

The Living Church

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

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A Problem for Vestries

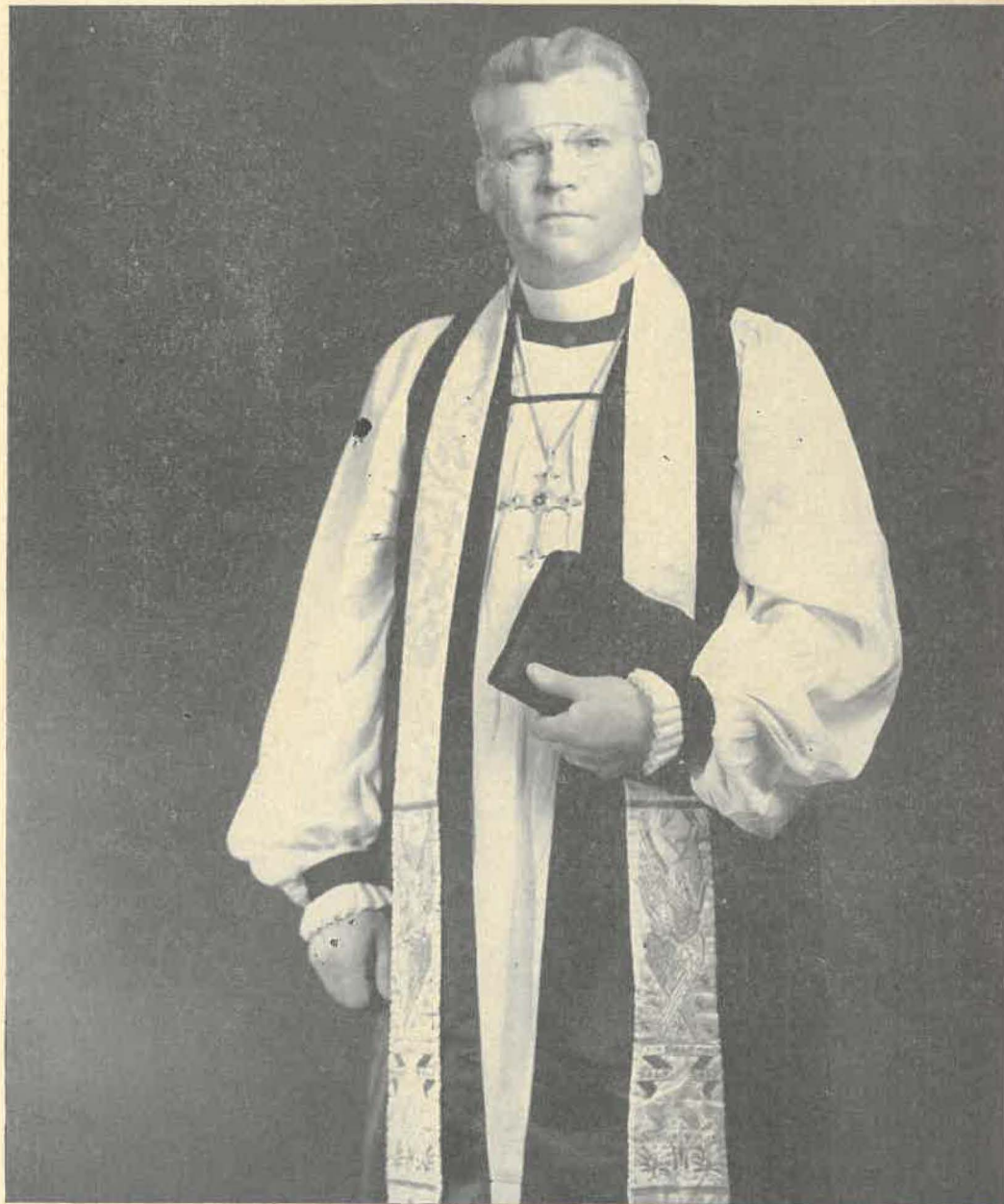
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NEW PRIMATE OF ALL CANADA

The Most Rev. George Frederick Kingston, Ph.D., D.D., Primate of All Canada, who was elected on September 8th, has been Bishop of Nova Scotia since 1944, and retains this office in addition to the primacy.

[See page 7.]

Ecclesiastical Appointments

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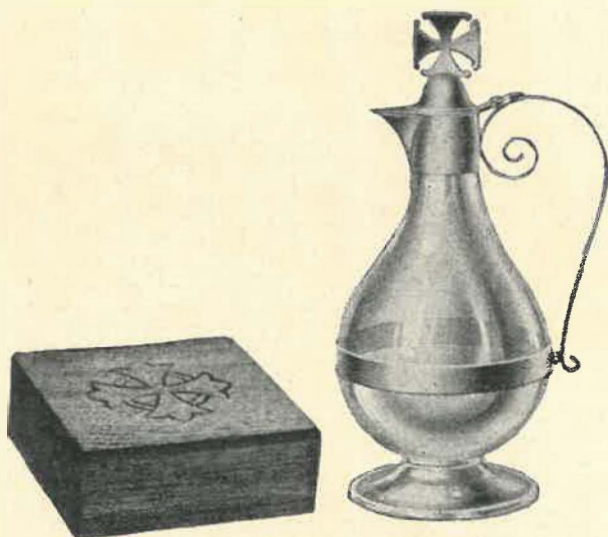
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LETTERS

"What They Wanted to See"

TO THE EDITOR: The group of ministers who recently spent two weeks in Yugoslavia, as the invited guests of Tito and his government, have made their report to the press, and I have read with appreciation your editorial on that report in the issue of August 31st. They are quoted as saying, "there is today in Yugoslavia complete freedom of worship and respect for religious beliefs and institutions . . . this young country, emerging from centuries of foreign domination, is manifesting a spirit of unity and brotherhood and a determination to rebuild its shattered life that have won our profound admiration and respect. What we have seen has made us deeply conscious of the misrepresentation and outright falsification which are today provoking ill will towards Yugoslavia, whose story, stripped of political and ecclesiastical propaganda, ought to receive the sympathetic and informed interest of world opinion."

May I urge all who have read this report to read the volume entitled *Ally Betrayed—The Uncensored story of Tito and Mihailovich*, by David Martin, with a foreword by Rebecca West.

Mr. Martin is not a "reactionary," he is an avowed socialist and has been a writer for the *New Republic*, the *New Leader*, and other similar papers, and the story which he records is the more shocking and convincing because of its calmness, its careful documentation, and its restraint. He has checked and re-checked his statements, and shows beyond any question the kind of "freedom" which Yugoslavia has under Tito.

At this very time, while this group of ministers have been in Yugoslavia as the guests of Tito, there are, living in New York as refugees, two great Serbian Bishops, Nicholas of Zicha and Ochrida and Iriney of Dalmatia, both of whom have endured the horrors of concentration camps, one at Dachau and the other at Bari, and one of whom, Bishop Nicholas, has been internationally known and loved and honored since the days of the first World War. The present "religious freedom" in Yugoslavia is such that if these

two heroic bishops should return to their people in Serbia, by whom they were, and still are deeply beloved, they would have no reason to expect any other treatment than that given to their friend and brother in spirit, the martyred General Draza Mihailovich. Here, and especially in Europe, there are many thousands of Serbians who fought as our allies but who, because they are not Communists, dare not return to their homes and families in Serbia. Winston Churchill has acknowledged that the withdrawal of support from Mihailovich was a tragic mistake and that Britain and the United States were completely deceived by Tito and his friends.

I believe that anyone who will read with open mind David Martin's carefully documented record of the course of events in Yugoslavia, and especially his record of the ghastly and shameful mock trial of Mihailovich, will see with new clearness what totalitarian government means, and will see that Yugoslavia under Tito is as completely a police state as Nazi Germany was, and that no man who loves right and freedom, unless he has been most strangely deceived, can approve or commend the Tito government.

(Rt. Rev.) WILLIAM T. MANNING,
Retired Bishop of New York.
New York.

Bowen Consecration

TO THE EDITORS: Any clergy in dioceses adjacent to Colorado who plan to attend the consecration of the Rev. Harold L. Bowen as Bishop Coadjutor of the diocese of Colorado on the Feast of St. Michael and All Angels, September 29th, are asked to write immediately to the Very Rev. Paul Roberts, St. John's Cathedral, 1313 Clarkson St., Denver 3, Colo. If clergy who plan to come will let Dean Roberts know, a card of admission will be sent to them, so far as admissions will be possible within the seating restrictions of the cathedral.

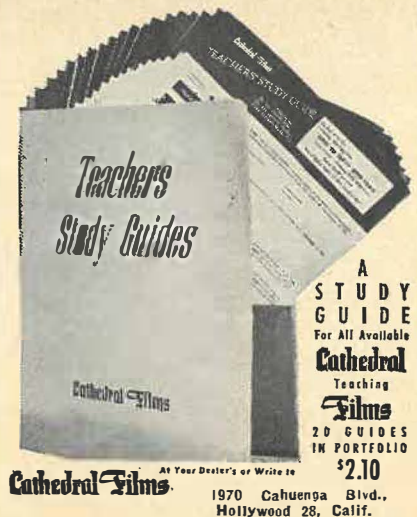
If such clergy desire to attend the luncheon following the consecration, they should write to the Rev. Frederick Barry, Church of the Ascension, 600 Gilpin St., Denver, Colo.

(Rev.) WALTER WILLIAMS,
Denver, Colo.

Requests from Japan

TO THE EDITOR: Christ Church, Yokohama, formerly one of the finest churches in the city if not in all Japan, was almost entirely destroyed by the American bombing in 1945. The altar was buried under rubble but was discovered and dug out by five GIs, and by them and their friends the ruined chancel was made fit for use. Regular services are now held there, attended by a grateful congregation not only of Japanese, but of Americans, Canadians, English, Australians and others.

For the altar, two Japanese sculptors have made a crucifix and six candelsticks of fine white cement. A gift shop has been opened next to the Church, where the sales plus the offering at services have been more than sufficient to cover running ex-



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LETTERS

penses of the work thus far, not only at Christ Church but also at two other churches.

Mr. Douglas Overton, formerly teaching at St. Paul's University, Tokyo, and now American vice-consul in Yokohama, has been the guiding spirit behind the restoration of Christ Church. He writes to the National Council's Overseas Department:

"I have a couple of requests: For Christ Church, Yokohama, a small chalice, chalice veil, and pyx for the Reserved Sacrament. For St. Andrew's Church, a small pyx for carrying the sacrament to the sick. If you should find anyone willing to give us any of these articles, we should be most grateful."

Any gifts in answer to this request may be sent to the Overseas Department, National Council, 281 Fourth Ave., New York 10, in my care, and will be forwarded to Mr. Overton.

J. EARL FOWLER.

New York City.

"Universal Military Training"

TO THE EDITOR: I have read your editorial on "Universal Military Training" [L. C., June 15th], and it is a pleasure to see you state your beliefs on this important matter. I am sure we all appreciate your cogent, lucid presentation in these days when we are constantly bombarded with inanities and insanities. However, your article brought to my mind several important points. I believe you would do a fine service by presenting this viewpoint to the public for consideration.

In the first place, you say that "military training, properly conducted, can be the means of a virile education in democratic citizenship." I heard that before I entered the army. After my induction, I was reminded that, to be effective, a military service *must* be dictatorial. I was then educated to be a part of a dictatorial system.

As for military training having "the virtue of giving every young man a definite share and stake in the peace and welfare of his country, and of the whole world," every young man already has a "definite share and stake," and military training cannot in any way increase it. It will not even make him more aware of it. I have seen it tried. The plain fact is that, when a man enters a service, he stops worrying about political ideologies, and starts worrying about his insurance.

The "Umtee" experiment has given some of us ex-service men a few smiles. Do some people actually believe that putting radios in barracks, throwing a few rugs on the floors, and prohibiting swearing will improve the morality of the Army? Or even stop the prohibited swearing? I wish it were true, but I am afraid that not even a good chaplain at each end of every company street will help in the slightest to make it true. When a man is put in a military uniform, he is automatically placed apart from general society, and no number of civilian dinners and USO dances will alter that fact. And, when a man does not feel that he is a part of a society, he does not, for some reason, feel that he is obligated to conform with

that society's standard of morality.

Let us be realists about this. We know that military regimentation is a tremendous disintegrator of morality. No military service can be a moral-uplifter. That idea went out with the Crusades.

