

The Living Church

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



International Affairs at General Convention

STATE HISTORICAL SOCIETY
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PRESIDENT ENTERTAINS ARCHBISHOP

Acme.

Strolling through the White House gardens are (left to right): Lord Beverchapel, British Ambassador, the Archbishop of Canterbury, President Truman, and Bishop Dun of Washington.

LETTERS

The Chalice and Tableware

TO THE EDITOR: Dr. Chadwick's letter [L.C., July 14th] criticizing the use of the common chalice betrays the very understandable preoccupation of the specialist with his own specialty. Actually, the presentation given by Dr. Chadwick is seriously misleading because it completely ignores the controlling factor of relative probability. I feel qualified to comment on this because I have for a number of years been chemical director of one of the largest manufacturers of dishwashing compounds, and have thereby come to a broad knowledge of the prevalence of bacteria on the "common" eating and drinking utensils used in hotels, restaurants, hospitals, and other public eating places, and therefore of the relative probability of transmission of organisms from person to person through the use of such utensils.

For example, John Andrews of the U. S. Public Health Service says (Vol. 59, No. 34, pages 1103-1117, *Public Health Reports*):

"Recently a comprehensive survey of the conditions of eating and drinking establishments was made in an eastern city. Bacterial counts were made of plates, tumblers, spoons, forks, and beer glasses at establishments of different types. The lowest count reported, 2800, was on spoons at 8 soda fountains. The highest count, 7,000,000, was on beer glasses at 19 barrooms. The next to the high-

est count, 390,000, was on tumblers at the 8 soda fountains. Each figure is the average 'swab count' of 10 utensils. Rabbit blood was used for plating. These counts, all of which are greatly in excess of the standard of 100 organisms per utensil surface, show the need for improvement in dishwashing practice in that city."

There are almost innumerable other reports on record, showing startlingly high bacteria counts on restaurant tableware. Furthermore, these high counts are not limited to restaurants serving meals at low prices; they crop up with monotonous regularity in the most "elegant" and expensive establishments as well.

That these conditions really are general is indicated by Mr. Andrews's further comment:

"Recently, mobile laboratory units of the United States Public Health Service have assisted State and local health departments in making swab tests of restaurant utensils in several communities in different sections of the country. Unpublished reports of this work show clearly that there is need of improvement in dishwashing in most, if not all, of the communities visited."

Our own work, and that of many others in the field, bears this out. At this moment we are in the midst of a survey to determine whether actually functional amounts of detergent are being used in dishwashing machines in typical installations. Most writers set 0.30% as optimum. The aver-

age of our actual field test findings thus far shows 0.07%, with many as low as 0.01% (tantamount to none) and only one as high as the desired 0.30%. The number of tests so far is too small for categorical generalizing, but from much previous similar work there is little doubt but that the present low averages will continue to hold.

Now, if single utensil bacteria counts range from 2,800 to 7,000,000 as the United States Public Health Service states, and if the number of pieces of tableware per person per meal averages 13, as it does, and if these dishes are not washed in such a way as dependably to reduce bacteria counts to safe levels, and if the average person consumes just one meal or a malted milk or a glass of beer in a public eating place as often as once a month, then that person is obviously being subjected to a bacterial menace so enormously greater than that from the very occasional receiving of the consecrated wine from the common chalice that it becomes almost silly even to talk about the latter.

Finally, let me make it clear that I am not particularly criticizing the public food service industry. I am merely saying that the massive bacterial counts so often found on "clean" tableware, and which are accepted by the public and by city health departments, are so almost astronomically greater than those to be expected on the chalice that it seems to me the doctor is



HE LIVES



BY THE RT. REV. AUSTIN PARDUE, D.D.

Bishop of Pittsburgh

Based on the teachings of the historic Church and the Book of Common Prayer, *He Lives* is, in a very real sense, a source of inspiration and comfort to the bereaved. Often our own sense of great personal loss blinds us to the teachings of Christianity and we cry out and grieve for those who have departed from this earth. But the Christian faith teaches us that death makes little difference. For all of us must fulfill our purpose, whether it be on earth or in Paradise; that is, to quote Bishop Pardue: "... namely, that of soul and character growth."

Not only for those who have suffered tragic loss through the ill effects of World War II, but for all who have known sorrow because of death of family or friends, this book is written. Based on the author's religious experience, it shows us that "there is no death and there is no separation under the doctrine of the Communion of Saints." We must accept much on faith, practice the religion of the Prayer Book so that our knowledge thereby gained and proved by devotional practice will enable us to "experience the joy of the doctrine of the Communion of Saints."

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LETTERS

directing his attack against a well nigh negligible threat to public health while ignoring the far greater and more obvious one.

SAMUEL J. MILLER.

Cincinnati, Ohio.

All Points of View

TO THE EDITOR: I read with interest your cordial welcome to the *Episcopalian* and I have sent in my subscription to it.

It goes without saying that those responsible for the publication of this magazine will allow others who differ from their position to have ample space in which to express their convictions.

I do hope, however, that you will continue to give as much opportunity to those who differ from you to express themselves in *THE LIVING CHURCH* as is the case at present. Nothing, much less the appearance of a small paper with what is probably a very limited circulation, must cause you to swerve from your policy of being a Church paper for all points of view.

The strength and the glory of *THE LIVING CHURCH* is that you continue in issue after issue to give ample space to articles and to letters with which you disagree most profoundly. There was a time when you were known as a High Church organ—a party paper—read only by those who thought in terms of High Mass and of “special devotions.”

Those of us who do not follow you all the way trust that you will find it possible to give ample space to the discussion of both sides of urgent matters regardless of how many Church papers may rise and shine.

(Rev.) F. C. BENSON BELLIS.

Puyallup, Wash.

Right Father, Left Father

TO THE EDITOR: Bishop Atwill in his article “Holy Matrimony and Church Etiquette,” makes a number of valuable and helpful suggestions which should benefit the clergyman who desires to have wedding ceremonies performed decently and in order [L.C., June 16th].

There should, however, be strenuous objection raised to the Emily Postism into which he unconsciously falls when he suggests that the bride enter the church on her father’s right arm. Not only is that awkward but it destroys much of the symbolism of the betrothal service. The bride and groom are properly separated until the betrothal vows have been made. Then the father, or a representative of the bride’s family, gives her, not to the groom, but to the Church.

To reach in front of the bride to place her right hand in that of the clergyman would be almost grotesque. If the father is too awkward to step backward without entering an entangling alliance with the bride’s train, let him stand fast until the wedding party has moved forward to the sanctuary rail, then join the mother in the family pew.

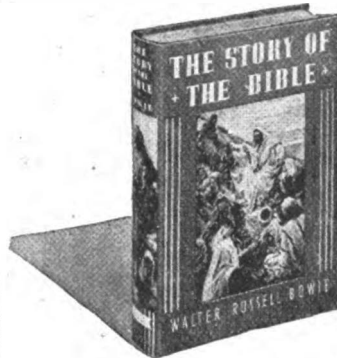
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Staunton, Va.

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THIS WEEK

This writer had the privilege of hearing the Pastoral Letter of the House of Bishops read by Bishop Block at the closing service of General Convention. Published in full in this issue, it will be read, as the canons require, in every parish church in the country during the next few weeks.

Richard Allison Isaacs, an ex-serviceman who is studying for Orders, quiets the concern of those who feel that monks and nuns are wasting their time and talents, in his article, "What Do They Do?" on page 12.

You can never tell when the publication of a book will turn out to be an important literary event. A *Manual of Eastern Orthodox Prayers* slipped quietly into print without special fanfare; but since it has appeared we have received half-a-dozen articles, one of which appears in this issue, showing that the book has made a deep impression upon its readers. Fr. Hay's article on Orthodox saints and martyrs indicates the food for thought to be found even in the Calendar.

Which reminds us, irrelevantly, perhaps, of the suggestion made by one of the masters of the *Religious Life* in our own American Church that the daily newspaper be read as a basis for intercessory prayer. The robberies, divorce cases, accidents, international bickerings, gambling raids, strikes, and other pitiful documentation of the inability of man to get along with man are opportunities for the Christian to exercise his spiritual power of interceding with God for others. We don't recall where we read this, but it has a Franciscan ring about it.

One of our most determined post-war objectives is to speed up the production and distribution of *The Living Church* to the point where it is delivered throughout the country before the Sunday of its date. This week we hope that a slight improvement will be noted; next week a greater improvement; and if you don't get your *Living Church* by Saturday of the following week, please let us know. Sometimes improvements can be worked out in local train schedules or post-office routines which save as much as a full day.

Next week's issue will be the triennial Post-Convention issue of *The Living Church*. It will contain articles on the major issues dealt with by the Convention by such authors as Bishops Washburn and Conkling, the Very Rev. Victor Hoag, Justice Owen J. Roberts, and others. A feature of special interest will be a tabulation of important votes by orders, showing at a glance how your diocese voted.

PETER DAY.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



The Art of Questioning

WHEN teacher complains, "My pupils don't seem to be very responsive," it may well be a sign that she has never caught on to the use of provocative questioning. Such a teacher may have slipped into the habit of telling—that is, lecturing. It is a habit that may be overcome by deliberately trying to provoke some response, not only from the few bright ones, but from all.

The classic form is the rhetorical question, used in all oratory, or speech addressed to a group. "Do you wish to be slaves forever?" "I ask you, recall your own youth and tell me, can you blame this man?" "Are you willing to give less to your Church than you spend for cigarettes?" The answer to all of these are obvious. They are all calculated to stimulate some response, either of spoken word, or of an inward forming of the reply, "No."

Teachers should practice the use of questions. One good way is to fix in your mind some stock forms for phrasing a question which may easily be used again and again. Here are a few to have up your sleeve:

"What was the name of the man —?" (Factual.)

"If you were (Zachaeus) how would you have felt when Jesus spoke to you?" (Imaginative interpretation.)

"This next question is for Helen, but if she cannot answer it, I want hands." (To draw out the shy, yet hold the attention of the group.)

"Where could we find out . . . ?" (Research stimulated; resources from beyond the class.)

PLANNING YOUR QUESTIONS

Many lessons have set questions printed at the end. Some teachers think these are to be read aloud, and a complete and satisfactory answer found for each. They had better be considered merely as attempts of the editor to assist the teacher in covering the main points. But the teacher may better prepare her own questions in advance, in writing, to make the discussion move better. These will seldom be read out just as they were written, but will be modified as the talk takes shape.

A very important part of lesson preparation should be this thinking out of possible questions. While experienced teachers do this easily, and skill comes from experience, some people are so

temperamentally alert to the responsiveness of others that their whole conversation bristles with questions, or provocative expressions. That is why some classes are always happily "talking back," while others seem chronically sluggish. It is in the subtle difference between sentences that are barbed, stimulating, and that get under the skin, and that flow of words which reaches the ears but never penetrates the mind. Here are a few suggestions:

Raise a problem: "How would we build a house if we lived in the Holy Land?" Don't tell them. Let their suggestions arise. Don't be in a hurry; this takes some time.

