

The Living Church

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



W. A. Corbitt.

Events Behind the Hitler Plot
The Story of the German Underground
John W. Haynes
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Trinity is celebrating its 200th anniversary this month with a program emphasizing its contribution to the future of Church and community.
[See page 14]

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LETTERS

Holy Matrimony

TO THE EDITOR: The Joint Commission on Holy Matrimony, reporting in *THE LIVING CHURCH*, April 14th, has done a useful work. It has:

Produced useful tracts on the subject before it.

Stimulated the formation of diocesan committees on Holy Matrimony.

Recognized that Christ's teaching on marriage "is a statement of fact."

Recognized the importance of true consent. Recognized the need of diocesan courts and of a permanent commission.

Agreed that the Matthaean exception cannot stand, and removed permission based upon it.

Moved to transfer out of the canon matters foreign to it.

Suggested better drafting.

Provided for the writing, publication, and distribution of guides on preparation for marriage.

But then it has outweighed all these benefits by recommending subjective tests of consent and of validity.

What in the world is the "spiritual incompetence" which the Commission lists as an item negating true consent?

How can failure of one party to comprehend "the spiritual significance of the marriage," or to recognize "the meaning and necessity of God's grace" be accepted as grounds for a decree of nullity?

The foregoing and "hidden and disastrous weaknesses of character not evident at the time but manifest later on" are strange grounds for dissolving a union.

The Commission's amendment of Canon 17 provides in its Section 2 no law under which the court that the Commission proposes could proceed. Subsection ix of 2 substitutes for law a bishop's opinion. What the bishop (any bishop) says is to be the law of that case. Principle there is none. In attempting to allow place for the exercise of discretion the Commission has done away with law. But discretion is always a supplement to law. The kind of discretion which the Commission confers upon bishops is a stranger to canonical jurisprudence. It can and could have no result but chaos.

SPENCER ERVIN.

Philadelphia, Pa.

Rebuilding Japanese Churches

TO THE EDITOR: Recently I received a copy of the January 27th issue in which there was an article on the Church in Japan, the Nippon Seikokwai. On the front cover was a picture of Lt. Col. Paul Rusch, of the Counter Intelligence Corps, receiving Holy Communion at a service in Holy Trinity Church, Tokyo.

Colonel Rusch was and is the guiding spirit behind the restoration of Holy Trinity. Though bombed almost to rubble, services are still held there every Sunday with large congregations in attendance.

From Yokohama comes news that Christ Church, formerly the parish church of the Anglo-American colony, although also devastated by bombs, is gradually being restored through the efforts of some zealous Episcopal servicemen. There is a side chapel which is virtually intact and is being restored for services.

The Nippon Seikokwai, strengthened by the persecution she and her brave clergy endured during the war, now starts the hard task of reconstruction of the Kingdom of God in Japan. She looks to the Mother Church in America for help. Funds are being solicited by Bishop Susaki, of the diocese of Tokyo,

to help support the priests of the city, who must have more than 90 yen (about six dollars) a month to combat the rising cost of living.

(Cpl.) EDMOND P. MULLEN.

Ota, Japan.

The Federal Council

TO THE EDITOR: Bishop Oxnam of the Methodist Church, in his recent address in Trinity Church, Boston, certainly allowed his tongue to run far ahead of his mind, the result of which has been a great tide of bitter invective. His statements regarding the hierarchical dictatorship and the political activity of the "Catholic" Church are most inconsistent when compared with the same thing in the Methodist Church. One wonders why the President of the Federal Council of Churches calls himself a "Bishop" and if he really knows what it means.

As for political machinations, the "Catholic" Church has nothing on Methodism. Have we forgotten how Alfred E. Smith was defeated when he ran for president of the U.S.A.? In addition, we learn that Protestants (arbitrarily including Episcopalians) may interpret the Bible for themselves as individuals and that accordingly, the 250 or more denominations are justified in their divisions—a far cry from Christian unity.

When one reflects that the Episcopal Church commits herself to this sort of thing by her participation in the Federal Council of Churches and that the above statements were made in an Episcopal church, he hangs his head in shame. We need more bishops like Bishop DeWolfe of Long Island to voice their protests.

(Rev.) HAROLD REDVERS CARTER.

Pawtucket, R. I.

TO THE EDITOR: I believe the entire Church owes a special debt of gratitude to the Federal Council of Churches of Christ in America for the leadership so constantly given by that body, in the name of the whole Church, in the struggle for world order. I say this in spite of the fact that I have been a very inadequate and often an absent member of their Commission on the Bases of a Just and Durable Peace. But the privilege of serving on that commission, under the leadership of Mr. John Foster Dulles, chairman, and of the Rev. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill, has been one of the

The Living Church

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

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LETTERS

most rewarding experiences of twenty-five years in the ministry. As one hears the subject of the U.N. and other related themes discussed in various parts of the country, one becomes aware of how large a part the Churches have played in bringing to pass such progress in world order as has been achieved. I think it is beyond question that the Federal Council of Churches' commission has been a powerful influence in this country and abroad in furthering this movement.

Certainly the press reports of the recent meetings at Columbus, at which the President spoke and at which the Council presented to the Churches a definite and ringing challenge, brought spiritual tonic to multitudes.

Let us praise God that the Episcopal Church has played its part in organic relationship to the Federal Council. Let us prove that as the Churches stand together, facing concrete tasks such as overseas relief, the U.N., control of atomic energy, movement of populations, etc., we are able to discover and intensify the deep bonds of unity in Christ which really do hold us all together.

(REV.) ELMORE M. MCKEE.

New York.

Church Services in Europe

TO THE EDITOR: I'd appreciate the opportunity of using your correspondence section again to point out that although there are chaplains in the Munich area now, there were none there in September and October, 1945, at least none who made themselves known through the *Stars and Stripes* or AFN Munich (other than the one at Erlangen and another at an equally distant town). The conditions were exactly as I described them—except for my erroneously identifying the churchly-looking building across the street as the building that housed our church—but then Mr. Haynes pointed out that there were no signs!

Moreover, I don't believe I was overstepping myself when I pointed out the dilemma of a Churchman who is listed as a "Protestant" by the army and is provided with a truly Protestant chaplain. I had been privileged with 20 months of parochial life at the British Army (CofE) Church at Bari, Italy, with regular Prayer Book services [including sung Eucharist (Merbecke), and sung Evensong (two lessons) every Sunday], and regular instruction and discussion groups during the week. The British chaplains are far less well equipped than our chaplains, yet St. Augustine's, Bari, was an example of what could be done in a converted Fascist building. Then to be isolated completely from regular Church life—even occasional services!—was a blow, especially five and one-half months after V-E Day, when you would expect chaplains to be covering the Occupation Area pretty thoroughly.

However, I was grateful for a celebration on All Saints' Day, 1945, at the Ninth Air Force transit camp at St. Quentin, France, and at our cathedral in Paris on Armistice Day (November 11th). Nor should I fail to express my gratitude for the most warm hospitality shown by the Rev. C. E. B. Neate at St. George's Church, Paris, to me and to Episcopal servicemen in general.

But I have a question: Why does the Episcopal Church allow its men to be listed as "Protestant" and leave them to be ministered to by any Protestant chaplain or by a number of overworked, conscientious Episcopal chaplains, who have to fit their visitations in and above their routine of being a unit Protestant chaplain?

(Ex-Cpl.) RICHARD LARSEN.

Berkeley, Calif.



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THIS WEEK

The greatest Nazi hoax of all has apparently been swallowed hook, line, and sinker by the American people—the lie that all Germans were Nazis except for a small group of “old-school Prussians” (to quote this week’s issue of a popular magazine), who presumably disagreed not with Nazi objectives but with their table manners. The Rev. John W. Haynes, now rector of Trinity Church, Pawtucket, R. I., in this issue gives the first comprehensive account of the group which plotted to destroy Hitler and engineer an anti-Nazi revolution. Most of Fr. Haynes’ information comes from interviews he and two of his associates conducted in Germany last summer with survivors of the last and most terrible blood purge.

The picture that emerges is of a widespread determination among Germans of many different walks of life to restore their country to the ranks of civilized nations. Every effort they made to establish contact with the western democracies was rebuffed. They were doubtful of the degree of popular support they could muster. Death stalked their footsteps and sat in on their councils. But they persevered, and contributed mightily to the overthrow of Naziism.

Robert C. Bush of the Newark Evening News on page 14 describes the two centuries of service given by Trinity, Newark, as parish and cathedral. A fine example of early American church architecture, the church is being remodeled in a way which will make the interior colonial in style and feeling, but modern in its application of older forms to the needs and liturgical understanding of the present.

Which brings us around to the date of our Easter issue. Sharper-eyed readers may have noticed that the dateline at the foot of the page in that issue read, “April 21, 1496.” Some might accuse us of trying to get back to before the Reformation, but the contents of that issue, as of this, were concerned with the problems and achievements of God’s Church in the present time.

As this issue goes on the press, the National Council begins its spring meeting, which will be fully reported in next week’s issue. Among the subjects to be discussed will be Reconstruction and Advance, General Convention matters, and important missionary questions.

Next week’s issue will also be our semi-annual educational number. A good part of it will be written by the students themselves, for we are planning to publish the winning essays in the third annual Living Church contest.

PETER DAY.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



How to Interest Boys

A RETURNED soldier, now teaching a class of fourth-grade boys, reported the following experiment. He said, “After a few Sundays I was desperate. Finally I gave up trying to teach the lesson and asked, ‘Well, what are you interested in, anyway?’”

“I discovered that most of them were in a kind of neighborhood gang that played afternoons in a wooded tract and were constantly engaged in a variety of war games. They had started it when much smaller during the war, and it had remained a pastime.

“‘Next Sunday,’ I told them, ‘if you will sit very still while I teach you the lesson, I will stop ten minutes early to tell you the best war story I know.’”

“I wish you could have seen the class next Sunday! Not a sound from them as I told of the attack on a German position and of the advance of our unit. This has worked so well that I do it every Sunday now. Finding intimate war stories is often hard, although I manage to invent or recall enough. But it is not nearly so hard as keeping the class from disturbing all the others.”

Would other teachers care to comment on the following points? Did this teacher have an ideal class—“not a sound from them?” Was this good teaching—a lesson to silent pupils? How long would you expect this scheme to work? What else could the teacher have done?

“IF YOU’LL BE GOOD”

Far from being a single case, the above device is adopted in desperation far more frequently than you would suppose. The common form is for the teacher to promise to read from some interesting book, “if you are good and get through our lesson first.” The book may be anything—from tales of Robin Hood to selections from the *Book of Knowledge*. Now and then a teacher, with an eye for the classics, will try *Pilgrims’ Progress*, but I have never known one to finish it.

The motive of such teachers is not wrong. They are resolved to save the precious period, pitifully short, from being wasted entirely by youthful vitality. The fact that they admit they must “interest” their pupils shows that they have, instinctively, the rudiments of good teaching approach. If the lesson does not hold the attention, then something must be wrong. So these teachers use the only way they know—anything to keep them quiet.

Interest is an elusive thing. All persons are interested largely in that with which they have become familiar, by repeated contacts. But catching and holding the attention of anyone is a special art, often learned only the hard way. Interest is deep

and belongs to the depths of character and the long years of cumulative experiences. But attention is of the moment, yet calculated to touch the permanent interests, divert them to new channels. Thus, many a teacher may be able to command the attention of his class, but only repeated comradeship, and the long months of fellow-studying, produce a deep interest.

ATTENTION GETTERS

Catching the attention usually calls for the use of the striking and the novel, since it must cut across the channels of established interests. Here are some of the devices for winning attention: *dramatize yourself*—tell personal experiences, adopt different roles (impressive, vivacious, serious, sorry, etc.), use gestures, poses. These may be overdone, but there is not much danger, because we are usually far too restrained and speak and move in the same unchanging manner.

Use some striking new touch—change of voice, pace, silence, introduce a new object (book, article, cartoon), have pupils stand to recite. *Direct their gaze* to different things—the blackboard, open book, study passages, your gestures, finger-drills, etc. *Let them talk* about their experiences. This does not mean allowing them, or any one child, to dominate the period, but to bring some of their outside affairs into the class talk.

BOYS AND GIRLS THE SAME

Study their reactions to your teaching. If they keep coming back for more, if they discuss the things you wish, accomplish the tasks you propose, then you have not only caught, in the hard-fought moments of teaching, their week-by-week attention, but you have won through to their interest. You will receive your reward when some day you hear a parent say, “John just can’t miss your class. He says you are so interesting.”

How thus to capture the continuing interest of boys is fundamentally not a bit different from how to interest girls. They are simply people, whose interests lie in the full tide of their daily lives, with which the good teacher is familiar and in sympathy. The same age-groups have about the same reactions in all parts of the world. Their attention is caught—or better, won, employed, directed—by the teacher who has learned how to stage-manage the class period. Such teachers come to realize that each session is a calculated dramatic performance which cannot depend solely on the inspiration of the moment any more than a play on the stage. Back of it is much patient rehearsal.

In brief, this article says: To catch attention, be different. To win interest, know your children; and perfect yourself in the arts of group leadership.

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problems.

