which will enable us in the future to do a better job than we can do now?

These, then, are my suggestions. They are not only mine; they are shared in whole or in part by others who have devoted and are devoting the better part of their time and thought to furthering the educational activity of the Church. They are offered for what they may be worth, as a basis for discussion and possibly for action

National Council Meeting

VISITORS to the December National Council meeting were heard to remark that the thing which interested them most was the fact that the "National Council criticized itself." This was indeed interesting, though the only really unusual feature of it was that the criticism was in public. Of special interest to us was the fact that, while two or three Council members wished afterward that the criticizing debates had been held in executive session, all the others expressed themselves as glad that this had not been the case. "There are people in the Church who think the Council is complacent," one member observed after the meeting; "they will see from these discussions how far from the truth that is."

We are happy indeed that the result of this self-criticism was a decision by the Council to raise the sights of the Reconstruction and Advance Fund from \$5,000,000 to \$8,800,000—a sum which every Churchman will recognize as more representative of the Church's capacity to give. We only question whether a still larger goal—perhaps \$10,000,000—might not have had a more inspiring effect; it would certainly have been within the capacity of an aroused Church, and would still be below the goal of many religious bodies comparable in size and capacity to give.

We believe that the slow response to the appeal hitherto has been the result of the Church's setting its sights too low in the first place. The new goal will bring home to every diocese and parish the necessity of doing its full part in meeting the Church's postwar opportunities and responsibilities. We are glad that 10% has been set aside for transmission to Europe as received, to fulfil the urgent need there—an action which ought also to arouse more enthusiasm for the fund.

Another step which we believe would increase support would be the publication of figures on the size of the fund to date and of frequent progress reports. The Church is entitled to this information, and it would help stimulate further gifts.

The Reconstruction and Advance Fund is the yardstick by which God is measuring the consecration and worthiness to survive of each diocese and parish of this Episcopal Church in the USA. For no governmental program, no secular relief organization, can take the place of a helping hand stretched out from the Christians of America to the Christians of Europe and Asia. "While we have time let us do good unto all men; and especially unto them that are of the household of faith."

The lagging of the Reconstruction and Advance Fund campaign was more severely criticized by the National Council than it has been by people outside. To be sure, criticism everywhere has been along similar lines: that the Church was slow to follow the mandates of its own legislative body, the General Convention; that the goal set has been too small to appeal to the imaginations of the men and women who are able to make "large gifts"; that action in dioceses and parishes has not always been well organized. Thus far, the people outside have seen eye to eye with the National Council. It will surprise very few, though it will delight all, to learn that the dioceses of Central New York and Pennsylvania have made brilliant successes of the campaign, following the plan and the timing outlined by the National Council.

It was pleasant to have Mr. Jordan, who was mainly responsible for the drawing up of the campaign plan, take

the floor to defend, not the plan, but the Church. He insisted that there was "nothing the matter with the Protestant Episcopal Church": the difficulty arose from setting too low a goal and then being obliged to tell the people of the Church that it must be "oversubscribed." He felt that the astonishing circumstance was that so many "large givers" had actually oversubscribed when they heard that it would be necessary.

National Council meetings are incalculable. As the Presiding Bishop often says, executive sessions are held at which not a word is said which all the world might not hear. Then, suddenly, an open session takes on a character which results in words being said which were not expected and which some members would have preferred to have uttered in strict privacy. Another unforeseen thing happens: this is a long discussion on a matter about which no debate at all was expected. Still another is an absence of any debate where it was certainly expected. This last occurred at the December meeting.

The report on the work of women in the Church contains what many members of the National Council and of the Women's Auxiliary regarded as controversial material. Yet there was very little discussion of it, and that had to do with salary scales of the future, when all women workers may be as highly trained as the report advocated and as the Council voted as a standard toward which to press. Miss Harvey, in her full exposition of the report, asked the Council members not to think first of the women workers whom they had known; not to say to themselves: "There was that wonderful woman, who did such splendid Church work: *she* never had any such training as this." Later, in conversation with individual Council members, this is precisely what some of them did—those who are not among the very young members, of whom there are only two or three on the National Council. One member, distinguished in the whole Anglican Communion, declared that he had heard the call to the priesthood through his Sunday School teacher, a young woman whose only training for the work was a knowledge of the Bible and the Prayer Book, acquired through daily use. Other members spoke of other women workers whom they had known in childhood, or knew right now, who were doing splendid work, without specialized training. Mention was made, however, of the training given by most rectors in not so distant times, to all Church workers in their parishes. It would have been interesting to have heard some of this testimony in the Council session itself, not as argument nor dissent, but simply as appreciative tribute. The Council accepted the report, and voted unanimously the resolution appended to it. That was expected.

It was painful to hear of the conditions with which the Army-Navy work will have to contend when it is moved to Church Missions House—and this just when its smooth operation is greatly needed. We hope that somehow, soon, adequate facilities for it can be found.

Much business was crowded into the days and nights of the December Council meeting. The amazing thing was that, even with the two long debates and the shorter discussions, even with the many reports, even with the introduction of important new business—the Council still completed its work in two days and a half and adjourned, as usual, at noon on the third day, having accomplished much of value for the Church.

The World Council of Churches

THE ALL-DAY meeting of the "Friends of the World Council of Churches," held in New York early this month, bore witness to the fact that the Ecumenical Movement is still very much alive. It has emerged from the war with a notable record of contact maintained and services rendered, often through underground channels in occupied countries. It stands today in a unique position both to render aid to needy Christian groups in all parts of the world and to serve as a vehicle for a growing fellowship in Christ among Christians of diverse racial, national, and theological backgrounds.

Annual reports seldom make good reading. The annual report of the World Council of Churches, prepared by its general secretary, Dr. W. A. Visser 't Hooft, is a notable exception. Its twenty pages tell the highlights of a thrilling story of continuing faith in the brotherhood of man in the midst of a war in which inhumanity to his brother reached a new level. Of faith in the Fatherhood of God at times when to many of His children it seemed almost as if God had forsaken the world; of a practical demonstration of the underlying unity of Christianity when separation and hatred were the prevailing order of the secular world. We have already summarized this report in our news columns, but we urge our readers to obtain and study the report itself.*

Dr. Visser 't Hooft pays tribute to the men and women of different countries and from both camps of belligerents who, in scores of episodes that have never been told, and most of which never will be told, "have taken considerable risks to keep the lines of ecumenical contact open in a Nazi-dominated Europe, in which there was officially no place for ecumenical relations." He adds:

"More important even than the maintaining of contact is the fact that, with few sad exceptions, the Church leaders who were associated with the World Council before the war have, during the war, fought the battle for the right of the Church to be—even in war—the Church Universal, and have therefore withstood all attempts to make the Church a mere voice of a race or a nation. It is of tremendous significance that in these last years the article concerning the One Catholic Church has been confessed in a new and concrete way over against the heresies of racial religion and chauvinism. For we may now feel assured that the rediscovery of the *Una Sancta*, which has taken place in the last thirty years, is not a passing hobby or fashion but a truth which has reentered into the life of the Churches."

The World Council of Churches, projected at Oxford and Edinburgh in 1937 and still in process of formation when the war broke out, thus proved itself not only strong enough to survive—no small accomplishment in itself—but through hundreds of services rendered to isolated Christians, to refugees, and to prisoners of war, demonstrated that it truly shows forth an underlying unity of the Christian world fellowship despite the obvious and deep-seated divisions with which contemporary Christianity is rent. Today, less than six months after the close of the world's most divisive war, 91 Christian Churches—including the German Evangelical Church, which had just joined—are united in a bond of

Christian fellowship that transcends all man-made barriers; a kind of unity without compromise in which all Christians may rejoice.

