

The Living Church

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

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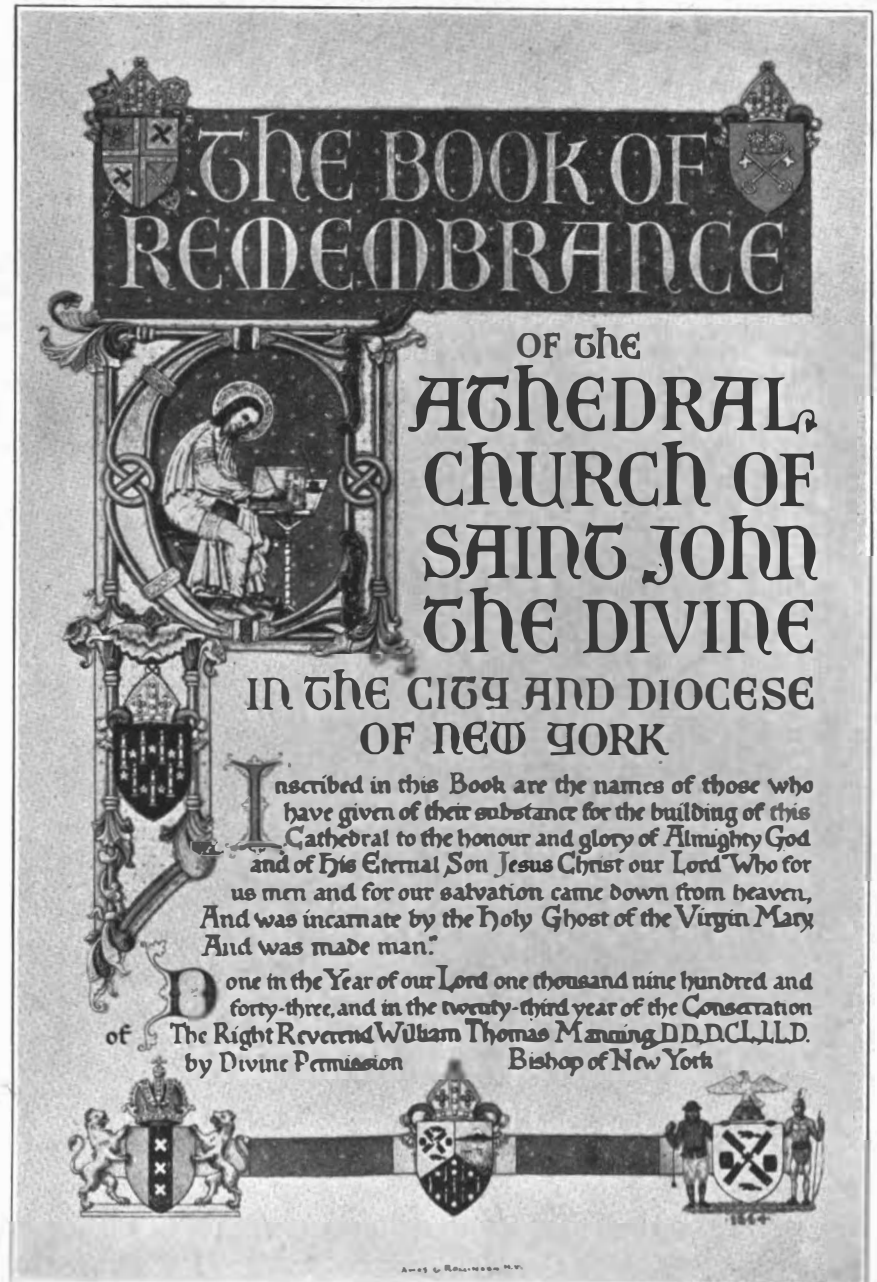
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BOOK OF REMEMBRANCE — THE TITLE PAGE

[See page 31]



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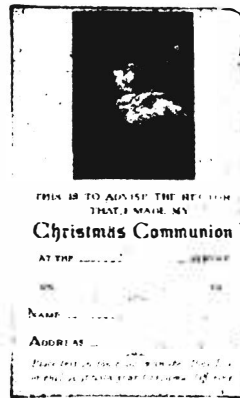
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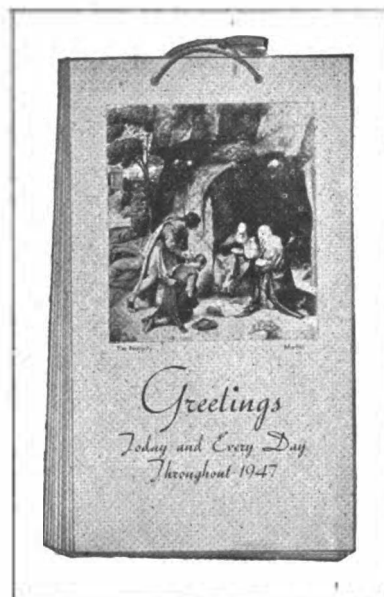


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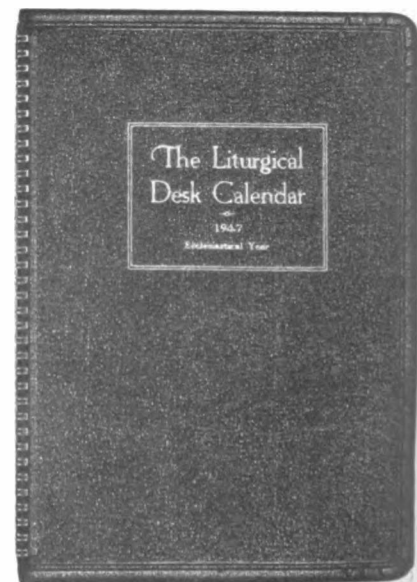
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1947
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LETTERS

Service Recordings

TO THE EDITOR: Interest was aroused amongst your readers last spring by a letter from a correspondent [L.C., March 3d] telling of a series of excellent recordings of English Church music which she had imported a few years ago. There was some confusion as to the facts, doubtless due to no fault of your correspondent, and the matter was, so to speak, left hanging in the air.

As one who has been a record collector in a modest way for the past 35 years, I have been interested to discover what the facts are, and am now making this report in the belief that it may interest and possibly help some other readers of THE LIVING CHURCH.

The records to which your correspondent referred were five in number and were recorded and manufactured by the Columbia Graphophone Co., Ltd., Hayes, Middlesex, England—commonly referred to by American collectors of recordings as English Columbia.

Here follows a letter received from English Columbia, dated October 23d and containing interesting and helpful information:

We . . . confirm that while we are the manufacturers of the sacred recordings quoted in your letter, they are of a private nature and can only be obtained from the Royal School of Church Music (School of English Church Music), Roper House, St. Dunstan's Street, Canterbury, Kent.

We are currently manufacturing quantities of these records for the above organization, although we are aware that they are experiencing considerable difficulty in exporting these records to America owing to the existing currency regulations, etc.

The Evening Service on records ROX-186/7/8 was recorded from a broadcast, whereas the Merbecke Communion Service (ROX-189) and Brother James' Air coupled with "O Lovely Peace" (ROX-190), together with many other hymn recordings were made in the Church of the Holy Sepulchre, Holborn, London.

Special arrangements were made for us to issue these two items contained on ROX-190 in the standard Columbia repertoire, the number of which is DX-1032.

You could not obtain copies of these records as you would other Columbia recordings, as we are under contractual arrangements not to supply direct, although we see no reason why an attempt should not be made to get them from the Royal School of Church Music.

In this connection we might add that a small consignment of sacred records will shortly be shipped to Messrs. H. Royer Smith Co., 10th and Walnut Streets, Philadelphia, Pa., and therefore suggest that these people may be in a position to help you.

The attention of readers of THE LIVING CHURCH who may be interested in fine recordings of English Church music is called to the last paragraph in the letter quoted above. It should be added that RCA Victor, whose name was mentioned in your correspondence columns last spring, has no connection with these recordings in any way.

HAROLD C. BRAINERD.

Boston.



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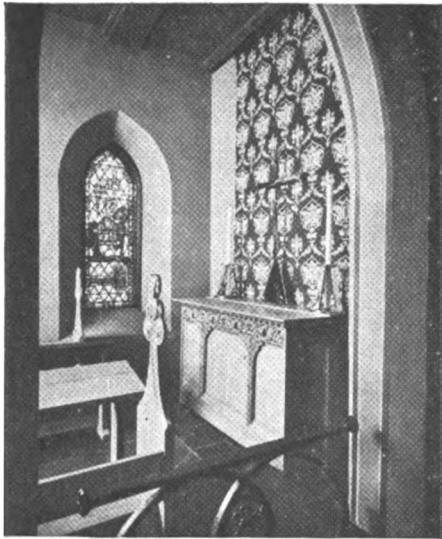
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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Let's Go Visiting

MOST teachers never improve their teaching because they never observe other teachers at work. Whether you have taught one year or 20, ask yourself, "How many classes have I actually visited since I was a child?" Only a few can be recalled, and these usually not effective or helpful. Indeed, just as it is unfortunately true that "preachers seldom hear sermons" (because they must all be in their pulpits at the same hour), so it is true that teachers, being all engaged with their work at the same hour, cannot see other teachers.

Yet the value of visiting a good teacher is obvious, and is widely used as a means of preparing teachers in the public institutes, and for their improvement through the years. One of my earliest recollections of school days was our half day of liberty for teachers' "visiting day." Then we children might have vaguely wondered whom the teachers visited. But we cared only for the freedom, and remembered that our entire school building was closed. Looking back, I can realize that, by arrangement of the board of education, neighboring schools were in session that afternoon, and that our teacher had been required, as part of her job, to visit the room assigned of the same grade.

TEACHERS IN A RUT

When a rector or superintendent finds that a certain teacher is not doing good work, the most immediate encouragement and help that can be given is by arranging a visit to "see how it's done in other places." This can be done much more readily than offering a book to read, or even by a personal conference. The leader can say tactfully, "You say the children don't respond. Perhaps you have run out of ideas. Miss Anderson, who has our fifth grade, is an old hand. I always get help when I listen at her class." And so, by a little persuasion, you induce the teacher to spend the entire period the following Sunday with Miss Anderson's class. You provide a substitute for her class that day.

When a teacher of eighth grade boys feels that he cannot manage them, and is not getting the lesson across, he might be reminded that these same boys are sitting in the public school, in classes often four or five times as large as those at church, and for five hours a day, five days every week. Their teachers who

accomplish this miracle are ordinary, intelligent people, whose equipment is a certain amount of training, and the know-how of experience. That know-how can be caught. The best and simplest way is to see them in action, not to hear them tell of it.

Therefore, when I think a teacher needs special improvement in class room procedures, and fundamental devices, I tell him he ought to arrange his work so he can drop in at the corresponding room in one of the public schools. If he does, he may see some of the same pupils he has on Sunday, obediently studying, copying, reciting, with none of the rudeness, noise or unruliness he has come to associate with his Sunday school period. Then he notices just how the teacher worded her requests, how she managed the distribution of supplies, moving about, reciting.

After such a visit, when a Church teacher had taken notes for the entire afternoon session of a sixth grade room, the following was handed to the rector:

"SOME METHODS I OBSERVED"

"She never raised her voice. They seemed to listen harder when she talked very quietly. She was strict, but they seemed to like her. Only one person was allowed to talk at once. No lolling in seats. The children couldn't kick under the table as we are arranged at church. Short periods of silent study in text. Discussion period was about something they had already studied, not about new material, not just pumping for ideas. One bright pupil was allowed to come forward and conduct a review, phrasing the questions himself. Teacher knew her stuff, but she let them dig it out, didn't just tell them everything."

Some parishes, to make this visiting a reality, arrange a Sunday when there are no classes, but the whole school is kept together, after the opening, for a movie or special speaker. The teachers have all, by arrangement, gone over to a neighboring parish, where the authorities (properly forewarned) have a little better than usual performance for the benefit of their visitors. In smaller towns, with only one parish, it has been found helpful to visit special classes (by arrangement with the pastors) in good Sunday schools of other churches.

The best way is to prepare for this visiting day by a general teachers' meeting where the method is explained, and all teachers are given an outline of points to be observed, with notes.

GENERAL

EPISCOPATE

Bishop Bennett Elected Diocesan of Rhode Island

The Rt. Rev. Granville Gaylord Bennett, D.D., was elected Bishop of Rhode Island at a special convention held in the Cathedral of St. John, Providence, on November 19th. Bishop Bennett, who had previously been Suffragan of the diocese, was elected on the first ballot, receiving 37 clerical and 161 lay votes. The only other nominee was the Rev. Ernest Victor Kennan, rector of Emmanuel Church, Baltimore, Md., who received 31 clerical and 78 lay votes. There were 69 clerical and 239 lay votes cast, of which 35 clerical and 120 lay were necessary for election.

Bishop Bennett has served in the Diocese of Rhode Island since 1932, first as Auxiliary and then as Suffragan Bishop. Before coming to the diocese he was Bishop of Duluth from 1921 to 1930, when ill health forced him to cease active administration of that diocese. When Bishop Perry, retired Bishop of Rhode Island, was elected Presiding Bishop he asked for an assistant to aid in the administration of his diocese, and Dr. Bennett served as Auxiliary Bishop for the next five years. He was elected Suffragan in 1938.

