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



*M. S. Capron.*

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Open Churches

TO THE EDITOR: A young soldier wrote his mother recently telling of his disappointment in finding two churches in a California city tightly locked on a Sunday afternoon. This young soldier wanted a quiet place in which to pray. When shall we learn that people do like to use our churches for rest and prayer even when no service is being held?

HENRY: Bishop of Montana.  
Helena, Mont.

Sacramental Ministry

TO THE EDITOR: After reading the two articles by Chaplain Dubois—"Judgment at the House of God," I had a deep seated desire to be able to write "it just isn't so"; but such is not possible, for I do not think there is one misstatement in the entire article. I do wish I had been able to add my signature to the statement signed by 100 chaplains.

There is one great hope in the experiences of our some 500 chaplains who are in the services, and that is, that they will be converted to a Sacramental and a teaching ministry. That they will demand upon assuming the rectorship of a parish, when war is over, the right to administer all the Sacraments. War is trying and strenuous; but we may find out that the days after the war will be just as trying and just as strenuous and just as full of temptations, and failures.

Along with a Sacramental ministry, a time is needed when persons can make their vol-

untary confession of sins committed, to their parish priest; and receive God's forgiveness through "God's instituted channels." "Through channels" is a phrase military men understand. A time is needed when they will not only be allowed to, but will want to have in every parish from one end of our land to the other, a daily "Celebration," and at an hour that will be convenient to the church membership, though maybe not convenient to the priest himself. With this Sacramental ministry, there must always be the knowledge of the need of "teaching sermons," teaching doctrines, and converting and convicting the membership from priest to little child.

My experiences in the army as a chaplain, now on my fifth year, have been exactly like Chaplain Dubois'. We might hope that it was the exceptional Episcopalian, among officers and enlisted men, who did not need nor care about their Church and the Christ's demands; but sad to say it is the exceptional case that does care, and does seek. I have had only two men, sailors, who coming to make their Communion, were thrilled that they were able to. One lieutenant-colonel, one major, and one first lieutenant are the only faithful officers who strive whenever possible to make their weekly Communion.

There are others, majors, captains, lieutenants, who never have attended any service, and who yet were happy, or appeared to be so, when they knew I was an Episcopal chaplain, and bragged that they also were Episcopalian. I have been able to give instructions to one young lieutenant, a member of the Church who said he didn't know what the Church taught, demanded, nor offered. After about some six hours of steady teaching and talking he left to ship out, and wrote back of his appreciation. He was an Episcopalian who didn't even know how to use his Prayer Book. I have been able to give a few men instructions, and prepare some for Confirmation, and admit them to the Sacrament under the providing rubric of the Church.

The Social Gospel is only the Gospel when it is Sacramental. The sins of society are the sins of individuals, and we can only forgive sins of individuals desiring forgiveness, and seeking; we cannot forgive sins of society. Our Catholicity must be Evangelical I am sure; but it must be Sacramental, for a non-sacramental-catholicity just can't exist. A true Catholicity is both Evangelical and Sacramental.

I am confident that many of our chaplains (the some 500 in the services) see the need for a constructive work that the Church has not demanded for some years. When Congregationalists, Methodists, and others in the chaplaincy see the need for "daily" celebrations of the Holy Communion how can those of the Episcopal Church miss a like challenge? And then more, know that when they return such must be practiced in their own parish.

Morning Prayer is not a complement to Holy Communion, nor a substitute for it. Holy Communion is the service both of worship, of praise, and of feeding upon "His Body and Blood." How we need that food!

There will be a tremendous awakening in our Church, at least in the chaplains when they return to parish work. May those who are now at home be ready to welcome us with open arms, that we may be able to put into practice that which we have learned to the glory of God's Kingdom, and the nurture of God's children. And, may we chaplains, who have seen the need, set our ambition to fill that need whatever the cost may be.

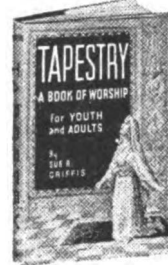
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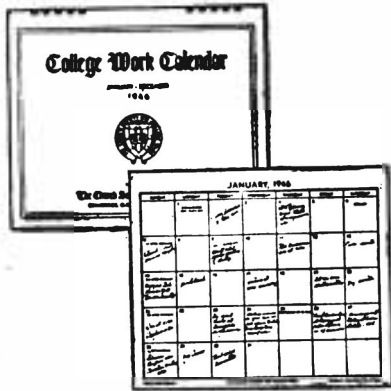
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Talks  
With Teachers

VERY REV. VICTOR HOAG, EDITOR



Content vs. Method

WHEN I invited her to teach this year she gave the usual answer: "But I don't know enough about the Bible." And I gave her my usual reply. "You know enough to start, and you will know your course better as you study it. But I believe you are ingenious and resourceful, and love children, and I know you will make a good leader and teacher."

It raises the old argument of content vs. method. Methods may be barren without knowledge; and the folks who know their stuff can't always get it across. What to teach is contrasted with how to teach it.

What shall we teach? Clearly we must hand on to each generation the truths and experiences which have come to us, through the continuous life of the Church, from the first group of Christians who knew the Lord. This is the tradition, the literal meaning of "hand on." It is found conveniently in the Bible and Prayer Book, and in a tabloid form in the catechism. But our first difficulty is that these are adult ideas, recollections, and conclusions. They are not easily grasped by children. The catechism, reflecting the archaic pedagogy of the 16th century, is as clumsy a tool as was ever placed in a worker's hands. As content, it is quite adequate, but as method it requires greatly to be modernized.

The fact is, the tradition is not merely a lot of words, formulas, but a way of life, a family culture. It is action as well as words. Once we have agreed approximately on the things included in this list (the content of the tradition), the problem becomes how to present all this to our pupils. Here is the need for method. And here we have the real divergence in our two camps. The one starts with the tradition, and seeks to fit it to the pupil in hand. The other starts with a study of the child, his interests, impulses, capacities, and tries to feed an appropriate item of the Faith to each pupil as he can take it.

These two approaches need not be in conflict. The distinction is broadly between the objective and the subjective, what is true outside of you, whether you have grasped it or not; and what you have come to apprehend in your own feelings.

If Church life were perfect, there would be no need for Church schools. Children would learn in company with all ages, as they practiced the routines of the Faith, just as they learn their table manners, and the other matters of the social code. In the middle ages there were no Church schools (in the modern sense) because everybody went to Mass together, and all took part in the festivals, fasts, and fairs, and fellowship of the Christian community. Church life was the same as village life. You didn't have to learn the Christian religion. You were immersed in it. Method and content met in experience.

Unfortunately, Church life is so imperfect today that we cannot trust that way alone. Children are seldom encouraged to sit with their parents, but must work out their Church life in a separate children's world known as the Church school. This is our chief obstacle. To re-enact or explain the tradition, no matter how thoroughly, is not possible because we have such a weak stream of Church life. *The teacher must provide this in her own person.* To her class, she is the Church in sample, and her example is the first and most useful tool in her kit of methods.

It is assumed too readily today that Catholic Churchmen stress content, while the Protestant-minded stress method. The charge is oversimplified. It is more apt to be a matter of temperament: a "high" Churchman may present the ancient faith most winsomely, and many a Protestant is quite stiff and severe as he drills on the content of the Faith as he sees it. Protestants, in the present trend, seem to have shifted their interest to the processes of the human heart, child study, pedagogy, etc. They are like the preacher who, they said, "had a wonderful delivery, but didn't have much to deliver."

Now, you teachers come in just here. The curriculum of subjects (content) is assigned you for the year or season by the parish authorities. The problem of instilling this into your pupils' hearts and heads is yours. In that spirit approach this year's course and class. First, you must master your subject, know your course. Much of it you will have to learn in detail as you prepare each weekly lesson. Then you have to find the best ways of teaching it.

Apply that to your first lesson: Make yourself perfectly familiar with the facts to be taught, the objective to be attained. Then call out all your best ingenuity to make it winsome and palatable for your particular children.

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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FIFTEENTH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Texas Consecration

The Presiding Bishop has taken order for the consecration of the Rev. John E. Hines, Bishop Coadjutor-elect of the diocese of Texas. The consecration will take place at Christ Church, Houston, on St. Luke's Day, October 18th, at 10:30 A.M.

Bishop Tucker will be consecrator, with Bishops Quin of Texas and Block of California as co-consecrators.

The Bishop-elect will be presented by Bishops Jones of West Texas and Carpenter of Alabama. Bishop Scarlett of Missouri will preach the sermon, and Bishop Mitchell will read the Litany.

Attending presbyters will be the Rev. Robert R. Brown, rector of St. Paul's, Waco, Texas, and the Rev. C. Gresham Marmion, Dallas, Texas, and the Rev. Henry F. Selcer, Trinity Church, Marshall, Texas, will be deputy registrar.

