

# The Living Church

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

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**THE ARCHANGEL MICHAEL**

Statue in the New York Cathedral of the Captain of the Heavenly Hosts, whose feast day



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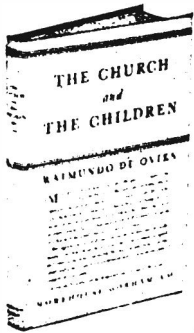
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## GENERAL

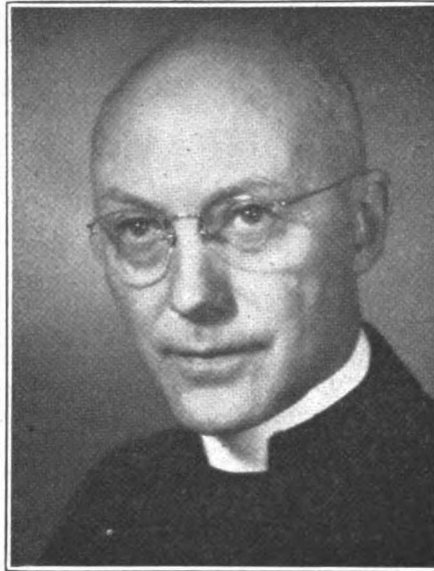
### EPISCOPATE

#### Archdeacon Higley Elected Suffragan of Central New York

The Ven. Walter Maydole Higley, Archdeacon of the diocese of Central New York, was elected Suffragan Bishop of the diocese at a reconvened session of the 80th diocesan convention, held in Trinity Church, Syracuse, N. Y., on September 15th. Election was reached on the first ballot. The Archdeacon has accepted his election.

Of the 80 clerical and 70 lay votes cast, Archdeacon Higley received 42 clerical (41 necessary to elect), and 43 1/3 lay (36 necessary to elect). The other names on the ballot were the Very Rev. Frs. Howard S. Kennedy and Hubert S. Wood, and the Rev. Frs. William H. Cole, Reginald E. Charles, Beecher Rutledge, Frederick Ward Kates, and Harold H. Donegan. Frs. Cole, Higley, Kennedy, and Wood were on the slate presented by the nominating committee, and the other four names were nominated from the floor of convention.

Bishop Peabody of Central New York presided at the reconvened session, and he expressed his gratification at the result of the election. A resolution was passed, voicing the loyalty and affection of the diocese to Bishop Peabody and the Suffragan-elect. A motion was passed, giving the Suffragan a salary of \$6,000



ARCHDEACON HIGLEY: *Elected Suffragan of Central New York on September 15th.*

per year, plus an annual \$500 travel allowance.

Archdeacon Higley was born in Norwich, N. Y., January 23, 1899, the son of Homer Harvey Higley and Cornelia Merritt (Martin). He was educated at Phillips Academy, Andover; Columbia University (B.S., 1922); and the General Theological Seminary. Bishop Coley, Suffragan of Central New York, ordained him to the diaconate in 1925, and Bishop Fiske of Central New York ordained him to the priesthood in the same year. During his ministry, he was missionary in charge of Emmanuel Church, Memphis; Christ Church, Jordan; and St. Paul's Church, Port Byron, N. Y. (1925-1929); rector of All Saints' Church, Johnson City, N. Y. (1929-1943); and has been Archdeacon of Central New York since 1943. Archdeacon Higley was a deputy to the General Conventions of 1943 and 1946, and has been chairman of the diocesan department of missions since 1944.

#### Henry Consecration Scheduled

The Presiding Bishop has taken order for the consecration of the Rev. M. George Henry, rector of Christ Church, Charlotte, N. C., and Bishop-elect of

the diocese of Western North Carolina. The service will be held at 11 AM on the Feast of St. Michael and All Angels, September 29th, at Trinity Church, Asheville, N. C.

The Most Rev. Henry St. George Tucker, retired Presiding Bishop, will be the consecrator, with Bishop Phillips of Southwestern Virginia and Bishop Carruthers of South Carolina as co-consecrators. Fr. Henry will be presented by Bishops Colmore, retired Bishop of Puerto Rico, and Wright of East Carolina; Bishop Penick of North Carolina will be the preacher; and Bishop Gunn, Coadjutor of Southern Virginia, will be the litanist.

### RADIO

#### Bishop Yashiro to Speak

The Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church in Japan], will speak on "Christian Fellowship" on the CBS program, the "Church of the Air," on Sunday, September 26th, from 10 to 10:30 AM, EST. Bishop Yashiro will be in New York City on his way back to Japan after attending the Lambeth Conference and the First Assembly of the World Council.

The choir of St. Bartholomew's Church, New York City, will sing

## The Living Church

Established 1878

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

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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hymns under the direction of Harold Friedell.

[An interview with Bishop Yashiro appears in column 2.]

## CANADA

### Archbishop Seager Dies

The Most Rev. Charles Allen Seager, D.D., 76, Archbishop of Huron and Metropolitan of Ontario, died in London, Ontario, Canada, on September 9th. Since his return from the Lambeth Conference, the Archbishop had been resting at his home, "Bishopstowe," in London.

Charles Allen Seager was enthroned as Bishop of Huron in January, 1932, at St. Paul's Cathedral, London. In November, 1943, he was elected Metropolitan of Ontario, succeeding the late Most Rev. John George Anderson.

### United Church Commission Backs Women As Ministers

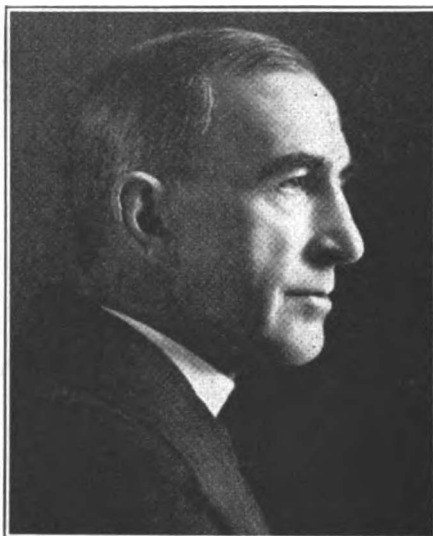
A recommendation that the United Church of Canada continue to ordain women for the ministry has been made to the Church's General Council by a commission appointed two years ago. Several conditions are proposed, however, for such ordinations: the candidate should consult with women members of her session or official board before making such application, and they may report to the session or board on her suitability.

Further, it is suggested that the candidate may be "sympathetically and critically examined" by women members of the presbytery. A medical certificate of emotional stability is another proposed requirement. The commission says this should also be required of all men entering the ministry.

The commission urges that a married woman minister "settled on a charge, when with child, shall request leave of absence or resign her pastoral charge. In case she resigns her name remains on the roll as she may later return. When family circumstances permit, she may again apply to be settled on a pastoral charge."

#### "PRACTICAL DIFFICULTIES"

"There is no bar in religion or reason for women to be ordained to the ministry, but there are and will continue to be practical difficulties," says the report, signed by Dr. J. J. Coulter, chairman, and Dr. Gordon Sisco, secretary. "Women are the equal of men, but equality of status is too often confused with identity of function. A man may be the father of children, yet fulfill his duties as a minister. A woman minister who marries and becomes a mother must ordinarily



ARCHBISHOP SEAGER: *The Metropolitan of Ontario died September 9th.*

make the duties of home life her chief concern. A woman candidate for the ministry, who married a candidate for the ministry, is not as free to accept ordination to a life-long ministry as is the male candidate."

The report adds that a woman minister may not assist her husband in the pulpit unless she has been accepted by the congregation as a minister of that Church.

The United Church is a pioneer in the ordination of women, says the report, adding that other communions are watching to see how the experiment works out. A total of 15 women have been ordained to date, and eight are settled in pastoral charges with satisfactory records. [RNS]

## VISITORS

### Bishop Yashiro Describes Reconstruction in Hiroshima

By CLIFFORD P. MOREHOUSE

American Churchmen will have a further opportunity to see and hear the Japanese Presiding Bishop, the Most Rev. Michael Hinsuke Yashiro, for a month or two beginning September 18th. The Bishop expects to visit New York, Philadelphia, and some parts of the Middle West before returning to Japan, after a summer spent at the Lambeth and Amsterdam Conferences. And he is a Bishop well worth seeing and hearing, for he has made an excellent impression upon his episcopal colleagues and others who have met him.

But about one subject close to his heart Bishop Yashiro will be unable to speak—and it is the subject upon which most Americans would like to hear him. That is the atomic bombing of

Hiroshima, which is in his own diocese. The American Military Government made his promise not to discuss this subject a condition of his permission to travel abroad, and the Bishop has meticulously observed that promise. But it seems to us, and to many others, that it was short-sighted and arbitrary of our military government in Japan to make such a condition.

About one thing concerning Hiroshima, however, Bishop Yashiro may talk—and this, too, is a subject close to his heart. Amid the ruins of the atomized city the Church has already begun a small work, with a social center, named the Tower of Jesus. It is, he says, really only a small house, with a chapel and a common room, in which is a table for magazines and Christian literature. A Japanese priest, Fr. Nakamichi, and an English missionary, Miss Doubleday, make up the entire staff. Yet through their work and witness in this small way, some 80 souls have already been converted to Christianity.

Now it is Bishop Yashiro's desire to expand this humble beginning at Hiroshima, and he hopes to interest a religious order for women in making this a center for missionary and social work. At the outset it would of course be necessary to have a small group of American Sisters—perhaps three or four—but the Bishop hopes that these would soon attract Japanese postulants, and that it might eventually become the center for an indigenous Japanese Sisterhood.

Hiroshima, says Bishop Yashiro, is again becoming an important industrial center, as it was before the war, though now not on a military basis. It has a population of some 300,000—about three-quarters of its pre-war population, and has two universities and several other important schools. Although there are only about 150 Anglican Church members in Hiroshima now, the Sisters would have a splendid opportunity to teach and to do social work.

Of the Church in Japan in general, Bishop Yashiro is very hopeful. At the present time, he said, the Anglican Church has the most clergy of any Christian Church in Japan—about 300 priests and deacons, with a Church membership of 60,000. The Roman Catholics have about 200 priests to serve 200,000 people; the Protestants, some 150 ministers, with a Church population of about 150,000. But our work, he says, is too heavily concentrated in and about Tokyo, and it greatly needs strengthening in the other cities and in the rural areas.

Bishop Yashiro paid high tribute to Lt. Col. Paul Rusch, and to the work of the Japanese Brotherhood of St. Andrew under his inspiration and guidance. Both before and after the war,

he has done a splendid work in winning men and boys for Christ, and in developing a genuine spirit of evangelism among clergy and laity alike.

While he is in America, Bishop Yashiro is anxious to visit the headquarters of the American Brotherhood of St. Andrew, and to see as much as possible of the work of that organization.

And when he gets back to Japan, he is going to try again to get the permission of the American military authorities to publish a Japanese translation of John Hersey's *Hiroshima* — a permission that has frequently been requested in the past, and that has regularly been denied. For he feels that the Japanese people ought to know the truth about atomic bombing, since they were the first victims of it. Perhaps, he feels, this will arouse his people, as it did many of ours, to the inhuman nature of modern warfare, and will thus help to build up a determination not to risk any such catastrophe in future.

But most of all, he wants his Japanese Sisterhood, and he hopes and prays that some American religious order may be willing to begin this work which may mean so much for the future of Christianity and the Catholic Faith in Japan.

## INTERCHURCH

### North American Young People Consider Nature of Church

Seeking "to demonstrate the power of Christ and His Church in the lives of young Christians of North America," almost 3,000 young people and 200 leaders representing the major non-Roman communions in the United States and Canada met recently in Grand Rapids, Mich., for the third Christian Youth Conference of North America. Meeting while Amsterdam was in session, this conference was an equivalent on the national level to the international conferences such as that held at Oslo, Norway, last summer.

The six-day conference considered the "nature and function of the Church." Continuing from August 30th through September 4th, it considered the five basic topics: "Who are we Christians?" "Why are things as they are?" "The Answer: the Church and Personal Commitment," and "The Answer and the Power Applied." After the presentations by leaders, the young people met in 90 smaller groups for general discussion. Worship services, drama, radio programs, such as "Town Meeting of the Air," all drove home the topics of the day and the challenge of the hour.

First scheduled event of each day was the daily Eucharist for the 103 young Churchmen and leaders of the Episcopal Church and the Church of England in

Canada. Later in the day St. Mark's Cathedral was again scene of the daily meetings of the Anglicans for discussion of the contribution this Communion could make and of the part it must play. Under John Booty of Detroit, Oslo delegate and chairman of the National Youth Commission, provincial meetings were held the first day. A "Parish Meeting of the Air" on the second afternoon, presented various viewpoints on the application of the United Christian Youth Movement to specific areas of Church life. The international, national, and parochial aspects of sacramental Christianity were first presented by William Stringfellow, Oslo delegate and youth commissioner of Northampton, Robert Larkin, youth commissioner at large from California, and the Rev. Canon Curtis Junker of Dallas. Discussion and questions from the floor indicated that the young Churchmen were vitally concerned to have the Church manifest an interest in inter-Church youth work, both to extend the strength of its heritage to others, and to receive some of the inspiration and challenge others have to give. Pride in the Anglican Communion was mixed with humility and the determination that conviction and knowledge rather than fractious narrowness must govern our actions.

The Friday morning celebration was

according to the Canadian Prayer Book and the Saturday morning Eucharist was with special intention for the indwelling of the Holy Spirit. At this service a special offering was taken to make possible the wide distribution of an address given on Friday by Mr. Booty. The need for contemplation and discipline had so been stressed that all agreed that dedication to a rule of life was the place to make a beginning.