Dr. Bennett was born in Deadwood, S. D., in 1882. He was a missionary among the Ojibway Indians for many years, and worked in the Dioceses of Montana and Nebraska, before his con-



© Backrach.
BISHOP BENNETT: Elected diocesan
of Rhode Island.

secration to the episcopate in 1920. He was educated at the University of Nebraska and the Seabury Divinity School.

Bishop Bennett was married to Miss Margaret Graves in 1907. She died several years later. They had two daughters: Mrs. Robert C. Gwin, Jr., Barrington, R. I., and Mrs. John F. Moulds, Jr., Sacramento, Calif. In 1933 he was married to Miss Mary Roswell Horr. They have one son, Peter.

Dr. Bennett's enthronement will take place as soon as a concurrent majority of the consents of bishops and standing committees has been received.

Theological Seminary, and Interrelations of City and Rural Churches by Bishop Haines of Iowa.

The feature of the meeting was a speech by Msgr. Luigi Ligutti, who welcomed the delegates to "rural Rome," as Des Moines is known because of the rural work centered there. Msgr. Ligutti said, "Rural America should be Protestant, historically, but it isn't. Institutions are means and not ends; the Church is a means for the development of human personality. The countryside is the greatest helper of the Church. What doth it profit to gain an automobile standard of living and lose the growth of the Spirit?" He told the assembled clergy that "the wife of a minister is much more important in the country than the minister; the reason I am not married is that I don't want competition." Msgr. Ligutti urged Christian leadership in all of life and said that a reasonable good will is a sign of Christianity.

The Episcopal Rural Fellowship held a meeting to consider plans to consolidate the "beachhead" established at General Convention. It was decided that better seminary training was the immediate objective.

POLISH CATHOLICS

Bishops and Clergy Guests Of Bishop Ivins at Lunch

To mark the achievement of intercommunion between the Episcopal and Polish National Catholic Churches, which

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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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RURAL WORK

Conference in Des Moines Of Rural Church Workers

Twenty-eight rural workers from 15 dioceses were among the delegates from 34 religious groups who met at Des Moines, Iowa, November 12th to 14th to consider rural advances which must be made. Among the commissions of the third National Convocation on the Church in Town and Country which were headed by Churchmen were Worship for the Rural Church, by the Rev. E. Dargan Butt of Seabury-Western

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RNS.

BISHOPS OBSERVE ACHIEVEMENT OF INTERCOMMUNION.*

was reached in October by action of the Polish Synod [L.C., November 3d], Bishop Ivins of Milwaukee on November 21st was host at a luncheon for bishops and clergy of the two Churches in the area. The luncheon was attended by Bishop Bonczak and Bishop Grochowski, Polish Bishops of Milwaukee and Chicago, Bishop Sturtevant of Fond du Lac, and a number of priests of the two communions.

Bishop Grochowski, who made the principal speech of the meeting, expressed the hope of a growing friendship between the two Churches, and the further hope "that we will help each other to perform our mission. Your Church is well established. We are a newer Church, but we have ambition to grow and to spread our movement in America and Poland. Even without intercommunion we have had cooperation between the two Churches. Already there have been fruits." He reported that at the present time there are nine congregations of his Church in Chicago.

Bishop Sturtevant of Fond du Lac, when introduced by Bishop Ivins, told of discovering that there were four congregations of the Polish Church in his diocese. As one of the Episcopal representatives to the Federal Council of Churches, he expressed the hope that in time the Polish Church would affiliate with that group and through it work with the World Council.

When Bishop Bonczak of Milwaukee was introduced, he introduced his clergy after a few remarks on the friendly relations enjoyed between the two Churches. Among the Polish priests present were ones from Chicago, Milwaukee and

other parts of Wisconsin, and Minneapolis. Bishop Ivins had previously introduced the clergy present from the Episcopal Diocese of Milwaukee.

Episcopalians and Polish Catholics To Hold Meetings in Pittsburgh

The first of a series of meetings of a committee of the Diocese of Pittsburgh on relations with non-Roman groups with representatives of the Polish National Catholic Church was held on November 12th in Calvary Church, Pittsburgh. The meeting began with a celebration of the Holy Eucharist, at which the rector, the Rev. Lauriston L. Scaife, was celebrant, assisted by the Very Rev. Francis J. Siematkowski, senior priest of the Buffalo-Pittsburgh Diocese of the Polish Church.

The discussion period which followed was devoted to a study of means of furthering the cooperation between the two communions. Each Polish priest was presented with a copy of the Prayer Book by Dr. Scaife, and at future meetings the liturgies of the two communions will be studied. A great service of thanksgiving for the recent action confirming intercommunion between the Episcopal Church and the Polish Church will be held at Calvary Church in January.

As a further sign of the cooperation of the two communions, the Rev. B. Franklin Barker, rector of St. Stephen's

*Left to right: the Rt. Rev. Harwood Sturtevant, Episcopal Bishop of Fond du Lac; the Rt. Rev. Francis Bonczak, Polish Bishop of Milwaukee; the Rt. Rev. Benjamin P. F. Ivins, Episcopal Bishop of Milwaukee; the Rt. Rev. Leon Grochowski, Bishop of the Western Diocese of the Polish Church.

Church, McKeesport, Pa., was in charge of the Holy Family Polish National Catholic Church during the absence of the priest. It is believed that this is the first time such an action has taken place since intercommunion was approved by the Synod of the Polish Catholic Church.

BOOKS

\$5,000 Award to Be Given

The William B. Eerdmans Publishing Company has announced an Evangelical Book Award of \$5,000 which will be given to the author of a book in the field of Evangelical Christianity. The final date for submission of manuscripts is September 1, 1947. All unpublished manuscripts in the above field, except fiction, are eligible. Questions concerning the rules should be addressed to the Evangelical Book Award, William B. Eerdmans Publishing Co., 255 Jefferson Ave., SE, Grand Rapids 3, Mich.

Presiding Bishop's Book for Lent

Christian Perfection by Archbishop Fénelon, has been selected as the Presiding Bishop's book for Lent, 1947. The book is translated by Mrs. Mildred Stillman, edited and with introductory material by Professor Charles F. Whiston. The book is published by Harper's.

CANADA

Archbishop Lauds Conversations

Current attempts by the Church of England in Canada and the United Church of Canada to achieve closer relationships are but one aspect of a "quest for that one Holy Catholic Church to which we all in our different ways profess allegiance," the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of all Canada, declared in Quebec.

Delivering his presidential address to the annual meeting of the Canadian Council of Churches, Dr. Owen called the effort toward unity of Christian bodies "a high and noble adventure." He pointed out that similar "conversations" as those taking place with the United Church also are proceeding with the Presbyterian Church in Canada and the Baptist Federation of Canada. [RNS]

UNITED NATIONS

Investigation of Archbishop Stepinac's Treatment Urged

The National Conference of Christians and Jews has urged that the United Nations conduct an "impartial investigation" into the treatment accorded the Most Rev. Louis Stepinac, Archbishop

of Zagreb, Yugoslavia, who was recently sentenced to 16 months' imprisonment for collaboration with the Nazis. In a report sent to Senator Warren R. Austin, chief US delegate to the UN, the Conference declared that an investigation was necessary because "persecution of minorities leads to world war." The request came as the result of a report submitted by the Committee on Human Rights, composed of James N. Rosenberg, New York attorney, chairman; George N. Shuster, president of Hunter College; and Henry Noble McCracken, president-emeritus of Vassar College.

The report cited the following points:

"(1) Stepinac refused to collaborate with the puppet Pavelic.

"(2) He protested Nazi racial theories and anti-Semitism.

"(3) He took refugee Jews into his own home and encouraged his priests and others to do likewise.

"(4) He declared in a sermon that the Catholic Church would never admit that one race or nation has the right to force its domination on smaller races or nations.

"(5) He stated that Germans were responsible for the bombing of German cities because the Nazis started the practice of bombing cities. As a result of this declaration 80 Yugoslav priests were arrested by the Nazis."

"Accordingly, we believe that an impartial investigation by the United Nations of the facts concerning the treatment accorded to the Archbishop and to Catholics generally by the Yugoslav government is vitally necessary. We believe it to be properly within the functions of the United Nations because Naziism has proved to a war-torn world that persecution of minorities leads to world war." [RNS]

ATOMIC ENERGY

CLID Endorses Commission

The Church League for Industrial Democracy has issued a statement commending the President for appointing an all-civilian Atomic Energy Commission. Commenting on the appointment of David Lilienthal as head of the commission, the statement said, "Mr. Lilienthal, through years of consecrated work with the Tennessee Valley Authority, has proved himself to be a true servant

of the people, and, as such, we feel that we could not have a better man in the position that you have now given him.

EDUCATION

Association Changes Name

The National Association of Directors of Christian Education has changed its name to the Episcopal Educational Association; Mrs. Harold C. Kelleran, consultant in Christian education for the Diocese of Washington, was elected president.

Other officers elected were: vice-president, Frances Bailey, St. Louis; secretary, Cornelia Van B. Harris, Wilmington, Del.; and treasurer, Elizabeth Wynkoop, Hartford, Conn.

NATIONAL COUNCIL

Mr. Purdie Joins Staff

The Rev. J. Arnold Purdie, formerly director of the Jennie Clarkson Home for children, is joining the staff of the Division of Christian Social Relations of the National Council, December 1st. He is filling a vacancy as assistant secretary with major responsibility for work with child care and other organized social service activities of the Church.

Mr. Purdie is a graduate of the University of Manitoba, Wycliffe College, and the New York School of Social Work, and has spent his entire ministry in the field of social relations. He has been assistant to the director of the chaplaincy division of the New York Protestant Episcopal City Mission Society and has served on the commission on prison chaplains of the Federal Council.



NEW SOCIAL SERVICE SECRETARY: the Rev. J. Arnold Purdie.

WORLD COUNCIL

Tubercular Clergy Cared For

Swedish churches have offered to arrange for care of 20 tubercular pastors, it was announced in Geneva by the department of reconstruction and inter-Church aid of the World Council of Churches. The offer was made in response to a recent letter from the committee asking reconstruction committees in various European countries for names of pastors needing special medical and nursing care.

The Swedish pastors will be taken care of in private homes and expenses will be defrayed by the World Council. According to Dr. J. Hutchison Cockburn, director of the reconstruction department, more requests have been received for aid to ailing pastors than can be handled at present. [RNS]

ENGLAND

Archbishop Urges Relief To German People

Pledges of support for any measures the British government may adopt to avert threatened famine in the British occupation zone in Germany were made in a resolution unanimously adopted by the English Church Assembly. The resolution was moved by the Most Rev. Cyril Forster Garbett, Archbishop of York, who warned that "Germany may die on our hands in the next few weeks unless immediate measures are taken." Dr. Garbett urged that the Potsdam agreement be carried out in "spirit and letter" by all the Allies, and that "every step be taken to bring home to the generous, warm-hearted people of the United States their share in any catastrophe which may come."

The assembly also passed a resolution proposed by the Rt. Rev. George K. A. Bell, Bishop of Chichester, calling on the government to do its utmost to see that Germans are enabled "to rebuild their lives on solid foundations without danger to world peace." [RNS]

Dr. Winnington-Ingram's Will

The will of the late Rt. Rev. and Rt. Hon. Arthur Foley Winnington-Ingram, D.D., Bishop of London, has recently been published. Among his bequests were "my much valued pastoral staff given me by the undergraduates of Oxford University" to the Bishop of London, the Rt. Rev. J. W. C. Wand. His other effects were divided among the Bishops of Leicester, Exeter, Fulham, Stepney, and Southwark, "who were my most excellent suffragans."

CHURCH CALENDAR

December

- 1. First Sunday in Advent.
- 8. Second Sunday in Advent.
- 15. Third Sunday in Advent.
- 18. Ember Day.
- 20. Ember Day.
- 21. St. Thomas. Ember Day.
- 22. Fourth Sunday in Advent.
- 25. Christmas Day.
- 26. St. Stephen.
- 27. St. John Evangelist.
- 28. Holy Innocents.
- 29. First Sunday after Christmas.
- 31. New Year's Eve. (Tuesday.)

The Poetry of Auden

By Elliott Coleman*

THERE has been so much discussion lately of Mr. W. H. Auden's intellectual progress or, as some would have it, regress, that much of his latest and best poetry has gone unappreciated. With dogmatism and not a little pomp, and certainly with little gratitude for his having given them so much to work on, some of his recent and most vocal critics have treated Mr. Auden's poetry as a kind of I.Q. test which he has passed or failed according to the theological bias of the examiner. Little has been said about the poetry as poetry.

Yet, Mr. Auden's preëminence as a poet has consisted all along in his ability to state, more eloquently than almost anybody else, ideas which have been held widely. It is a mistake to treat him as primarily a theologian, a sociologist, a psychologist, or a philosopher. Mr. Auden is a poet who sees too many sides to a thing to escape occasional confusion; he has changed his mind in the past and may do so in the future. It is quite likely, too, that he composes out of tension the like of which few of his critics can comprehend because they have settled for security.

