

The Living Church

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



N. Y. Times.

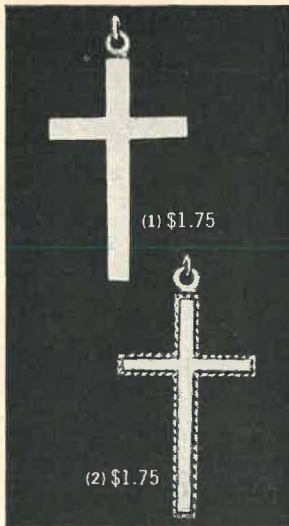
A Minimum Pension Plan

Editorial

Page 8

“BUILD THE CHURCH BY BUILDING CHURCHES”

Bishops Donegan and Gilbert hold the picture of a pre-engineered church which a diocese-wide building campaign will provide for numerous communities in New York. The Rev. Dr. Louis W. Pitt and the Ven. George F. Bratt look on.



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Talks With Teachers

REV. VICTOR ROAC, D.D., EDITOR



Specialists

A TEACHER who found her class making poor progress on some attempted posters declared, "I'm no good at this. You just can't expect us teachers to do everything!" Yet every teacher is a specialist, or becomes one, in the sense that she must deal with a special age group.

We are not just teachers in general, but teachers of fifth grade, or junior high, or kindergarten. For this we prepare by our study of child psychology and general reading.

There is a further specialization required of us. The real teacher quickly learns the special interests, abilities, background, emotions, and problems of the actual children *in his class this term*. But even so, you are not equipped to do everything. Though you may follow the teaching guide rather closely, and get up a sort of "standard gauge" lesson, yet you will frequently come up against the experience that there are certain things you just can't do. Or, some things that are not within your interest or enthusiasms, and so you never attempt them. Thus, you are not musical, and so never introduce any singing into your class. Or, you are not "good with your hands" and so never start any of the projects which certain ages love to do so dearly—the dioramas, clay modeling, pasting, and drawing that is possible even in short sessions. Here is where specialists can step in, if they can be found at hand.

DEVELOP SOME EXPERTS

The Music Supervisor. This is a pleasant person, interested in children, who enjoys singing, who is enlisted to be on hand every Sunday to help wherever music will help. Appearing in each class or department by arrangement, she leads in learning new hymns and chants. Even in a small class circle, it is surprising what fun it is to sing softly some old or new hymn or carol. There is no fuss, no waste of time, just a happy few moments of singing together. The supervisor of course uses no instrument, leads with her own voice. She becomes the expert on the Hymnal, and sometimes goes through the words of a hymn and its history. Not much time can be given, but her coming and going change the tone of the class.

The Handwork Supervisor. Here is a large job for an ingenious and active worker. She has a well-stocked cupboard of supplies of the standard articles, as well as many not so common. Teachers

may phone her for materials, or she may suggest manual projects suited to the age and lesson of the class. She is always at the school, available to all, and sees that the most inept teacher has some sort of activity for her children. It should be cautioned that this supervisor does not push through a set task with complete plans and materials. Rather, she helps teachers carry through, with the know-how and preparation, projects which are brought up to the activity stage by the regular teacher. This supervisor soon acquires a library of what-to-do books and periodicals, of which there are a great many.

ENRICHING YOUR CLASSWORK

The Visual Leader. Many a school today has purchased projection equipment, kodachrome slides, and filmstrips, only to find that, after the rector's first enthusiasm has cooled, there is no one to arrange for their systematic and correct use. Here is where a specialist can make visual aids truly effective. He not only knows the machines, but knows his library of slides, and can recommend to a teacher a suitable subject, and then arrange a time of showing, with the proper preliminary discussion and follow-up.

The Picture Lady. She has a strange collection for her hobby: No useful picture in magazine or advertisement misses her. Her friends and family get to saving things for her. At the church, she has first a box, then a file, of pictures that might have some bearing on teaching. She has a bin for last year's Christmas cards, ready for use when classes wish to make their own cards in December. When scrapbooks are started, everybody knows where to turn. She even saves certain cartoons. One of her assistants is in charge of the flannel-graphs, with a growing store of backgrounds and figures for every sort of Bible or missionary story.

You get the idea. Your parish will have its personalities available. There may be the Drill and Game Leader, the Bulletin Board Captain, the Memory Man, the Story-tell Teacher. But when you enlist your intended expert, remember that you must work on him as on your pupils: Approach obliquely, give time to warm up, and start with simple experimental duties until the potential specialist gets his teeth into the work, makes it his own enthusiasm. Then *he* is a project (though he mustn't know it) and anything may happen.

SIXTH SUNDAY AFTER THE EPIPHANY

GENERAL

FEDERAL COUNCIL

Churches and World Order

Leaders of more than 35,000,000 American Christians have been summoned to a national conference at Cleveland, Ohio, March 8th to 11th, to survey the world crisis and chart a realistic Christian course of action to strengthen the influence of moral judgment in international affairs.

The moral use of American power in the United Nations and in the United States relations in Europe and the Far East will be assessed at the National Study Conference on the Churches and World Order called by the Federal Council of the Churches.

Limited to 400 delegates, the conference will bring together the officially appointed clerical and lay representatives of non-Roman Christianity. Invitations have been sent not only to the members of the Federal Council but also to many other churches and interdenominational agencies. Approximately 175 state and city councils of churches have also been invited.

Sponsors of the conference, the Federal Council's Department of International Justice and Goodwill, announced that Bishop Scarlett of Missouri, chairman of the department, will preside at the conference.

Mr. John Foster Dulles, long associated with the Federal Council's Christian approach to international affairs, will deliver the keynote address at the opening session on March 8th.

Mr. Dulles is chairman of the department's policy commission and headed the Council's Commission on a Just and Durable Peace in its effort during the war years for establishment of a world organization based on Christian principles. An American delegate to the United Nations, he recently returned from Europe where he was acting head of the American delegation at the UN session in Paris.

The conference is the third on international affairs held by American Churches since they initiated a movement in 1940 to mobilize Christian forces for a world order based on moral law. The first was held at Delaware, Ohio, in 1942, and the second at Cleveland in 1945.

In a statement, Bishop Scarlett said

that the Churches, in calling the third conference, had recognized the need to appraise the many developments of grave significance to peace and world order that have taken place during the past four years.

The Study Conference will be devoted principally to an analysis of the points at which the churches can make an appropriate contribution to world order, the ways in which that contribution can be made and the general policy of the churches, Bishop Scarlett said. The results of the four-day meeting will be expressed in a message to the churches.

RETREATS

Pre-Lenten Gathering in Racine

Announcements have been sent out to more than 300 parish priests in Wisconsin, Illinois, Michigan, and Indiana telling of the 1949 pre-Lenten retreat for priests. As has been the custom for many years, this annual period of retreat will be held at the De Koven Foundation, Racine, Wis. This year-round spiritual center is run by the Sisters of St. Mary. The retreat will begin with supper at 6 PM, Monday, February 21st, and end after breakfast on Thursday, February 24th. Bishop Clough of Springfield will be the conductor.

Total cost is \$10.00, but an advance reservation fee of \$1.00 must be sent to the Sister-in-Charge, C.S.M., DeKoven

Foundation, Racine, Wis., not later than February 18th. Accommodations are strictly limited, and priests are urged to not delay their reservations. Chairman for the retreat is the Rev. William C. R. Sheridan, rector, St. Thomas' Parish, Plymouth, Indiana.

INTERCHURCH

Contributions

The Episcopal Church stands 22d in per capita contributions shown on a list issued by the United Stewardship Council, with a per capita amount of \$36.68 in 1948. However, most of the Churches reporting higher contributions were small ones. The average of all reporting was \$23.71 per capita, and the Episcopal Church's per capita gift was exceeded only by the Southern Presbyterians, Evangelical Lutherans, and Missouri Synod Lutherans among Churches of over 500,000 members.

ORTHODOX

Ecumenical Patriarch Enthroned

A plea that Eastern Orthodox Churchmen live in "brotherly cooperation" with all other Christian Churches, including the Roman Catholic Church, was made by Athenagoras I at the ceremonies of his enthronement as Ecumenical Patriarch.

Speaking in the Patriarchal Church in Istanbul, the former Greek Archbishop of New York addressed a large congregation which included officials of the Greek and Turkish governments. No officials were present from Soviet Russia nor from any country behind the Iron Curtain.