GENERAL

NATIONAL COUNCIL

Clergy to Hear of Headquarters Services to Diocese and Parish

Services which the National Council offers to dioceses and parishes will be presented, discussed, and studied at clergy conferences scheduled to be held early this summer. The Presiding Bishop recently suggested these conferences, and so far 76 have been set up, with arrangements for 12 still pending.

Most of the conferences will be held in May, others in June, and a smaller number in July and August. In some instances they are combined with the regular diocesan summer conference. For clergy only, they are scheduled for one full day.

Selected clergy and National Council officers, field officers, and members have been taking a course of study in preparation for leading the conferences.

The entire presentation of the Church's program for next fall has been gathered into a portfolio, which will eliminate the handling of specific units of parish and diocesan helps by the individual divisions and departments of National Council. This portfolio is the basis of study for the conference leaders, and marks a great advancement in a unified presentation of the Church's program.

The result of these conferences should produce material for next year that will be a composite of the thinking of the whole Church. In his letter to the bishops, Presiding Bishop Tucker concluded, "Truly, I believe this is the greatest forward step we have taken in many years."

BSA

Convention Theme Formulated

To sustain the interest of laymen that has been aroused throughout the Church generally, to revitalize the spiritual life of the laity, and to provide training for leaders in the art of Christian service was the keynote of the annual meeting of the national council of the Brotherhood of St. Andrew recently held at St. Martin's House, Bernardsville, N. J.

Recognizing the Churchwide interest in the Brotherhood of St. Andrew as indicated by the recent convention of the organization in the West Indies, the forthcoming Golden Jubilee in England, the development of chapters in Latin America, the reactivation of Brotherhood work in the Philippines, and the reorganization of the Brotherhood of St. Andrew in Japan

under the leadership of Paul Rusch, the national council realized the need for the setting up of a confederation of the organization throughout the world in keeping with the Lambeth proposals for promoting unity of interest and efforts within the Anglican Communion.

The national council of the Brotherhood of St. Andrew went on record that the organization's national convention to be held in Philadelphia, September 6th to 8th, should incorporate in its program the emphases and interests expressed at this meeting.

The theme of the national convention will be "World Brotherhood in Christ," and the two-day meeting will concern itself with the basic structure of society and the need for Christian brotherhood in the world. Among the leaders and speakers will be the following:

Dr. Geoffrey Fisher, Archbishop of Canterbury; Presiding Bishop Tucker; Bishop Hart of Pennsylvania; Bishop Jones of West Texas; the Rev. Dr. Thorne Sparkman, Chattanooga, Tenn.; the Rev. John Brett Fort, diocesan director of youth in the diocese of Western Massachusetts; the Rev. Clarence W. Brickman, national chaplain of the Brotherhood of St. Andrew; Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wis.; John G. Ramsay of the CIO, Columbus, Ohio; Wallace C. Speers, vice-president of the McCutchen Company, New York City; John I. Hartman, vice-president of the Bearings Company of America, Lancaster, Pa.; James L. Houghteling of the U. S. Treasury Department; and Douglas C. Turnbull, Jr., president of the Brotherhood of St. Andrew.

ARMED FORCES

Eisenhower and Nimitz Praise Chaplains' Role in War

"A good chaplain in the army is worth more than his weight in gold," said Gen. Dwight D. Eisenhower, addressing a luncheon sponsored by the General Commission on Army and Navy Chaplains at the Hotel Statler in Washington, D. C., April 24th. "A poor one," he added, "defeats the purpose for which we have chaplains."

After complimenting the Commission for its work during the war in selecting, screening, and overseeing chaplains, General Eisenhower expressed his convictions about the position of chaplains in the post-war army, and about the Church as a whole in the present critical world situation.

"Except through a moral regeneration throughout the world," he said, "there is no hope for us and we are all going to disappear some day in the dust of an atomic explosion."

"We should pray earnestly for the success of efforts for international coöperation; and especially for the work of the United Nations. We should do all we can for progressive disarmament. Hand in hand with this, we must have a mutual tolerance and sympathetic understanding for other people's point of view."

"We must train our minds along lines implicit in the Christian religion, in order to attain our goals, which now lie on the horizon of hope. Through our Churches there is the opportunity for organizing our moral forces so as to bring them forcefully before the people of our nation and of the world."

Of chaplains in the post-war army, he said: "A chaplain must be a dynamic force. He is no good if he is merely negative in his approach. The chaplain must be a constructive spiritual force to teach men along the line of straight thinking."

"All of us," the General concluded, "must show what can be accomplished by tolerance, understanding, and the love of man. . . . The world is experiencing, as it has always experienced after a great war, an era of doubt, confusion, and fear. We can only travel forward with the guidance of eternal truth. It is the job of the chaplains and their civilian counterparts to supply that guidance today."

Admiral Chester W. Nimitz told the same audience that "no corps in the navy suffered as high a percentage of casualties as the Chaplains Corps in the Japanese attacks on Pearl Harbor, the Philippines,

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GENERAL, BISHOP, AND ADMIRAL: Bishop Sherrill of Massachusetts, chairman of the General Commission on Army and Navy Chaplains, presided at a luncheon of the Commission at which General of the Army Dwight D. Eisenhower and Admiral of the Fleet Chester W. Nimitz spoke. Editors of the Associated Church Press were guests at the luncheon.

and the naval actions around Java," and that naval chaplains had made for themselves an undying record of valor.

Pointing out that in September, 1939, when the navy first started its reenlistment preparedness program, there were only 91 naval chaplains on active duty and 63 in reserve, Admiral Nimitz praised the interdenominational commission for having raised the corps to its greatest strength in history—2,811 men on August 1, 1945, or one chaplain for every 1,250 men in the navy.

He outlined previously-announced plans for building up a strong postwar chaplaincy in the navy, explaining that future chaplains called from the reserve corps will have a chance to take refresher courses in the seminaries of their choice and will be given further training by the navy itself in its educational facilities.

Admiral Nimitz concluded his speech with a few words of personal praise. "My own esteem for the chaplains is not so much based upon deeds of valor as it is appreciation for their routine accomplishments. No one will ever know how many young men were deferred from acts of desperation by a heart to heart talk with the 'padre.' By his patient, sympathetic labors with the men, day in, and day out, and through many a night, every chaplain I know contributed unmeasurably to the moral courage of our fighting men. None of that effort appears in the statistics. . . . It is for that toil in the cause of God and country that I honor the chaplains most."

Bishop Sherrill, of Massachusetts, chairman of the General Commission on Army and Navy Chaplains, presided.

Eisenhower Chosen for 1946 Churchman Award

Army Chief of Staff General Dwight D. Eisenhower has been chosen for the 1946 Churchman Award "for the promotion of goodwill and better understanding among all peoples," Dr. Guy Emery Shieler, editor of the *Churchman*, announced in New York, April 25th. [RNS]

GI Church Attendance

Army worship attendance figures in the Pacific indicate not only a steadfast attendance at Church services after the cessation of hostilities but in many cases a steady increase. This has been revealed in a comprehensive report on chaplains' activities in the Pacific now en route to Washington.

Compiled by Chaplain Kenneth Hay of General MacArthur's chaplain section, the 550-page record includes reports dating from the opening days of the war to the present time and facts, statistics, and aspects of army Church activities in Australia, New Guinea, Guam, Saipan, the Philippines, Japan, Korea, and Okinawa.

Chaplain Hay's report makes various observations on the increase in Church attendance among the armed forces. During the war there was a better church attendance on the fighting fronts than on the civilian front. The majority of the soldiers stationed in the Pacific area went to church at least once a month.

A threefold increase in Church attendance after the war suggests that service-

men were more impressed by the fact that they had been saved than they were by the imminent dangers of a coming battle, according to the report. In military hospitals a remarkable increase was noted in the attendance at hospital church services and Communion, and in the number of confessions.

Another feature of this compiled report is the commentary on chaplains' services and on their heroism in fulfilling their duties during the war.

GIRLS' FRIENDLY

Triennial Council to Meet At Denison University June 24-30

Over 400 girls will meet on the campus of Denison University, Granville, Ohio, for the 43d triennial national council of the Girls' Friendly Society from June 24th to 30th. These representatives from all over the country will lay the groundwork for the activities of GFS organizations, which are endeavoring to make their groups more vital in the life of the Church and of the community.

The program is scheduled as a week's workshop for leaders and potential leaders. There will be groups in dramatics, creative activities, social thinking, singing and choral speaking, dancing, story telling, etc. Speakers and discussion leaders will present to the young women new avenues of inspiration and guidance and will show them how to plan their relationship to the new world which is an outgrowth of the war.

Each diocesan organization is expected to elect three delegates to the council. One of them will be an associate, either diocesan president or secretary; two will be members between 16 and 25 years of age. Campus accommodations for the girls will be "budgetable," according to the publicity.

PENSION FUND

Robert Worthington Elected Executive Vice-President

The election of Robert Worthington as a trustee and executive vice-president of the Church Pension Fund has been announced by Bishop Davis of Western New York, president, after the annual meeting of the board of trustees on April 24th. Mr. Worthington has been the secretary of the Fund and its affiliated organizations, the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, since 1934.

Bishop Davis also reported the election of the Rev. Clarence H. Horner of Providence, R. I., and Mr. Worthington as directors of the Church Life Insurance Corporation, and the election of Mr. Worthington as executive vice-president of this corporation.

It was reported by the president of the Church Properties Fire Insurance Corporation, Clarence G. Michalis, that this corporation held the insurance on over 3,500 churches and on many other buildings connected with the Church.

YOUNG PEOPLE

Nationwide Corporate Communion

May 19th will mark the first annual observance of a nationwide Corporate Communion of all young people of the Church. It is one of the major emphases of the United Movement of the Church's Youth (UMCY) program.

Plans are already under way in many parishes to secure the participation of each young person. Bulletins, individual letters, and telephone calls are being used to see that all are informed. Many parishes have made plans for a breakfast to follow the service. In some localities several small parishes or missions will unite for this service, making plans in advance to provide adequate transportation.

The National Youth Commission meeting last April recommended that those who signed the Rule of Life make their annual reports on keeping the Rule to their rectors before this Communion Service.

SOCIAL RELATIONS

Family Week

Family Week in Home and Church, sponsored by the Intercouncil Committee on Christian Family Life, will be observed from May 5th to 12th. Church plans for the week include suggestions to the family, the church, and the community.

Suggestions to the family include church attendance as a family group, invitations to other families to attend services, and sharing in community life as a social unit.

INTERCHURCH

Chaos and Redemption

At the fourth annual Institute for Preachers, to be held at the University of Kansas City May 7th to 10th, with a registration of 400 clergymen of all denominations, the chief speaker and leader of discussion will be Canon Bernard Iddings Bell, consultant to the Bishop of Chicago on education and lecturer in the Seabury-Western Theological Seminary.

Others sharing in the program will be the Rev. Arnold Nash of McCormick Theological Seminary in Chicago; the Rev. Dr. James W. Clarke of St. Louis, Mo., (Presbyterian); Dr. C. T. Craig of Oberlin College (Congregationalist); Dr. L. J. Shafer (Dutch Reformed) just back from a Federal Council mission to Japan; and two laymen: J. G. Ramsay of Columbus, Ohio, and W. W. Townley of Kansas City, both expert in community aspects of religious activity.

Dr. Bell's four lectures, each to be followed by discussion, will be on "Preaching to a World Chaotic," and will deal severally with "World Chaos," "American Chaos," "Church Chaos," and "Christianity as Redemptive Adventure." He will also preach to a city-wide mass meeting the evening of May 8th on "Morals and Grace" at the Second Presbyterian Church, Kansas City, Mo.

Our Lord as Redeemer

IX. "In the Breaking of the Bread"

By the Rev. W. Norman Pittenger

WHEN Baron von Hügel once remarked that the heart and center of Christianity as a living religion was the belief in and the worship of "Jesus Christ, God and man, body and soul" present in the Eucharist, he brought together in one sentence, as so frequently he did, a number of the elemental facts of our religion. For to say "God and man" is to say "Incarnate Lord"; to say "body and soul" is to say "totality of human nature, with its material 'embodiedness'"; and to link these with Christian Eucharistic worship is to put in another way what Paul Elmer More said when he declared that "The Incarnation and the Eucharist are Christianity."

There is something more to be said, however. To the Liturgical Movement of our day, later in time than the writing of von Hügel and evidently unknown to Mr. More, we owe a new realization of the Eucharist as the characteristic action of the Body of Christ. It is the Divine Action of the mystical Body. And this is the reason that the Eucharist is so much the heart and center of Christianity. For if to be a Christian means to be a member of the Body of which Christ is Head, it also means to be a partaker in the Eucharistic life and an assistant at the offering of the Holy Sacrifice.

We have seen that the Church is not an accidental or adventitious element in Christianity; it is essential, for it is Christ in His social humanity. Likewise, the Eucharist — both as Sacrifice and as Communion, Presence and Power — is no incidental element in the Body of Christ; it is the Body of Christ *being itself* as it is and as it must be. This is the explanation of the Church's insistence, as by instinct, that every Christian must assist at the Eucharist every Lord's Day; this is why the Church, as by instinct, has called avoidable absence from that Oblation a "mortal sin." For a member of the Body to put himself off from the life of the Body and its sacrificial action, is to put himself in the way of death. For a Christian, "to live *is* Christ"; to be cut off, by his own willing or wilful act, from Christ's life in sacrament and his offering in sacrifice is to be dead or dying.