## HURRICANE

Two Texas Churches Part  
Of Storm Toll

As the slow moving tropical hurricane of August 24th to 28th ranged up the Texas coastline and veered inland at the mouth of the Colorado River, two Episcopal churches were counted in the millions of dollars damage wrought.

Grace Church, Port Lavaca, in the diocese of West Texas, was totally destroyed by the raging winds and waters from the gulf. In the diocese of Texas one church was almost completely ruined. It was Christ Church, Matagorda, oldest parish in the state. Three large windows with their frames were blown in and the whole building twisted beyond use. In the storm of 1942 the building was moved 30 feet off its foundations but restored.

As the storm passed inland other churches were in its path. Churches at Palacios, Bay City, Wharton, Eagle Lake, Columbus, and Sealy were in the direct path of the storm but they escaped with little or no damage.

In Houston preparations were made for a storm heralded as the worst in 25 years, but the center passed to the west of that metropolitan area, so that winds of only 50 miles per hour and a rainfall of 15 inches were experienced.

The Young Adults' conference at Camp Allen, summer camp of the diocese of Texas on Galveston bay, was cancelled for that weekend when the news of the

storm was broadcast. A farewell reception by the clergy of Houston for the Rev. and Mrs. Richard S. Watson was also cancelled.

Churches and public buildings in the threatened areas were opened as refuge centers. During the height of the storm in Houston, an unprecedented cyclone added to the confusion by suddenly striking and literally exploding six houses on the north side of the city, with one man being killed.

## RECONVERSION

ETS Plans for Returning  
Chaplains and Servicemen

The Episcopal Theological School, Cambridge, Mass., has announced through two circulars the opportunities open for study for returning chaplains and returning servicemen who are planning to enter the ministry. The school stands ready to assist both of these groups in every way it can, and believes that it will provide better training for its candidates for the ministry because of the presence on its grounds of ex-ministers to the armed forces.

The bulletin for chaplains makes the following points:

1. The "GI Bill" provides financial aid for one year of study. Returning chaplains will be welcome for any period from a year to a few weeks.

2. The regular courses of the school are open to those who can attend for a term. The professors are prepared to give tutorial instruction and to direct reading. If numbers warrant there will be special short courses in such subjects as "Types of Modern Theology," Prof. R. S. Emrich; "Christian Education," Prof. Adelaide Case; "Pastoral Counselling," Rev. R. J. Fairbanks; "The Church in the Postwar World," Prof. J. F. Fletcher; "The Liturgical Movement," Prof. M. H. Shepherd; "The Relevance of the Bible," Prof. Sherman Johnson and Dean Charles Taylor.

For those able to study for advanced degrees, opportunity is open for graduate work at Harvard to ex-chaplains who will reside in the school, share its life, and take part of their work, if desired, with its faculty.

3. Every effort is being made to add a returning chaplain to the faculty, to help direct the studies of ex-servicemen, to lead retreats, to assist in the finding of posts in civilian life, and to promote better understanding between the servicemen and the school.

4. Those unaccompanied by families

will be provided rooms free of charge in the school dormitories. For men with families, the Cambridge housing problem, admittedly difficult, is usually capable of solution.

This circular ends by saying that no chaplain of serious purpose should be deterred by financial reasons from studying at the school.

The circular for returning servicemen makes the following points:

1. The school admits to full standing only those who "have had at least three years of college or its equivalent." Prospective students are urged to communicate with the school, discussing their own situations, remembering that, in line with the practice of Harvard and other colleges, credit may be given for academic work performed while in the armed forces.

2. The school will welcome men not only in September, but also in February and June. Every effort will be made to guard against loss of time for those who are demobilized in other months, as each individual case will be considered separately. By studying in the summer a student may complete his six semesters in two and one-half or perhaps two years.

3. The school is accredited to receive veterans entitled to aid under the "GI Bill." Scholarship funds have been set aside for further aid to ex-servicemen, and financial considerations should prevent no man of promise for a useful ministry from making application to enter the school.

Those desiring further information should write to the Dean, Episcopal Theological School, 99 Brattle Street, Cambridge 38, Mass.

## VISUAL EDUCATION

## Thy Will Be Done

Robert D. Jordan, the National Council's director of Promotion, has returned from Hollywood after supervising final revision of the new sound motion picture, *Thy Will Be Done*.

Mr. Jordan said that a number of clergy and others had seen early previews of the film, and from their suggestions, one important scene has been entirely remade. The prints are now promised for release September 15th.

A demand developed for a musical introduction to this new film, and a musical "trailer" has been made, with fine music and good voices singing "Faith of our fathers." This can be spliced to the film, so that the music introduces the picture, and the congregation can join in the hymn. Mr. Jordan has written to clergy an-

nouncing this addition, which increases the cost of the print by just \$5.00.

*Thy Will Be Done* is produced by Cathedral Films, Inc., and is the second of such professionally made sound films to be used by the National Council in the interests of missionary education.

## STATISTICS

### Churches Report Record Membership

Church membership in the Continental United States totals 72,492,669 persons, according to official statistics of 256 religious bodies in the *Yearbook of American Churches* for 1945, it was announced by Dr. Benson Y. Landis, editor of the volume issued by the Federal Council of Churches. The Episcopal Church with 2,227,524 members, is listed as the sixth largest Christian body.

Largest total ever reported. The number of church members equals 52.5% of the nation's population, which is also the highest proportion ever recorded. As of July 1, 1944, the Bureau of Census estimated the population at 138,100,874 persons.

While membership shows an increase of 3,991,483 over two years ago, most of the increase is accounted for by the National Baptist Convention of America. It reported for the first time this year and listed 2,352,339 members. In the past, its membership statistics were combined with the National Baptist Convention, USA, Inc. Both are Negro bodies.

Figures furnished by the churches for the new *Yearbook* are mainly for the years ending in 1943 and 1944. Of the total church membership, non-Roman Christian bodies reported 44,431,784 members, the Roman Catholic Church 23,419,701, and Jewish congregations 4,641,184.

Together, these groups reported 253,762 local churches, an increase of 3,875 over the 249,887 churches listed in the *Yearbook* for 1943. Members 13 years of age and over are estimated to be 59,717,107 persons, also the highest figure ever recorded.

The largest religious body is the Roman Catholic Church, while the Methodist Church, with 8,046,129 members, is the largest Protestant denomination.

Thirteen bodies each reported more than one million members, with a total of 59,767,348 persons, equal to 82% of the total figure. In addition to the Roman Catholic Church, the Methodist Church, and Jewish congregations, these are:

Southern Baptist Convention, 5,667,926; National Baptist Convention, USA, Inc., 4,021,618; National Baptist Convention of America, 2,352,339; Episcopal Church, 2,227,524; Presbyterian Church in the USA, 2,040,499; United Lutheran Church in America, 1,690,204; Disciples of Christ, 1,672,354; Northern Baptist Convention, 1,555,914; Lutheran Synod of Missouri, Ohio, and Other States, 1,356,655; Congregational Christian Churches, 1,075,401.

Twenty-three Baptist denominations have 14,208,193 members, 20 Methodist

denominations have 9,924,842, and 20 Lutheran denominations have 5,129,147, according to the *Yearbook*.

Between 1931, the year of the first compilation of church membership of the scope now being made, and the period 1943-1944, summaries of official reports reveal a gain in inclusive church membership from 59,797,851 to 72,492,669, or 12,694,818 persons, an increase of 21.2%. Over a comparable period, between 1930 and July 1944, the population of the Continental United States increased from 122,775,046 to 138,100,874, a total gain of 15,325,828 or 12.5% according to census figures.

Dr. Landis noted that denominational officials are continuing efforts to secure a Bureau of Census report for 1946 which he said would serve as a check on figures now available. The *Yearbook*, which was first issued in 1916, and which has been published biennially since 1931, indicates a general trend toward more detailed and accurate reports by local churches to their denominational headquarters, Dr. Landis said.

## THE PEACE

### John F. Dulles Appointed Adviser To "Big Five" Council

John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, has been named by Secretary of State James F. Byrnes to serve as an adviser at the "Big Five" Council of Foreign Ministers, scheduled to begin in London, September 10th to write the peace of Europe.

## MILITARY ETHICS

### Dr. Oldham Discusses Implications of Atomic Bomb

The question of whether the atomic bomb ought to be used or not "leads only to interminable debate about the comparative inhumanity of various forms of warfare," Dr. J. H. Oldham declared in the *Christian News Letter*.

"There is no right answer to a question arising from a totally wrong situation," the noted English Christian stated.

He added that "the blotting out of great cities, in which were scores of thousands of persons that cannot discern between their right hand and their left hand, remains forever on our conscience."