The enthronement took place on the feast of St. John Chrysostom. The throne, on which Athenagoras I sat for the first time, once belonged to that saint.

Before being escorted to his throne, the Patriarch remained standing while the general secretary of the Holy Synod read an address announcing the election of Athenagoras as the 268th Ecumenical Patriarch.

At the end of the Patriarch's address, the congregation cried out the traditional "Axios," which means "worthy." Immediately there was a surge toward the tall, bearded Patriarch, who smilingly

The Living Church

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and the Thought of the Episcopal Church.*

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shook hands with metropolitans, priests, and members of the congregation who filed by to kiss his hands.

Among the first to greet the Patriarch was his sister, whom he had not seen since 1931, when he left for the United States to become head of the Greek Orthodox Church in North and South America.

[RNS]

CONFERENCES

Faculty Announced for 1949

Wellesley Gathering

The Rev. Theodore P. Ferris, program chairman and chaplain for the Wellesley Conference, has announced the faculty for this year's conference, which will be held from June 26th to July 2d.

The faculty will include the Rev. Drs. Clifford L. Stanley of the Virginia Theological Seminary; James A. Pike, chaplain-elect of Columbia University; Powel M. Dawley of General Theological Seminary; and Fleming James, dean emeritus of the School of Theology of the University of the South; as well as the Rev. Messrs. Ivol I. Curtis, Rollin J. Fairbanks, Robert L. Curry, Meredith B. Wood, and David R. Hunter.

Director of the music school, Mr. George Faxon, announced lectures at the conference by the following organists: Messrs. Everett Titcomb, David McK. Williams, Francis W. Snow, Samuel Walter, and Alfred Patterson.

The Rev. A. Vincent Bennett is director of the conference. Additional information is available from Miss Ruth Cheyne, conference secretary, 233 Clarendon St., Boston 16.

CLERGY TRAINING

Closer Relationship to Seminaries Urged at Conference

Church leaders in various training organizations met at Seabury House, Greenwich, Conn., on January 19th and 20th to discuss their problems, methods, and objectives, and generally agreed that they should have closer working relationship to the seminaries so that clinical and field experience could be used to greater advantage in preparing students for the ministry. The conferees voted unanimously to plan a second conference to explore with the seminaries ways of improving the effectiveness of their programs.

In attendance were representatives of the Institute for Pastoral Care, the Council for Clinical Training, the National Council's Student Rural Field Service, and the seminaries which cooperate in the operation of summer training programs. The feeling was ex-

pressed by many of those present that as a result of the conference it would be easier to help students transfer what they had learned in one training experience to another field of work.

Sponsoring the meeting was the Department of Christian Social Relations, together with the Division of Town and Country Work.

INDIAN WORK

"Father Joe" Converts Utes

The Utes, a Shoshone tribe that gave its name to the state of Utah, have long been skeptical of the White man's ways, his intentions, even his religion. Even the work that the Church had begun among the Utes in 1895 had been lagging in recent years.

But that's all changed now that the Rev. Joseph F. Hogben has become such a familiar sight riding over the vast reservation at Whiterocks. Known to the Indians as "Father Joe," Fr. Hogben can be seen any day, riding along on the mare called Princess Pat. Any Ute on the reservation knows the tilt of his tennegallon hat, the cut of his jeans, the easy way he rides.

"Father Joe" spends most of his time in the saddle, putting in 12 to 15 miles a day. Part of his job is giving aid and counsel to his flock — and it is scattered everywhere. He serves St. Elizabeth's Mission, Whiterocks, where he lives, and the Holy Spirit Mission at Randlett, 24 miles away. Since last August he has been assisted by Sister Daisy Kitchesn, C.A.

Proof of the effectiveness of "Father Joe's" ministry is the fact that 200 pledges were received during a recent Every Member Canvass. Nothing like that ever happened before in the history of the Ute tribe. In the first year that "Father Joe" worked at the reservation, from June, 1947, to June, 1948, he presented 99 Indians for confirmation; during the next six months, 40.

The Episcopal Church is believed to be the only Church ever to receive a formal invitation from the Ute tribal council to minister to its people. [RNS]

SCI

Dr. Hall Appointed Director of Seamen's Church Institute

The Rev. Raymond S. Hall, D.D., assistant director of the Seamen's Church Institute of New York, was appointed as its director at the recent annual meeting of the board of managers. He succeeds the Rev. Dr. Harold S. Kelley, who retired in August.

Dr. Hall came to the Institute in September, 1947, from the Seamen's Club

of Boston, where he was director. From 1942 to 1946 he served as chaplain of the 101st Airborne Division. Although not required to take parachute training, Dr. Hall did so and became, it is said, the first chaplain to jump with troops in the U. S. Army.

ANGLICAN SOCIETY

Annual Meeting

The Anglican Society held its annual meeting and dinner on January 20th in St. Stephen's Church and parish hall, New York City. The rector, the Rev. Dr. J. Wilson Sutton, was host.

At the business meeting, after Evensong, the following officers were reelected: Honorary president, Bishop Oldham of Albany; president, the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo; vice-president, the Rev. Dr. J. Wilson Sutton; secretary, the Rev. Charles E. Hill; treasurer, William Lackman; chairman of the extension committee, the Rev. George Grambs; editor of the *Anglican*, the Rev. Dr. William H. Dunphy; managing editor, the Rev. Allen Brown.

DINNER SPEAKER

The speaker at the dinner was Dean Welles, who took for his subject The 400th Anniversary of the Book of Common Prayer. The Rev. Canon Louis E. Daniels, who made the journey from Oberlin, Ohio, to be present, was warmly greeted.

The Society, which was founded 17 years ago, now has 329 members. Of these, 11 are bishops; 212, priests; and 106, lay people. The membership is scattered, with members in all except three states and in Alaska, Hawaii, the Philippine Islands, and the Caribbean area.

ACOLYTES

Festival in California

Clergy and acolytes from the dioceses of Sacramento and California gathered in the Church of the Ascension, Vallejo, Calif., on January 22d for a service of Solemn Choral Evensong. This was the first acolytes' festival held in the area in many years.

Officiant for the service was the Rev. C. Aaron King; preacher, the Rev. Fr. Miller M. B. Sale. The choir from the Church Divinity School of the Pacific sang the entire service, using plainsong settings to both psalms and canticles.

There were more than 150 persons in the congregation, including the visiting clergy and acolytes, all of whom were vested for the service. Some of those attending had come more than 250 miles.

HUNGARY

Life Term for Cardinal Mindszenty

The Communist People's Court sentenced Josef Cardinal Mindszenty to life imprisonment on February 8th. The cardinal was convicted of treason, attempt to overthrow the republic, and foreign currency speculation.

The prosecutor had called for a verdict "hard and inexorable" — death on the gallows for Cardinal Mindszenty and his six codefendants — all accused of espionage and illegal money dealings.

All were found guilty, and given sentences ranging from three years to life imprisonment.

A partial text of the Cardinal's final plea follows:

"I have been for more than 40 days before the police and the court.

"They ask me and I answer.

"The questions and the answers are not only for those who question me but in the meantime the man gives also an answer for his own soul.

"From these answers which I give myself, I can draw the conclusion that I did not lose my good will in the course of my life and I am thankful for that to my God.

"I did not want to come into conflict with the laws of the state.

"And if I still collided once, this I admitted yesterday in this court without any mincing of matters.

"I regret it, I regret it today, too, and am sure, while remaining faithful to basic principles, I would do certain things differently in the same situation today.

"I state that according to my belief I am not and I have never been the enemy of the Hungarian people.

"I have no controversies with the workers and with the peasants to whom I and my family belong.

"It does not belong in my last statement but I have to mention it: The relation between the Roman Catholic Church and land reform was discussed and it is my duty to make an important statement as follows:

"The bench of bishops sent their blessing to the new farmers in their circular letter of May, 1945, and declared four different times afterward at home and abroad, stating that the Church does not request back the lands from the diligent little men and never will do so.

"I am thankful to my God that according to my severe conscience I am not an enemy of peace. I had never been against peace. I only pointed out emphatically certain preliminary conditions in the interest of a long and lasting (Church-State) peace.

"My letter of January 29th to the minister of justice, which was read in court, contains my standpoint of today. I do not want to quote now from my letter but I speak to the content of it.

"I confessed already that I came into

conflict with the laws of the state in certain things concerning finances. I have already offered restitution."