The Catechism has the right order of things when it puts first that the Sacrament of the Lord's Supper was ordained "for the continual remembrance of the sacrifice" of Christ, and thereafter that its benefits are "the strengthening and refreshing of our souls by the Body and Blood of Christ." Christ offered His life in sacrifice to God: that is the meaning of Calvary. The Church which is Christ's Body lives in sacrifice to God, offering itself and the world to Him: that is the meaning of its work and worship. The Eucharist is the pleading of and the sharing in that Sacrifice of Christ, extended in the Body and therein made available for all men: that is the meaning of our "bounden duty and service" as we are taught in the Catechism.

The Eucharist, so understood, fits amazingly into the scheme of life. It consecrates material things, for it employs bread and wine. It lifts all life to God's service, for bread and wine become the vehicle for the divine Reality. It brings Christ, who is God-Man, into our midst in sacramental, tangible reality. It provides a center for our adoration, for God in His sacred humanity is here to be worshiped on His altar-throne. It is the operation of the Holy Spirit, for by His power the sacrament is effected and the offering is made. Hence it is Trinitarian, being the adoration of the Father, through the sacrifice of the Son, in the power of the Holy Spirit.

And through it all, it is the continuation of the Incarnation in another mode. As God was in Christ, so God-in-Christ is with us at the altar, to offer Himself and to offer us with Him (for He is one with us). And we offer Him and ourselves with Him to the Father (for we are one with Christ). Since it is within the setting of the Church's life — and made possible by that fact — it is a wonderful union of Incarnate God, the Body of Christ, and the Christian, all of which are made one in the Eucharistic Memorial of the Passion of Christ.

Here certainly, then, is the heart and center of Christianity as a living religion. Here, in fact, *is* Christianity, realized as completely as it can be realized "until He comes."

THE BIBLE

Scriptures for Latin America

Joint production of Spanish and Portuguese Scriptures for use in South America is being planned by the American Bible Society and the British and Foreign Bible Society, Dr. Eric M. North, general secretary of the American group, reported

at New York on his return from a two months' trip to Latin America.

During his visit, Dr. North attended the first continent-wide conference of secretaries of Bible Society work, which was held at Rio de Janeiro, Brazil. The conference was attended by Dr. John R. Temple, secretary of the British and Foreign Bible Society of London, and by Bible Society secretaries from all Latin America. [RNS]

NEW ZEALAND

Revision of the Maori Bible

Because there are no more Maori Bibles available, by reason of the fact that the type set up in England from which they have been hitherto printed has been broken up, it has become necessary to provide for a new printing with a revised text. A conference was held at Wellington, New Zealand, from March 5th to March 14th, attended by six representatives of the Church of England, four from the Presbyterian Church, and two from the Methodist Church. Ten of these representatives are members of the Maori race.

This was the first time that members of the Maori race have taken a prominent part in the translation of the Scriptures into their own language. The delegates represented most of the variations in Maori dialect throughout New Zealand.

The committee seeks to produce the most perfect edition of the Maori Bible within the capacity of its members, by the removal of all typographical errors, by the clearing up of the obscure passages in the text, and by casting the same in char-

acteristic Maori idiom where desirable.

The conference members resolved to send a member to London to see about the technical matters involved in having the London press take over the planned revision.

WORLD COUNCIL

Secretary Visits Paris and London

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, has left from Geneva, Switzerland, for Paris to confer with Russian Orthodox Church leaders on relations between Eastern Orthodox Churches and the international Church body.

After his Paris visit, Dr. Visser 't Hooft will go to London for a meeting of the British Council of Churches at which he will stress the importance of promoting interest in world Church coöperative efforts. In addition, he will attend the international meeting of representatives of Bible societies May 6th to 9th at which plans will be considered for an international council of Bible societies. [RNS]

CHINA

Changes in St. John's University

By the Rev. MONTGOMERY H. THROOP

The resignation of Dr. P. C. Nyi as acting president of St. John's University, Shanghai, has been regretfully accepted by the board of directors. A well-known surgeon, he was eager to return to the practice of his profession. Also, the financial difficulties, inevitable in running a large institution in a country where the currency is nearly valueless, seemed overwhelming.

In his place Edward Sintuh Tyau, M.D., Dr. P.H., was elected to act until the right man can be found to fill the position permanently. Dr. Tyau has consented to lend his name, which is highly respected, in order that the process of registering St. John's University with the national government may proceed; but he has done so on condition that the actual management of the university affairs be taken over by Prof. Ellis N. Tucker, a brother of the Presiding Bishop.

It is not an easy task that has been laid upon his shoulders. The senior professors, many of them doctors of philosophy from American universities, are receiving salaries lower than the wages paid the gardeners and janitors. All the faculty are grossly underpaid. And this makes, of course, for dissatisfaction. So, unless substantial assistance is received immediately from the American Church, the tuition rates will have to be doubled or trebled to balance the budget, and this, in turn, will not please the students and their parents with the ensuing possibility of a strike and obloquy.

For the first time since 1940, matriculation exercises were held in the university on April 10th. All classes in all the different schools, the whole body of graduate, medical, theological, engineering, agricultural, and arts and science students took part in the ceremony. The acting president, Dr. Tyau, was formally introduced to the students and was greeted with hearty applause. Professor Tucker made an address urging the coöperation of all in advancing the institution towards a fuller and deeper intellectual, social, and spiritual life. Thereafter more than 2,000 students signed their names pledging loyalty to their alma mater and obedience to her discipline.

CZECHOSLOVAKIA

Orthodox Church Receives Congratulations From Russia

Patriarch Alexei of the Russian Orthodox Church has sent a telegram to the Czechoslovakian Orthodox Church expressing "satisfaction" over the recent transfer of the Czechoslovakian Church to the jurisdiction of the Moscow Patriarchate. He announced that Archbishop Eleutherius, who was recently nominated Patriarchal Exarch of the Russian Church in Czechoslovakia, will shortly arrive in Prague. [RNS]



BISHOPS OF THE CHUNG HUA SHENG KUNG HUI: Members of the House of Bishops of the Holy Catholic Church in China recently met in Shanghai for the first full meeting of the group since 1941 [L.C., March 24th and 31st].

RNS.

Events Behind the Hitler Plot

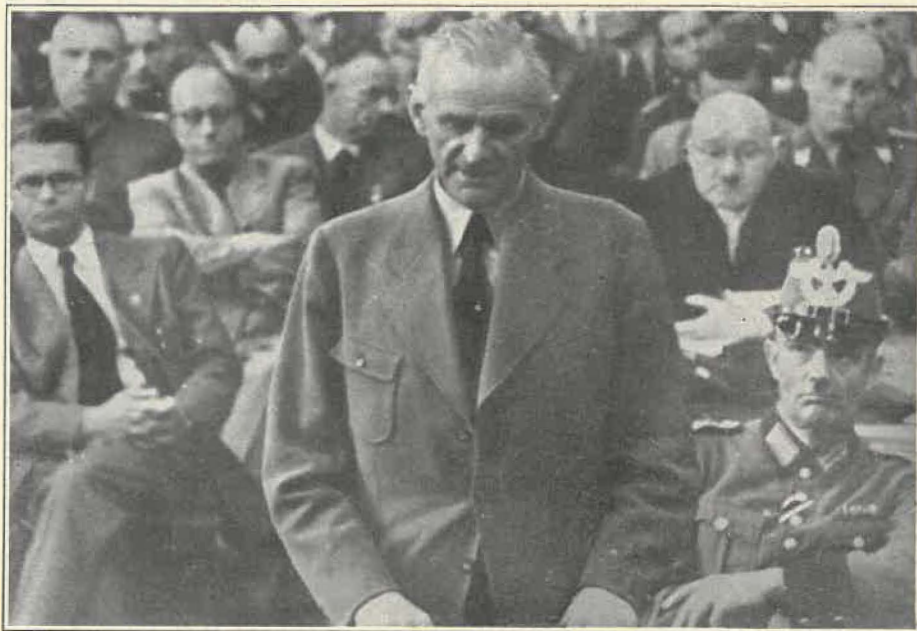
By the Rev. John Wilson Haynes

THE opposition of many of the old-school generals of the German army to Hitler and the radical program of National Socialism is a well-known fact. It was openly displayed in February, 1938, when Hitler found an excusable reason to oust Field Marshall Werner von Blomberg from office and seize for himself the position of supreme commander.

By a gradual infiltration of Nazi generals and other high-ranking officers into the staff of the new German army, together with the dismissal of men like Blomberg and Fritsch, Hitler believed he had succeeded in breaking down the opposition arrayed against him in the only organization capable of seizing the reins of government. By 1939, when the German armored divisions were ordered into Poland, Hitler was certain that the rank and file of the German army had been completely converted to his program of aggrandizement and conquest.

It was precisely at this moment—at a time when the German army was surging across Poland with the bewildering speed of a Blitzkrieg—that the German generals decided to take matters into their own hands. General von Brauchitsch, in agreement with other generals, ordered divisions of armored cars to surround Berlin while Hitler was in the city. The *putsch* was called off when generals like Guderian turned tail at the last moment and refused to cooperate.

The attempt to seize Hitler was postponed and was not made again until November and December of 1941, after the initial defeat of the German armies before the gates of Moscow. At that time Field Marshall von Brauchitsch and other



GOERDELER ON TRIAL: *One of the 20,000 who did not escape Nazi vengeance, he represented the middle-class group.*

generals of the army made more careful preparations. They fixed the exact date of the *putsch* for the latter half of December. Plans again went haywire with the unexpected dismissal of Brauchitsch on the 12th of December, and the other generals who were in on the plot refused to carry out the plan in violation of their oath of obedience to their supreme commander and chief.

THREE REVOLUTIONARY GROUPS

Although the attempt to overthrow Hitler was at first a purely military movement, as it almost necessarily had to be, yet in actuality there were three revolutionary groups which had formed within the country. The first group was composed of this group of generals and other high-ranking army officers whose aim was limited to the simple program of doing away with Hitler and the other leaders of National Socialism.

The second group was a left-wing, revolutionary organization stemming from the trade-unionist and socialist parties with Wilhelm Leuschner, the former Minister of the Interior in Hessen, as its organizer and guiding spirit. His closest collaborators were men like City-councilor Schwamb of Darmstadt, the trade-unionist, Dr. Maas, and Herr von Harnack, the former president of the government of Halle-Merseburg. Gradually this organization spread from Berlin to other centers in Germany, and underground "cells" were created in the Ruhr, the Rhineland, and in cities like Munich and Frankfurt on the Main where Noske, the former German war-minister, was a leader.

The third group was formed from the German middle-class element, with Goer-

deler as its leader, and was linked through Colonel General von Beck with the militarists who had been dismissed from office as well as with some who were still on active duty.

Of these three groups there was only one that had any well-developed program for Germany or had any contact with the German masses, the Leuschner group. This underground organization had developed a social, economic, and political program which adhered closely to the ideals of the Weimar Republic, and, by reason of its trade-unionist character, had roots among the German workers. The opposition group led by the German generals, and the Goerdeler group, had no such program, and the majority of their membership came from the upper class and from German noble families.

RELIGIOUS SUPPORT

In 1942, after it was certain that the military opposition was not ready to take immediate action, these three underground groups were united into one organization called the "*Kraiser Kreis*," holding meetings at regular intervals in a castle belonging to Count Moltke at Kraisa in Silesia. By this time, leaders of the Roman Catholic and Protestant Churches had joined the movement, the bishops of both Churches having agreed to publish pastoral letters against Hitler, and a truly representative *Kreis* ("circle") was formed with men from all political parties within the country.

The Socialists were represented by Dr. Haubach, Dr. Mierendorff, Professor Reichwein, Dr. Leber, and Dr. Gleissner, all young active leaders within the party. The Protestants were represented by



WIDE WORLD.
BRAUCHITSCH: *The 1941 plan went haywire when he was dismissed.*

Oberconsistorialrat Dr. Gerstenmeier,* Pastor Bonhoeffer, and Bishop Wurm of Württemberg. The leading Roman Catholic was a Jesuit, Fr. Dell. The leaders among the nobility were Counts Moltke, Stauffenberg, and York-Wartenburg, who had the support of almost all the members of the Silesian aristocracy.

As a result of the meetings of these men in the castle at Kraisa a complete social, economic, and political program for Germany was worked out. Even though the Leuschner group had already established a program of its own along trade-unionist lines, the *Kraiser Kreis* was able to develop a broad platform acceptable to all three groups. This unanimity of thought prepared the ground for united action, and built a program which would warrant another attempt to rid the country of Hitler and his party.

One of the primary tasks of the *Kraiser Kreis* was to determine the correct psychological moment for overt action. To this end the Jesuit Fathers made an estimate of the state of morale among the German people in 1942, only to discover that a revolutionary situation existed in but two cities, namely Munich and Vienna. The remainder of the country was still solidly behind Hitler. The *Kraiser Kreis* then decided that a *putsch* against Hitler was impossible until such time as the German masses could be persuaded to give their support to the revolution. The date of the new attempt on Hitler's life was moved up to April, 1943.