The idea that compulsory training would create a "strong reservoir of military man power" is fallacious. Men, upon being released from the services, don't bother to keep themselves up to the services' standards of physical fitness. They do immediately start to forget what they have learned. This means huge gaps, to say the least, in the discharged trainee's military knowledge soon appear. If these men are reintroduced to fight another war, they certainly cannot be taken aside individually to have their individual gaps filled. The only practical thing to do will be to train them all over again. The training speed will not even be increased. This means that if we ever find ourselves engaged in another war we will have not a "strong reservoir" to back up the regular army. We will have a handful of recent inductees. In the light of what we have been taught in regards to the nature of any future war (speed, rockets, atomic energy, etc.), this small body of inducted men is rather insignificant.

There may be some military gain in compulsory military training. But if there is, there is inevitably a far greater moral loss. In the in every way instable world of today, the danger of further moral loss is obviously more important than any problem of national military protection.

JOHN ROBERT HOLT.

Galesburg, Ill.

Neglected Micronesia

TO THE EDITOR: Your editorial "Neglected Micronesia" calls to the attention of the Church an opportunity which exists today and which may not be ours tomorrow. We can be sure that with the American flag flying over the isles of the Pacific, a good many American missionary societies will want to rush in to give to the people of these regions the religion denied them while Japan ruled.

During my years of service in the Philippine Islands I learned, among other things, two important facts. First, God provides for any good work undertaken in His name. Over and over again we were cautioned not to extend our lines beyond the existing work. We disobeyed these injunctions and the Church in the Philippines spread. Gamaliel's advice to the Sanhedrin is still valid today. Second, to stimulate interest in the over-all missionary program of the Church, nothing is so effective as the inclusion of work amongst primitive "romantic" peoples. Work of this nature has an appeal to the communicant at home. It stimulates his interest in the entire missionary program of the Church.

The island of Guam would be an excellent base for operations. It is not inconceivable that by erecting a center there, more than a little of the support needed for the entire district would eventually be drawn from the officers and men of the U. S. Naval Station there.

(Rev.) CLIFFORD E. BARRY NOBES.

Garden City, L. I.

FIFTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Loring Consecration Set

The Rev. Richard T. Loring, Jr., Bishop-elect of the diocese of Springfield and rector of St. David's, Roland Park, Baltimore, Md., will be consecrated on October 18th. The Presiding Bishop will be the consecrator, with Bishop White, retired of Springfield, and Bishop Conkling of Chicago as co-consecrators. Bishop Loring of Maine and Bishop Burton, SSJE, of Nassau will be the Presenting Bishops, and Bishop Powell of Maryland will be the preacher. Bishop Mallett of Northern Indiana and Bishop Essex of Quincy will be the deacon and sub-deacon of the Mass, and Bishop Ivins of Milwaukee will be the litanist. Bishop Scarlett of Missouri will read the Consents of the House of Bishops.

The consecration will take place on October 18th, the Feast of St. Luke, at 10:30 AM, in St. Paul's Cathedral, Springfield, Ill.

PENSION FUND

Pension Fund Reports

Clergy Under-Compensated

The 5,000 active clergy in the American Church and its missionary districts had an average stipend of \$3,450 a year in 1946, according to a study just completed by the Church Pension Fund. The salary figure of \$3,450 a year included an amount as rectory allowance. The actual cash stipend averaged slightly higher than \$3,000. One half of the clergy stipends, including rectory allowance, amount to less than \$3,000, and about three-quarters of the clergy draw less than \$4,000.

One purpose of the study has been to call to the attention of wardens, vestrymen, and other lay churchmen the fact that low salaries lead to inadequate pensions. The report says:

"Clergy pensions are related to salary, and the trustees of the fund, as they grant pensions from meeting to meeting, are constantly struck with the low level of so many clergy salaries. Since the fund has the detailed record of salaries, it is felt that this analysis of them will supply a needed yardstick to vestries and others

who have the responsibility of arranging for clergy compensation."

Most clergymen are under-compensated, the report says, because the clergyman's concern is a spiritual one. His urge is to serve the Church, and to him the material return is secondary, even incidental.

Speaking comparatively of the earnings of other groups, the report states that railroad engine-drivers draw \$5,400 a year on the average; conductors, \$4,900. New York City bus drivers get \$3,600 a year, police patrolmen, \$3,900. Skilled factory workers are in a \$3,000-\$3,500 range. Good bookkeepers are paid \$2,600 to \$3,100.

In contrast to those who engage in these occupations, the report brings out, clergymen have invested a considerable sum in preparation for their life work. They are college trained and they have had three years at a theological seminary. They are expected to be leaders in their communities, and characteristically are such.

According to the data included, the average salary of the active clergy in 1919 was only \$1,900. Over the next dozen years it rose steadily to a figure of \$3,100 in 1930. During the depression the figure dropped to \$2,650. In recent years it has been rising to the present level of \$3,450 a year. Among the interesting points brought out is that married clergy average \$800 a year higher in stipend than unmarried.

Copies of the study, appearing in the bulletin of the Church Pension Fund, "Protection Points," which is mailed periodically to the active clergy and parish treasures, are available upon request to the Fund, 20 Exchange Place, New York 5, N. Y.

CONFERENCES

Catholic Congress

Program Announced

The Rev. Albert J. duBois, chairman of the Washington Catholic Congress of the American Church Union, has announced the program for the 1947 Catholic Congress in Washington, D. C., to be held October 8th and 9th.

The conference will open officially Wednesday evening at the Church of

St. Stephen and the Incarnation with Mr. Spencer Ervin, president of the ACU, as chairman. Two papers will be presented that evening, "The Incarnation—Source and Center of Christian Life," by the Rev. Leicester C. Lewis, vicar of St. Luke's Chapel, Trinity Parish, New York City; and "The Life of the Incarnation Through the Church," by the Rev. Dr. Robert D. Crawford, rector of St. Barnabas' Church, Omaha, Nebr.

All those attending the conference will gather at the Cathedral of SS Peter and Paul at 11 AM, October 9th, for the Solemn Mass in the presence of Bishop Campbell, OHC, retired of Liberia. The Sacred Ministers will be the Rev. Frs. Albert J. duBois, Robert C. Kell, and William L. Goodrich. Bishop Sawyer of Erie will preach the sermon.

Bishops of the Episcopal, Orthodox, and Old Catholic Churches, members of religious orders, and other clergy will form the procession, and acolytes from all parishes in the locality are invited to vest and will be assigned a special place in the cathedral.

The cathedral choir, under the direction of Mr. Paul Calloway, will sing the Mass.

On October 9th, at 3 PM, the congress will again assemble at the Church of St. Stephen and the Incarnation for the closing session. The two remaining papers, "the Sacraments—Power for Daily Living," by the Rev. Paul Van K. Thompson, rector of St. Stephen's, Providence, R. I., and "the Priesthood—Power for the Sacraments," by the Hon. W. W. Grant, chancellor of the diocese of Colorado, will be presented at that time. The congress will officially close with a banquet at the Church of St. Stephen and the Incarnation that evening, with Mr. Richardson Wright, editor of *House and Garden*, as guest speaker.

Registrations and the registration fee of \$2 for the Washington congress should be sent to the Washington Catholic Congress Office, 44 Que St., N. W., Washington 1, D. C.

Professors to Meet

Thirty Episcopalians who are professors in universities and colleges in Ohio, Indiana, Illinois, Michigan, and

Wisconsin, will hold a weekend conference on "Religion and Scholarship" at Oberlin, Ohio, September 19th to 21st. They will be housed in the dormitories of the theological school at Oberlin College and at Christ Church. The Rev. R. F. McGregor, rector of the parish, will be the host. The conference has been arranged by the Rev. Dr. John Heuss, the new national secretary of the Department of Christian Education of the National Council. Attendance is by invitation.

The Rev. Canon Bernard Iddings Bell has been asked to be the moderator and will give the opening paper on "The Ideal Relationship between Religion and Learning." Prof. Milton Percival of Ohio State University, assisted by Prof. Chad Walsh of Beloit College, Beloit, Wis., will lead a discussion on "The Actual Relationship between Religion and Learning in American Universities Today." Prof. Oliver Martin of Ohio University will start a discussion on "What is involved in a Secularist University." Dr. Wilbur G. Katz, dean of the Law School of the University of Chicago, will present and defend the thesis that religion and science have their chief conflict today in the realm of psychiatry and the pastoral care of souls. A final discussion of merits and defects of the Episcopal Church in its approach to people who think will be led by Prof. Marcus Goldman of the University of Illinois and Prof. Edwin W. Webster of Ripon College, Ripon, Wis.

The Rev. Wood B. Carper, Jr., rector of the Church of the Holy Spirit, Lake Forest, Ill., and lately Episcopal chaplain at Princeton University, will be the chaplain at the conference, and will take part in the discussions.

Valle Crucis Session Closes

Students from eight states and England departed at the close of the second summer session of the Southern Rural Training Center at Valle Crucis, N. C., last week. The students had come from seminaries and Church training centers to supplement their academic preparation for full-time Church work with ten weeks of experience in rural area work.

In addition to courses in rural sociology and the philosophy of rural life offered by the Rev. Messrs. A. Rufus Morgan, director of the school, James McKeown, E. Dargan Butt, and Dr. Richard O. Comfort, the students heard lectures by Mr. T. S. Buie, Mr. William J. Landess, and the Rev. P. E. Sloan. Preparation in special techniques of their work was given by Fr. Robert Loosemore, SSJE, of Canada.

After a month of classes, the group of students was divided into teams of two or three and were sent to direct

daily vacation Bible schools in the various mission fields of the diocese of Western North Carolina. Working under the supervision of the local priests, each team conducted three nine day schools and conducted community programs of worship. Schools were held at 13 different centers, and in addition to their teaching, students did community visiting.

SEMINARIES

Dr. McGregor Accepts Call to Sewanee

The Rev. Dr. Daniel Arthur McGregor, formerly Executive Secretary of the Department of Christian Education for the National Council, has accepted a call to become professor of systematic divinity at the School of Theology of the University of the South, Sewanee, Tenn.

Dr. McGregor, who has been with the National Council for 13 years, was formerly professor of dogmatic theology at Western Seminary, Evanston, Ill., and from 1908 to 1912 was professor of philosophy at Allahabad Christian College, India. He was graduated in 1905 from McMaster University in Toronto, Canada, where he returned for the master's degree in 1907. Dr. McGregor received three degrees from Western Theological Seminary: the S.T.B. and the S.T.M. in 1928 and the S.T.D. in 1934. In 1934, he was also awarded the degree of Ph.D. by the University of Chicago.

PRESIDING BISHOP

Bishop Sherrill Warns of "Too Much Talk" About Russia

The Presiding Bishop, in his first interview since taking office, said recently that "there is altogether too much talk of the Russians as enemies and of initiating plans against Russia—too much talk of war." He said that all Christian Churches have much more in common than of difference: "a common faith in God and Christ, a tremendous common experience of God. That needs to be accentuated if we are to meet the challenge of a spiritually sick world."

"It is not the Russians that are the enemy. It is materialism and selfishness and greed.

"The Church, and by 'Church' I mean all Churches—not just Episcopal, has a vital role in turning men's hearts because it is the best practical expression of the spiritual life that we have.

"We must realize selfishly that a third World War would destroy everything we hold dear. I wouldn't ask for appeasement because appeasement leads to aggression. The World needs patience, understanding,

and great wisdom. It needs looking at our times from the point of view of the eternal.

"I long for people to realize the supreme importance of the Churches—all Churches. Because with all their limitations they are the best expression of the spiritual life."

[RNS]

MISSIONARIES

Dr. Wassell Returns to Pacific

Dr. Corydon Wassell, the naval hero who was cited by the late President Roosevelt for his evacuation of wounded servicemen from Java, will return to the Pacific. He will work, without pay, as a missionary of the Episcopal Church.

Dr. Wassell and his wife will sail on October 18th for Molokai, Hawaii, where he will serve as a physician in the 32-bed leper hospital.