But what of the future of the World Council of Churches?

Here we are going to make a sweeping statement, but we do it advisedly and with careful forethought:

The World Council of Churches has the opportunity to serve as the effective agency for the rebirth of a divided Christendom, and for its healing impact upon a shattered world. Or, if it fails to seize that opportunity, it can become a monument to one more failure of Christians to learn to live, worship, and work together in the fellowship that is the essence of the faith of the Church.

Which of these courses is to be followed depends upon the Christian bodies that make up the membership of the World Council, including our own. The World Council is not, and never will, be a super-Church. There is and can be but One Holy Catholic Church, and no organization can possibly take the place of that Church. But just as the United Nations Organization can serve as a powerful medium for bringing democratic and anti-Fascist principles to bear upon the political world, so the World Council can bring Christian principles to bear upon the moral life of the world; and in working together in harmony a divided Christendom may be guided by the Holy Spirit into finding the way to restoration of its broken unity.

Actually, the World Council stands in a better position in relation to the Christian communions than does the United Nations Organization in relation to the various countries. As yet, the UNO consists only of the victor nations, whereas the World Council includes in its membership Churches within the former enemy states as well. Moreover Protestant, Orthodox, and Anglican Churches alike make up its membership, and the door to the Roman Catholics has never been locked on the side of the World Council. Thus the World Council has the broadest possible base as an agency for united and effective Christian action.

The most immediate task confronting the World Council is that of reconstruction and inter-Church aid. The generous gift by John D. Rockefeller, jr., of a million dollars for Christian rehabilitation, reconstruction, and education in Europe is a tremendously encouraging stimulus to this all-important work. But it is going to take more than the liberal gifts of wealthy men to help the Christian communities of Europe and Asia to get on their feet. It is going to take sacrificial giving by Christians generally in the countries that have suffered little or no material damage, with the realization that where any part of the fellowship is in need the whole Church suffers, just as the whole body suffers from injury to any of its members. Our own Church shares in this work through its Reconstruction and Advance Fund, of which a considerable share will be earmarked for rehabilitation in Europe, Asia, and the Pacific islands. Churchmen may also make gifts directly to the American Committee for the World Council for this purpose if they wish to do so, or may send them to THE LIVING CHURCH RELIEF FUND, designated for that purpose.

But if rehabilitation is the most immediate task of the World Council, the development of an effective permanent

*Obtainable from the American Committee for the World Council of Churches, 297 Fourth Ave., New York 10, N. Y.

organization is most important if it is to meet the challenge of present and future opportunities. Plans for the first plenary session of delegates representing its entire membership, interrupted by the war, should be carried out as soon as possible. The Provisional Committee will meet this winter in Geneva to plan this plenary session, which is to be held in the United States, perhaps in 1947. However, there is much that can be done, even before the World Council can meet in plenary session; and much that must be done if the delegates are to be prepared to act intelligently when they meet.

ONE vital matter of immediate importance is that of arousing the interest and enthusiasm of young people. Secular agencies are not slow in this matter. Already there has been held in London a great international youth conference under Communist auspices, and the Communists in this country are quietly but effectively working to capture the imagination and the allegiance of young people. The rallying point of these groups is "Youth against Fascism," and the tried technique of the united front is being employed.

Is Christendom to be caught napping, and lose its young people to secular youth movements? Is Communism to be the only rallying point of youth against Fascism? What about the claims of Christianity as the only real answer, not only to Fascism but to secular Communism, class warfare, imperialism, materialism, labor racketeering, and industrial greed masquerading as "free enterprise" as well? Who will set forth the positive claims of Christianity in a way that will capture the imagination and the allegiance of young people from New York to Moscow, Calcutta, and Tokyo; from Oslo to Tierra del Fuego? The job is too big for any one communion, though every communion must have a share in it.

Here is where the World Council can and should exercise a powerful leadership. It won't be easy. The average age of the "Friends of the World Council" as they assembled in New York must have been close to the half-century mark. How are they going to get the message over to the young men and women in their twenties who are returning by the thousands from military service? Many of these young people have seen strange parts of the world; they know from personal experience that it is one world and that the fate of America is closely linked with that of Europe and Asia. They have seen life at its seamiest. They have fought for something better, and they are determined to get it. Will they turn to some secularism in the hope that it will lead them to a better world? Many of them are ready, as they never were before, to listen to the message of Christianity. Who will bring it to them, in a way that will make them not merely professing Christians but ardent, enthusiastic, working followers of the Way?

The Amsterdam Conference in 1939 made a hopeful beginning. Unfortunately the war largely nullified its effects. Young men who in July pledged allegiance to the banner of Christ were marching in September under their several national flags—Polish, German, French, British. Many of them did not return. The work of Amsterdam has to be done over again, and vastly extended. Will the World Council prove equal to it?

In the field of Faith and Order, too, the World Council faces a great task. The Edinburgh Conference of 1937 registered genuine progress. Protestant Christians of America and Europe, Orthodox Christians of the Balkans and the Near East, Old Catholics of Holland and Switzerland, Anglicans of Britain, the dominions, and the United States, came to know and to understand one another better. Recogniz-

ing their theological differences, they nevertheless found a surprisingly wide measure of agreement. They found that they could worship together, at least in a limited way; just as at Oxford they had found that they could work together. The World Council is the heir of both Oxford and Edinburgh. Will it measure up to its responsibility in these matters?

And what of the mission of Christendom to the world, and especially the "younger Churches" in the ancient East? The conference at Madras in 1938 had a good deal to say about that. As it is the heir of Amsterdam, Oxford, and Edinburgh, the World Council is also the heir of Madras. Will it carry on the work there mapped out and charted, and extend it?

The world is one world, and Christendom is one Christendom. Christianity can have a decisive impact upon the world only if its scattered and divided forces speak with a united voice in those areas in which they are in substantial agreement. The World Council of Churches may become an effective agency for that purpose, a rallying point for the Christian conscience, an instrument in the hand of God for the accomplishment of His will. The Episcopal Church, and every historic Church, can take its part in the World Council without modifying one iota of its distinctive witness, without compromising its faith and practice, without subscribing to the heresy that "it doesn't matter what you believe; we're all going in the same direction." The Catholicity of the Episcopal Church is no more compromised by our participation in the World Council than is the Orthodoxy of the Church of Greece or the Protestantism of the Presbyterian and Methodist Churches. In fact, our Catholicity is much more likely to be imperilled by a spiritual isolationism than by sharing in the life of an awakened ecumenical Christianity.

The World Council of Churches has the opportunity to serve as the effective agency for the rebirth of a divided Christendom, and for its healing impact upon a shattered world. We hope it will live up to that God-given opportunity, which, if neglected, might not come again for many generations if at all.

Lord Lang

LORD LANG, former Archbishop of Canterbury, outlived the "younger, more vigorous" man to whom he passed on the reins as Primate. To the end, he remained misrepresented by the American press, which could not understand that a fearless and inflexible Christian conscience could dwell behind a courtly exterior.

Preceded by Archbishop Davidson and followed by Archbishop Temple in the see of Augustine, Archbishop Lang did not merely provide a quiet interregnum between two great princes of the Church. On the contrary, he played a very important role in the development of the social consciousness of the Church of England; he had much to do with the development of the Lambeth Conference into the continuing agency for the coordination and development of world Anglicanism which it now is; he, more than any other one man, developed brotherly cooperation between Canterbury and York to the point where the ancient rivalry between England's two chief sees became utterly forgotten.