The *Kraiser Kreis* knew that the psychological moment for the *putsch* was a matter of supreme importance. Even after the new date had been determined, men like Emil Henk and Alfred Weber (men who miraculously escaped the Gestapo

*Eugen Gerstenmeier, recently appointed as relief director for the Evangelical Church of Germany.

when the *putsch* was tried and failed) met with Mierendorff at Oberstdorf and agreed that the *Kreis* must be persuaded to delay all plans for overt action. The question that confronted them was this: Should the *putsch* take place after the victorious invasion of the allied powers had made it crystal clear to the German people that Germany had lost the war, or



RNS.
GERSTENMEIER: Protestant leader in the anti-Nazi "Kraiser Kreis."

should they proceed with the *putsch* on schedule and take the chance of making Hitler a martyr in the eyes of the majority of Germans?

The Allies did not help to give a ready answer to this question by announcing a definite date for the invasion of the continent or declaring their attitude towards a defeated Germany, and the able propa-

ganda of Herr Goebbels had succeeded in convincing most Germans of the destructive intentions of the allied powers once Germany threw up the white flag of surrender. Some leaders of the *Kraiser Kreis* were convinced of the wisdom of immediate action; others felt that a totally hopeless military situation had to develop before a *putsch* could accomplish its ultimate objectives.

After the meeting at Oberstdorf, Count Moltke was delegated to explain the situation to the German generals, and General Mierendorff was delegated to convince Leuschner of the wisdom of delayed action. In January and February of 1943 heated discussions took place in the castle at Kraisa with Beck and Goerdeler arguing for immediate action and Moltke opposing it.

Meanwhile the *Kraiser Kreis* continued to improve its internal organization. Political leaders for the new Germany were chosen. Among other appointments it was decided that Dr. Haubach should become Minister of Information, Professor Reichwein, Minister of Culture, and Mierendorff, Secretary of State. Even the leaders for various provinces were selected: Noske in Frankfurt, Spiess in the Ruhr, Henk, and later Koenig, for southwest Germany. An independent government for Austria was planned with Gleissner, a former mayor of Vienna, Seitz, Renner, and Schuschnigg (who were in concentration camps at the time) as the leaders.

PEACE EFFORT

In the summer of 1943 the situation became desperate. Leuschner, out of fear that the Gestapo would discover the plot and murder all the leaders of the conspiracy, insisted upon immediate action. A plan, born of desperation, was finally agreed upon—an attempt to secure a separate peace with Russia. The former German ambassador to Russia, Count Schulenburg, agreed to negotiate directly with Stalin provided he could be taken secretly through the Russian lines. He was convinced that his proposed mission would be successful. Negotiations were then initiated with General von Kluge to arrange the matter, but he found the plan to be outside the realm of possibility and discarded it. Another plan to have Hitler murdered by a high police officer in Munich was attempted and failed.

The situation for the members of the *Kraiser Kreis* grew increasingly dangerous as more and more people were initiated into the secrets of the organization. The defeat at Stalingrad had passed with only a small uprising among the students of the German universities, resulting in the heroic death of Professor Probst and the students Scholl and Schmorell in Munich and the arrest and deportation of many others. The defeats in Africa and Italy had passed unused.

The one event which would offer the *Kraiser Kreis* the great psychological moment for action still didn't come—the invasion of the continent by the Allies. Awaiting this predictable event, the underground organization had tried to safeguard itself from surprise attacks from the Gestapo by approaching some of its leaders, including Herr Himmler, and by spreading its tentacles of influence right up to Hitler's

Author's Note

The source material for this article was gathered by the author and two other civilian members of the Morale Division of the United State Strategic Bombing Survey during the spring and summer of last year. As we arrived in Germany, opportunity was afforded us to visit some of our prewar German friends and acquaintances. It was during our conversations with these people that small fragments of information were dropped relative to the activity of the German underground during the war years. Our interest was aroused in this intriguingly dramatic story, and we immediately set about to trace down and interview all those people who were known by our friends as active leaders of the underground in the area of south Germany in which we were working.

The task was not easy for many reasons. Until such time as it was definitely evident that most of the Nazis were behind barbed wire and in no position to retaliate our major difficulty centered in the general reluctance on the part of most Germans to divulge vital

information to the Allies which might endanger their lives and those of their families and friends.

Upon gaining the confidence of certain men we were gradually able to elicit information from others, to check one story against the other, until we had pieced together a fairly comprehensive picture of the whole underground movement. Members of the underground who escaped the Gestapo: professors in the universities of Heidelberg, Erlangen, and Munich; Church leaders in Munich and Nürnberg; students active in the student uprising in Munich; members of the German nobility living in Bavaria—these men, whose names must still remain in our confidence, constitute the source of the information contained in this article.

The complete story of the German underground is yet to be learned; in writing this rather sketchy outline of its general history and activity the author has tried to limit himself to the material which has been authenticated by two or more of the people interviewed.

JOHN W. HAYNES.

front door-step. By late fall of that year Hitler's own state ministers, like Popitz, were members of the conspiracy.

In June, 1944, the Allied invasion of the continent finally began. With great haste the *Kraiser Kreis* set the date for action, the last ten days of July, and placed all the technical arrangements for the murder of Hitler in the hands of General Zeitler, who had been won over to the *putsch* by Count Berthold Stauffenberg.

Then something wholly unexpected happened. Contrary to all previous agreements, certain members of the *Kraiser Kreis* started negotiations with the illegal Communist Party, and with M. P. Schwenke in particular. At their first meeting the Communists insisted upon learning the names of the other chief conspirators, especially those in the military, and Leber and Reichwein gave them the name of Count Stauffenberg. When the second scheduled meeting took place, Reichwein and three other members of the central *Kreis* committee were arrested, and Leber was arrested the following morning. Among the three leaders of the Communist Party was a Gestapo spy!

THE PUTSCH THAT FAILED

This happened on or about the 12th of July. Dr. Haubach immediately informed Stauffenberg's adjutant of what had happened. The *Kraiser Kreis* was forced to act with the utmost haste. It was a matter of life and death.

The actual story of the briefcase bomb that was carried by Stauffenberg into Hitler's underground shelter, the opening of that briefcase by one of Hitler's aides, the resulting explosion, the capture of Stauffenberg at the airport—all this is known to everyone. What is not known is why the *putsch* failed.

One reason was obviously the lack of time to develop a fool-proof plan for the murder of Hitler. A contributing factor was certainly the dishonesty of such men as Himmler, who were playing ball on both sides of the fence and were only interested in securing more personal power. One of the main reasons, however, for its failure was the inability of the German underground to develop its organization in such a way as to keep its members informed of both the names and the activities of the other members in the group. To do that under the eyes of the Gestapo would endanger the lives of everyone.

By necessity, a German underground had to be a "chain" organization with every member, except for the leaders of the group, linked only to one or two other members. Since Count Stauffenberg was taken prisoner at the airport and never reached the next person in the underground "chain," all the conspirators in the *Kraiser Kreis* sat in their homes and places of business awaiting orders which were never forthcoming. They were visited instead by members of the Gestapo.

REPRISALS

The failure of the *putsch* resulted in widespread arrests. Lists of the *Kraiser Kreis* members were found by the Gestapo in the hands of careless men like Goerdeler and some of the generals. Practically all of them, together with their families, were arrested and eventually executed. As

The Jesus-Doctrine-Doing-People

By the Rev. H. ROSS GREER

BISHOP E. S. Woods tells the story of a Korean Christian who came into the study of a missionary one day and said: "I've been memorizing some verses in the Bible and thought I'd come and recite them to you."

The missionary listened while the convert repeated, in Korean, without a single mistake, the entire Sermon on the Mount. Feeling some practical advice might be helpful, the missionary said: "You have a marvellous memory to be able to repeat this long passage without a mistake. However, if you simply memorize it, it will do you no good. You must practice it."

Smiling, the Korean Christian replied, "That's the way I learned it."

Somewhat astonished, the missionary asked what he meant and the Korean

said: "I'm only a stupid man and when I tried to memorize it, the verses wouldn't stick. So I hit upon this plan. I memorized one verse and then went out and practiced that verse on my neighbors until I had it. Then I took the next verse and repeated the process, and the experience has been such a blessed one that I am determined to learn the entire Gospel of St. Matthew that way." And he did.

Theory and practice must go hand in hand. "The Jesus-Doctrine-Doing-People" is the title said to have been bestowed on Christian missionaries by Koreans who had seen their tireless zeal.

"The Word was made flesh and dwelt among us." Our religion is not one simply of ideas; we have a Leader who is a Person, Christ the Lord.

the Bishop of Chichester has indicated in his recent article reprinted in *THE LIVING CHURCH*, the number may run as high as 20,000.

On January 22, 1945, at least 400 were executed; on January 23, 1945, 65, among them Haubach, Moltke, and Schwamb. On January 24th, 28 more were killed. In March, others were murdered including von Harnack. Thousands sacrificed

Lejeune-Jung, head of a textile syndicate and slated to become minister of economics; Herr von Trott zu Solz, adviser in the Foreign Office and son of the former Prussian minister of culture; Herr von Helldorff, police chief in Berlin; Dr. Fritz Elsas, mayor of Berlin. Executed in October were a number of ministers in Hitler's government, Dr. Edward Hamm, Dr. Popitz, State Secretary Planck, and State President Dr. Bolz of Stuttgart.

Others known to have been executed were Professor Reichwein, Dr. Leber, Dr. Klaus Bonhoeffer, Professor Schleicher. Among the army officers who were shot were Dr. Werner von Haefthen, the son of the political representative of General Ludendorf in 1918 and also the son-in-law of one of Hitler's ministers, Curtius. Pastor Dietrich Bonhoeffer was executed at Flossenburg and Dr. Lilje was imprisoned.

Some men, like State Secretary Zarden, committed suicide. Many were imprisoned, their ultimate fate unknown: men like Dr. Perels of the Confessional Church, Reichsminister Gossler, the president of Upper-Silesia, Dr. Lukaschek, Reichsminister Dr. Fehr (Minister of Agriculture), Police Director Dr. Hahn, Professors von Dietze, Ritter, and Lampe. Endless numbers of men in the former Weimar political parties were arrested. In Leipzig the men who were connected with Goerdeler were arrested, among their number Dr. Nieden, one of the German authorities on electrical power. A former ambassador to Great Britain was arrested, Albrecht Bernstorff; so was the wife of Ambassador Solf. The list is endless.

As Bishop Bell has rightly said, "They are all gone. But their witness remains. It is on the survivors of that opposition, of which that witness is evidence, in all parts of Germany, and on all others both inside and outside the Church who are inspired by liberal and humanitarian ideals and by a true love of their country, together with like-minded men of other countries, that the spiritual rebirth of Germany and the recovery of Europe depend."

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Wide World.
BISHOP WURM: One of the survivors of the great purge.

their lives. Most of the political leaders of the new Germany, together with most of the aristocracy and many of the Church leaders of the nation, were liquidated.

Some whose fate is known are as follows: executed September 10, 1944, Karl Goerdeler, mayor of Leipzig until 1937 and ex-commissioner of price control; Wilhelm Leuschner, former president of the German trade unions; Herr von Hasselt, leader in the German workers' party; Wirmer, a leading Catholic lawyer who was slated to become minister of law;

The Hitler Plot

LITTLE by little there is coming to light one of the most amazing stories of the war — the epic of the German underground and the plot against Hitler. THE LIVING CHURCH, by arrangement with the American *Christendom*, had the privilege of portraying one important aspect of this story in the article entitled "The Background of the Hitler Plot," by Bishop Bell of Chichester, published in our issue of February 3, 1946. The reading of that article brought forth further information from one of our readers, the Rev. John Wilson Haynes, who had first-hand knowledge of another aspect of the story. His contribution is published in this issue, in the article entitled "Events Behind the Hitler Plot."

Fr. Haynes was in Germany during the spring and summer of 1945 as a civilian member of the U. S. Strategic Bombing Survey. While there, he and two of his colleagues in the Strategic Bombing Survey became interested in the history of the German underground and interviewed various leaders of the plot against Hitler, who had escaped the purge of the Gestapo. They also collected numerous documents relating to the activity of the underground and lists of the underground leaders who were put to death. Eventually, they were able to piece together a fairly complete history of the unsuccessful *putsch*, as well as the abortive uprising in Munich which was reported in our newspapers during the war. This is the story that Fr. Haynes now tells for the first time.

Political censorship in this country has now been removed for some months; nevertheless, for some unknown reason, the epic of German underground resistance has not yet been told. When it is fully known it will form a fascinating chapter in the story of World War II and will be a living testimonial to the survival of human decency and the determination of men and women to resist to the death the monstrous evil of Nazi tyranny.

Alexander B. Maley, a former lieutenant commander in Naval Intelligence, who went into Germany with the Seventh Army on a special intelligence mission, writes of this plot in the February 27th issue of *Human Events*:

"For some strange reason the epic of German liberal resistance has been suppressed. Its heroisms have not been told; its sacrifices remain unsung. We have been led to believe that, almost without exception, the German nation concurred in the crimes of its leaders. No evidence to the contrary has even been allowed to come from the Nuremberg trials, a serious psychological error since nothing would impress the German people more than to know the stories of their countrymen who sacrificed so much for them.