[RNS]

ARMED FORCES

Chaplain Miller Honored

Chaplain (Maj. Gen.) Luther Deck Miller, Chief of Chaplains of the Army and a priest of the Church, was presented with the Bronze Star Medal by Lt. Gen. J. Lawton Collins, acting Deputy Chief of Staff. The award was for Chaplain Miller's service in the Southwest Pacific as chaplain of the First Army Corps. The citation said:

"Major General Luther D. Miller, Chief of Chaplains, performed meritorious service in the Southwest Pacific Area, from October, 1942, to February, 1943. As Corps Chaplain, I Corps, Chaplain Miller displayed marked competence and resourcefulness in organizing and coordinating the religious activities of widely separated troops. Arriving in Australia with the main elements of the Corps, he made all initial contacts with Australian clergymen, both military and civilian, and rendered outstanding services in maintaining the morale at high standards and assuring the welfare of those he so capably served. Through his exceptional organizing ability, initiative, and devotion to duty, Chaplain Miller made a noteworthy contribution to the well-being of I Corps personnel."

Fr. Cluver Holds Services

Because he is the only Episcopal chaplain in Berlin, the Rev. Henry J. Cluver takes time off from his duties as area director for the American Red Cross to hold services each Sunday in the chapel which is part of the Berlin Command. This voluntary activity is not new to Fr. Cluver. On his first assignment as Red Cross field director at the US Naval Operations base at Londonderry, Northern Ireland, he held services for a year until a regular Episcopal chaplain was available. At Le Havre, France, he held

services for Churchmen, who were being deployed at the end of the war. His present congregation consists of American service personnel and civilian employees of the occupation forces.

In addition to his work as a priest of the Church, Fr. Cluver has been responsible for the activities of five Red Cross clubs, five field directors, a Red Cross hospital installation, a warehouse, and a motor pool.

Before joining the Red Cross, Fr. Cluver was rector of Emmanuel Church, Emporium, Pa., for seven years. Before that, he was rector of St. George's Church, Belleville, Ill.

INTERNATIONAL

Rectors Exchange Parishes

The Rev. Bradford Young, rector of Grace Church, Manchester, N. H., sailed August 1st from New York with his wife and children, on the converted troop ship, *Marine Falcon*, bound for Southampton, to exchange parishes for a year with the Rev. George H. Handyside, rector of St. Peter's Church, Selsey, mother church of Sussex and one of the oldest parishes in England.

EXPERIENCE AND GOODWILL

The exchange was arranged through the Rt. Rev. George Bell, Bishop of Chichester. Its purpose is to refresh and enrich the experience of both rectors and both parishes, to emphasize the universality of the Church and to increase goodwill between the two countries. There will be no extra expense for either congregation, each rector will receive the other's salary while he performs his duties.

The Rev. G. Jonathan Hills, vicar of Holy Trinity, Forest Row, Sussex, originally reported by THE LIVING CHURCH as making this exchange was compelled by sickness in his family to withdraw. Mr. Handyside was named by the Bishop of Chichester to go in Mr. Hills' place.

PUBLIC AFFAIRS

Presbyterian Education Board

Denounces Conscription

Universal military training was scored by the Presbyterian Board of Christian Education as "repugnant to free men and dangerous to free institutions."

In an appeal to clergymen and Church members to defeat peace-time conscription, the board declared that "American militarism must be stopped before it leads us and our civilization into the destruction of atomic war." [RNS]

CANADA

Bishop Kingston Elected

Primate of All Canada

By OWSLEY ROBERT ROWLEY

From the wind-whipped coastline of Nova Scotia, where Atlantic breakers crash in foam, to the snowclad, pine-girt vastnesses of Ontario's Northland, they know him. He has followed the trail of lumberjack and trapper, talked with Ojibway hunters and Cree canoe-men, shared his lunch with the two-fisted stalwarts who toil in the mines, and slept in the huts of maritime fishermen. The verdict from East to West is, "A man's man, and one hundred per cent a missionary of Christ."

Such is the Most Rev. George Frederick Kingston (Bishop of Algoma 1940-1944), Bishop of Nova Scotia since March 1944, who on Monday, September 8th, was elected Primate of All Canada by the Electoral College of the Church of England in Canada, in session at Saskatoon, Sask., and duly enthroned as Primate at St. John's Cathedral.

The new Primate, who becomes Archbishop of Nova Scotia, is a sturdy, vigorous man of medium height, with a strong face, a ruddy complexion, and a good humored twinkle in his eyes. He is quiet in voice and manner, and an impression of dominance and strength is gained by all who meet him. He enjoys a joke, has a hearty laugh, and withal is a saintly man; deep spirituality is one of his outstanding characteristics.

George Frederick Kingston, youngest of a family of seven sons and three daughters of Richard and Elizabeth Kingston, was born August 26, 1889, at Prescot, Ont., and educated there at the high and model schools.

Convinced from early youth that the ministry was his true vocation, he entered Trinity University, Toronto, was graduated in 1913 with the Governor General's Medal for the best degree of the year, and took the M.A. degree, and later the B.D. degree from King's University, Halifax.

During his theological course at Trinity, he did post-graduate work in philosophy at Toronto University, and was graduated in 1923 with first class honors and the degree of Doctor of Philosophy. When on furlough from 1919 to 1922, he studied first at Oxford University, and later at Harvard University. Upon his elevation to the see of Algoma in 1940, the Universities of Trinity, Toronto, and King's Halifax, conferred upon him the degree of Doctor of Divinity, *jure dignitatis*.

He was ordained deacon in June and priest in December, 1916, for work in the diocese of Nova Scotia, and his first

appointment was professor in philosophy at King's University, where for three years his intellectual attainments were so vigorous and his lectures so scholarly, that all who came in contact with him were strongly impressed by the power of his sterling character and splendid manhood.

During summer vacations in Nova Scotia, he took charge of mission churches on the coast, taught the children thoroughly, prepared candidates for confirmation, and in endless ways showed he was deeply missionary-minded and missionary-hearted. He became professor of ethics at Trinity University, Toronto, in 1922, and later also dean of residence. In both offices he exerted great influence with students, and soon was recognized a born leader with outstanding administrative abilities. In 1937, he was appointed a canon of the Cathedral Church of St. James, Toronto.

For years the shadow of the episcopate lay upon his path. He was predestined to it by great and versatile gifts. At the election in 1934 of a Suffragan Bishop of Toronto, and again in 1939 at the election of a Bishop of Ottawa, he received the second largest number of votes in both orders. In January, 1940, he was unanimously elected Bishop of Algoma and was consecrated by the Archbishop of Toronto, Primate of All Canada, the Archbishop of Moosonee, and the Bishops of Huron, Ontario, Niagara, Ottawa, and the Suffragan Bishop of Toronto, on April 25th, at St. Luke's Pro-Cathedral, Sault Ste. Marie, Ontario.

In January, 1944, Dr. Kingston was unanimously elected on the first ballot to the see of Nova Scotia, the first colonial bishopric in the British Empire—a distinct call to an enlarged pastorage, with greater opportunities.

On his translation from Algoma to Nova Scotia (where on March 10, 1944, he became the eighth Bishop) he found a fine spirit, definitely forward-looking, courageous and adventurous—a great tribute to a 160 year-old diocese, which under his leadership has advanced "from strength to strength."

As a member of Christ's Holy Catholic Church, Archbishop Kingston thinks there is need to have a clear vision of the Church universal, that is, the whole congregation of Christian people dispersed throughout the world, seeking to express the Catholic, universal, world-wide nature of the Church as a living organism. He feels the necessity of being whole-heartedly loyal to the Church of God, to live for her in upholding that for which she has stood firmly through the ages, and if need be to die for her, in defeating the enemies which assail her throughout the world.

JAPAN

Bishop Yanagihara Enthroned as Second Japanese Bishop of Osaka

By Lt. Col. PAUL F. RUSCH

On St. Peter's Day, June 29th, the Rt. Rev. Peter Sadajiro Yanagihara, was enthroned as the second Japanese Bishop of the metropolitan diocese of Osaka of the Nippon Seikokwai [Holy Catholic Church in Japan] at an impressive ceremony held in restored Christ Church, Osaka.

Bishop Yanagihara has served as rector of St. John's Church, Osaka, for 33 years, and as Assistant Bishop of Osaka for 7 years.

After two diocesan synods failed to elect Bishop Yanagihara as diocesan to succeed the late Bishop Naide, the matter was placed before the 22nd General Synod at Nara, held in May. By action of the legislative organ of the whole Church, Dr. Yanagihara was named the diocesan of Osaka.

The Bishop was given the name of Peter at his enthronement by the Japanese Primate, the Most Rev. Todomu Sugai. St. Peter's Day has been intimately connected with Bishop Yanagihara's life. Fifty-four years ago on St. Peter's Day, he resolved to enter the sacred ministry. Thirty-three years ago on St. Peter's Day he was ordained deacon and thirty years ago, priest, by the Rt. Rev. Henry St. George Tucker. Seven years ago, St. Peter's Day, 1940, he was consecrated Suffragan Bishop of Osaka by the then Japanese Primate, the Most Rev. Samuel Heaslett. On St. Peter's Day, 1947, the present Japanese Primate, Dr. Sugai, enthroned Bishop Yanagihara as the ordinary of Osaka.

Bishop Yanagihara is a graduate of Kyoto University and the Episcopal Theological School, Cambridge, Mass. In his class (1917) there are four Anglican bishops: Bishop Dun of Washington, Bishop Page of Northern Michigan, Bishop Clark of Utah, and Dr. Yanagihara. Bishop Yanagihara is number 27 in the succession of bishops in the Nippon Seikokwai.

Christ Church, Osaka, the scene of Bishop Yanagihara's enthronement as the second native Japanese Bishop of the diocese of Osaka, is a memorial Church to the late American missionary pioneer of Japan, the Rt. Rev. Channing Moore Williams of Virginia. During the war the sanctuary was destroyed by fire-bombs, but it has been partially restored. The present altar is of simple wooden construction without carving, as is the pulpit. Practically all traces of the fire marks have been removed from the walls and floors. This restored altar and sanc-

tuary was a fitting scene for the enthronement of a Bishop, who must lead the people of Osaka, the second of the first Japanese missionary districts to become full fledged dioceses in 1923, in the rehabilitation of eight destroyed churches.

More than 350 men, women, and children crowded Christ Church for the enthronement, which was preceded by matins at 9:30, conducted by the Rev. Jo Yamada. The service then opened with the choir in the gallery and the congregation singing the *Veni Creator Spiritus*. A procession of diocesan clergy lined the central aisle, through which a procession consisting of the Primate, Dr. Sugai, the Rt. Rev. Jiro Sasaki of Kyoto, Dr. Yanagihara, the Rt. Rev. Michael Hinsuke Yashiro of Kobe and Bishop in charge of Osaka since 1943, and others passed to the sanctuary.

The Rev. Jusaku Fujimoto read the certificate of consecration of Bishop Yanagihara, and the Rev. Tochio Kubo read the General Synod's certificate of Dr. Yanagihara's election as diocesan. After the prayers, Bishop Sugai presented the new Bishop with his ring.

The Rev. Kanichi Matsumoto, Chairman of the diocesan standing committee read the declaration that all clergy and laity of the diocese of Osaka would give obedience to the newly enthroned diocesan.

Bishop Yanagihara then made public declaration that it was his intention to fulfill completely his duties as Bishop of Osaka of the Nippon Seikokwai, and appealed for the coöperation of all the clergy and laity of the whole diocese. The enthronement ceremony was fol-

lowed by a celebration of Holy Communion by the Bishop. An offering of Yen 1557.80 was forwarded to the Episcopal Fund of the Nippon Seikokwai.

A reception followed tendered by the diocese to welcome their new diocesan and to thank the Bishop of Kobe for his service as Bishop in charge of Osaka through the troublesome war-time crisis. Fr. Matsumoto presented a gift on behalf of the Churchpeople of Osaka to Bishop Yashiro. Fr. K. A. Viall, SSJE, liaison representative of the American Presiding Bishop, welcomed Bishop Yanagihara to his new post. Others giving official greetings to Bishop Yanagihara of Osaka were the Rev. Keitaro Nishimura, chairman of the National Council and chairman of the standing committee of the diocese of Tokyo, the Rev. Yokichi Hirose, and Mr. Hiizu Koizumi, headmaster of the Church's Momoyama Boys' High School, who also represented the Governor of Osaka.

Memorial Service in Tokyo

Approximately 500 Allied and Japanese Churchmen and women attended the two memorial services of Holy Communion held in St. Luke's Chapel, Tokyo, August 10th, in memory of the late Dr. Rudolf Bolling Teusler, founder of St. Luke's International Medical Center.