Sponsored by the United Christian Youth Movement, the conference was directed by the Rev. Dennis Savage of the International Council of Religious Education, with Fr. Junker serving as head counselor to the conferees. The Episcopal delegation was headed by the Rev. Paul Thompson of the National Youth Commission and Mary Margaret Brace of the Division of Youth in the absence of the Rev. William Crittenden who was in Amsterdam heading the American youth delegation.

## SOCIAL ACTION

### Michigan Young People Survey Chaplaincy Needs

The 30 young people engaged in summer work in the diocese of Michigan are beginning to uncover some interesting facts in connection with their surveys



### Cowley Fathers in Canada

The above scene was taken at a Solemn High Mass, celebrated at the high altar of the monastery of the Society of St. John the Evangelist, Bracebridge, Ontario, Canada.

and other labors. One of the recent projects undertaken was a chaplaincy need survey of the health and correctional institutions of Detroit, made by Louis C. Breitenbach, Michigan State College student, under the supervision of the diocesan department of Christian social relations.

Mr. Breitenbach was one of the young people doing summer work in the diocese under the Bishop Page Foundation, as part of the project of training seminary students and others in Church leadership.

The survey reveals a somewhat unsatisfactory state of affairs in the meeting of spiritual needs of people in health and correctional institutions. A glaring fault seems to be that there is little co-ordination between the activities carried on by various ministers, and that there is also a failure on the part of administrative authorities to recognize the work of the chaplains as a necessary part of the work of the institution.

The study also reveals a general trend on the part of all institutions to be increasingly dissatisfied with the quality of spiritual work undertaken, and their growing alarm over the activities of the more emotional types of religious workers.

The most encouraging part of the survey is that without exception the heads of institutions are eager to have the highest type of chaplaincy service, and assured the Church representative of their willingness to cooperate in securing chaplaincy services which would be a recognized part of staff activities.

The director of the department of Christian social relations, the Rev. G. Paul Musselman, in conjunction with the Rev. Sheldon Rahn, of the social service department of the Detroit Council of Churches, has organized a chaplaincy council to coordinate chaplaincy services and raise the standard of ministrations.

Another summer worker, G. Lucian Slone, a student at the Episcopal Theological School, worked for two months on the staff of the Detroit Episcopal City Mission Society as a "labor pastor." He called on the local offices of the labor unions in Detroit, as a pastor would call on the homes in his own parish. He was warmly received, and many union leaders have commended the Church for her foresight and have made suggestions about the ministry of the Church to the organized worker.

Many union officials have asked that the Church in this area undertake a full-time labor chaplaincy, by adding another clergyman to the staff of historic Mariners' Church. This summer pastoral work was undertaken as a joint project by the Bishop Page Foundation and the Detroit Episcopal City Mission Society.

### Episcopal League Protests Banning of the Nation

The Episcopal League for Social Action has affiliated with the *ad hoc* committee formed to fight the decision to ban the *Nation*, liberal weekly, from the libraries of New York City schools. The ban, imposed by the board of superintendents, was because of the periodicals alleged "anti-Catholicism" as found in a series of articles by Dr. Paul Blanshard, expert on Caribbean affairs and student of the Roman Catholic Church's roles in medicine, economics, politics, and sociology.

Representing the league on the committee, which is headed by Archibald MacLeish, are the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, L. I., N. Y., and Mrs. Muriel Webb, administrative assistant in the National Council's Department of Social Relations. The league has sent letters to the clergy in metropolitan New York asking that they take an interest in the case and, also, a letter to Mayor William O'Dwyer asking that open hearings be held on the case. The letter to the mayor said:

"As Christians, we are shocked by the attitude taken by the Board of Superintendents in this case and we believe, in the name of democratic freedom, that a public hearing on this issue must be held at once before the evil, already done in the name of 'religion,' is compounded. Dr. Blanshard, in his articles, was making no claim to infallibility. Rather he was presenting facts dealing with the role played by the Roman Catholic Church in politics

and economics in this country—facts which any student of political economy, sociology or religion has been aware of for a long time. If religion can't stand up to justifiable criticism and meet the challenge (as the banning of the *Nation* would seem to indicate) then there is little sense in further discussion about democracy. We believe that democracy is dependent upon true religion and, when in the name of self-security, religion demands the use of undemocratic means in this country (as it has done in Spain and elsewhere), we are confronted with a serious threat to all freedom."

### MISSIONARIES

#### Fr. Whitaker Appointed for Philippine Islands

The Rev. Robert H. Whitaker has recently been appointed by the National Council for missionary service in the district of the Philippines. It is expected that Bishop Binsted of the Philippines will assign Fr. Whitaker to the faculty of St. Andrew's Theological Seminary, Manila, P. I.

For the past two years Fr. Whitaker has been traveling in Europe and doing graduate work at New College, University of Edinburgh, Scotland. He is a graduate of Gordon College, holds the master's degree from Boston University, and did his theological work at the Episcopal Theological School, Cambridge, Mass. In addition to his studies at the University of Edinburgh, Fr. Whitaker has also done graduate work at the Yale Divinity School, New Haven, Conn.

Fr. Whitaker will sail for the Philippines in the very near future.

### THE LIVING CHURCH RELIEF FUND

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

#### CARE for Old Catholics

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Previously acknowledged .....	\$ 315.00
M. D. ....	5.00
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#### Canterbury College Fund

Previously acknowledged .....	\$ 329.00
M. D. ....	2.00
	\$ 331.00

## PARISH LIFE

### Public Baptism Requested

The vicar of St. Barnabas' Church, Rumford, Maine, the Rev. Francis C. Lightbourn, was recently asked that a proposed Baptism be performed publicly. One of the godparents had witnessed such a service elsewhere and liked the idea.

Finding that the hour of the 9:30 Parish Eucharist (the only Sunday service in the summer time) was inconvenient in relation to the baby's feeding schedule, Fr. Lightbourn arranged a special service at 11:00. The 9:30 choir stayed and provided music for the service of Morning Prayer, sermon, and Holy Baptism. Since both parents and all three godparents were communicants, an 8 o'clock Eucharist was also provided at which parents and godparents made their Communion.

## PHILIPPINES

### Independent Church Granted New Trial in Manila Court

By the Rev. A. ERVINE SWIFT

A new trial to permit the presentation of additional evidence in the case of the majority group of the Philippine Independent Church, headed by the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop, *vs.* the minority group, headed by the Rt. Rev. Msgr. Juan Jamias, was ordered on September 6th by Judge Conrado Barrios in the Manila Court of First Instance. It is expected that the case will be heard within the next few weeks.

The division in the Philippine Independent Church has existed for nearly three years, and the present litigation is an attempt by Msgr. de los Reyes and those associated with him to recover certain property and funds held by the defendants. The case revolves around the issue as to which is the real Philippine Independent Church.

On July 14th of this year, Judge Barrios ruled against Msgr. de los Reyes, stating that since the consecration of three Philippine Independent Bishops by Episcopal Bishops, the two Churches were now one. After this decision, Msgr. de los Reyes immediately asked for the reconsideration which has now been granted.

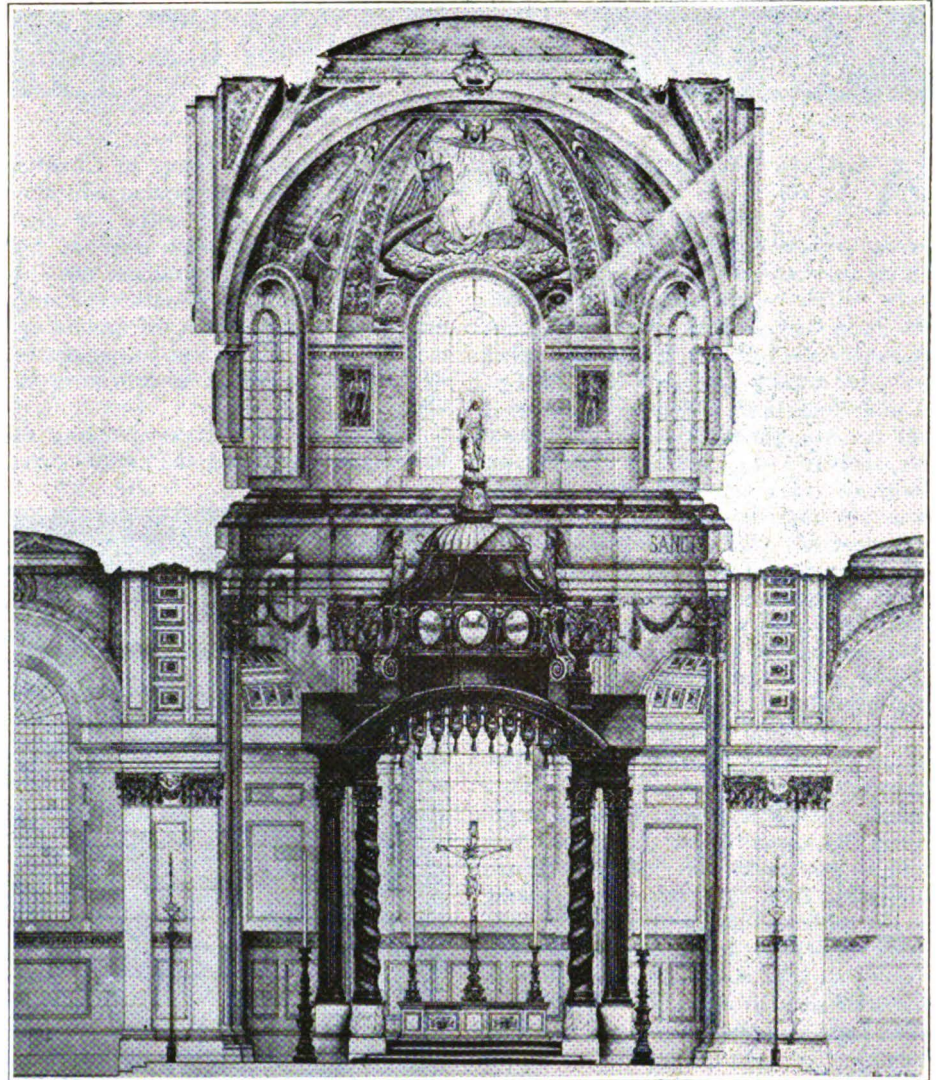
## JERUSALEM

### News from the Holy Land

The Rev. Dr. Walter C. Klein, American chaplain in Jerusalem, in a communication to the National Council, calls attention to the fact that:

"In its preoccupation with the political aspect of the Palestine problem, the world has not observed that thousands of Arabs are facing complete and unmitigated poverty. Simple people from urban areas as well as rural have abandoned their homes, under the influence of a fear only too well grounded, and have crowded such refugee concentration centers as the Armenian Convent and the Greek Orthodox Convent in Jerusalem.

"Bombs and looters have made short work of unprotected property, and hundreds of families have lost home, furniture, and the means of making a living. In many parts of Palestine banking has been at a standstill since two weeks or more before the termination of the mandate. Large numbers of refugees have exhausted their supply of cash and simply cannot buy the food that is available. Medical service is inadequate. Stringent sanitary measures have been adopted and enforced wherever the Arabs have the req-



ST. PAUL'S CATHEDRAL, LONDON: *The new altar and reredos, as they will look when restored, are shown above.*

uisite personnel, but everybody admits that Arab resources are insufficient.

"So many missionaries have left the country that those who remain can barely meet current and routine demands. It is generally felt that no agency in the country has shown itself equal to the task of relieving even the present distress, to say nothing of the horrors that winter will bring if steps are not taken, without delay, to house, feed, and clothe the multitudes now entirely dependent on foreign generosity. The Christians who have been the guardians of holy places for hundreds of years have fallen into a bitter despair. Recent events, in their opinion, have made it all too clear that the glib assurances of protection without which no investigating commission has ventured to publish its findings are hypocritical verbiage. The only conclusion they can draw from the indifference of the democratic powers is that the governments of these powers have ceased to be Christian even in name. The brute fact is that both the shrines and the Christian population of Palestine have been left to their fate. I

cannot state too strongly the urgency and magnitude of the need of prompt and efficient relief. Unless it comes at once, incalculable suffering will result."

## BULGARIA

### Orthodox Exarch Resigns

Exarch Stefan I of Bulgaria, Bishop of Sofia, recently resigned as head of the Orthodox Church in Bulgaria.

Bishop Stefan headed the Bulgarian delegation to the recent Pan-Orthodox Conference in Moscow, and on his return praised the Russian Church as one "permeated with a high consciousness of its obligation to serve its people," and said Europe's Eastern Orthodox Churches are determined to resist Roman Catholic mission "aggression" among their people.

Known for his pro-Allied stand during World War II, the Exarch last fall expressed full approval of the Communist regime in Bulgaria. [RNS]

# Will the Baby Live?

By the Rt. Rev. Lewis Bliss Whittemore, D.D.

Bishop of Western Michigan

**A** CRISIS of real magnitude is creeping up on the Episcopal Church. It is a stealthy and soft-footed crisis. It is the sort of crisis which comes from neglect — like forgetting about a baby. While we are busy here and there, the baby dies. It dies very quietly, but it is very dead. There won't be another baby for a long time. It's too bad.

The Episcopal Church has labored and has brought forth a baby — its new Department of Christian Education. Without too much thought of all that was involved, it has charged this department with the task of producing an official curriculum for the Church. Back of this rather brief directive from the last General Convention was a deep dissatisfaction with our present educational system and a corresponding desire for improvement.