"To withhold any part of this untold saga can only injure those who are denied the truth. For without full understanding, in place of blind hate, neither Germany nor Europe as a whole can ever be rehabilitated."

So far as we know, Fr. Haynes' article is the first to tell the story of the way in which four groups joined in the plot to free Germany of the Hitler yoke—the military group, the labor group, the middle-class element, and the Christian leaders, both Catholic and Protestant. The article by Fr. Haynes supplements that of Bishop Bell and throws further light on the way in which these four groups collaborated and the disastrous result of the failure of their attempt. Although

they failed in the immediate objectives of their plot, their activities undoubtedly helped to hasten the downfall of Hitler and the end of the war.

complete history of the unsuccessful *putsch*, as well as the

A certain official reticence on this subject seems to have been exercised by the American government, which must have access to a large part of the information. No doubt the reason for this policy is the understandable fear that overemphasis on the "good Germans" will lead to a revulsion of popular sentiment against the severity of American occupation policy. It should, of course, be clearly understood that the opposition to Hitler and Naziism could not claim the support of all the military, labor, and middle-class groups; and that even among the Christian leadership there was considerable support for the National Socialist program, although perhaps not for its most horrible features.

BUT it seems to us that the time has come when it is possible to take a more objective view of the actual state of affairs in Hitler's Germany. Such a view is required for an intelligent understanding of historical forces and of human nature itself. Propagandistic efforts to suppress or play up any part of the story may be understandable, but they are not justifiable public policy in a democracy. For, over the long run, intelligent political decisions can be made only on the basis of all the relevant facts.

It is already evident that in spite of Naziism's total control of the government, the press, the radio, and every other agency of public life, there was a minority of Germans utterly dedicated to the restoration of democracy. The assassination of Hitler was not the only, nor even the primary, objective of this minority; the objective was the return of freedom, decency, and national and international responsibility. Not all those involved in the *Kraiser Kreis* were actuated by these high motives. The fact that the *Kreis* was doubtful of the popular support it could muster indicates that the German "man in the street" was by no means anxious to be rescued from Naziism — although his ignorance and indoctrination provide a partial excuse. The balancing of all these factors is a task for skilled historians.

Yet, enough information is on hand to provide assurance that the springs of Germany's redemption lie within Germany herself. The task of the victors is not merely to repress everything German, but rather to provide conditions in which Christian and democratic forces in and of Germany can grow and exercise political control. Let us not look to the distinguished refugees nor to the Communists nor least of all to well-intentioned political missionaries from Britain and the United States for that which only patriotic anti-Nazi Germans can supply.

Before Divorce

PREPARATION for Holy Matrimony is, we believe, taken seriously by the Church. Most of the clergy are careful to follow the provision of Canon 16, Section 3 (a) (2): "He shall instruct the contracting parties as to the nature of Holy Matrimony, its responsibilities, and the means of grace which God has provided through His Church." Most laypeople contemplating marriage are at first willing and later

glad to have the instruction. Sometimes in sermons the matter of pre-marital conferences is mentioned and explained, and public instruction on marital responsibilities is given, as required by Section 1 of the same canon.

But we have yet to hear a sermon preached on another important canonical provision: the one requiring persons contemplating divorce to talk the matter over with the priest. (Canon 17, Section 1: "If one party to a marriage so grievously offend the other that the security of [sic] permanence of the home is imperiled it shall be the duty of the offended party to lay the matter before a Minister of the Church; and it shall be the duty of such Minister to labor that the parties may be reconciled.") The proposed marriage canon improves this provision by extending the duty to both parties and expressly mentioning the fact that it should precede "legal action."

It seems to us that laypeople should be reminded from time to time that among the very few obligations laid on them by the canons of the Church stands this one. If a Churchman or Churchwoman is beginning to think of separation or divorce, he should know that he has canonical steps to take before seeking relief in the civil courts. If the priest goes to either party without being asked and inquires about the matter, he is not intruding upon a private concern of husband and wife but carrying out his duty of effectuating the canons of the Church.

One point perhaps needs emphasis. The "Minister of the Church" mentioned in the canon is not necessarily the parish priest, nor any priest connected with the parish. As in the invitation to Confession on page 88, "some other Minister" may be chosen by the parties, for any reason that seems good to them. But the parish priest does have the right and duty to know whether the step is being taken.

Reconciliation of the two parties would not invariably be effected if this canon were observed. But we believe that if Churchpeople more thoroughly understood their canonical obligation, many marriages that now seem headed for disaster could be preserved to the lasting joy and spiritual benefit of husband and wife.

Emergency Food Collection

AN Emergency Food Collection is scheduled to begin May 12th, covering every community in the nation, in an effort to roll back the tide of starvation which threatens Europe and Asia. It is estimated that one-quarter of the people of the world are in imminent danger of dying for lack of food. UNRRA, our government and the governments of many other countries, private relief organizations, and individuals are working together to solve the hunger problem; but the problem is of such magnitude that it is quite possible that more people will die of starvation and diseases related to malnutrition this year than were killed by military action during the war.

The government's plans to cut domestic use of wheat and increase overseas wheat exports are generally approved, we believe, by the American people. Indeed, the public is generally ahead of the government in so far as it is aware of the actual conditions. In Europe, children are dying, men are too weak to work. In America, wheat is standing in warehouses, but the government is behind in its relief shipments. The Christian conscience of America demands relief now, without pussy-footing, politics, or propaganda, even if it requires a measure of sacrifice at home.

Original estimates that 346,000 tons would be needed per

MEMORIES

NIGHT'S folds of black
Hide the scars of the wounded earth,
But its darkness cannot blot out
The memories of the day,
Of what transpired before its coming
The memories know their way
Too well along the worn paths
Of the mind;
Along the road of dimmed griefs
Memory treads with heavy foot,
Striking a responsive chord
At every step upon the heart strings.
Oh, how long will the chords vibrate?

Through familiar paths
Phantoms file in procession,
Through the dusty road of grief,
The hard, short way of bitterness,
To a path where flowers
Grow in profuse blossoms,
To the place that visions of love haunt.

There a little child walks in memory;
She stretches forth a small hand,
Her soft lips part in speech,
"I will show you the way."
Her hand clasps another,
And the two walk with firm steps
Down the flower-stern way.
And a voice from above
Breaks the silence:
"And a little child shall lead them."

DELANA HEWITT.

month have been revised upward by UNRRA to 700,000 tons in April, and equal tonnages in May and June. The Secretary of Agriculture has said, "There simply is not enough wheat in existence" to give UNRRA the needed amount. What answer will the American people make from their abundance of varied foods?

We hope that the clergy and Churchpeople will, individually and in public and community organizations, give strong support to all the agencies playing a part in the Emergency Food Collection and other international relief activities. It is these that are laying the real basis of world unity and world community; and, political considerations quite aside, the Christian can make but one response to the cry of need that goes up all over the world. God grant that the response be not too little and too late!

Afterthoughts

ONE OF LIVY'S Arizona operatives sends him the following from the Phoenix *Cathedral Bulletin*:

"... Immediately after this service, Bishop Kinsolving is to be flown to Phoenix to participate in the eleven o'clock service at Trinity Cathedral.

"He is risen! He is risen indeed! Alleluia!"

Livy says he likes flying too.

Two Centuries as Parish and Cathedral

By Robert C. Bush

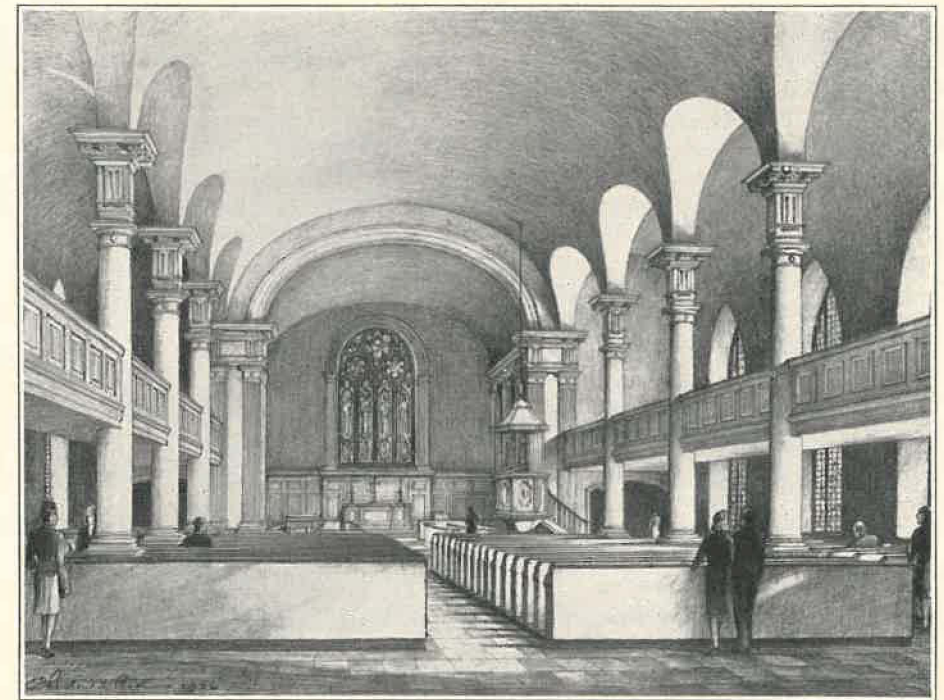
Newark Evening News Staff Correspondent

TRINITY Cathedral in Newark is celebrating its 200th anniversary throughout this month in the same forward-looking spirit that has been a major factor in its steady march from a pre-Revolutionary mission in a colonial hamlet to the ecclesiastical center of the sixth largest diocese in America. Pride in its history through two centuries is being drawn upon as an inspiration to future service, rather than as an excuse for an orgy of maudlin reminiscence. As planned by Dean Arthur C. Lichtenberger and approved by Bishop Washburn of Newark, the celebration does not ignore that history but seeks to emphasize those elements of Trinity's past and tradition which have greatest value as guides to its third century in the service of a Living God.

PLANS FOR REMODELING

Typical of the enthusiasm with which Trinity's future is viewed, the bicentennial celebration has been made the occasion for first public announcement of plans to develop the cathedral interior in line with more uniform architectural beauty and increased usefulness as the setting for diocesan ecclesiastical functions. In general, a modified form of the ancient Doric Order will be employed throughout, the desired effect being similar to the interiors of St. Paul's Church and Old St. John's Chapel, both in New York City and both built in the early 1800's, as was the present main structure of Trinity Cathedral.

Only the tower of the mission built in the 1740's remains today; the present building and steeple date from 1809, with changes and additions throughout the last century as need arose. It has been recognized for some time that the present chancel is too small for proper service and a major purpose of the proposed development is to afford adequate seating space



THE PROPOSED INTERIOR OF THE CATHEDRAL.

for clergy and choir when the cathedral is used for important episcopal functions. This is to be accomplished by extending the rear wall of the sanctuary and constructing transepts at each side. Movable choir stalls will permit utilization of the entire chancel area for large clerical gatherings; the choir will be seated in an auxiliary loft above the left transept on such occasions.

Both transepts will contain sacristies and that on the right also will contain a small chapel. Facilities for visiting clergy will

be provided in the basement area. The present galleries, extending about two-thirds the length of the nave, will be carried forward to the transepts and supported by pillars joined in lofty arcades, merging into an elliptical ceiling. A row of boxed pews at the rear of the nave will be removed to provide a more gracious entrance area. The entire development plan is based on a desire to harmonize the interior with the prevailing architecture of the era in which the present church was erected; and, at the same time, to prepare Trinity for its wider service as a cathedral church.

THE PRESIDING BISHOP TO PREACH AS CELEBRATION BEGINS

The Presiding Bishop is launching the bicentennial celebration in a sermon at a parish corporate Communion this Sunday. His presence will direct attention, by contrast, to one of the major trials borne by Trinity and other Anglican churches before the Revolution, through failure of England to send a single bishop across the Atlantic. Trinity's first rector, the Rev. Isaac Browne, repeatedly urged such a step and, in 1768, wrote to the Society for the Propagation of the Gospel in Foreign Parts (by which body he had been assigned as a missionary): "I humbly beg leave to offer my poor opinion, viz., that these difficulties, and many more I could name, never will be removed nor the churches in this part of the world ever flourish without an American episcopate."

A vesper service on May 5th will be devoted to a program by the choir under



Handy & Boesser.

THE BISHOPS AND CLERGY OF TRINITY CATHEDRAL: Left to right, Bishop Washburn of Newark, Dean Arthur C. Lichtenberger, Bishop Ludlow, Suffragan, and Canon Leon Laylor.

the direction of Albert L. Faux, director since 1913.

The celebration will be continued at Morning Prayer on May 12th, when Bishop Ludlow, Suffragan of Newark, will preach. His sermon will mark the first of several occasions designed to underscore Trinity's cathedral status, which began in 1917 with its informal designation by the late Bishop Lines. That semi-official status was continued until, in 1944, the colonial mission chartered by King George II of England formally became the cathedral of the diocese of Newark.