Wait for an answer: Some teachers never even expect an answer, and so kill the good of their questioning. Pause after the question. If there is a long silence, you had better rephrase it, or pass to something else.

MAKING CONTACTS

Meet their minds: The question must be within the knowledge of your children, and in their own vocabulary, and be within their kind of experience. "How many of you have ever seen a live donkey?"

Don't encourage guessing: The teacher who promptly supplies the correct answer, particularly in factual review, is really stifling the interest. But if you keep demanding an answer when obviously none knows it, you only start them guessing, which wastes time.

Use the blackboard: Often a single question may be written before the class assemblies. Thus: "When did the Apostles discover that our Lord was the Son of God?" Teacher calls attention to the question at the start of class, remarking, "We may be able to answer that when we have studied the lesson for today." [Peter's confession at Caesarea Phillipi.] The words on the board look down on the class during the development of the story, and finally serve as the summary of the day's thought.

Ask for opinions: Questions may be worded to draw out personal reaction. This form may often be requested in writing, and the various compositions of the class read for discussion.

Let the teacher who senses a lack of response from her class try to prepare several carefully worded questions to fit her next week's lesson. Plan to use them through the lesson, not just at the end. It may change one's whole method and success in teaching.

SIXTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Accepts Election as Bishop

The Rev. Stephen C. Clark of Pasadena, Calif., on October 3d notified the Presiding Bishop he is accepting his election as Missionary Bishop of Utah.

NATIONAL COUNCIL

Commission Leaving for Orient

The Rev. James Thayer Addison, the Rev. Dr. Robert A. Magill, Mrs. Arthur M. Sherman, and Dr. Lewis B. Franklin, members of the Far Eastern Commission of the National Council, will leave San Francisco on October 7th for the Orient. The Commission will study the problems of rehabilitation in the Philippines, China, and Japan.

Bishop Binsted of the Philippines will accompany the party as far as Manila.

LATIN AMERICA

Church Literature in Spanish Planned by Bishops

Bishops whose work is among Spanish-speaking peoples met before General Convention to discuss the use of material in Spanish among their communicants. Bishop Blankingship of Cuba, Bishop Boynton, Coadjutor of Puerto Rico, Bishop Gooden of the Panama Canal

Zone, Bishop Kinsolving of Arizona, Bishop Salinas y Velasco of Mexico, Bishop Stevens of Los Angeles, the Rev. Romualdo Gonzales, and the Rev. Vernon McMaster attended the meeting.

All present agreed that a hymnal in Spanish is an immediate need for both domestic and overseas districts, and a committee composed of bishops in districts and dioceses where there are Spanish-speaking peoples is undertaking the preparation of such a hymnal. The committee is also to prepare a list of literature needed in Church schools and confirmation classes.

CANADA

Synod Approves Conversations on Unity With the United Church

The Church of England in Canada, like the Church in this country, has broken two precedents in its recent General Synod, held in Winnipeg. For the first time, a layman, Chancellor Harris of Nova Scotia, was elected Prolocutor of the Lower House. Also for the first time, a woman, Mrs. Woodhouse of Alaska, representing the Diocese of Yukon, was seated as a lay representative.

Among the subjects which were considered by the Synod were the Japanese mission field and the reorganization of the Indian mission work in Canada. Resolutions favorable to action on both subjects were concurred in by both Houses.

The Report of the Conversations with the United Church Representatives to the Church [of England in Canada] was commended to the Church for study during the next three years. The conclusions of the Conversations were that the two ministries are different in functions, ethos, and history; they are never identical at any point and should be considered parallel, rather than equal. It was brought out, however, that the United Church ministry has been used by God for the conversion of many and the building up of them in sanctity, and therefore it has a reality.

The conclusions drawn up from these two beliefs is that each communion, if agreed in matters of faith, might convey

to the other its whole ministry without unreality or the denial of the ministry already received and exercised, *i.e.*, that United Church ministers would be confirmed, and ordained deacon and priest by the Church of England in Canada, and that Anglicans would then receive the ministry according to the United Church.

The Synod did not make itself responsible for the acceptance of the above conclusions. The committee, however, had only asked that the report be received and that it be commended to the Church for three years of study. The Upper House [House of Bishops] unanimously sent a message to the Lower House receiving the report, saying that the bishops considered it worthy of study and that they would present it to Lambeth for an opinion. The Lower House concurred in this motion *nem. con.*

Prayer Book Revisions Accepted By the General Synod

Upon the recommendation of the Committee on Prayer Book Revision, a complete office for the Baptism of Children was accepted and authorized as an alternative use to that in the present Prayer Book until the next Synod of the Church of England in Canada. In general, the new office follows the outline of the American Book of Common Prayer and is about one-third shorter than the present office. The exhortations are removed except that to the godpar-

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ents at the end, which is rewritten in simpler language and has greater emphasis on the duty of public worship and Holy Communion. The questions to the sponsors are simplified so that the answer to each is "I do." The Creed is said by all after the question as to the Faith. The short prayers before the blessing of the water are changed by dropping out the one about the old Adam and substituting one from the Prayer Book of 1549. The blessing of the water is expanded by inserting a reference to the Holy Spirit from the same source, and by inserting the full quotation from St. Matthew, "All power is given unto me . . ." and "Lo, I am with you always even unto the end of the world." The *Sursum Corda* leads up to this blessing, which is now the fullest form in any Anglican liturgy.

The only point of controversy was over the reference to original sin in the opening call to prayer. Words from Article IX, ". . . being of his own nature inclined to evil," have been substituted for "conceived and born in sin." After a brief attempt to revise the Office from the floor of the House, it was accepted as presented by the Committee.

A Penitential Office was also presented and at the request of the bishops, was referred to the Committee.

The Synod was asked to give an opinion on the revision of the Psalter, on which the Rev. Dr. Francis Herbert Cosgrave and the Rev. Roland F. Palmer, SSJE, have been working for two years. It was agreed to omit certain passages as unsuitable for liturgical use, and also to print the psalms as poetry in the manner of the printing of the Revised Edition. This will obviate the use of a colon or asterisk, and will bring out the Hebrew parallelism. Dr. Cosgrave and Fr. Palmer will need another year to complete the task.

WORLD COUNCIL

First American Sails to Study At Ecumenical Institute

Miss Constance White, an Episcopalian of New York City, sailed last month for Europe to attend the new Ecumenical Institute at Celigny, Switzerland. She is the first American to enroll in the institute since applications have been accepted.

Her application was received and accepted by the American Committee of the World Council of Churches. Though the lone American represented in the student body, she will have as classmates about 60 young people from many of the countries of Europe and Asia. Miss White plans to prepare for a career in ecumenical religious journalism. She has been engaged for the past year in pro-



FIRST AMERICAN STUDENT: Miss White is the first American to enroll at the Ecumenical Institute.

motional and editorial writing in the Episcopal Church, writing for Church publications.

The institute was founded late last spring through the gift of a fund to the World Council by John D. Rockefeller, Jr.

RACE RELATIONS

Georgia Women Protest Lynchings

Mrs. Harper Sibley, of Rochester, N. Y., president of the United Council of Churchwomen, was one of a number of religious, labor, and racial leaders who called on President Harry S. Truman at the White House and urged him to take definite steps to stop the wave of lynchings in the South.

Mrs. Sibley, wife of a former president of the United States Chamber of Commerce, read the following statement which, she said, had been formulated by the Georgia Council of Churchwomen:

"Every Churchwoman in Georgia who takes her religion seriously must be distressed and horrified by the brutal crime against innocent and helpless people which has been perpetrated in our state.

"Lest silence should seem to give consent to this humiliating event, we call upon Churchwomen in every section of Georgia to speak out in this crucial hour against all intolerance and injustice and especially when shown toward members of any minority group, remembering that race hatred was the chief characteristic of the enemies we so recently gave our sons and treasure to defeat." [RNS]

EVANGELICALS

Officers Elected by Fellowship

The Rev. Charles D. Kean, of Kirkwood, Mo., was elected president of the Episcopal Evangelical Fellowship for the next triennium at the annual breakfast and meeting of the Fellowship in connection with General Convention. He will succeed the Rev. Gardiner M. Day of Cambridge, Mass., on January 1st. Other officers elected were: the Rev. Charles F. Penniman of St. Louis, first vice-president; the Rev. J. Clemens Kolb of Philadelphia, second vice-president; the Rev. R. Malcolm Ward of Maumee, Ohio, secretary; and Miss Elsie Hutton of New York, treasurer.*

MISSIONARIES

Miss Prosser to Manila

Miss Miriam Prosser, daughter of the Rev. Eugene C. Prosser, assistant at the Cathedral of St. Mark, Minneapolis, Minn., has been appointed as a missionary to the District of the Philippine Islands. She will be dietitian at St. Luke's Hospital, Manila, and will sail for the Philippines this fall.

Miss Prosser has served at Aucker Hospital, St. Paul, and St. Mary's Hospital, Quincy, Ill.

PROVINCES

Survey Planned

The provincial council of the Province of Sewanee, meeting in Philadelphia September 16th, took steps to carry out the recommendations of the Rev. Dr. George Wieland, executive of the Department of Missions of the National Council, to survey the missionary, educational, and social relations needs and opportunities in the province. Bishop Clingman, president of the province, appointed Bishops Penick, Jackson, Dandridge, and Gravatt as a committee to plan and promote the survey.

*Members of the new board of directors will be the following: the Rev. Lane Barton of Orange, N. J.; the Rev. Gardiner M. Day of Cambridge, Mass.; the Very Rev. John W. Day of Topeka, Kans.; Mrs. Randolph H. Dyer of St. Louis, Mo.; J. Maver Feehan of St. Louis, Mo.; the Rev. C. Leslie Glenn of Washington, D. C.; the Hon. Augustus N. Hand of New York; the Rev. James Kennedy of Lexington, Ky.; the Rev. Henry Lewis of Ann Arbor, Mich.; the Very Rev. Arthur Lichtenberger of Newark, N. J.; the Rev. Francis J. Moore of Cincinnati, Ohio; the Rev. John Patte of Cleveland, Ohio; Mrs. Henry Hill Pierce of New York; the Rev. Louis Pitt of New York; Dr. Paul E. Rutledge of Kirkwood, Mo.; the Rev. J. Francis Sant of St. Louis, Mo.; the Rev. Charles E. Sheerin of Washington, D. C.; Mrs. Arthur Sherman of New York; Henry Stearns of Newark; the Very Rev. Sidney E. Sweet of St. Louis, Mo.; Charles P. Taft of Cincinnati, Ohio; the Very Rev. Norvell Wicker of Louisville, Ky.; the Rev. Benedict Williams of Cleveland, Ohio; and the Very Rev. Alexander C. Zabriske of Alexandria, Va.

POLAND

Two Sects Unite

Word has been received from Religious News Service that the Old Catholic Church of Poland and the Old Catholic Church of Mariaviten have formed a union. The two Churches will pool their resources, but each will retain its internal organization and doctrinal teaching. Bishop Prysiecki, a bishop of the Old Catholic Church of Poland, is to be the head of the new Church, with Bishop Faron as his first assistant and Bishop Zygmunt Szypopold, of the Mariaviten sect, as his second assistant.