The Presiding Bishop asked the Rev. Dr. John Heuss Jr., rector of St. Matthew's Church, Evanston, Ill., and a member of the National Council to become the executive of this department and to undertake this task. Fr. Heuss hesitated. Any first-class man, looking at the history of the past and seeing how other good men had struggled in vain, would hesitate, in spite of the fact that the need was so great. Dr. Heuss took the plunge — and he also took an awful chance.

## "FROM THE GROUND UP"

Now, after about a year and a half, the Church is beginning to realize the caliber of the man who is heading up its educational effort. It is beginning to realize his fairness, his breadth, his comprehensiveness. It is also beginning to realize his educational qualifications, his capacity to get well-qualified people to work with him, his statesmanship. It is beginning to see something of the nature of the zeal which consumes him — for he thinks of education in the broadest terms. Of course, he wants the young people of the Church to be well-informed, because Church-people who are ignorant of their Church and its history, of the Bible and of Christian theology cannot possibly fight the good fight against the powerful ideologies which are claiming the allegiance of youth today. But, as has been finely said in the Lambeth report on education, he wants youth, in mastering the subject matter, also to receive the Revelation. He wants them to become not only decent citizens with a real regard for the Church, but militant Christians who

are seeking to win others to Christian discipleship. His faith is that education (of mind, spirit, and will) can alone guarantee a future for missions and evangelism. Education alone can put body into these movements. We must train a generation "from the ground up" to witness for Christ and to support the world-wide missionary enterprise of the Church.

Right now, Dr. Heuss is telling the National Council and the Church what



BISHOP WHITTEMORE: "The crisis has stolen up softly, but it is now upon us."

it is going to cost to do the job. What he says can be found in the report made to the National Council some months ago and subsequently printed and distributed to the clergy. Copies can be obtained at headquarters. This report means that the Church is facing a crisis. The crisis has stolen up softly, but it is now upon us. To do the work which has to be done we need a staff of at least thirty-five people and a budget, to begin with, of between \$300,000 and \$500,000 for 1950.

The general Church has seen only missions as its great task. It has never taken its responsibility to its own youth seriously. A quick survey of the budget down through the years will reveal the truth of what I am saying. Figures do reveal something. Missions get it all. We have some forty thousand overseas communicants of the Episcopal Church. The significance of this world-wide effort far outweighs the numbers in-

involved, of course. But on each one of these overseas communicants we spend about \$20 per year. (I am writing without reference material at hand, but these figures are roughly true.) We have about 400,000 children and young people in our Church schools. On their interest and support the future of missions depends. We spend, on the national level, about 15 cents per year for each one of this group. In the meantime, the children themselves raise about \$500,000 per year which goes into the general budget of the Church.

The National Church has a less morally defensible position than the parish which boasts that the children's pennies make the Church school self-supporting. It can, at least, be said for such a parish, that what the children give is returned to them in the shape of educational materials, etc. The general Church, on the other hand, grasps, nay clutches, the children's pennies and gives them back 15 cents on the dollar. The children give \$500,000. The general Church appropriates from \$60,000 to \$70,000 for its department. We exploit our children. We use them, not as ends, but as means. Something is wrong, somewhere. The national Church budget is out of proportion. It has a sort of poliomyelitis with one strong leg and one withered one. This Church will never begin to march until it can begin to march on two strong legs, of which missions is one and education is the other. Theoretically, we should be spending as much on education as we do on missions. This ideal cannot be realized at once. But, to begin with, we should be spending as much on education as the children themselves give for the work of the general Church. In other words, our budget should at least be \$500,000 per year.

This does not mean that what is being given to missions should be cut down. The missionary appropriation is far too little as it is. It is so little that it is tragic. It does mean that new money must be raised.

## THE PROPER APPROACH

Everyone knows that the Episcopal Church can well afford to give what is needed for education — if properly approached. The money is there as is shown by gifts to the Reconstruction Fund and to World Relief. The question seems to have arisen in some minds, however, whether the Every Member Canvass, so far as the general Church is concerned, has not about reached its



limit. Of course, this is absurd in one sense, because what is given by our people for the work of the National Council does not average much more than \$1.75 per year per communicant. From the practical standpoint, however, it seems to be difficult to push it much higher. Results, last fall, were disappointing.

There might be much in the plan of establishing a great endowment fund to which people of means could make contributions over and above their regular subscriptions. The income of such a fund would solve many a problem. The idea is not fantastic and should be studied as there are still people with money and they give it to many other causes.

But we are giving up too quickly on the Every Member Canvass. In this we have not reached the limits of peoples' pocketbooks, but the limits of their imaginations. It is my own belief that the response of our Church to an Every Member Canvass based on what the Church plans to do with its youth, would meet with surprising results. Distance from the mission field, the difficulty of dramatizing its needs and opportunities, militate against that touching of the heart and imagination which lead to sacrificial giving. Childhood and youth are all around us, and the appeal to subscribe for their benefit would touch the imagination, the heart-strings, and the purse-strings. The whole national Church program would spring to life in the humble opinion of this writer. This element is what has been lacking from the beginning. The emphasis on youth, right here at home, would go far toward "floating" the entire budget, missions included.

It is too late to do very much about this for this present fall. All of the material has been prepared. This emphasis could be made in making plans for the fall of 1949. This would then tie in perfectly with the budget plans of the next General Convention and make it much more likely to be willing to implement its action taken in 1946.

At any rate, the crisis is upon us. The program which Fr. Heuss has put before us is a modest one by any real standards. It is ridiculous to think that five or six people, however able, can perform the task which lies ahead. It is ridiculous to think that this Church which can raise \$1,000,000 in four hours, cannot give Dr. Heuss what he wants.

Of one thing we may be sure, (and I write this without the knowledge of Dr. Heuss) — men of his caliber are not going to linger on year after year at headquarters eating their hearts out, because of the indifference and the neglect of the Church. If the Church will not support an adequate program they will get out. The "baby" will be dead — and there will not be another one for a long time.



## Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



### In Praise of Ingenuity

**I**F one were asked to list the many good qualities necessary in a successful teacher, no doubt spiritual devotion and zeal would be placed at the top. Along with this we might demand that characteristic of self-motivating, self-starting desire, of aroused interest which makes a teacher a center of enthusiasm and a fountain of life. A teacher must be vital. Added to this quality of original energy, we must add the balancing requirement of dogged determination, steady faithfulness.

But high in the list I place ingenuity — the quality of meeting the situation and using what you have. Robinson Crusoe (or rather, Daniel Defoe) was ingenious. Too often, perhaps, the author sent his hero back to the wrecked ship to find (miraculously convenient) basic materials necessary for his projects. But in the main Crusoe made use of what tools and materials he found, adapting them by his own labor and skills. Often he had to learn a new procedure to meet a need. He was master of his peculiar situation. He not only survived, under far from standard conditions, but he made life safe and even luxurious.

Anybody can go to a well-stocked school store and bring back a package of expensive supplies. It takes little originality to follow the explicit instructions of some teachers' handbooks. But the creative artist, the real leader, uses what he has. He decides what must be done, and does it — usually with makeshift materials.

#### "EXACTLY WHAT TO DO"

Some teachers want a guide in which the procedures, step by step, are all worked out by the editor. They faithfully digest the directions under such headings as "Opening Moments," "Equipment to be Secured in Advance," "The Story," "Illustrative Anecdotes," "Points for Discussion," and finally "Handwork and Projects." Such carefully prepared helps are not to be disparaged. But the frame of mind which requires them all the time, and looks upon teaching as the obedient following of the orders of an impersonal textbook, is not the highest and most effective teaching attitude. We do need some over-all steering, if only to keep proportion in the year's planning, and to prevent spending too much time on one unit. But such helps must fit your case,

or your teaching will not sparkle. In the hands of a dull teacher they tend to accentuate the dullness.

Live teachers know that there are no two classes alike, that situations change and require fresh approaches, new devices. It is true that you can make the suggestions of others your own, and in the wealth of ideas you will find the more to stimulate your own inventiveness. Picking up the bright ideas of others is the work of any clever leader. There is no substitute for originality in methods. We say "in methods" because if you are entirely original in basic religious ideas you will probably be heretical.

#### SPURS, NOT CRUTCHES

The better guides give just enough to stimulate you to your own original adaptation. Or, they hand on an assortment of tips, suggestions, and tested projects — like a well-filled ice-box, for you to nibble on and digest. This is only to intone the refrain of this column: a teacher is a person, and must personalize all his material.

In this matter, printed guides run to three types: at the extreme right the complete instructions manual, with every move anticipated and described. The middle kind give the obvious — what everybody knows how to do anyway, like a recipe for boiling potatoes. This sort is usually the product of a tedious and plodding editor who will not trust any one to be original. The left are apt to be very short, exasperating in their effort to throw all creative responsibility on the teacher.

But, with or without benefit of printed guide, the inventive teacher is the happy man. He sees problems, things to be done, ahead of materials and methods traditionally prescribed. Thus, here are some common problems calling for ingenuity, and demanding some solution: how to interest the slower-witted members of the class; how to get home assignments done; how to induce originality in writing; noisy classrooms; new materials for hand work; suitable service projects.

When you see in classrooms evidences of new things being done, common materials used in a new way, you may be sure that here happy teaching is going forward, and that the class is blessed with an ingenious teacher.

# Let's Not "Emphasize" Religion\*

*A Protest Against University "Religious Emphasis Week"*

By the Rev. Bernard Iddings Bell, D.D.

Pastor of the Episcopal Church at the University of Chicago

THE American university, with rare exceptions, cares not a button about religion. It regards religion not as an experimental technique, which, along with science and the arts, serves to enable man sufficiently to understand the universe that he may live in it without being reduced to boredom or despair. It looks on religion as one of the minor arts, like china painting or playing the flute—pleasant for those who enjoy that sort of thing but not an intellectual or a practical necessity. In consequence, it is willing to relegate consideration of religion to a minor, decreasing, hardly more than microscopic, place in the curriculum; to make religion an elective study for a few specialists to pursue, useful chiefly for preparation of those singularly unmodern young men who wish to become clergymen; and to provide by way of religious nurture for the general mass of university people only an occasional extra curricular "Religious Emphasis Week."

This indifference is due not so much to the American university's forgetfulness of God as to its debased conception of man. Its tacit assumption is that man, obviously one of the animals, is only an animal, and that happiness, significance, greatness for man are to be achieved by providing for him an increasing satisfaction of his animal appetites, the appetites for food and shelter and rest and play and sex. Education is the helping of boys and girls and men and women to satisfy these essential hungers without indigestion.

The five animal hungers just mentioned are insistent hungers and must indeed, to some extent, determine sound educational theory and practice. What the university of today tends to forget, however—just as our whole culture tends to forget it—is that man has other hungers which the lower animals do not possess; and that, if he is not taught how to satisfy those hungers too, he remains individually distraught, socially dangerous and disruptive—no matter how well he has learned to sate, and does sate his animal appetites. The true business of a university is to see to it that men and women learn to give primary consideration to how to feed the extra-animal or human hungers. This is where contemporary education falls down.

These human hungers are three: the hunger for meaning, the hunger for love, the hunger for creative craftsmanship. By feeding these hungers, or trying his best to do it, man arrives at a sort of life that makes sense in spite of the frustration which ends every human career, in spite of death which comes surely, swiftly.

## MEANING

*The hunger for meaning.* Every man asks "why?" constantly, wonders not only about the whyness of his world but also about the whyness of himself. No man is content except in so far as he has figured out an answer to this query. Man as a scientist dwells on the level of fact; man as a philosopher passes from that to the level of significance. In every man is the hunger to know why, from the simplest peasant to the most erudite scholar. Starve that hunger, and the people are unhappy, though they may not know the cause of their restlessness. No abundance of food, no adequacy of shelter, no frequency of rest, no excitement of play, no indulgence of sex, no combination of these, establishes an inner peace. All this means little to our civilization, intent as it is on less than human pursuits. It means little to our institutions of higher learning.

Since philosophy cries aloud the primacy of "why?" over "what?" philosophy matters less and less in academic halls, in university activities and budgets, in the minds of presidents and deans and policy committees and boards of trustees. These are wise in their generation. One can easily get lots of money nowadays for engineering colleges, for applied science generally, for courses in manufacturing and buying and selling; it is not too hard to get money for such teaching as will deposit a thin veneer of alleged culture on the surface of essentially animalistic young ladies and young gentlemen; but it is harder than pulling teeth to arouse interest in philosophy, to get endowment for even current support of the teaching of it. For the study of the why of things, moreover, the student customers are few and fees meager, while for the study of facts and techniques there is a ready and abundant market. One cannot blame the administrators of education too readily for lack of concern for the meaning of the universe or the meaning of man; but one has a right to object to their advancing little more than man's physical prosperity while still claiming they are truly

concerned with education of free men, with the maturing of man as man. It is entirely proper to object to their wrapping up trivial pursuits in pseudo-liberal packages and selling them as though they were the real McCoy, persuading the customers that this pabulum can satisfy the legitimate hunger of the human mind. And in the name of the searching and questioning spirits of the ages, in the name of all truth seekers past, present and yet to be born, one ought to object to the using of such rubbish as an occasional "Religious Emphasis Week" to cover up malpractice.