TRINITY IN THE COMMUNITY'S LIFE

Trinity's vital role in the development of Newark, from a small farming settlement in the 1700's to its present prominence as a great industrial city of close to half a million population, will afford the text for the May 12th vesper service. The Rev. Lloyd Foster, minister of Old First Church in Newark, will speak, representing the pioneer religious group in the section. Old First Church had ruled the community for 80 years before Trinity was founded, and the early Anglicans would have found the going very difficult, had not a joint committee of the two congregations agreed in 1742 on a half-acre plot at the north end of the Training Ground as a free site for Trinity. For the next 60 years, the two churches shared the entire religious burden in Newark, which today is served by more than 300 places of worship.

At this service the Trinity choir will sing the liturgical music, and a program of early American and 18th century European music, as well as some modern compositions, will be given by the Griffith Music Foundation Chorus, which is made up of people from many racial and national groups. The occasion will serve to emphasize the degree to which music of many traditions has risen from Trinity's chancel since earliest times.

In 1828, for instance, the first Roman Catholic settlers in Newark were granted use of Trinity for an oratorio by the choirs of St. Patrick's Cathedral and St. Peter's Church (both of New York City) to raise funds for the first Roman church in Newark. Later, a struggling Greek Orthodox congregation was permitted to hold services in Trinity and, more recently, special vesper services have included a program of Jewish liturgical music by cantor and quartet and a concert of spirituals by a Colored Baptist choir.

DIOCESAN AND PARISH LIFE

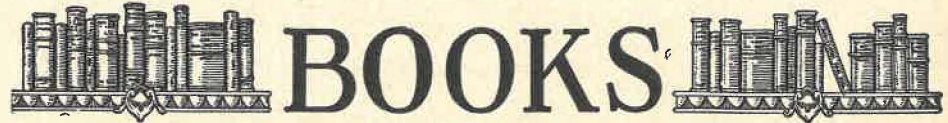
On Monday evening, May 13th, the annual diocesan convention will be addressed by Bishop Washburn in his cathedral. His attachment to Trinity and pride in its tradition of service is illustrated by his reference to it as "a mother of churches in far more than a sentimental sense," pointing out that long before the Revolution it was "a center of missionary activity." The record shows that Trinity's clergy and laity have participated in founding at least 12 new parishes, including seven in Newark itself and one each in Jersey City, Paterson, Orange, Belleville, and Harrison.

Most of Trinity's first two centuries were spent as a parish church and that

phase of its history will be commemorated at a special parish anniversary service, in conjunction with Morning Prayer on May 19th. Two men will share the pulpit: former Dean Arthur Dumper, whose quarter-century of service spanned Trinity's transition from church to cathedral, and Dean Lichtenberger, who is now in charge as Trinity faces its third century.

Vespers on May 19th will close the an-

niversary celebration in the most appropriate setting—a congregation of children, assembled for the annual diocesan presentation of their Bishop's Offering. In the historic old church, on ground hallowed by prayer through two centuries, Bishop Washburn will outline for the representatives of tomorrow's communicants the great tradition offered them in Trinity's past.



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

Science, Philosophy, Religion

FAITH AND REASON. By Nels F. S. Ferré. New York: Harper and Bros., 1946. \$2.50.

This book deals, with admirable thoroughness, with the relationship between science, philosophy, and religion. The author, who is coming to be regarded as one of America's outstanding thinkers about religion, actually does know the present state of scientific investigations and is aware, too, of the earnest self-criticism by scientists of the sufficiency of their own method. He also knows modern philosophy and is able to present shrewdly both its positive contributions to thought and also some of its peculiar limitations.

Mr. Ferré is not writing for popular consumption. This book is for those who are used to thinking in abstract terms rather than in terms of specific examples. There is nothing in it beyond the reach of any reasonably educated man, but for some persons it might be pretty tough going.

Extended argument about his position is out of place in this paper. I cannot refrain, however, from remarking that when he says that "Philosophy is inclusive, *objective*; religious interpretation inclusive, coherent, *subjective*," he is, in my humble opinion, overestimating the objectivity of the one and exaggerating the subjectivity of the other. He comes dangerously near to reducing religion to mere feeling. I hardly feel that Mr. Ferré actually makes that mid-Victorian mistake; but that is what he says. The analysis is a bit too simple at that point to be quite true.

One can but thank the author for an earnest and thoughtful book on the important interrelationship between the three great fields of thought as well as for many illuminating lines of consideration which his analysis starts in the reader's own mind. BERNARD IDDINGS BELL.

Blueprint for Living

THE CHRISTIAN PATTERN. By Hugh Stevenson Tigner. New York: Macmillan Company, 1946. Pp. 80. \$1.50.

Mr. Hugh Tigner, a Congregational minister and author of several current religious works, has given us a sprightly account of a pattern for Christian living. Taking as his starting point the definition of Christianity as a God-centered pattern

of faith and action in terms of five words—worship, thanksgiving, humility, service (or sacrifice), and love—he follows with seven chapters expounding the many implications such elements have in practical application for serious-minded Christians. After a rather thorough criticism of "vague, undefined Christianity," he sets forth in understandable terms a positive apologetic which is both sound and well-written. Fortunately, Mr. Tigner shows a deeper appreciation of historic Christianity than is common among many Protestant writers. "In the Christ, and also in the prophets, and in the Scriptures, and in the lives of the saints and apostles and martyrs, and in the experience of the Church down through the ages, we have a clear and sufficient indication of the nature and character of the one, real, true, eternal, and most high God."

The book is a lively presentation of Christianity in untechnical terms and is written in a conversational manner without pretense of a formal literary style. Personally, I dislike some of the slang phrases used to get some of his ideas across, but they are successful. From the Catholic point of view, Mr. Tigner fails to understand the true significance and place of the Incarnation and of Sacraments in historic Christianity. Sacraments are not symbols, but the means by which men receive grace from God to work His will. Left to ourselves without more than Christ as an example, we are in a very poor position to work the spiritual transformation of ourselves that is necessary to bring the world into the pattern of the Kingdom of God.

One other criticism: surely the author did not mean to say, "*Time is the space* in which we live and move and have our being" (p. 65). KENNETH R. TERRY.

In Brief

REJECTED OF MEN. By Herman Hoeksema. Grand Rapids, Mich.: Eerdmans Publishing Company, 1946. Pp. 136. \$1.50.

The professor of dogmatics and New Testament exegesis in the Protestant Reformed Theological Seminary, at Grand Rapids, Mich., has produced a series of nine meditations on the rejection of our Lord by those whom He came to save. Professor Hoeksema's emphasis is upon the often repeated statement that "mere men" always reject Christ. The book is interesting but elementary. R.J.S.

Books for Lay Readers

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This manual tells the lay reader how to conduct the services of the Church properly, what he may and may not do, what equipment he needs, how to use his voice, how and where to get the proper training. The booklet suggests some volumes of sermons suitable for reading and sources of additional prayers. 50 cents

Building the King's Highway

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SOUTH CAROLINA

Dr. Way Retires After 44 Years

The Rev. Dr. William Way, rector of Grace Church, Charleston, S. C., submitted his resignation effective July 15th to the wardens and vestrymen of the church on April 23d. At a meeting of the vestry a resolution was unanimously adopted requesting Dr. Way to withdraw his resignation, but he declined to do so.

In his letter of resignation, Dr. Way said that it was his intention to retire as rector of Grace Church on December 18, 1944, but that World War II prevented his doing so. On May 1st of this year, Dr. Way will have completed his 44th year as rector of the parish. Dr. Way, a native of Asheville, N. C., became rector of Grace Church in 1902.

Dr. Way has served a number of times as a deputy to General Convention. As a trustee of the General Theological Seminary he was among the first to suggest a Theological Sunday, on which an offering was to be made annually in all churches for theological education.

The Every Member Canvass was introduced in 1910 in Grace Church, nine years before the system was adopted by the Church generally. Dr. Way was also among the first to advocate the purchase of Kanuga Lake, near Hendersonville, N. C., as a conference center.

At the present time Dr. Way is president of the South Carolina Historical Society, a member of the South Carolina Historical Commission, and president of the New England Society of Charleston. Having served as a chaplain of the National Guard, he is now a member of the governor's staff with the rank of lieutenant colonel.

The University of South Carolina conferred the degree of doctor of divinity on Dr. Way in 1922. He was also elected to a professorship at the university, but declined.

WEST VIRGINIA

Council Site Changed

The 69th council of the diocese of West Virginia will meet in Clarksburg at Christ Church, instead of at the Church of the Good Shepherd, Parkersburg. The council will be held on May 7th and 8th.

NEW YORK

Trinity Parish Anniversary Dinner

Trinity Parish, New York City, will celebrate the 100th anniversary of the present church building at the Hotel Astor on May 16th with a parish dinner. The parish has invited the entire membership of Trinity to be its guests. These include the members of Trinity Church, St. Paul's Chapel-of-Ease, St. Luke's Chapel, St. Cornelius' Chapel, the Chapel of the Intercession, and St. Augustine-All Saints'. Bishop Manning will make the principal address. Dr. Henry Woodburn

Chase, chancellor of New York University and a member of the vestry of Trinity Parish, will be toastmaster and the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, will be host.

Six Orthodox Bishops Send Bishop Manning Easter Greetings

Bishop Manning of New York received Easter greetings from six bishops of the Eastern Orthodox Church this year. These came from Archbishop Athenagoras of the Greek archdiocese of North and South America; Metropolitan Theophilos, Archbishop of the Russian Orthodox Church of North America; Bishop Nicholai of Ochrida and Zicha in Serbia; Bishop Dionisije of the Serbian Orthodox Church in the United States; Bishop Iriney of Dalmatia; and Bishop Bohdan of the Ukrainian Orthodox Church in North America.

WASHINGTON

Cathedral Relief Program

Depots for the collection of clothing, tinned foods, and money for the purchase of additional foodstuffs to be shipped to Europe were set up at Washington Cathedral, Washington, D. C., on April 28th. Announcement of the cathedral collection plan was made by Canon George J. Cleaveland, chairman of the Washington Cathedral Relief Committee.

Full coöperation with the committee's plans has been assured by members of the cathedral staff, who have already launched a drive to collect the amount necessary to purchase a heifer. Between \$125 and \$145 will be needed to purchase and ship the animal. All studies of the grievous European food situation are agreed that in addition to meeting the immediate needs of the starving peoples, means must be provided for the establishment and building up of nonexistent or depleted stocks.

In the collection of foodstuffs, the cathedral committee will place special emphasis on obtaining foods for infants and young children. Canned fruits and fruit juices, dry and evaporated milk, cereals, and prepared vegetables fall into this category. A special plea is also being made for children's clothing, but the committee emphasizes the need for these donations to be clean and wearable.

In announcing plans for collections at the cathedral, Canon Cleaveland said that the committee will gladly receive money designated for the purchase of a heifer, and that livestock will be shipped through the offices of the Church of the Brethren. All collections of clothing and food, as well as unspecified funds, will be sent directly to the United Church Relief Center at Windsor, Md., for shipment overseas.

Patriots' Transept for Cathedral

A war memorial chapel which will honor the men and women of the armed services who gave their lives in World War II will be added to the unfinished Washington

Cathedral, according to George Wharton Pepper, chairman of the building fund campaign committee, and Dean Suter.

The shrine will occupy the west aisle of the south transept and will be known as the Patriots' Transept. The chapel will be ornamented by military decorations, such as the insignia of famous Army, Navy, and Marine Corps units.

Books of Remembrance will contain the names of all the dead for whom the commemoration is proposed. Details of individual war service of the living, submitted by all who so desire, will also be recorded and enshrined within the Patriots' Transept.

"The Patriots' Transept will thus honor both the living and the dead," Mr. Pepper explained. "Erected on the highest ground in the nation's capital, it will be for the soldier whom we know what the tomb at Arlington National Cemetery is for the soldier who to us is unknown." [RNS]

CHICAGO

Catholic Club to Hear Story Of English Shrine

The Shrine of Our Lady at Walsingham, England, will be discussed by two speakers at the meeting of the Catholic Club of Chicago, May 22d. The Rev. Leo K. Patterson of Indiana Harbor, Ind., will tell the history of the famous medieval shrine, which has become once again a place of pilgrimage. Bishop Nicholai of the Serbian Orthodox Church will tell of the spiritual significance of the shrine as a place of grace and healing, and as a point of unity between the Anglican and Orthodox Communions. Many Orthodox, including priests and bishops, have sent gifts to Walsingham, and an Orthodox chapel is maintained in connection with the Anglican church there.

The meeting will be held in St. Timothy's Church, Chicago. Beginning with dinner at 6 o'clock, it will end with Benediction of the Blessed Sacrament and a sermon by the Rev. William M. Hay on the rosary as a method of prayer.

ARKANSAS

Negro Mission Anniversary

The Rev. J. Henry King, founder and rector of Christ Church Mission and parochial school for Negroes at Forrest City, is celebrating the 25th anniversary of his coming to the diocese of Arkansas and the founding of the mission on May 5th. Bishop Mitchell of Arkansas is the celebrant at the Holy Communion and will be assisted by Fr. King and the Rev. Charles M. Johnson, of Holy Trinity Church, Nashville, Tenn.