CLARITY AMID CONFUSION

But there is never any confusion in the poetry itself, even when the poet is recording confusion; and in the latest poetry, because a clarity of expression matches a clarity of aim, we have his greatest achievement. From so versatile and accomplished a writer much was to be expected. Much has been delivered. There is a level, a tone, a technique of thought and accent, a brightness, that is both elemental and as well contrived as an efficient blow-torch. It is admirable, unmistakable, and sustained.

That in general. In particular, as one rereads *The Sea And The Mirror* and *For The Time Being*, among many things he may be impressed especially with four: (1) the wit which combines with ineffable cadence to form lines sufficient in themselves to live; (2) longer passages in which meaning ironically supported is so perfectly timed that it becomes almost unbearable; (3) a music in his lyrics that is compassionate because it is resolved out of hardness; and throughout (4) images that do more than dazzle, images that shake us with their precision and their economy.

In *The Sea And The Mirror*, which the author calls "A Commentary on Shakespeare's *The Tempest*," the characters of *The Tempest* appear on the stage after the play is over to speak their apologia, their summing-up, and the whole is bound together by a series

of lyrical refrains. In this summing-up, the problems expressed and implied in the play become, by the demonstration of their relevance, the prime questions of present crisis.

One turns to the preface and finds life a circus where there is

"The wounded cry as the clown
Doubles his meaning."[†]

Later Prospero after musing on his own birth,

"When I woke into my life, a sobbing
dwarf,"

and remarking in his farewell to Ariel that

"The extravagant children who lately
swaggered
Out of the sea like gods, have, I think,
been soundly hunted
By their own devils into their human
selves,"

suddenly is cold sober:

"As if through the ages I had dreamed
About some tremendous journey I was
taking,
Sketching imaginary landscapes, chasms
and cities . . .

Jotting down fictional notes . . .
And now, in my old age, I wake, and
this journey really exists,
And I have actually taken it inch by
inch,
Alone and on foot, without a cent in my
pocket,
Through a universe where time is not
foreshortened,
No animals talk and there is neither
floating nor flying."

"Can I," he asks,

"Learn to suffer
Without saying something ironic or
funny
On suffering?"

Ferdinand speaks:

"Flesh, fair, unique, and you, warm se-
cret that my kiss
Follows into meaning Miranda."

And Gonzalo:

"Evening, grave, immense, and clear,
Overlooks our ship whose wake
Lingers undistorted on
Sea and Silence."

Sebastian remarks:

"In dreams all sins are easy, but by day
It is defeat gives proof we are alive."

And Miranda sings:

"So, to remember our changing garden,
we

*Associate Professor of English Writing, the Johns Hopkins University, Baltimore.

[†]The quotations from the poetry of Auden are used by permission of Random House, Inc.



Disraeli.

W. H. AUDEN

Are linked as children in a circle dancing:
My dear one is mine as mirrors are
lonely,
And the high green hill sits always by
the sea."

Antonio's last lyric follows:

"One link is missing Prospero,
My magic is my own;
Happy Miranda does not know
The figure that Antonio,
The Only One, Creation's O
Dances for death alone."

And then Caliban in whom, together with Antonio, the dilemma most vividly centers speaks almost 30 pages of absorbing prose, of which one or two paragraphs should perhaps be quoted.

"Must we — it seems oddly that we must — remind you that our existence does not, like hers, (our native Muse), enjoy an infinitely indicative mood, an eternally present tense, a limitlessly active voice, for in our shambling, slovenly makeshift world any two persons, whether domestic first or neighborly second, require and necessarily presuppose in both their numbers and in all their cases, the whole inflected gamut of an alien third, without a despised or dreaded Them to turn the back on, there could be no intimate or affectionate Us to turn the eye to; that, *chez nous*, space is never the whole uninhibited circle but always some segment, its eminent domain upheld by two coordinates."

One cannot refrain from quoting at some length from Alonzo's advice to his son:

"Dear Son, when the warm multitudes
cry,
Ascend your throne majestically,
But keep in mind the waters where fish
See sceptres descending with no wish
To touch them; sit regal and erect,
But imagine the sands where a crown
Has the status of a broken-down
Sofa or mutilated statue:
Remember as bells and cannon boom
The cold deep that does not envy you.
The sunburnt superficial kingdom
Where a king is an object.

In *For The Time Being*, sub-titled "A Christmas Oratorio," and written in eight parts, Mr. Auden recounts in song, speech, and chorus the story of the birth of Christ. The idiom is of today, or perhaps of tomorrow; the theme, again, is of the eternal conditions of present crisis. The poetry does not offer itself so readily to a sampling process as *The Sea And The Mirror*, because of the form and the nature of the action, but here again one finds the elements of wit in cadence, of ironic and consummate timing, of hard and compassionate music, and of images that lighten swiftly and yet are profound.

A Narrator speaks:

"If, on account of the political situation There are quite a number of homes without roofs, and men Lying about in the countryside neither drunk nor asleep, If all sailings have been cancelled until further notice, If its unwise now to say much in letters, and if, Under the subnormal temperature prevailing, The two sexes are at present the weak and the strong, That is not at all unusual for this time of year."

The Chorus begins a chant with

"Oh where is that immortal and nameless Centre from which our points of Definition and death are all equidistant?"

And Mary sings:

"What dancing joy would whirl My ignorance away Light blazes out of the stone, And the taciturn burst into music, And warm wings throb within The motionless rose."

Joseph, in his Temptation, cries:

"My shoes were shined, my pants were cleaned and pressed, And I was hurrying to meet My own true Love: But a great crowd grew and grew Till I could not push my way through Because A star had fallen down the street; When they saw who I was, The police tried to do their best."

Chorus (off)

"Joseph, you have heard What Mary says occurred; Yes, it may be so. Is it likely? No."

Semi-Chorus:

"Joseph, Mary, pray for those Misled by moonlight and the rose, For all in our perplexity. Lovers that hear a distant bell That tolls from somewhere in their head Across the valley of their dream—"

Boys' Semi-Chorus

"Joseph, Mary, pray for us, Independent embryos who,

Unconscious in another, do Evil as each creature does In every definite decision to improve."

The Third Wise Man tells why he has taken to the road, and then the three join in together.

The Third Wise Man:

"Observing how myopic Is the Venus of the Soma The concept *ought* would make, I thought, Our passions philanthropic. And rectify in the sensual eye Both lens-flare and lens-coma:

"By arriving at the Greatest Good by introspection And counting the Greater Number, left no time for affection, Laughter, kisses, squeezing, smiles: And I learned why the learned are as despised as they are. To discover how to be loving now Is the reason I follow this star."

The Three Wise Men:

"The weather has been awful, The countryside is dreary, Marsh, hungle, rock; and echoes mock, Calling our hope unlawful; But a silly song can help along Yours ever and sincerely: At least we know for certain that we are three old sinners, That this journey is much too long, that we want our dinners, And miss our wives, our books, our dogs, But have only the vaguest idea why we are what we are. To discover how to be human now Is the reason we follow this star."

A Fugal-Chorus reminds the audience that

"Great is Caesar: He has conquered Seven Kingdoms, The Sixth was the Kingdom of Organic Dwarfs: Last night it was Ouch-Ouch, tonight it is Yum-Yum: When diseases waylay us, They strike us dead."

A Shepherd says,

"What is real About us all is that each of us is waiting."

And another Shepherd replies,

"That is why we are able to bear Ready-made clothes, second-hand art and opinions And being washed and ordered about."

Some Soldiers strike up a song that begins,

"When the Sex War ended with the slaughter of the Grandmothers They found a bachelor's baby suffocating under them: Somebody called him George and that was the end of it: They hitched him up to the Army *George, you old debutante, How did you get in the Army?*

On the Flight into Egypt, while Joseph, Mary, and the Child traverse the "old-world" desert where everything goes to pieces, where even the "Vulture is a boon on a dull hot afternoon," and the "Vulture's eye at night forces error to keep right," knowing the cynical Voices of the Desert, whisper their decision:

"All Father's nightingales knew their place, The gardens were loyal: look at them now. The roads are so careless, the rivers so rude, My studs have been stolen; I must speak to the sea. *Come to our well-run desert Where anguish arrives by cable, And the deadly sins May be bought in tins With instructions on the label.*"

Then it is that Joseph and Mary speak the lines:

"Safe in Egypt we shall sigh For lost insecurity; Only when her terrors come Does our flesh feel quite at home."

At the end of *The Sea And The Mirror*, W. H. Auden has Caliban say: ". . . and it is precisely in its negative image of Judgment that we can positively envisage Mercy; it is just here, among the ruins and the bones, that we may rejoice in the perfected Work which is not ours. Its great coherences stand out through our secular blur in all their overwhelmingly righteous obligation; its voice speaks through our muffling banks of artificial flowers and unflinchingly delivers its authentic molar pardon; its spaces greet us with all their grand old prospect of wonder and width; the working charm is the full bloom of the unbothered state; the sounded note is the restored relation." At the end of "The Christmas Oratorio" the Chorus sings,

"He is the Truth, Seek Him in the Kingdom of Anxiety; You will come to a great city that has expected your Return for years."

In these statements Auden, the Anglican speaks, and we are presented with the objective and subjective realizations of one aspect of Christian faith for which he has been haled to an ambiguous court. It would be a mistake not to admit that, as always with Mr. Auden, the matter has inspired the manner. But the splendid result, the poetry, remains to be appreciated as poetry. The further question of its validity as a statement of Christian faith is a different thing. The totality of the work is evidence that demands subtler, deeper judgment, and a longer trial. But the very power of this poet compels us toward that deeper judgment, and even if the letter should be shown to be at fault, the spirit would give life.

Why Not a Christian Christmas?

DURING the past few years, some observers have noted a widespread "revival of religion." Others have denied the existence of such a revival or have warned that the apparent increase of religious interest had shallow roots.

Religious revivals can be of many different kinds, and religion can advance along one line while it is retreating along another. There is, we feel, at least one important field in which a definite advance can be noted, whether or not it is paralleled by advances in other fields. People are taking religion seriously. Those whose habit it is to think, read, and talk about current problems are more inclined to give a hearing to religion than they were ten years ago.

It was not so long ago that those who approached intellectual questions from an avowedly religious point of view felt that they must do so apologetically, defensively. To mention religion in a discussion of politics, economics, art, or science was looked upon as eccentric if not ridiculous. Now, however, the relation between our ideas of God and our ideas of the world is very widely recognized. Religion has become intellectually respectable.

Even in celebrating the great Christian festival of Christmas, the ordinary Christian layman of a few years ago would have felt he was branding himself as peculiar if he gave religious Christmas presents to his fellow-Churchmen. That stigma has, we believe, almost completely vanished. Religious art objects, religious periodicals, and religious books are now recognized to be gifts equally acceptable with secular ones as gifts for the Birthday of Jesus Christ.

Accordingly, in devoting this number of *THE LIVING CHURCH* to the new books available for Christmas, we feel that its recommendations will be useful to readers in planning the spending of a large

proportion of their Christmas gift budget. Books for both adults and children are recommended in lists which attempt to present the best 1946 religious titles. Reviews and special articles give extended attention to some of the more recent ones.

Our lists and reviews cover some books which are not specifically religious. These books are nevertheless chosen because of their intrinsic interest to religious people—that is, to people who look upon the world as the object of God's creative, redemptive, and sanctifying activity and upon themselves and their children as co-workers with God.

Our book editor in his special article covers a variety of books indicated by the title—From *Power Politics* to Pamphlets. Fr. Vinnedge, who entered the ministry after some years' service as a college professor, is now professor of *New Testament* at *Nashotah House*.

Elliott Coleman, professor of English at *Johns Hopkins*, supplies an article on one of the most important living Anglican poets—Mr. W. H. Auden.

John G. Mills, Jr., compiler of our list of books recommended for Christmas, was recently an Army sergeant stationed in Korea. Readers may remember his several news items from the Pacific area published in our foreign section some months ago. Mr. Mills is now studying for Holy Orders at *Nashotah*. The books covered in his list are selected from those reviewed in *THE LIVING CHURCH* during 1946.

Most of the members of the reviewing staff are already well known to our readers. They represent many fields of interest and a variety of vocations, for many of them are laymen (a term which, we understand, includes women as well as men).

We are confident that the 125 books mentioned or discussed in this issue provide a representative selection of the best 1946 publications in the religious field. For Christmas gifts, older books should not, of course, be forgotten—books of recent years, the great religious classics, and above all the Bible and the Prayer Book.

It need hardly be emphasized that Christmas, which would not exist if it were not for the coming of God to dwell with men, is primarily a time for religious rejoicing. Christmas presents ought to be representative of the feast they celebrate. Christmas cards, in particular, should bear witness to the things of God, rather than to pretty winter scenes and sumptuous meals. We hope that this Christmas Book Number will be useful to the readers of *THE LIVING CHURCH* in planning for a truly Christian Christmas.