The Rev. Peter S. Takeda, who for 25 years has been chaplain of the hospital, celebrated the first Holy Eucharist, assisted by the American military Chaplains Albert V. Muray and William J. Chase. At the later service, Chaplain



ENTHRONEMENT OF BISHOP YANAGIHARA: *The new diocesan of Osaka was enthroned June 29th.*

Muray celebrated, assisted by Fr. Takeda and Chaplain Chase. The Bishop of Tokyo, the Rt. Rev. Timothy Makoto Makita, pontificated. Lt. Col. Paul Rusch of General Headquarters gave the brief memorial address. A highlight of the service was singing of the hymns in both Japanese and English by a nurses' choir in uniform. The Communion hymn, "Bread of Heaven," was sung only in Japanese by the nurses, as the long lines of high ranking officers, War Department civilians, soldiers, doctors, nurses, and technicians of the former St. Luke's staff made their communions.

At the conclusion of his address, Colonel Rusch announced the foundation of the Rudolf Bolling Teusler Memorial Pension Fund, the initial capital fund to be Yen 1,000,000, the income of which shall be used to provide some measure of security for doctors, nurses, technicians, and administrative staff, who have given 20 or more years of professional service to St. Luke's International Medical Center and to St. Luke's College of Nursing.

Colonel Rusch said:

"This vitally necessary fund is created as of Sunday, August 10th, 1947, at which time memorial services are being held to commemorate the 13th anniversary of the death of the late Dr. Teusler. Although the organizing committee will actively encourage contributions, it is desired that every year on August 10th, memorial services be held in St. Luke's Chapel, Tokyo, and in other Anglican churches throughout the world, at which an offering will be taken and added to this fund."

OLD CATHOLICS

Practical Intercommunion

By the Rev. HUGO FLURY

Relations between the Church of England and the Old Catholic Churches in the Netherlands and Switzerland are closer this year than ever before. A group of young people from Bristol, England, visited the Old Catholic parishes in Zürich and Lucerne with their priest, the Rev. Arthur M. Stockwood, rector of St. Matthew's, Bristol, and young people of the Dutch and Swiss Churches will, in return, visit Bristol. Children of St. Margaret's Church, Glasgow, Scotland, were encouraged by their rector, the Rev. Charles Browne, to write letters to children of Old Catholic parishes, and it is hoped that they will continue the correspondence.

Dr. Pierre Bertrand of Geneva, Switzerland, a layman and historian, lectured in England and Scotland on his travels among the Old Catholic Churches.

The Church of England requested that the Swiss Old Catholic Church

form a committee on coöperation of the two Churches and their parishes in Switzerland. The Dutch Old Catholic Church also participated in this step toward mutual agreement.

The Rt. Rev. Engelbert Lagerwey, Bishop of Deventer [Holland], traveled to England and Scotland to inspire congregations there, and the Rt. Rev. Jacob van der Oord, Bishop of Haarlem, was, for the first time in the history of the Scottish Church, co-consecrator of the new bishop of Edinburgh. The Most Rev. Andreas Rinkel, Archbishop of Utrecht, was also the official guest of the archbishops of the Churches of England, Scotland, and Ireland.

The distance between the United States and Europe makes it almost impossible for representatives of the Old Catholic Church to meet with those from the Episcopal Church in America. Therefore, all the members of the Old Catholic Churches are extremely grateful for the aid which comes from the churches in the United States.

TWO SYNODS

The annual session of the Synod of the Old Catholic Church met on June 23d in La Chaux-de-Fonds. The Synod represents the Old Catholic Church, both clergy and laity, from all parishes. The outstanding event of this session was the visit of a delegation of three clergymen of the Church of England: the Ven. John Herbert Sharp, Archdeacon in South-Eastern Europe, the Rev. J. B. Dakin, junior chaplain of the Archbishop of Canterbury and secretary of the Anglican branch of the Society of St. Willibrord, and the rector of the Church of England parish in Geneva.

The second Synod this year was the meeting of the Old Catholic Church of Baden [South Germany]. It was the first session held since the war, and there were many difficulties to overcome. For example, it was necessary to procure vegetables and other foods from the neighboring farms on the Swiss-German frontier to feed the many delegates. The president of the Synod was the Assistant Bishop-Elect of the Old Catholic Church of Germany (Dr. Steinwachs), as the Bishop, the Rt. Rev. Erwin Kreuzer, was ill and unable to travel. The main topics for discussion at the Synod were the spiritual rebuilding of the Church, the youth movement, and the problem of the exiles from Sudetenland. The Synod met in good and Christian feeling, and the war has left these men ready to repent and rebuild.

NEW BOOKS ON OLD CATHOLICISM

Of importance for readers outside the Old Catholic Church is Pfarrer Otto Gilg's *Geschichte der christkatholischen*

Kirchgemeinde Luzern [History of Christ Catholic Church, Lucerne]. The author does not confine himself to writing briefly the history of his parish, where he has been vicar for 30 years, but sets this history in a monumental book with many illustrations and portraits in connection with the ecclesiastical history of Switzerland before 1870. This is a book which will give the reader a valuable history of the Old Catholic Church and its origin.

The Rev. J. B. Dakin gives a brief survey of the Old Catholic Churches in his booklet, *St. Willibrord and His Successors*. It is an excellent introduction for Anglicans to the Old Catholic Churches.

The Rev. Dr. Claude B. Moss, will soon publish a book on Old Catholicism, of which he is an excellent authority, as he has been in contact with Old Catholic Churches for more than 40 years.

Aside from the regular periodicals, the Swiss Church is publishing numerous booklets to revive the life of the Church.

LIBERIA

Liberian Convocation Meeting

Two notable events marked the 24th General Convocation of the Missionary District of Liberia, which met July 3d to 6th at St. John's Church, Lower Buchanan, Grand Bassa County. Bishop Harris, who also acts as treasurer, reported that the district had met all financial obligations for the year, and there remained in the bank a net balance of \$9,169.70. The other noteworthy event, on the final Sunday morning, was the confirmation of an unusually large class of native converts, numbering 110, from mission stations along the Bassa coast as well as from the host parish.

The national Secretary of Public Instruction, the Ven. Dr. J. Wesley Pearson, gave an inspiring talk to the clerical and lay representatives. The council of advice was appointed as a committee to revise the constitution and canons. The Bishop in his annual address reported spiritual and material progress. Later he spoke about the work of the Brotherhood of Saint Andrew, and its singular importance in the Church, and recommended that a local chapter be organized.

Elections and Appointments: Secretary: the Ven. J. W. Pearson, Monrovia; Asst. Sec.: the Rev. J. D. Kwee-Baker, Monrovia; Chancellor: the Hon. J. A. H. Jones, Robertsport; Council of Advice: Archdeacons Pearson, Yudusia, A. F. K. Russell; Sec.: The Rev. E. Bolling Robertsom, and the Hons. L. R. Grimes, C. L. Simpson, J. A. H. Jones, and Col. M. A. Grant. Asst. Treasurer: Mr. Jacob M. Kamara. Examining Chaplains 1947: The Revs. Packard Okie, W. Davies Jones, and the Ven. S. B. Yudusie.

A Catholic Approach to Reunion

I. Problems of Divided Christianity

By Presbyter Peregrinus

THE United States census lists 263 religious bodies, the great majority of them Christian. Obviously it is not the will of God that his people should be so divided. It is therefore the duty of all Christian people to pray and work for greater unity among those who profess and call themselves Christians. One of the first steps is study. We must understand how such divisions have come about. If the facts are fairly faced it will appear that no religious body is entirely free from responsibility for the many schisms. It is a comfort to Anglicans that the Lambeth Conference in 1920 made it very clear that the assembled bishops acknowledged the share of our communion in the sad state of division among Christians. This was probably the first time that a large Christian body, by the mouths of its leaders, has made an act of contrition. After study and contrition should come further study in order to discover where a beginning may be made in drawing together these bodies of Christian people. The road is blocked in certain directions, but it may be opened, or can be cleared in others. Then comes an examination of the matters that divide us to see which are irreconcilable, and which are different elements of the truth which are really complementary. It will be found that each body knows very little about other bodies. There is much ignorance and prejudice on all sides. Many members in each body have grotesque and distorted views about other bodies.

In every religious body there is a considerable element of isolationism. Each tends to be self-satisfied. A congregation that can pay its way, and worship as it likes, sees no need or obligation to seek union with anyone. It is content to go on enjoying the spiritual food to which it is accustomed with little sense of anything being wrong.

CHURCH AND COMMUNITY

Recently the writer stood on a small-town main street in Canada waiting for the bus. It was Sunday school time. Down the street came little groups of friendly children chattering merrily together. At the corner each group hesitated as it unwillingly broke up. The little Anglicans turned down the side street. The little Baptists and United Church children crossed the road, and then separated again to go on to their respective places of worship. On Monday morning the same groups of children would be on their way to the public school. No separations would take place

at the corner. For five days a week the children are a real community. They represent the youth of the whole town. On Sunday they are separated. By what? By the influence which was intended to draw all men together, the Christian

"Presbyter Peregrinus" is a well-known Anglo-Catholic priest who desires his opinions on unity to stand strictly on their own merits without the associations of his name and office. In this article, the first of a series of four, he begins the presentation of an approach toward reunion along the lines of the Archbishop of Canterbury's "full Communion" proposal. We believe the series is worth the serious attention of all readers of THE LIVING CHURCH, but request that comment on it be deferred until all four articles have been published.

religion. The same sight may be seen any Sunday morning in any American town. Into the Episcopal and the Presbyterian churches go the old first families, a dwindling group for they no longer have many children. Into the Methodist and Baptist churches go Main Street, the great middle class. Into the Roman church go people of certain racial groups. Into the Gospel Hall go the poorer and more depressed element of the population. Half the population go nowhere, unless it be to the golf links, ski jump, or the beach. It is the work of the Church of Christ to bear witness to Him, to extend His Kingdom, and to be the priestly body offering up the spiritual sacrifices of the life and work and devotion of the whole community. Before each altar there should be a representative set of people, a cut through the whole community. Instead of class, sectional, racial churches, we should have several parish churches in each town, just as we have several public schools. In each of them there would be services of various kinds. There would be the great parish Eucharist, but also other Eucharists to suit those who could not come at the hour of the great service of the day. There would be services of the word (the synaxis of the early Church). There would be services of a very informal character to draw in those who were not yet convinced Churchmen or even Christians. There would be special additional services for the devout, some of them made up of long periods of silence. There would be services of refined "rooting for the Lord," commonly

called hearty services. There would also be unrefined services of "rooting for the Lord" such as go on in Pentecostal assemblies, and which probably had their counterparts in the early Church's speaking with tongues. With union there would be the possibility of a group of ministers for each parish, so that many more services could be provided, and the worship of God go on every day in the week. But the great thing which union would provide would be the possibility for the Church to represent the whole community before God, and to offer up the life and work of the community in union with the perfect work of Christ, and cleansed and made acceptable by His Cross and Precious Blood. The Church, once united, could care for the sick, poor and unfortunate, and not leave these works to the service clubs.

METHODISM

At present it is to be feared that many an Episcopal Church is far from thinking in these terms. On one of the better residential streets stands the Episcopal Church. It is a little gem of architecture. Its members are many of them of the privileged classes. They can afford, even though few in numbers, to pay a fairly good stipend to the rector, to have a beautifully furnished church and fine music. Everything is in perfect taste. They are well satisfied as they are. They do not ask, "Where are the middle class or working class people who ought to be here?" If they did ask the answer would be, "In the Methodist Church five blocks over." They are the descendants of the people over whom John Wesley yearned, the neglected colonists. The Church in England sent no bishops and few priests, and some of those terribly fearful of "enthusiasm." John Wesley asked the Bishop of London to ordain some of his preachers to go to the colonies. He was refused because the men were not university graduates. So Wesley in desperation took matters into his own hands, and as a result you see the interesting development of Georgian Anglicanism and Moravian piety and enthusiasm, the great American Methodist Church. The respectable little old Mother of this great bouncing daughter is the Episcopal Church. We act as though the Methodist Church were someone else's illegitimate child. The Methodist Church building is likely to be no architectural beauty, unless it is a new one, but inside you will find not only the descendants of the neglected colonists, but also the descendants of

Georgian Anglicanism. There is the pulpit in the center. Beneath it is the little square communion table surrounded by the circular communion rail. Pick up a hymn book and turn to the back, and you will find most of the old 1662 Communion Office uninfluenced by Bishop Seabury, to say nothing of the Ordinal for consecrating bishops, presbyters, and deacons. It is enough to make a person weep that all these fine Main Street people, the backbone of American life, should have been separated from the old Mother Church quite as much by the fault of the Mother who was unsympathetic and cold, as by the fault of the daughter body which was hasty and impatient. John Wesley and his preachers did not take faithful Churchmen and lead them off into Methodism.