TENNESSEE

Social Work President Elected

Miss Agnes Grabau, executive secretary of the Tennessee Church Mission of Help, was elected president of the Tennessee



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The Feast of SS. Philip and James

Book of Common Prayer — May First

Probably if some of our modern efficiency experts, so-called, were to be called upon to rate the status of Our Lord's original disciples, they would class St. Philip and St. James down in Grade D. This world has a way of wanting to play around with only the front-rank boys, letting slip through its heart and fingers *too many times* great souls who are the salt of the earth but who are so humble, so self-effacing, whose lives are laid in such limited spheres that they are passed by completely by those who are undiscerning in spiritual values.

Of St. James the Less we know little except that he was the son of that Mary, the wife of Cleophas, who stood by the Cross and who was also the sister of the Blessed Virgin Mary (St. John 19:25). There has been no particular reason for remembering him jointly with St. Philip, but we do know that he was a martyr, and that always gets under our skin. He died for us and those whom we love.

Of St. Philip more is told us in Holy Scripture. He is mentioned four or five times. We really wish you would get in the habit of not letting dust accumulate on your Bible, and it will help toward this good habit if you will reach for your Bible *now* and look up the references about St. Philip, not forgetting the one in the Acts of the Apostles. He died a martyr, too. The red of the vestments and the altar hangings begins now to take on a sober, solemn meaning, doesn't it? They no longer seem just "pretty." They represent blood. Blood is not pretty. Blood means life. Life is always precious. and St. Philip and St. James got no more fun out of laying down their lives than you would. But they did it for Christ's sake and for ours. Isn't it helpful to have those

glorious Saints of old recollected for us by our Church and our Prayer Book?

We started out by commenting on how personnel experts would rate these lesser Saints. Who cares a rap about *their* ratings or the world's ratings of God's own Saints and Noblemen? So far as we are concerned, St. Philip and St. James the Less were very great Christian characters. Jesus thought enough of them to want them with Him, and He depended upon them to become the original "cell" units from which other "cells" of believers would spring. As for us, we are so humbly grateful that Our Blessed Lord Jesus even permits us, with all our unworthiness, to belong to His Holy Catholic Church, that blessed Holy Fellowship or Family, even permits us to come crawling in penitence through the Sacrament of Penance, to be more nearly fit to meet Him and to receive Him in our bodies and souls in Holy Communion, that, well, we are quite speechless, and that for *us* is *something*, we can assure you.

But we, like St. Philip and St. James, want to make our particular "cell" or unit of Christian influence to be fruitful, that nothing Christian may shrivel or die because of us. Won't you, our friends, start thinking and acting with desperate earnestness along the lines of seeing to it that we all, like those two Saints, keep the light of Jesus' Gospel burning brightly wherever we go and whatever we do? Nothing less should be our offering.

Oh, what a joy and a power the Episcopal Church could become if She emulated even the lesser of the Saints! God bless them richly as they worship Him before His Holy Throne in Heaven, where we pray, some thousands of years to come, we may be permitted to join them.

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Conference of Social Work at its meeting in Nashville, April 8th to 10th. She will hold this office for the coming year and will lead in planning the state conference in Tennessee of 1947.

Miss Grabau, who has supervised the work of CMH in Tennessee for 22 years, has been chairman of the Memphis chapter of the American Association of Social Workers and has represented it at the national conference. She is also active in the Association of Church Social Workers, is a member of the National Board of Church Mission of Help, and has given seminars in case work at summer conferences at Sewanee.

WEST MISSOURI

Injured Rector Burns Mortgage

Five days after he was hospitalized with a broken kneecap suffered in an automobile accident, the Rev. Charles R. Tyner, rector of St. George's Church, Kansas City, was wheeled into the church by two attendants from St. Luke's Hospital to participate in the burning of a \$63,000 mortgage on the parish property.

The ceremony took place on Palm Sunday in the chancel, where Fr. Tyner ignited the 21-year-old mortgage with a ceremonial taper. The ashes of the burning papers were caught in a bowl of water. Immediately after the ceremony, Fr. Tyner returned to the hospital by ambulance. The sermon was preached by Chaplain Richard L. Harbour, USNR, who was visiting his home parish while on terminal leave.

DALLAS

Community Good Friday Service

At St. Peter's Church in McKinney, Texas, where 70 communicants are listed, more than 300 people were present at the three hour service on Good Friday. The devotion at this church was scheduled for the community.

Seven local ministers were invited to give the seven addresses, while the rector, the Rev. William J. H. Petter, conducted the service according to a printed form of service regularly in use and adhering to the Prayer Book and Hymnal.

VIRGINIA

Radio Coördination

The executive committee of the Virginia Council of Churches has announced the appointment of the Rev. Frederick J. Warnecke as chairman of the Council's new department of religious radio.

Mr. Warnecke, rector of St. Mark's Church in Richmond, will attempt to coordinate all religious radio programs throughout the state. When necessary, he will supervise and arrange the programs.

The Council is planning a survey of current religious programs in the state and the adoption of a regular policy to be applied to them in coöperation with program directors of stations. [RNS]

COMING EVENTS

May

- 4-5. Convocation of Eastern Oregon, Pendleton, Oreg.
- 5-6. Convention of Colorado, Denver; Kansas, Topeka.
- 6. Convention of Pennsylvania, Philadelphia; Washington, Washington, D. C.
- 6-7. Convention of Milwaukee, Milwaukee, Wis.
- 7. Convention of Albany, Albany, N. Y.; Easton, Ocean City, Md.; New Jersey, Trenton; Quincy, Quincy, Ill.
- 7-8. Convention of Central New York, Utica; Georgia, Savannah; New Hampshire, Nashua; North Carolina, Raleigh; Vermont, Manchester Center; Evangelical Fellowship Conference, Louisville, Ky.
- 7-9. Convention of South Florida, St. Petersburg.
- 8. Convention of Atlanta, Macon, Ga.; Massachusetts, Boston.
- 14. Convention of Bethlehem, Wilkes-Barre, Pa.; Fond du Lac, Fond du Lac, Wis.; Montana, Helena; New York, New York; Newark, Newark, N. J.; South Carolina, Orangeburg; Southern Virginia, Williamsburg, Va.; Western North Carolina, Waynesville, N. C.
- 14-15. Convention of Delaware, Claymont; Iowa, Mason City; Kentucky, Paducah; Lexington, Lexington, Ky.; Southwestern Virginia, Staunton, Va.
- 14-16. ACU conference, Los Angeles.
- 15. Convention of East Carolina, Wilmington, N. C.; Eau Claire, Eau Claire, Wis.; Maine, Portland; Virginia, Richmond; Western Massachusetts, Worcester; ACU conference, San Francisco.
- 15-16. Convention of Southern Ohio, Cincinnati; Springfield, Champaign, Ill.
- 21. Convention of Connecticut, Hartford; Erie, Bradford, Pa.; Harrisburg, Williamsport, Pa.; Long Island, Garden City, N. Y.; Rhode Island, Providence; West Missouri, Kansas City, Mo.
- 21-22. Joint Commission on Rural Work, Kansas City, Mo.; Convention of Minnesota, Duluth.
- 21-23. National Conference on Religious Education, Chicago.
- 27-28. Convention of Western New York, Buffalo.

DEATHS

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

John Marshall Chew, Priest

The Rev. John Marshall Chew, S.T.D., the only rector the Church of the Good Shepherd had had in its nearly 55 years of existence, died on April 11th in Newburgh, N. Y.

Dr. Chew was born in Houston, Texas, on May 17, 1862. He was graduated from Columbia University and General Theological Seminary. Bishop Potter ordained him to the diaconate in 1886, and to the priesthood in 1887. For a time Dr. Chew acted as assistant at two New York City churches, Holy Trinity and the Ascension.

He had been rector of Trinity Church, Fishkill, N. Y., for nearly a year and had engaged in missionary work in Dutchess County, when he was called to become rector of the new church in Newburgh. The Church of the Good Shepherd was an outgrowth of a chapel established by St. George's Church in 1871.

In 1905 Dr. Chew was made chairman of the council of the archdeaconry of the Hudson, a position he held for more than a quarter century. In 1930, Columbia presented him the University Medal of Honor for Service, of which he was the first recipient. During that decade he was made dean of the convocation of the Episcopal Church of Orange, Ulster, and Sullivan counties. In 1942 he was given the honorary degree of Doctor of Sacred Theology by Columbia University.

Bishop Gilbert, Suffragan of New York, conducted the funeral service at the Church of the Good Shepherd on April 15th. Interment was at St. George's Cemetery.

Edgar Jones, Priest

The Rev. Dr. Edgar Jones, former rector of St. Paul's Church in Beaufort, N. C., died of a heart attack on April 10th, after an illness of several months.

Dr. Jones was born in Newfoundland and came to the United States in his early twenties. He received his Bachelor of Divinity degree at Boston University, and his Ph.D. at the University of Denver in Colorado. He was ordained to the diaconate in 1905, and to the priesthood the next year by Bishop Mann.

Dr. Jones' first church was St. Thomas' Church in St. John, Newfoundland, where he was rector for seven years. He then became dean of St. Paul's Cathedral, Cincinnati, where he remained for three years. For the next five years he was rector of St. Thomas' Church, Oakmont, Pa., and for ten years he was rector of Christ Church, Plymouth, Mass. From Christ Church Dr. Jones went to Beaufort.

The funeral was held in St. Paul's Church on April 11th, and interment was in the burial grounds behind St. Paul's. Surviving are his wife; three sons, Stewart Jones of the Army Air Corps, Norman Jones, Rio de Janeiro, Brazil, and Malcolm Jones of Grand Rapids, Mich.; a daughter, Barbara; a sister, Mrs. Thomas

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THE LIVING CHURCH

Gard; and two brothers, John and Stewart.

Clarence S. Wood, Priest

The Rev. Clarence S. Wood, D.D., a retired priest of the diocese of New Jersey, died in Elizabeth, N. J., on April 5th, after a brief illness.

Funeral services were held on April 8th in St. Luke's Church, Roselle, by Bishop Banyard, the Rev. E. Lyttleton Hubard, the Rev. Howard F. Klein, the Rev. Edwin L. Ballinger, and the Rev. John D. Mears.

Dr. Wood was born in Atlanta, Ga., on September 25, 1868. He was educated in the University of the South, Sewanee, and was later graduated from the University's Theological School. In 1935 he received the D.D. degree from his alma mater.

After his ordination in 1899 he became curate and later rector of Trinity Church, Columbus, Ga. He also served as curate of Trinity Church, New York City. In 1904 he became rector of St. Luke's Church, Roselle, which he served for 39 years. Dr. Wood was rector emeritus of St. Luke's from the time of his retirement in January, 1943.

Dr. Wood is survived by his wife, Mabel Cheers Wood, a daughter, Mrs. Charles F. Jones, and two sisters, Deaconess Katherine Wood and Mrs. Joseph Cundell of Atlanta.

Mrs. Mary Grace Hunting

Mary Grace Hunting, widow of the late Bishop Hunting, who was consecrated third Missionary Bishop of Nevada in 1914, died in Washington, D. C., on January 12th at the age of 76. A native of Washington, D. C., Mrs. Hunting married the Rev. George Coolidge Hunting in 1894. Bishop Hunting died in 1924.

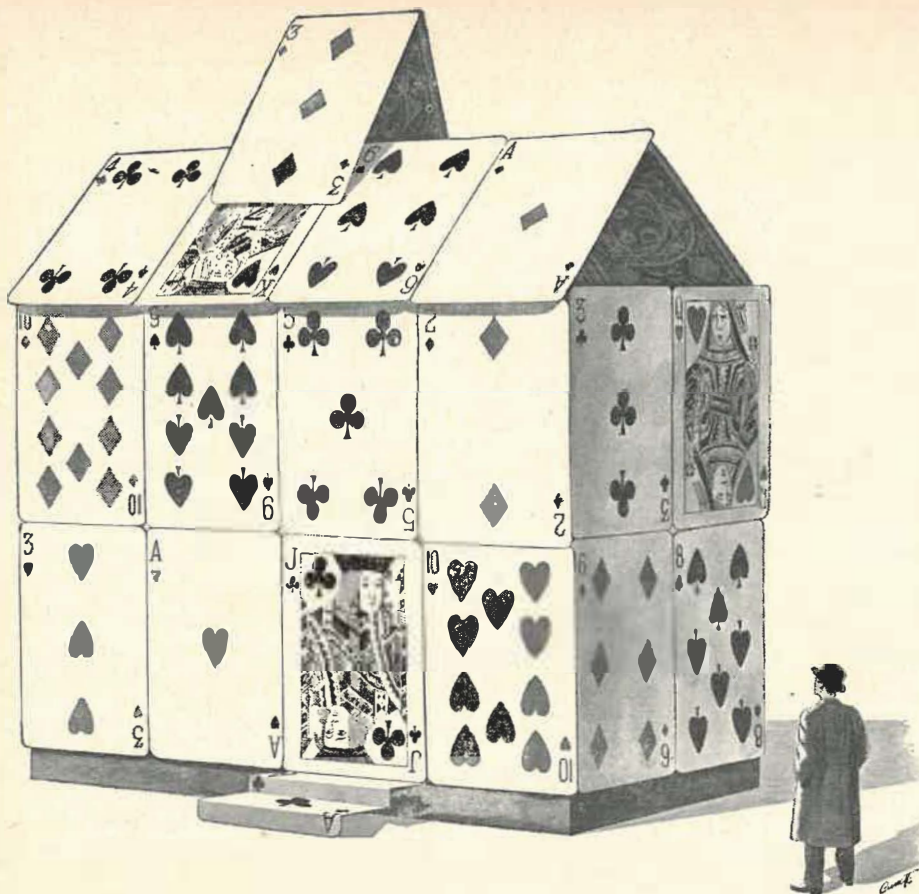
The funeral service by the Rev. Stewart F. Gast was held at the Church of St. Stephen and the Incarnation in Washington on January 15th. Interment of ashes was at Virginia City, Nev.