Neither of these Old Catholic Churches is to be confused with the original Old Catholic Church under the leadership of the Archbishop of Utrecht, the Most Rev. Andreas Rinkel. They are not in communion with this Church, which is the main representative of "Rome-free Catholicism" on the Continent and is in communion with the See of Canterbury.

The Mariaviten sect was founded by followers of the nun, Sister Maria Felicia Kozlowska, who was said to have had visions of the Blessed Virgin. Based upon one of her visions, the Church has permitted the ordination of women to the priesthood.

Leaders of the two Churches declared that union will enable each better to cope with the losses sustained during the war, and to effect the restoration of church buildings in western areas of Poland which were handed over to Roman Catholic authorities after the evacuation of the Germans.

WORLD COUNCIL

Metropolitan Seraphim Advocates Participation of Russian Church

Metropolitan Seraphim of Paris, recently appointed Exarch for the Western European dioceses of the Russian Orthodox Church, announced in Geneva he will go to Moscow during October to discuss, among other matters, participation of the Russian Church in the World Council of Churches.

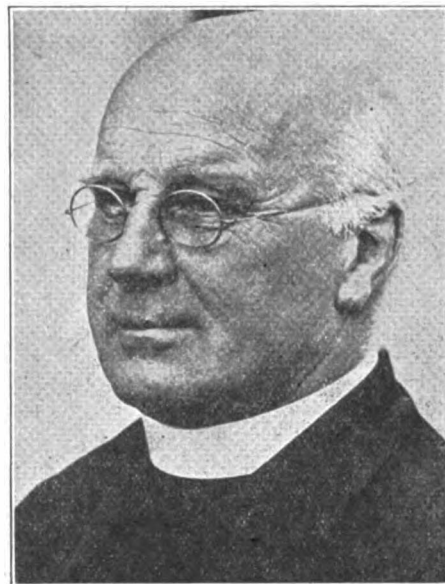
Visiting headquarters of the World Council, Metropolitan Seraphim stressed his belief that "all Churches must cooperate without fear," and said affiliation of the Russian Orthodox body with the World Council is "one of the major questions of the day."

"The coöperation of all Churches," he declared, "can bring about a different attitude between the peoples of the world. While diplomats disagree and the world pursues material interests, the

Churches can bring about a reunion of souls and spirit."

He said he envisioned Russian Church coöperation in international questions, "not as entering the political arena, but as a way of improving the atmosphere surrounding political debates."

Metropolitan Seraphim was named by Patriarch Alexei of Moscow to succeed the late Metropolitan Eulogius as West-



ARCHBISHOP LE FANU: *The Archbishop of Perth and Primate of Australia died September 9th. [L.C., September 15th.]*

ern European Exarch, but his appointment has created a split among Russian Orthodox in Paris, many of whom claim that the exarchate is properly under the control of the Ecumenical Patriarchate at Constantinople and that Patriarch Alexei exceeded his authority when he claimed this jurisdiction.

An exile from Russia since 1923 and formerly head of a dissident Russian Orthodox group which became reconciled to the Moscow Patriarchate late in 1945, Metropolitan Seraphim declared that the "separation" of the Russian Church from the State has given the Church "greater possibilities in its work."

To a query whether the Russian Church is able to occupy itself with social questions, the Metropolitan replied that "the Orthodox Church is a heavenly organization which has never been occupied with these problems, but has eternal aims." He said the Russian Church leaves political, economic, and social questions to the state, but added, however, that Christians, as individuals, should help in solving such problems. [RNS]

JAPAN

Mail Service Now Permitted

In a memorandum to the Japanese Government, regulations were set forth by the Supreme Commander for the Allied Powers for the resumption on a limited scale of international postal service between Japan and all other countries except Germany. The service became effective September 10th.

Communications on postal cards must be of a personal or family nature, written in Chinese, English, French, Japanese, Korean, Russian, or Spanish. Letters (other than official mail pertaining to repatriation) and commercial and financial communications are prohibited.

Gift parcels to Japan will be limited to 11 pounds in weight and contents will be restricted to relief items such as non-perishable foods, clothing, soap, and mailable medicines.

Lieut. Col. Paul Rusch, former professor of St. Paul's University, Tokyo, now stationed in Tokyo, urges all Church people to begin to write their Japanese friends.

Christ Church Reopens

Under the leadership of the Rev. K. Iwai, 25 Churchmen, including Allied personnel and Japanese civilians, are having services in Christ Church, Yokohama. Regular celebrations of the Holy Eucharist are being held each Sunday, often with Bishop Sugai celebrating.

The church building is in about the same state of ruin as Holy Trinity Church in Tokyo. However, the Eighth Army Headquarters in Yokohama is planning to rebuild Christ Church for general Army services.

A choir has been formed under the leadership of Mr. Douglas Overton, one of the American consuls in Yokohama.

ENGLAND

"Protestants" to Investigate Church of Ireland

The National Union of Protestants, which has been causing disturbances during the past few weeks by public demonstrations protesting "Romish" practices of the Church of England, has sent a delegation to Northern Ireland to investigate the state of the Church there. Members of the union have recently been ejected from two Kensington churches after having created disturbances during the celebration of the Holy Eucharist.

The organization previously protested against the enthronement of the Rt. Rev. John W. C. Wand as Bishop of London. [RNS]

International Affairs at General Convention

AS General Convention was meeting in Philadelphia last month, the newspapers were full of the cabinet controversy over American foreign policy, highlighting the grim fact that the decisions now being made in the field of international affairs are literally life-and-death decisions. It is perhaps unfortunate that at this critical juncture in world history, the Episcopal Church was faced with problems of its interior life which tended to overshadow the problems of the world; yet, as we go over the record, we believe that it will be found that the Convention did have something to say about international affairs, and said it well.

The new president of the House of Deputies, Justice Owen J. Roberts, had an important part in the shaping of a significant resolution in this field; and we are happy to announce that he has consented to write an article on the subject for *THE LIVING CHURCH*, which we are planning to present in next week's post-Convention issue.

Those who were present in the House of Deputies will not soon forget the moment when the Committee on National and International Affairs presented a resolution urging fuller support of the United Nations and extension of its authority to such fields as the international control of atomic energy unimpeded by the "big-power veto." Overcome with emotion based on powerful conviction, Justice Roberts made one of his very few departures from the chair to urge upon the House a realistic recognition of the fact that the United Nations organization is not, and cannot be, the answer to the world's need for a genuine world government grounded on the sovereign authority of the peoples themselves rather than the agreement of their governments. He offered an amendment [L.C., September 29th] to the effect that:

"This Convention declares its conviction that peace among peoples and between nations can be maintained only under law; which involves a representative legislative body, elected by the people of the constituent nations, whose laws shall be addressed to the citizens individually, interpreted by the people's courts, and enforced by an executive answerable to the people."

and calling for the appointment of representatives of the people of the United States empowered to discuss such an organization with the representatives of other peoples.

So powerful was the eloquence and conviction of the speaker that the amendment was passed without a negative vote, and the original intention of the resolution — to press for certain immediate improvements in the organization of the United Nations —

was temporarily lost sight of. However, when the resolution came back from the House of Bishops, the two aspects of world organization — improvement of the United Nations as well as the objective of genuine world popular government — had been smoothly coördinated, and the result was a well-conceived statement of Christian objectives in international relations. The two major objectives are:

Strengthen the jurisdiction and power of the United Nations, especially in the fields of atomic energy and the protection of health and welfare;

Press for the creation of a democratic world state with sovereignty stemming directly from the people and with laws applicable directly to the people.

The bishops, more than the deputies, seemed to be able to rise above the temptation to preoccupation with internal problems. A resolution reaffirming the Church's desire for closer relations with the Russian Church, including the sending of a delegation first proposed in 1943, was passed by the upper House but failed in the lower simply because it was long and complicated! It also expressed confidence that differences between the two nations could be settled amicably. Both Houses, however, passed resoundingly the resolution to raise in the Church's name a \$3,000,000 fund for world relief, bringing down the problem of international brotherhood to a plane on which every Churchman can give practical help. And the Church's unique and essential contribution to the solution of the world's problems — the missionary program and budget — represents a real advance from the depression level of the past decade.

The Pastoral Letter of the House of Bishops, published in full in this issue, carries out the theme set by the Presiding Bishop in his opening sermon: a valuation of every branch of the Church's enterprise in terms of winning the world for Christ with the means given us by Christ.

The several headings of the pastoral — "In World Relief," "In World Peace," "In Racial Understanding," "In Industrial Peace," "The Christian Family," "In Christian Education," "Rebuilding War-Destroyed Properties," and finally "The Gospel of Peace: The World Mission of the Church" are listed among the avenues of Christian action for the saving of the world, and special recognition is given by the Pastoral to the part of youth in the task.

Christianity has spread through the world because it has always held the key to man's salvation — social as well as individual. The Christian Gospel — the Good News — is that God has brought salvation within reach of all men; and the range of salvation covers just as many fields as there are fields in which

men need to be saved. Thus, the Church unhesitatingly affirms that the real solution of international conflicts is to make over the kingdoms of this world into the Kingdom of our Lord and Saviour Christ. The avenues of action named by the pastoral and the two political objectives set forth by the joint resolution furnish us with our orders of the day. Let us go forward boldly, in response to the call of General Convention, praying and working "with the promise of our God upon us."

Why Not?

IN THE September 25th issue of the *Christian Century*, a Lutheran pastor raises the question whether it might not be profitable to explore the possibility of an approach to unity between the Episcopal and Lutheran Churches. Why not, indeed?

About ten years ago a conference was held at Seabury-Western Seminary between members of the Commission on Approaches to Unity and representatives of the Augustana Synod, which represents Swedish Lutheranism in this country. The conference was presided over by the late Bishop Wilson of Eau Claire, and there developed a surprising degree of harmony and agreement between the two groups. The Lutherans expressed themselves as entirely willing to accept the episcopate, for which they have ample precedent in Sweden and in other European branches of Lutheranism. They are accustomed to liturgical worship. Indeed, it developed that their principal objection to the practice of the Episcopal Church was the inadequacy of our preparation for Confirmation, as compared with theirs! Surely here is a point at which we could learn much from our Lutheran brethren.

In our preoccupation with the Presbyterians, we have been neglecting other hopeful lines of approach. Nothing was done to follow through in regard to the Lutherans. And nothing has been done in recent years to explore lines of approach to the Methodists, who went out from our Church and who still have much in common with us. Perhaps now that they have succeeded in uniting their own formerly separated bodies, they would welcome an opportunity to discuss unity with us.

The Eastern Orthodox Church, numbering over a million members in this country, offers another hopeful line of approach.

Let us by all means explore some of these approaches, while we continue to hold conversations with the Presbyterians. Perhaps the Commission on Approaches to Unity could divide itself into sub-committees, upon which additional members might be coöpted, to initiate new discussions with the Lutherans, Methodists, and other bodies. That would be a return to the method used years ago, before the negotiations with the Presbyterians usurped the entire attention of the Commission. Why not give it another trial?