The prosecutor's demand for the death penalty was couched in Hungarian legal terms; it was not expressed directly. According to an Associated Press dispatch Hungarian prosecutors never ask flatly for life or death sentences. But the recommendation for a hard sentence means a recommendation for execution. Similarly, defense lawyers always ask for leniency, not acquittal.

The prosecutor demanded the removal of Cardinal Mindszenty as one of "the last remnants of reaction." He emphasized the charge that the Primate sought to induce the United States to interfere in internal Hungarian affairs and to declare war. He said "that was the treason." He said, "hatred of democracy, not defense of religion," was the motive.

Others involved in the trial are:

Duke Paul Esterhazy, wealthy royalist; the Rev. Ondras Zaker, former secretary to the Cardinal; Prof. Justin Baranyay, a professor of Church law; the Rev. Miklos Nagy, secretary of Catholic Action, a lay organization; Laszlo Toth, a journalist who worked for Fr. Nagy; the Rev. Bela Ispenky, a priest.

Of all the group, only Prof. Baranyay had pleaded wholly innocent.

CHINA

List of Evacuated Persons from District of Shanghai

A more recent and accurate list showing the disposition of workers from the district of Shanghai, as of January 25th, has been sent to THE LIVING CHURCH by Bishop Roberts of Shanghai.

First of all, remaining in China are:

Bishop and Mrs. Roberts, the Rev. Charles H. Long, Jr., the Rev. and Mrs. E. H. Forster, the Rev. and Mrs. Gilbert Baker and children, Dr. and Mrs. Galbraith, Dr. and Mrs. A. W. Tucker, Dr. M. Richey, Dr. Hans Rottenstein, Miss M. A. Bremer, Miss Gertrude Selzer, Miss K. Barnaby, Deaconesses K. Putnam and E. Ashcroft, Miss Grace Brady, Mr. Richard Corsa, Prof. Charles Perry, Prof. and Mrs. Donald Roberts, Prof. and Mrs. J. H. Pott, Mr. and Mrs. J. R. Norton, Prof. Ellis Tucker, Miss Elizabeth Falck, Miss Helen Van Voast, Prof. George Sullwold, Mr. and Mrs. Charles P. Gilson, Mr. and Mrs. Henry Budd, Miss Gladys Salesby, Miss Gertrude Eby.

The following have already returned to the United States from the district of Shanghai:

The Rev. and Mrs. Ralph Tucker and children; the Rev. and Mrs. Leslie Fair-

field and children; the Rev. Messrs. and Mmes. J. H. Wilson, S. W. Green, M. H. Throop; Dr. and Mrs. H. H. Morris; Mmes. Bessie M. Sims, Anne and Mary Lamberton, Anne Groff, Rachael Walker; Mrs. Charles H. Long, Jr., and child; Mary and Bruce Roberts; Robert Pott.

Miss Elizabeth Eddy has been transferred to Kunming. Soon to return to the United States from the district are Miss Laura Lenhart, Prof. Maurice Votaw, Charles and Benjamin Gilson. Mrs. Charles Perry and her children are flying to Honolulu. Miss Nancy Wilson and Josephine and Frederick Norton are going to the Philippines. Miss Gwen Cooper and Mrs. Pott are going to England in April.

LIBERIA

Seminarian Appointed

Anson B. Haughton, a senior at the Episcopal Theological School, Cambridge, Mass., has been appointed for missionary service in Liberia. It is expected that he will be assigned to work as a member of the faculty of Cuttington College.

Mr. Haughton is a member of St. Martin's parish, Radnor, Pa., a graduate of Haverford College. He enlisted in the Navy in World War II, and after a year of training as a radio technician he was sent to Pearl Harbor as an instructor. The destroyer to which he was assigned subsequently, fought through the South Pacific for 20 months, finally being hit at Okinawa by five Japanese suicide planes.

While studying at the Episcopal Theological School, Mr. Haughton has served as student-assistant at St. Chrysostom's Church, Wollaston, Mass. It is expected that Mr. Haughton will leave for Liberia during the coming summer.

PHILIPPINES

1949 Convocation

Increased local support of its national ministry and the appointment of a commission to prepare for the translation of the Prayer Book into the national language (Tagalog) and into the Ilocano dialect highlighted the 32d convocation of the Missionary District of the Philippine Islands, held at St. Luke's Pro-Cathedral and the School of Nursing of St. Luke's Hospital, Manila, January 17th-19th. The diocesan apportionment was increased and a fund was established to receive gifts toward an endowment, both means being part of the long-range plan whereby the support of the Filipino clergy should eventually be possible apart from the National Council's budget. The

national clergy at present consist of two active priests and five deacons. Two more deacons will shortly be ordained, as it is expected two others will be after graduation from St. Andrew's Seminary this Spring.

Although throughout the Mountain Province, where the Church is the strongest, translations of parts of the Prayer Book into the various Igorot dialects were made some time ago, the spread of work among those who speak either the national language or the Ilocano dialects makes the preparation of translations of the Prayer Book into the vernacular of the lowland people mandatory. Committees were also appointed to prepare for the observance of the 50th anniversary of the district in 1951 and of the 400th anniversary of the Prayer Book in English this year.

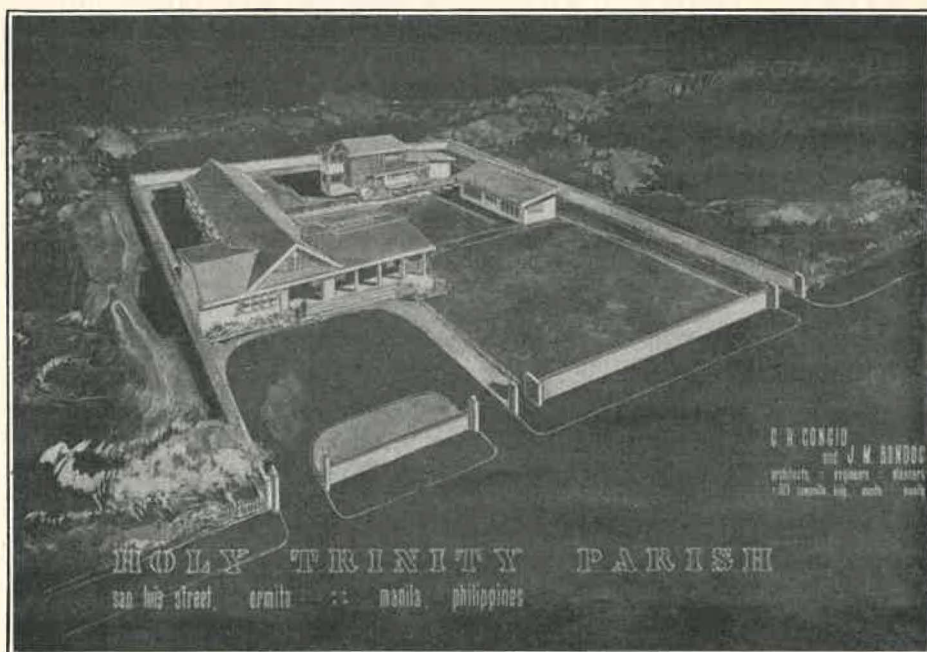
Resolutions of gratitude to the Mother Church in America were sent to the National Council and to the Church of St. Mary the Virgin, New York, which parish has been especially generous in providing vestments and other gifts to the various institutions and stations.

It is of special interest that the Convocation took steps to have a library of kodachrome slides made of the Church's work throughout the islands. These will then be used by missionary speakers in the States.

Preceding the convocation proper the clergy and missionaries, at the request of Bp. Binsted, held group conferences with him for several days and there was a Quiet Day at St. Andrew's Seminary, led by the Rev. Harold Spackman of the seminary faculty. Social events included tea at the Bishop's home, a broadcast of the Manila Little Symphony, a tea given by the medical director and nurses of St. Luke's Hospital, and a dinner party, given at the French Restaurant, after the adjournment of convocation, by the Bishop and Mrs. Binsted. The annual meeting of the Woman's Auxiliary of the district will be held in Manila, February 23d and 24th.

Bishop and Mrs. Binsted expect to leave for America in time to be present at General Convention. The Suffragan Bishop and Mrs. Wilner, who are returning from furlough after having attended the Lambeth Conference, are expected to reach Manila the latter part of February.