"A LITTLE CHILD": Illustration from one of the new Christmas books for children. [See page 17.]

Intercommunion With the Polish Catholics

ACTION taken at the synod of the Polish National Catholic Church, held at Sandusky, Pa., in October and reported in our news columns [November 3d], completes the ratification of full intercommunion between that Church and the Episcopal Church. This should be a matter of gratification to all of the members of our Church.

The steps toward intercommunion have been slow, and not without misunderstandings. The first step was the conference at Bonn, Germany, in July, 1931, at which theologians of the Old Catholic Churches and of the Anglican Churches agreed on a threefold statement, recognizing the Catholicity and independence of the respective communions and agreeing to full recognition and intercommunion between them. These terms were accepted by our General Convention in 1934, after a similar acceptance by the Church of England and ratification by the Old Catholic Churches in Europe, under the primacy of the See of Utrecht.

Then occurred a curious bit of confusion. For some reason, the 1934 action of the General Convention was not adequately recorded in the Convention's journal. To clarify the situation, a resolution was introduced into the General Convention of 1940 ratifying the Bonn Agreement and declaring this Church to be in intercommunion with the Old Catholic Churches in Europe which recognized the primacy of Utrecht. An amendment from the floor caused deletion of the words "in Europe" and the resolution was passed, thus ratifying our side of the agreement a second time.

The agreement consists of three points:

"(1) Each communion recognizes the Catholicity and independence of the other, and each maintains its own.

"(2) Each communion agrees to admit members of the other communion to participation in the sacraments.

"(3) Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith."

General Convention's 1940 ratification reads:

"On these terms the General Convention agrees to the establishment of intercommunion between the Protestant Episcopal Church and the Old Catholic Churches which are in communion with the See of Utrecht."

The Polish National Catholic Church is the only Old Catholic body in the United States that is in communion with the See of Utrecht,* and so recog-

*The Polish National Catholic Church has its headquarters and principal membership in the United States, where the 1943 figures compiled by the Federal Council of Churches credit it with a membership of 63,366. There is a missionary bishopric and a growing following in Poland itself, where its activities have been greatly expanded since the war.

nized by our Church as a member of the family of Churches with which we are in communion. By its recent action, that Church has now ratified the Bonn Agreement and entered into full intercommunion with the Episcopal Church and the entire Anglican Communion.

As a matter of fact, our relations with the Polish Church have been close for many years. One of their bishops is a graduate of one of our seminaries, and one of our priests has served as a member of the staff of their Chicago cathedral. Their bishops were given a place of honor at the opening service of General Convention, and our bishops have been similarly honored in their synods.

This step, initiated by the Lambeth Conference, is now brought to a particularly happy fruition. The United States is the only place in which, on a wide scale, Anglican and Old Catholic Churches exist in the same communities. Thus there is a possibility of very close friendship, bridging racial and national divisions within the fellowship of the Church, and marking a step toward true Catholicity and Christian unity. The development of that fellowship and intercommunion is now going forward locally in places where the two communions exist side by side [see p. 5].

To perfect the brotherly agreement now happily achieved, we feel that it would be appropriate to appoint a joint committee of theologians of the two Churches. We have much to learn from each other and share with each other. There may be some matters which still need to be cleared up in the theological and canonical fields — an example being our canons relating to the exercise of the ministry by one priest in another priest's cure. There are certainly many ways in which the two Churches can contribute to each other's life which ought to come under the purview of such a committee. We hope, accordingly, that our Presiding Bishop and Prime Bishop Hodur will shortly initiate action to bring it into being.

DIAGNOSTIC

I KNOW the mortal ill,
 grave malady with which mankind
 is stricken, because within myself I find
 its certain signs (glimpsed fleeting, unaware):
 the obdurate, the heedless heart
 that will not care
 enough (but fitfully, in part);
 the tired, divided mind;
 the warring will.

MARGARET STOCKWELL TALBERT.

From Power Politics to Pamphlets

By the Rev. Hewitt B. Vinnedge, Ph.D.

Professor of New Testament Literature, Nashotah House; Book Editor of THE LIVING CHURCH

THE power politics to which reference is made in the above title may be represented in an interesting book, *Dinner at the White House*, by one of the most articulate of living Americans. In it one finds examples of Louis Adamic's excellent reporting and profound reflection.

Taking for his point of departure a dinner at which he and Mrs. Adamic (as well as Winston Churchill) were the guests of the Roosevelts, early in 1942, the author sets the scene of a great contest between two opposing political philosophies. He certainly would not agree with the cynical comment of a Kansas City Star editorial writer, who tossed off the dictum that Roosevelt and Churchill got along so well because they were both essentially "brilliant patriots." It was the merest accident, in that cynic's view, that one happened to work the liberal side of the street while the other worked the conservative.

TWO GREAT PROTAGONISTS

According to Mr. Adamic the men were poles apart in their thinking. Churchill was the protagonist of old-line imperialism, with its ruthlessness, its cruelty, its alleged realism, its sense of class and racial superiority, its "sure and safe" and backward look. Roosevelt was the protagonist of liberation, with its dangerous give-and-take, its urge toward justice, its enlightened and practical idealism, its sense of human solidarity, its ever forward daring and risky look. While the two men were capable of much personal friendship and affection, they were probably suspicious of each other, and each was trying to outmaneuver the other and direct the other's resources to his own purpose. Each man was deadly sincere in his conviction that his way was best for the world.

One is led to believe that, in Mr. Adamic's view, Churchill was at last the more successful of the two. This was due not to any weakening of Roosevelt's character or purpose. It came from his declining physical vigor, the sniping from Tory elements in his own country, the dead weight of the professionals in the State Department. As he felt time and strength running out, he put "all his eggs in the United Nations basket" (even as Wilson had staked everything on the League), and then death struck him on the eve of its organization.

Part of *Dinner at the White House* is sad reading for liberals and for all who look forward to a better day for

the sons of men; one almost sees the blueprint of reaction to come. But it should not be discouraging reading; it should stimulate those who believe in the mounting greatness of thought and of hope to be ready to work once more for the things that we missed.

ROOSEVELT SPEAKS

Many books about our late President are appearing. Mr. Zevin's selection of his addresses will be a welcome addition to their number. Roosevelt's capacity for clear and eloquent presentation of a subject is well known to all the world. It remains, therefore, only to say a word about the selection. Here are gathered 62 addresses, from his dramatic and thrilling acceptance speech in 1932 to

the Jefferson Day dinner speech in 1945, read the day after his death.

Doubtless every reader of the volume will find one or more of his favorites omitted, but on the whole it is an admirable selection. The title *Nothing to Fear* is well chosen. It is, of course, the famous phrase from his First Inaugural, but its spirit breathes throughout the volume. Here are the resounding courage with which he faced problems, the ringing challenge which Mr. Roosevelt hurled against corruption and evil and injustice and privileged selfishness, and the brave and unprecedented action which he never hesitated to use for the wellbeing of his fellowmen. If at times we become disheartened as we see how far short of his bold and enlightened vision we, as a people, have come, let us ponder again his dying request in the last line he ever wrote: "I ask you to keep up your faith."

NEW EDITION OF KNOX'S NEW TESTAMENT

It is a far cry from power politics to the text of the New Testament. And yet it is from the inspiration of the New Testament, and from the long Hebrew tradition that preceded it, that most of the struggles for the betterment of human relations have taken their rise. For this and other reasons the publication of a new edition of this basic Christian textbook is always an event of social and literary importance.

Nothing need be said about the remarkably clear and lucid translation which we owe to the labor of Msgr. Knox. It has already made its place in the world of literature, of biblical study, and of religious devotion. But we must salute Sheed & Ward for giving us this singularly beautiful edition of his version. It has the well known advantages of modern pagination and typography which we have come to associate with the Knox translation; but here also is a beautiful book, *qua* book. There are interesting woodcuts at the head of each chapter. There are 30 full-page color reproductions of great paintings to illustrate the text, representing many schools of art from the 14th century forward. All in all, it is a volume not only to use but to possess with pleased satisfaction.

A KNOX COMMENTARY

It is not only because of his translations that one is grateful that Msgr. Knox has been able to devote most of his time in recent years to scriptural

BOOKS DISCUSSED IN THIS REVIEW ARTICLE

Dinner at the White House. By Louis Adamic. New York: Harpers, 1946. Pp. 276. \$2.50.

Nothing to Fear: The Selected Addresses (1932-1945) of Franklin Delano Roosevelt. Edited by B. D. Zevin. Boston: Houghton Mifflin, 1946. Pp. 470 (with index).

The New Testament. Translated by Ronald Knox. New York: Sheed and Ward, 1946. Pp. 502. \$5.

The Epistles and Gospels for Sundays and Holydays: Translation and Commentary. By Ronald Knox. New York: Sheed & Ward, 1946. Pp. 374. \$2.50.

The Resurrection of Christ. By A. Michael Ramsey. Philadelphia: Westminster Press, 1946. Pp. 124. \$1.

The Great Religions of the Modern World. Edited by Edward J. Jurji. Princeton: University Press, 1946. Pp. 387 (with index). \$3.75.

The Herdsman. By Dorothy Clarke Wilson. Philadelphia: Westminster Press, 1946. Pp. 373. \$3.

What Does the Episcopal Church Stand For? By W. Norman Pittenger. New York: Morehouse-Gorham, 1946. Pp. 24. 15c.

Who Wrote the New Prayers in the Prayer Book? By James Arthur Muller. Philadelphia: Church Historical Society, 1946. Pp. 49. 50c.

studies. One has reason to be thankful for such a work as his commentary on the epistles and gospels of the Church year. The translation used in the text is Msgr. Knox's own valuable one. To the commentary he has brought his rich and incisive scholarship and his rare gift for interpretation. As a result we have before us in this book an excellent presentation of the background, the literary context, and the textual factors related to all the selections from gospels and epistles used in the Roman liturgical year.

"ESSAY IN BIBLICAL THEOLOGY"

Canon Ramsey has put all theologians and New Testament students in his debt by his most recent book, *The Resurrection of Christ*, which he properly calls "an essay in Biblical theology." It is interesting to note how prevalently theological thinking is going back (or one might better say, forward) to the Bible. Both within and without the stream of Catholic tradition there has been a growing conviction that Christian theology had become enmeshed within the confines of a particular philosophy, whether Platonic, Aristotelian, Augustinian, Thomist, or whatever. Men like Hoskyns, Taylor, and Rawlinson (among Anglicans), like Barth and Niebuhr (among Protestants), and like Knox (among Romans) have shown us that we need to know more about the Bible and the long tradition of Israel if we are really to implement a genuinely Christian theology.

This is precisely what Canon Ramsey has done in the case of one great theological postulate: the Resurrection. His book is stimulating and refreshing. One should not spoil its savor by telling much about it. Suffice it to point out a few highlights:

His careful and reasoned presentation of the historical factors involved is intellectually sound and spiritually satisfying, as well as completely orthodox. His chapter entitled "According to the Scriptures" is the best commentary this reviewer has seen on I Corinthians 15: 3, 4 and on an important clause in the Nicene Creed. His careful articulation between the particular Resurrection story and the theological themes in each of the Gospels is wise and penetrating. His sharp distinction between what Christians (and Jews) mean by Resurrection-life and what the Greek philosophers meant by personal immortality is trenchant and pointed. He lets us know that in the theology of the Bible there is no place for the artificial dichotomy between soul and body which has led to add vagaries on the part of Christians who would base their thinking on any Greek-derived philosophical concepts.

He correctly points out that the "Eastern" Church has been more success-

ful in avoiding "crudities" in its thinking about the resurrection of the body than has the "Western" Church.

His concluding paragraphs are a veritable peroration inspiring one better to understand the theology of the Bible, which is the Gospel of our Lord.

RELIGIONS OF THE WORLD

Dr. Edward J. Jurji, of the Princeton Theological Seminary, has edited a book of great importance, *The Great Religions of the Modern World*. Dr. Jurji is himself the author of the section on Islam. Eight other eminent scholars have contributed the sections on Confucianism, Taoism, Hinduism, Buddhism, Shintoism, Judaism, Eastern Orthodoxy, Roman Catholicism, and Protestantism. This reviewer is certainly not competent to appraise every section. I would, however, pay high tribute to the section on Islam.

Every author in this symposium has, to be sure, made an honest and generally successful effort to treat his subject with objective scholarship and sympathetic understanding. It does seem that Dr. A. K. Reischauer has given greater emphasis to Mahayana than to Hinayana Buddhism. I think that Dr. J. L. Hromadka overplays the Slavic element in Eastern Orthodoxy, to the possible neglect of the Hellenic, in his section on Eastern Orthodoxy. And I am revolted at Dr. John A. Mackay's inclusion of Anglicanism in his sub-section on Classical Protestantism and his assertion that the XXXIX Articles and other elements in its essential doctrine are Calvinistic. Nevertheless I think this is a valuable and worthy book. It is not just for the specialist. Anyone with a lively interest in religion or history or world affairs would derive much from it. Certainly its contents should be known to clergy and theological students.