It would seem likely that at the Reformation the changes were too violent. The poor and illiterate had it strongly fixed in their minds that they must go to Mass on Sundays. They did not understand the Latin, but they were accustomed to the sight and movement of the service. They did not understand very well the stately Tudor English of the new Prayer Book. They spoke various dialects. They could not read. The service was no longer the familiar spectacle of the old Latin Mass. (Many parsons were not preachers.) These people fell away from Church attendance except for baptisms, weddings, and funerals. Laws and penalties were provided to enforce attendance. They largely failed. More and more the poorest and most ignorant were allowed to lapse, especially in big towns and scattered countrysides. In Wesley's time there was a great mass of people descended from these neglected classes. Many of the immigrants into America were of this class. They had no vital religion until Wesley and Whitfield and others stirred them by a kind of preaching which they could understand, and a singing that thrilled them. Wesley's aim was to gather them into pious societies, such as were common among Church-people at that time, and then to lead them on into the Church for worship and the sacraments. Unfortunately they did not feel at home in the Church, as they did in the meeting house. The atmosphere of fellowship was often very lacking. The parsons resented the Methodist preachers as intruders, or were jealous of their influence with the people. The Methodist preachers were not always ready to overlook the coldness of the parsons and were often too ready to mark their little failings and inconsistencies. One wonders whether the average Anglican parson of the time of George III could have shepherded these people. Perhaps it is true to say that we had neither the men, the means, nor the methods to care for these poor sheep.

Could we dare to say that it would

have been a good thing if the Methodist preachers had not come to America? Is it likely that the Methodists would have been in the Episcopal Church today if John Wesley had never sent Coke and others? No, it is more than likely that instead of a large body of people who believe in Christ and try to follow him, we should have had today that many more unchurched and irreligious people. If the Methodist Church stopped functioning tomorrow, could we minister to these people? We know we could not do so. We still have neither the men, the means, nor the methods.

ONLY LARGE SCHISM

We have looked at the Methodists because they are the only large schism which has taken place from Anglicanism itself. One would think that in seeking to heal the breaches among Christians it would be best to start with those who separated from us comparatively recently. Unfortunately there seems to be little, if any interest on either side. Why? Perhaps for social reasons. We prefer the

Presbyterians, although they present the obstacles of the Westminster Confession and the parity of ministry, because they belong to the same set of people as ourselves, being members of the same clubs and marrying our children. There is a great deal that we have in common with Presbyterians, far more than most Episcopalians would admit. There is also a great deal that we can learn from them, but while closer socially they are farther from us ecclesiastically. We badly need several excellent features of their system, even as they badly need much of ours, but we need even more a good dose of Methodist Main Street so that we may more fully represent the whole community in which we dwell in all its classes and activities.

It is a splendid thing to achieve union with the Swedish Church, the Church of Utrecht, or of Armenia, or Ethiopia. We must work for that. But such unions are not as urgent as unions with Christians amongst whom we live, and with whom we share our nationality and daily life, our English Bible and most of our Hymns.

LOST PASTURES

LONG, long ago did we not hold
Some vision now grown dim?
Jehovah, the All-merciful,
Did we not walk with him?

Where are those waters cool and still,
Those paths of righteousness?
Jerusalem — Jerusalem!
Where is thy shining dress?

Look long across the burning sands;
Watch from the reeking slums;
Weep, children, with an old despair
That no Messiah comes.

Only the Christian close the gates
And barricade us well,
And rotting ships lie low and dark
To make our earthly hell.

And we, though strangely set apart,
Still of the human race,
Stare at the hands of charity
And at the Christian face.

We hear, as from a distant shore,
A Shepherd once we knew . . .
O God! Remember Thy lost sheep —
Brothers of Christ the Jew!

LOUISA BOYD GILE.

A Problem for Vestries

VESTRYMEN and laymen in general will be interested to know that the Church Pension Fund is undertaking a study of clergy salaries. This fact is announced in its 29th annual report, which has just been published.*

As preliminary information, the report states that clergy salaries increased in 1945 by about 5.5%, and that present salaries are about 26% above the level in 1936. The average salary for an unmarried priest in 1946 was \$2,669 a year, and the average salary for a married priest was \$3,502. Since these figures include housing allowances the cash salary is substantially less.

On this basis, an unmarried priest receives slightly more than the average factory worker, whose weekly wages this June (\$49.35) would amount to \$2,467 a year.

From the financial standpoint, the Episcopal Church consists of several thousand individual parish corporations, each with its vestry as board of directors. These corporations are associated in the ownership of somewhat less than 100 diocesan corporations, and all are associated together in the ownership of the corporation known as the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, of which the National Council is the board of directors.

We think that these parish corporations are on the verge of being found guilty of bad management. The salaries they pay their chief officers, the parish priests, are ridiculously low. With the cost of living increased more than 50% since 1936, the clergy as a group are on a reduced standard of living at a time when most businesses and corporations are paying the largest sums in history to workers in all classifications.

And the low clergy salaries are only an indication of a general financial anemia throughout the Church. The missionary budget is far below the four-million-dollar level of past years. Contributions for all Church purposes as reported in 1946 (1945 receipts) did, it is true, attain an all-time high of 53 million dollars; but this is only an average of about 64 cents per week per communicant. And this figure includes many one-time gifts for capital needs in parish, diocese, and general Church.

Parishes throughout the Church are beginning to get ready for the Every Member Canvass. It would seem to us that vestries should approach the problem of the parish budget with a firm determination not to let the Church keep falling behind as spiralling wages and living costs depress the value of the dollar. In these days, a small increase is likely to turn out to

be a decrease within a matter of months, or even weeks.

MOST of the readers of *THE LIVING CHURCH* are, we feel, truly sacrificial givers, although even they may have let the increase in their Church contribution fall behind the increases in salaries and living costs. The real problem, however, is what we have in a previous editorial called the "pauper-mindedness" of the Church's boards of directors — the parish clergy and their vestries. They are content with small increases when large increases are the order of the day. Churchpeople of substantial means still feel no shame at pledges amounting to 25 cents a week for the parish and nothing for missions, because their fellow-Churchpeople and clergy are reluctant to call such pledges by their right name. And the Church carries a great number of communicants on its rolls who pledge nothing whatever and give little and seldom through other channels.

We hope that the spirit of the Every Member Canvass this fall will be a frank determination to make the Church as a whole realize that the cost of being a practicing Christian has gone up with the cost of living generally. It is not healthy either financially or spiritually to take the point of view that the Church should get by on as little as possible. On the contrary, the Church should be presented, from the business point of view, as a vast and thriving enterprise of supreme importance which has a right to expect financial support commensurate with its responsibilities.

And the first responsibility of every parish corporation is an adequate scale of living for its rector and his family. The clergy are not, as a whole, a demanding group. They do not object to receiving lower pay than any group of comparable professional training, and they do not think of their work in terms of financial reward. At the same time, they are expected to give all their waking hours to the cure of souls, and they have families to feed and clothe and educate. They should be relieved from the burden of financial worries and from the necessity of changing parishes in order to make a living. They will not speak for themselves on the embarrassing topic of a raise in salary.

We hope that those of our readers who are vestrymen will consider seriously with their fellow-vestrymen whether their rector is receiving a salary commensurate with his needs and ability; and that those who are not vestrymen will ask their vestry to do the same. The question is not whether the money is available — it is available if it is really needed. Certainly every priest who is receiving less than the average

**Protection Points* for September, published by the Fund, provides more detailed information on clergy salaries.

reported by the Church Pension Fund is underpaid. Is your priest one of them?

National Roll of Honor

WASHINGTON Cathedral has announced a national roll of honor, to preserve the names of men and women who have served in the armed forces, and to be enshrined eventually in the patriots' transept of the cathedral. A letter recently sent to all the clergy invited them to distribute enrolment forms among their parishioners, so that as complete a list as possible will be compiled. No financial gifts need necessarily be sent with the names, though any received will be used toward the construction of the patriots' transept. When the transept is built, it will mark an important step toward the completion of the cathedral which, because it contains the Presiding Bishop's chair, is now more than ever truly our national cathedral.

Secretary of State Marshall, writing from China while he was serving as special ambassador there, said: "I have interested myself in the proposal of governmental measures to protect us against another world disaster, but at the same time I feel it is equally necessary to dignify the services of those who have sustained the country in its bitter hours, and that this should be done under the sanctity of the Church appears to me as an admirable arrangement."

This is a fitting memorial, and we hope it will receive a widespread favorable response. Here is no glorification of war, but a commemoration of those who served their country faithfully in her time of

need. Thus the cathedral which stands at the highest point in the capital city of our country may be indeed "the shrine of each patriot's devotion," and a perpetual reminder of the fact that war demands as its toll the lives and the services of the flower of the manhood and womanhood who might otherwise devote their talents to the constructive pursuits of peace.

"Don vs. Devil"

THE first picture of the devil we recall seeing on the cover of a magazine of general circulation was on last week's issue of *Time*. Unfortunately for the devil, however, the main subject of *Time's* cover was his doughty antagonist, C. S. Lewis, "one of the most influential spokesmen for Christianity in the English-speaking world." The Religion section of the magazine was given over to an eight-column article on Mr. Lewis as one of the most influential members of the new school of intellectuals whose "heresy" is Christianity.

It is a noteworthy fact that the best known of these writers are Anglicans—T. S. Eliot, Dorothy Sayers, W. H. Auden being among those mentioned in the article as well as Lewis himself. Naturally, *Time* does not dwell on this point, but presents the development of interest in orthodox Christianity as a significant movement among thinking people, although it makes clear the subject's part and present identification with Anglicanism. The reader must draw his own conclusions as to the source of this highly literate Christianity. *Time* is to be congratulated on a top-notch piece of intelligent journalism.

"A WOMAN WHEN SHE KNEW—JESUS"

(St. Luke 7:44-47)

WOMAN, why kneelest thou;
What dost thou see?
*More than one Shadow of a Cross —
One Agony.*

Woman, why thinkest thou
Of ageless wrong?
*Of sin's unceasing centuries
My thoughts are long.*

Woman, why carest thou?
Arise, forgiven.
*Lord, not my sins alone
I bear unshriven.*

These sacraments of love:
Thy tears, thy prayer —
Foes shadow all my own.
Lord, let me share

*Thy grief — for women come
Nearer — nay, close to Thee
In life's creation; death's
Shared mystery.*

I am thy Saviour, yet
Thou comfortest Me.
All women be twice blessed
Who love like thee.

LOUISA BOYD GILE.

The Good Citizen and the Good Man

By the Rev. William G. Peck, S.T.D.

I HAVE recently been asked to contribute to the volume which a prominent English publisher is producing as a memorial of William Temple. The subject allotted to me is, perhaps not surprisingly, "William Temple as Social Thinker," and I have accepted the commission; if only to prevent the task from falling into some hands still more incompetent than mine. For there is in this country a widespread misconception concerning the late Archbishop's social philosophy. Even eminent Churchmen have lately been describing him as an "advanced socialist," and as desiring "to attach the Church to the Labor Party." These remarks are sheer nonsense, and I have already had considerable pleasure in publicly saying so. They reveal a gross ignorance both of Temple's own thought during his later years, and of the whole trend of Christian social doctrine. The task of writing seriously upon this subject has, however, involved me in a study of Temple's views at the end of his life, compared with those he professed at the outset of his public career, and the contrast is full of interest.

It could be stated briefly by saying that whereas in his first phase he was worried by the choice which he thought one might be compelled to make between "the good citizen" and "the good man," he had discovered later a doctrine of natural and supernatural which resolved the old doubts and difficulties. This doctrine lay behind all the magnificent utterances of his closing period. In his early years he was much concerned with the opposed social ethics of Plato and Aristotle, and he himself was a Platonist. He saw that in the choice between "the good citizen" and "the good man," Aristotle preferred the former, but Plato preferred the latter. The latter was Temple's own preference, and it held him back, even in all his early association with political Labor, from becoming a whole-hearted and doctrinaire socialist.