Deputies to General Convention: Clerical, Rev. Sydney Waddington, Church of the Resurrection, Baguio; clerical alternate, Rev. Ezra Diman, Sagada Schools, Sagada; Lay, Mr. S. C. Choy, St. Stephen's Chinese Parish, Manila; Lay Alternate, Mr. Gerald Wilkinson, Church of the Holy Trinity, Manila. The Hon. J. M. Ross, Church of the Holy Trinity, Manila, was re-appointed chancellor.



HOLY TRINITY, MANILA: *The proposed chapel-parish house, rectory, and servants' quarters.*

Special Course for Aglipayans

Following a request from Msgr. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, Bishop Binsted and the faculty of St. Andrew's Seminary, Manila, have arranged a special two month's refresher course for six Aglipayan clergy, to begin the first of February and to conclude just before their forthcoming re-ordination. This is the first of a series of such courses being worked out by the authorities of the two churches and, although these clergy will be in classes apart from the seminary students that already include four Aglipayans in addition to the 12 Episcopalians, their work will include the normal seminary subjects and reading. They will also take part in the regular chapel services and in the final retreat, planned for both groups, at the end of March. Fr. Mandell, the warden, and his staff will teach an extra 20 hours each week to make possible this special course, which is planned both for mental refreshment and to provide the clergy of the Philippine Independent Church with an opportunity to learn more about the Anglican Communion.

Chinese Help Americans and British

The Church of the Holy Trinity, Manila, expects to have ready for occupancy its new chapel-parish house, rectory, and servants' quarters by the end of June, as a result of credit supplied by St. Stephen's Chinese Parish, Manila. Holy Trinity, which is the new name of the pre-war Cathedral Parish of St.

Mary and St. John, which was completely destroyed during the war, is largely composed of American and British business and government people. The congregation is now in the midst of a building fund campaign to raise P60,000 to add to P38,000 contributed by the National Council and, in the belief that such sum could more easily be raised if the building construction were begun at once, St. Stephen's took the initiative in offering to supply the necessary credit. The Rev. A. Ervine Swift, rector of Holy Trinity, in telling his people of the arrangement, described it as "a concrete example of the work of God the Holy Ghost in his love made known to us through the spirit of St. Stephen's Church and of its rector, the Rev. H. J. Wei."

Holy Trinity Parish expects eventually to build a church but the first building is being constructed so that it may be a place both for worship and for parish activities.

JAPAN

APO Facilities Offered to Missionaries

The use of Army postoffice facilities is no longer restricted to "the heads of religious missions," but has been extended to all missionaries who qualify under SCAP Postal Memorandum No. 27, according to the postal officer of the Far East Command.

APO facilities in Japan and the Ryukyu Islands are thus extended to "religious missionaries who are United States citizens and whose entry is authorized by the Supreme Commander of

Allied Powers; and other religious missionaries, not United States citizens, who are specifically authorized . . . Army postoffice privileges by the Commander in Chief of the Far East."

ENGLAND

Mission to London

By the Rev. C. B. MORTLOCK

One hundred and twelve priests from all parts of England have been chosen by the Bishop of London, Dr. S. W. C. Wand, to preach the mission to London in May next. Each missionary has been invited by the Bishop to undertake this honorable and extremely responsible task by reason, of course, of the gifts which he possesses for such evangelistic work. Furthermore, each has been chosen with great regard to the sort of people he will be called upon to address.

The names of the missionaries have now all been made known; the Bishop is himself the chief missionary and from the beginning of the year of preparation for the mission it was asserted that it was essential for its success that the Church should speak with an united voice, so that an agreed and common message might be given to the four million people in the diocese. Speaking at the inaugural meeting of the mission at the Royal Albert Hall in London on May 24th, the Bishop Suffragan of Kensington, the Rt. Rev. H. C. Montgomery Campbell, chairman of the executive committee of the mission, said, "If we are to impress London and make a real impact on its thought and way of life, we must all say the same thing and say it with all the force at our command."

Herein is to be noticed an unusual element in the preparation for a great mission. The Bishop of London asked each priest whom he invited to become a missionary to use a syllabus which was being drawn up for that express purpose. Furthermore it was arranged that a synopsis of the missionaries' syllabus should be supplied to the parochial clergy so that the preparation in every parish "should be grounded upon and linked with the presentation of the Faith as it is delivered in the mission itself."

It must not be supposed that speaking "with one voice" means that the missionaries will deliver more or less identical addresses. On the contrary, each of the missionaries will bring to his task all the qualities peculiar to himself and use them to the furtherance of an agreed campaign. To bring its message to London the mission has three aims. The first is to strengthen those already faithful to the Church and its beliefs and doctrines; the second is to awaken and enliven what are described as the "fring-

ers"; and the third is to convince those still outside the Church that the Christian religion is the only answer to the problems of our day. Commenting on these aims the general secretary of the mission, the Rev. F. C. Tyler, wrote in one of the attractive news-sheets which have been issued periodically for posting on church notice-boards, "The mission of 1949 will be directed at the outsiders, because this is the group towards which any mission message must be directed. But though this will be our direct aim we shall hope to see heartening results in the other two spheres at an early date. When the mission has broken the crust of indifference and inertia we may expect to see an increasing effect among those who most need guidance."

It has been made plain from the first that without the coöperation of the faithful laity the mission is bound to fall short of its aim. Great care has therefore been taken in recent months to equip its laity by means of study groups, leadership courses, and courses intended to provide comprehensive and intensive training for lay people for taking an active share in the work of tackling the man and woman in the street and in their homes.

LOCAL TRAINING CENTERS

In November last it was stated that since May members of the clergy, lay workers, and other helpers had been preparing themselves to meet the first antagonism and hostility that is bound to come. The handling of gatherings both large and small needs a good deal of tact and knowledge. So also does house-to-house visiting. To equip all concerned for this work local center courses have been regularly conducted. The preparation on the lines of the agreed message to London has been thorough and highly realistic. It has been pointed out that the winning back to the Christian Faith of thousands who have deserted, and thousands more who have never known what is the true meaning of the Christian way of life, is one of the greatest tasks undertaken by the Church anywhere.

At his diocesan conference the Bishop of London said he was surprised to hear people say that the mission to London was too vague. He retorted that on the contrary the aims of the mission were clear and precise, and the mission knew exactly where it was going. He said that the mission will aim at individual conversion, and the second part at presenting to the people of London the idea of a social environment impregnated with Christianity: in other words, at trying to make the people of the great metropolis realize what the Kingdom of God might be if it were established in our midst today.

The idea of the mission came from

members of the clergy in London and was expressed in answers to the Articles of Inquiry which were addressed to the whole clergy of the diocese in connection with the Bishop's primary visitation held in the late summer of 1947. Many priests in different parts of the diocese asked for a united effort of some kind, either a mission or other evangelistic campaign. The Bishop could not ignore such a clear indication; thereupon made careful inquiries among his staff. After consulting the rural deans and representatives of the ruri-decanal chapters he decided to embark on the great venture which is now approaching its climax.

His first public act was to summon the Albert Hall meeting, already mentioned.

The mission will be inaugurated by the Bishop of London in St. Paul's Cathedral on Saturday, May 14th, when the missionaries will be solemnly commissioned. For the following eight days—from Sunday, May 15th, to Sunday, May 22d, the missionaries at the various local centers will be concerned with a systematic presentation of the Christian faith in the light of the needs of the times. From Tuesday, May 24th, until Saturday, May 28th, there will be nightly meetings in St. Paul's Cathedral and Westminster Abbey at which the Christian faith will be applied to particular problems, both social and domestic.

Final services of dedication and thanksgiving will be held on Sunday, May 29th, in the local center. There is a peculiar appropriateness about this date as it is the anniversary of the regicides, who had executed Charles I, and set up the Puritan Commonwealth.

Revision of Canons Continues

By the Rev. C. B. MORTLOCK

Canterbury Convocation meeting early in January continued its work on the revision of the Canon Law. In the Lower House various attempts to modify the drafted canons in a Protestant direction were consistently defeated.

In the debate on Canon XXVI (Of Bread and Wine for the Holy Communion), it was alleged that there were many churches in which unfermented juice of the grape was used and that to insist on fermented wine would offend consciences. Some skepticism was expressed as to the extent of such use.

Ultimately the Lower House left no doubt about what was meant by the drafted words, "wine, good and wholesome," by inserting the requirement that the wine must be "pure, fermented juice of the grape good and wholesome." This was carried by 82 votes to 44.