All these things were done by Archbishop Lang without fanfare. He would give the right job to the right man, and be glad to remain in the background. His resignation in 1942 was a continuation of his selfless efforts to serve his Church and nation. And in retirement, as a member of the House of



INTEGRITY

THE PLUMBER says he will come out on Monday to fix that leak. You wait for him all day, perhaps foregoing important engagements, but he doesn't come.

You order a dozen strictly fresh eggs, by telephone. They are delivered, but they are tiny pullet eggs, and two of them are bad.

The garage overhauls your car. They charge you \$48.00, mostly for unspecified "labor." The next morning it still won't start.

A cleaner promises you five-day service on your rugs. When you call up a week later to see what has become of them, he denies any such promise and says they always require three weeks.

All of us could multiply such examples. It is a common trade practice to promise something at a given time, or of a standard quality, and to break the promise without explanation or apology. In many instances it was obviously never the intention of the promiser to keep his word. Until V-J Day, it was the custom to blame such failures on the war; now they are generally dismissed with a shrug.

Are Americans losing their moral integrity? Does a promise no longer mean anything?

In the Middle Ages most European coinages were so debased as to be virtually worthless. Counterfeits were rampant; coins of silver or gold were pared and mutilated. When the North German merchants came to England to do business in the reign of Edward I they introduced their own coins, which were of uniform weight and excellence. The merchants were known as "Easterlings," and their money came to be known as "sterling." Even today one looks at the back or base of silver utensils to see if they are warranted "sterling." It is a mark of excellence, a guarantee of integrity.

We need some kind of "sterling" mark to guarantee integrity in our human relationships. The currency of business and social intercourse has become so debased that without it one cannot rely upon another's word.

The best "sterling" mark in human relations is the Christian life. A Christian's word should be as good as his bond. Are we always careful to safeguard that warranty in our own dealings with friends and strangers alike?

CLIFFORD P. MOREHOUSE.

done it once (for this was the size of its original contribution to UNRRA) and can do it again, we are confident, to meet the appalling need of the lands which have been battlefields for our cause. We can do no better than to quote the President's words:

"I know that America will not remain indifferent to the call of human suffering. This is particularly true when it is suffering on the part of those who by sacrifice and courage kept the enemy from realizing the fruits of his early victories and from bringing his military might to bear upon our own shores.

"UNRRA is the chosen instrument of 47 united nations to meet the immediate relief and rehabilitation needs of the invaded countries.

"UNRRA is the first of the international organizations to operate in the postwar period, one which the United States originally sponsored and in which it has played a leading part. Apart from purely humanitarian considerations, its success will do much to prove the possibility of establishing order and cooperation in a world finally at peace."

Lords, he continued to bear effective witness for Christian truth and charity.

To the American press, Archbishop Lang was the man who brought about the abdication of King Edward VIII, and a considerable section of the press assumed that his action was part of a reactionary political scheme. Actually, the abdication was demanded not on political, but on moral grounds. The Laborite Archbishop Temple was in full accord with his brother of Canterbury. They proved that, from the standpoint of the Church there is one law, whether for king or for commoner, and that the law will be enforced.

Archbishop Lang was a faithful and effective servant of God and man. May he rest in peace, and may light perpetual shine upon him.

UNRRA

THE UNITED NATIONS Relief and Rehabilitation Administration, first of the postwar international organizations to begin functioning, is doing a huge job of vital importance for the relief of human suffering and the construction of a better postwar world. Our own nation is, with some grumbling in the halls of Congress and in some sections of the public, shouldering its part of the burden. We are confident that it will continue to do so by voting the new appropriation asked by President Truman, and that efforts to use the American contribution as a political instrument—even for such a good political purpose as freedom of the press—will continue to be defeated in the interest of prompt, untrammelled relief of human need, as reported in this week's General section.

UNRRA has been subjected to criticism for the things it is not doing. Whether that criticism is justified or not is debatable. But the fact is that even such a huge organization with such enormous funds at its disposal is not fully adequate to take care of the present hunger, nakedness, and devastation of the world. It has had to confine its efforts to the cases of severest need. Hence, UNRRA assistance has so far been sent to countries like Poland, Czechoslovakia, Yugoslavia, Greece, Albania, Italy, which are well-nigh destitute not only in foreign exchange but in internal resources. The countries of Western Europe—France, Belgium, Holland, Denmark, and Norway—are not in quite such desperate straits and do have some resources in foreign exchange and credit. Their need is severe, as our readers know from last week's article by Dr. Howard Kershner; but because it is not a matter of wholesale starvation, the only work done by UNRRA in these lands is among displaced persons.

The Western European countries need help from abroad; they need it badly, and they need it soon; but the need can, on the whole, be met by generous response of private individuals to the appeals of private relief organizations like Save the Children Federation.

We do not wish to weary our readers with an abundance of adjectives like "huge," "enormous," "severe," "desperate"; but what shall we say to depict the situation of impoverished China, torn by internal struggle as she emerges from the longest war of all the United Nations? Relief to China, Formosa, and Korea is the next task facing the UNRRA, as the President announced in his message last month. To meet this need, together with smaller appropriations for Austria and the Soviet republics of White Russia and the Ukraine, where the greatest battles of the war were fought, the United States is asked to contribute \$1,350,000,000—a sum amounting to \$10 from every man, woman, and child in the country. The nation has

The Bird of God

By Elizabeth M. Bryan

EVERYBODY loves the thought of an angel, but everybody knows less about angels than about almost any subject that could be suggested. A group of very young people today could very well ask the question, "What have angels that we haven't?" And to be true to form, the answer would be instant and spontaneous, "Wings, of course."

Neither question nor answer, however, is as superficial as it seems for most conversations involving the Holy Angels, being unsubstantiated by universal human experience, lead to inadequacy of thought. And a secret inquiry immediately arises as to just what one is expected to believe about these supernatural intelligences so often mentioned in psalm, hymn, and liturgy, but so little understood.

Take their wings, for example. Art is so loaded with wings that it has become heavy with their very framework. "Anatomical solecisms" a critic of renaissance art has called them, forgetting the fact that Christian artists did not invent the wings attached to otherwise human-like bodies. In the museum of Athens, vases (lecythi) represent sleep and death as personifications winging souls to their final doom. Also in all the classical museums the idea of winged beings is

prevalent, including the winged cupids painted upon the walls still intact, we hope, at Pompeii. And the winged feet of Mercury are a commonplace of mythology, so universal is the truism that the human imagination must work with the tools supplied by the sense perceptions. However trite this may be, it is a salutary idea to hold when analyzing our concept, for instance, of the Angel of the Annunciation.

The Blessed Virgin from the record did not see a winged angel. That she received a visit from St. Gabriel is a matter of faith, but what she saw is purely a matter of our imagination. She seems to have been more concerned with the import of the message, and if her experience harmonized with other direct manifestations of heaven, Our Lady saw a human person. As Dr. Gore's *Commentary* states: "An angel of the Bible who presents himself to a human being appears simply as a man. Whether the apparition was to the outward eye, so that it would have been seen by an indifferent by-stander as well as by the subject of it, or whether it was subjective, we cannot determine and we need not inquire. It sufficeth that a real word of the Lord came and was received and the spirit of the man entered into real conversation with God." I have never seen

it mentioned, but the apparition in St. Mary's case could well have been that of a saintly woman so improbable was it that a man would enter an oriental home and have converse with Our Lady.