National Council of Churches

AN IMPORTANT resolution passed by both Houses of General Convention, but generally overlooked because of the focussing of interest on other matters, gave approval to the formation of the "National Council of the Churches of Christ in the United States of America," and to the membership of this Church in the new organization.

The proposed National Council of Churches is a federation of eight interdenominational agencies, to combine all of their interests and functions and to prevent overlapping of their work, as follows:

- Federal Council of the Churches of Christ in America;
- Council of Church Boards of Education;
- Foreign Missions Conference of North America;
- Home Missions Council of North America;
- International Council of Religious Education;
- Missionary Education Movement of U. S. and Canada;
- United Council of Church Women;
- United Stewardship Council.

The Episcopal Church has for years been a member of each of these eight interdenominational agencies. Membership in the National Council of Churches therefore does not mean joining another interdenominational agency, but rather combining and coördinating the work of those agencies in which we already participate. This should greatly facilitate such work as the non-Roman Churches in this country can effectively carry on in coöperation, and enable them to move forward together in areas in which there is no conflict on grounds of doctrine or order. The new agency is specifically forbidden by its constitution "to prescribe a common creed, or form of Church government, or form of worship, or to limit the autonomy of the Churches coöperating in it."

On the other hand, the National Council of Churches will be more truly representative of its membership than are many of the present agencies, because each participating communion will be entitled to membership in accordance with its communicant strength. It is further provided that there shall be "regard to adequate representation of ministers, laymen, laywomen, and young people not over 23 years of age."

At its biennial meeting to be held in Seattle in December, the Federal Council of Churches is expected to take further steps to put this federation of interdenominational agencies into effect. The approval of the Episcopal Church will be a stimulus to the effort, which will be a great forward step in the field of interdenominational coöperation — particularly in social, moral, and educational matters. It will, in short, go far toward providing a common Christian front against the forces of secularism which are so prevalent today.

Avenues for Christian Action

Pastoral Letter of the House of Bishops

PROPHETIC voices have cried out through these past years of conflict, warning of the time when having won the war, we might lose the peace. That time is now upon us.

Our brave men allied with the brave of other lands saved mankind from the adversary of flesh and blood. But mankind is not yet saved. More subtle adversaries, "the rulers of the darkness of this world," have entered the field. They would make easy prey both of the victors, who are weary and impoverished, and of the vanquished who are desperate in their utter ruin. It is all too true that hundreds of millions are famished and bankrupt in body and goods; but far more is it true that the spirit of mankind cries out for rescue lest it perish.

At home we have confusion and vexation in every quarter, but these fade to nothingness once we become aware of the desperate plight of the world about us.

May it please God that the nations will never again resort to war as the means of settling their differences. Even as the war ended, arms increased to such fantastic power that we face the specter of mankind's obliteration. Only with the armour of God can we withstand this evil day: with truth, righteousness, the gospel of peace, faith in our sovereign God and His power to save, the quick spirit speaking His word within men's hearts, moving them to do His will, and with unceasing, believing prayer.

All earthly devices have failed, but let no one scoff at the overcoming power of Christ's Church once she employs the weapons of the Spirit. For with them she can bring forth not mere idle professions and empty words, but food to feed hungry bodies, shelter for the homeless, work for the unemployed, peace among factious brethren, peace among nations, solution of strife between races and classes, forgiveness and reconciliation between those who once hated each other to the death—in short, the peace of God. We are no such fools as to think that our single communion, the Episcopal Church, can do this all alone, but we do believe that Christendom presenting an evermore united front can lead all men of good will into the fulfilment of God's eternal purpose.

We are conscious of the weakness resulting from the divisions within the Christian Church, and in deep penitence we ask God's forgiveness for whatever we have done or left undone to cause or prolong these divisions. We are thankful for the growing unity with other branches of the Christian Church which

has come to us through the fellowship and work of the Federal Council of Churches and the World Council of Churches.

While we have not yet discovered a common basis upon which we may achieve organic union with the Presbyterian Church in the USA, we shall continue in our search for it, so that such union may be achieved. During the war men put race, politics, personal prejudice, and self-advantage aside. In the face of the immense task confronting us let us rise above all differences, let us strive with a noble spirit for the values of eternal worth.

In joining the warfare against widespread selfishness, secularism, and greed these questions press insistently upon us:

Are we truly penitent for our share in the world's sin and suffering? Will what we seek bring God's peace? Does it heal? Does it let in light and reasonableness upon ignorance and perversity? Does it cheer the despondent? Does it again take up the burden and march onward? Is it a "must," a first thing of the Kingdom of God? Does it issue in positive action for the common good? Does it cost us anything? Does it cost thought, searching of heart, amendment, sacrifice of lesser loyalties and cherished prejudices? Does it cost in self-denial, time, money, energy? Does it call us to hazard any-

thing? Does it force us out of a snug place into the unknown, into some hardship?

Let us charge ourselves with the necessities of the task:

IN WORLD RELIEF: We must provide food, clothing, shelter, credits, and all that will revive the spirits of broken peoples. We must help the peoples of the world to raise their standards of living through their own productive efforts. The Church is calling upon us to give at least \$1,000,000 each year as our share of the inter-Church relief program carried on by Church World Service.

IN WORLD PEACE: The world situation demands Christian steadiness and courage in our insistence upon the exercise of justice and good will in the face of rumor, misunderstanding, and power politics among the nations; support of such steps as will lead to the strengthening of the United Nations, to make it an effective organization to promote human welfare and a just and durable peace. We believe that it is possible to bring about among the nations of the world a lasting peace, because Jesus Christ pointed the way to such a peace; that we should think and talk in terms of such a possibility, lending our aid to human agencies, not closing our eyes to reality, but daring to act on the premise that peace ultimately depends upon the Christian standard of life, "Thou shalt love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself."

IN RACIAL UNDERSTANDING: While opposing resolutely injustice to minorities, we must strive to give a positive demonstration personally, and by groups, to the fact that Christians, at least, act toward all men as brothers under the one Heavenly Father.

IN INDUSTRIAL PEACE: Here we try first to learn the realities underlying and causing disputes, and seek reasonable and equitable remedies, meanwhile bearing inconvenience so that a solution may be found. Without a strong sense of responsibility to God and the common weal there can be no hope of anything approaching peace in the industrial area. If the parties concerned in the disputes are governed only by self-interest, anarchy will prevail and the life of the nation continue disturbed. An irresponsible labor movement is no better than irresponsible capital.

THE CHRISTIAN FAMILY: The unit of any Christian civilization worthy of the name is the Christian family. It is besieged from without and betrayed from within. Lack of adequate housing.

FIELD OF TEARS

THIS is the field of tears
Where only tares

Have grown,

The fold on fold

Of field,

Barren of grain,

Deserted by birds

That, sated, follow the wind.

Thistles, lifting their beards,

Prick mightily through the wound

Where the plough cut deep

And the harrow ran

Up the slope, down the dip,

To the rock-edged run.

This is the field of tears

Where only tares

Have grown.

PORTIA MARTIN.

mobility of family groups, economic tensions and pressures have weakened the foundation of the home. Infidelity, the growing incidence of divorce, and parental delinquency have imperiled further its integrity and security. We must at all hazards bring Christ into the home.

The central hope of achieving this is in a renewed dedication of man and woman to lifelong unselfishness in the bonds of Holy Matrimony. Only through discipline, devotion, and unselfish sacrifice sustained by the power and love of God can man and wife achieve an evermore perfect unity. Only through a complete acceptance of the duties of Christian parenthood can the home fulfil its function to secure a regenerated society. The Christian home is essential in the life of the Church and only the Church can undergird the Christian home.

The obligation of the Church to teach its youth in no sense relieves the home of a primary responsibility. Children obtain a set of character in the very earliest years and largely from the conduct patterns which they see at home. If young parents will acquaint themselves with the insights and information necessary to teach children the simple truths of God, of Christ and His Church with the same fidelity that they use in learning how to meet a child's physiological and emotional needs, the reestablishment of the Christian home is possible even among the difficulties so prevalent in a restless, hurried, and preoccupied age. We lay upon the hearts of our people the priority of worship. Deserted altars imperil the home and destroy the fellowship that can build the still greater fraternity of the whole family of God.

IN CHRISTIAN EDUCATION: Coöperating with the home, all responsible groups must realize that the Church school is not a mere afterthought in parish life, but a major parish project. It deserves the complete support of all groups and individuals in personal service and in financial support. We call the attention of clergy and vestries to their present and continuing responsibility in this field.

REBUILDING WAR DESTROYED PROPERTIES: With deep gratitude for the loyalty and faithfulness revealed in the worthy gifts of many for the rebuilding of our war destroyed properties, through the R&A Fund, we must ever be conscious of our failure to reach the goal that would provide all the monies for essential needs. Our people must therefore realize the necessity of continuing appeals for large gifts for capital expenditures in order that demolished churches, hospitals, and schools may be rebuilt and adequately equipped.

THE GOSPEL OF PEACE: THE WORLD MISSION OF THE CHURCH: The charge of Christ, "Go ye into all the world," has special urgency. Our individual

The Great Sin

By the Rev. H. Ross Greer

A PREPARATORY school student wrote recently: "Perhaps you remember we were talking about C. S. Lewis and I didn't remember exactly which books we were studying. They happen to be *The Case for Christianity*, *Christian Behaviour*, and *Beyond Personality*. In *Christian Behaviour*, the chapter entitled 'The Great Sin' puzzled me some—I didn't quite agree. It's about pride."

Quite a number of people have said practically the same thing to me. One, a Roman Catholic mother, said she had been trying to get her daughter to take a little more pride in herself and the next Sunday the priest ruined her work by his sermon on pride as the worst sin. Of course he meant an overwhelming pride, a wicked pride, not self-respect. The deadly sin of pride, the root of all sin, is basic selfishness, which involves

an inordinate self-esteem, self-sufficiency, self-complacency, self-conceit, and arrogance.

Evil pride is godless, as the self is the object of worship.

The Irish novelist, George Moore, like many ordinary mortals, is said to have had rather a swollen estimate of his importance. The story goes that, in his *enfant terrible* days in Dublin, he sent the following letter to Archbishop Walsh:

"My Dear Archbishop: Have you heard the news? I have left the Church. George Moore."

Pat came the reply:

"My dear George Moore: Have you heard the story of the fly on the end of the cow's tail? The fly said, 'Cow, I am about to leave you.' The cow looked over her shoulder at the tip of her tail and said, 'Oh, really? Why, I didn't know you were there!' William, Archbishop of Dublin."

response in the past has been feeble. We have spent each year for personal luxuries many times what we have given to the Church of Christ. Such a paltry response is a disavowal of our claim to allegiance.