"We must face the fact," he said, "that it is America and Great Britain that have introduced into the world the appalling destructiveness of the atomic bomb. That responsibility is theirs to the end of time."

Dr. Oldham cautioned, however, that "it is not for us to judge those on whom rested the awful decision whether to use the weapon or allow the war to drag on at the cost of even a greater toll of lives."

"We can be thankful," he said, "that the discovery was not made by those who would have used it without remorse. The President of the United States and the Prime Minister of Great Britain have

made plain their intentions that this new source of energy should be brought under effective control and used for the promotion and not the destruction of human welfare."

Dr. Oldham warned that totalitarian states are "the inevitable result of the slow decay in the western world of belief in any values other than those man himself creates."

"That life in its essence is a struggle for power has become a dogma believed and accepted in the widest circles," he asserted. "Ruthlessness is justified and glorified as a manifestation of the inexorable law of life. Existence of ultimate and immutable truth and justice which transcends human desires and impose obligations on all men at all times is openly denied."

"In Naziism and Communism," he added, "the process reaches its logical conclusion; the end is held to justify any and every means and the end tends to be identified with the purposes of those who possess power. It is this false understanding of life that is the real enemy."

### Religious Leaders Ask Ban on Production of Atomic Bomb

America's use of the atomic bomb against Japan was condemned by 34 religious and educational leaders as "an atrocity of a new magnitude."

In a statement they called upon President Truman to discontinue immediately production of the weapon and to press for "commitments by all nations outlawing the atomic bomb and also war, which has developed the technology of mass destruction."

"This new missile of two thousand times the magnitude of our attacks hitherto," they added, "was not used to save ourselves in an extremity of desperation. We cannot believe it was even essential to the defeat of Japan. Its reckless and irresponsible employment against an already virtually beaten foe will have to receive judgment before God and the conscience of humankind. It has our unmitigated condemnation."

The signatories, all of whom signed as individuals and not representing organizations, included: Dr. Alfred D. Moore, Foreign Missions Conference of North America; Rev. A. J. Muste and Rev. John Nevin Sayre, co-secretaries of the Fellowship of Reconciliation; Dr. John Haynes Holmes, Community Church, New York; Dr. J. Henry Carpenter, Brooklyn Church and Mission Federation; Prof. Robert F. Calhoun and Prof. Roland H. Dainton, both of Yale Divinity School.

Also, Rabbi Abraham Cronbach, Hebrew Union College, Cincinnati, Ohio; Dr. E. Stanley Jones, missionary and evangelist; Clarence Pickett, American Friends Service Committee; E. Raymond Wilson, Friends Committee on National Legislation; Rev. James Myers, Industrial Department, Federal Council of Churches; Dr. Edwin McNeill Poteat, president, Colgate-Rochester Divinity School; Mrs. Henry Hill Pierce, secretary, Episcopal Pacifist Fellowship.

## JAPAN

### Major Rusch to Return

Major Paul Rusch of the Fort Snelling, Minn., language school is planning to return to Japan. Interned in Japan at the beginning of the war, Major Rusch was sent home on the *Gripsholm* and since that time has been selecting men and officers for the Japanese language school at Fort Snelling. Details of work accomplished at the school were kept secret until V-J Day for fear the Japanese would discover who attended the school. Having completed his part in the job of training men for Japanese occupation, Major Rusch will fly within a few days to Japan, where he had spent 18 years on the faculty of St. Paul's University, Tokyo. He was also head of the Brotherhood of St. Andrew in Japan and was known as the father of American football there.

Reeducation is the keyword to solving Japanese problems, according to Major Rusch, who is confident that Japan can take her place "as a peaceful member of the family of nations only after her military clique has been exterminated and her youth reeducated."

## BURMA

### Defiled Cathedral Reconciled

¶ *The story of the reopening of the Rangoon Cathedral, after its desecration by the Japanese, is told here by a correspondent of the London Church Times:*

On the evening of July 27th a large congregation—Burmese and Indian Christians, members of H.M. Forces, both British and Indian—assembled in Rangoon Cathedral for the hallowing of Burma's Mother Church, after its desecration by the Japanese.

The Cathedral of the Holy Trinity was built at the beginning of the century, and was consecrated by the then Metropolitan of India. With the original occupation of Lower Burma in the 19th century, a church was built in Strand Road, by the side of the Rangoon River, and later became the pro-cathedral. When the new cathedral was consecrated, rather than allow non-Christians to handle the furnishings of the house of God, the servers and young Christians carried the high altar and sacred vessels of the pro-cathedral through the streets of Rangoon to their new home.

In February, 1942, came the order to evacuate. The Blessed Sacrament was consumed, and the silver vessels and the vestments were sent to Mandalay for safe custody. When Mandalay was threatened, the Burmese custodians, with a simple service, sank them at the bottom of the Irrawaddy, rather than allow them to fall into the hands of the Japanese.

#### JAPANESE DESECRATION

With the liberation of Rangoon in May last, the full extent of the defilement was revealed. The Japanese had used the

cathedral as a distillery for a country spirit made from rice. Walls had been built inside the cathedral to provide fermenting rooms and air-raid shelters. One of these rooms had been built in the nave and another in the chancel. The concrete walls and roofs were two feet thick, and the roofs had eight feet of earth on them. In the south aisle, presses and vats had been sunk in the marble floor. Outside, on the north side, a lean-to shed had been built for the storage of supplies.

Fortunately, the fabric is more or less intact, but the girders have been removed from the spire, and the lead roofing and piping have also gone. All the altars and crucifixes have been removed, the organ and choir-stalls burned, and the pulpit and lectern broken up. The aumbry had been blown open, and then filled with cement. Almost all the memorials have been stripped from the walls and carried away. The east windows were boarded up before the evacuation in 1942. When the boarding was removed last month, it was found that the windows were intact. One of the windows in the baptistry also remains: it is the memorial to Grace Darling, a former headmistress of the diocesan girls' school, who was drowned at Moulmein while trying to save three pupils in difficulties in the sea.

#### A SEA OF FILTH

It was impossible to enter the cathedral in May last without a respirator; and one had to wade through a sea of filth—alive with all manner of insects. But thanks to voluntary Christian labor the cathedral has been cleaned out. Service craftsmen have made an altar, bishop's throne, pulpit and lectern, and have assisted in the restoration. It is worth mentioning here that all along the weary trek from Imphal and Kohima, officers and men of the army have done much to restore the churches of Burma. They have thereby made a profound impression in the minds of the local Burmans, and have strengthened the bonds of the Catholic Church. At the service of re-hallowing, it was at the wish of the army that the only seats reserved were those for the local Christians, including children from the Blind School.

The "Service of Reconciliation of a Defiled Church," which is based on medieval usage, began with the Litany, sung in procession. The procession was led by the crucifer—in amice and alb—and two taperers (a sub-lieutenant in the Royal Navy and a flight-lieutenant of the RAF) in uniform. Next came the cantor, the Rev. D. Moxon, chaplain of the cathedral since 1938, and at present a chaplain to the forces, in amice and alb, followed by the choir and a large number of clergy, mostly chaplains to the forces. Finally came the Bishop of Rangoon, the Rt. Rev. G. A. West, preceded by his chaplain.

The great procession passed down the north aisle and up the nave to the chancel. After the saying of the 51st Psalm, the Bishop took the Asperges. The holy water basin, a magnificent example of Burmese beaten silver, was carried by a sergeant in uniform. After blessing of the water,

the Bishop, preceded by the crucifer and taperers, made his way to the font, sprinkling the people with a branch of hyssop as he went. Meanwhile, the choir and congregation sang the first two verses of "We love the place, O God." After the cleansing of the font the Bishop's procession returned to the sanctuary, and the altar was ceremonially vested. The Lesson, from I Chron. 29, was read in English by the assistant chaplain-general, and in Burmese by a local priest.

#### WORKS OF SATAN

In his sermon the Bishop noted that the indignation of Christians had been aroused by the profanation of the cathedral, and that there would be joy at its restoration. He compared the purity of Christ with the impurity of the world, the flesh, and the devil. Through all his words the Bishop transmitted the expression of joy that the works of Satan had been undone. As one listened to the Bishop, one felt some of the happiness that he was feeling as he stood once again in his cathedral church.

After another hymn the Bishop gave his blessing, and as a final act of thanksgiving the *Te Deum* was solemnly sung.

## GERMANY

### Evangelical Church Seeks to Dispense With State Financial Aid

By STUART W. HERMAN

Within the next decade the Evangelical Church in Germany hopes to dispense with all financial assistance from the state, according to Bishop D. Otto Dibelius, head of the new Church government in Berlin.