Furthermore, according to the *Catholic Encyclopaedia*, the ancient texts agree that the Angel talked *within* the Blessed Virgin, not with her. Rightly considered this elevates the matter. That there was one soul on earth ready and willing to be the means needed to redeem mankind is greater in import than that she was conscious of voices and visions.

All this may seem to be a let-down from the accustomed way of thinking, owing to our familiarity with the exquisite art of a Fra Angelico or a Forli. But until those artists are viewed symbolically we have not comprehended the truth that the simple gospel narrative reveals. For if we have been dwelling upon the externalities of a picture or a piece of sculpture, and have forgotten the symbolism that was in the mind of the artist, we have lost the twofold aspects of the same truths. And, in the loss, a frustrating sentimentalism has weighted the soul. Moreover, our rationalistic conception of the universe has removed most subtly and disastrously an earnest and honest belief in the super-

Sunday, January 27, 1946

For peace to endure, the Church's influence must be more widely and deeply felt, and that depends upon the character of its spiritual leadership.

Men from the armed forces are coming to the Church's seminaries, firm in their purpose to enter the ministry. To prepare them adequately, the seminaries need your generous support.

Sunday, January 27, 1946
has been appointed for such contributions from all parishes.

This advertisement is provided in the interest of all our Church seminaries by:
Berkeley Divinity School, New Haven; Bexley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Episcopal Theological School, Cambridge; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; Philadelphia Divinity School, Philadelphia, Pa.; School of Theology, University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria.

natural. We can visit an art gallery or a famous church with any unbeliever and receive no more of the artists' original idea than a heathen enjoying in the same movement, line, and color. Few today comprehend anything majestic or true in a piece of religious art. To most people angels look like glorified ladies with wings signifying cloying goodness. The commonplace, "Her wings are sprouting," testifies to this. Both the Catholic and the Protestant of the mob prefer the horoscope as is witnessed in any five and ten. The sense of the supernatural has gone astray with the Bible and the Prayer Book pushed back into the dusty corners of the shelves. It is giving place to a superstitious adherence to star dust, to seances dignified as "psychical research."

An anomaly presents itself here, for the Protestant world which professes to accept the Bible, and the Bible only, as a lamp to guide the feet, has especially lost the idea of the luminous. Protestant art too often represents a guardian angel as a pretty lady helping a child over a bridge. She has usually lost her wings, but the art schools supplying the trade at Christmas time reserves tiny ones to adorn fat little babies hovering over cribs. The youngsters who draw those inanities are not given any background to circumvent this and it is doubtful if the teachers have any more themselves. For the sense of the supernatural has been withdrawn from our ken and the artist cannot teach what he has never conceived. Now that the downward course has begun, all of us may well heed Ruskin's warning when he refers to the feeling attributed by Goethe to Mephistopheles at the songs of the angels, "Discord I hear and intolerable jiggling."

Christian symbolism, even more than the printed page or spoken word, is supposed to reveal a sublime truth. The wings of angels stand for the journey from a far country, the stretch between the holiness of God and the unworthiness of man. The revealed truth that angels are neither male nor female, for they do not propagate themselves is shown in the unutterable beauty of their sexless faces. That they are bearers of the essence of God, that they are thoughts of God, that they breathe the spirit of God, are shown in their unconscious attitudes, their iridescent coloring symbolizing the inner divine Essence attracting to Itself the flame of love and ineffable Being.

In the middle of the 19th century a group of Churchmen led by the late Dr. George Townsend, deprecating the neglect of modern thought regarding the revealed truth of the existence of Holy Angels, began preaching and talking about them. A rather thick book was produced *Angelology*, which has since fallen into obscurity for the line between truth and imagination is so thin that such a book becomes inaccurate almost before it is written. We actually know nothing concerning the subject but what is revealed in the Bible, and speaking reverently, that information is so sketchy and casual that it would seem the early compilers of the gospel traditions took for granted that everyone understood the subject alike. And it is significant enough that St. Paul in Colossians warns against the cult of

angels. This condemnation was continued by Christian teachers down to the fourth century when the council of Laodicea called it disguised idolatry. Also as soon as one undertakes a bit of research one is led immediately into the bypaths of necromancy and animism or worse. All primitive people have been plagued with magical belief of one kind or another. Magic, even in its higher forms surrounding monotheism, at best is the forcing of the supernatural that man may gain something material thereby. The Christian religion is one of giving not of getting. Its only business with angels is to induce faith and love and more intense worship and adoration of the Most High. "Blessed be God in His angels and in His saints," when it doesn't fall upon cotton-filled ears, is a mighty ascription.

A more substantial and permanent monument to this 19th century movement in behalf of the Holy Angels was the building of the beautiful All Angels' Church in New York. There the sculpture work carrying out the symbolism is of remarkable inspiration. Angels in stone preside at the portals, they bear up the pulpit and veil their faces at the altar. The supposedly nine choirs are each commemorated with a step in heavenly gradation to the altar. But much of this commonly accepted lore of angels is only a matter of pious belief, not of faith. The Prayer Book in characteristic wisdom sets aside one day of the year for the consideration of the subject that we may not lose touch. It is a matter of faith that angels exist, that they had their probation and some fell, that they they worship God unceasingly and hover over mankind with protective zeal and divine message for those to whom they are sent and who have the ears to hear. "They were created immortal," says St. Augustine, "beautiful, innocent, good, free, subtle, resembling afar off the essence of God Himself."

It is also a matter of faith that there are guardian angels. That there is an especial guardian angel for each soul was believed by the ancient Hebrews and is usually accepted by Christians. "The dignity of the human soul is so great," says St. Jerome, "that each has a guardian angel from his birth." It may not always be the same angel and then again it may. But we have the guardianship of angels and that suffices. Some little boys believe they have four:

"Matthew, Mark, Luke, and John,
Bless the bed that I lie on;
Four corners to my bed,
Four angels round my head:
One to watch and one to pray
And two to bear my soul away."

The most noted guardian angel in art is the one in the church in Fano, Italy, and painted by Guercino. It was first made famous by Browning's poem and later by the late William Lyon Phelps, who established the Fano Club, membership in which was determined by a visit to the painting, and, I believe, by a postcard sent to Dr. Phelps from Fano. This sounds whimsical enough but resulted in a membership of several hundred travelers. The painting represents the angel and child suffused with light with a dark tomb in the background. The angel, beholding the face of



"Go out into the highways and hedges, and compel them to come in, that my house may be filled."

— LUKE 14:23

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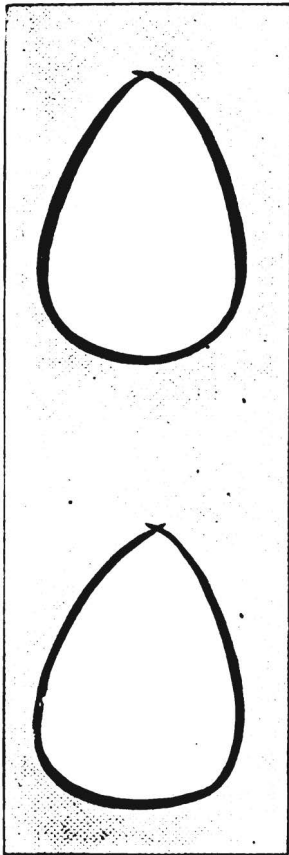
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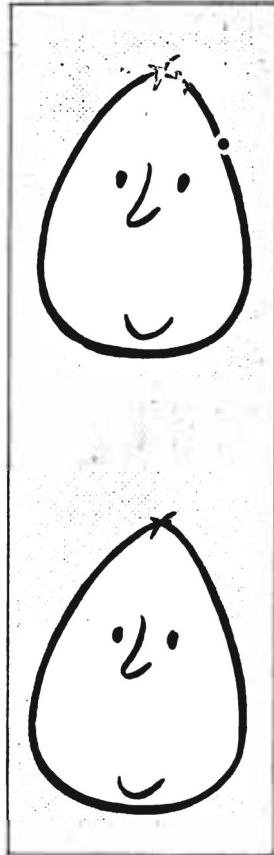


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ing *extra* dollars for you . . . that you have a nest egg and an emergency fund.