NOVEL OF PROPHECY

I feel like going out on a reviewing limb and declaring that *The Herdsman* is a great book. Admittedly the market has become almost glutted of late with novels dealing with Biblical characters. There is, for example, *David the King*, a best seller. There is *King Jesus*, which will also run into considerable sale, no doubt. But in *The Herdsman* the author has produced a piece of serious literature, and, unlike some other recent "biblical fiction," it does not rely on either pornography or blasphemy to titillate the sensibilities or boost the sales.

This is not to say that the author has merely filled in the bare outlines of a biblical character and whipped them up into a fair degree of reader appeal. On the contrary, Dorothy Clarke Wilson has brought to her work a rich imagination, a great understanding of people and motives, and a vast amount of the painstaking research necessary to give

substance and color and flesh to an historical novel.

The place and time chosen for her latest work are the kingdom of Israel and the reign of Jeroboam II. The "herdsman" who is the principal character is, of course, Amos, whom we now know as the prophet who pioneered in the quest for Yahweh's righteousness in human relations. It has become quite the fashion to say that certain of the Hebrew prophets (notably Amos, Hosea, and Isaiah I) had a message that is germane to our contemporary scene. Mrs. Wilson's book will go further toward demonstrating that truth (and interpreting their message) than any number of learned treatises on comparative social conditions.

Here, in Palestine of the eighth century B.C., were all the basic social evils that we may see in this 20th century: the worship of wealth, the tricks of profiteering (in war and peace), the wastes of imperialism, the opiate of trumped up patriotism, the compromises and the intolerance of clericalism, the poverty and depression of the people (even in the midst of "national prosperity"), the enslavement to want and to fear, the schisms of class, the blindness of privilege. All this we see in the temples and palaces and markets and alleys and hovels of Bethel and of Samaria, and in the tents of Tekoa. When Amos lived, it was fashionable to think that "the day of Yahweh" was just around the corner, because the rich were getting ever richer and more powerful. The people had almost swallowed that fascist-capitalist party line, when Amos came and confronted them with reality.

As the author presents Amos, he was a man born to poverty, who sank to slavery, was later raised to the threshold of great wealth and position, but renounced privilege to proclaim the way and the mind of Yahweh as he understood them. The steady growth in the character and vision of Amos, the way in which the elements of his environment impinged upon his convictions, the details of daily life, the skilful drawing of other characters (Hosea, Mara, Elkannah, Jahaz, and others), the evident familiarity with contemporary customs and with the Old Testament—all combine to make this a great book and the reading of it a memorable experience.

AND SO TO PAMPHLETS

Perhaps one ought to call the booklet on the Episcopal Church a tract rather than a pamphlet. Written by Dr. Pittenger, of the General Theological Seminary faculty, it is a clear and straightforward statement of the doctrine, discipline, worship, claims, and rationale of the Church, designed for those who might visit its services or inquire into its credentials. Naturally it is far from complete—it is not meant to be

so; but it is the best short summary, for the purpose intended, that we have so far seen. It is quite disarming to objectors of almost any school of thought. Dr. Pittenger has successfully shown that the Church is in the stream of Catholic tradition (in the best sense of that term), and is also alert to the discovery of new truth through honest investigation, good scholarship, and scientific inquiry. Copies of this tract should be

available in every parish church and in every pastor's study.

The other "pamphlet" is a rather more pretentious piece of scholarship. It is a posthumously published study by Dr. James Arthur Muller, late professor of Church history in the Episcopal Theological School, Cambridge. This brochure, which was brought to completion during the closing weeks of his life, is an investigation of the authorship of

the new prayers that appeared in the 1928 Prayer Book. Anyone who has a general interest in liturgical study, and all those who have come to know and love these enrichments of the Prayer Book, may read this work with profit and enjoyment. It is a valuable contribution to Prayer Book literature. The Foreword, an appreciation of Dr. Muller's life and work, is by his colleague Dr. Massey H. Shepherd, Jr.

EVERYDAY RELIGION

Facts Every Layman Should Know

VII. About a Rule of Life

By the Rev. John Heuss, Jr.

DO YOU have a "Rule of Life"? If not, do you think that it is a special observance followed by people who insist on being "more religious than necessary"?

Let us be clear as to what the mind of the Episcopal Church is on this matter. The mind of the Church is determined by Holy Scripture, by the teaching and example of our Lord Jesus Christ, by the common practice and official teaching of the historic Church, and by teachings in the Prayer Book. By every one of these authorities it is plain that a Churchman is *expected* to keep some very strict rules of life.

The Old Testament literally laid down the law. It taught that the Sabbath was to be kept holy, that God was to be worshipped, that tithes were to be paid, and that the moral code was to be strictly honored.

• OUR LORD'S EXAMPLE

There can be no question what Jesus taught. He could not conceive of calling a man religious who did not worship God regularly in a church, who did not pray, who did not give alms, or who did not discipline himself to be righteous. Many modern Episcopalians would astonish Him no end.

In the long history of the Church a non-churchgoing Christian was considered an apostate. If the other rules which governed character were not observed, discipline was quickly applied. The Prayer Book teaching is crystal clear. The Office of Instruction states it: "My bounden duty is to follow Christ, to worship God every Sunday in His Church, and to work and pray and give for the spread of His Kingdom." This is the

mind of the Church and Churchmen ought to know it.

The Episcopal Church expects all of its people to do these things. It has never expected 50% or more of its communicants to be absent from worship on Sunday. It never had any idea that its people would fail by thousands to *strive* to be saints. It never contemplated that there could be Episcopalians who did not pray. And it would never have believed that a time would come when the Church would be kept alive by the working and giving of a third or less of its members. Between the mind of the Church and the practice of a multitude of Churchmen today a great gulf is fixed. The way to bridge that gulf is to adopt a rule of life and keep it. That gulf is the reason why some parishes are dead. It is the reason why countless others are struggling to keep alive. It is the reason why some clergy look so beaten. It is the reason why the missionary program of the National Council is hamstrung. It is the reason why the Reconstruction and Advance Fund failed its goal. It is the cause of most of our frustration as a Church. That gulf can only be bridged when we all begin to follow the Church's "Rule of Life."

What shall the rule contain? A good rule can be built from that statement in the Prayer Book.

1. To follow Christ: that means to try to follow His teaching and example. To do that it is necessary to know Holy Scripture. Every communicant should be reading his Bible regularly. How he reads it or when is up to him, but read it daily he should. The best way is to follow the lectionary in the Prayer Book. As one becomes acquainted with God and Christ by reading the Bible, how to

follow Him will become apparent.

2. To worship God every Sunday in His Church: this means exactly what it says. Note that it says "every Sunday"—not every other Sunday, nor every fourth Sunday, nor Christmas or Easter, nor when you feel like it, but *every* Sunday. Rain or shine, snow or sleet, on vacation or at home, away on business or any other place, *go* every Sunday unless you are sick. If you are sick or there is no church available, read the Holy Communion service or Morning Prayer in your Prayer Book. This is one of the three ways to keep the Sabbath holy. The other two are to abstain from unnecessary work and to do some charitable act.

3. Work: there is a job somewhere in the parish or diocese for you. Offer yourself for service. Your rector will welcome you with joy, if you are sincere and willing to be assigned to those tasks for which he judges you best fitted.

4. Pray: say your prayers daily. The time of day chosen is not important. Find out from your priest how to pray. Say grace at meals. Try family prayers. Pray when you start your office work. Use your Prayer Book.

5. Give: sign a pledge for the support of your parish, diocese, *and* missions. Make it large enough to be a sacrifice. Avoid the sense of "tipping" God. Tithe (give 10%) if you really want to have some fun. The happiest givers are the tithers. Give proportionately to your income, not casually on your impulse.

This is an easy yoke, is it not? Of course it is! But if every Episcopalian kept this simple rule of life the Church would stop looking and acting like a panic-stricken army in retreat and begin to be a disciplined, victorious army on the march. And you will stop being a paganized, self-satisfied, painfully respectable member of the Episcopal Church dangerously close to apostasy and begin to be a penitent, developing soul on the long uphill road to sainthood.



BOOKS



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

A Christmas List

Compiled by John G. Mills, Jr., from reviews in THE LIVING CHURCH for 1946

MOSTLY ABOUT THE BIBLE

The Idea of Christ in the Gospels. By George Santayana. New York: Scribners, \$2.75. A collection of beautifully written essays showing the profound insight of Santayana into an idea which "represents a mystery, the mystery of God in man." Recommended for clergy [reviewed in full in THE LIVING CHURCH, May 19th].

Man and Society in the New Testament. By Ernest F. Scott.* This skilful work is a corrective both to those who would regard the New Testament as a blueprint of social action and to those who consider it a one-way ticket to heavenly bliss.†

The New Testament: Its Making and Meaning. By Albert E. Barnett.* This work should prove invaluable to the serious student of the New Testament.†

The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays. By Edward Gordon Selwyn. London: Macmillan, \$6. A cogent re-emphasis on Apostolic teaching based upon the scholarly research of a leading Anglican. Recommended for clergy [May 12th].

The Resurrection of Christ. By A. Michael Ramsey.* The best recent presentation of the Resurrection problem, both historically and theologically.

Light From the Ancient Past. By Jack Finegan. Princeton University Press, \$5. A thoroughly readable presentation of all important archeological data touching upon the Hebrew-Christian religious tradition [March 24th].†

The Distinctive Ideas of the Old Testament. By Norman H. Snaith.* A lucid presentation of the distinctive elements of Old Testament religion and their transfer to the New Testament and present-day Christianity. Recommended for clergy.

Preaching Values in the Bible. By Corwin Carlyle Roach. Louisville: Cloister, \$2.50. "A five-star book for clergy and laity" [October 27th].

CHRISTIAN APOLOGETICS AND THE CONTEMPORARY SCENE

The New Leviathan. By Paul Hutchinson. Chicago: Willett, Clark, \$2. A courageously outspoken and meaningful examination of the conflicting forces in our post-war world [April 28th].†

Foundations for Reconstruction. By Elton Trueblood. New York: Harpers,

\$1. "I recommend this book with no qualifications"—B. I. Bell [April 28th].

Christianity in Crisis. By Eric Montizambert. Cloister, \$2. A powerful attempt to bridge the gulf between religion and secularism. Recommended for teachers and clergy [April 28th].

Must Destruction be Our Destiny? By Harrison Brown. New York: Simon and Schuster, \$2. Muddled thinking on the atomic bomb will be clarified by a study of this book [October 20th].

A Negro's Faith in America. By Spencer Logan. New York: Macmillan, \$1.75. Facing the problem with wisdom and without bitterness, this book is essential reading for those who hope for better and wiser things in our nation [September 22d].

Color and Conscience. By Buell G. Gallagher. Harpers, \$2.50. The irrepressible conflict and the Christian conscience are the themes of this stirring offensive against contemporary barbarism [November 24th].†

The Practice of Religion. By Frederick C. Grant. Macmillan, \$2.50. A well defined answer to those who question the function of organized Christianity [April 7th].

Truths Men Live By. By John A. O'Brien. Macmillan, \$2.75. A basic compendium of apologetics from Savanarola to Fosdick [October 27th].†

Revelation and Reason. By Emil Brunner (translated by Olive Wyon).* A timely indictment of both scholasticism and modernism as attempts to subordinate revelation. Recommended for Christians of all denominations and for theological students in particular.

Faith and Reason. By Nels F. S. Ferré. Harpers, \$2.50. A thorough treatment of the interrelationship of science, philosophy, and religion [May 5th].†

Great Christian Books. By Hugh Martin. Westminster, \$1.50. Authentic experiences of eternal truths [to be reviewed later].

The Devil and God. By William Robinson. Nashville: Abingdon-Cokesbury, \$1. Recommended for those who are baffled by life's problems and perplexed by books and sermons which serve only to shuffle them. Easily intelligible and strictly orthodox [August 4th].

In Him Is Life. By Robert H. Beaven. Abingdon-Cokesbury, \$1.50. A

*Reviewed in this issue.

†Recommended for clergy and laity alike.

brilliant, yet simple presentation of the Christian faith. Recommended for college chaplains and youth workers especially [April 21st].

American Daughter. By Era Bell Thompson. University of Chicago Press, \$3. Here is an intelligent answer to white arrogance and black bitterness [April 28th].

HISTORICAL

The Story of the Faith. By William Alva Gifford.* A thoroughly readable and understandable sketch of Christian history for lay people.

Men and Movements in the American Episcopal Church. By E. Clowes Chorley. Scribners, \$4. A fascinating and objective survey of the significant personalities and movements in the Church by our official historiographer. A "must" for the clergy, a delightful "ought" for the laity [April 28th].

Renaissance in the North. By W. Gore Allen.* Those who seek relief from mental claustrophobia will find refreshing freedom in this glimpse of the Scandinavian thinkers. Recommended for the academic minded.

The Great Religions of the Modern World. Edited by Edward J. Jurji.* Of general appeal to inquiring minds is this selection of essays. Recommended for the laity.