Bishop Dibelius revealed that "every effort" is being made to teach Church members to support the Evangelical Church with voluntary offerings instead of through state-collected taxes.

Principal reason for abolishing the old system gradually, he explained, is that the average loyal Church member is in desperate financial straits and cannot assume immediately the entire burden which otherwise is spread thinly over the whole nominally Christian population.

When Bishop Dibelius preached his first sermon since Germany's surrender, over 10,000 marks were laid on offering plates where the average collection never amounted to more than 250 marks.

Bishop Dibelius also disclosed that during the war the Confessional Churches secretly raised more than 2,000,000 marks annually to pay the salaries of 1,000 young ministers trained in forbidden seminaries and refused ordination by Hitlerite Church authorities.

In southern Germany, 77-year-old Bishop Theophilus Wurm of Wurttemberg, who throughout the war was German Protestantism's most outspoken anti-Nazi champion, is stressing the slogan, "not restoration but regeneration."

Calling for a thorough cleansing of the entire Church "from the bottom up," Bishop Wurm suggested the election of

anti-Nazi councils in every local congregation, and election of delegates to a National Synod to be held next year. In between these lowest and highest councils, he would have provincial synods or assemblies.

Pastor Eberhard Roehricht, successor to Pastor Martin Niemoeller at the famous Jesus Christ Church in Berlin, has been preaching "repentance" to his congregation without mincing words.

Recently, as rain dripped steadily through a gaping hole in the ceiling of the beautiful main church, and with the congregation crowded into a suffocatingly small room or standing in the hall, he declared that "a brand new beginning must be made with God."

Speaking on the parable of the Pharisee and the publican, he told the congregation that the Christians of Germany were Pharisees praying "I thank Thee that I am not as this man," if they thought they didn't belong among sinners of the Third Reich.

Pastor Roehricht's sermon was in line with the official declaration of Bishop Dibelius, which stated: "I say bluntly that authorities of our Church who permitted themselves to become tools of un-Christian ambitions these last ten years have burdened themselves with great guilt. This guilt must be acknowledged and expiated by disappearance from Church administration positions."

Spiritual rehabilitation, however, isn't easy under present restrictions. No religious matter may be published, and radio services cannot be held. But in the American and British sectors of Berlin, religious instruction is proceeding. German Communists are blamed for impeding religious activity in the Russian sector.

Pastor Heinrich Grueber and Fr. Buchold, Protestant and Catholic clergymen who conduct the Berlin City Council's office for Church Affairs, said that 90% of parents support religious training where it is available.

At a recent meeting of the Confessional Church's Synod in Berlin, an integrated plan for educating German youth was approved and has already been put into effect.

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## RUSSIA

### Orthodox Church Begins Campaign Against Schismatic Groups

A long-anticipated offensive by the Russian Orthodox Church against groups which split from the Church and refuse to reënter it began in Moscow with a "last appeal" from Patriarch Alexei to all prelates and laymen of the so-called Karlovtsy Synod in Belgrade.

Disclosing that the now-disbanded synod rejected for many years overtures for a reunion, Patriarch Alexei warned that synod leaders will have to stand trial as "rebels" and be expelled from the Orthodox Church if they do not accept the jurisdiction of the Church in Russia.

The Karlovtsy Synod was composed of bishops and laymen who escaped abroad

after the Russian Revolution and established a church organization in opposition to the Moscow Patriarchate. The synod, according to Patriarch Alexei, recently stopped functioning and all its members have disappeared. Leader of the schismatic group was former Metropolitan of Kiev, Antonius.

The Patriarch charged in his statement that the Karlovtsy Synod was pro-Nazi and had addressed a message of "gratitude" to Adolf Hitler, describing him as a "leader of the world struggle for peace and truth."

Alexei further charged that Russian emigré church leaders had abandoned the Russian Church and people during the war, "serving the enemy and invader, openly entering on the side of Hitler and publicly praying for his victory."

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## SERBIA

### Patriarch Found in Italy

Patriarch Gavriilo, head of the Serbian Orthodox Church, whose whereabouts have been unknown since he was spirited from Belgrade to Germany by the Nazis early this year, has been found in Italy. He entered the country about a month ago.

The Patriarch, states Religious News Service, is reported seriously ill at Chianciano, health resort near Chiusi in Tuscany. He is living in a small rented cottage and receives only a few intimate friends.

The Yugoslavian Embassy in Rome has expressed the hope that Patriarch Gavriilo would return to Belgrade. However, friends of the Patriarch believe it most likely that he will remain in Italy.

## The American Church Institute for Negroes

By the Rev. J. ALVIN RUSSELL, D.D.

President of St. Paul's Polytechnic Institute, Lawrenceville, Va.

¶ *The September study topic to be used in connection with the Reconstruction and Advance Fund is the work of the American Church Institute.*

THE WORK of the American Church Institute for Negroes, a corporation for Negro education, founded by the Protestant Episcopal Church, was begun on Lincoln's birthday, February 12, 1906. Many schools sought adoption, but it was decided to accept only three at the beginning, namely, St. Augustine's School at Raleigh, N. C.; the Bishop Payne Divinity School at Petersburg, Va.; and the St. Paul's Normal and Industrial School at Lawrenceville, Va. The combined enrolment was 700. Last year the enrolment in St. Paul's alone was over 1,000.

By 1919 there were 11 schools. Consolidation, dropping, and substitution became necessary in some cases so that the schools are now nine in number, strategically located throughout the South, where they are of inestimable service to the Episcopal Church, the Negro race, and the nation—for democracy's salvation is in the education of all people. Much of the phenomenal growth of the institute is due to the wise guidance and untiring zeal of the late Dr. Robert W. Patton, who was its director through the major portion of its existence.

The service the institute schools have rendered humanity is immeasurable. Their graduates may be found holding, successfully, important, responsible positions in all fields throughout the country. Their extension work touches thousands of homes in their communities and has raised the level of intelligence and the standard of living. Since emphasis is on spiritual as well as academic and technical training, their students are noted for their strong

religious convictions, their abiding faith, their cooperative spirit and courteous manner, their perseverance and dependability, their appreciation of their fellowmen, and their willingness to serve—in short, for their fine upright character. As one graduate said: "The Church schools offer an exceptional opportunity to supply the great lack which educational leaders throughout the nation now admit is the supreme weakness of the public schools. . . . The demands of democracy upon character are greater than in any other form of social organization. . . . The hope of democracy depends not only upon scientific inquiry, technical progress, and social organization, but above all on personal and social integrity. There is grave reason to question whether a merely secular code of ethics can carry this load. Culture and religion and a sense of values go hand in hand. The Episcopal Church above all cannot quail in the face of this challenge."

It was the purpose of the founders of the institute to establish a school in every southern state and in some southwestern states where the Negro population is large. That purpose has not yet been reached, nor do those schools already established have all the facilities necessary for most efficient service in these days of growth, change, and development. The future is undoubtedly bright but it can only remain bright as long as those who have are willing to share with those who need. It seems certain that at the present, and for many years to come, private education must supplement public education for Negroes in the South. There is no better system of schools than those run under the auspices of the institute. The foundations already laid are solid. Let us work together to make the constructions to be built on them just as secure.



## *Catholicity in Race Relations*

WE HAVE recorded in previous issues the decision of Calvary Church, Philadelphia, to call a Colored priest, the Rev. Thomas Logan, as its rector, and to invite him to bring the entire membership of St. Michael's Mission with him. This is indeed a milestone in the history of race relations in the Church. For a White parish to take such a step required courage and vision. The former rector, Fr. John Quincy Martin (now a Navy chaplain), is proud and happy that the solid Catholic teaching of his own and previous rectorships has borne fruit in the conquering of race prejudice.

We should like to share with our readers a letter from the vestry of Calvary to the old parishioners:

*To All the Members and Friends of Calvary Church;  
Greetings:*

"1846-1946! Next year a whole century will have run since Calvary was started in a sail-loft on Delaware Avenue. During all that time we have met the ups and downs of life in a great city with confident hope in the future, with faith in the God we try to serve, and in charity with our neighbor. Always we have tried our best to minister to the neighborhood in which our church stood. 'Never say die' has ever been Calvary's motto, as her very name bears witness, since Good Friday is but the prelude to Easter.

"This letter is a bulletin to all members of our parish family. All of you who have watched the population changes in the Lancaster Avenue section have known that, sooner or later, the substitution of Negro for White people in this neighborhood would result in a crisis in our parish life, since a large proportion of our people have moved elsewhere. In considering this situation, your vestry had to make a choice between two alternatives: namely, to sell our property to the highest bidder and thus confess ourselves beaten and unwilling to adapt ourselves to changing conditions; or, on the other hand, to take such action as will assure the continued effective ministration of our historic parish to the people who surround its church, regardless of race. 'My House shall be a House of Prayer for all People,' saith the Lord. We rejoice to say that your vestry's decision was unanimous for the second alternative.