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Living Church

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God, is teaching the little one to do so by pressing the little hands together in the attitude of prayer. Both seem to be in the world, but superior to it. A print of this masterpiece would be appropriate in any nursery along with the fishes and ducks and in place of that favorite attitude today in which baby is saying his prayers to mother. That may be all right, I wouldn't know. But I am convinced of a better way in which mother directs baby's soul to comprehend "Our Father who art in heaven." Only the pure in heart can do that and it is never too early to begin to try. Says Browning:

Guercino drew this angel I saw teach
. . . that little child to pray,
Holding the little hands up, each to each
Pressed gently with his own head turned
away
Over the earth where so much lay be-
fore him
Of work to do, though heaven was open-
ing o'er him
And he was left at Fano by the beach.

Another point of faith is that in heaven angels neither marry nor are given in marriage and that we shall be like them in this respect.

Marriage on earth seems such a counter-
feit,
Mere imitation of the inimitable:
In heaven we have the real and true
and sure.
'Tis there they neither marry nor are
given
In marriage but are as the angels. . . .
Be as the angels rather, who, apart,
Know themselves into one, are found at
length
Married, but never marry, no, nor give
In marriage. They are man and wife at
once
When the true time is.

Here is found an antidote for all our divisions both private and corporate, for the angels have more than their wings to distinguish them from the saints in the making. Holiness is their differentia, and holiness has many facets.

PARISH LIFE

Three Hour Service

In this day and age, a congregation which will stay in church for three or four hours on a Sunday is a rarity; but the people of St. James' Church, Cheboygan, did it on November 25th when Bishop Creighton visited the parish. Of course, there were a number of events to engage their attention. To begin with, at 9:00 A.M. there was a service of Confirmation, after which choir and congregation "processed" into the parish house, where Bishop Creighton dedicated a children's altar. By that time everybody was mildly hungry, and took kindly to the simple breakfast of coffee and cinnamon rolls provided for them. Thus fortified, all returned to the church for the service of ordination of the Rev. George W. DeGraff, deacon, to the priesthood at 11:00.

At the service of ordination Mr. DeGraff was presented to Bishop Creighton by the Rev. Irwin C. Johnson who also preached the sermon and read the Gospel.

BOOKS

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

For Restoration of Faith

THE LIGHT OF FAITH. By Albert W. Palmer. New York: MacMillan, 1945. Pp. 156. \$1.75.

WHERE ART THOU? By C. Avery Mason. New York: Morehouse-Gorham, 1945. Pp. 152. \$1.50.

Here are two unpretentious little books with this in common: they both owe their existence to a realization that the late war has profoundly shaken the faith of many people in institutionalized religion, and that for many thus perplexed it is only a short step to agnosticism.

Dr. Palmer tries to combat this tendency by attempting to rationalize the ancient Faith, in the hope that it may be made attractive to the rising generation. We think his book could exercise considerable appeal to youthful minds just learning to flex their intellectual muscles.

Bishop Mason's book has a more devotional tone, but also presents some deep religious truths in simple everyday language. If we were confronted by a youthful agnostic, or even by one not so youthful, we think we might first suggest his reading Dr. Palmer's apologetic in order to help overcome his anti-religious prejudices, and then recommend Bishop Mason's excellent work to revitalize religious faith and corporate worship.

WARREN M. SMALTZ.

12 Short Biographies

PILLARS OF THE CHURCH. By Theodore Maynard. New York: Longmans, Green Co., 1945. Pp. 299 with bibliography. \$3.

Theodore Maynard, surely one of the most literate and prolific of contemporary Roman Catholic writers, here presents a series of short biographies dealing with "twelve representative Catholic figures . . . chosen . . . not merely to illustrate Catholic variety, but . . . with an eye on nationality." He writes of St. Benedict of Nursia, St. Patrick, the Venerable Bede, St. Dominic, St. Louis, St. Thomas More, St. Teresa of Avila, St. Francis Xavier, St. Philip Neri, St. Vincent de Paul, Coventry Patmore, and Mother Cabrini. Dr. Maynard's treatment of his material excludes that nauseating pietism which afflicts much of hagiographic literature, past and present.

Possessed of a facile pen and a ready wit, he has, as it were, opened a window and filled a fetid, sick-smelling room with a clean, cold blast of fresh air. While each chapter is complete in itself, deft handling of subject matter has given the resulting structure a unity rarely found in studies of this kind; and for this, also, the author must be commended. Indeed, the book is an achievement in more ways than one.

The non-Roman reader will, as always, take issue with many of the author's statements and interpretations of Church his-

tory. This reviewer, for example, felt that in his adumbration of the conflict between Henry VIII and Thomas More, Maynard did not do full justice to the King's position in Church life at that time; and that Coventry Patmore deserves to be called a "pillar of the Church" seems, to me at least, questionable. But these are minor flaws in a work which is, on the whole, fine and discerning. It is well worth reading.

FRANK V. H. CARTHY.

American Art for Juveniles

ART IN THE NEW LAND. By Charlie May Simon. Illustrated with 45 reproductions of American masterpieces and with drawings by James MacDonald. New York: E. P. Dutton and Co. \$3.

This book charmingly presents the development of American art from the Indian man who "pecked the form of the animals on the walls of the cave" and the Indian woman who "put the colors of the sunset in the jar she made and drew the outline of a bird in flight or a coiled snake around it" to the important artists of today and to the possibility that "still there are children with talent who will come along to take the place of those who have grown old."

The itinerant portrait painters of colonial days, vividly presented, are intimately followed by 16 delightful little boys who drew pictures of animals and birds on their slates and on the margins of their school-book pages, on any flat surface they could find, and who all became great artists in spite of poverty or difficulty or misunderstanding.

This is a book for young people, especially for boys. For the girl who decorates her schoolbook there is no least crumb of encouragement. There is not a single American woman artist great enough to be presented. Perhaps that fact may be for some small reading girl a birthday cake or Christmas sweet of challenge.

The 45 plates of American masterpieces are placed together at the back of the volume and repeat the story of American art from its beginnings.

PORTIA MARTIN.

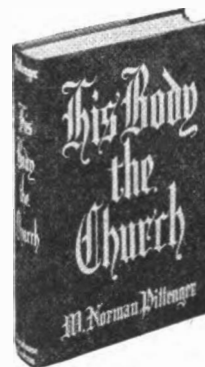
Meditation Material

TREASURES OF HOPE. By Alfred Doerfler. St. Louis: Concordia Publishing House, 1945. Pp. 274. \$2.