Regulations governing relations with the Church of South India were to be considered by a joint committee of the two houses.

A Minimum Pension Plan

A BOLD frontal attack on "the pension scandal" is made by the Rev. Theodore Bell in "An Open Letter to the Trustees of the Church Pension Fund," dated Epiphany, 1949. Citing the meager pensions paid to retired clergy (the *average* old age pension is \$76 a month; disability pension \$65 a month; widow's allowance, \$31 a month), he declares that "it is conduct such as this, conduct bringing religion into disrepute, which in the age of Jesus was called the desecration of God's name."

To start the ball rolling, the Rev. Mr. Bell introduced into the California diocesan convention on February 1st a resolution which he asks other dioceses to consider in their annual conventions. The text of this resolution, commending his proposed plan for study, follows:

The diocese of California thanks the trustees of the Church Pension Fund for building a pension system which is actuarially sound; shares their deep distress that the allowance paid to the average beneficiary is pitifully small and wholly inadequate to sustain life in the most modest comfort; commends for study the principle of the Minimum Income which has been defined thus: "Whenever a pension based on the average salary is insufficient to maintain life in simple comfort, the Church should supplement that pension raising the total allowance to the level of minimum income determined by the Church as appropriate to the class to which the beneficiary in question belongs"; commends for study the proposal that the Church shall implement the principle of the Minimum Income by increasing the present assessment on clerical salaries; commends for study the proposal that the Church shall inaugurate a Contributory Pension Fund.

The diocese of California presents this Resolution to General Convention and asks for immediate action on this matter.

The open letter, in 16-page pamphlet form, has been sent to bishops and other Church leaders as well as to the trustees. Additional copies may be available from the author. In this editorial, we shall summarize some of its important points and comment on them. In many respects it is the most promising approach to the solution of the Church's pension problem that we have seen in recent years.

The Episcopal Church has long been proud of its actuarially sound Pension Fund. But something has happened to the pension system based upon that Fund. What has happened to the Church's pension system is the same thing that has happened to many individuals and groups in the past few years. Declining yields on investments have had some effect; but the drop in the buying power of the dollar has made formerly adequate pensions hopelessly inadequate. The "actuarial reserve principle"—the principle that pensions shall be based on contributions over a period of years—has been shaken, if not destroyed, as a basis for a pension system by the simple fact that the

dollars contributed over the years have lost something like half their value.

There are facile answers which can be made to Mr. Bell's letter. To grant a pension of *x* amount does not necessarily mean that the Church "tells the widow of a priest to live on \$6.50 per week." The Church as a whole, and the trustees of the Church Pension Fund, are heartily in favor of supplementary allowances, whether from federal or state funds, from the diocese or parish, or from members of the widow's family. No less than 62 homes for the aged are conducted under Episcopal Church auspices, although they are not all of the same quality and some of them have large entrance fees. Essentially, the Church Pension Fund stands in the same relation to its beneficiaries as the Metropolitan Life Insurance Company to its beneficiaries. It does not dispense charity, but pays a compensation earned; and it cannot change the compensation because of considerations of need.

There is a Joint Committee of General Convention to Consider Appealing for a Fund to Supplement Clergy Pensions. It was to report to the Presiding Bishop and may have done so; but, as far as we know, it has made no public report.

THESSE considerations, however, are of little immediate help to present or prospective beneficiaries. Retired clergy, widows, and clergy nearing retirement are facing a penurious existence because of an inflation which neither they nor the Church foresaw. There is nothing they can do now about increasing their pensions. The Rev. Mr. Bell is right, we feel, in insisting that the Church as a whole should adopt a compulsory plan for their relief; and we also feel that he is right in calling upon the trustees of the Church Pension Fund to initiate the proposal. They have the facts, the background, and the organization to distinguish between the practical and the impractical, the sound and the unsound. We are confident that, being Christian men, they also accept in principle the concept that a *sound* Church pension system is one which provides all beneficiaries, on an equitable and practical basis, with a sufficient amount for decent living.

The principle of the Average Salary, as Mr. Bell calls it, must be supplemented by the principle of the Minimum Income. In this period of fluctuating values, the minimum income needed for decent living is a fluctuating thing. Today it is twice as much as it was some years ago. Tomorrow, if there is a severe deflation, it may return to its old level. Or if, as seems more likely, the trend of wages and prices continues upward (despite recently released figures indicating

a lower price index) the provision for minimum income made today will be hopelessly inadequate tomorrow.

As Mr. Bell points out in his open letter, minimum income requirements vary for different types of beneficiaries. It would be manifestly unfair and impractical for a man to come into the ministry late in life and expect his short term of service to qualify him for the minimum income applicable to a full term ministry. These details can be worked out, however, by the application of generally accepted pension principles.

The chief problem is to find a satisfactory index for establishing the fair amount of "minimum income" in terms of the standard of living; and to provide an assured, continuing source of income tied to the same index.

Mr. Bell roughly estimates that approximately one million dollars a year are needed at the present state of the cost of living and the pension roll to raise the minimum pension to the following scale:

Retired Clergyman and Wife.....	\$150 per month
Retired Clergyman Alone	\$100 per month
Widow of 68 and over	\$70 per month
Widow of 60 to 68	\$60 per month
Widow of 50 to 60	\$45 per month
Widow of under 50	\$35 per month

His estimate is, of course, subject to correction by those better situated to compute the figures — the trustees of the Church Pension Fund.

How is this amount to be raised? The Church has shown its capacity to raise millions for overseas relief, and it undoubtedly could do the same for relief of our own retired clergy and their dependents. Or it might be possible to work out a combination of an increased pension premium (or a separate payroll assessment) and a fund raised by appealing to the generosity of Churchpeople, as the Rev. Mr. Bell suggests. We greatly prefer, however, his alternative suggestion that the entire amount be raised by an increase in the pension assessment. He estimates that the increase would have to be from the present 10% to 15% of the salary of the clergyman.

The cost of the increase would average approximately \$125 a year per parish or mission; in terms of communicants, it would be under 75 cents per year per capita. This is not a small amount, especially in view of the fact that not all communicants are contributors, but it is not a cripplingly large one either.

The long-term obligation involved in adopting such a plan cannot be computed. Mr. Bell thinks it would be reduced by the fact that the clergy now in active service are building up larger reserves which will produce larger pensions. But there is no guarantee that these larger pensions will provide an adequate minimum in terms of the future cost of living. Whatever method is chosen for establishing the amount of the minimum pension — whether a cost of living index, a stated amount set by General Con-

vention, or a definite proportion of the average current clergy salary — the actual amount needed to supply to a constantly changing number of beneficiaries widely varying supplemental pensions would have to be computed anew each year.

Thus if the Pension Fund — or another body administering supplemental pensions—is to be assured of the income necessary to provide these pensions, it must either have the power of fixing the assessment rate or be supplied with a reserve fund large enough to absorb a possible deficit. An assessment based on current clergy salaries would have the advantage of producing more revenue as pay scales go up and less as they go down, in a manner roughly comparable to the way in which minimum pensions would fluctuate if they were based on a percentage of the average current clergy salary.

The obligation of the Church to provide for its retired clergy is seldom challenged nowadays. Let us face squarely the fact that this obligation must have some relation to current salary scales and expenses. Then our pension system will regain its former proud status as the best, soundest, and fairest conducted by any Church.

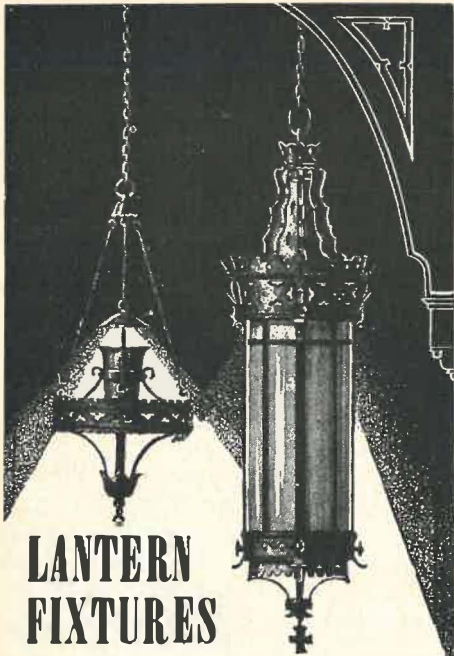
The Rev. Mr. Bell introduces into his open letter a proposal for a compulsory additional annuity to be paid for by each clergyman. It seems to us that this has no relation to his other proposal, and should not be considered in conjunction with it. If one man wants to invest in annuities, another in real estate, and a third in stocks and bonds — and a fourth wants to live better during his active life at the cost of a lower scale of living in his old age — that seems to us to be the right of the individual concerned. Social security can be carried too far!