"There is a tide in the affairs of men, which, taken at its flood, leads on to fortune.' Such a flood-tide in our affairs is the chance of uniting with Calvary Church the whole congregation of St. Michael and All Angels. We have, therefore, launched

## The Collect

*Sixteenth Sunday after Trinity*

*September 16th*

TODAY's collect, as last week's, is a prayer for the Church. There are differences with deep meaning. There may seem to be little distinction between "perpetual mercy" in last Sunday's collect and "continual pity" in today's, but now we pray "cleanse and defend Thy Church" against dangers from *within*, as contrasted with the prayer to "keep" the Church from perils from *without*. In one collect we ask help against our weakness, in today's, against our wickedness. The Church "cannot continue in safety without God's succor" since on earth it is made up of sinful men. We must remember that our sins can so harm the Church that it might be unable to help us in our need, and we must try to make full use of God's "help and goodness" for ourselves and for the glory of His Church.

### THOUGHTS FROM AN ANCIENT CITY

AMID the stir of Shechem's market place  
The noise of running waters underground  
Is lost, but quiet evening brings the sound  
Of singing streams beneath the city's face:  
So in the silence of an hour apart  
From day's harsh clamor, let my joy be crowned  
By hearing Thine own voice within my heart.

ISABEL M. WOOD.

the parish out on this tide by electing the REVEREND THOMAS LOGAN of St. Michael's the rector of Calvary Church in order to assure that Calvary shall continue to do its duty to the people of the neighborhood.

"Father Logan is the second of St. Michael's priests to become rector of Calvary — the first having been Father Welling, who came to us in 1901 and who first trained Calvary's people in Catholic worship as previously he had thus trained St. Michael's congregation. The coming of Father Logan means, therefore, that the services at Calvary will remain as they have been for more than 40 years, during which period several Negro families have been regular and honored members of the parish family. Consequently, except for the presence of a greater number of Negroes than before and filled pews instead of empty ones, you will find everything as usual, . . . including as splendid music as we had in our palmiest days.

"We appeal to all members of Calvary's family to stand by the parish and to help make this experiment in Christian fellowship a real success. The eyes of the Church at large are on us to see whether there can be democracy in the Church, such as our boys in the armed forces have fought to make possible in the world, at home and abroad. We rightfully scorn the Nazi ideas of race hatred and contempt. All belonging to Calvary can fight such notions effectively by continuing to worship there and giving the work financial support as usual. This is the challenge of the new era in Calvary Church. We ask you to meet it bravely and humbly.

"The reconstituted vestry consists of four of the old members and eight of the former members of St. Michael's, thus giving to the latter representation in proportion to respective numbers of communicants. Father Logan's election takes effect on September 1st, and he will officiate at his initial service as rector on Sunday, September 9th, the second Sunday in September. Please make an effort to be present.

"Cordially your friends,  
"KENNETH RIPLEY FORBES, Priest-in-Charge;  
"WILLIAM J. CROUT, Senior Warden;  
"HENRY R. DOWDY, Junior Warden;  
"S. WHARTON HANEY, Secretary of Vestry."

God grant to the "new" Calvary many more centuries of Catholic leadership.

### *Afterthoughts*

MISS MARY FRANCES BEMONT, director of Religious Education at All Saints' Church, St. Thomas, Virgin Islands, writes:

"One of our boys was saying the Catechism to me the other day:

"Q. (me) 'What orders of ministers are there in the Church?'

"A. (with great assurance) 'Bishops, priests, and demons, which orders have been in the Church from the earliest times.'"

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## BOOKS

REV. HEWITT B. VINNEDGE, EDITOR

### Education for Christian Living

THE NEW EDUCATION AND RELIGION. By J. Paul Williams. New York: Association Press, 1945. Pp. 198. \$2.50.

One wishes that this book might be read, and its contents, disturbing and challenging, might be pondered by the clergy and those associated with them in trying to make religion matter again to Americans—that difficult task. If the National Council and the bishops would read it, we might possibly get a more effective leadership. Mr. Williams' whole thesis is based on a conviction that the American Church's first task is not to convert the heathen overseas, nor to render Christian service in the community, but rather to rescue the American people from religious illiteracy and indifference. He says, and backs it up with facts and figures, "Half of America's youths receive no formal religious instruction. Millions of American youths have never been confronted by either the Christian or the Jewish way of life, never have had an opportunity to see in any favorable light the results of Christian or Jewish faith, never have pondered the rich heritage of any of the historic religions."

Dr. Williams, as befits one who holds a scholarly post—he is head of the Department of Religion in Mt. Holyoke College—is not content to view with alarm and let it go at that. First he states and establishes his contention, that in America there is a struggle under way to control education, a struggle between secularists, who do not bother to oppose religion but treat it with a cavalier indifference that is more deadly than opposition or even persecution, and those who remain sure that there is a supreme and vital Reality in the universe, to know and serve which (or whom) is that which alone gives life meaning. In this basic struggle the secularist forces are winning hands down. Already they have triumphed to such an extent that our international policies, economic policies, marital policies, all our policies, are determined chiefly by sheer expediency. A morality of expediency leads straight toward the glorification of power, toward totalitarianism, toward war. "If we do nothing to present more effective education in the historic religions, we must look for an acceleration in the pace at which America now steadily travels toward secularism." For the churches and for all those who know that man does not live by bread and circuses alone, "the unpardonable sin is inaction. For us to do nothing is to abdicate." The struggle is not merely one to preserve Christianity in America; it is one to preserve any religion in our education and life, for "religion is what a person (or a group) does to keep life moving in line with what the person (or the group) believes to be the fundamental demands which the universe makes on human beings," and to such considerations those who mold our children give no heed at all.

The thesis presented, Dr. Williams in his second chapter considers some import-

at factors in the "History of Traditional Religious Education in America," shows that we got where we are more by accident and by inability of religious leaders to understand the educational problem than by either wicked intent or diabolical cleverness on the part of the ungodly. The churches in their very enthusiasm for their religions grossly underestimated the necessity of religious education as distinct from denominational promotion. The answer they make to irreligion is to promote the cult and ignore the culture. As an answer it is next to worthless.

The third chapter states, with caution and care, what is the "Present Status of Church and Synagogue Education"? Dr. Williams paints a picture as sorry as it is serious, one which would induce laughter if it were not tragic in its implications. Surveys are cited to show about Sunday schools: for instance, that 61% of the churches spend not one cent on religious education and that only 13% spend as much as \$1.50 per pupil a year. The median for instruction in worship is 17 minutes a week. It is rare that other instruction lasts over 30 minutes a week. Sixty-one percent of the churches have no libraries on religion (and the public libraries are mostly deficient in respect to religion and religious education). Usually no records seem to be kept except of names and addresses. Follow-up work with absentees and the securing of home co-operation alike are nobody's business and not attended to. Adult religious education is a rarity. Over 90% of the teachers are untrained. Almost no churches have proper classrooms. Very few of the superintendents, lay or clerical, have any knowledge of educational methods. And so on and so on.

Dr. Williams advocates making the best of the Sunday school; but even if it were good it would, he insists, not be much good. This he shows in another chapter, on "Some Essentials of Effective Method in Religious Education." Nor is he enamored of week-day religious education, voluntary or on a released-time basis. Such devices, like the Sunday school itself, may a little, if conducted with maximum efficiency, impart some facts about the Bible, about religious history, about denominational practice. They may, a little, persuade the pupil to give an intellectual assent to the credal or cultic position of the denomination. Possibly they may even bring to pass an emotional adherence to those positions. But in an hour or two a week one simply cannot impart a knowledge of how to live one's daily life in terms of a religion; such knowledge comes by doing one's daily work within a community (however small and "called forth") which accepts certain religious sanctions and is trying to live accordingly. A school is, or may be, such a community; a Sunday school cannot be such a community, nor can a week-day hour-a-week assembly.

What, then, is to be done? Is the parochial school the only answer? Dr. Williams, Congregationalist though he is, states truly that the parochial school is by far the most successful device for religious education; but he thinks it im-

## Laziness In Worship

Long before we became Episcopalians, whenever we attended an Episcopal service in those by-gone days, we were always surprised with all those interesting and wonderful opportunities Episcopal lay people had (and still have) to participate AUDIBLY in the service. We used to enjoy hearing the Amens at the close of each prayer. We used to (and still do) love all the responses and versicles and always have enjoyed making our responses to the priest in tones sufficiently audible to at least let him know that there is someone in the congregation that day.