Treasures of Hope is a compilation of Scripture, prayer, and song (words only) arranged for morning and evening meditation. These well selected messages of hope and comfort are designed to cover a period of four weeks following a crisis, particularly illness. It is thoroughly sound in Christian doctrine and incorporates the deep longings and desires of the human soul under stress and strain, offering light and courage to face the issue. At the close is a short devotional section, "Alone With

For Clergymen

The Bohlen Lectures for 1945



Dr. W. Norman Pittenger here presents a study of the nature of the Church and of the essential place of the Church in the Christian scheme of things. He does this with skill and scholarship, stating the old truth of the one, holy, catholic and apostolic Church in an entirely new way.

Dr. Pittenger begins his work with a consideration of the Church as seen in the New Testament. Then he moves on to a discussion of the place of the ordered ministry in the Church and the significance of the historic episcopate. In succeeding chapters he speaks of the problem of dogma and authority in the Church, the other-worldly aspects of the Church and the relation of the *Una Sancta* to society.

CONTENTS

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God," which has a definite personal vein for crucial moments. Hence this splendid book is made to order for pastors, Church organizations, or Christian laymen to give to an individual to help tide him over a testing time, thus helping to keep faith wholesome and strong. The type is large with conveniently arranged sections, and is therefore specially comfortable reading for the above purpose.

HULDA FRITZEMEIER.

The Writing Trollopes

THE TROLLOPES. By Lucy Poate Stebbins and Richard Poate Stebbins. New York: Columbia University Press, 1945. Pp. 394. \$4.

The sub-title "Chronicles of a Writing Family" is indeed true. Thomas Adolphus with over 40 books to his credit, Anthony with over 50, Frances, their mother, with nearly as many, and assorted relatives and connections doing their share make the Trollopes unique. Of this vast outlay only the works of Anthony survive to any extent, their freshness undimmed, and while perhaps he does not merit the word genius, he was certainly one of the most widely-read of his era. It is amazing in view of the fact that he frankly admitted he wrote because he wanted the money. "I confess," he says, "that my first object in taking to literature as a profession was that which is common to the barrister when he goes to the bar and to the baker when he sets up his oven. I wished to make an income."

The authors of this book have written well. The many times the family moved, pressed by the burden of debt, to America, to Belgium, to Italy, and back to England made their life anxious and unsettled. Each member was a strong character and devoted to the others.

In Italy Thomas Adolphus lived in a Florentine palace, entertaining, absorbed in his family and his writings on Italian history which were considered good in their day. A modern historian of the period, however, will scarcely know his name, for his books have become outdated because of later findings of scholars.

Anthony, after a painful childhood of humiliations because of their poverty, became an employee of the post office where he stayed 40 years. His promotions sent him to Ireland, where he wrote his first novel, then to Egypt, Cuba, America, the West Indies, and Australia; almost every journey produced one novel at least. Later, in England, by now a rich man, he lived the life he had always yearned for, that of a country gentleman with his wife and sons, his hunters and hounds. As a figure in the Victorian scene he was conspicuous and not well-liked. While he had not the genius of some of his contemporaries, he is read today more than any of them with the exception of Dickens and has certainly contributed more pleasure than most of them.

This is an extremely readable book. We wish the authors had included a list of Anthony's works. No complete edition has been printed, for he changed his publishers several times before he settled on Chapman and Hall.

KATHERINE WHITMAN.

The Living Church

The Christian Year and Church Kalendar
1946

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NEW YORK

Declines Vestry Election

Brig. Gen. Elliott Roosevelt has informed the vestry of St. James' Church, Hyde Park, that he "would not" accept election to that vestry, according to the New York Times. Bishop Manning had previously ruled that Gen. Roosevelt, who had been elected, was not eligible to serve.

WASHINGTON

Chaplain Appointed Associate Chairman for Cathedral Fund

Appointment of the Rev. Merritt F. Williams, canon, Washington Cathedral, as associate chairman of a nation-wide campaign to raise a minimum of \$5,000,000 to complete the nave and south transept of the cathedral, has been announced. Former Senator George Wharton Pepper of Philadelphia is national chairman of the building fund campaign committee. The new appointee will also be associate chairman of the campaign ways and means committee.

Canon Williams, who takes over his new task simultaneously with his retirement as Commander, USNR, has opened his campaign headquarters at the cathedral offices. From there several thousand volunteer workers will receive their canvassing assignments.

The new chairman, a World War I veteran and member of the Cathedral Chapter since 1941, was a chaplain aboard the war-lost *Wasp*, up to and during her last battle. For his meritorious service to seriously wounded crewmen during the Solomons campaign he was awarded the Bronze Star and a citation by Fleet Admiral Chester W. Nimitz.

During his later naval service Canon

Williams shipped on the *West Virginia*, participating in the landings at Leyte, Mindoro, and Lingayen in the Philippines, the Battle of Surigao Straits, and the Iwo Jima and Okinawa campaigns.

Canon Williams was wounded aboard the *Wasp* and painfully injured on the *West Virginia* but has completely recovered from both injuries. He wears the Bronze Star, Purple Heart, the Defense, Victory, American Theater, Asiatic-Pacific (with seven stars), and the Philippine Liberation ribbons (with two stars).

A graduate of Washington University and General Theological Seminary, Canon Williams has had ministerial assignments at Saint Stephen's Mission at Fort Yukon, Alaska, the University of Florida, and St. Philip's Parish, Charleston, S. C.

The forthcoming campaign is the cathedral's first intensive one since 1931, when more than \$6,400,000 was subscribed toward the north transept, north porch, crossing, and other portions.

WESTERN MICHIGAN

Memorial Chancel Planned For St. Mark's Cathedral

Plans for building a new chancel as a memorial to the tremendous sacrifices of the war years were approved by the parishioners of St. Mark's Cathedral, Grand Rapids, Mich., under the leadership of the Very Rev. H. Ralph Higgins, dean. The plan has an estimated cost of \$70,000, but before the building program starts, a project is in motion to retire an indebtedness of \$10,000.

The postwar planning committee which has been working since early 1944 advised with the National Commission on Church Architecture and secured the services of Otto F. Langman of New York. While in Grand Rapids, Mr. Langman made a careful study of the church and of the entire property, after which he prepared a drawing of the memorial chancel. The plan provides for more room. It will include a baptistery and an additional chapel, and will also enlarge the seating capacity of the choir as well as including many other improvements greatly needed by the historic Cathedral of St. Mark.

The movement for an Episcopal church in Grand Rapids was begun in 1836, and on October 6th of that year St. Mark's Church of the Village and County of Kent was duly organized. The present edifice was occupied in 1848.

UTAH

New Dean of Cathedral

The Rev. Raynor Dunham Taylor, acting rector of St. Mark's Church, San Antonio, Texas, has accepted a call to be dean of St. Mark's Cathedral, Salt Lake City. Mr. Taylor was born in Pasadena, Calif., graduated from the University of Redlands, did graduate work at Northwestern University, and was graduated from Seabury-Western Theological Seminary in 1934. He was ordained to the

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DEAN TAYLOR: "St. Mark's has now started making deans."—Bishop Jones.