The River Jordan. By Nelson Glueck. Philadelphia: Westminster, \$3.50. A graphic book about the "earth's most storied river," bringing the reader a fascinating vista of the Holy Land [June 9th].†

THEOLOGICAL

The Theology of Confirmation in Relation to Baptism. By Dom Gregory Dix, OSB. London: Dacre, two shillings. A scholarly, informative treatment recommended to clergy and theological students [November 17th].

Discerning the Lord's Body. By Frederic Hastings Smyth, SCC.* A penetrating interpretation of the Liturgy and the Incarnation for Christians with social vision and a passion for justice in all human relations. Recommended particularly for the clergy.

The God We Worship. By Roger Hazleton.* A compelling restatement of the necessity for sincerity in worship.†

He Lives. By Austin Pardue. New York: Morehouse-Gorham, \$1.50. A zestful presentation of the Resurrection for the man on the street [October 27th].

DEVOTIONAL

The Way, the Truth, and the Life. By Glenn Clark. Harpers, \$1.50. A series of fruitful meditations on the life of our Lord [April 28th].

Man Has Forever. By B. H. Bruner. St. Louis: Bethany, \$1. Four meditative studies of immortality which are espe-

cially welcome after the sentimentality and quasi-spiritualism that are being dished up to comfort people [April 28th].

A Guide to True Peace, or *The Excellency of Inward and Spiritual Prayer*. Edited by Howard H. Brinton. Harpers, \$1. "It is hard to imagine a better book for spiritual reading than this little volume" [October 27th].

The English Psalter with a Devotional Commentary. By George D. Carleton. London: Mowbray's, and New York: Morehouse-Gorham, \$5.25. This is a volume which will greatly help the individual in his devotional life and be of considerable homiletic value to the clergyman [October 27th].

The Priest's Vade Mecum. Edited by T. W. Crafer. London: SPCK, and New York: Morehouse-Gorham, \$1.40. A manual for visiting the sick which fills a long felt need. Recommended for parish priests and ordinands [October 20th].

Edifying Discourses. By Soren Kierkegaard. Vol. IV (Translated from the Danish by David and Lillian Swenson). Minneapolis: Augsburg, \$1.50. For those who seek truth in the realm of the spirit, the incisive questioning analysis of Kierkegaard is an experience which purges the soul [September 22d.]

Collected Papers. By Evelyn Under-

hill. New York: Longmans, Green, \$2.75. Here is a splendid opportunity either to make the acquaintance of Evelyn Underhill for the first time or to experience further the richness of her approach to the things of the spirit [September 8th].

The Divine Pity. By Gerald Vann, OP. New York: Sheed and Ward, \$2.50. This compelling interpretation of the social implications of the Beatitudes applies pointedly to the relations of each Christian to his fellow men. Recommended for the laity [May 26th].

NOVELS

Fanfare for Elizabeth. By Edith Sitwell. Macmillan, \$2.50. A tale written with verve and gusto, as dramatic as any film [September 29th].

That Hideous Strength. By C. S. Lewis. Macmillan, \$3. A very revealing novel which continually reflects Mr. Lewis' uncanny understanding of human nature [June 9th].†

The Great Divorce. By C. S. Lewis. Macmillan, \$1.50. This unique treatment of the problem of good and evil, the divorce between heaven and hell, permits us a glimpse into our own souls [April 21st].†

*Reviewed in this issue.

†Recommended for clergy and laity alike.

The Quest. By Ludwig Bauer. St. Louis: Concordia, \$2.50. To read this novel is to enjoy good fiction; it is also to have a devotional experience [February 17th].†

The Herdsman. By Dorothy Clark Wilson.* A beautifully written novel of life in Palestine at the time of Amos and Jeroboam II.

GENERAL LITERATURE

Tibetan Voices. By Robert V. Ekvall. Harpers, \$1.50. These charmingly illustrated poems echo a Macedonian call from a land of mystery [August 18th].

Initiate the Heart. By Sister M. Maura, SSND. Macmillan, \$1.75. The radiant faith of a religious speaks through this exquisite collection of sacramental lyrics [September 29th].

Gerald Manley Hopkins. By the Kenyon Critics. Norfolk, Conn.: New Directions, \$1.50. A critical evaluation of the influence of Hopkins on modern poetry, this work will entice the studious reader [September 29th].

The Lowells and Their Seven Worlds. By Ferris Greenslet.* Most readers will be intrigued by this family saga with all its contrasts of times and personalities.

Best Sermons, 1946 Edition. Edited by G. Paul Butler. Harpers, \$2.75. The sermon-taster will revel in this selection [October 6th].

Christmas Gift Suggestions

THE BIBLE AND THE COMMON READER

By *Mary Ellen Chase*. An outstanding book which explains what the Bible is and the evolution of the King James translation. Various types of literature in the Bible are presented in relation to their times and the incidents which produced them. \$2.50

RELIGION IN AMERICA

By *Willard L. Sperry*. A vivid and readable account of the growth of American churches. The existing fact of our 256 denominations—their nature and meaning—is discussed, followed by chapters on American theology, the Negro churches, American Catholicism, and the problems of unity and union within the modern church scene. \$2.50

THE CASE FOR CHRISTIANITY

By *C. S. Lewis*. With gusto and irrefutable logic, this convincing book sets forth the reasonable reasons why an honest mind can accept Christianity as true. "Brevity comparable to Paul's conciseness—argument distilled to the unanswerable."—*The New York Times*. \$1.00

THE FAITH OF MAN SPEAKS

Edited by *Helen Woodbury*. An anthology of poetry and prose designed to comfort the bereaved, which is a living testament to man's faith in God and in the immortality of his own soul. Over 300 thoughtfully chosen selections. \$1.75

At your bookstore

THE RADIANT LIFE

By *Rufus Jones*. A volume of short religious essays which show how the radiant spirit can be cultivated. It sets forth the principle of calm and power which enable us to live triumphantly, with inward peace, amid the stern conditions of life. \$2.00

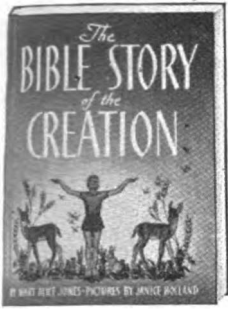
GOD WILL HELP YOU

By *James Gordon Gilkey*. A book for the person with difficult personal problems which lends the resources of a strong religious faith and enables one to face and finally master hardships. \$1.50

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SING IN PRAISE

GOLDEN ENCYCLOPEDIA



The Bible, Christian living, biography, facts, fun, and fiction are the themes of this year's 900 juvenile books.

Books for Children

BIBLE BOOKS

THE publishers listed approximately 900 titles in the field of juvenile literature for the autumn of this year. It would indeed be rash to try to pick out the "best" in such an imposing array. We submit the following check list of 62 titles in the belief that they represent books which for one reason or another will appeal to those members of THE LIVING CHURCH FAMILY who have occasion to go book-buying for small folk and young folk.

I. BOOKS RELATED TO THE BIBLE

Child's Story Bible. By Catherine F. Vos. Grand Rapids, Mich.: Eerdmans. \$3.50. This volume is designed for children of all ages. It gives complete Bible narratives and aims to give the child an understanding of the purpose and trend behind every story. It is illustrated with color plates.

A Small Child's Bible. By Pelagie Doane. New York: Oxford University Press. \$3. Seventy Bible stories simply retold for small children. There are 70 full page color illustrations.

My Bible Book. By Janie Walker. Chicago: Rand McNally. 50 cts. An "introduction" to the Bible for those aged 2-5. There are carefully selected Bible verses with illustration that appeal to the very young.

The Golden Bible. New York: Simon and Schuster. \$2.50. An adaptation for readers of 6-10, of the King James Version of the Old Testament. It is beautifully illustrated by Feodor Rojankovsky.

Picture Stories from the Old Testament and Picture Stories from the Life of Christ. By Marion Madison; illustrated by Warner Kreuter. Chicago: Wilcox and Follett. \$1 each. Simply and reverently presented tales from the Old Testament and from the major episodes

in our Lord's life. These books are suitable for all young readers.

God's First Children. By Esther Salminen. New York: Roy Publishers. \$2. A translation from Swedish of 24 favorite Old Testament stories for readers of 7-10. There are beautiful illustrations.

Beggar Boy of Galilee. By Josephine Sangers Lau. Nashville: Abingdon-Cokesbury. \$2. A piece of illustrated fiction based on the Bartimaeus story, vividly presenting life in first century Palestine.

The Ten Commandments in Today's World. By Frances Fullerton Neilson. New York: Nelson's. \$2. An illustrated presentation for ages 7-12 of the essence of the moral law, as applicable for 20th century children.

While Shepherds Watched. By Marguerite Vance. New York: Dutton. \$1. A beautiful, illustrated treatment in fiction form of the experience of a little boy who happened to be in the Judæan countryside on the night of our Lord's birth. For readers 6-10.

A Little Child: The Christmas Story Told in Bible Verses. Chosen by Jessie Orton Jones; illustrated by Elizabeth Orton Jones. New York: Viking. \$2. With exquisite drawings the Christmas story is told. The illustrations are designed to enable children to dramatize the text as the story is read. For those aged 6-12.

Joseph, The Story of Twelve Brothers. By Florence W. Klaber. Boston: Beacon Press. \$1. The Genesis story interpreted as an ethical tale for readers aged 6-9.

The Bible Story of the Creation. By Marie Alice Jones. Chicago: Rand McNally. \$1.25. A simple and reverent and pedagogically sound account of the creation, for children of 8 or more.

II. BOOKS TO AID CHILDREN IN PRAISE AND DAILY LIFE

Sing in Praise. By Opal Wheeler; illustrated by Marjorie Torrey. New York: Dutton. \$3. A careful selection of best loved hymns, with the stories behind them and with suitable music arrangements, for children of all ages.

A Little Book of Singing Graces. By Jeannette Perkins Brown; illustrated by Lloyd Dotterer. Nashville: Abingdon-Cokesbury. 50 cts. A simple music arrangement and two-color illustration with each of nine graces. For pre-school and primary children.

A Child's Praise. By Beth Merizon. Grand Rapids: Eerdmans. \$2. A well illustrated book of rhyming prayers designed to develop the child's sense of thankfulness. For pre-school and primary children.

More Sermon Trails for Boys and Girls. By Carl S. Weist. New York: Harper's. \$1.50. More than 50 fascinating sermon-talks for children aged 9-13, carefully integrated to the child's experience and general information.

How to Behave and Why. By Munro Leaf. Philadelphia: Lippincott. \$1.50. An essay in humor designed to educate



MUNRO LEAF on *How to Behave.*

children in the art of getting along with others. For ages 5-9.

A Lovely Gate Set Wide. By Sister Margaret Patrice, SSJ. Milwaukee: Bruce. \$2. A book of verse for all young readers, designed to lead them to an understanding of their world as God's world.

A Brand New Baby. By Margaret A. Stanger; illustrated by Pelagie Doane. Boston: Beacon. \$1.75. A presentation, for those aged 6-8, of how a baby grows and learns during its first year. It will aid the somewhat older child in understanding his responsibilities to the very young.

III. BOOKS ABOUT FAMOUS FOLK

Thomas Jefferson. By Frank and Cor-telle Hutchins. New York: Longmans, Green. \$2.50. A portrayal of President

HERALDS OF GOD

A Practical Book on Preaching by JAMES S. STEWART

Author of "The Strong Name," "The Gates of New Life"

Dr. Stewart — "Stewart of Morningside" as he is known throughout his native Scotland — here adds to his successful collections of sermons a book about preaching.

In its pages he offers practical advice, simply and directly, to preachers, tells what results to aim for, and what to avoid if preaching is to be effective. There is originality in handling old themes and a ring of conviction that carries home each point. These pages are filled with interesting anecdotes, illustrations, and literary allusions that bear repeating. \$2.50

Man and Society in the New Testament by ERNEST F. SCOTT, D.D.

"A wise and timely book, affording firm foundations for one's thinking about the whole issue of individualism versus collectivism in the modern world."—*Religious Book Club Bulletin*. \$2.75

Christian Ethics and Social Policy by JOHN C. BENNETT

Author of "Social Salvation" and "Christian Realism"

Dr. Bennett faces squarely the perplexities which no individual or group can avoid in a world fearful of the future and still torn by the results of war. In a profound discussion of our contemporary social problems, he throws a timely light on the signposts which Christianity has erected for our arriving at a just and appropriate social policy. \$2.00

Toward a United Church by WILLIAM ADAMS BROWN

Three Decades of Ecumenical Christianity

Dr. Brown wrote this book because there are "so many books on so many aspects of the subject that in this busy world no one but a specialist can read them all." It is recommended to all who want a complete and organized account of the movement toward a more united church. \$2.50

AT ALL BOOKSTORES

SCRIBNERS

CHARLES SCRIBNER'S SONS NEW YORK

BOOKS



From THOMAS JEFFERSON.

Jefferson from his boyhood through the years of his retirement, for those aged 14 and up.

Sun Yat-Sen. By Nina Brown Baker. Philadelphia: Westminster. \$2.50. The career of the founder of the Chinese Republic and the beginnings of modern China, for ages 14 and up.