Lack of knowledge is a chief cause of the indifference of many. We who are aware of our privilege must unite in a program which will provide all members of the Church with a more complete and inspiring knowledge of the Church's work and of our opportunities to serve Christ at home and overseas. The missionary budget for 1947, adopted by General Convention, will require contributions for the Church's program exceeding the giving in 1946 by \$651,859, now reduced by a contribution of \$60,000 from the UTO. Unhappily some of this increase must be used to meet the cost of inflation; and the budget calls for additional increases in 1948 and 1949.

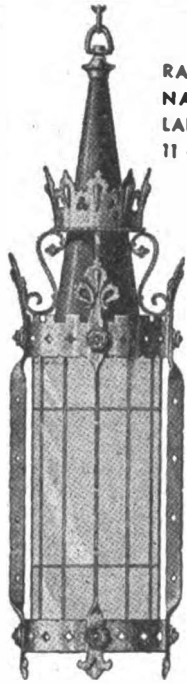
Any hope for the ultimate triumph of justice and good will, for the coming of God's Kingdom on earth, depends on a more courageous and sacrificial witness to the Gospel of Christ in all the world. The clergy and laity of the Church are urged to face anew the chief task that Christ committed to his followers; to enlist the full membership of the Church through prayer, worship, service, and gifts in making Christ known to every race and nation.

THE YOUTH OF THE CHURCH: In a global war we turned to our youth to save us from catastrophe. It is fitting

that in our present dilemma, the youth of the Church should be heard. Representatives from all but three of our 88 dioceses and districts and from five extra-continental districts met at the time of our General Convention. They made brave and high resolutions, and we believe that by God's help they will strive "to force the vision into realization." Let us join hands with these our sons and daughters.

This is their program: to support the World Mission of the Church in all fields, the World Council of Churches and the United Nations; to study inter-racial questions and work for reconciliation by prayer and action; to exercise self-denial in food and luxuries and specifically to support areas of need; to obtain and study reliable information about the Russian people; to make a United Youth Offering for the Christian youth of Japan, and to dispatch to them a message of good will. They have resolved to institute in their homes the habit of family worship. They have pledged themselves to work for reunion with our separated Christian brethren. We call upon the Church to give these interested and devoted young people the encouragement of our prayers and our example.

A thousand avenues are open for high and noble Christian action. Let us take them, praying always with supplication in the spirit and watching thereunto with all perseverance. In ten thousand places let us pray and work with the promise of our God upon us.



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What Do They Do?

By Richard Allison Isaac

MONKS and nuns in the Episcopal Church!" exclaimed Mr. Nominal Churchman. "What do they do?"

"They pray," I said.

"Pray!" said Mrs. Nominal Churchman. "But don't you think it would be better if they did something—something helpful, something constructive?"

"Prayer is work, and work can be prayer," I explained. "It is called *Opus Dei*, the Work of God."

It is 5:50 A. M. Brother Anselm is making his way down the monastery corridor. At each door he stops and knocks, saying, "The Lord be with you."

"And with thy spirit," comes the reply.

Within a few minutes the whole community is up and moving about. But suddenly everyone stops. The bell in the tower is ringing—three, three, three, and six. The Angelus.

We beseech Thee, O Lord, pour Thy grace into our hearts; that as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection.

Mrs. Nominal Churchman rolls over in bed and opens one eye to look at the clock. Six o'clock; two more hours to sleep. How wonderful!

Quietly every member of the community washes, dresses, and tidies up his cell—a small room simply furnished with a prayer desk, study table, chair, and bed. Then into the chapel at 6:30 for Matins.

O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight.

Then follow Lauds and Prime.

O Everlasting Jesus, who in the early morning didst give Thyself to be reviled and scoffed at by Thine enemies: Visit us, we pray Thee, at this hour with Thy grace and mercy; that so throughout the day we may find peace and joy in all that ministers to Thy praise and glory.

Now after a few private prayers they

leave the chapel and all the priests of the community prepare to say Mass.

I will go unto the altar of God: even unto the God of my joy and gladness.

Some of the priests go out of the monastery to say Mass in nearby convents and mission churches. Others go to one

¶ *The News Editor of THE LIVING CHURCH is preparing a series of articles about the Religious Orders and other organizations of the Church, which will be published shortly.*

or other of the many altars to be found within the monastery and there, sometimes with a congregation and sometimes with only a server, each offers the Holy Sacrifice.

O God, who in a wonderful Sacrament hast left us a Memorial of Thy Passion; grant us, we beseech Thee, so to venerate the Sacred Mysteries of Thy Body and Blood, that we may ever perceive within ourselves the fruit of Thy redemption.

Mr. Nominal Churchman doesn't think it is necessary to go to Mass during the week. In fact, he doesn't think about it at all. Getting out of bed at eight o'clock, he has just time to wash, shave, and dress. There is no time for prayers. Mrs. Nominal Churchman is too busy with getting a cup of coffee ready for her husband and breakfast for Junior, who must be off to school. The radio has been turned on and is blaring some sort of horrible music. When breakfast is finished Mrs. Nominal Churchman goes back to bed for an hour or so. She has no time to say prayers either.

8:30 A. M. Masses have been offered and the thanksgiving after Mass has been said. The community gathers in silence in the room adjoining the refectory, where they await the time to enter for breakfast. Entering the refectory after the Father Superior, all stand at their respective places.

Bless ye.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season.

Thou openest Thine hand and fillest all things living with plenteousness.

Bless, O Lord, this food to our use, and us to Thy faithful and loving service.

Mr. Nominal Churchman rushes into the kitchen and snatches up his cup of coffee. There is no time for grace; that 30 seconds would make the difference between the 8:35 commuters' train or missing it. Off he dashes. Of course Junior is sitting down to breakfast about this time, too, but he sees no need to thank God for the food which he is about to eat if his father doesn't.

The meal in the refectory is a rather simple one but thoroughly enjoyed, and in silence; that is, silence from conversation. A reader who sits at a little reader's desk in the midst of the refectory is reading aloud a book about St. Catherine of Sienna.

N. C. caught his train and is by this time absorbed in the latest murder account, which is spread all over the front page of the morning paper.

9:00 A. M. Breakfast is finished and once again the community assembles in the chapel for Terce.

O Lord Jesus Christ, Son of the Living God, who at the third hour of the day wast led forth to the pain of the Cross for the salvation of the world; We humbly beseech Thee, that by the virtue of Thy most sacred Passion Thou wouldest blot out all our sins and mercifully bring us to the glory of Thy Blessedness.

Fr. Bernard leaves to visit the children's ward at St. Anne's Hospital and Fr. Gregory is taking the Blessed Sacrament to three sick persons. Some of the brothers are beginning the weekly polishing of the floor in the common room. Others of the community remain in the chapel to make a meditation.

The ringing of the telephone awakens Mrs. N. C. out of a deep sleep. Mrs. K— is calling to discuss plans for the meeting of the bridge club which is to take place at her home that afternoon. They discuss the dreadful lunch that Mrs. P— provided at their last meeting the week before. Why, poor Mrs. W— did better than that during the worst part of the war with rationing and all that sort of thing. And that new hair-do that Jane Y— had done in New York last week, it was simply marvellous, just too, too wonderful. The phone conversation lasts twenty minutes.

The children at the hospital were so happy to see Fr. Bernard. How they look forward to each Thursday morning because Thursday morning brings Fr. Bernard, who always has a nice story to tell them and some interesting game to play with them. Sometimes the children entertain him by reciting little verses and singing songs that Sister Mary has taught them. They are always sorry to see the good father leave the ward at 11 o'clock, but they know that

Where and How Did YOU Learn How to Become An Episcopal Christian?

Our parochial Church Schools have all opened up by now, and we wonder to what degree the teaching staffs are complete? How many of us, and especially the younger married people with children of their own, have ever given a thought as to how our children are to be taught? Oh, of course it will be done, after a fashion, by somebody, —but who? Those "somebodies" are people like ourselves, only they love Our Lord enough to do as He commanded His followers to do, to pass on the Holy Religion which had come to them,—and their branches on the Holy Vine are fruitful, and will not wither.

But what are WE doing about it, and how do we think other people's children will ever learn of Jesus and His Holy Catholic Church unless WE take our discipleship seriously enough to get out and do something about it.

This is our earnest plea to those of you who love Jesus, and who know about His Holy Religion, and who love children (as Jesus did), to offer yourselves to your Parish Priest as teachers in your Church School. Really you are almost FORCED to do it in self-defense, unless you wish to see YOUR youngsters grow up even a bit more unintelligent Christians and Episcopallians than their parents are. Here is the answer in a nutshell. Unless sufficient teachers are forthcoming, it will mean that priests will have to teach the children en masse. The Ignatian method is good, but it leaves too many of

them flopping about mentally, no one asks them any questions, and in the shuffle they GET or they DON'T, depending on how they feel, or upon how much undercover devilment is going on about them, unseen by the good, well-meaning, hardworking cleric up front, who cannot be expected to see into those last five back rows, for instance.

Mass teaching is necessary if the other, and the right kind is not available, but be very sure of this,—children become better Christians when Jesus is passed on from person-to-person, the old fashioned way, than by catching it "on the bounce" through a veritable sermon done by one lone priest. We KNOW. We have been through both ways, and we rise up now and bless God for that lovely soul of a woman who brought us Christ and The Church by the way she personally lived it, and SPOKE it to us, as Our Lord and His disciples did. Their method was word of mouth, person-to-person, and IT WORKS.

What will your children have, mass production teaching and religion, getting what they bother to get or feel like listening to,—or will they get Religion by Jesus' own methods?

The answer to all that is,—whether you volunteer for Church School teaching, or whether you prefer to sleep at the switch. But blame no one but yourselves if someone does the same by YOUR children.

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Stories of Hymns We Love

By Cecilia Margaret Rudin, M. A.

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THE LIVING CHURCH

he always spends a half hour at least in
their little hospital chapel, where he
hears their confessions before going back
to the monastery.

*Mr. N. C. made a meditation this
morning, and he made a resolution about
it, too. Yes, that old Buick had gone
far enough; besides he needs a bigger
car. That new Cadillac is just the tick-
et. It would make a good impression,
too, which in turn would help his busi-
ness. Yes sir, he will buy it!*

There is the Angelus again; 12 o'clock
noon. Sext is beginning in the monastery
chapel.

O most gracious Jesus, our Lord
and our God, who at this hour didst
bear our sins in Thine own Body on
the Tree, that we being dead unto sin
might live unto righteousness; Have
mercy upon us, we beseech Thee, both
now and at the hour of our death; and
grant unto us Thy humble servants,
with all other Christian people who
have this Thy blessed Passion in de-
vout remembrance, a godly and peace-
ful life in the present world, and
through Thy grace eternal glory in
the life to come.

Intercessions follow: for the Church
struggling to teach the Faith in Ger-
many and Japan; for sisters working
under extremely difficult conditions in
the Philippine Islands; for Mary under-
going a serious operation; for Fr. Thom-
as preaching a mission; for blessing up-
on a retreat; for Sergeant Gray in the
occupational army in Japan, and for his
vocation to the priesthood.

Blessed Saviour, who at this hour
didst hang upon the Cross stretching
forth Thy loving arms to embrace the
world; Grant that all mankind may
look unto Thee and be saved.