But, friends of ours, something has been slipping over these past five or ten years. The responses are not being made audibly by at least 60 per cent of the people even at a said service. You are not even supposed to keep quiet at one of those services when the choir "takes over." If you can't sing the responses at such services, you still can SAY them, and you are supposed to.

Recently I was attending a service in one of our churches where the congregation simply did not say any of the Amens after the prayers, and had it not been for one good, old-fashioned Episcopalian man, over there by himself, doing the Amens decently and audibly like a Christian gentleman, that service would have been one of entirely solo work on the part of the priest.

Of course, the fact that an Amen said after a prayer by the laity means "So be it," or "Those are my sentiments," or "That goes for me, too," does not seem to enter into it. Perhaps the laity aren't even pepped up enough to care even THAT much about it. What I heard (and I've heard it everywhere as I've gone about) did make that good, old-

fashioned fellow sound like a good, old-fashioned Methodist warming up, but I was all for him; at least, he appreciated the opportunity the Church had given him to have a part in the service. And, by the same token, if that priceless privilege of having an audible part in the service were to be denied the laity, the same 60 per cent who never open their mouths in a service or let themselves be heard above a blub-blub, would storm General Convention with all the gusto that Women Suffragettes used to adopt, never thinking of using that same gusto when far more important matters come up for action, such as that utterly impossible Presbyterian union scheme, for instance.

We've noticed another thing about the blub-blub or unintelligible responses or no response at all business, and that is that the worst offenders are those who come out to the later services and who are rarely seen at the earlier celebrations. That means that it is the ones who have had all the sleep they wanted, have had their waffles and sausage, have read their papers, and then have gotten themselves together, at last, for the 11 a.m. service, and then come and LOAF through the service, spiritually speaking. Check us on this and see if it doesn't follow out that way. And, while you are checking, don't forget to make the responses decently and audibly yourself.

Oh, the joy we would have to sometime be in an Episcopal service and hear everyone present audibly taking part!! But forget about us. Think of how much Our Lord would enjoy hearing His people audibly worshipping Him instead of loafing through one of their marvelous birthrights.

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# BOOKS

possible to persuade Protestants to go in for it, both because of an irrational prejudice against it and also because it is very expensive. (The expense is due chiefly to unwillingness in America to provide state support for parochial schools, such as is legal and a matter of course in England, Canada, and many other lands).

The author examines seven alternate programs in his subsequent chapters. They are all the proposals that have been advanced so far by anyone; it is hard to see how there can be any others. This reviewer does not care even to summarize them here. Dr. Williams has discussed them in a masterly manner. None is presented as in itself a panacea; the problem is not that easy of solution.

One finishes the book not at all in despair but with a sureness that the problem is at once so difficult and so important that unless it be solved we might as well give up trying to solve other and less basic Christian problems.

Perhaps Dr. Williams errs in assuming that the leaders and constituency of the churches can easily be persuaded even to face the facts, much less to do anything about them. Possibly the reviewer's doubt about this is due to his spending most of his time with Episcopalians, who are less alert to the seriousness of the situation than are the Presbyterians, the Congregational-Christians, the Lutherans, or the Methodists, and vastly more asleep about it than are the Roman Catholics. Most of our clergy are educational amateurs. Only one of our seminaries has a reputable department of religious education though another begins such a department this coming year; and even in these two institutions they are "minor" departments. Our diocesan commissions on religious education are rarely more than Sunday school promoters, and not much good even at that. Our woman's auxiliaries have each an educational secretary; but no chapter that one ever heard of regards that aspect of the work as more than decorative and amuseamental. For a vestry seriously to study the problem is almost unheard of. The clergy rarely preach about it. In the promotion of the new \$5,000,000 advance fund one hears nothing of money to be spent on domestic religious educational study or work. And the National Council has pushed its Department of Religious Education into a small corner of 281 Fourth Avenue, understaffed it, cut its appropriation to a shoe-string, and ridicules it whenever it happens to remember the poor old thing exists. No wonder the Episcopal Church is thinning down and losing its children, big and little.

But some Episcopalians are awake to the realities of our plight. For such this book is good ammunition; it will make the

unawakened who happen to peruse it uncomfortable and sick at heart.

BERNARD IDDINGS BELL.

## A Booklet on Vocation

CALLED BY GOD. By the Rev. Raymond Raynes, C.R. The Church Literature Association, London, England. 1945. Pp. 48.

One often hears the question asked "What does it mean to be a priest?" And many servicemen are now asking themselves, "Do I have a call to the priesthood?" In this short, comprehensive, and simply written discussion of vocation we have an answer for just such questions.

After the introductory chapter on vocation to the priesthood in general, there is an excellent chapter on the priesthood and the Church. That no one is to enter this state of life unless he feels himself truly called, is made very clear. One quotation will illustrate: "The priesthood is not a profession in the ordinary sense of that word. Priests must be professional and not amateurish in their work, but they are not pursuing a profession nor earning a living. They are concerned only with the service of God—the sole ambition which should inspire them is the spiritual ambition to live ever more fully in their priesthood and be more worthy ministers of the Gospel of God." The other chapters consider the clergyman as prophet, pastor, priest, and the minister of grace.

The Church Literature Association is to be commended for publishing this little volume. It has already been accepted by the chief chaplains of all three services for distribution to every Church of England chaplain in the forces. We hope that it will receive as large a circulation among our chaplains. BROTHER THOMAS, SSJE.

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THE SISTER SUPERIOR

## CHURCH CALENDAR

September

9. Fifteenth Sunday after Trinity.
16. Sixteenth Sunday after Trinity.
19. Ember Day. (Wednesday.)
21. St. Matthew, Ember Day. (Friday.)
22. Ember Day. (Saturday.)
23. Seventeenth Sunday after Trinity.
29. St. Michael and All Angels. (Saturday.)
30. Eighteenth Sunday after Trinity.

# DEATHS

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

## Walter S. Cain, Priest

The Rev. Walter Stephen Cain of the diocese of Mississippi died at his home in Asheville, N. C., on August 20th. For several years he has supplied, as called upon, at the churches in Asheville and the surrounding area. After serving in the Presbyterian ministry, he was ordained in the Episcopal Church, and then served at Grace Mission Church, Asheville, from 1912 to 1920. He was then for five years rector of St. Paul's Church, Paris, Ky., and after a brief ministry in Hinton, W. Va. and Richmond, Va., he was from 1928 to 1937 rector of St. Stephen's Church, Indianaola, Miss.

Born in Philadelphia, Mr. Cain received his education in Asheville schools, the University of North Carolina, and Union Theological Seminary. He is survived by his widow and two sons, Walter S. Cain Jr., now in the armed forces, and Herbert L. Cain, connected with the State Department in Washington.

Service of burial was said in Trinity Church, Asheville, the rector, the Rev. George Floyd Rogers, officiating, assisted by the Rev. Isaac Northrup, rector of All Souls, Biltmore. Interment was in Riverside Cemetery, Asheville.

## Mrs. Edmund L. Woodward

Mrs. Frances Gibson Woodward, the wife of the Rev. Dr. Edmund Lee Woodward, died at her home at Shrine Mont, Orkney Springs, Va., on August 27th, after prolonged illness.

She was the daughter of the late Rt. Rev. Robert A. Gibson, Bishop of Vir-

ginia, and Susan Stuart Gibson. She married Dr. Woodward in 1910 and served with him as a missionary in China for four years, until they returned to Virginia in 1914. She is survived by her husband and two sons, her brother, the Rev. Dr. Churchill J. Gibson of Richmond, and two sisters.

## HOSTESS AT SHRINE MONT

Mrs. Woodward has been the widely known and beloved hostess of Shrine Mont ever since the establishment of that shrine and conference center. She was an able adviser and fellow-worker with her husband from the beginning of the present institution when first he built an outdoor altar in the grounds of their summer home at Orkney Springs. From this they developed the Shrine of the Transfiguration and Shrine Mont. Her pervading presence and gracious hospitality have been a very real part of the atmosphere that has given Shrine Mont its place in the Church as a conference center, and her loss will be felt by many who came under her influence in that place of spiritual refreshment and worship.

The funeral was held at Shrine Mont on August 29th, with interment in the Shrine of the Transfiguration.

# EDUCATIONAL

## SEMINARIES

### Nashotah House Summer Session Ends

The summer semester at Nashotah House, Nashotah, Wis., came to an end on August 31st, when 12 men completed their seminary courses. Nine dioceses of the Church were represented in this class: Albany, Chicago, Harrisburg, Maryland, Milwaukee, Minnesota, Newark, New Jersey and Rhode Island. The men are alumni of seven colleges and universities: Boston University; Carroll College, Waukesha, Wis.; Mount St. Mary's College, Emmitsburg, Md.; Oberlin College; New York University; St. Cloud Teachers' College, and the University of Wisconsin. Their assignments to work are as follows:

The Rev. Darwin B. Bowers, deacon, will be vicar of Holy Trinity Church, Platteville, Wis.