Harlan Fiske Stone

Harlan Fiske Stone, 12th Chief Justice of the United States, died on April 22d in Washington, D. C., at the age of 73. Chief Justice Stone had been a member of the bench since he was appointed by President Coolidge on April 4, 1924.

One of the "great dissenters" for most of his long tenure on the Supreme Court, Chief Justice Stone saw his minority opinions later accepted as majority decisions both while he was still an Associate Justice and subsequently Chief Justice of the United States. Although the appointee of a conservative president, Chief Justice Stone was one of the most vigorously outspoken members of the liberal wing of the Supreme Court.

The funeral service was held in Washington Cathedral on April 25th. The Rev. Dr. Fleming James officiated, assisted by Bishop Dun of Washington and Dean Suter. Interment was in Rock Creek Cemetery, where Dr. James had the Burial Office.



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The Living Church

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EDUCATIONAL

COLLEGES

Campaign Committee Appointed

Robert A. Weaver, national executive chairman of the Kenyon Development Program, on April 15th announced the appointment of eight members of his committee, which is in charge of the campaign to raise \$2,160,000 for Kenyon College.

Those who have agreed to serve on this committee are Presiding Bishop Tucker, Harvey Firestone, Jr., of Akron, Charles P. Taft of Cincinnati, George Wharton Pepper of Philadelphia, Gov. Frank J. Lausche of Ohio, William B. Bodine of Philadelphia, Clarence B. Randall, vice-president of Inland Steel Company, Chicago, and Paul G. Hoffman, president of the Studebaker Corporation, South Bend, Ind.

CONFERENCES

Kanuga Season Opens in June

The summer conference season will open June 3d at Kanuga Lake, an Episcopal conference center near Hendersonville, N. C. This is the site of the largest summer conference held in the Church, and

the entire Southeast is represented in the membership of the conference. The retreat for women, June 3d to 6th, will begin the season. It will be under the direction of Bishop Thomas, retired Bishop of South Carolina.

The retreat will be followed by the convention of the Woman's Auxiliary of Western North Carolina, June 6th and 7th, and the Laymen's Conference, June 7th to 10th.

The Junior Conference for boys and girls 12 to 14 years of age will be held June 15th to 28th, under the leadership of the Rev. R. Emmet Gribbin, Jr., Chapel Hill, N. C. The Rev. John A. Pinckney, Clemson, S. C., will be in charge of the Young People's Conference which meets June 29th to July 12th. Courses will be offered in the study of the Bible, the Prayer Book, Church history, personal religion, Church music, Christian biography, Christian vocations, and youth work in the Church.

The adult and college conferences, headed by Bishop Jackson of Louisiana, will meet July 13th to 27th. The clergy school, directed by the Rev. B. Duvall Chambers, Columbia, S. C., will convene July 15th and will be held in connection with the other two conferences. The Rev. D. A. McGregor, Ph.D., and Miss Charlotte Tompkins, both of the Department of Christian Education of the National Council, will be members of the adult conference faculty.

The camp season will begin with the Midget Camp for girls, under the direction of Mrs. Burchill R. Moore, Charleston, S. C., June 15th to 28th. The Cub Camp for boys will be under the supervision of Burchill R. Moore, Charleston, and will meet June 29th to July 12th. Boys and girls 10 and 11 years of age attend these camps.

The Provincial Youth Convention will meet at Kanuga Lake, July 27th to August 3d. It will be under the direction of the Rev. Girault Jones, New Orleans, and will be attended by the leaders of the young people of the province of Sewanee.

The Kanuga property is situated on a lake six miles from Hendersonville in the North Carolina mountains. The property includes an inn, four annexes, 39 cottages, and a large pavilion overlooking the lake. The Chapel of the Transfiguration, where most of the worship services are held, is a memorial to the late Bishop Finlay of Upper South Carolina, founder and first president of the Kanuga conferences.

CHANGES

Appointments Accepted

The Rev. Philip M. Brown, recently locum tenens of Calvary Church, Pittsburgh, is now assistant to the rector at that church.

The Rev. William T. Capers, Jr., formerly locum tenens at St. Michael's Church, Charleston, S. C., will be the rector of the Church of the Holy Cross, Tryon, N. C., effective June 9th.

The Rev. F. N. Cox, formerly priest in charge of St. Anne's Church, Jacksonville, N. C., will be assistant at Calvary Church, Tarboro, and priest

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ANNOUNCEMENTS

Memorial

[Note: This announcement, as it appeared in the issue of March 17, 1946, contained a typographical error. The correct version is as follows:]

The untimely death of Helen Washburn has taken from us a leader of unusual vision and ability. Hers was a rare combination of the gifts of courage and tenderness, of vigor and gentleness, of conviction and tolerance, of deep devotion and dynamic action. There was a quality of happy radiance and vitality about her, of intuitive understanding and compassion which endeared her to the hearts of people from every walk of life and across every line of religious belief. In all that she did there was a sense of urgency, a high purpose, a compelling and tireless spirit which knew no despair, a willingness to give and to hazard all because her faith was strong.

Those who knew and worked with her sensed the timeless quality of her friendship and caught from her the intimations of life's challenge and its greatness. The consciousness of personal loss felt by those of us who have been privileged to know her and to work with her cannot be put into words. Her personal acts of kindness, her steadfast courage, her belief in the goodness of people, her happy and wholesome laughter, her outgoing spirit of love, her unswerving loyalty, her joy in sacrificial service, these we shall hold dear always. Her faith, her ideals, her vision will continue to give us strength to carry on.

Committee on Weekday Religious Education,
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CHANGES

in charge of Calvary Chapel, Hart Village, St. Andrew's Mission, Tarboro, St. Anne's Mission, Edgecombe Co., and St. Ignatius' Mission, Old Sparta, effective June 1st. Address: Tarboro, N. C.

The Rev. Charles A. Homan, formerly rector of Grace Church, St. Helena, Calif., will be rector of Grace Church, Newport News, Va., effective May 15th.

The Rev. Harold O. Martin, formerly curate at St. Andrew's Church, Baltimore, Md., is now rector of St. Mark's Church, Green Island, N. Y. Address: 69 Hudson Ave., Green Island, N. Y.

The Rev. Richard K. Nale, formerly chaplain at St. John's School, Salina, Kans., will be rector of Trinity Church, Trinidad, Colo., and priest in charge of Holy Trinity Church, Raton, New Mexico, effective June 9th. Address: Trinity Church Rectory, Trinidad, Colo.

Military Service

Separations

The Rev. Walter McDade Bennett, formerly an army chaplain, is now rector of St. Andrew's Church, Houston, Texas. Address: P. O. Box 7417, Houston 8, Texas.

The Rev. Hollis W. Colwell, formerly a navy chaplain, is now chaplain at the Veterans' Hospital in Los Angeles. Address: Veterans' Administration Center, Los Angeles 25, Calif.

The Rev. John Adkins Gray, recently released from the navy as a chaplain and at present taking a refresher course at Union Theological Seminary, has accepted a call to be rector of Christ Church, Buena Vista, St. John's Church, Glasgow, and Grace Church, Buchanan, Va. Address: Glasgow, Va.

The Rev. Kenneth E. Heim, formerly a navy chaplain, is now on terminal leave and will receive his separation in June.

The Rev. Grant A. Morrill, Jr., formerly a chaplain in the marine corps, became rector of Trinity Church, Hamilton, Ohio, on May 1st.

The Rev. Ernest P. Runnells, formerly an army chaplain, is now rector of St. John's Church, of Our Saviour, Cristobal, Canal Zone. Address: Box 2106, Cristobal, Panama Canal Zone.

The Rev. Oscar C. Taylor, formerly an army chaplain, is now rector of St. John's Church, Hopewell, Va.

The Rev. William Alfred Wilkins, formerly an army chaplain, is now rector of St. Luke's Church, Houston, Texas.

The Rev. John Williamson, formerly an army chaplain, is now rector of St. James' Church, Piqua, Ohio. Address: 723 N. Wayne St., Piqua, Ohio.

Changes of Address

Chaplain John F. Hamblin, Jr., is now the navy chaplain aboard the U. S. S. Haven, A. H. 12. Address: c/o Fleet P. O., San Francisco, Calif.

Resignations

The Rev. L. B. Hastings, formerly rector of St. John's Church, Milwaukee, Wis., whose resignation took effect May 1st, may be addressed c/o St. Andrew's Church, Monroe, Wis., until January 1, 1947.

Ordinations

Priests

Chicago: The Rev. Poland H. Miller and the Rev. Robert Buddy Cope, Jr., were ordained to the priesthood by Bishop Conkling on March 25th at the Church of the Redeemer. Chicago. Fr. Miller was presented by the Very Rev. James P. Golder, and Fr. Cope was presented by the Rev. William Zulch. The Rev. Canon Bernard Iddings Bell, D. D., preached the sermon. Fr. Miller will be curate of the Church of the Redeemer, and Fr. Cope will continue as assistant at Trinity Church, Aurora, Ill.

Harrisburg: The Rev. John Funk Sponsler and the Rev. William Henry Weitzel were ordained to the priesthood by Bishop Heistand at St. Matthew's Church, Sunbury, Pa., on April 16th. Mr. Sponsler was presented by the Rev. Wayne M. Wagenseller, and Mr. Weitzel was presented by the Ven. Robert T. McCutchen. Bishop Heistand preached the sermon. Mr. Sponsler will be rector of All Saints' Church, Williamsport, Pa. Address: 1644 Scott St., Williamsport, Pa. Mr. Weitzel will be vicar of St. Mark's Church, North-

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CHANGES

umberland, Christ Church, Milton, and All Saints', Selingsgrove. Address: P. O. Box 91, Northumberland, Pa.

Deaconesses

Deaconess Katherine Wood will retire on May 15th after 41 years of active services at All Saints' Church, Atlanta, Ga. In addition to her work at All Saints' Church, she has also worked at Holy Innocents Mission in Atlanta.

Depositions

The Rev. John E. Farr on March 27th was deposed by Bishop Stevens of Los Angeles in accordance with the provisions of Canon 59, Section 1, for causes not affecting his moral character.

Living Church Correspondents

Mr. T. Robert Ingram, Honolulu Star-Bulletin, Honolulu, Hawaii, has been appointed as correspondent for Honolulu.

The Rev. Canon Leon N. Laylor, 24 Rector St., Newark 2, N. J., has been appointed correspondent for the diocese of Newark.

The Rev. Kenneth C. Wilson, 4019 Gilmore Ave., Cincinnati 9, Ohio, is now correspondent for the diocese of Southern Ohio.

Corrections

The Rev. Walter G. Horn, 15 Roy St., Seattle 9, Wash., is the president of the standing committee of the diocese of Olympia, and not the Rev.

Lewis J. Bailey, who is listed as such on page 412 of The Living Church Annual.

The Rev. Arthur G. Pederson was incorrectly listed in the issue of October 14, 1945, as having been ordained to the diaconate on August 26th. At that time he was ordained to the priesthood.

On page 24 of the April 21st issue in the obituary of the Rev. Willard Holt Roots it was incorrectly stated that "Funeral services were held on April 3rd in the Mansfield parish house." The Burial Office was conducted on April 3rd in the Church of St. John the Evangelist, Mansfield, by Bishop Heron, Suffragan of Massachusetts, assisted by the rector, The Rev. Byron Edward Underwood. A requiem was celebrated by the rector on the same day.



CHURCH SERVICES



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

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

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop; Rt. Rev. Frederick Lehrle Barry, D.D., Bishop Coadjutor

Trinity Church, 1330 First Ave., Watervliet, N. Y. Rev. Ivan H. Ball, Rector
Sun.: Masses, 7:30 & 10:45; Daily 9:30; Fri. 7:30 E. P.
St. Gabriel's Chapel, 531 5th Ave., Sun. 8:30 (Low)

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

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

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21
Rev. John M. Young, Jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

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

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

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

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

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

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

The Church of the Ascension Fifth Avenue and 10th Street, New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H. C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H. C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 a.m. Holy Communion; 11 a.m., Morning Service and Sermon; 4 p.m. Evensong, Special Music
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 n.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

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

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

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

St. Mark's Church, Locust Street, between 16th & 17th Streets
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

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

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector; Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

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

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

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

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

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

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

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
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

EVERY SEMINARY OF THE CHURCH is putting into effect its plans for returning chaplains and service men.

Many chaplains feel the need of special preparation for their further ministry in civilian life.

Men from the armed forces are applying in increasing numbers to be trained for the service of God in the Church.

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