Florence Nightingale. By Jeannette Covert Nolan. New York: Julian Messner. \$2.50. The story of the famous nurse and of her battles on behalf of the underprivileged, for ages 14 and up.

Fighters for Freedom. By Harlan Eugene Read. New York: McBride, \$2.50. The account of the long struggle for human freedom and its champions from ancient Greece to modern times, for teen-agers.

America's Paul Revere. By Esther Forbes; illustrated by Lynd Ward. Boston: Houghton Mifflin. \$2. A picture biography with well written text, for ages 8-12.

Famous Men of Science. By Sarah K. Bolton. New York: Crowell. \$2.50. An up-to-date revision of a juvenile classic, with new biographies and portraits added, for ages 12-16.

Abe Lincoln and His Times. By the Editors of Look Magazine and Enid La Monte Meadowcroft. New York: Crowell. \$2.50. A picture biography that includes contemporary photographs, for ages 9-12.

Clara Barton: Girl Nurse. By Augusta Stevenson. Indianapolis: Bobbs-Merrill. \$1.50. A fine treatment of the girlhood of one destined to be the founder of the Red Cross, for ages 6-12.

IV. BOOKS OF INFORMATION

Picture Map Geography of Asia. By Vernon Quinn. Philadelphia: Lippincott. \$2. Text, maps, and drawings that give a graphic description of 20 countries from Japan to Arabia, for ages 8-12.

The Golden Encyclopedia. By Dorothy A. Bennett; illustrated by Cornelius De Witt. New York: Simon and Schuster. \$2.50. A beautiful de luxe volume containing thousands of facts interest-



ingly presented with over 2,000 illustrations, for ages 8-14.

The Story Behind Great Books. By Elizabeth Rider Montgomery. New York: McBride. \$2. Dramatic episodes in literary history and the lives of authors, for age 13 and up.

Young People's Book of Atomic Energy. By Robert D. Porter. New York: McBride. \$2.50. A dramatic presentation of the knowledge basic to a young person's understanding of the atomic age, for age 13 and up.

The Story of the Man in the Moon. By Caroline H. Mallon & Mary Gehr. Chicago: The Children's Co. \$1. A book designed to remove from children any fear of thunder, lightning, and storms, for ages 2-6.

True Nature Picture Stories. Chicago: Encyclopaedia Britannica Press. 50 cts. each. Picture stories that show animals as they live. The type is large and clear, the reading easy for the youngest



STATELY GEESSE: Cover illustration for *Water Birds*.

readers. There are authentic action photographs that will appeal to all children aged 3-10.

- Book 1. *Animals of the Woods*.
- Book 2. *Gray Squirrel*.
- Book 3. *Snapping Turtle*.
- Book 4. *Water Birds*.
- Book 5. *Black Bear Twins*.
- Book 6. *Three Little Kittens*.
- Book 7. *Pride—The Saddle Horse*.
- Book 8. *Shep—The Farm Dog*.
- Book 9. *Goats and Kids*.
- Book 10. *Adventures of Bunny Rabbit*.

- Book 11. *Animals of the Farm*.
- Book 12. *Elephants*.

From Head to Foot. By Alex Novikoff. New York: International Publishers. \$2. An entertaining book about our bodies and the ways in which they function, for ages 6-10.

Thorndike-Century Beginning Dictionary. By E. L. Thorndike. New York: Appleton-Century. \$2.50. A dictionary for fourth and fifth grades, with over 14,000 definitions, over 1,400 illustrations, and 70 lessons in the use of the dictionary.

(Continued on page 20)

By The Rt. Rev. Austin Pardue



Bishop of
Pittsburgh

**"Bishop Pardue's
Book Won't Be a
Best Seller — But
It Should Be"**

Price, \$1.50

HE LIVES

"... But it is a book that, placed beside some of the fictionalized trash that's being produced these days, probably wouldn't get a second look from a lot of people. The point that should be made here is this: the book should get a second look, yes, and a third and fourth, from a lot of people.

"In these days of almost universal human misery, amid the lack of understanding which is causing our strikes, upheavals and threats of war, books such as Bishop Pardue's should be widely read—and read again until they are understood."

—John D. Paulus
Pittsburgh Press

By The Rev. Vincent C. Franks

Rector, St. Paul's
Church
Richmond, Va.



A collection of twenty sermons from a Southern Pulpit.

Price, \$2.00

TOP OF THE MOUNT

Dealing with the contemporary post-war world, these sermons were prepared for special Sundays and occasions in the Church Year. Each carries a special message—all are full of great teachings of Christianity, overflowing with the love of God and the assurance of His wisdom.

Some of the titles: The Thief in the Night; Going to Bethlehem; The Top of the Mount; Missionary Sketches; Voices from the Crowd; What We Know About Heaven; A Study in Mysticism; The Greatest Words Ever Spoken; Why We Believe in Jesus Christ.

By The Rev. Frank Damrosch, Jr.



Rector, St. Paul's
Church, Doylestown,
Pennsylvania

A way of faith—a way
of sacraments — a way
of prayer constitute a
way of life.

Price, \$1.50

THE FAITH of the Episcopal Church

This book, by the author of *And Was Crucified*, starts with a general approach to Christianity, then develops the teaching of the Catholic faith as a whole, and finally shows the place of the Episcopal Church in relation to Christendom.

Some of the topics: Thinking About Religion; What Think Ye of Christ?; The Church; The Bible; Holy Baptism; Confirmation; Holy Communion; Matrimony; Worship; Like a Mighty Army; Two Worlds; The Communion of Saints; The Episcopal Church.

By the Rev. Vernon McMaster

Secretary for Ad-
ministration Divi-
sion of Christian
Education, National
Council



Price \$1.25

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(Continued from page 18)

Teen Days. By Frances Bruce Strain. New York: Appleton-Century. \$2.75. Wise counsel and information, for those aged 13-16, about their physiology, hygiene, dress, dates, first jobs, allowances, and home duties.

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Liturgy and Social Action

DISCERNING THE LORD'S BODY. By F. Hastings Smyth. Louisville: The Cloister Press, 1946. Pp. 216. \$3.

WITHIN the compass of this single volume one will find a terse but moving exposition of the orthodox conception of the Church viewed as the socially extended Body of our Lord. Yet, merely to say that this statement is orthodox hardly does justice to the uniqueness of the theological contribution which Fr. Smyth has made. Unlike most recent dogmatic writings, this work evinces a keen and fundamental awareness of the necessity of distinguishing between the Church's doctrines as such and the particular historical contexts in which they were founded—contexts which are no longer part of the objective world, contexts which are unsuitable as bases for a developing and functional Catholicism. Even more evident is the astute realization that a theology incapable of application to the contemporary world scene is a theology unworthy of the name. Rather than be content with some sugar castle architectural of pious grandeur, the author of *Discerning the Lord's Body* has stood up fearlessly to the problem of showing the real demands of a Catholic theology in the present fallen and disordered world. So thoroughly has this task been accomplished that the book will hear its greatest opposition from those who find in it, perhaps for the first time, the bare meaning of "bearing the Cross" in a 20th century cultural crisis. By the same token, those who accept its demands will be the few who intend no less than that the practice of Incarnational Christianity shall be their life's whole business.

For the purposes of review, the consistent and closely knit reasoning of this analysis might be divided arbitrarily into three aspects: general theological principles, specific liturgical teaching, and the relation of Catholic theory to its corresponding practice. Each aspect has its origin in the common premise of the

Adventure in Tunisia. By Dahriss Martin. New York: Messner. \$2. A fictional presentation of the ways and customs of the people of North Africa, for ages 8-10.

Volcano. By Tom Galt. New York: Scribner's. \$2. The dramatic account of a new volcano in Mexico from the viewpoint of a boy who lives near it, for ages 9-14.

Teen-Age Companion. Edited by Frank Owen. New York: Lantern Press. \$2.50. An anthology of short stories by 19 authors, including such as Walter Havighurst, Edison Marshall, and Nelson Bond.

entire argument, namely, that the Church is an organism acting in the world to achieve the consummation of the process of redemption. The working of this process is designated, by Fr. Smyth, as *metacosmesis*, "... a kind of trans-ordering, a conveyance of structural order from the level of contingency in time and space to the level of an absolute and external order; and then back again to that contingent level where it originated and to which it returns for further creative, ordering, growth."

THEOLOGICAL PRINCIPLES

Of first importance then is a consideration of the general theological statement of metacosmic action and the problems which thwart its realization. The initial block in the way of man's movement toward a redeemed society is the structural disarray of the world's elements. For example, it is impossible for man to reach back into the events of past time and correct the disorder which is enshrined in them. Nor does God, who created man a free agent, dictatorily wrest that freedom from him by immediate intervention. Thus, if order is to be achieved in the natural world, it must be by some free agent native to the world, who, however, is capable of passing beyond its limitations. Such an agent is found only in the incarnate Son of God. Our Lord being truly man realized perfection in His human nature because He was very God. Furthermore, all perfection on the natural level is a contingent perfection. It deals with structural order, but not with content. And since man's complete redemption requires perfection of content as well as form, its source must also converge with a supernatural level. Here again, the answer is found in the person of our Lord who in His individuated human nature had immediate access to such a level in His divine nature. Hence, absolute perfection was possible by the immediate conveyance of the spatio-temporal elements of His human nature to the time-trans-



FR. SMYTH: *Redemptive activity must start on the material level.*

ending supernatural level of His divine nature. In turn, these elements moved back into His continuing humanity as newly perfected contents of that humanity. It is this "in and out" movement—from the contingent to the absolute and back again to the contingent—which constitutes the basic nature of metacosmic process. And the same process at work in our Lord, through the immediately conjoined human and divine natures, was made mediately accessible, after the Ascension, to His socially extended Body, the Church. By means of the sacrificial work of the Cross, the one possible nexus between man and God, between the contingent and the absolute, between the material and the spiritual, was once and for all secured for the Church.

Metacosmesis brings to light several important and necessary truths. For one thing, it will now be evident that all redemptive activity must start on the material level. Catholicism is not a brand of otherworldly "spiritual" religion in the sense in which idealism has perniciously misinterpreted it, nor a salvaging of individual souls from their environment. Again and again, the author exposes the inadequacies and dangers of such conceptions of Catholicism. "Today it is one of the major tasks of a vital Catholicism to recall nominal Catholics from exclusive preoccupation with sin as a purely individual matter, as a disorder in individual life only, without reference to the corporate Offertory of Our Lord's Memorial. If the Church continues to be complacently concerned with individual sin and individual 'salvation' apart from corporate redeeming growth, she will before long prepare a terrible punishment for herself at the hands of a contemptuous world." To make certain

an appreciation of the difference between nominal Catholicism and true Incarnational Catholicism the exposition contains an incisive study of existing views of the material world, of conceptions of sins and contingencies, of the thoroughgoing sacramentalism of Catholic doctrine. In all this, one factor remains paramount: the insistence that the Faith shall hold firm to its incontrovertible incarnational nature.

Beyond the general theological treatment of metacosmesis, one finds in this text valuable specific liturgical teaching. While our Lord, at the Ascension, departed bodily from the midst of His followers, He had instituted in His Memorial the sole means of the Church's further redeeming work. Thus, the Liturgy of the Memorial of Our Lord's Body and Blood is the central and crowning act of Catholic living. Apart from it, metacosmic process is lost, redemption is impossible. Following the theoretical scheme of metacosmic process, the Mass is examined in each of its three component parts: the Offertory, which under the forms of bread and wine sums up the structurally ordered gifts of the Divine Community; the Consecration, within which these newly offered contents are transordered to the level of absolute perfection; the Holy Communion, the means by which the now perfected gifts are returned in the substances of our Lord's Body and Blood.

THEORY AND PRACTICE

In one instance Fr. Smyth divorces the theory of the Church from its practice. He examines the activity of the Church both as it is and as it should be. Considering the former, one finds an almost hopeless forsaking of the very principles on which Catholicism is built. Having absorbed much of the corruption in the secular order, the Church more than not has taken a stand on world issues which literally denies her supposed redeeming work. "Hence this kind of 'church' is usually concerned with the social *status quo* and even with out-and-out reaction, because her wealth and privileges are rooted in the disorders of an unredeemed world. It too often follows that the official church tries to defend the evil structure of her secular environment. This is a result of the church's perversion of Christianity which argues that nothing can be done about this world in any case. The main duty of the church is then to conserve her wealth, her power, and her size, the better to get more souls out of the world into 'heaven'. . . . By means of this perversion the official church often finds it quite possible to serve both God and mammon at once."

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and must come to agreement concerning the proper program of the Church in the present environment. The doctrine of the Incarnation, for example, demands a truly democratic society. To work toward the establishment of such a society is a fundamental obligation of all who claim allegiance to our Lord. At this point in history the Church, on her own grounds, is unable to effect the necessary means of securing the objective reality of a redeemed social order. She must work, then, with such organized programs, which, even though outside of the Incarnational Body, are moving toward truly Christian ends. The religion of the Incarnation requires that the Church espouse liberal and radical movements which are able to assist in the redemption of the world—movements which have inherently within them such characteristics as are fit for eventual absorption into the Incarnational Body. Until such a time of absorption, members of the Church have two fundamental tasks: the work of St. John Baptist—sowing the seeds of understanding and action; the work of the Incarnation proper, which at this time can be achieved only in small groups or "cells" bearing prophetic witness to that sacramental society one day to be consummated as the Kingdom of God in all its fulness.