The Rev. Frank V. H. Carthy, deacon, will be curate at Trinity, Cranford, N. J.

The Rev. Robert B. Cope, deacon, will be curate at Trinity, Aurora, Ill.

Frederick Carl Gross, SSJE, will assist in the new missionary field which the Cowley Fathers are opening up in Maine.

The Rev. I. Leonard Iverson, deacon, will be curate at St. David's, Roland Park, Baltimore, Md.

The Rev. Wright R. Johnson, deacon, will be in charge of the Church of the Good Samaritan, Sauk Center, Minn.

The Rev. Reynold McKeown will be rector of St. George's, Milwaukee, Wis. George Herbert Palmer will pursue

# CLASSIFIED

## BOOKS BOUGHT AND SOLD

CATALOG No. 25, listing nearly 4,000 used religious books, free upon request. Large or small libraries purchased. Send list. Baker's Bookstore, Grand Rapids 6, Mich.

## CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

## CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton 2, Pa.

FOLDING CHAIRS. Write for prices. Standard Mfg. Co. Dept. LC Cambridge City, Indiana

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

## FOR SALE

2 ANTIQUE CHASUBLES. Embroidered silk Italian 17th Altar piece. Ivory Crucifix mounted on velvet, carved wood frame. Antique Spanish Sampler, 42 in. by 42 in., as is. Reply Box L-2991, The Living Church, Milwaukee 3, Wis.

## HAMMOCKS

REV. A. S. ASHLEY, 247 West 109th St., New York City, is continuing the sale of his double mesh hammocks. Mr. Ashley would appreciate your interest in his work. These hammocks will last a life-time. They are made of double mesh cotton cord and have the only improvised ropes making it possible to sit in hammock, with pillow in back, and read or write. Price \$10.00. Send check only, upon delivery of hammock.

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## PERSONAL

CHURCH WOMAN of experience desires position as Secretary-Companion for woman in good health. Can drive automobile. Travel. References exchanged. Reply Box L-2989, The Living Church, Milwaukee 3, Wis.

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postgraduate work at the Berkeley Divinity School and Yale University.

John F. Sponsler will work under the direction of the Bishop of Harrisburg.

The Rev. Erwin A. Thomas, SSJE, deacon, will return to the monastery of the Society of St. John the Evangelist in Cambridge, Mass.

William Henry Weitzel will work under the direction of the Bishop of Harrisburg.

Robert L. Zell will be stationed at Fort Plain, Canajoharie, N. Y., to work in

a mission field of the diocese of Albany.

There have been some 50 undergraduate students in residence during the summer session, as well as four graduates working toward advanced degrees. This semester has also been marked by the appearance of several additions to the teaching staff. The Rev. Everett Bosshard arrived to take up his new duties as instructor in dogmatic theology. The Rev. Claude Sauerbrei, Ph.D., came in mid-summer to assume his position as instructor in Old Testament Language and Literature, and

the Rev. Elmer Smith, a graduate student at Harvard University, was on the campus as a special lecturer in apologetics.

The summer session has been run like any other semester of the seminary, under the capable administration of the Very Rev. Dr. E. J. M. Nutter, who is completing 20 full years as dean and president of the House. His administration is the second longest in the history of Nashotah, being outdistanced only by that of the Rev. Dr. Azel D. Cole, who was president from 1850 to 1886.

# Church Services near Colleges

**COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.**

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

**AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE**—Grace Church, Amherst, Mass.

Rev. Jesse M. Trotter, Rector  
Sunday Services: 8 & 11 a.m.

**BENNETT JUNIOR COLLEGE**—Grace Church, Millbrook, N. Y.

Rev. H. Ross Greer, Rector  
Services: 8:30 & 11 a.m. Every Sunday

**BROWN UNIVERSITY**—St. Stephen's Church, Providence, R. I.

Rev. Charles Townsend, D.D., Rector  
Sun.: 8, 9:30, 11 a.m. & 5 p.m.  
Daily: 7:30 a.m. & 5:30 p.m.

**UNIVERSITY OF CALIFORNIA**—St. Mark's Church, Berkeley, Calif.

Rev. Russell B. Staines, Rector  
Sunday Services: 7:30, 11 a.m. & 6:45 p.m.; Canterbury Club, Sunday 6 p.m.

**UNIVERSITY OF CALIFORNIA, L. A.**—St. Alban's Church, Westwood, Los Angeles, Calif.

Rev. Gilbert Parker Prince  
Sun.: 8, 9:30, 11 a.m.; Wed.: 7:30 p.m.; 1st and 3d Thrs.: 7 a.m., 2d and 4th Thrs.: 6 p.m.

**COLUMBIA UNIVERSITY**—St. Paul's Chapel, New York City

Rev. Stephen F. Bayne Jr. (in U. S. Navy)  
Rev. Otis R. Rice, Acting Chaplain  
Sun.: M.P. & Sermon 11 a.m.; H.C. 9 a.m. Wed.: H.C. 8:20 a.m.

**CONNECTICUT COLLEGE, U. S. Coast Guard Academy**—St. James' Church, New London, Conn.

Rev. Frank S. Morehouse, Rector  
Sunday Services: 8 & 11 a.m.

**CORNELL UNIVERSITY, ITHACA COLLEGE**—St. John's Church, Ithaca, N. Y.

Rev. Gerald B. O'Grady, Jr., Chaplain  
Barnes Hall: Sun. at 9 a.m., Wed. at 7:30 p.m.  
St. John's: Sun at 8, 9:30, 11; Canterbury Club, Sun. at 5 p.m.

**DENISON UNIVERSITY**—St. Luke's Church, Granville, Ohio

Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge  
Sunday Services: 8:45 & 11 a.m.

**DUKE UNIVERSITY**—The Episcopal Church at Duke University, Durham, N. C.

Rev. H. N. Parsley, Chaplain  
Sundays: 8 a.m. H.C. in Univ. Chapel; 6:30 p.m. Canterbury Club

**HARVARD, RADCLIFFE, M.I.T.**—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.

Rev. Frederic B. Kellogg, Chaplain  
Sun.: 8, 9, 10 & 11:15 a.m.; 8 p.m.; Canterbury Club 6 p.m.; Wed.: (H.C.) at 8 a.m.

**UNIVERSITY OF ILLINOIS**—Chapel of St. John the Divine, Champaign, Ill.

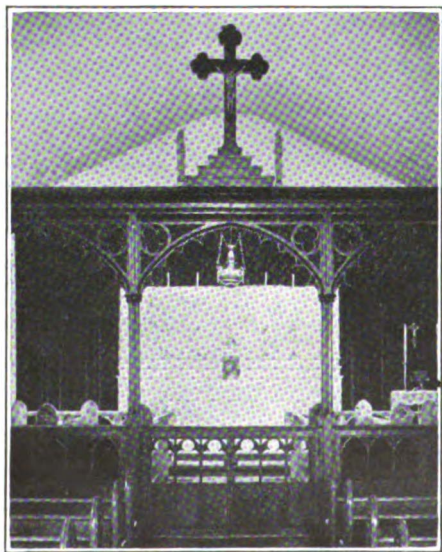
Rev. William Ward, S.T.M., Chaplain  
Sundays: 8 & 10:30 a.m. Holy Communion

**UNIVERSITY OF IOWA**—Trinity Parish, Iowa City, Iowa

Rev. Frederick W. Putnam, Rector  
Sundays: 8 & 10:45 a.m.; Canterbury Club: 4 p.m.  
Wednesdays: 7 & 10 a.m. H.C. in Chapel  
Holy Days as announced

**MICHIGAN STATE NORMAL COLLEGE**—St. Luke's Church, Ypsilanti, Mich.

Rev. R. L. DeWitt, Rector  
Sunday Services: 8 & 11 a.m.; Canterbury Club: 7:30 p.m.



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**MILWAUKEE-DOWNER, STATE TEACHERS**—St. Mark's Church, Milwaukee, Wis.

Rev. Killian Stimpson, Rev. Carl E. Wilke  
Sun.: 8, 9:30, 11 a.m.; Daily: 7:30 a.m.

**UNIVERSITY OF NEBRASKA**—University Episcopal Church, Lincoln, Nebraska

Rev. L. W. McMillin, Priest in Charge  
Sunday Services: 8:30 & 11 A.M.  
Others as announced

**N. J. COLLEGE FOR WOMEN**—The Church of St. John the Evangelist, New Brunswick, N. J.

Rev. Horace E. Perret, Th.D., Rector  
Sunday Services: 8 & 11 a.m.  
Wednesday and Holy Days: 9:30 a.m.