*The hunger for love,* that sort of love in the name of which men have dreamed great dreams, written poems, done heroic deeds, found consuming joy; love which is far removed from glandular stimulation; love which can be the greater the more one has within one's self to give. By virtue of it, the strong pours himself out for the weak; the wise for the foolish; the good for the wicked. This sort of love is an essential part of that for which man exists and every man has a longing for it born in him, needing nurture, needing it especially when young and brave and as yet not deceived by common praise of greed. If deprived of opportunity to develop and exercise loving, man crawls through life with hidden shame, making excuses to himself, rationalizing his failure. Give him no end of provender and a palace to live in (or a sanitary slum equipped with electric icebox and radio) and all the amusements that money can buy and more leisure than he knows what to do with and as many women as King Solomon, yet he is a poor creature.

Does the modern university impart, or even seriously try to impart to its students or, for that matter, to its co-operating scholars a sense of the driving power of the hunger to love? To do its job in this essential respect might bring down on administrative heads the wrath of those who would have all men live in terms of gain or power or enforced applause. No one has a right to object to a university selling out if it so desires, conforming to a state of things in which the rich and the would-be rich, capitalists and proletarians alike, are out to grab what may be secured in return for the least investment; but in the name of all the noble lovers in history one has a right to be indignant when a university, which has made its surrender and encourages its students to sell their

\*From a book to be published January 15, 1949, by Whittlesey House, N. Y., *Crisis in Education: A Challenge to American Complacency*. Used here by permission of the owner of the copyright.

potentialities in sacrificial loving for a mess of ersatz pottage, has the effrontery to suggest that its constituency remember briefly, for four or five days a year, the primacy of God the Selfless Lover.

#### CREATIVE CRAFTSMANSHIP

*The hunger for creative craftsmanship.* Unless man is prevented and thwarted, he is always an artist as well as an applied scientist. He is not satisfied inside himself unless he tries to do what is at hand and to do it as well as he can do it, whether it be to hew himself a club or to conduct a laboratory experiment or to build a cathedral or to dig a ditch or to wash a baby or to write a poem or to rig up a skirt. Furthermore, man has found that there is more happiness in making things for himself than in buying someone else's stuff. Man has creative hunger. The university almost completely ignores the importance of that hunger. It provides its students some opportunity to master other men's thoughts and to repeat other men's experiments, but little opportunity to create anything. They make nothing much, not even their own fires. Their very amusements are purchased ready-made. Because they gain small facility in craftsmanship, they have no great appreciation of the importance of craftsmanship. They grow up and go out into life spiritually maimed.

That would be just as well, perhaps, if the purpose of education is to condition human beings to accommodate themselves to a world of mass production, mass distribution, mass consumption and, inevitably, mass-mindedness. If, on the other hand, the purpose of education is to help men and women to arrive at a joyful life, then a university should be expected to develop in every human being it can touch the will and power to do his own creating and to do it as beautifully as possible.

It is training for the satisfaction of the three human hungers that always has constituted, still constitutes, will ever constitute, a liberal education. As Plato says (*Laws*, 689), the ignorance that destroys both states and individuals is not ignorance in respect to technical processes, or in respect to the law, medicine, and the like, but ignorance of what constitutes the good life, the human way of behaving.

Despite a lip service to the importance of moral discrimination and to the necessity of critical estimate of current patterns of behavior, those who direct the universities care little for these things. Their chief aim seems to be to turn out graduates who can fit comfortably, if possible eruditely, into the current pattern of living, ask no questions, experience no heartbreak, completely amuse themselves—machine-tenders, thing-makers, thing-users, leaders of more machine-tenders, thing-makers, thing-users. The

facing of moral issues is to be dodged. A university might else become a breeding place of rebels, a sender-forth of those who, unadjusted and proudly unadjustable, would try to turn the world upside down. How tragic that would be for graduates filled with ethical principles, brothers and sisters of the noblest human beings of the ages, sharers in the great tradition, but forced notwithstanding, in order to earn a living, to fool the populace in some advertising agency, or to prostitute the arts, or to short change by shrewd merchandising devices, or to juggle money and credit, or to twist the law to the service of clients able to pay! How tragic that these young men and women, too frail to face the challenges of life, should be compelled to make choices between honor and comfort! How much easier, how much more kind, how much wiser for everybody, if the universities stick to their undeniably useful knitting! Great is Diana of the Ephesians!

#### THE GOOD LIFE

Now religion, which is what we are talking about, has emphatically to do with the good life. Its concern is that men and women should behave at any cost according to God's desire; behave, in other words, as human beings, as those who not only have meaning but themselves seek to know that meaning; as those who are not only creatures but themselves creators; as those who are not only beloved but lovers; as those who are not only children of the earth but also aspirants to comradeship with spiritual reality. There never has been a religion that matters, nor can there be, which is not based on man's struggle to become truly man.

A primary measure of a university's irreligion is the extent to which it permits scholars and learners to ignore ethics, the science of the good life. A recent survey shows that of all the undergraduates in America less than one in twenty-five devotes any time whatever, while in residence, to the study of morals — of how man is meant by God (or by things-as-they-cosmically-are, if one is afraid to use the simpler word) to behave himself. It makes an honest man righteously angry to see a university in-

different to ethics, a university which has abandoned its real job and become scarcely more than a training school for plumbers of all sorts and for the delicate pursuit of unrelated pedantries — to see such a university for a few days indulge in "emphasizing God." If I were a member of a faculty, I should think it necessary to raise merry hell about it.

But religion is not merely moral science. Religion has to do not only with knowing what the good life is but with living it when one discovers what it is. Man has always known, when he stops to think things through, that without grace, without free help from outside himself, he will not dare greatly enough to become and remain a seeker for meaning, a lover, a creator. People realize the need for grace today, at least in their silent and more honest moments. Learned scholars know that, left unaided, courage fails as they contemplate the vastness of truth and the difficulty of learning and of living and their own physical mortality. They know that it is because of weakness of will that they make the compromises which they rightfully despise. It is the search for compassion and encouragement and power, to be gained from the heart of reality, which is back of creeds and cults, behind rituals and sacraments, beneath the techniques of prayer and meditation. These all are ways in which the race cries out for help.

In respect to them, a certain deftness has come into being as the result of age-old experiment, a deftness quite beyond the usual university man of the moment. Even when he knows what he lacks he is apt to be crudely inexpert in his attempts to get at what he needs, babyish in his gropings toward the universal source of strength. His idea of prayer is apt to be magical; he thinks of meditation as consisting of having an argument with himself; his worship is superficial, sentimental, chock-full of pride; silence is a terrible monster to be escaped from at any cost. Sometimes he becomes blasphemous, sometimes skeptical and indifferent. The tragic thing is that he goes on from youth into maturity unarmed against his own weakness, trying to face up to life, which is almost impossibly difficult, himself vulnerable. Who is responsible for that? The allegedly kindly mother, the university, which does not even inform him that there are such things as mystical techniques, much less teach him the use of them in human behavior.

If these things are indeed so, then a "Religious Emphasis Week" in which, with official blessing, students are urged to get together and talk like babies in a kindergarten about God and the good life, flounder around in bull sessions, listen to ministerial banalities, watch pageants as trivial as pretty, is an evasion and a subterfuge.

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#### CHURCH CALENDAR

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##### September

- 26. 18th Sunday after Trinity
- 29. St. Michael and All Angels
- 30. (Thursday)

##### October

- 1. (Friday)
- 3. 19th Sunday after Trinity
- 10. 20th Sunday after Trinity
- 17. 21st Sunday after Trinity
- 18. St. Luke
- 24. 22d Sunday after Trinity
- 28. St. Simon and St. Jude
- 31. 23d Sunday after Trinity

## Evangelism in the Pulpit

**N**EXT FRIDAY marks the beginning of the radio program of the Episcopal Church. Heralded by the usual discussion of some other way of doing it than the one chosen, it nevertheless — like the precedent-breaking effort that raised a million dollars in four hours — gives promise of great things for the Episcopal Church.

In his article in this issue, "What Is in Store for John Doe?" the Rev. John T. Payne reminds us that it is not only what happens next Friday but also what happens the following Sunday that will make the radio program a success or a failure. Much depends upon the laymen and women of the local congregation — the sincerity and heartiness of their participation in the worship of the Church; the cordiality with which they greet the stranger. Much also depends upon the parish priest — and, in particular upon his skill in an art which is all too often neglected in the Episcopal Church. We refer to the art of preaching.

Preaching is more than an aspect of evangelism — it is nearer the heart of the subject. And yet, throughout the whole Church the general level of preaching is far from what it ought to be. In the summer issue of the American *Christendom*, Professor Frederick C. Grant has written a highly significant answer to the question, "What shall the minister preach?" which we shall quote at length below. It is of particular interest in view of the fact that next Wednesday is the Feast of St. Michael and All Angels. Dr. Grant wrote:

"One summer, forty years ago, I was holding services at a railway junction and a lumber camp in northern Wisconsin. One Sunday the bishop arrived for his annual visitation — it was the Anglo-Catholic Bishop Charles Chapman Grafton, SSJE. His sermon was, one might say, 'out of this world.' It was all about the diverse offices of the Cherubim and the Seraphim; for the bishop was then writing his famous *Catholic Atlas*, which is an outline of Anglo-Catholic dogmatics. The Cherubim symbolized, indeed expressed, even embodied the powers of God (as in Nature), and their highest spiritual activity was the knowledge of God; the Seraphim were a still higher angelic order and burned with love for God, in eternal adoration — a higher order, as Mary's part was better than Martha's, and should 'not be taken from her.' What a sermon, you may say, for a congregation of railway and roundhouse men and their families and the villagers of that remote division point on the Soo and Wisconsin Central railways! Yet as we came out of church that morning, we looked with new eyes upon the endless green, sweet-smelling forest about us, and upon the vast dome of the blue northern sky with its drifting mountains of snow-white cumulus

clouds, while the warm sunshine flooded our sooty town and ripened the wild blackberries in their open patches on the edge of the woods. This was God's world, sustained by His mysterious power, and itself aflame with the Seraph's unceasing love for the Creator — even as Dante had seen the world six hundred years before us, or as the prophets and poets of the Old Testament, nearly three thousand years ago. God 'rode upon the Cherubim,' and 'His angels were flames of fire!' That is religion, as old as the prophets and psalmists of the former dispensation, as old as Ras Shamra, and living still at the heart of the Christian faith. I wish that our students today could learn to preach a little more of that kind of religion, and a little less about current problems (at least as a steady diet). They would, for one thing, I am certain, not get so completely discouraged. And for another, they would be nourishing — and be nourished by — the living heart of the Church, which lives by its faith in, its love for, its obedience to the Eternal and Transcendent One."

**W**E ARE through quoting. And fearing to perpetrate a dreadful anticlimax we shall let our own words be chary and few. But we cannot pass from this very important subject of preaching without expressing two or three very heart-felt convictions.

Some Churchpeople tell us that the quality of preaching among us is definitely improving. We hope they are right. It needs to be! There is no reason why we should not have good preaching in the Episcopal Church. Our clergy are well-trained. Our liturgy should make good preaching easier rather than harder, if the preacher will make the effort to correlate his preaching with the course of the Christian Year. Our people appreciate good preaching: we cannot imagine a congregation that would not respond to it. But we must record our candid judgment that most of our clergy do not give us their best from the pulpit. Granted that they have many other things to do. Granted also that "the sermon isn't the only thing." But a further word about that is in order: a priest of the Episcopal Church is not ordained solely to the Ministry of the Sacraments. He is ordained also to the Ministry of the Word. Nobody who takes the Prayer Book Ordinal seriously will misunderstand that.

The Episcopal Church has a great and indeed unique missionary opportunity in America today. It has some things to offer the contemporary "God-seeker" that no other Church has. But the outsider will never become an insider until he has found two things in our worship: first, a liturgy as comprehensible as it is exalting; and second, preaching that per-

suades, wins, and captures him by making real to him the Things Unseen which are eternal.

Bishop Grafton's sermon referred to above, which one hearer remembers so vividly forty years after, is the kind of sermon, certainly, that is needed. Not every priest can be a great preacher. But every priest is, presumably, rooted and grounded in the Faith. All he needs to do is to declare and proclaim, with whatever resources of clear and forceful expression he can muster, "that which he also received." Is this asking too much?

Dr. Grant is not suggesting, and we are not suggesting, that the preacher ignore "current problems." When one preaches the service of the Cherubim and the love of the Seraphim he is not saying, even by implication, that the United Nations, the presidential campaign, and the high cost of living are of no serious import to the Christian. But it is the radical conviction of the Church that we cannot begin to see our "current problems" except "under the view of Eternity." We are fellow-citizens of Angels and Archangels in the company of heaven. We are also citizens of earth. Our two citizenships are not opposed to each other. If we live, in our hearts and minds, among the Things Unseen which are eternal, we shall surely see and understand, with a clearness of vision given to no others, the things seen which are temporal.

Let all who preach take heed to their calling.

### *Put up or Shut up*

AT THE General Convention of 1946, the Episcopal Church was determined to "do something" about the state of Christian education. It gave expression to this determination by raising the Division of Christian Education to the status of an independent department of the National Council, and by other actions.

The appointment of the Rev. John Heuss as executive secretary was another step in the creation of a strong and effective Department of Christian Education.

Now, however, it is time for the step that hurts. It is time for the Church as a whole to begin supporting its new educational venture with money — and a very large sum of money.

Soon the National Council will meet. It will have to consider what to do about Fr. Heuss's proposals for adequate staff and financial resources for the revitalized department. At present, the Council members have no way of knowing whether the Church intends to back up its demands for better education with dollars, or whether we have all just been talking for the past few years without really meaning to do our own part in the work.