What did this preference mean? What was the meaning of the whole contrast between "good man" and "good citizen"? It is a difficult theme, but I will put it as simply as I can. Suppose a city or state, of which the law, either customary or positive, is well known to the citizens, and accepted by them as for their common advantage. The man who conscientiously obeys the law and serves the State within the law's limit, is a good citizen. But suppose a man who perceives that the law is less than just in some respect—that it falls

short of the ethical ideal; a man whose moral perception transcends the law; a man, for example, who believes that the State is unjustly enriching or empowering itself at the cost of other States. He will be opposed to his own community and will be judged disloyal and a bad citizen. But he will be a "good man," and therefore will have to suffer at the hand of the "good citizens."

MORAL CONFLICT

It is at once clear that this situation is one of moral conflict. The "good man" has a loftier ethical standard than his community possesses. And that conflict constituted for Temple a practical prob-



ARCHBISHOP TEMPLE: "God is not concerned only with religion."

lem, as he sought to apply his idealism to the situation of his own time and place. But it was a genuine conflict only if one allowed that the "goodness" of the "citizens" was really, in a certain measure, good. The conflict then appeared to have the nature of tragedy, which is an opposition between two "goods." One "good" was the acceptance of the higher moral ideal. The other "good" was the preservation and cohesion of the community. But this whole way of looking at things assumes that the mere preservation of the community may

be a good in itself, no matter what purpose the community is aiming at. Out of the conflict between "the good citizen" and "the good man," Plato himself saw no way of escape—except the "good man's" escape to another world.

What Temple came to see later was that the community cannot be ultimately preserved merely by the decision of its citizens to stick together. They must stick together, first of all, to achieve purposes which are *naturally* good. There is a natural order, which includes the physical world and man himself, in so far as he is organic with that world. This must govern man's dealings with natural resources; it must control the purpose of work; it must be the basis on which the hierarchy of man's needs, aptitudes, and purposes is built. This right response to the natural order of God's creation is the ordained pathway to the attainment of man's spiritual end; the Vision of God. Therefore, the "good citizen" is not the man who is loyal to any city in which he happens to find himself—a city where slavery or money-worship or any other basic distortion of the natural is accepted as integral to the common life. For that is not the "good city" even upon the mundane level. Its end is death. Loyalty to it produces, at length, both material and spiritual ruin for its inhabitants. We see this to be true of Nazi Germany. How far is it true of Britain or America? Must we merely "accept" either?

There is a natural "goodness" required of the citizen as citizen, because there is a natural "goodness" which the city must seek, if it is to fulfil its function as "city." And that natural goodness never really conflicts with the supernatural goodness of the good man, though sometimes it may seem to do so. It is the essential harmony, and the necessary recovery of the harmony, between natural and supernatural that the Christian gospel declares. It is declared at every Christian altar that the grace which puts us right with God, puts us right with bread. "This is my body." Through the right relation with bread, we find God.

GOD'S HARMONY

The point is this. A man may have the best ethical intention, but if his natural life is directed to ends which are not in harmony with the law of nature, he will be contributing to social catastrophe. A State may be honestly seeking to establish justice, and even to encourage generosity between its citizens;

but if it is practicing an economy directed to a "favorable balance of trade," it is likely to plunge its citizens into war, and if its economy involves soil erosion on a vast scale, it is preparing to starve them. Man's greatest problem is not to establish harmony between citizens who have different ethical levels, but to discover and respect God's appointed harmony between natural good and supernatural good. If he will not seek the natural good, he is destroying his own foundations. For man is not merely an ethical consciousness; he is a creature rooted in a natural order which includes the subvolitional levels of his own being. He has to get himself right with that order; and this was what the great medieval teachers meant when they spoke of the relation of economic activity to the spiritual end.

We have lived in an age when religion has been thought of as pietism or moralism, without reference to the organization of human life for its natural purposes. William Temple came to see the utter futility of trying to solve the social problem as if it were only an ethical problem. He saw that we must cooperate with God, not only as the transcendent ethical ideal, but as the creator and sustainer of the natural order. Thus he declared, in one of his later broadcast addresses:

"The farmer who cares for his land and neglects his prayers is, as a farmer, cooperating with God; and the farmer who says his prayers but neglects his land is failing, as a farmer, to cooperate with God. It is a great mistake to suppose that God is only, or even chiefly, concerned with religion."

He certainly meant "religion" as the modern world has come to understand it. What we need is that wholeness of Christian faith which shows us that the only good citizenship accepts the law of God upon the natural level; and that between this and ultimate holiness there is no conflict.

THE LIVING CHURCH RELIEF FUND

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

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Use Units of Work

THE above heading is the title of one of the little explanatory leaflets issued by our Division of Christian Education a few years ago [Guide III]. It told of a new method or approach already known to advanced teachers, but little appreciated by the rank and file. The "unit method" has recently been employed by several publishers of lesson material to get away from the old Sunday-by-Sunday grind of separate lessons, and usually comes to our attention in the way of providing groups of lessons, around a continuing topic, all ready to be taught.

This is rather apt to give a wrong impression of the real nature of the unit. Texts now provide for "ten sessions," or maybe six or eight, all worked out as the author thinks the theme might be developed. (It is to be noted, with regret, that most of the published texts using the unit terminology, show little evidence of having been tested and tried in several typical schools, and then evaluated, re-tested, and rewritten. One suspects that this is too often the first draft, desk-written.)

However, the method is sound, and we must make use of it eventually, in one way or another, or slip back into the old way. Any teacher whose experience goes back a dozen years or more knows what this was. There was the "lesson for this Sunday" which too often placed the emphasis on the *story* for the day. The story was a Bible story, in a schedule which brought each pupil through the factual parts of the Bible (omitting poetry, prophets, epistles, and other portions calling for real thought) over a period of years.

FLUID LESSONS

The first point to get in mind is that the unit is a series of Sunday sessions dealing with a vital topic, carrying on the exploration of the theme week by week. It is not chopped up into Sunday doses, but you start out today with the interest which carries over from last Sunday. The seven-day gap between meetings, by the way, is one of the most serious handicaps which Church teaching has had to overcome. Except for extra sessions between Sundays, this method is the only solution that seems to solve the problem of continuity.

"A Unit of Work is carried out through a group of meetings," says Guide III, "all related closely to one another.

In order to plan intelligently for one of these sessions, the leader should have the whole unit in mind. The leader should realize, however, that even the most careful plans may have to be changed if the session takes a different course. The group thinking together may find a way to reach the goal which is more appealing than that worked out by the leader. But the leader must make plans for each session knowing that they will be subject to change whenever it seems advisable."

The second point to grasp is that a unit arises from some natural curiosity or interest of the group. They already have a number of preliminary and vague experiences about the Church, and these are the roots of possible units. They have used Bible, Prayer Book, Hymnal. They have noticed altar, symbols, vestments, and the Church seasons. Outside, they live in a world of school and home relations, with many vital problems and interests. Thus we see units planned on such themes as "Who are Some Heroes of the Church?" "Why Do We Give Money to the Church?" "What is My Place in the Community?" "Why are Laws Necessary?"

PROFITABLE ACTIVITY

The third element of the unit is that it starts activity and uses it. All the old elements, information, and materials may be drawn in, but the method is to do something about them. Here [in points two and three] we have the essence of the "project method" — that is, a natural interest and enthusiasm directed into successful and joyous group outcomes. The things done, by the planning and willing of the class, may be the old items [posters, scrap-books, cut-outs], but may also issue in exhibits, shows, visits, gifts, interviews, worship services, original prayers, and poems.

To show how readily units fit into the scheme for a school year, the following is an actual schedule, for the coming year, for fifth and sixth grade classes, using our National Council units.

September 14 to November 16, "Let's Use Our Bible."

November 23 to December 28, "Let's Be Neighbors."

January 4 to February 8, "Let's Explore Our Prayer Book."

February 15 to March 21 (Lent), "Let's Keep Holy Week."

March 28 to May 23, "Let's Know Our Hymnal."



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CHICAGO

**Fr. Putnam to Succeed
Fr. Heuss at St. Matthew's**

The Rev. Frederick W. Putnam, rector of Trinity Church, Iowa City, Iowa, and chaplain to Episcopal students at the University of Iowa, will become rector of St. Matthew's Church, Evanston, Ill., about November 1st. Fr. Putnam succeeds the Rev. John Heuss, who is to become secretary of the Division of Christian Education of the National Council.

Fr. Putnam was graduated from the University of Minnesota with the degree of A.B. in 1939; in 1942 he was graduated from Seabury-Western Theological Seminary with the B.D. Bishop McElwain of Minnesota ordained him to the diaconate in 1942, and Bishop Keeler, then Coadjutor of Minnesota, ordained him to the priesthood in the same year. Before becoming rector of Trinity Church, he was priest in charge of the Church of the Good Shepherd, Windom, and St. John's Church, Worthington, Minn.

Fr. Putnam is secretary of the standing committee of the diocese of Iowa, a member of the board of examining chaplains, the bishop and council, and the department of promotion. For several years he has been director of Camp Morrison for Boys, a diocesan youth camp.

OREGON

Endowment to St. Helen's Hall

Mrs. John S. Parke, of Portland, Oreg., died on July 17th, bequeathing \$12,500 to St. Helen's Hall, Portland, for a scholarship fund, and \$12,500 for the Bishop's Fund.

The will of the late Dr. Andrew J. Browning, of Portland, also bequeathed \$1,000 to the diocese of Oregon for missionary work.

VERMONT

**Church School Made
Available to All**

Faced with the fact that there were about 130 children within his parish, many of whom could not attend the Church school because of distance and lack of transportation, the Rev. George Huntington, rector of Immanuel Church, Bellows Falls, Vt., this summer has carried the Church school to them. Howard Cowan, a candidate for Holy Orders in Rhode Island, and Robert T. Brotherton, a postulant from the diocese of Oklahoma have assisted Fr. Huntington in this project.

The territory of the parish was divided into four sections, with two age groupings in each section. Since a confirmation class has been organized at Grafton, Vt., a station twelve miles from Bellows Falls, it was only possible to hold one session a week with each group. The younger children met for an hour in the morning, while the older children met at a later time. The course taught to all the children was based upon the Forward Movement pamphlet "We Promise." An effort was made to teach simple prayers and to establish the feeling of "belonging."

The various classes have been well at-

\$5,000.00

FOR BEST SERMONS

A nationwide preaching program and sermon contest is scheduled by Spiritual Mobilization, Inc., to be held on Columbus Day, October 12. It is planned that 25,000 pastors will preach that Sunday morning on "Perils to Freedom" and manuscripts submitted prior to that date may qualify for prizes totaling \$5,000.

The judges committee is composed of Dr. Edgar J. Goodspeed, Dr. Robert Sproul, and Dr. Alfred Noyes. These men will determine the winning sermons.

Spiritual Mobilization is a Crusade being expanded by 11,000 ministers of churches who believe Freedom is in peril in America and in the world, and who feel it the bounden duty of followers of Jesus to champion it against communism, fascism, or any stateism.

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tended and there has been a marked interest on the part of the whole congregation in Fr. Huntington's work.

ARKANSAS

Mr. Neff Returns to Parish Work

Bishop Sherrill has received the resignation of the Rev. Edgar R. Neff, National Council Field Officer, and has accepted it with regret. Mr. Neff will become rector of Christ Church, Little Rock, Ark., on October 15th, succeeding the Rev. W. P. Witsell, who will retire at that time.

A native of Walkersville, Md., Mr. Neff received the A.B. degree from Gettysburg College in Gettysburg, Pa., and the A.M. degree from the University of Alabama. Shortly after entering the ministry, he became assistant rector of the Church of the Advent, Birmingham, Ala. Mr. Neff also served as rector of Calvary Church, Fletcher, N.C., and St. John's Church, Montgomery, Ala.

Bishop Mitchell of Arkansas commented:

"Christ Church has been under the rectorship of one of the Church's strong men for 20 years, the Rev. W. P. Witsell. It is imperative for the future, not only of the parish, but of the diocese that the next leader be adequate to the task and opportunity there. Mr. Neff is that man."