**UNIVERSITY OF NORTH CAROLINA**—The Chapel of the Cross, Chapel Hill, N. C.

Rev. David W. Yates; Rev. Emmet Gribbon  
Sunday Services: 8 & 11 a.m., and 8 p.m.

**OKLAHOMA COLLEGE FOR WOMEN**—St. Luke's Church, Chickasha, Okla.

Rev. H. Laurence Chowins, Vicar  
Sunday Services: 8, 9, 9:45 & 11 a.m.

**SALEM COLLEGE & ACADEMY**—St. Paul's Church, Winston-Salem, N. C.

Rev. James S. Cox, Rector  
Sundays: 8, 9:45, 11 a.m. & 5:45 p.m.

**SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA**—Trinity Church, Santa Barbara, Calif.

Rev. Richard Flagg Ayres, Rector  
Sun.: 7:30, 9:30 & 11 a.m.; 7:30 p.m. Evening

**UNIVERSITY OF TEXAS**—All Saints' Chapel & Gregg House, Episcopal Student Center, 209 W. 27th St., Austin, Texas

Rev. J. Joseph Meakin Harte, Chaplain  
Sundays: 8, 9:30, 11 & 6 p.m.  
Weekdays: 12 noon daily; Wed.: 10 a.m. & Fri. 7 a.m.

**UNION COLLEGE**—St. George's Church, Schenectady 5, N. Y.

Rev. G. F. Bamaach, B.D., Rector  
Sundays: 8 & 11 a.m., 7:30 p.m.  
Holy Communion: Holy Days, Tuesdays & Thursdays 10 a.m.  
Daily: M.P. 9:30 a.m., E.P. 5 p.m.

**WELLS COLLEGE FOR WOMEN**—St. Paul's, Aurora, N. Y.

Rev. T. J. Collar, Rector  
Sundays: 7:30, 9:45, 11 a.m.  
Holy Days and Fridays: 7 a.m.

**UNIVERSITY OF WISCONSIN**—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.

Rev. Edward Potter Sabin, Rector  
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.  
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.  
Penance: Sat. 5-6 and 7:30

**YALE UNIVERSITY**—Christ Church, New Haven, Conn.

Rev. Clark Kennedy, Rector; Rev. William G. Kibitz; Rev. Robert C. Dentan  
Sundays: Holy Communion 8 & 9:30 a.m., Sermon Mass & Sermon 11 a.m.  
Daily: Holy Communion 7:30 a.m.

# CHANGES

## Appointments Accepted

**Lowman, Rev. Harwood Christian Jr.**, has resumed as curate of St. Paul's Cathedral, Oklahoma City, Okla., to become assistant rector of the church of the Good Shepherd, Buffalo, N. Y.

**Colby, Rev. James R.**, missionary in charge of Trinity Church, East Tawas, and St. John's, Auble, Mich., since 1939, will become missionary in charge of St. Paul's Church, Romeo, and St. John's, Dryden, Mich.

**Crewe, Rev. Benaiah H.**, since 1936 rector of Trinity Church, Saginaw, Mich., will become rector of the Church of the Ascension, Detroit, Mich.

**Knapp, Rev. Arthur S.**, formerly assistant at Trinity Church, Houston, Texas, became priest in charge of that church on September 1st. Address: 1515 Holman St., Houston 4, Texas.

**Morgan, Rev. George Moore**, who has been missionary in charge of St. Paul's Church, Bad Axe, Mich., will become rector of St. John's Church, St. Johns, Mich.

**Mills, Very Rev. James**, dean of St. Paul's Cathedral, Oklahoma City, Okla., is resigning to become rector of Zion Church, Philadelphia. Address: 4644 Old York Road, Philadelphia 40.

**Thompson, Rev. William A.**, formerly rector of St. Paul's, Philadelphia, became city missionary for the city of Columbia, S. C., on September 1st. He will be in charge of Trinity Mission, St. Matthew's Mission, and the Episcopal work in the state and federal institutions in and around Columbia. Address: 424 Maple St., Columbia.

**Weston, Rev. Hopkins**, assistant to the rector of Trinity Church, Columbia, S. C., became rector of St. Andrew's, Greenville, and minister in charge of the Church of the Good Shepherd, Greer, S. C., on September 1st. Address: St. Andrew's Church, Greenville.

**Botelho, Rev. Eugene Evans**, formerly assistant executive director of Lawrence Hall, Chicago, became acting executive director on September 1st. Address: 4833 N. Francisco St., Chicago 25.

## Resignations

**Brown, Rev. W. Meade**, formerly rector of Christ Church, Tyler, Texas, has resigned as of September 1st.

**Purchase, Rev. H. George**, formerly priest in charge of St. Stephen's, Conroe, and St. Stephen's, Huntsville, Texas, has resigned as of July 1st.

**Ridley, Rev. Henry E.**, rector of the Church of the Ascension, Detroit, since 1923, has resigned.

## Changes of Address

**Bothe, Rev. Carl William**, formerly at 5607 Whittier Ave., Cleveland 3, Ohio, is now at Addington House, Nassau, Bahamas.

**Carman, Rev. James W. F.**, field officer for the National Council in the third province, formerly at 21 S. 19th St., Harrisburg, Pa., should now be addressed at Box 102, Cockeysville, Md.

**Hamilton, Rev. Alexander**, formerly at 66 Benefit St., Providence 3, R. I., may now be reached at Brown Station General Delivery, Providence 12, R. I.

**Vinnedge, Rev. Hewitt B.**, for the past two years priest in charge of Trinity Church, Waupun, Wis., should now be addressed at Nashotah House, Nashotah, Wis., where he continues as professor of New Testament Language and Literature.

## Ordinations

### Priests

**Montana—Nichols, Rev. Harold Christopher**, was ordained to the priesthood on August 22d in St. Mark's Church, Anaconda, Mont., by Bishop Daniels of Montana. He was presented by the Rev. Thomas Ashworth; the Rev. Lewis D. Smith preached the sermon. The Rev. Mr. Nichols will be rector of St. Mark's, Anaconda, Mont. Address: Apt. 1, Brentwood Apts., Anaconda.

### Deaconesses

**Hettler, Deaconess Mary C.**, formerly at 444 E. 66th St., Kansas City, Mo., is now head of the Church school for St. Mark's Cathedral, 134 Division St., N., Grand Rapids 2, Mich.

# CHURCH SERVICES



**GO TO CHURCH!** That slogan, sounded around 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!

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

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

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

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

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

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

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

**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  
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.  
Other services announced.

**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 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer. Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. and 10th St., New York  
Rev. Roscoe Thornton Foust, Rector  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

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

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

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

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

Rev. Geo. Paul T. Sargent, D.D., Rector  
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon  
Weekdays: Holy Communion at 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; 11 Morning Service and Sermon. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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

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

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

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 and 11 a.m.  
Daily Services: 8:30 a.m., Holy Communion  
Thursdays: 11 a.m., 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. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

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

St. Mark's Church, Locust St., between 16th and 17th Sts., Philadelphia  
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector  
Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.; Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.  
Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer & Intercessions, 5:30 p.m.  
Confessions: Saturday, 4 to 5 p.m.

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

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Jean A. Vaché; Rev. Francis M. Osborne  
Sundays: 8, 9:30, 11 a.m., and 8 p.m.  
Holy Communion: Tues., 8 a.m.; Fri., 12:00; Saints Days, 11 a.m.

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

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

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

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

Church of the Epiphany, Washington

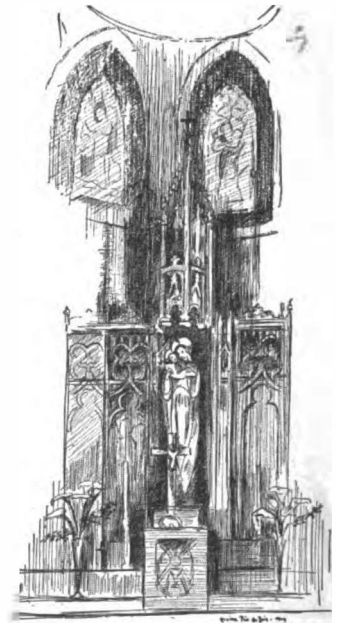
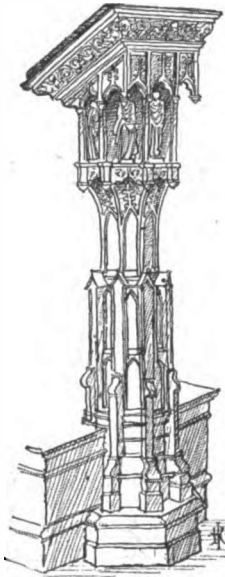
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

**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. Robert E. Merry, Canon  
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30, Wed.: 11

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