*Mr. N. C. is having "J. B." to lunch
today. J. B. Jones is a very important
client, and every item has been thought
of: the right brand of cigars were
stocked, a table reserved in J. B.'s fav-
orite restaurant, and even the conver-
sation was planned.*

There was a fine lunch in the refec-
tory and there was conversation this
noon. After lunch the Fr. Superior read
a letter from Sergeant Gray. He is a
devoted associate of their community
and they pray for him regularly. When
the Army is finished with him, he is go-
ing to seminary and then back to Japan
as a soldier in a different army. A bit
of recreation after lunch and then back
to work, some to their studies, some to
their cleaning, and some to working in
the garden where they are doing some
new landscaping.

2:55 P. M. The tower bell is ringing,
calling the community into the chapel
for Nones. They are coming from all
directions, leaving their manual work

and study to engage once again in the
Work of God.

Hear us, O merciful Lord Jesus
Christ, and remember now the hour
in which Thou didst commend Thy
blessed spirit into the hands of Thy
heavenly Father; and so assist us by
this Thy most precious death, that,
being dead unto the world, we may
live only unto Thee, and that at the
hour of our departing from this mortal
life we may be received unto Thine
everlasting kingdom, there to reign
with Thee.

*The bridge club is in session at Mrs.
K—'s home and the exultation and dam-
nation of various and sundry folk fills
the air. Gossip club would probably be
a much better name for the group. Of
course, they must be careful to play cor-
rectly because Mrs. N. C.'s partner,
Mrs. J—, will be very angry if a slight
mistake is made. That is what they call
"playing for blood."*

6 o'clock. There's the Angelus. Vesp-
ers is about to begin and, since this is
a greater feast day, Vespers will be sol-
emnly sung. Listen! They are chant-
ing the Magnificat.

My soul doth magnify the Lord: and
my spirit hath rejoiced in God my
Saviour.

For he hath regarded: the lowliness
of his handmaiden.

For behold, from henceforth: all gen-
erations shall call me blessed.

For he that is mighty hath magnified
me: and holy is his Name.

And his mercy is on them that fear
him: throughout all generations.

He hath showed strength with his
arm: he hath scattered the proud
in the imagination of their hearts.

He hath put down the mighty from
their seat; and hath exalted the
humble and meek.

He hath filled the hungry with good-
things: and the rich he hath sent
empty away.

He remembering his mercy hath holp-
en his servant Israel: as he prom-
ised to our forefathers, Abraham
and his seed, for ever.

*Glory be to the Father, and to the
Son, and to the Holy Ghost;*

*As it was in the beginning, is now, and
ever shall be, world without end.
Amen.*

The meals in the refectory are real
family meals where all sit about a com-
mon table and enjoy each other's com-
pany and conversation along with their
food. The hour in the common room af-
ter supper is also a real family gathering.
Fr. Joseph is playing a lovely Mozart
sonata for pianoforte. Fr. Bernard and
Fr. John are engaged in a heated chess
contest, the last of a series and the game
which decides the family championship.
Needless to say, there are many specta-
tors who have all that they can do to
restrain themselves from coaching their
respective favorites. Fr. Martin, who

finds no special interest in chess, sits by the fireplace, his huge calabash pipe putting forth a great cloud of smoke as he becomes more deeply engrossed in a Sherlock Holmes adventure.

Bridge Club Day, and no supper at home, so Mr. N. C. had to stop by at White's Steak House. Of course he likes a meal like that occasionally, but when it goes on week after week it is somewhat tiresome—and lonesome too. There is hardly a night in the week when the whole family can be together. Young N. C. Junior stopped by the Hamburg Bar for his supper and then to a movie. That was his usual routine. The Bridge Club was such a trying ordeal that Mrs. N. C. usually arrived home about seven o'clock, took a bath to relax, and then got into bed with a good love story and wondered all the while why her life couldn't be as exciting and adventurous as those about whom she read.

9:00 P. M. Compline, the last office of the day. The community is together in prayer as well as in work and pleasure. During this office there is always a brief period for summing up the events of the day and examining the conscience. A general confession follows, and absolution is pronounced by Father Superior. The greater silence begins with Compline and no one speaks, except in prayer or praise to God, unless absolutely necessary, until after breakfast on the following day.

Lighten our darkness, we beseech Thee, O Lord, and by Thy great mercy defend us from all perils and dangers of this night.

Be present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon Thy eternal changelessness.

Neither Mr. nor Mrs. Nominal Churchman bothered to examine his conscience before going to bed for the night. Suppose he had?

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October

- 7-8. Convention of Milwaukee, Milwaukee.
- 13. Convocation of Idaho, Boise.

CHURCH CALENDAR

October

- 6. Sixteenth Sunday after Trinity.
- 13. Seventeenth Sunday after Trinity.
- 18. St. Luke.
- 20. Eighteenth Sunday after Trinity.
- 27. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude.
- 31. (Thursday.)

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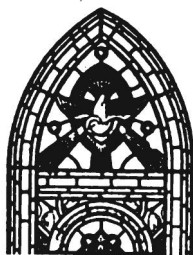
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BOOKS

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

Metaphysics, Religion, and Theology

THE NATURE OF METAPHYSICAL THINKING. By Dorothy Emmett. London: Macmillan, 1946. Pp. 238. \$3.

In this volume Miss Emmett formulates a novel philosophical method in touch with current tendencies of thought but attempting to avoid the metaphysical sterility of the phenomenologists and the abstract detachment from experience characteristic of some of the classical idealists. Miss Emmett calls her method "analogical" and describes her position by the statement, "that metaphysics starts from the articulation of relationships, which are judged to be constitutive of an experience or experiences in a significant way." In her early chapters she considers "the problem of metaphysics" (c. 1) and reviews the solutions proposed by realism, idealism, and phenomenalism (c. 2); criticizes some current views of perception, notably those of the *Gestalt* psychologists and of Whitehead (c. 3); and argues for a new "analogical" approach indebted to those of Jeans and Eddington but insisting that "mind is not a mirror, but a selective and interpretative activity which builds up symbolic constructions" (p. 95); ". . . we never have mere observations of nature; we have the constructions based on them, which together form the organized body of scientific thought. It is only by living within this organized body of thought, and seeing questions to which it gives rise, that people are able to discover possibilities of obtaining new and fruitful observations" (p. 94).

Subscribers to THE LIVING CHURCH will be especially interested in Miss Emmett's view of religion and theology. She writes, "I have considered metaphysical thinking not only in relation to sensory knowledge into scientific theories but also in relation to religion and theology. This is partly because I believe these to be inherently relevant; but also because the question of the nature of theology, particularly in its relation to philosophy and to history, seems to be in for a drastic overhaul at present." Here her method is also "analogical." ". . . religious experience grows out of the feeling of otherness of a transcendent which exists in its own right beyond our experience. We have no direct apprehension of its intrinsic nature, and yet it encompasses and sustains and challenges us" (p. 108). "Religion insists that,

though we see the universe in the perspective of our minds, our minds are not its center. Hence the religious response contains a reverent acknowledgment of the autonomy of 'that which is.'" Miss Emmett criticizes acutely the anti-intellectualism of the Barthian school which she traces to the influence of Kierkegaard. She also devotes an interesting chapter to her differences from the analogical method of Aquinas and the Neo-Thomists.

A much longer review would be required to do justice to any of Miss Emmett's arguments. Her readers will at least be agreed on the vigor of her thought, the wide range of her knowledge, and the clarity and distinction of her presentation.

ROBERT P. CASEY, OGS.

To Make Christians Christian

WORKS OF LOVE. By Soren Kierkegaard. Princeton: Princeton University Press, 1946. Pp. 310. \$3.75.

This is the twelfth Kierkegaard book that the Princeton University Press has produced in translation. Two volumes of sermons are bound in one handsome book with an illuminating introduction by Douglas V. Steere and a foreword by "S. K." himself. It was first published in Copenhagen in 1847, and the translators, David and Lillian Swenson, have done their usual good job in retaining the spirit of the original without losing force of diction.

Kierkegaard's avowed purpose is to make Christians of those already Christians. His thesis is the love of one's neighbor in the innermost part of one's conscious and unconscious being, and this without regard to partiality or the inevitable differences that always exist. Thus he is concerned philosophically with the individual and the existential, and in contrast to Karl Marx who was writing at the same time, he places by implication the whole burden of social reform upon the changed attitudes of all Christians to humanity. This is why he is so important today.

These are not sacramental sermons but they do not place the soul in a spiritual vacuum. S. K.'s sorrow is that of one who believes that Christians are indifferent to the divinity that dwells within the other man.

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ELIZABETH MABEL BRYAN.

Sermons of the Year

BEST SERMONS. 1946 Edition. Edited by G. Paul Butler. Harpers, 1946. \$2.75.

The editor of this volume and his assistants have tried to gather the 52 best sermons preached during the 18-month period prior to March 1, 1946. Obviously it would take a huge army of sermon-tasters to cover the whole range of the English-speaking world in quest of such homiletical treasure, and no doubt the members of the editorial committee would be the first to admit that all they could do was to dig around here and there. But they actually did wade through no less than 5,674 sermons that were referred to them for consideration; and such a feat of fortitude as that merits commendation!

Any fair-minded reader of the book must concede that they have not done badly. Most of the great preachers of the present day are here represented: Fosdick, Scherer, Sheen, Bell, Buttrick, et al. And some of the more excellent sermons are by preachers not so renowned. Such a sermon is that by Chaplain Lindner of the Navy, in civilian life rector of St. Mark's Church, Islip, N. Y., on "The Returning Veteran and the Church of the Future" [L.C., October 7, 1945].

The general level of these sermons is high. Only a few, three or four at the most, seem to this reviewer mediocre. A few are masterpieces. Among these I would rank the sermons of Scherer, Buttrick, Sheen, Bell, Visser 't Hooft, Emerson, and Archbishop Lucey (Roman Catholic) of San Antonio. There are at least a dozen in that class.

The foreword to the book, written by Ralph W. Sockman, deserves careful reading by all who preach today. It is a cogent plea for a revival of solid doctrinal preaching; and it is to be regretted, I think, that most of the 52 preachers whose sermons appear in this volume had not weighed the point which Dr. Sockman makes before preparing their sermons. For I was disappointed, in going through them carefully, to find practically no reference, even casual, to such mighty concerns of religion as the Atonement, forgiveness of sins, the Communion of Saints, the Last Things, etc. True enough, the war was on;

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BOOKS

but is not such a time of human extremity the supremely convenient season for the Christian preacher to proclaim to men the sure things of God? And it is not only the liberals who offend in giving too little heed to sound doctrine, but the orthodox as well: Catholic, Protestant, and Jew alike.

I am not suggesting here that these sermons are trivial or sentimental. Almost all of them are markedly realistic and addressed directly and positively to "our condition." But the didactic element is generally weak, where, in my opinion, it ought to be strong. On the positive side I should like to say that these sermons afford encouraging evidence for believing that the lost art of preaching is being recovered on a wide and general scale.

CARROLL E. SIMCOX.