Bishop Whittemore, in his article on page 8, forcefully describes the situation and makes some interesting comparisons. Are you as an individual, and is your parish as a whole, willing to give 50% more

on the red side of the envelope for Christian education? If so, write or wire the National Council to that effect. If not, stop complaining about the inadequacy of the Church's efforts to combat ignorance and atheism.

As a group, the thirty or forty thousand readers of THE LIVING CHURCH are not much given to writing letters to advocate this or that cause. We hope, however, that they will overcome their reluctance to do so in this case. It is not a matter of exerting pressure on the Council, but rather of assuring it that it can count on the support of the Church in a real crisis. If we want a real national Department of Christian Education, we must pay for it — to the tune of a 50% increase in our pledges for work outside the parish. Let the National Council know that it can count on you!

### *Count Bernadotte*

SELDOM have the moral sensibilities of the world been outraged as they have by the assassination of Count Bernadotte, the United Nations mediator, by Palestinian extremists. We hope that swift justice will be meted out to the assassins.

Israel is not the only State which has found that terrorism, countenanced during a struggle for independence, cannot simply be turned off like a faucet with the achievement of the goal. The IRA in Eire, and marauding bands in our own country in Revolutionary times, are examples of the same sort of thing. In fact, the Communist party in Russia, which has made terror the normal method of maintaining public order and of solving problems of State, represents what may be expected when terrorism is justified as a necessary step in defending interests of "the people."

The government of Israel is, we believe, taking resolute steps to break up the bands of terrorists who could not have functioned in the past without at least the tacit consent of the community as a whole. Success in this effort is just as important as the defense of the State against its external enemies, if freedom and justice are to be achieved for the people of Palestine.

As for Count Bernadotte, we are confident that he is well content to have died as he lived — fighting with the weapons of reason and good will only, for a world in which men will settle their differences before impartial tribunals; a world in which little people can live in prosperity and peace.

A man of profound Christian conviction, he has dramatized by his death the fact that, while Christianity makes no extravagant promises concerning the social order, it has a social program worthy of a brave man's final measure of devotion. That program is not a system, but a spirit — a spirit of fair play, of give-and-take, of reasonableness and self-sacrifice for the common good. In these days, that note of sanity is all too rare in counsels of State — not only in Israel, but throughout the world.

# What Is in Store for John Doe?

By the Rev. John T. Payne

Priest in charge, Christ Church, Eastport, Maine

WHEN John Doe comes to St. Vitus'-in-the-Vale on October 3d, after the National Council's first presentation of "Great Scenes from Great Plays," what is he likely to run into? To put it mildly, he is in for a shock, perhaps one of considerable severity, unless we who are already in the Church can work a veritable miracle meanwhile.

It isn't likely that he will bring a Prayer Book with him. In that he will be no different from the initiated, for that practice went out about the same time as the non-stop rendering of Morning Prayer, Litany, and Holy Communion. (Incidentally, as one looks back upon this combination, it doesn't appear quite so unwieldy as one once thought it to be. At least, it had the advantage of keeping the respective protagonists of Morning Prayer and the Eucharist from engaging in too much over-heated controversy. It also assured the Litany a respectable place in the Liturgy.) However, he, John Doe, will be handed a book as he enters the Church, and he will naturally assume that he, and all others present, will be expected to make some use of it.

October 3d being the first Sunday in the month, and therefore a very special high day in most parishes, it is more than likely that the Eucharist will be given the eleven o'clock place of honor in practically all our churches. This could turn out to be an auspicious circumstance (we must thank the National Council for planning it that way), for unless John Doe is attracted to the Eucharist he will not really be attracted to anything else we have, nor is there any reason why he should be.

Now, John Doe will have little or no knowledge of rubrics, liturgical requirements, etc. But he is almost certain to be a person of some intelligence. He may even be in possession of considerable shrewdness, a most excellent quality in any potential Anglican. He will probably be a business executive of some sort, a fairly well-to-do tradesman, or a member of one of the professions (one of the more respectable professions, that is), that being, usually, the segment of society generally regarded as the Episcopal Church's "sphere of influence." Consequently, he is going to observe a good many things. We must hope, though probably no one would have the temerity to guarantee it, that he will hear a sermon dealing definitely and unequivocally with some part of the historic faith as this Church has received it.

Certainly, he will see the most profound and most meaningful act of worship known to the mind of man. There is still the question as to what he is likely to hear, as proceeding from the congregation, that is to say. In partial answer to this question, would one be far wrong in suggesting the following?

(1) Half-hearted *Kyries*, seeming to indicate indifference, rather than contrition.

(2) A mumbled creed, bespeaking weariness, not joy.

(3) A lazy General Confession.

(4) A Lord's Prayer, spoken anything but boldly.

(5) Tiny "amens," void of any significance, either theological or social.

(6) A general over-all contentment, signifying that the priest and choir can very well say whatever needs to be said.

Of course, in St. Vitus-in-the-Vale, there will be a few, manifestly willing and able to speak out in the places provided for them in the Prayer Book. There are always a few. All honor to them, for they are brave men and women. But, in the main, is it not true to say that we are a Church of tongue-tied congregations? What has brought this situation about is another matter, and, in any case, does not come within the scope of this article.

Enough now to say that the situation is not calculated to encourage John Doe to stay around the Episcopal Church for a while, in his quest for a faith by which he can live, and a mode of worship he can make his own. Indeed, it is almost certain to drive him away with dismay in his soul. All of us, clergy and laity alike, should really do something about it, and it's getting late.

## Church Attendance

By Max Burk

ON EACH Thursday at noon, 110 busy professional, business, and college faculty men manage somehow to drop whatever they are doing to spend an hour and thirty minutes enjoying the fellowship and the programs of the local Rotary Club. They attend regularly, or else make up attendance in the knowledge that four absences in a row means automatic forfeiture of membership.

In these days of the National Church's self examination, wouldn't it do well to ask the question: What incentive does a civic organization, like Rotary, offer that Churches do not offer? Isn't attendance the answer to many of the church's problems? If all parishes the nation over had an average attendance of 90%, would there be any need for a Radio Hour? With 90% of its present members attending regularly, would there be any need for an evangelism week? With 90% attendance would there be any difficulty at all with the Every Member Canvass, or with raising funds for diocesan and special funds?

What organization can exist without attendance? Could our armies function, could our Congress and legislatures function, could our schools and colleges function, could our businesses, industries, and professions function if all members came and went as they pleased? It appears that the stiff penalties these or-

ganizations provide in the form of demotion in rank, loss of pay, loss of seniority, expulsion from membership are all answers in themselves as to how these organizations stress attendance.

And, come to think of it, aren't the Protestant Churches of America unique among such going concerns when they



MR. BURK: "What organization can exist without attendance?"

allow their members to come as they please? They provide no penalties for the non-attender, no rewards for the regular Churchgoer, selling their spiritual bill of goods to all comers that too often show no visible effect. Each customer takes from the Church what he likes, and gives the check to some other fellow to pay. It's a handout. It's too easy. The "customer" has no obligations, makes no sacrifice for what he receives.

It's a challenge to think of any other institution in America today that operates in such a manner. Our "religious freedom" we think we cherish so, sometimes becomes a religious license or a freedom from worship at all. Thus a too large percentage of fine American citizens stay away from any Church because they are not obligated to attend, receive no award when they do attend, and even if they do attend, refuse to acknowledge any benefits they might have received from it.

#### DO WE NEED CHURCHGOING?

But that's the way we want it. Certainly we're not sponsoring any new law for compulsory Church attendance. Our purpose in setting down these thoughts is to ask the clergy: Isn't Church attendance the very core of a successful parish? Isn't the lack of attendance something that is taken as a matter of course—no aggressive action to counter it? And third, isn't a large attendance very often the entire solution to problems of the every member canvass, the evangelism work, the work of raising special funds, the source of new baptisms, of new confirmations?

Back to our commercial language then, let's ask ourselves: why is a business successful? The answer of course is because it satisfies the needs of its customers. What is a need? A need is something a customer recognizes that he wants. An African savage needs an air conditioning system because the weather's hot. But an African savage does not want air conditioning, because he lacks the education, the finances, and the living standard that enable him to recognize his need for it.

We average laymen of the Church, brother, are your African savages. We need the holy sacraments, we need confession, absolution, and more than ever before we need the values of prayer. We need to learn the teachings of Christ. We need to understand every word in the epistles, the collects, and the gospels. We're like the African savage who needs air conditioning, and we're like him because we don't know we need it!

To go back to our Rotarian, he's learned to recognize his needs for broader international, national, and community understanding that he gets only by attending regularly. And since he's recognized his need, he drops whatever he's

doing for that one and a half hours each week for at least 90% of the weeks in the year.

It's my contention that too many of us attend Church haphazardly because we have not recognized our need for going regularly. We see no penalties for not going—no rewards for going. It's my belief if a clergyman can show all his parishioners the need to attend Church, he's struck the \$64 jackpot. All other major problems of his parish will diminish or vanish.

Outside the urge to meet the right people, enjoy a little fellowship, be seen by prospective customers in a "good" place, to get dressed up in your good suit for a change, the reasons you attend Church are, I think, indefinable. To go to Church in spite of anything, you must, like the Rotarian, have a deeper understanding of "what gives" when you take your place in the pew.

You must have an inkling of the Church's two thousand years of history; some knowledge of the purposes of the various physical fixtures and vestments used in the service; some understanding of the communion's full meaning; a mind's ability to apply the stories in the gospels to your daily life—in short, you should be instructed more fully than the average layman is today, before you will drop everything to go to Church.

Too many of your parishioners today think of a sin as a statutory offense—murder, rape, robbery, drunkenness. Through a lack of knowledge of what a sinner is, some resent the terms in the Prayer Book, "miserable offenders" and "our sinful bodies" and "we are not worthy so much as to gather up the crumbs under thy table." Some say, why should I read the Confession when I

haven't sinned this week—not realizing, of course, that jealousy, hate, anger, envy, and despair all are sins.

These are things, of course, that will vary greatly with different parishes, different communities, and different individuals. But it can be summed up generally in three words: lack of instruction. It's this man's ignorant and humble opinion that in his parish the single greatest contributing factor to irregular attendance is lack of instruction. Sure we had classes of instruction before we were confirmed. We spent one hour an evening for at least ten evenings covering two thousand years of Church! And we had a good rector and an interesting class.

But national Church, in your hour of self-examination and self-criticism, in your concern over the number of baptisms, the number of confirmations—I say forget Evangelism Week, forget the national radio hour, stop worrying about raising special funds—I say forget all of these and go to work on the members you already have.

Your members are a dumb lot of African savages who fail to recognize their need for the services you have to offer. Start some correspondence courses—show them how the epistles, the collects, and the gospels can help them in their daily lives—help them get more meaning from the Church's fixtures, the vestments, the Church seasons, the Church's history, and Church doctrine. Help the members you already have to learn their need for the Church. They will become regular attenders. Before you go after new confirmations ask yourself: are we taking care of the ones we already have?

Look at your attendance records. There's your answer.

#### TRIBUTE

TO you, who for the love of God  
 Gave love as freely as spring rain  
 Brings to starved lakes where willows nod  
 The sudden gift of life again,  
 I would make music. I would take  
 From jeweled words and words that sing,  
 Their purest essence; for your sake  
 I would contrive an offering  
 Like cloth of silver richly woven,  
 Yet I am silent and my tongue  
 That should be flame, with flame is cloven—  
 How shall the soul's delight be sung?  
 Or the tall heart bend down to reach  
 The lesser miracle of speech?

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## LONG ISLAND

### Bishop DeWolfe Receives 110 Ex-Roman Catholics

On the first Sunday in September, at Grace Church, Conselyea St., Brooklyn, N. Y., Bishop DeWolfe of Long Island constituted a new Spanish speaking congregation, by confirming twelve persons and receiving 110 former Roman Catholics, who have been gathered together during the past three months by the Rev. José de Jesús Vega, under the direction of the Rev. Dr. John Torok, vicar general for foreign work in Brooklyn.

Fr. Vega was the celebrant of the Sung Eucharist at which the Bishop presided. It was Fr. Vega's 13th anniversary of his ordination to the priesthood. Immediately after the Eucharist a provisional vestry was formed. This is the second large group of Spanish speaking Roman Catholics Bishop DeWolfe has received within the past 18 months.