Mr. Bell does not touch on another possibility — the inclusion of the clergy in the provisions of the federal Social Security program. Since the contributions of employers and employes to this program have been held at a level below the amount needed to establish an adequate reserve, the program is being paid for in large part out of general tax funds. As other segments of the population are brought under Social Security, the separation of the Church and State is beginning to take on a new twist — the exclusion of the Church from benefits available to the general public!

However, the relation of the federal program to the current problem is a wholly theoretical one which can be adjusted when and if the Social Security Law is changed. The thing that is needed now, we think, is a concrete proposal from the Church Pension Fund as to the costs and mode of operation of a plan for establishing a reasonable minimum for pensions and survivors' benefits so that the retired clergy and their dependents who have suffered severely from inflation will have relief.

The Church Pension Fund is not, of course, re-

(Continued on page 15)



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The Power to Accomplish

By the Rev. Joseph Wittkofski, M.S.

Rector, St. Mary's Church, Charleroi, Pa.

THERE are countless multitudes of Christian people who are living frustrated lives because they do not have the things which they wish. The situation is even more tragic when we remember that these same people have a ready access to the power that can overcome their frustrations. Organized Christianity too often overemphasizes some external aspects of the Christian religion while it frequently neglects the fundamental interior truths. Hence, the teachings of Jesus are used to convince Christian people that they ought to be satisfied with the state in which they find themselves. This prevalent frame of mind lends validity to the Communistic claim that religion is the opiate of the masses. As our modern versions of Christianity succeed, and people become relatively satisfied with their places in life, the Gospel of our Lord is weakened. Psychology is making it increasingly clear that we are the results of our thinking. When we allow ourselves to become satisfied, our initiative is diminished and our thought-power is stifled. Often, this satisfaction is confused with "the peace of God." As a result of this error Christianity frequently becomes impotent in human lives.

The first obligation of the Christian life is the development of a permanent Christ-consciousness. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." As the mind of our Lord develops in the Christian, he gains command of the thought-power of the Master. This is the same Thought by Whom "all things were made." We are prone to forget that our created universe has come into existence through the thought-taking of the divine Mind, and we seldom realize that the central message of Christianity is the availability of the divine Thought to reinforce the feeble thinkings of human beings. "But as many as received him, to them gave he power to become the sons of God." When the Christian really lays hold to the divine Thought, when he begins to identify his thinking with the Mind of Christ, then he obtains the power of God to accomplish anything good that he seeks in life.

As modern psychology becomes more and more popular, the word "subconscious" rapidly is becoming a household term. To different psychologists and psychiatrists, the term has divergent meanings, but it is generally considered to be a faculty of the mind below the level of consciousness, which contains the accumulation of inherited instincts and past

experiences. This faculty is a mighty source of power beyond space and time. When the Thought of God became Flesh, He made it possible for all human beings to establish unifying contact with the divine Mind. God Himself, therefore, can take complete possession of the Christian's Subconscious. The first purpose of our Lord's teaching is to establish channels of communication between the thinking of individual Christian people and the thought-power of God. In this manner, the creative Thought of God can be put to work in human lives. The same power that made the wondrous Universe becomes available to the Christian who fully understands his religion. He can have all of the things which he needs and wishes in life if he will accept his religion as it was taught by Jesus Christ. The underlying principles of Christianity are much more modern than are the newest developments of psychology. Much unhappiness in our times results directly from the ignorance of Christian people about their religion. Very few people make any steady efforts to establish channels of communication between their conscious minds and the great Subconscious that our Lord sought to implant in all mankind.

How are we to develop these avenues between our consciousness and the Mind of God? The New Testament gives us many clues toward the cultivation of this inexhaustible supply of power. St. Paul wrote, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me;" and again, "For we also are weak in him, but we shall live with him by the power of God." How was the great Apostle of the Gentiles able to achieve the unity of his own thinking with the Mind that was in his Lord? How was he able to create this channel to the divine power? In what manner was he able to make his own Christ-consciousness into an effective means of action? A study of the life of the saint explains the source of his accomplishments. "I can do all things through Christ which strengtheneth me."

It is obvious that if Christian people are to create an omnipotent Subconscious source of power, then they require a technique to develop a mode of communication between the Mind of God and their own consciousness. This relationship is not an accidental development but it results from a carefully calculated plan of action. The conscious mind must be conditioned by the Subconscious which results from the individual's intimate

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contact with the Word of God. The words of St. Paul are as new as the latest book of applied psychology. He gives us the formula that will completely change our lives if we apply it to ourselves. "I can do all things through Christ which strengtheneth me." Upon arising, in the morning, we should carefully repeat this phrase to ourselves a half dozen times. Often, during the day, in times of calm and in moments of stress, we ought to say this power generating sentence to ourselves. Especially, at night, immediately before retiring, we should slowly and thoughtfully repeat the formula several times to ourselves. "I can do all things through Christ which strengtheneth me." After a few weeks or months, we will begin to find ourselves doing much about which we long dreamed, but which always appeared to be beyond our capabilities. As we create the channels between our conscious minds and our re-inforced Sub-conscious, our Christian faith becomes effective.

Until we have relentlessly purged out of our minds the materialistic heresy of the passing generation, we will be handicapped in all of our thinking. Science no longer considers material stuff as the basic element of the Universe. A study of atomic physics and chemistry indicates that the ultimate constituents of all things probably are forms of energy. In our philosophical and religious thinking, we are slow to accept the new data of the sciences. With these thoughts in mind, it is well to recall, that, in His dealing with human problems, our Lord's method was dynamic. To people who had a deep faith, He was able to transfer an amount of energy to make a change in their lives. The correct use of our religion is very much like the charging of a battery. A charged battery and a dead battery look very much alike. A charged battery, however, can do many things that a dead battery cannot do, because the first possesses energy that the second does not have. Very many Christian people resemble dead batteries because they have not established any channels of intercommunication between themselves and the divine Word.

There is no question that thought is the most important and powerful force in the world. Everything that mankind has accomplished is the direct result of human thinking. When Christian people establish a continuing contact with the divine Fountain-Source of all thought-energy, they will find themselves charged with power. The story of the woman who wished secretly to touch the hem of our Lord's garment demonstrates the point. He turned around and asked who touched Him because He felt power going out from Him. Power, too, will radiate from us if we will cultivate the relationship between our conscious minds and Him who should infiltrate the beings



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
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We're just full of suggestions for our friends in The Church this year, and especially for Lent, but give us credit for two things—we do not commercialize our suggestions anymore than HAS to be done, being in this business and still having to eat, AND we never suggest anything that we do not work at ourselves.

When we first came into The Church under the tutelage of Father Chalmers of blessed memory, he impressed upon us the wisdom of doing some consistent reading all through Lent, and taught us how that reading could lead us to love Our Lord more and better. It worked out that way. Everything he taught us worked out! So, too, with you. This Lent, preferably before Lent, ask your parish priest to recommend to you some books suitable for Lenten reading, study and meditation. Ask him

NOT to recommend some theological stuff which would be duck-soup to him but sleep-producing to you. Tell him you want to learn more about what The Episcopal Church is and what She teaches, that you want to learn to love Our Lord more deeply, for you are beginning to realize that you can't just play around with Him here, and be expected to suddenly change in Paradise BEFORE HIM, just by the mere physical act of dying. Tell him you want to really learn how to pray NOT by a book, for a change. Tell him you want to know why so many Episcopalians just crave to make their Communions as often as possible, and many others don't care a hang. Just tell him what you need, and he will adjust your reading to your particular needs. Your priest KNOWS such things. Use him. He'll love it, if he's worth his salt.

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of all Christian people to establish their power-generating Subconsciousness.