Christian Socialism

AND HE HID HIMSELF: A Play in Four Acts. By Ignazio Silone. Translated by Darina Tranquilli. New York: Harpers, 1946. Pp. 126. \$2.

Except in England and the Scandinavian countries, European socialism has in the past tended to be anti-Christian or at least indifferent toward Christianity. The consequence has been that many European Christians, repelled by the materialistic cocksureness of socialist dialectic, have fallen prey to any reactionary leader who was shrewd enough to sprinkle a little holy water over his ambitions.

There are hopeful signs that the unnatural gap between religious truth and social action is being narrowed. The Popular Republican Movement in France is decidedly to the left of center, and at the same time avowedly Christian. In Italy, Ignazio Silone and others of his kind have come to see and express the Christian ancestry of socialism.

And He Hid Himself is a deeply moving presentation of the double theme: Christianity, translated into social terms, leads in a socialist direction; socialism, on the other hand, began to learn during its gethsemane between the wars that a materialistic philosophy is an inadequate basis for lasting social progress.

CHAD WALSH.

Roman View of American Religion

MAJOR TRENDS IN AMERICAN CHURCH HISTORY. By Francis X. Curran, S.J. New York: The America Press, 1946. Pp. 198. \$2.50.

Although this is a very bad book, it contains much that non-Romanists will do well to read. The title is a misnomer, as there is really only one trend which the author can discern: namely, the utter failure of all religious bodies

Whose Responsibility Freedom?

We all want Freedom for ourselves and our children but we expect someone else to be responsible for it.

Rights involve responsibilities and the right of Freedom is no exception to that rule.

If individuals do not accept responsibility then, properly, government will and must take over rights and authorities which are vital to Freedom.

It is our fault as citizens, not Congress' fault, that we have moved so far into pagan, statist patterns of controls. It will be our fault if we do not reverse the trend before it reaches the totalitarian level.

We shall get what we deserve, be it slavery or Freedom, measured by our willingness to accept responsibility and carry it with integrity and honor. The peril of what Paul Hutchinson calls the "mortal God state" is already upon us. Only courageous people can be *free men!*

The democratic process, constitutional government, and the basic freedoms are costly in responsibility but upon them depend the things that matter most in life. Communism, socialism, fascism, or statism cannot take root in a society of responsible citizens.

Christian ministers have special responsibilities and special opportunities to champion Freedom; capital F. Freedom, root Freedom, and spiritual Freedom—the first cause Freedom on which all small letter freedoms must depend. Each of us must make this matter of Freedom our personal responsibility.

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in America except the Roman Church and the remarkable success of that group. This thesis is supported sometimes by false statements; e.g., that the Episcopal Church lost over 100,000 adherents in the decade 1926-1936! More often the method used is to overemphasize unimportant factors. The career of René Joseph Vilatte is accorded about the same number of pages as the Lutheran Church receives. By paying great attention to the more spectacular and less reputable aspects of revivalism, by giv-

ing relatively long accounts of the "lunatic fringe" of American Protestantism, of the "No-Popery" movement, of the "increase in unbelief," the book presents a most unfair picture of non-Roman religion in America. But the account has some value. Many of the faults which it stresses do merit attention—the failure to deal with the rural problem, with the Negroes, with the underprivileged. And it is a good exercise in the virtue of humility to see ourselves through the eyes of others. W. FREEMAN WHITMAN.

Eastern Orthodox Saints and Martyrs

By the Rev. William M. Hay

Rector of St. Bartholomew's Church, Granite City, Ill.

I BOUGHT a little book, *A Manual of Eastern Orthodox Prayers*,* and in it I found a partial calendar of saints and martyrs of that Church.

Reading it brings up a favorite subject of my thoughts—what a wretched education I got. In that slow and uneven process I did not learn that such a group as the Eastern Orthodox Church even existed. In place of that and other large, important facts, I learned, and passed soul-frightening examinations upon, a multitude of matters that, in usefulness for life, have been as the small dust of the balance—that terrific essay on Mill's Utilitarianism, for instance, or De Toqueville's *L'Ancien Regime*.

No doubt these Russians and Greeks and Ethiopians named in their calendar were quite as provincial or even parish-minded as we. Each was a hot little focus of interest to himself, and to a small circle about him, as the inner and outer conflict grew in intensity and came to its explosion in martyrdom; few, if any, of them were aware of the expanding westward world, with its own golden record of confessors and martyrs.

As I read this list now and realize how very few of this shining multitude are to me anything but names, I am bitter at my teachers and at the system into which I had to fit. Napoleon I knew, but not "Sabba, a soldier from Gothia, 272"; Keats and Cromwell, but not "Andronicus, a jeweller"; the Crimean War, but never the Crimean saints.

This list has enlarged my horizons. These men and women, this "Pherbuth, martyr, together with her sister and their maiden slave, 343"; this "Michael, a plumber, martyr, 1772"; this "Barulus, a boy, 303"—these people are ours, part of our family. They dwell now far above our fissures and divisions, and walk not by the faith that once carried them, frightened but exalted, to their

last sharp hour; they now see and understand. They lost a little, but they gained all.

Many of these names are before 1054, when East and West fell apart. In the list are several "Popes of Rome" of those former times; and martyrs and missionaries as far to the West as France and Spain, and South to Egypt and Abyssinia. The list is a picture of intense life and faith, missionary and devotional activity, and theological acumen. The names are those of kings and slaves, artisans and writers, scholars and housewives—and only a handful (increasing, however) of our people know the least thing about it all. And it is a picture of the Church "in the midst of wolves." Well, the wolves themselves presently died, and of what gain then was their ferocity, what final profit in the death of "Zacharias, a cobbler"?

Christianity there, as everywhere, had a double battle. There is the organized resistance of other powers, as the State or a false religion. And there is the inner fight: the new wine in the old bottles, the old man with its affections and lusts versus the new man created in righteousness. Every martyr is a man who has won his own private battle. That the Church has survived is by the martyr spirit, the final willingness to count all things but loss in comparison with the supreme excellency. Let those who fault the Eastern Church—with how little real knowledge, I can guess—let them remember the forces among which and against which that Church has had to move, remember that we in the West, who are practically perfect, are not leavening our share of the world very fast or very thoroughly.

I urge that our people enlarge their acquaintance with the Orthodox Church, its history, its liturgy, its saints. Our relationship with that Church will, I hope, soon be closer. This little book hints at the treasures they have to share with us.

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ALBANY

Archbishop Preaches at Cathedral And Visits School

The Archbishop of Canterbury preached at a service in the Cathedral of All Saints, Albany, September 23d. Nearly all the clergy of the diocese were in procession, and the congregation was the largest in the history of the cathedral.

In his sermon Dr. Fisher spoke of the problems which face the world and of the need for coöperation between the United States and Great Britain. The offering at the service was presented to the Archbishop for the restoration fund of Canterbury Cathedral.

The following morning Dr. Fisher visited St. Agnes' School for Girls and made an address to the pupils. He later held a brief press conference at Bishop's House and greeted a meeting of Church women, at which Mrs. Fisher had been the speaker.

Bishop Oldham entertained at luncheon in honor of His Grace. Among the guests were the clergy of the city of Albany, members of the standing committee, the chancellor of the diocese, the mayor of Albany, and Gen. Ames T.



Acc.
DR. FISHER VISITS ALBANY: *The Archbishop of Canterbury with Bishop Oldham of Albany (left) and Bishop Barry, Coadjutor.*

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Brown, representing Governor Dewey. Mrs. Oldham entertained Mrs. Fisher and the members of the executive board of the Woman's Auxiliary of the diocese.

CHICAGO

Catholic Club Retreat Planned

What is hoped may prove the start of a significant retreat movement in the Midwest is the Chicago Diocesan Retreat for Men, sponsored by the Catholic Club of Chicago. The retreat is to be held at the DeKoven Foundation, Racine, Wis., November 1st, 2d, and 3d. According to Clifford Terry, president of the club, many of those who are attending have never before made a retreat.

The conductor of the retreat will be the Rev. Alan W. Watts, Episcopal chaplain of Northwestern University.

EDUCATIONAL

COLLEGES

St. Augustine's Opens

Bishop Penick of North Carolina, president of the board of trustees, was the principal speaker at the opening service at St. Augustine's College, Raleigh, N. C. The Bishop extended greetings to the ex-servicemen who compose half of the male enrolment. Other speakers included Dr. Edson E. Blackman, president of the alumni association, the Rev. John W. Herritage, and the Ven. James K. Satterwhite.

Additions to the faculty include: Miss Victoria Cordice, department of music; James A. Boyer, English; Russell E. Blunt, athletics; and William M. Perry, dean of men.

Sewanee Needs Told at Dinner of Fourth Province

Dr. Alexander Guerry, vice-chancellor of the University of the South, was the principal speaker at the dinner September 16th for the members of the Province of Sewanee at General Convention.

Dr. Guerry reminded his hearers that 90 years ago, at General Convention in Philadelphia, Bishop Polk gathered other Southern bishops and together they planned the University of the South. "Today," he declared, "the university is making its greatest bid to become a distinguished institution in which spiritual and academic ideals will be brought to bear upon students. To make Sewanee what it should be will require an additional endowment of \$3,000,000,

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EDUCATIONAL

and another \$2,000,000 for buildings and equipment for the college of arts and sciences, the school of theology, and the military academy. Now is the time for the university to determine its future leadership in Christian education."

Bishop Clingman of Kentucky, presided at the dinner which was attended by 218 persons. Bishop Carpenter of Alabama, chairman of the Division of Youth in the National Council, spoke briefly about the Youth Commission and *Plan*, the program booklet for youth.

SEMINARIES

Fall Term at GTS

The General Theological Seminary began its Michaelmas term on Wednesday, September 25th, with a large enrollment of new students. Of the 62 new men, 35 are veterans; and seven of that 35 are ordained priests who are doing graduate work. Of the 28 other veterans, three are in the middle (second year) class, 19 are juniors (first year), and ten are special students.

The 62 new students represent 43 colleges and universities: American International, Amherst, Athens, Baldwin-Wallace, Bowdoin, Butler, Cincinnati, California, Clark, Columbia, Dartmouth, Denver, George Washington, Gordon, Hamilton, Harvard, Hobart, Johns Hopkins, Lafayette, Marquette, McMasters, Michigan, Missouri Valley, New York University, North Carolina, Northwestern, Pennsylvania, Phillips, Princeton, Rochester, Rice, St. Augustine's, University of the South, State Teachers (New Jersey), Syracuse, Toronto, Trinity (Toronto), Texas, United States Naval Academy, Virginia, William and Mary, Yale, and Ecole Nationale (Haiti).

Nine theological schools are represented, by the ordained men and by several others who have interrupted their training for the priesthood to enter the Armed Forces. These seminaries are: Bishop Payne Divinity School, Episcopal Theological School, the General Theological Seminary, Nashotah House, San Francisco, Union, Virginia, Yale Divinity School, and Armenian Seminary (Jerusalem).