## PITTSBURGH

### Calvary School of Religion

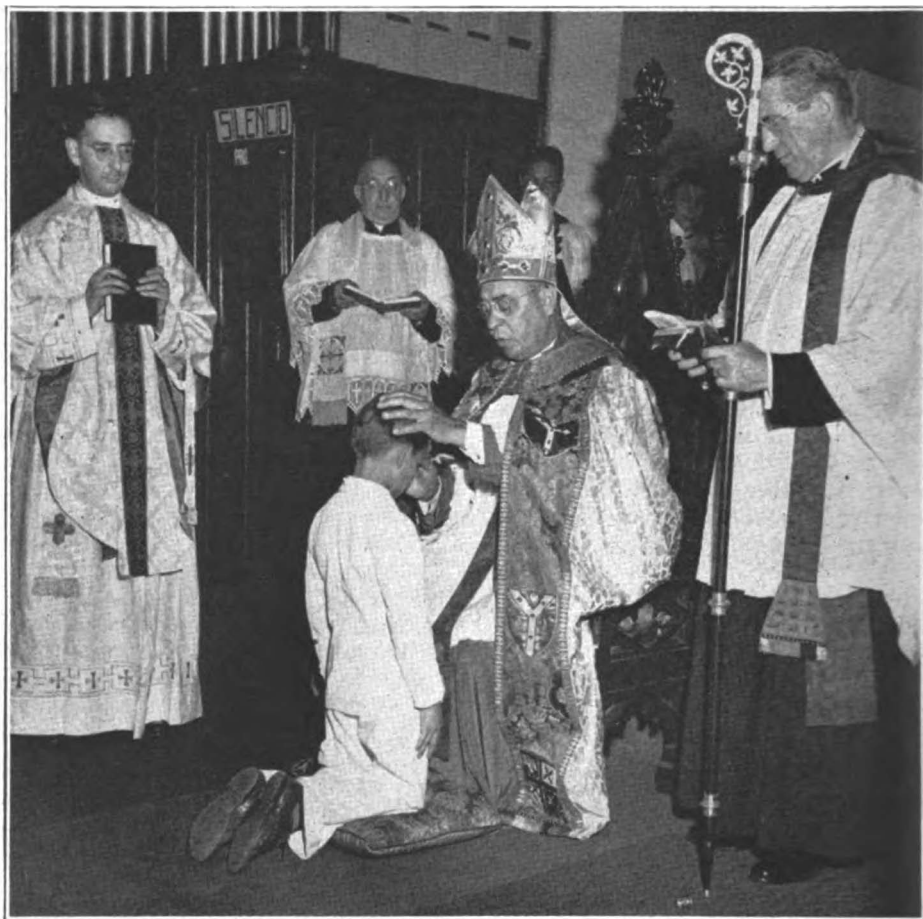
Calvary Church, Pittsburgh, Pa., will sponsor a School of Religion again this year. The theme of the series, which will be held from October 4th to November 15th, is "The Good News of God." Speakers at the meetings, to be held in Calvary Parish House, are:

The Rev. Dr. Marshall Bowyer Stewart, "Why Does Man Believe in God?," October 4th; the Very Rev. Dr. H. E. W. Fosbroke, "The Gospel of the Old Testament," October 11th; Dr. John S. Marshall, "The Gospel of the New Testament," October 18th; the Rev. W. Norman Pittenger, "The Gospel of the Christian Sacrifice," October 25th; the Rev. Alan Watts, "The Gospel of the Daily Presence," November 8th; and Bishop Pardue of Pittsburgh, "The Anglican Communion and the Gospel," November 15th.

## KANSAS

### Good Will Food Train

On Thursday, August 26th, the Kansas Good Will Food Train, consisting of 62 cars, with 82,000 bushels of wheat in them and four cars of powdered milk, was dedicated in Topeka at a ceremony in which representatives from all over the state and from Chicago took part. These gifts of food were the result of the efforts of the Kansas Christian Rural Overseas Program, the State Director of which is the Rev. Leonard Lowe. For



RECEPTION OF ROMANISTS: Bishop DeWolfe of Long Island is shown above receiving one of the 100 ex-Roman Catholics.

the most part, this train of foodstuffs was collected by Churchpeople of the Protestant denominations, non-Roman, and Roman Catholic Churches. Thirty-one counties of the state contributed one or more cars of wheat, and in many others, cash donations were made.

At the ceremony in Topeka, the Hon. Frank Carlson, governor of the state, gave the principal address, and the Very Rev. John Warren Day, dean of Grace Cathedral, gave the dedicatory prayer. The Good Will Train is now en route to Galveston, Texas, where the wheat and milk will be transhipped to Europe and distributed to Church World Service.

## MILWAUKEE

### Bishop Conkling Speaks on Lambeth Conference

Bishop Conkling of Chicago, in his first public speaking engagement since his return from the Lambeth Conference, addressed a congregation at All Saints' Cathedral, Milwaukee, Wis., on September 16th. The Bishop spoke at the joint invitation of the Church Club of

Milwaukee and the Woman's Auxiliary of the first district of the diocese.

The cathedral was well filled for the service of Evensong, after which the United Thank Offering was presented. After a few words of welcome from Bishop Ivins of Milwaukee, the Bishop of Chicago spoke on various phases of the conference.

He began with a description of the huge services at the opening and close of the conference, and passed on to the ancillary activities, such as the reception by the King and Queen of England, the Lord Mayor of London, and the American Ambassador to the Court of St. James. The Bishop reminded the congregation of the close parallel between Lambeth 1948 and the Council of Nicea: the fact that almost an equal number of bishops had taken part in both, and that at both times the Church was emerging from a period of persecution and martyrdom.

The Bishop spoke of the humbling experience of meeting together with men who had actually suffered in prison, and who had borne witness for Christ at the cost of beatings and systematic starvation. As he spoke of a quiet day con-



ducted for all the bishops by the bishops from China, Dr. Conkling showed the world-wide character of the Anglican Communion, which found further expression in the Lambeth resolutions to appoint a Central Advisory Council on Missionary Strategy, the establishment of a Central College for the Anglican Communion, and the proposal for a Pan-Anglican Congress. The Bishop of Chicago said that he had issued an invitation for the congress to meet in his see city in 1953.

After explaining the procedure followed at Lambeth, the Bishop briefly sketched the five main subjects which were under discussion by the conference. He said that the deliberation by Lambeth on Communism showed that the conference was aware of its position as a Christian heresy, rather than a doctrine utterly opposed to Christianity. He asked the congregation to remember that in Russia there are millions of people, who, though loyal to Communism, are nevertheless devout Christians.

## COLORADO

### Ground Broken for Hospital Addition

Ground-breaking ceremonies for a 50-bed, four-story addition to Parkview Episcopal Hospital, Pueblo, Colo., were conducted on September 10th by Bishop Bowen, Coadjutor of Colorado. In his brief address at the ceremony, the Bishop, who is president of the hospital board of directors, reviewed the development of hospitals in this country, and expressed the hope that the Parkview Episcopal Hospital will become an outstanding service unit in the Pueblo area.

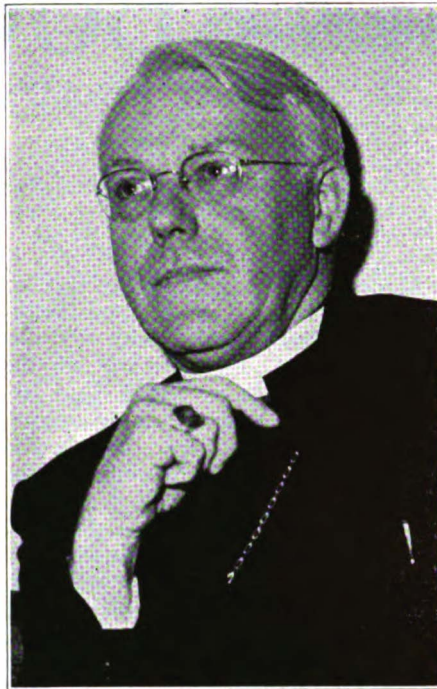
The \$750,000 hospital was officially turned over to the Church on March 8, 1948, as a gift of the Parkview Hospital Association. The new wing, which will cost \$250,000, has already been begun, and will be completed after several months.

## MICHIGAN

### Jewish Children Present Gift to St. Joseph's

Just north of St. Joseph's Church, Detroit, Mich., on Woodward Ave., stands the Jewish Community Center, where for the past few weeks 150 children have been attending a day camp under the direction of Miss Frances Winokur. Not long ago, a carnival was held, and the children worked long and hard and raised some funds which they could spend for any project they desired.

Just about that time, the Jewish holiday, *Tisha b'Ab*, arrived—the day upon



BISHOP CONKLING: Issued invitation to Pan-Anglican Congress.

which Judaism recalls with sadness the destruction of the Temple at Jerusalem. In connection with the commemoration, good Jews also try to do something to build up another church. The children took all this into consideration, and decided to purchase, with the funds raised in the carnival, an evergreen shrub to be planted on the grounds of St. Joseph's.

On Friday morning, August 13th, the children of the day camp, accompanied

by Miss Winokur, visited the Rev. Wm. C. Hamm, rector of St. Joseph's. Some little speeches were made by the children, and Miss Winokur presented the small tree to the Rev. Mr. Hamm, who accepted it on behalf of the parish. Calling attention to the roots of the shrub, the Rev. Mr. Hamm said that he hoped these roots would spread between the two institutions as the foundations of the moral law spread between the two religions. The children sang a song in the Hebrew language, and concluded the brief ceremonial with a folk dance. Then they asked if the Rev. Mr. Hamm would show them St. Joseph's Church, and he gladly did so, explaining some of the points of similarity between the ancient Jewish faith and the Church of Christ.

## SPOKANE

### Contracts Let for Cathedral Construction

Contracts have been let for the construction of the choir, sanctuary, and central tower of the Cathedral of St. John the Evangelist, Spokane. Building operations, which will require about three years for completion, are expected to begin immediately.

The new addition to the gothic structure, which occupies an imposing position on a hill above the city, will leave only the transepts to be finished. The nave was completed in 1929. The present construction program will cost approximately \$1,000,000. Whitehouse and Price of Spokane are the architects.



GROUND-BREAKING AT PUEBLO: Bishop Bowen is shown breaking ground for the addition to Parkview Episcopal Hospital. Left to right: J. C. Peabody and R. S. Gast of the board of trustees; Helen Pixley, superintendent; Platt Rogers, board member and project contractor; Bishop Bowen; the Rev. Edward C. Turner, vice-president; M. D. Thatcher and Dr. Fritz Lassen, trustees; and J. Gordon Dandignac, hospital administrator.

# BOOKS

The Rev. CARROLL E. SIMCOX, Editor

## On Education

A HISTORY OF THE PROBLEMS OF EDUCATION. By John S. Brubacher. New York: McGraw-Hill, 1948. \$4.50.

Many of the clergy keep saying that, in order to be good pastors and intelligent defenders of the faith in this age, they need understanding of the education that their people have received and are receiving in contemporary schools and colleges, and bewail that, caught in outworn routines, the theological seminaries have given them next to no knowledge in this basically important field. The indictment is true. There is no reason, however, why pastors of souls should not make some study of the subject on their own book. Such private study is not too easy, because most books on education are written by educators for educators and to the layman in pedagogy are uninteresting and unilluminating.

This present book, by the Professor of the History and Philosophy of Education at Yale, this reviewer thinks, is the best single book available for those who would understand what the unchanging problems of education are and how they have been faced in the past and are being faced now.

This history is organized not according to epochs but according to problems, each of which is developed by itself, with cross-references; educational aims down the centuries, politics and education, nationalism and education, philosophy and education, educational psychology, methods of instruction, public and private education, etc. It is difficult not to overstate how interesting and illuminating these various sections are; how in the aggregate they reveal both the virtues and the dangers of our present situation. Not that Dr. Brubacher is out to point with pride or to view with alarm. He is a scholar, not a pamphleteer. His objectivity is admirable; the reader draws his own conclusions.

Forty pages are given over to an historical survey of religious and moral education with as fine an introduction as could be asked. A priest who attempts to teach religion and morals can ill afford to miss a careful study of that chapter. Not that it is always perfectly understanding — Dr. Brubacher is too inclined to reduce religion to a matter of thought, to magnify creed and code, and almost wholly ignore cult.

He says, for instance (p. 328) that in medieval times the Church "could reach the child only through the authoritative teaching of the catechism." As a matter

of fact, doctrinal instruction of the laity was, until Reformation times, grossly neglected rather than overstressed. Religious education was given in "the age of faith," not catechetically but, chiefly by symbols, centering around the symbols of the Mass. But this is a minor oversight in an able treatment. The sections on philosophy and psychology are equally worth pondering.

This book costs \$4.50 for 688 pages. It is worth the money in more than a quantitative sense.

BERNARD IDDIGS BELL.

## Dr. Torrey's Translation

THE FOUR GOSPELS: *A New Translation*. By Charles Cutler Torrey. New York: Harper and Brothers, 1948. Pp. xx+331. \$2.50.

This is a revised and a bit enlarged edition of a book that first appeared in 1933, and at once became a sort of mild storm center. It reasserts and buttresses with additional arguments the main thesis of the earlier book, a thesis which is the presupposition of the main body of the book. The thesis is that all four of the Gospels with the exception of the Nativity chapters of St. Luke's Gospel, are translations from Aramaic originals, and that these exceptional chapters are themselves translations from a Hebrew original. This part of Dr. Torrey's thesis is by no means new. But he seems to have made stronger the case already presented by others. Especially is this true of the Fourth Gospel, on which point Dr. Torrey is credited by an important Dutch scholar with having proved his point where Burney and others had failed.

Dr. Torrey combines this, his main point, with an unusually early dating of all the Gospels, and a theory of their origin which amounts to a drastic rejection of the current "orthodox" solution of the Synoptic problem. Not knowing Aramaic, the present reviewer is



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scarcely in a position to attempt to pass judgment on Dr. Torrey's main thesis, which has won the assent, at least to some extent, of several first-rate specialists in Semitics. But there are other New Testament specialists, including certainly some who are expert in Semitic languages, who remain unconvinced. Since Jesus admittedly spoke in Aramaic, and since the tradition of His sayings certainly circulated in Aramaic for a considerable time before being rendered into Greek, what Dr. Torrey really has to do, in order to establish his thesis, is to show not only that an Aramaic original underlies certain sayings which have been "mistranslated" but that the mistranslation took place at the last stage in the production of our present Greek Gospels. Even the fact that some of the alleged mistranslations occur in narrative passages is not necessarily decisive, for the recent discipline called "Form Criticism" has increased our already good reasons for supposing that even the language in which certain episodes of our Lord's life were retold repeatedly had, at least to some extent, become stereotyped. If this happened at the Aramaic stage, as in all probability it did, we could then find mistranslations of Aramaic, even in narrative passages. It is important not to let the more probable (or less improbable) part of Dr. Torrey's thesis become inseparably linked with his eccentric and far less authoritative opinion on the dates etc. of the completed Gospels, and his far too easy rejection of the generally accepted solution to the Synoptic Problem. It would take arguments concerning a tongue unknown to me strong enough to convince all or at least the great majority of Semitic specialists before I could be persuaded to treat that solution of the Synoptic Problem as seriously doubtful. Of course I am not at all convinced that the Synoptic Gospels need be dated as late as many are dating them at present, but neither can I think it at all likely that they should be dated as early as does Dr. Torrey.