In the sight of God, many among us are nearly lifeless because we are almost completely thoughtless and loveless. We look exclusively to our own things and we depend too much upon ourselves. When we couple sincere charity with an undoubting faith, we gain the creative peace which is the greatest miracle-producing power known to mankind. The Christian religion can furnish everything that the disciple of Christ wishes in life as long as these things will not be conducive to his damnation. There need be no lack in Christian life. The power to accomplish awaits the person who will learn to practice the elemental tenets of his faith. He must convince himself that he "can do all things through Christ which strengtheneth." The Christian religion can fill all of the necessities of the modern world, but the thinking of people must become religious before their religion can have any real meaning. This conditioning, not outside the reach of any Christian, can easily be developed. Meister Eckhart did not know our terminology, but he expressed the same basic truth when he wrote, "The man to whom God is always present, and he who controls and exercises his mind to the highest degree—that man alone knows what is peace and he has within himself the Kingdom of Heaven."

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Save the Children Federation

Previously acknowledged	\$5,202.98
A. E. F., Chicago (German child)	10.00

\$5,212.98

Canterbury College

Previously acknowledged	\$ 331.06
M. A. C.	3.00

\$ 334.00

NEW YORK

Vandalism

Twenty-two gravestones in the historic churchyard of St. Paul's, Eastchester, Mount Vernon, N. Y., were overturned or damaged during the night of January 22d. The damage was discovered on the following day when the church was planning to begin its campaign for \$121,000 to cover the cost of enclosing the churchyard with a ten-foot wall.

Vandalism has been committed before at St. Paul's Church, which was designated by the Department of the Interior in 1943 as a national historic site. Buried there are nearly 5,000 persons, including some American Indians and veterans of all wars in which the United States has been involved. The church is known as the national shrine of the Bill of Rights because of its connection with the John Peter Zenger free press case of 1733.

PITTSBURGH

Renewal of Marriage Vows

As the climax of a series of four family forums held at Nativity Episcopal Church, Crafton, Pa., the rector, the Rev. Robert E. Merry, invited all members of the parish and their friends to renew their marriage vows and receive again the Marriage Blessing at the 11 o'clock Communion service on February 6th.

"Christian people are alarmed at the

growing divorce and juvenile delinquency rate," the Rev. Mr. Merry said, "and those whom God has called to the vocation of marriage and family life are feeling more and more grateful for the blessings God has given them through their marriage. . . . With all the breakdowns in family life evidenced in the daily press, the task of holding family life together is one of increasing difficulty.

"The foundation of our civilization is the family life of our people, and the strength of the family life is determined by the way those who accept its responsibilities remain true to the vows they took on their wedding day," he said.

CHICAGO

Conference Center

The establishment of the Bishop McLaren Foundation, to be a conference and training center for the diocese of Chicago on the property of the old St. Alban's School for Boys, Sycamore, Ill., has been announced by Bishop Conkling. The Foundation will operate three separate institutions on the property: St. Alban's House—a youth center; Waterman Hall—a conference and retreat center; and the Bishop Chase School for clergy.

The property, located on a 60 acre tract, includes three dormitories, a chapel, and a gymnasium. The facilities will ultimately make it possible to house up to 150 persons for the longer conferences and training programs. In addition to bedrooms, there will be a large lounge and library, refectory, and numerous smaller class rooms and lounges.

The Foundation is being developed as a memorial to William Edward McLaren, the Bishop of Chicago from 1875 to 1905. It was during his episcopate that the first building on the property, Waterman Hall, was erected. After 31 years of operation as a school for girls, Waterman Hall was closed and St. Alban's School for Boys was moved there. The depression forced St. Alban's School to close its doors in 1938 and for nine years, until 1937, the property was not used by the Church.

During the past year and a half, while the director-chaplain, the Rev. David J. Reid, has been gradually restoring the buildings to a usable condition, the dormitories have provided emergency housing for students of the Northern Illinois State Teachers' College at DeKalb.

It is expected that as time goes on, the Foundation will become the site for most of the larger diocesan gatherings, according to Fr. Reid, and will provide the diocese of Chicago with a center for a planned program for training aggressive clerical and lay leaders.

SCHOOLS

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Peekskill-on-Hudson, New York
College Preparatory and General Courses
Modified Kent Plan
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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee — \$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:
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SCHOOLS

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ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

GUEST HOUSES

EPISCOPAL COTTAGE of Chautauqua, Inc. Simple but comfortable rooms at famous Chautauqua, N. Y., are available for the 1949 season. For information and reservations write: Mrs. W. D. McCreery, President, Episcopal Cottage of Chautauqua, Inc., 5840 North Bay Road, Miami Beach 40, Florida.

LINENS & VESTMENTS

CATHEDRAL STUDIO, surplices, albs, stoles, burses veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instruction, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15. Md.

MISCELLANEOUS

USED RELIGIOUS BOOK catalog ready. Write today! Baker Book House, Grand Rapids 6, Michigan.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER, churchman, experienced in boys' choir, for prominent central Pennsylvania parish. Good salary, excellent teaching opportunities. Reply Box J-211, The Living Church, Milwaukee 3, Wis.

WANTED: Assistant for thriving midwest parish, only Episcopal Church in progressive city of 140,000. Salary \$2600 plus heated apartment. Reply Box W-221, The Living Church, Milwaukee, 3, Wis.

POSITIONS WANTED

YOUNG ORGANIST-CHOIRMASTER of prominent city parish desires position September. Church School or Country Parish. Reply Box H-220, The Living Church, Milwaukee 3, Wis.

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ORGANIST-CHOIRMASTER, M.A., A.A.G.O., fifteen years experience with adult and youth choirs, desires change. Consecrated Christian. Excellent references. Reply Box B-217, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS at the Monastery of St. Mary and St. John, Cambridge, Mass. For Priests: Feb. 21st, P.M. to Feb. 24th, A.M. For Seminarians: Apr. 20th, P.M. to Apr. 23rd, A.M. For Laymen: Mar. 5th, and Mar. 6th, Apr. 30th, and May 1st. For reservations write to: The Guestmaster, SSJE, 980 Memorial Drive, Cambridge 38, Mass.

WANTED

NEEDED—Place settings of silver to serve 60 people. Do not store your old silver when you obtain new, or have more than you need. Contact the little mission "Church of the Epiphany," Raymondville, Texas, Mrs. T. E. Halpin.

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THE LIVING CHURCH

CHANGES

Ordinations

Priests

New Hampshire: The Rev. John Spear was ordained to the priesthood on December 16th at Trinity Church, Hartford, Conn., by Bishop Budlong of Connecticut, assisted by Bishop Gray, Bishop Coadjutor of Connecticut, acting for the Bishop of New Hampshire. The Rev. Alan G. Whittemore, O. H. C., preached the sermon. The ordinand, presented by the Rev. Raymond Cunningham, will be curate of Trinity Church, New Haven. Address: 53 Wall St., New Haven 11, Conn.

Deacons

East Carolina: Addison Hosea was ordained to the diaconate on December 21st by Bishop Wright of East Carolina at St. George's Church, Pikeville, N. C. He was presented by the Ven. Richard L. Sturgis; the sermon was preached by the Rev. Alexander Miller. The newly-ordained deacon will continue his studies at the School of Theology of the University of the South.

Louisiana: James Rayford McLean was ordained to the diaconate on December 20th by Bishop Mitchell of Arkansas for the standing committee of the diocese of Louisiana. He was presented by the Rev. Heber Weller; the Rev. J. Hodge Alves preached the sermon. The Rev. Mr. McLean will be minister in charge of Mt. Olivet Mission, Pineville, La., where he has been lay reader.

New Hampshire: Robert Hill Porter was ordained to the diaconate on October 20th by Bishop Hall of New Hampshire at St. Luke's Church, Woodsville, N. H. The Rev. Leslie Hodder presented the candidate; Canon Charles E. Hill preached the sermon. The Rev. Mr. Porter will be deacon in charge of St. Luke's Church, Woodsville, and Epiphany Church, Lisbon, N. H. Address: 10 Maple St., Woodsville, N. H.

Pennsylvania: Walter K. Malone was ordained deacon on December 17th by Bishop Hart of Pennsylvania in the Bishop's Chapel, Church House, Philadelphia. He was presented by the Rev. George C. Anderson; the sermon was preached by the Rev. Albert F. Fischer. He will be vicar of Trinity Chapel, Solebury, and St. Philip's Chapel, New Hope, Pa., where he has been serving as lay reader. Address: Solebury, Pa.