The new students come from 28 dioceses and missionary districts: Atlanta, California, Central New York, Chicago, Colorado, Dallas, Fond du Lac, Georgia, Indianapolis, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Newark, New Hampshire, New Jersey, New York, North Texas, Ohio, San Joaquin, Southern Virginia, Washington, Western Massachusetts, West Missouri, and Toronto. Seldom have so many institutions of

learning and so many sections of the country been represented at one time.

While special interest attaches to the presence of so many veterans among the new students, another circumstance of great interest is to be found in the list of guest students. Three of the five are Greeks, members of the Greek Orthodox Church and graduates of the University of Athens. The other two are Armenians, from the Armenian Seminary at Jerusalem.

ETS Dinner at Convention

One hundred and ten graduates of the Episcopal Theological School, Cambridge, Mass., had dinner at the Philadelphia Country Club on the evening of September 13th. Eleven bishops and two members of the faculty were among those present.

The president of the alumni association, the Rev. Richard G. Preston, rector of All Saints' Church, Worcester, Mass., was the toastmaster. The speakers were Bishop Dun of Washington, former dean of the seminary, Bishop Emrich, Suffragan of Michigan, the Rev. Prof. Sherman Johnson, the Rev. Dr. Norman B. Nash, headmaster of St. Paul's School, Concord, N. H., and the Very Rev. Charles L. Taylor, dean of the seminary.

Dean Taylor said that the school has the largest enrolment in its history: 35 in the junior class, and 36 in the other two classes. Of the 35 members of the junior class, nine are from foreign countries: two Chinese, four Armenians, and three Greeks.

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ANNOUNCEMENTS

Meeting

THE EIGHTY-FOURTH ANNUAL Meeting of the Life and Annual Members of the Evangelical Education Society of the Protestant Episcopal Church will be held in the Board Room of the Platt Building, 130 South 22nd Street, Philadelphia 3, Pennsylvania, on Thursday, October 17th, 1946, at 3:45 P.M., for the election of officers, and the transaction of such other business as may be presented. Rev. John Knight Shryock, General Secretary.

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DEATHS

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

Alexander G. Cummins, Priest

The Rev. Dr. Alexander Griswold Cummins, rector of Christ Church, Poughkeepsie, N. Y., for 46 years, and rector emeritus since June last, died at his home on September 22d, at the age of 77 years. Funeral services were held on September 25th, in Christ Church. Bishop Gilbert, Suffragan Bishop of New York, officiated, assisted by the Presiding Bishop and by Bishop Sherrill of Massachusetts, Presiding Bishop-elect. The private burial was in Poughkeepsie Rural Cemetery.

Dr. Cummins was born in Smyrna, Del., the son of Alexander Griswold Cummins and Louisa Hayes Cummins. He received the B.A. degree from Swarthmore College in 1889, and the degree of Litt.D. in 1909. In 1893 he received the M.A. degree from Columbia University. Washington College conferred the honorary degree of D.D. upon him in 1921, and Gettysburg College gave him the LL.D. degree in 1926. He prepared for the ministry at the General Theological Seminary from 1889 to 1893. He was made deacon in 1892 and advanced to the priesthood in 1894 by Bishop Coleman of Delaware. From 1892 to 1894 he was curate of Christ Church, Greenwich, Conn., and from 1895 to 1900 he was curate of Holy Trinity Church, New York City. In 1900 he became rector of Christ Church, Poughkeepsie, which he held until June, 1946, when he became rector emeritus.

Dr. Cummins married Miss Evelyn Atwater of Poughkeepsie in 1915, who survives him.

A member of many organizations, and of many boards, Dr. Cummins' main occupation, outside his parochial work, was the *Chronicle*, the paper which he founded, owned, and edited.

Sisto J. Noce, Priest

The Rev. Sisto J. Noce, 65, vicar of St. Anne's Spanish American Mission, El Paso, Texas, died July 30th after a brief illness.

Fr. Noce was ordained a deacon in the Roman Catholic Church in Rome in 1902 and a priest the following year. He was pastor of several Roman parishes until his reception into the Episcopal Church in 1909. Before becoming rector of St. Anne's, Fr. Noce had had parishes in New York City and Farrell, Pa.

Funeral services were held on August 6th in St. Alban's Church, El Paso, by Bishop Stoney of New Mexico and Southwest Texas, assisted by the Rev. Malcolm N. Twiss. Burial was in the Masonic Cemetery, El Paso.

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CHANGES

Appointments Accepted

The Rev. Charles W. Findlay, formerly rector of St. Andrew's, Albany, N. Y., is now rector of St. Philip's, Wiscasset, Maine, and may be addressed there.

The Rev. Gerald B. O'Grady, Jr., formerly chaplain to the Episcopal students at Cornell University and assistant at St. John's, Ithaca, is now chaplain of Trinity College. Address: 69 Vernon St., Hartford, Conn.

The Very Rev. James T. Golder, dean of Christ Cathedral, Salina, and priest in charge of St. Anne's, McPherson, Kans., will become rector of St. Elizabeth's, Glencoe, Ill., November 10th. Address: 380 Hawthorne Ave., Glencoe, Ill.

The Rev. G. Melbourne Jones, formerly defense missionary in the Diocese of Maine, is now rector of the Church of the Good Shepherd, Newburgh, N. Y. Address: 83 Dubois St., Newburgh, N. Y.

The Rev. Donald J. Parsons, formerly curate of Holy Trinity, Philadelphia, Pa., is now curate of Immanuel, Wilmington, Del. Address: 17 Mt. Salem Lane, Wilmington, Del.

The Rev. George William Robinson II, priest in charge of St. Paul's, Owatonna, and St. Peter's, Kasson, Minn., will become curate of Christ Church, Waukegan, Ill., January 1st.

The Rev. Edwin O. Rossmassler, formerly vicar of St. Katharine's Chapel, Baltimore, Md., is now

the chaplain at Kent School, Kent, Conn., and may be addressed there.

The Rev. De Vere I. Shelmandine, formerly vicar of St. Stephen's, Mount Carmel; Church of the Ascension, Kulpmont; and Holy Trinity, Centralia, Pa., is now rector of Christ Church, Berwick, Pa. Address: Box 288, Berwick, Pa.

The Rev. John R. Stalker, formerly rector of St. Timothy's, Massillon, Ohio, is now professor of practical theology at Bexley Hall, Gambier, Ohio. Address: Box 88, Gambier, Ohio.

The Rev. Jesse M. B. Woodrow, formerly rector of St. Stephen's, Severn Parish, Millersville, Md., is now vicar to the Rev. S. S. Johnston, All Saints', Frederick, Md. Address: 22 Clarke Pl., Frederick, Md.

Ordinations

Priests

Bethlehem: The Rev. Herbert M. Barrall was ordained to the priesthood by Bishop Sterrett of Bethlehem on September 7th in St. Stephen's Church, Wilkes-Barre, Pa. He was presented by the Rev. William K. Russell, and the sermon was preached by the Rev. Francis O. Ayres. Fr. Barrall is curate of St. John's Church, Waterbury, Conn., and may be addressed there.

Oregon: The Rev. William S. Van Meter was ordained to the priesthood by Bishop Jenkins, retired Bishop of Nevada, acting for the Bishop of Oregon, on August 25th in St. Mark's Church, Portland, Oreg. He was presented by the Rev. R. A'Court Simmonds, who also preached the ordination sermon. Fr. Van Meter will be vicar of St. Mary's Mission, chaplain at the Oregon State

Training School, Woodburn, and an instructor at St. Helen's Hall, Portland. Address: Woodburn, Oreg.

Southern Brazil: The Rev. Rodalphe Garcia Nogueira was ordained to the priesthood by Bishop Pithan, Suffragan of Southern Brazil, for the Bishop of Southern Brazil, on September 1st at Trinity Church, Porto Alegre, Brazil. He was presented by the Rev. Jesse Appel and the Rev. Egmont M. Krischke preached the sermon. Mr. Nogueira will be assistant at Trinity Church, Porto Alegre. Address: Caixa 790, Porto Alegre, R.G.S., Brazil.

Religious Orders

The Rev. Arthur M. Cooper, formerly priest in charge of St. James', Old Town, and the Penobscot Missions, Maine, is now a postulant of the Society of St. John the Evangelist. Address: 960 Memorial Drive, Cambridge 88, Mass.

Diocesan Positions

The Rev. Harold Hohly, rector of Christ Church, Bronxville, N. Y., is now chairman of the Commission of Christian Social Relations of the Diocese of New York, succeeding the Rev. Elmore McKee.

Corrections

In the announcement of the election of the Rev. George H. Quarterman as Bishop of North Texas [L.C., September 22d], Fr. Quarterman's parish was incorrectly given. He is now rector of St. Andrew's Church, Amarillo, Texas. In addition to service on diocesan committees, Fr. Quarterman was a deputy to General Convention in 1937 and 1948.



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CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Mass: 8, & 10:45 (High)

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11;
Mon & Wed 10:30, Tues, Thurs & Sat 9, Fri 7

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

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, 8 (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung, Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue & 10th Street
Sun 8, 11, 8; Daily: 8 HC (Tues Thurs Sat); 11
(Mon Wed Sat); 5:30 V (Tues through Fri)
This Church is open all day & all night.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sergeant, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.
Special Music
Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer.

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Dorlington, D.D. r; Rev. Herbert J.
Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser; 9:30 Ch S; 4 EP;
Thurs & HD, 11 HC; Prayers daily 12-12:10

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. JAMES' Rev. H. W. B. Deengen, 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 Teber
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High)

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

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; Weekdays: 8, 12 (except
Sat), 9

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. Between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip
T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30;
Sung Eu & Ser. 11; Cho Evensong & Address 4;
Daily; Mat 7:30; Eu 7 (except Sat) 7:45; Thurs
HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confes-
sions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scofield, S.T.D., r; Rev. Philip M.
Brown; Rev. Francis M. Osborne; Rev. A. Stum
Rollit; Rev. Thaddeus A. Cheatham, D.D.
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30
& 10, HD 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. E. Hohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Boman,
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orriek, r & dean; Rev.
Gregory A. E. Rowley, con't
Sun Masses: 8 & 11. Daily: 7:30

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois, S.T.B.
Sun Masses 7:30, Low: 9:30, Sung with instr:
11 Sung with Ser; Daily 7; Confessions: Sat 7:30
& by appt.

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Shearin, D.D.; Rev. Merton M.
Lewis, B.D.; Rev. Francis Yarnes, Litt.D.; Rev. F.
Richard Williams, Th.B.
Sun 8 HC: 11 MP; 6 YPF; 8 EP; 1st Sun of
month, HC also at 8; Thurs 11 & 12 HC

KEY—Light face type denotes AM black face
PM; appt, appointment; B, Benediction, Oa
Choral; Ch S, Church School; c, curate; EP,
Evening Prayer; Eu, Eucharist; HC, Holy Com-
munion; HD, Holy Days; instr, instructor;
Int, intercessions; Lit, Litany; Mat, Matins
MP, Morning Prayer; r, rector; Ser, Sermon;
V, Vespers; v, vicar.