QUALIFIED RECOMMENDATION

Dr. Torrey's *Notes* are very helpful and suggestive for scholars. And his Translation is good and at times very enlightening. But the present reviewer is inclined to recommend this book only to those who know enough about the intricacies of modern scholarship to be on their guard at points that are highly debatable. For all such it is to be recommended, and very highly. Incidentally, I am prepared to dispute Dr. Torrey's attempt to find one of his "mistranslations" in the famous passage on divorce. It is quite unnecessary. We can solve the problem presented by that passage without recourse to anything but the Greek

MICHAELMAS

Michaelmas (pronounced "mickle-mas") was the ancient English church term for the Feast of St. Michael and All Angels (Prayer Book, Sept. 29th). It is used far more generally than imagined, by priests and laity here in America, and especially those who see great good in preserving those quaint and inspiring customs of earlier years, customs which in many cases preserved for us beauties of worship which we ourselves did NOT originate in our generation.

The Feast of St. Michael The Archangel not only honors St. Michael, but also brings up the whole question of Angels. The Episcopal Church believes in Angels. The Collect, Epistle, and Gospel for the day are clear and satisfying. The Church believes and teaches that we all have Guardian Angels, whom God appoints to watch over us. Who but a gracious Heavenly Father would think of such a thing? Some of us, we know, must be a joy to those invisible Angels from Heaven who are

ALWAYS at our side. Others of us, living carelessly, wantonly, selfishly, must shock beyond measure those pure, undefiled spiritual creatures who fain would guide us Godward. But the age-old matter of free-will on our part can so ruin our God-given lives in such manner as to shock even God, Who has had to look down on some terrible behavior on the part of His created children.

But, there are still thousands of us who love Our God enough to fight sin, because He hates sin,—and to those, we commend this ancient prayer of The Church: "Holy Michael Archangel, defend us in the day of battle; be our safeguard against wickedness and snares of the devil. May God rebuke him, we humbly pray; and do thou, Prince of the heavenly host, by the power of God, thrust down to hell, Satan and all wicked spirits, who wander through the world for the ruin of souls. Amen."

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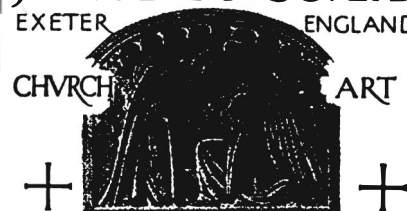


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## BOOKS

texts as we now have them, as I showed in my book, *Christ and Divorce*.

FELIX L. CIRLOT.

### The End of Man

WITH CHRIST IN GOD, *A Study of Human Destiny*. By Shirley C. Hughson, OHC, London, S.P.C.K. New York, Holy Cross Press. Pp. 385. \$3.25.

Fr. Hughson's latest book should be in every public library alongside best-sellers as have to do with man's needs and challenges in the atomic age! Indeed, if one wanted to benefit Christian people anywhere who are worried because of what is taking place in the world today and what is threatened, and yet who do so little in response to the demands of Christ's religion, one should make a present of this book and secure a promise of its being read. The author's purpose is to show that the culmination of man's development, of his evolution both in body and soul, lies in finding his place "in Christ," and therefore, "with Christ in God." He writes, "Of the holiness of God we must be partakers. There is no other destiny. He who fails to attain this, fails in all."

The method the author uses is to enunciate clearly this call to holiness, the response to which is man's moving toward the fulfillment of his destiny; and to show the way of perfection in this life of "participated holiness," as being the indwelling of God which enables one to do the things which lead on to an ever-deepening union with Him. This is the divine purpose, that God may unite His creation to Himself. After this preliminary foundation has been laid in the earlier chapters, three chapters, "The Heart's Thirst for God," "The Soul's Union with God," and "The Work of Divine Grace," carry this consideration on so lucidly, and with such absence of technical terms, that the reader recognizes that the heart of the subject has been entered upon.

Chapters on the theological virtues, and the loss of, and restoration of holiness, advance the theme. Dependence upon the Holy Spirit is stressed and practical consideration given to the Gifts of the Spirit.

It is union with Him for which God has destined us for eternity. "Our created powers will be merged with His uncreated and essential life. To the utmost bound of the possibilities of our finite nature, we shall share in all that He is, in all that He has. Saving only that man cannot become God, that the finite cannot be the Infinite, our capacities and potentialities will be as deep as the divine Love, and as wide and limitless as God's own omnipotence and omniscience. For this the divine Love has brought us into being. For the accom-

plishment of this all heaven waits. If the angels rejoice over one sinner that repenteth, over one soul who takes only the first step toward God, how much more will there be joy in heaven over one who reaches the final goal, who attains to that splendid and irrevocable destiny which was prepared for him from everlasting."

The prayers at the end of each chapter should by no means be overlooked. Their sincere use will aid in one's own advance toward the goal.

MALCOLM DEP. MAYNARD.

### Devotional Commentary

TO THE HEBREWS. By Bede Frost. London: Mowbrays, 1948; distributed in USA by Morehouse-Gorham. Pp. 136. \$2.25.

This is a dogmatic and devotional commentary, rather than a critical one, on the Epistle to the Hebrews. As such, it is the ideal companion piece to such a commentary as that of Westcott. It is brief — in this reviewer's judgment really too brief, its excellence considered; it is always lucid, despite the difficulty of the thesis of *Hebrews* at many points; and it is truly devotional and truly dogmatic. You will find it a wonderful help to the understanding of one of the deepest and most difficult of the New Testament writings.

I set it down with a few questions, all about details: there is a quotation of "the last reported words of Aristotle" that sounds to me suspiciously Christian! I mean by this that it looks like the kind of statement that a pious Christian might in his fancy attribute to the dying sage. Fr. Frost does not indicate his source, and I am curious to know whence he got it. Then there are two dogmatic references to our Lady that are made pretty casually even for a book which is not a strictly critical work.

One is the statement that Enoch, like our Lady, was translated to heaven. Fr. Frost is of course at liberty to hold as a private opinion the belief in the Assumption; but is it wise to take for granted this belief in the minds of his readers? In like manner he remarks that St. Mary "was led to make a vow of virginity." This is one permissible inference from St. Luke 1:27 — if that is the Scriptural source of this belief in her pre-nuptial "vow." But the point is a controversial one, even among the most orthodox, and in this reader's judgment such assertions ought not to be made even in a devotional commentary without some show of support.

But, as remarked above, these questions are all about particular details, and they are few. For the rest: the book will be a devotional treasure to all who love to quarry in *Hebrews*. And it will be

a key to open the door upon many hitherto shut-and-sealed mysteries of the text. C.E.S.

**Christianity As Myth**

**THE BIRTH OF THE CHRISTIAN RELIGION.** By Alfred Loisy. Translation by L. P. Jacks; Preface by Gilbert Murray. London: Allen and Unwin; distributed in USA by Macmillan. 1948. Pp. 413. \$5.

Opinions will differ as to the value of the republication of this classic of advanced higher criticism. It is a classic, of course; its influence has been great. The question of whether that influence has been baneful or beneficial is wholly apart from the fact itself. This work is indispensable to the student who wants to know at first hand the key literature of modern Biblical criticism.

And this, frankly, is the only value I can see in it, except possibly for one more, namely this: if anybody has been inclined to condemn the Church of Rome for its treatment of Abbé Loisy as a subverter of the Faith, he may change his verdict upon reading this book. Rome was astonishingly patient with Loisy. It was with truly reckless charity that she tolerated for so long this man as a teacher within her fold. If you study this book you will probably come to share my wonderment at this.

Loisy's approach to the New Testament is not merely negative. He does not say simply, "I will examine the evidence with an open and receptive mind." He says rather (this is inference, but you are driven to it), "The men who wrote these documents were benighted bigots with petty axes to grind against the world and indeed against each other. This I intend to demonstrate."

On almost every page Loisy gives his hand away. His working premise is that the New Testament as a whole and in all its parts is a collection of tendentious tales and edifying lies. "Fiction" is his favorite descriptive term. He is an eisegete, not an exegete. What he wants to find in the text he reads into it; what he finds in it and doesn't like is disposed of — with the greatest of ease, since he feels no obligation to state a specific reason for a specific rejection — as another "fiction." He never seems to be in any doubt that he knows exactly how the lie came to be invented. He amazes you with his glibness of explanation of the darkest riddles. Evidently he was there! He knows everything, simply everything. The glorified Christ is one of the solar deities; the point of the Cana story in the fourth Gospel is to show that "Jesus has no mother in this world"; the Twelve were chosen by the community, not by Jesus; and so on from beginning to end. The warrant for such assevera-

tions? *Ipse dixit.* Seldom more than that.

If this kind of exercise is scientific, then certainly Biblical criticism of this type, is the most speculative and the most imaginative of all sciences. The fantasies of Nostradamus were prosy stuff by comparison. M. Loisy would have us believe that the New Testament is the creation of rather bungling myth-makers. Well, he ought to know myth-making when he sees it. C.E.S.

**The Godly Pagan**

**THE DEATH OF SOCRATES.** By Romano Guardini. Translated from the German by Basil Wrighton. New York: Sheed & Ward, 1948. Pp. 177. \$3.

The method of this book is the conventional and fruitful one of setting out the text of a classic and interspersing it with a running commentary and exposition. The text in this case consists of four dialogues of Plato: the Euthyphro, Apology, Crito, and Phaedo.

Guardini believes, and demonstrates pretty cogently, that the wisdom of Socrates (referred to hereunder as Socrates-Plato) is in its essence religious wisdom rather than essentially rational wisdom. He interprets Socrates-Plato as an intuitive thinker. The great Platonic arguments for the immortality of the soul and the reality of the eternal "Ideas" are logically developed in the dialogues, but they all ultimately take their start from what the Christian would call the insights of faith. This is the reason for their unending religious significance and appeal. There is a profound "natural piety" in Socrates-Plato. Henry Mencken calls this quality of his, in an impish but memorable phrase, "labored Pecksniffery"! Certainly it must appear as something like that to any reader who has no religious instinct.

The commentary of this work is sound and thorough, but it must be read with extreme carefulness if you are to follow Guardini's reasoning. It is not altogether free from a certain stiffness and turgidity of style, though the fact that it is a translation from German probably accounts for that; and certainly it is more lucid than most translations of German works on abstract subjects.

If you will read this book with the necessary care you will have a rich reward. After all, "the word of the master" is here in the text, and if you find Guardini a bit hard to follow here and there you can always turn to Plato for clarification! If you put yourself into your reading you will probably lay the book down with a greater love for, and understanding of, Socrates: that gay and godly pagan whom to know is a joy and a cordial, and who through the ages continues to play so noble a part in the Preparation of the Gospel. C.E.S.

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WANTED: Assistant for St. John's Church, Decatur, Ill. Married or single, under forty. Six room apartment available. Apply, Rector, 530 N. Church Street, Decatur, Illinois.

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# C H A N G E S

## Appointments Accepted

The Ven. **Samuel N. Baxter**, formerly associate rector at Calvary Church, Pittsburgh, Pa., is now archdeacon of the diocese of Western New York. Address: 237 North St., Buffalo 1, N. Y.

The Rev. **Wallace Essingham**, formerly rector of St. Matthew's, National City, Calif., is now rector of Grace Church, Glendora, Calif. Address: 541 N. Michigan Ave., Glendora, Calif.

The Rev. **Donald W. Greene**, formerly rector of St. Paul's, Wallingford, Conn., is now missionary of the diocese of Connecticut. Address: 207 Farmington Ave., Hartford 5, Conn.

The Rev. **Frank G. Ireland**, formerly rector of All Saints', Brooklyn, Mich., is now rector of St. Peter's, Akron, Ohio. Address: 1664 Glenmount Ave., Akron 1, Ohio.

The Rev. **George H. Jones**, rector of St. Paul's, Mount Vernon, Ohio, will become assistant at St. Paul's, Akron, Ohio, October 15th. Address: c/o St. Paul's Church, 354 E. Market St., Akron, Ohio.

The Rev. **Richard A. Kirchhoffer, Jr.**, recently ordained to the diaconate, is now deacon in residence at Christ Church, Tracy City, Tenn. Address: Christ Church Rectory, Tracy City, Tenn.

The Rev. **James McKeown**, formerly priest in charge of St. Luke's, Boone, N. C., is now priest in charge of All Saints', Cameron, and St. Thomas', Rockdale, Texas. Address: 305 N. Travis St., Cameron, Texas.

The Rev. **Harry L. Nicholson**, rector of Trinity, Niles, Mich., will become rector of Christ Church, Henrietta, Mich., October 1st. Address: RFD 1, Munith, Mich.

The Rev. **Percy T. Olton**, formerly rector of St. James', Newark, N. J., is now priest in charge of St. John's Mission, Chester, Va. Address: St. John's Church, Chester, Va.