"READINESS AND DECENCY"

Such is the appropriate title to the 63 page booklet just published by the Canadian Cowley Fathers, and it caught our eye and interest immediately. It was jointly written by Fathers Palmer and Hawkes, S.S.J.E., with splendid diagrams and illustrations by Father Boyd of the same Order. Since the English-written and English-published book, RITUAL NOTES, has become for the present unavailable, priests and postulants have been singularly bereft of any authoritative work on ceremonial practice, especially as applying to ceremonial practice with the authentic and well-ordered Celebration of the Holy Eucharist. It has been necessary these past few years for these priestly acts to be taught orally, and we all know that in so teaching too many unseemly changes occur which in the end are confusing to both priest and people. Until the more complete, authoritative RITUAL NOTES can again be available, we enthusiastically recommend READINESS AND DECENCY to all priests and seminarians. We almost said "to all priests interested in providing for their people the continuity of ancient tradition," but it would be hard for us to even imagine a priest not desirous of the ability to offer up the Holy Mysteries in a manner both reverent and seemly, and in accord with the usages of those years which gave the Church most of the glories she now revels in.

The book follows the Canadian Liturgy in its treatment, but so few changes are required to adapt it to our American Liturgy that they are almost negligible. This book can be afforded by EVERY priest of the Church, for it costs only \$1, plus the postage, which can be figured at 4 cents additional.

This book also has most valuable directions for members of Altar Guilds, so members of such Guilds might find themselves much more useful through owning a copy of the book. We even go so far as to suggest that each Church family might do well to own a copy, for we get wearied at times hearing adult members of the Episcopal Church of long standing frequently expressing themselves thusly: "What is the Priest doing up there?" "I don't like so much going on at the Altar," or "I can't stand those High Church practices." (Sometimes we are tempted to conduct a contest and have lay people submit papers on what is High Church—so-called—and what is Low Church.) When our priests and people are decently instructed, we'll all be delightfully surprised how uniform all our services and ceremonials will be.

We expect to be able to ship this book immediately upon receipt of remittance, for we have a rather ample number already available.

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priesthood by Bishop Stevens of Los Angeles in 1935.

Bishop Jones in paying tribute to Mr. Taylor recently said that St. Mark's had established a record in the making of bishops (six of the seven rectors since 1911 have entered the episcopate) and that now it had set about making deans.

WESTERN MASS.

All Saints Receives St. Helen's Chalice

St. Helen's Cup, an Elizabethan chalice, was presented as a gift to the parishioners of All Saints' Church in Worcester, Mass., from the All Saints' Church in Worcester, England, on November 25th. The presentation was made by the Hon. Bernard Pousonby Sullivan, M.B.E., British Consul-General at Boston.

The Rev. Richard Greeley Preston, rector of All Saints' Church, and Albert W. Rice and C. Clafin Young, senior and junior wardens, respectively, accepted the chalice for the parishioners.

The British consul in the presentation speech expressed his hope that the transfer of the chalice from one nation to another would contribute to an earnest and a better understanding among the people of the whole world.

In his sermon, the Fr. Preston traced the rich history of the chalice. It was made in 1571. In 1570 Queen Elizabeth had been excommunicated by Pope Pius V. "This chalice," he said, "marks almost precisely the date of the complete freedom of the Anglican communion from the domination of Rome."

Fr. Preston alluded to the alliance of Great Britain and the United States in the war now ended, when he said, "Our sacrificing men in service and the heroic dead of our two countries have accepted the challenge of this chalice as they risked and gave their lives to win the war. May we be inspired by this occasion to give our very best to win the peace."

The chalice is artistically simple. The date of its manufacture is engraved on the top of the cover, and around the rim it bears an inscription indicating the transfer.

IOWA

Study of Rural Problems

The diocese of Iowa is planning to cooperate with five other Churches in a survey of 30 communities in rural Iowa, under the committee on cooperative research of the Home Missions Council. This will follow the diocesan conference of clergy in charge of churches receiving aid from the diocese, which was held in St. Paul's Church, Des Moines, November 19th.

At the conference there was discussion of the particular needs and plans of each field and of the whole diocesan program under the leadership of Bishop Haines. Five places were designated as the likeliest spots for more intensive work. Better methods were strongly recommended, such as regular meetings of bishop's commit-



tees, adequate liability insurance on clergy automobiles, types of services which would reach the unchurched, closer contacts with scattered Churchmen, distribution of Church literature, improvements to church property, etc.

TEXAS

Rector for Trinity, Houston

The Rev. Arthur Stevens Knapp has accepted the call to be rector of Trinity Church, Houston, one of the largest parishes in the Church with a membership of about 2,000 communicants. Mr. Knapp came to Trinity Church February 1st as assistant to the Rev. Richard S. Watson, and on September 1st became the priest in charge when Mr. Watson assumed the deanship of St. Mark's Cathedral, Seattle.

EASTERN OREGON

Anniversary

The 25th anniversary of the ordination of the Rev. F. C. Wissenbach to the priesthood was celebrated November 18th by his parish, St. Paul's Church, Klamath Falls. A native of Germany, the Rev. Mr. Wissenbach spent three years of his ministry as rector of the Church of the Ascension, Munich, Germany, from which he and his wife were compelled to flee when his preaching irked the Nazi government.

WEST VIRGINIA

Hansford Church Consecrated

Within one year of the date of the first service in building, the new Church of the Good Shepherd, Hansford, W. Va., was consecrated. In that year the congregation of less than 50 communicants had raised \$1,500 to liquidate its indebtedness. A former church had been condemned because of landslides. The mission received \$2,000 for the damages, and the diocese of West Virginia contributed \$8,000 toward the new building costing \$8,000. Part of the balance was raised by a victory garden each year for the past three years. Bishop Strider consecrated the building on November 4th, with a congregation of 130 present. Hansford is a community of less than 200 population. Capt. Albert J. Sayers of the Church Army is in charge of the mission.

EDUCATIONAL

COLLEGE

Bishops to Be Chairman Of Trustees at Hobart

The chairmanship of the board of trustees of Hobart and William Smith Colleges will be filled in rotation by bishops of the Episcopal Church beginning July 1, 1946, Dr. John M. Potter, president, has announced. The announcement follows approval by trustees of this move to strengthen the 149-year old tie between Hobart and the Episcopal Church.

The oldest college still associated with the Episcopal Church in the United States, and one of four collegiate centers so associated, Hobart bears the name of Bishop John Henry Hobart, pioneer Western New York Churchman. Under the new plan, chairmanship of the board will rotate at least every two years.

COLLEGE WORK

Conference on Ministry

Under the joint sponsorship of the Church Society of College Work and the provincial Department of College Work of the province of Sewanee, a conference on the ministry of the Church will be held in Florida during December. Wakulla Springs Lodge near Gainesville has been selected as the place. The meeting will begin 7:00 P.M., December 27th, and end on December 29th, at noon.

Leaders of the conference will be Bishop Juhan of Florida; the Rev. Thomas Barrett, national secretary for College Work; the Rev. Hamilton West, chairman of the provincial department; Dr. John Gooch, a layman from New Orleans, and others.

Inquiries regarding the conference should be sent to Rev. J. S. Ditchburn, Louisiana State University, Baton Rouge, La.

It is hoped that many veterans will attend as the conference is especially planned for returned men who are desirous of further information about the priesthood of the Church. Other college men are welcome.

PUBLIC SCHOOLS

Released Time Policy

Released-time religious education classes, conducted in Chicago since 1929 with approval of the Chicago Board of Education, have been upheld by the Superior Court.

"This order of the school board's providing the hour for outside religious training is in direct conformity rather than in opposition to the Constitution's Bill of Rights," declared Superior Court Judge Ulysses S. Schwartz.

The Superior Court's decision was made in answer to a suit filed by Ira Latimer, director of the Civil Liberties Committee of Chicago, for a writ of mandamus to prohibit the released-time classes.

Mr. Latimer announced that he would appeal the ruling.