SOUTHERN VIRGINIA

Archdeacon Harris Appointed

At a recent meeting of the Colored Convocation of the diocese of Southern Virginia, held in St. James' Church, Emporia, Va., August 12th, the Ven. Odell G. Harris, warden of the Bishop Payne Divinity School, was appointed archdeacon of the Colored work in the diocese by Bishop Brown of Southern Virginia.

Archdeacon Harris was born in Warren County, N. C., and was graduated from St. Augustine's College, Raleigh, N. C., and the Bishop Payne Divinity School, Petersburg, Va. He was ordained to the diaconate in 1933, and to the priesthood the following year.

The duties of the new archdeacon will include the supervision of the 24 parishes and missions which compose the Colored Convocation, and particular attention will be devoted to the several missions scattered throughout the diocese.

ACU CYCLE OF PRAYER

September

- 14-20. Order of the Holy Cross, St. Andrew's, Tenn.
- 21. Brothers of St. Paul, Boston
- 22. St. Barnabas' Brotherhood, Gibsonia, Pa.

September 14, 1947

Color and Beauty in Worship

There are many Episcopalians who do not understand either the significance or beauty of color, and to them colorful worship is pure anathema, or "High Church," which to them means the same thing. We can go along with differences of opinion when there is a comparable background of common basic knowledge, but when pure ignorance hides itself behind pure prejudice and terms it "opinion," it is time to do a bit of enlightening.

They tell us Jesus was a plain man. He certainly was, but then He lived and worked and taught among plain people, and He knew how silly it would have been to go about in resplendent copes, mitres, or what have you. But God the Father is not a plain God. God is GOD! Does that sink in on you ANY? God made and rules this and countless other universes, doubtless. Alone, unaided, we simply could never conceive of His

power, or glory, or majesty. We've never seen Him, but if Holy Scripture means anything to us, then we'll have to believe, after reading The Revelation of St. John the Divine, especially in chapters 4 and 21, that Heaven is far from being a plain place. It must just radiate color, beauty, and pure glory—and why not? That's what God is like, and that's what God must like, else He wouldn't have the Scriptures telling us of Heaven in such terms. So—plain, uncolorful Episcopalians, get yourselves ready NOT to enjoy Heaven over all those millions of years of eternity, for color and grandeur will be there. Wouldn't it be more sensible to begin learning HERE that YOUR worship of God should have brought into it ALL the loveliest things which you can offer? He'd greatly appreciate also, more colorful lives than a lot of us are at present offering Him.

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Here is another of our "all out" personal recommendations—a little book by the late Dom Bernard Clements of the English Benedictines, entitled *CHRIST AND EVERYMAN*. This will provide more sermon suggestions for priests and more glorious spiritual inspiration for laymen than any little book we have seen for months. Its cost is nominal, \$1.50, including the postage. You will want one for yourself and another for some friend.

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By George B. Scriven

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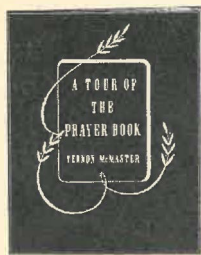
The units of work to be taken up are entitled: Membership in the Family; The Parish Church; The Festivals of the Family; The Family's Ministers; The Holy Communion; All Through Life. Price, \$1.00

OUR CHRISTIAN CHARACTER

This work book is for use after Confirmation. Ida L. Geyler is responsible for the illustrations. Part I is about the materials from which a person's character is made; Part II is about the standard of character which Christians have; Part III is about those activities which relate us to God. Price, \$1.00

OUR NEW TESTAMENT

Part I—Beginnings; Part II—The Good News About Jesus; Part III—A Book of History; Part IV—The Letters of St. Paul; Part V—And These Books Too; Part VI—How The Bible Was Handed Down To Us. Illustrated by Ida L. Geyler. Price, \$1.25



A TOUR OF THE PRAYER BOOK

Compiled by Vernon C. McMaster

The aim and purpose of this work book is to acquaint young people and adults with the content and use of the Book of Common Prayer. Set up in work sheets and addressed to the individual, it is especially adaptable for class use by groups of young people or adults. The completion of this work book will be an excellent preparation for Confirmation candidates, or as supplementary instruction. Price, \$1.00

A TREASURE HUNT

Compiled by Elizabeth P. Frazier

Here is an interesting work book about the Episcopal Church. Some of the subjects studied are: the organization of the parish and the diocese; the missionary work of the Church; the organizations of the general Church; symbols; Church services; the Prayer Book; Christian Seasons; Baptism; the Creed; Church Customs; Holy Communion; the Catechism and Confirmation. Price, 70 cents



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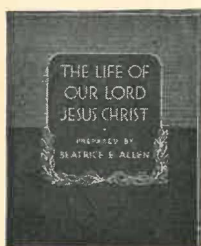
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Compiled by Beatrice E. Allen

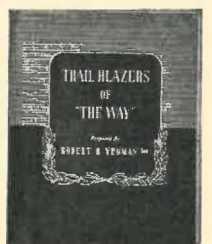


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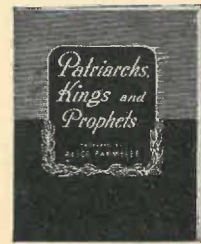
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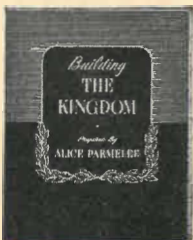
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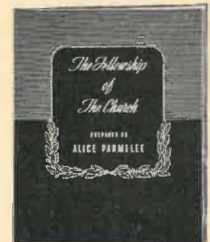
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During the last 12 months, which means 44 weeks of college with the summer term included, 303 services were held in St. John's Chapel of Hobart College. The services were held at least once each day, except Saturdays. The attendances averaged over 1,000 each week, although the chapel seats less than 250.

The faculty and their families attended a Corporate Communion at the beginning of the Autumn term, and the men of the faculty read the Lessons at the week-day services throughout the Spring term.

A Brotherhood Service, as requested by the National Association of Christians and Jews, was held in the chapel with the President of the Colleges presenting certificates and addresses made by representative students. Previously the students by ballot had chosen those outstanding in campus demonstration of fraternal attitudes.

From the new students in October 102 applications for membership in the Canterbury Club were received. A specially composed installation service was held in the chapel. Among the Club's activities during the year were provision of 56 boxes of food, each weighing from 8 to 10 pounds, sent to the Rt. Rev. Noel Hudson of England, for distribution to war orphans, and two clothing drives for Europeans. Two radio broadcasts were made to Hobart College by the College of London.

There were 58 students contemplating the ministry, including a Methodist and a Lutheran. Hobart has a rounded program of guidance to such students in cooperation with the bishops and rectors of the men, and with the theological seminaries.

The chaplain also conducted a discussion group on religion for agnostics, unbelievers, conscientious objectors to the Church and religion, and those engaged in essential work at the time of the chapel services. Absolute freedom of expression was urged and followed.

SEMINARIES

Miss Cutler Appointed at PDS

The Very Rev. Dr. Frank D. Gifford, dean of the Philadelphia Divinity School, has announced the appointment of Miss Maude Cutler as director of the Department of Women at the seminary.

Miss Cutler was born in Washington, N. C., and was educated at the University of Chattanooga. She took her

work in religion at the Philadelphia Church Training and Deaconess House, which, in 1938, became affiliated with the Divinity School as its Department of Women. Since her graduation from the Church Training School, Miss Cutler has served in the field of Christian education. She has been director of Christian education in the diocese of North Carolina, Southern Virginia, and the Fourth Province.

The Philadelphia Divinity School was the first seminary of the Church to open its courses to women. While any woman student who desires may take the full three-year course leading to the B.D. degree, Dean Gifford has arranged a two-year course for women students, comparable to that of other training schools. Upon the completion of the two-year course, the school confers the degree of Master of Religious Education.

CHURCH CALENDAR

September

- 14. 15th Sunday after Trinity
- 17. Ember Day
- 19. Ember Day
- 20. Ember Day
- 21. St. Matthew (16th Sunday after Trinity)
- 23. 17th Sunday after Trinity
- 29. St. Michael and All Angels
- 30. Tuesday

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THE SISTER SUPERIOR

DEATHS

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

George Warrington Eccles, Priest

The Rev. George Warrington Eccles, 80, the senior active priest of the diocese of Long Island, died at his home in Flushing, L. I., N. Y., on June 23d. The Rev. J. P. Anshutz conducted the funeral at St. John's Church, Dunton, L. I., where Fr. Eccles had been in charge.

Fr. Eccles was born in Trenton, N. J., the son of William Eccles and Clarissa (Dunn). He was graduated from the General Theological Seminary in 1893, and was ordained to the diaconate in that year and to the priesthood in 1894 by Bishop Scarborough of New Jersey. During his ministry, he had been rector of churches in New Jersey, Ohio, and New York. He was rector emeritus of St. John's Church, Murray Hill, Flushing, which was built during his rectorate.

Fr. Eccles is survived by two sons.

James Bolan Lawrence, Priest

The Rev. Dr. James Bolan Lawrence, 69, a retired priest of the diocese of Georgia, died suddenly on July 28th. Funeral services were held on July 30th at Calvary Church, Americus, Ga., by

the Rev. William C. Baxter, assisted by other clergy of the diocese. Interment was in St. James' Churchyard, Pennington, Ga.

Dr. Lawrence was born in Marietta, Ga., the son of Robert de Treville Lawrence and Annie Eliza (Atkinson). He was graduated from the University of Georgia in 1898 with the degree of A.B., and took the A.M. in 1900. The university gave him the D.D. degree in 1928. He took his work in theology at the General Theological Seminary, and was graduated with the B.D. degree in 1904. Bishop Nelson of Georgia ordained him to the diaconate and the priesthood in 1903. Dr. Nelson was first assistant at Christ Church, Macon, Ga., and became rector of Calvary Church, Americus, in 1905. He remained there until his retirement in 1946. He had been secretary of the diocese, a member of the board of examining chaplains, president of the standing committee, a deputy to General Convention, and a delegate to the provincial synod.

Dr. Lawrence is survived by a brother, Donald Lawrence of Atlanta, a nephew, two nieces, and a cousin.

Claude Enoch Sayre, Priest

The Rev. Dr. Claude Enoch Sayre, rector of St. Barnabas' Church, McMinnville, Oreg., died on May 10th after a short illness. Funeral services were held on May 13th. Bishop Dagwell celebrated the Holy Communion, and the Burial Office was read by the Bishop, assisted by the Very Rev. Charles M. Guilbert, and the Rev. Messrs. John Dawson, Elbert D. Riddick, L. E. Kempton, T. M. Baxter, Bernard Geiser, and Arthur Vall-Spinosa. Many of the clergy of the diocese attended and served as the choir. Interment was in Evergreen Cemetery, McMinnville.

Dr. Sayre, formerly a Unitarian minister, was born in Ripley, W. Va., the son of George W. Sayre and Cordelia Ann (Simons). He received the degree of Ph.D. from the University of Kansas City, and the LL.D. from Hamilton College. He was ordained to the diaconate in 1930 and to the priesthood in 1931 by Bishop Longley of Iowa.

Dr. Sayre is survived by his wife, Mrs. Leora Sayre, and three sons by a previous marriage.

Edwin P. Wright, Priest

The Rev. Edwin P. Wright, rector of St. Paul's Church, East Orange, N. J., died in St. Barnabas' Hospital, East Orange, on July 20th.

Fr. Wright was born in New York City in 1887, and was graduated from

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NOTICES

PERSONAL

PLEASE PRAY for Francis Lightbourn, Priest, to have fenestration operation September 16th (Massachusetts Eye and Ear Infirmary, Boston).

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DEATHS

Whitecliff College, University of Toronto, in 1919. He was rector of St. Paul's Church for 17 years, and was also a chaplain of the House of the Good Shepherd, Orange, N. J.

Fr. Wright is survived by a daughter and two sons.

Jessie L. Gardner, Deaconess

Deaconess Jessie L. Gardner of Edgartown, Mass., died on August 4th, after an illness of five weeks. She was 85 years of age, and had been retired from active work since 1933.

Deaconess Gardner was born in Montour Falls, N. Y., in 1862, and attended St. Agnes' School, Albany, N. Y. In 1888 she married the Rev. George E. Gardner, rector of Trinity Church, Lowville, N. Y. They then went to St. Joseph, Mo., where they lived until Fr. Gardner's death in 1891.