The Rev. **Ian Robertson**, rector of St. Paul's,

El Centro, Calif., will become priest in charge of Trinity, Ocean Beach, San Diego, Calif., October 1st. Address: 4656 Harvey Rd., San Diego 3, Calif.

The Rev. **James E. Savoy**, formerly chaplain of Canterbury College, Danville, Ind., and professor of religion, is now assistant at St. Mark's, Houston, Texas. Address: 3816 Bellaire Blvd., Houston 5, Texas.

The Rev. **Richard H. Schoolmaster**, formerly priest in charge of St. James', Conroe, Texas, is now rector of St. Paul's, Newton Highlands, Mass. Address: 60 Columbus St., Newton Highlands, Mass.

The Rev. **Edward W. Slater**, canon of the Cathedral of St. John, Spokane, Wash., will become vicar of All Saints', Seattle, and St. Elizabeth's, Seahurst, Wash., October 1st. Address: All Saints' Vicarage, 4900 Thistle St., Seattle 8, Wash.

The Rev. **Edward Cabot Stein**, formerly rector of St. Paul's, Houston, Texas, is now rector of St. John's La Porte, and St. Michael's, La Marque, Texas. Address: La Porte, Texas.

## Changes of Address

The Rev. **Cramer C. Cabanis**, formerly addressed at 184 Wethersfield Ave., Hartford, Conn., should now be addressed at 106 N. Beacon St., in that city.

The Rev. **Donald Lewis Davis**, formerly priest in charge of St. Paul's, Fort Fairfield, Maine, is now curate of All Saints', Dorchester, Boston, Mass., and may be addressed there.

The Rev. **W. J. Heilman**, formerly addressed at 1515 Lipscomb St., Fort Worth, Texas, should now be addressed at 3432 Hill Top Rd., Fort Worth 4, Texas.

The Rev. **George F. Nostrand**, formerly addressed at St. Philip's Church, Cleveland, Ohio should now be addressed c/o Western Reserve University, Cleveland 6, Ohio.

The Very Rev. **Charles L. Taylor, Jr.**, formerly addressed at 6 Phillips Place, Cambridge, Mass., should now be addressed at 3 Mason St., Cambridge 38, Mass.

## Ordinations

### Priests

**Nebraska:** The Rev. **Ellsworth A. St. John** was ordained to the priesthood by Bishop Brinker of Nebraska on September 8th at St. Luke's Church, Wymore, Nebr. He was presented by the Rev. Harry I. Ewan, and the Rev. Dr. W. Freeman Whitman preached the sermon. Fr. St. John is priest in charge of St. Luke's Church, Wymore, and St. Augustine's Church, De Witt, Nebr. Address: St. Luke's Church, Wymore, Nebr.

### Deacons

**California:** **Howard B. Scholten** was ordained to the diaconate by Bishop Sanford, retired Bishop of San Joaquin, on August 1st at Trinity Church, San Jose, Calif. He was presented by the Rev. Dr. Mark Rifenbark, who also preached the sermon. The Rev. Mr. Scholten will be assistant to the rector at Trinity Church, San Jose. Address: 81 N. 2d St., San Jose, Calif.

**Nevada:** **George Stillman MacCallum** was ordained to the diaconate by Bishop Lewis of Nevada on September 3d at St. John's Chapel, Galilee, Glenbrook, Nev. He was presented by the Ven. T. H. Kerstetter, and Bishop Lewis preached the sermon. The Rev. Mr. MacCallum will be deacon in charge of St. Mary's, Winnemucca, and St. Andrew's Battle Mountain, Nev. Address: Winnemucca, Nev.

**Wyoming:** **Raymond C. Knapp** was ordained to the diaconate by Bishop Hunter, Coadjutor of Wyoming, on August 20th at St. Peter's Church, Sheridan, Wyo. He was presented by the Rev. Donald G. Smith, and the Rev. Marcus B. Hitchcock preached the sermon. The Rev. Mr. Knapp will



### BRADFORD JUNIOR COLLEGE

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

### BROWN UNIVERSITY

**ST. STEPHEN'S** Providence, R. I.  
Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c  
Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

### BUFFALO UNIVERSITY

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

### COLUMBIA UNIVERSITY

**ST. PAUL'S CHAPEL** NEW YORK CITY  
Sun MP and Ser 11; HC 9 & 12:30; Daily (except Sat) 12 noon; Tues, Wed, Fri, HC 8

### DUKE UNIVERSITY

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Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

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

### UNIVERSITY OF ILLINOIS

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

### MILWAUKEE-DOWNER, STATE TEACHERS

**ST. MARK'S** Rev. Killian Stimpson  
2604 N. Hackett Avenue, Milwaukee 11, Wis.  
Sun 8, 9:30, 11

### UNIVERSITY OF NEW HAMPSHIRE

**ST. GEORGE'S MISSION** Durham, N. H.  
Rev. Randall C. Giddings, Chap  
Chapel, N. H. Hall: Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3 Thurs 6:30

### NEW PALTZ STATE TEACHERS

**ST. ANDREW'S** Rev. J. Marshall Wilson  
New Paltz, New York  
Sun 8, 11; Tues & HD 9:30, Thurs 8  
Canterbury Club Sun 5:30

### NEW YORK STATE AGRICULTURAL AND TECHNICAL INSTITUTE

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### SULLINS COLLEGE VIRGINIA INTERMONT-COLLEGE KING COLLEGE

**EMMANUEL** Bristol, Virginia  
Rev. Maurice H. Hopson, B.D., r  
Sun 8, 11; Thurs 10:30

### UNIVERSITY OF TEXAS

**ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER** 209 W. 27th St., Austin, Texas  
Rev. Joseph Harte, r; Miss Lucy Phillips, S.W. (Student Worker)  
Sun 8, 9:30, 11; Canterbury Club 6; Daily 7 & 5:30

### UNION COLLEGE

**ST. GEORGE'S** Rev. Darwin Kirby, Jr.  
Schenectady 5, N. Y.  
Sun 8, 9, 11; Tues HC 8; HD & Thurs HC 10

### VASSAR COLLEGE

**CHRIST CHURCH** Acad. & Barclay, Poughkeepsie, N. Y.  
Rev. James A. Pike, J.S.D., r; Rev. Walter A. Henricks, Jr., Barbara E. Arnold  
Sun 9, 11, 7:30; Daily 10; HD 7:15 & 10  
College supper-discussion, Fri 6

### UNIVERSITY OF WASHINGTON

**CHRIST CHURCH** SEATTLE, WASHINGTON  
Rev. W. W. McNeil Jr., r; Rev. D. R. Cochran, Chap  
Sun 8, 11, 6:30 Ev; Wed & HD 7

### WELLS COLLEGE FOR WOMEN

**ST. PAUL'S** Rev. T. J. Collier, r  
Aurora, N. Y.  
Sun 7:30, 9:45, 11; HD and Fri 7

### WELLESLEY COLLEGE PINE MANOR, DANA HALL

**ST. ANDREW'S** Wellesley, Mass.  
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**KEY**—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Ev, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Doys; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

## CHANGES

continue his studies at the Philadelphia Divinity School, Philadelphia, Pa., and may address there.

### Suspensions

The Rev. John Richmond Chisholm, formerly rector of Christ Church-by-the-Sea, Colon, R. P., who was found guilty by an ecclesiastical court of immoral conduct and conduct unbecoming a clergyman upon presentment by the council of advice of the district, was on June 19, 1948, suspended by

Bishop Gooden of Panama, pending an appeal which he has taken to the court of review of the Second Province.

### Marriages

The Rev. Paul Stadius and Miss Loraine McGrath were married on September 8th by Bishop Hunter, Coadjutor of Wyoming, assisted by the Rev. Clifford E. Wilson. The ceremony was performed at Trinity Church, Thermopolis, Wyo., of which the Rev. Mr Stadius is deacon in charge.

### Corrections

The listing of St. Thomas' Church, Farmingdale, L. I., N. Y., has been incorrectly listed as being "Farmington" in several issues of The Living Church. Farmingdale, L. I., N. Y., is the correct location of the parish.

The Rev. Richard C. Rodgers was incorrectly listed as having a change of address. Fr. Rodgers' address is still 210 E. 9th St., Bartlesville, Okla.



## CHURCH SERVICES

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



### BALTIMORE, MD.

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

### BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
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Rev. Arthur C. Kelsey, Assistants  
Sun: 7:40 Mat; 8 & 9 HC; 11 Sung Mass & Ser;  
6 EP. Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & HD,  
HC add'l; Fri 5:30 Service of Help and Healing;  
C: Sat 5 to 6 & by appt

### BUFFALO, N. Y.

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

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

**ST. JOHN'S** Colonial Circle  
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### CHICAGO, ILL.

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

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

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

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

**ST. MATTHEW'S** Rev. F. Ricksford Meyers  
2019 St. Antoine Street  
Sun Masses: 7:30 & 11, 10:40 MP; C by appt

### HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Sun Masses: 8, 9:15, 11 High; Thurs & HD 9

### INDIANAPOLIS, IND.

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

### MADISON, WIS.

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

### NEW YORK CITY

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

### NEW YORK CITY (Cont.)

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

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

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

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thurs  
4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

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

### NEW YORK CITY (Cont.)

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

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

### PHILADELPHIA, PA.

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

### PITTSBURGH, PA.

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

### QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 9:30 & 11, Thurs 8:30

### RIDGEWOOD, (NEWARK) N. J.

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

### SALISBURY, MD.

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

### SAN FRANCISCO, CALIF.

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

### SCHENECTADY, N. Y.

**ST. GEORGE'S** Rev. Darwin Kirby, Jr., r  
30 North Ferry St.  
Sun 8, 9, 11 HC; HD 10; Tues 8, Thurs 10

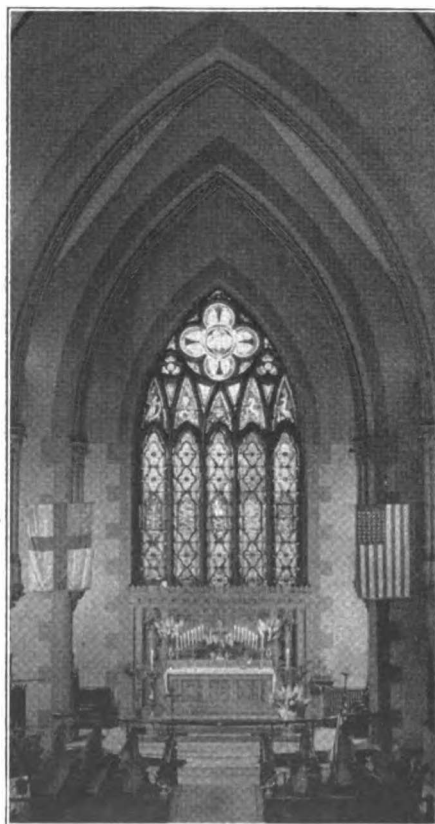
### WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r,  
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.  
Sun Masses: 7:30 HC; 9:30 Sung & Ser, 11 MP  
& Ser; 12 Low Mass; Daily 7 Low; C Sat 4-5 &  
7:30-8:30

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

### WAUKEGAN, ILL.

**CHRIST CHURCH** Grand at Utica  
Rev. O. R. Littleford, r; Rev. David I. Horning,  
Rev. Walter Morley, associates  
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs, HD 9:30;  
EP 5:30 daily



CHURCH OF THE ASCENSION AND ST. AGNES  
WASHINGTON, D. C.

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

Don't Forget You Have An Important Date!

# Friday Evening — October 1st\*

to listen to the FIRST program in  
The Episcopal Church's new radio series

## "Great Scenes From Great Plays"

**THE PLAY:** "Cyrano de Bergerac" by Edmond Rostand

**THE STARS:** Walter Hampden with Ann Seymour

**THE TIME:** 8 PM (EST), 7 PM (CST), 8 PM (MST), 7 PM (PST)

**THE NETWORK:** Over 500 Stations of the Mutual Broadcasting System

### Your Relations and Friends Will Enjoy This Program

*Be sure to tell them about  
it so they can tune in . . .*

Of course, all Episcopalians who know about this program will want to listen to it. But it is important for you to remember that the most important objective of the program is to reach the millions in the United States who are completely unchurched. That is why the efforts of each of us are vitally important in making sure that the opening program and all subsequent programs reach the widest possible audience. That is why you will be doing a very great good when you do everything in your power to encourage others to listen to the program.

When you listen to this first program you will be hearing far more than the first production in a great new radio series. You will be on hand for a significant moment in the history of the Episcopal Church. You will share in what your Presiding Bishop calls a "daring yet ecclesiastically sound evangelistic plan."

Edmond Rostand's great play "Cyrano de Bergerac" has been selected to dramatize the vitally important Church message in this broadcast which concerns the importance of self-denial. Certainly this is a fitting subject for the first program since self-denial along with love of God is a vital principle in the Christian faith.

### Special Note to Clergymen . . .

The value of this program to your parish or mission will depend to a very great extent on your understanding and support. That is why you received, well in advance, a folder containing suggestions and written materials to help you understand and promote the program in your parish.

**\*IMPORTANT NOTE.** In spite of the large number of stations in the Mutual Broadcasting System's national network there are parishes not covered by Mutual stations. Most of these parishes are being specially covered through local stations not part of the Mutual System. In some cases this may mean the "Great Scenes from Great Plays" program will be heard on Thursday or Saturday evening rather than Friday—or at a time other than the times shown above. All clergymen will receive a complete list of stations and times well in advance of this program.