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DEATHS

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

H. Hobart Barber, Priest

The Rev. H. Hobart Barber died at his residence in Augusta, Ga., on November 30th, at the age of 83. Mr. Barber was for the past nine years rector emeritus of the Church of the Good Shepherd, Augusta, before which he served the church as rector for 17 years.

Born in Mocksville, N. C., the son of the Rev. Samuel Swann Barber and Sarah Harding Barber, he attended the Episcopal Academy of Connecticut, from which he entered Trinity College, and was graduated in 1890. In 1893 he completed his training at General Theological Seminary. During his seminary course Mr. Barber specialized in Oriental religions at the University of the City of New York.

Mr. Barber was sent to the Church of the Good Shepherd, Houlton, Me., where he was advanced to priesthood on December 21, 1893. In 1895 he accepted a call to the rectorship of St. Athanasius' Church (now Holy Comforter), Burlington, N. C., and after five years he was transferred to Christ Church, Greensburg, Pa. In 1907 he became rector of the Church of the Messiah, Detroit, Mich., where he remained until 1918, when he left for Augusta.

His first wife, the former Sallie G. Wolfended of Chocowinity died in 1931. In 1933 he was married to Mrs. Emily Carolyn Scheurman of Augusta, who survives. Also surviving is a daughter, Mrs. Paul C. Wienges of Augusta, Ga. Interment was in Westover Park Cemetery, Augusta.

Gordon T. Lewis, Priest

Scholar and historian, and a priest ordained in the Episcopal Church in the United States, the Rev. Gordon Tallman Lewis died at Yarmouth in his native Nova Scotia on October 11th. He was 83 years old. His death came after a short period in the Yarmouth Hospital, from which he had returned home. Retiring to a farm owned by him at Central Chebogue, near Yarmouth, some years ago, the Rev. Mr. Lewis moved into the town after the death of his wife.

Son of one of Yarmouth's oldest families, long identified with shipping interests there, he was a graduate of Mount Allison University, Sackville, New Brunswick, and of the General Theological Seminary, New York, which he attended after some years of school teaching in Ontario.

He was ordained deacon by the Bishop of Long Island in 1892 and priest a year later. For 20 years he was rector of Christ Church, Sag Harbor, L. I. Returning with his family to Nova Scotia, he became rector of St. Stephen's Church, Tusket, and the neighboring mission of Barrington in 1918, a connection which he maintained till his death. During this time also he often officiated and preached at Holy Trinity Church in Yarmouth.

The Rev. Mr. Lewis was known throughout the diocese of Nova Scotia and elsewhere as master of several languages,

especially the Hebrew and Romance tongues, and as historian of his community and the province of Nova Scotia. He had given much study to the movements of the Norsemen who visited those coasts in the early 11th century.

His funeral was held at Holy Trinity Church, Yarmouth, October 13th, with the Rev. A. G. Bradshaw, rector, officiating. Mr. Lewis is survived by three daughters, Mrs. Lewis Campbell of Leominster, Mass., Mrs. Ray Allen of London, Ont., and Mrs. Walter Perry of Central Chebogue, and two sons, Harrison Lewis, superintendent of wild life conservation for the dominion of Canada, and Rundell Lewis of Kentville, Nova Scotia.

Milton S. K. Ling, Priest

The Rev. Milton S. K. Ling, for 20 years a priest on the staff of St. John's Church, Hankow, died on October 15th of tuberculosis after a long illness. When the foreigners were withdrawn from Hankow during the war, Mr. Ling continued to care for the church until illness com-

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pelled him to give up. He had been closely associated in earlier years with the Rev. Edmund L. Souder. Mr. Souder's son, the first foreign correspondent to return to Hankow, visited Mr. Ling in the hospital only a few days before his death. [L.C., December 9th, p. 8.] Bishop Gilman returned to Hankow at the same time and held the funeral.

Harvey B. Gaul

Dr. Harvey B. Gaul, A.G.O., 64, organist at Calvary Church, Pittsburg, for

35 years, died December 1st from complications resulting from an automobile accident. Dr. Gaul had announced his resignation as music director of Calvary Church and was to have held the same position at St. Paul's Cathedral, Boston, where the Rev. Dr. E. J. VanEtten is dean. This would have meant a very happy reunion, for Dr. Gaul and Dr. VanEtten worked together at Calvary Church for 25 years.

The funeral service was read by Dean VanEtten in Calvary Church December 4th. Dr. Gaul is survived by his widow,

Mrs. Harriet E. Avery Gaul, and a daughter, Mrs. Hudson Walker.

He was credited with composing more than 400 published works, including cantatas, anthems, and organ pieces. Before becoming organist at Calvary Church, he served as associate organist at St. John's Chapel, New York, and as organist at Emmanuel Church, Cleveland. While he was at Calvary Church, literally thousands of boys from the community were trained as choristers. He was one of the most familiar and beloved figures in the diocese of Pittsburg.

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

Calvary Church, Shady and Walnut Aves., Pittsburg, 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., 12; Saints' Days, 11 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

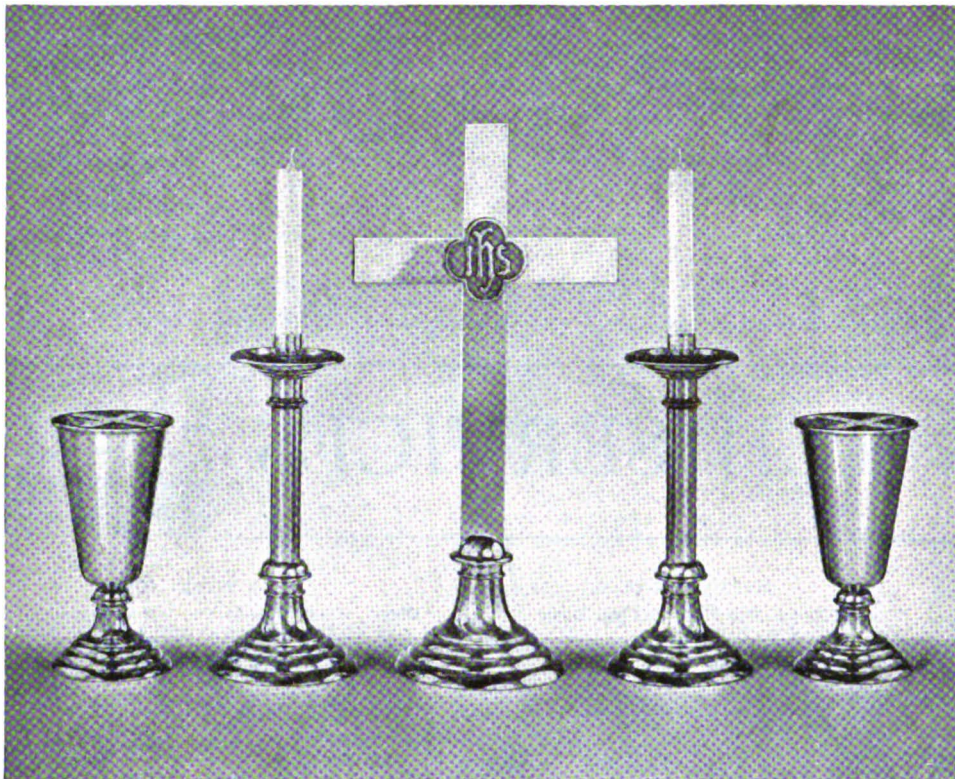
St. Agnes' Church 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benedic-

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 tion. Confessions: Sat. 4:30 and 7:30

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