Mrs. Gardner was ordered deaconess in Grace Church, New York City, by Bishop Potter of New York, and served for 34 years in that parish. After her retirement, she served at St. Paul's, Brookline, Mass. In 1933, she moved to Edgartown, Mass., and did volunteer work in St. Andrew's Church until 1943.

The Burial Office was read in St. Paul's Church, Brookline, Mass., with the Rev. John T. Golding officiating. The interment was in Utica, N. Y.

Deaconess Gardner is survived by a nephew, Frank M. Lewis, of Salina, Kans.

Frank W. Moore

Frank W. Moore, 65, a lay member of the National Council from the diocese of Central New York and a retired instructor at the Auburn [New York] Theological Seminary, died on

June 17th at his home in Auburn, N. Y.

Dr. Moore was born in Brooklyn, N. J. He attended Pingry School, Elizabeth, N. J., and Hotchkiss School, Lakeville, Conn. He was graduated from Yale University in 1904. He was a member of the board of Benjamin Moore and Co., New York City.

He is survived by his wife, Margaret Otheman Moore, four sons, and a sister.

Lillian Marie Yoe, Deaconess

Deaconess Lillian Marie Arundel Yoe, for 44 years director of the House of Mercy, Washington, D. C., died on August 4th. Funeral services were held in the Bethlehem Chapel of the Washington Cathedral with the Rev. Canon Merritt F. Williams officiating.

Deaconess Yoe was born in London in 1867. She was graduated from St. Faith's Training School in 1901.



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CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

TRINITY CHURCH Rev. Theodore P. Ferris, r
Rev. Norman Spicer, Minister to Students
Sun 8, 11, 7:30; Canterbury Club 6

BRADFORD JUNIOR COLLEGE

TRINITY Rev. Lewis Houghton
Haverhill, Massachusetts
Sun 8, 9:30, 11; Wed & HD 8:30

BROWN UNIVERSITY

ST. STEPHEN'S Providence, R. I.
Rev. Paul Van K. Thompson, r; Rev. Warren R. Ward, c
Sun 8, 9:30, 11, 5 EP; Daily 7:10, 7:30, 5:30 EP

BUFFALO UNIVERSITY

NEW YORK STATE TEACHERS COLLEGE
ST. JOHN'S Rev. Walter P. Plumley, r
Colonial Circle, Buffalo, N. Y.
Sun 8 & 11, HD 10:30

UNIVERSITY OF CALIFORNIA

ST. MARK'S Rev. Russell B. Staines, r
Berkeley, California
Sun 7:30, 11 and 7; Canterbury Club Sun 6
Weekdays: 12:10 Tues and Fri

CARROLL COLLEGE

ST. MATTHIAS' Waukesha, Wis.
Rev. F. William Lickfield, r; Rev. Ralph S. Nanz, Ph.D.
Sun 7:30, 10:45; Daily 7:30

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KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

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Sun HC 9 (Univ Chapel), 6:30 Canterbury Club; HD 10 HC (St. Philip's)

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Rev. H. W. B. Donegan, D.D., r
Sun 8, 11; Wed 7:45; Thurs 12, HC

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r; Rebecca H. Davis, college worker
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10 HC; HD 6:45 and as announced

MILWAUKEE-DOWNER STATE TEACHERS
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Sun 8, 9:30, 11

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UNIVERSITY EPISCOPAL CHURCH, Lincoln, Nebr.
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Sun 8:30, 11; Others as announced

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EPISCOPAL CHAPLAIN'S OFFICE, N. H. HALL
Rev. Randall C. Giddings, Chap Durham, N. H.
CHAPEL, N. H. HALL: Wed & HD 7 HC
MURKLAND HALL: Sun 8 HC, 9:30 MP, Canterbury Club: 2 & 4, Thurs 6

NEW JERSEY COLLEGE FOR WOMEN

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Rev. Horace E. Perret, Th.D., r
Sun 8, 11; Wed and HD 9:30

ROLLINS COLLEGE

ALL SAINTS' Rev. James L. Duncan, r
Winter Park, Florida
Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri 7:30, Mon, Wed, Sat 9:45; Canterbury Club monthly

SALEM COLLEGE & ACADEMY

ST. PAUL'S Rev. James S. Cox, r
Winston-Salem, N. C.
Sun 8, 9:45, 11

SULLINS COLLEGE VIRGINIA-INTERMONT COLLEGE KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS

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Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap
Sun 8, 10, 11; Canterbury Club 6
Daily 7 and 5:30

UNION COLLEGE

ST. GEORGE'S Rev. G. F. Bambach, B.D., r
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Sun 7:30, 9:45, 11; HD and Fri 7

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ST. ANNE'S Rev. C. E. Berger
Annapolis, Md.
Sun 7:30, 9:30, 11, 8; HD 7:30 & 10

UNIVERSITY OF WISCONSIN

ST. FRANCIS' HOUSE Rev. Carroll E. Simcox, Chap
1001 University Ave., Madison 5, Wis.
Sun HC 8:30, 10:30; Evensong 7; Mon, Wed, Fri HC 7; Tues & Thurs 8; Sat 9; EP Daily 5; C 7-8

WOMAN'S COLLEGE

OF THE UNIVERSITY OF N. C.
ST. MARY'S HOUSE Rev. Carl F. Herman, Chap
Greensboro, North Carolina
Sun 8, 7; Wed 7

CHANGES

Appointments Accepted

The Rev. Lewis J. Bailey, formerly rector of Christ Church, Seattle, Wash., is now priest in charge of St. John's Mission, Kirkland, Wash., and may be addressed there.

The Rev. Claude E. Canterbury, formerly rector of Christ Church, Douglas, Wyo., will become rector of St. Paul's, Lubbock, Texas, on September 16th, and may be addressed there.

The Rev. John A. Gray, formerly rector of St. John's, Glasgow, Va., will become rector of Emmanuel Church, Brook Hill, Richmond, Va., on September 30th, and may be addressed there.

The Rev. Cyril P. Hanney, formerly of the diocese of Saskatchewan, is now canon of the Cathedral of St. John the Evangelist, Spokane, Wash. Address: E. 123-12th Ave., Spokane 10, Wash.

The Rev. A. Bruce Lauenborg, formerly priest in charge of St. Edmund's, Arcadia, Fla., is now priest in charge of the Church of the Redeemer, Avon Park, Fla., and may be addressed there.

The Rev. John C. R. Peterson, formerly curate of St. Alban's, Olney, Philadelphia, Pa., will become curate of the Church of the Good Shepherd, Rosemont, Pa., on October 1st, and may be addressed there.

The Rev. John F. Porter, formerly assistant at Christ Church, Cambridge, Mass., is now priest in charge of St. Gabriel's Mission, East Detroit, Mich. Address: 23690 Schoenherr Rd., East Detroit, Mich.

The Rev. Gilbert P. Prince, formerly rector of All Soul's, Oklahoma City, Okla., is now rector of St. Paul's, Ventura, Calif. Address: 124 S. Oak St., Ventura, Calif.

The Rev. Arthur F. Roebuck, formerly rector of St. Mary's, South Portsmouth, R. I., will become dean of the Cathedral of St. John, Providence, R. I., on October 1st. Address: 271 N. Main St., Providence, R. I.

The Rev. Theodore J. Schneider, formerly rector of Trinity Church, Ambler, Pa., will become rector of St. Andrew's, Emporia, Kans., on September 15th, and may be addressed there.

The Rev. Carl E. Wilke, formerly a student at General Theological Seminary and chaplain of St. Mary's Hospital for Children, New York City, is now rector of Calvary Church, Richmond, Texas. Address: Box 523, Richmond, Texas.

The Rev. Paul F. Williams, formerly vicar of St. Stephen's Church, Pearl River, N. Y., will become vicar of the Church of the Holy Communion, Liberty, N. Y., on September 15th. Address: 35 Chestnut St., Liberty, N. Y.

The Rev. Lester M. Worthey, formerly rector of Christ Church, Bridgeport, Conn., is now rector of All Saint's, Moyamensing, Philadelphia, Pa. Address: 1327 Wolf St., Philadelphia, Pa.

Andrew's, Basin; and St. Alban's, Worland, Wyo., has taken a year's leave of absence from the missionary district of Wyoming, and should now be addressed at Nashotah House, Nashotah, Wis.

Resignations

The Rev. George A. P. Jewell, formerly rector of Grace Church, Hopkinsville, Ky., is now retired.

Changes of Address

The Rev. Clinton H. Blake, formerly addressed at Grace Church, 105 Main St., Orange, N. J., should now be addressed at 1 Ridgeway Ave., West Orange, N. J.

The Rev. William A. Clebsch, formerly addressed at St. Paul's Church, Lansing, Mich., should now be addressed at Box 83, East Lansing, Mich.

The Rev. Alan C. Miller, formerly addressed at 14190 Mayfield St., Detroit, Mich., should now be addressed at 13864 Saratoga St., in that city.

The Rev. Charles F. Parks, formerly addressed at 23549 Maribel Ave., Wilmington, Calif., should now be addressed at Box 632, in that city.

The Rev. Sears F. Riepma, formerly addressed at 956 E. Walnut St., Springfield, Mo., should now be addressed at 1244 E. Walnut St., in that city.

The Rev. Holmes Whitmore, formerly addressed at 924 E. Wells St., Milwaukee, Wis., should now be addressed at 54 Carew Rd., Newton Highlands, Mass.

Leaves of Absence

The Rev. J. Perry Austin, formerly vicar of St. John's, Powell; St. Thomas', Lovell; St.



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.



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

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs 9:30, Confessions: Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 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 Ave.
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low with hymns & instr; Daily: 7; C Sat 7:30-8:30 & by appt

DETROIT, MICH.

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

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 10, 9:40 MP; Wed & HD Low Mass 9:30

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

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 ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

Key—Light face type denotes AM, black face, PM; 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.

NEW YORK CITY (Cont.)

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; Weekdays: HC Wed 8, Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c
Sun HC 8, 10, MP & Ser 11; 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; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 & by appt

ST. JAMES' Rev. H. W. B. Donegan, D. D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C; Thurs 4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
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, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PALATKA, FLORIDA

ST. MARK'S Rev. W. Pipes Jones, B.D., r
Sun 7:30 & 11
Saints' Days 10:30

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, Mat 10:30, Sung Eu & Address 11, EP 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:30 Daily
Confessions: Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daiy, Fri 7:30 & 10:30; HD 10:30

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thurs 10

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 7:30, 9:30 (High) and 11:15; Weekdays: Tues & HD 8, Thurs 10, Fri 7:30
Confessions Sat 11-12, 5-6

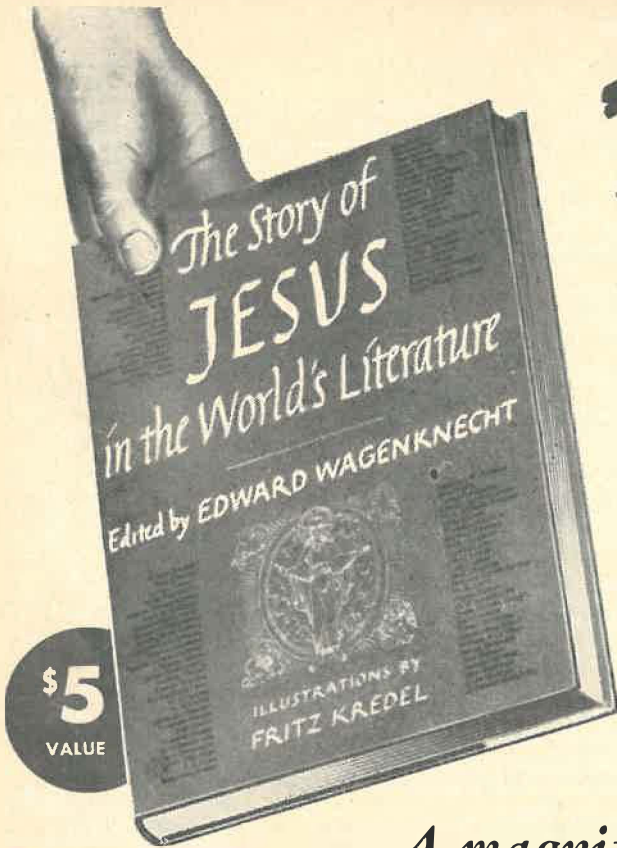
SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Mass: July and August 9:30; Daily: 7:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30 & 11, Sung 9:30
Daily: 7; Confessions Sun 8:45-9:15

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC



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