Western Michigan: Charles Everette White was ordained deacon on December 15th by Bishop Whittemore of Western Michigan at St. Mary's Chapel, St. Mark's Cathedral, Grand Rapids. The candidate was presented by the Rev. Henry A. Hansen; the Very Rev. H. Ralph Higgins, dean of the cathedral, preached the sermon. The Rev. Mr. White will be deacon in charge of Trinity Church, Grand Ledge, Mich.

Deacons and Priests

Convocation of American Episcopal Churches in Europe: The Rev. Joseph LaRose O'Rillion, a former Presbyterian minister and Army chaplain, was ordained to the diaconate in the Pro-Cathedral of the Holy Trinity, Paris, on February 1, 1948, by Bishop Larned, Bishop in charge of the convocation of American Episcopal Churches in Europe. He was presented by the Very Rev. Kirk B. O'Ferrall, during the absence on leave of the Very Rev. Dr. Frederick W. Beekman, dean of the cathedral.

On September 7th the Rev. Mr. O'Rillion was ordained to the priesthood in the same cathedral by Bishop Larned. He was presented by Dean Beekman. The Rev. Charles B. E. Neate, rector of the Church of England parish of St. George in Paris, preached the sermon. The newly-ordained priest returned to the United States to continue post-graduate study at General Theological Seminary. Address: GTS, Chelsea Square, Ninth Ave., New York City.

Deaconesses

Deaconesses Amelia Brereton and Edith A. Booth will on February 15th begin work at St. Paul's Mission near Amherst, Va. They will succeed Miss Isabel Wagner, who has been resident missionary at St. Paul's since 1938 and is retiring. Deaconess Brereton has been serving as missionary in charge of Honey Branch Mission near St. Paul, Va., and Deaconess Booth as director of industrial work, in the Handicraft Guild, in the diocese. St. Paul's

Mission is under the care of the Rev. Richard H. Lee of Amherst.

Women Workers

Miss Victoria Kilgore and Miss Barbara L. Turner will on February 15th become missionaries at the Honey Branch Mission near St. Paul, Va. Miss Kilgore, who graduated in June from St. Faith's Training School for Church Workers in New York City, has since her graduation been assisting in the work at Honey Branch Mission, which is in the vicinity of her home. Miss Turner, of Utica, N. Y., also a graduate of St. Faith's, is a newcomer to the diocese of Southwestern Virginia.

Corrections

The Rev. C. Edward Hopkin, twin cities missionary, is incorrectly listed in Minneapolis 4, Minn. He is correctly addressed as follows: 392 N. Mississippi River Blvd., St. Paul 4, Minn.

The Rev. Richard C. Patton, who recently became rector of the Church of the Advent, Enfield, N. C., and St. Mark's Church, Halifax, should be addressed at the rectory in Enfield, not in Halifax, as stated in The Living Church of January 2d.

The correct listing for the Rev. Gregory A. E. Rowley is as follows: Rector of Grace Parish, Chadron, Neb., and priest in charge of the missions at Holly, Gordon, Merriman, and Crawford, Neb. Address: 450 Bordeaux Ave., Chadron, Neb. [L. C. December 12th; L. C. A.]

The Rev. Eric A. C. Smith has been appointed rural dean for the Bishop's scattered congregations in the diocese of Colorado, not the Rev. A. M. Lukens as stated in The Living Church for January 2d. Mrs. Saidee Boyd is supervisor of rural work.

Resignations

The Rev. Edgar W. Halleck, formerly rector of St. John's Church, Wilmington, N. C., has been made rector emeritus of St. John's Church. Address: Wilmington, N. C.

The Rev. Louis A. Haselmayer, Ph.D., has resigned as vicar of the Chapel of the Nativity, Philadelphia, and is temporarily in residence at the Order of the Holy Cross, West Park, N. Y.

The Rev. William O. Homer is no longer in charge of St. Margaret's Mission, Hazel Park, Mich., and the Church of the Holy Spirit, Detroit. He is temporarily non-parochial.

The Rev. George P. Huntington, formerly rector of Immanuel Church, Bellows Falls, Vt., has resigned, effective February 1st.

The Rev. Charles R. Palmer, rector of St. Mary's Church, Daytona Beach, Fla., has resigned because of ill health.

The Rev. Allen Pendergraft, rector of the Church of the Good Shepherd, Buffalo, resigned on February 1st in order to continue his studies. Address: Mt. Hermon, Calif.

The Rev. Bruce Williamson has resigned as priest in charge of St. Paul's, Washington, N. C.; St. Mary's, Belhaven; and St. Thomas', Sladesville, effective December 31st.

Lay Workers

George Clarke, formerly captain in the Church Army, has become lay evangelist and candidate for Holy Orders in charge of the Valley Missions of the diocese of Erie. Mr. Clarke has been serving in the Owego Mission Field at Candor, N. Y., in the diocese of Central New York for some time. After January 14th his address will be P. O. Box 126, 201 Hale St., Osceola Mills, Clearfield Co., Pa.

JERUSALEM CYCLE OF PRAYER

February

20. Atlanta, John Moore Walker
21. Auckland, N. Z., William John Simkin
22. Ballarat, Australia, Wm. Herbert Johnson
23. Bangor, Wales, David Edwards Davies
24. Barbados, W. I., William James Hughes
25. Bath and Wells, England, Harold William Bradford; Taunton, Harry Thomas
26. Bathurst, Australia, Arnold Lomas Wylde

Pensions (Continued from page 9)

quired to give its attention to this problem. There is a Committee of General Convention studying one aspect of it, and it may be studying other aspects. But the Fund recently took the initiative in another matter which it might have shrugged aside if it had chosen to — the study of clergy salaries in their relation to each other and to the general salary level. We are confident that it will accept the responsibility implicit in the fact that it is the agency best qualified to study and make proposals in the field of clergy pensions, and that it will come forward with some plan to redress a truly serious situation.

Something *can* be done about it if the Church cares enough.

Pope Plays Hollywood Bit Part

ROME, our papal friends are fond of telling us, is the guardian of the sanctity of marriage. We find the claim hard to reconcile with the tumultuous wedding of Tyrone Power in a church in the eternal city, followed by a visit to the Holy Father to receive his blessing—all eight hours *before* the entry of the final decree in California divorcing Power from the sultry French actress whose romance with him filled dripping columns in the movie magazines a year ago. Of course Rome was ready with a glib explanation: Since the previous marriage had been a civil one, Power was not really married at all!

Simple, isn't it? Open the door, please; we need some fresh air.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with instr, 11 Low
with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to loop)
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri
Benediction 8; Confessions Sat 4-5, 8-9.

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7 ex
Mon & Sat 9:30; C Sat 4:30-5:30, 7-8

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser
2015 Glenarm Place
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon
10; C Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
Fri & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

EVANSTON, ILL.

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

KEY—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S Rev. Harold C. Williamson
17th Ave. at Buchanan
Sun 7:30, 11, Ch S 9:30, YPF 6:30; HC Wed & HD 10

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30
MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D.; Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

NEW YORK CITY (Con't)

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery S 11, Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs &
HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Rev. Very Rev. Edward J. Bubbs, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

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

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45,
EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

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

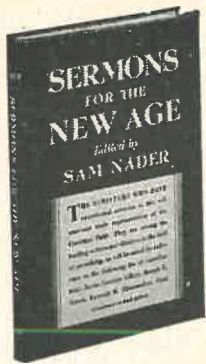
ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

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The Promises of Christ

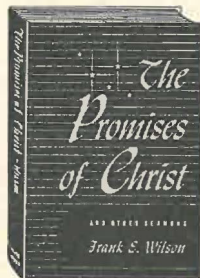
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The texts of the first five sermons are based on the spoken promises of Christ and the others are general, dealing with those aspects of Christian truth which directly apply to conduct and character. There are, also, sermons for Thanksgiving, The Seven Last Words, and Easter Sunday. Price, \$1.00



The Lord of Life

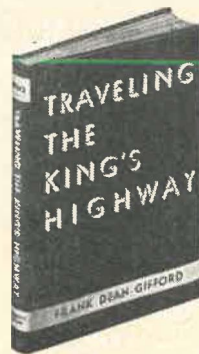
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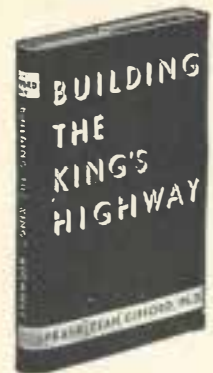
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