One is impressed with the great quantity of liturgical lore found in this book. Rarely is it equalled in modern theological writings. Those who give *Discerning the Lord's Body* deserved consideration will learn two things: whether they are really interested in the Catholic life or in certain pseudo-Catholic tendencies which have been absorbed by the Church from the secular world. They will learn, too, whether they are interested in a religion of lip service aimed at the perpetuation of an a-redemptive petty scheme of piety or in the establishment of a functional Incarnational Catholicism set in terms of the contemporary historical context. They will know that they have learned these things in a most simple way—by the kind of action they adopt; by the kind of action they are willing to adopt.

ELMER J. SMITH.

Christianity: Individual or Social

MAN AND SOCIETY IN THE NEW TESTAMENT. By Ernest F. Scott. New York: Scribners, 1946. Pp. 299 (with index). \$2.75.

This is the tenth of Dr. Scott's works in the New Testament field to be honored as a Religious Book Club selection. We may turn to it, then, with the assurance that we are reading a book by one of the most scholarly, prolific, and widely

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recognized of New Testament scholars.

He has set for himself a difficult and puzzling task in the volume now under review. He essays to demonstrate why it is that the New Testament has been throughout the centuries a cause for social ferment, even a force for revolution, when it seems to be primarily concerned with the individual's relationship to God through Christ. He traces this seeming paradox to its source in the initial message of Jesus Himself. Our Lord proclaimed the infinite worth of every individual human soul in the Father's eyes; He declared the necessity for a right relationship between God and one's own soul to be so imperative a matter that the world might well be lost for its sake. Yet most of His teaching "is concerned with the duty of men to their fellowmen." While He was apparently making religion an intensely personal matter, at the same time He "sought to detach it from all thought of ourselves as individuals," so that men "might have done with the anxious nursing of their own souls."

Perhaps the problem which Dr. Scott sets out to solve may best be stated by quoting the following paragraph:

"These two interpretations of the message of Jesus are both set forth in the New Testament, and Christian thought has wavered between them, or has sought in some arbitrary way to combine them. Was Jesus intent on the right relations between man and man or on the inward personal life? Is his true message to be sought in the parable of the Good Samaritan or in the Supper discourses of the Fourth Gospel? It becomes evident, on deeper reflection, that the two sides of his teaching are necessary to each other. He perceived that the inward life was empty and meaningless without the social one. He perceived, too, that men could never unite as brethren unless they realized what they were in themselves. There had been many social reformers but hitherto they had all failed because they had left out of account the primary fact that the human beings they dealt with were all persons, each one of them precious in the sight of God."

In a quite real sense the entire book is a commentary on that paragraph. Drawing his material from textual knowledge, from the experiences of the Apostolic age, from the history of the Church in its first few centuries, as well as from a thorough understanding of reform movements and social experiments (ancient and modern), Dr. Scott has presented us with a skillful study. Perhaps he does not thoroughly resolve the paradox, for it is doubtless impossible to do so completely. Certainly there is some repetitiousness in his treatment. But we may well be grateful for the scope of the author's study. And one can recommend this volume as a corrective both to those who would regard the New

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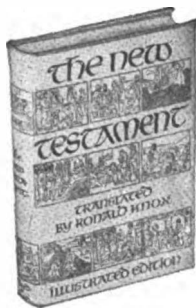
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Heritage From the Hebrews

THE DISTINCTIVE IDEAS OF THE OLD TESTAMENT. By Norman H. Snaith. Philadelphia: Westminster Press, 1946. Pp. 251. \$2.75.

It has long been the contention of such scholars as Mercer and Yerkes that a knowledge of Greek and Hebrew is essential for the complete understanding of the Holy Scriptures. How can you interpret a book to others, they ask, if you do not yourself understand the language in which that book was written? Most of us must depend upon translations made by others, and trust that our studies of commentaries will give us sufficient understanding of the Scriptures to interpret them to our people.

Norman Snaith, tutor in Old Testament Languages and Literature at Wesley College, Headingley, Leeds, does much to clarify the meanings and significance of many Old Testament words and passages. So many Hebrew words are what Humpty Dumpty, in *Alice*, would term "portmanteau words," being translated by several English words according to context, that unless one has a grasp of the original language, their significance is lost in translation. Snaith's aim is "to isolate and to emphasize the distinctive elements of Old Testament religion." This he does with fine scholarship and attractive presentation.

The Distinctive Ideas of the Old Testament is a book to read and study with a Bible at hand to look up the many Scripture passages. The author shows how the "Distinctive Ideas" are carried over into the New Testament and present-day Christianity. He also cites passages from the Apocrypha and from extra-biblical works.

RALPH J. SPINNER.

Scandinavia in Religion and Art

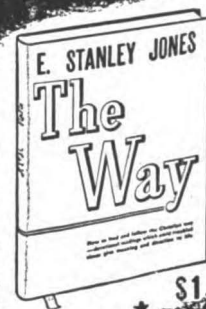
RENAISSANCE IN THE NORTH. By W. Gore Allen. New York: Sheed and Ward, 1946. Pp. 140. \$2.50.

This book convicts us afresh of insularity. It brings a bracing air into our restricted thinking: the cold clarity of the Scandinavian world of which Americans know too little. The composer Sibelius indicates the quality: "Men have mixed you cocktails of one color or another, but I give you nothing but cold water." The Scandinavians bring their great gifts to reveal a life that is slow in tempo, invigorated by the life of the soil; at once elemental and serene, violent and profound.

In the opening chapter Mr. Gore

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Allen sketches the background to clarify the unfamiliar way. The book is a treatment of the reaction of the Scandinavians against the liberals, Ibsen and Strindberg in particular, whose writing, he thinks, was contrary to the real genius of the people. The author chooses for our consideration the Catholic Sigrid Undset; the Protestants Soren Kierkegaard and Selma Lagerlöf; J. P. Jacobsen the Agnostic (best known to us from the notebooks of the greatest modern German poet Rainer Maria Rilke); the Nationalists Verner von Heidenstam and Knut Hamsun; and finally, the musical composers Grieg and Sibelius. In this comprehensive array, with passing mention of the Finnish architect Lars Sonck, where the final chapter on the musicians enriches the book, one wonders if there are no poets worthy of inclusion. This reviewer knows of none, but they must exist.

Mr. Gore Allen is most at home in his treatment of the Roman Catholic convert Sigrid Undset, and understands Jacobsen the Agnostic as the negation of all that the Christian holds dear. To the Protestant Kierkegaard, strange and formidable genius, he seems less than fair, criticizing him for his limitations rather than valuing his peculiar contribution: "So much was never destined to concern him; and it is easier to define his spirit by that which lay beyond its scope than by that which it could not mill. . . . To him all religious thought was naturally subjective." Quite true that Kierkegaard ignored the great fact of the Incarnation and distrusted public worship; and thus one understands his attack against the established Church.

Selma Lagerlöf the Protestant he finds exemplifying the "defects" of Lutheranism: the lax attitude toward sin; love "pale with Lutheran virtue"; a Christian faith from which the central fact, a cross, has been removed.

This is a fresh and suggestive book. To those who come to it with an open mind these great Scandinavian creators will enlarge horizons and bring an understanding of a way of life that has many qualities of greatness: slow, profound, austere, free.

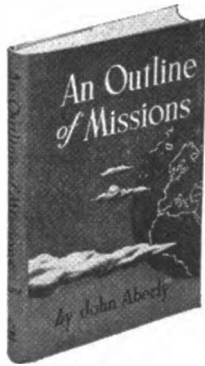
VIRGINIA E. HUNTINGTON.

An Inquiry Into Worship

THE GOD WE WORSHIP. By Roger Hazleton. New York: Macmillan, 1946. Pp. 160. \$2.

The professor of philosophy of religion and Christian ethics at Andover Newton Theological School addresses this little book to the simple fact that one should heartily believe the statements made when one worships. Worship presumably consists of saying and singing things about God and to God.

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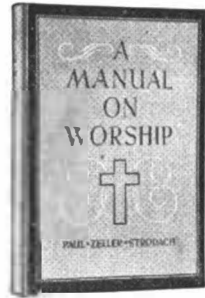
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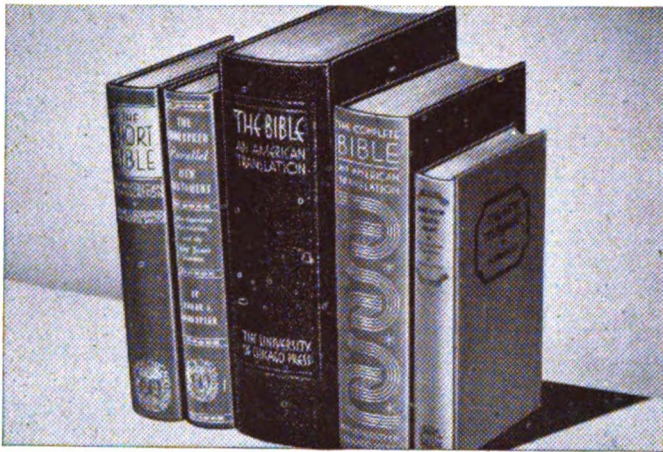
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"Any competent observer will admit that the average Protestant service is not enjoying a robust state of health" (p. 2). This pathological condition is illustrated by the chill which characterizes much liberalistic worship and the fever which marks the worship of fundamentalists.

Dr. Hazleton makes a genuine endeavor to interpret traditional cultic terms in language which can be endorsed by modern liberalism. He considers four attributes of God frequently recalled in all worship: holiness, goodness, omnipotence, and love. In his studied attempt to steer clear of Calvinism, either in its original clothing or in its newer Barthian dress, and to avoid pantheistic sentimentality and generality, he tries to explain these attributes in simple, homiletic language illustrated by abundant quotations.

The same care is shown in discussion of "the Christ we worship." Great pains are taken to explain perfect humanity and perfect divinity in terms "understood of the people." Likewise he stresses the activity of the Holy Spirit first in the individual lives of Christians and, secondly, in a sacramental Church.

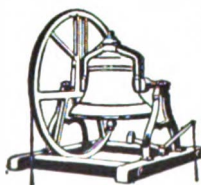
This honest representative of modern liberalism makes an earnest endeavor to reclaim much of traditional orthodoxy which was rejected by post-reformational Churches. He is definitely allied with those who are striving to deepen the significance of worship and the appreciation of sacramental life in these bodies. One cannot fail to notice the long strides which have been made in this direction in the last 40 years. One can also see much ground yet to be traversed before post-reformational and traditional interpretations of Christianity are blended.

ROYDEN KEITH YERKES.

Church History by a "Liberal"

THE STORY OF THE FAITH. By William Alva Gifford. New York: Macmillan, 1946. Pp. 622. \$5.

The author of this expansive sketch of Christian history is professor of Church history and the history of religions in the United Theological College, Montreal. The undertaking of such a vast span of history, and making it readable and enjoyable for lay people, is one which in itself demands praise. For the book is exceedingly well written and readable; and the maps inserted in the text enable the reader to gain broad understanding of the various periods. But Dr. Gifford has not been able to escape the very evident handicap, which his method almost necessarily involves—that brevity in treating of men and movements will also involve inadequate treatment of the many sidedness and depths which alone can give to the reader any grasp of the spiritual significance of the



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historical movements and trends. Christian history is never so simple as the too brief treatment in this book would indicate.

The author's own perspective, that of a liberalist and "scientific" historian, is evident throughout the book; and his treatment of Christian history from the perspective of a purely earthly synthesis of conflicting movements means that the most important factor of all is either ignored or minimized. The book nowhere gives the conviction, so essential to true and historic Christianity, that God is sovereign in history, especially in the history of His Church. Apart from this basic Christian conviction any earthly interpretation of Church history is bound to be distorted and inadequate. Especially in Chapter 3 ("Jesus of Nazareth") and in Chapter 4 ("The Infancy of the Christian Church") is the treatment inadequate to account even on psychological grounds for the rise and growth of the early Church.

But despite this noticeable bias of the author, the book is heartily recommended for serious reading and study. One can learn much from it. The chapters on the Medieval period are among its best. However, when one finishes the book, one is led to ask oneself, "If this is all that the Christian faith is, why remain a member of it?" One wishes that the author would meditate and pray much over the material he has written in this book, and at some later time give us another volume of second-sight, of spiritual insights.

CHARLES F. WHISTON.

Saga of the Lowells

THE LOWELLS AND THEIR SEVEN WORLDS. By Ferris Greenslet. Boston: Houghton Mifflin, 1946. Pp. 442. \$4.

As a well informed friend of the family, Mr. Greenslet has produced a dozen or more fascinating biographies of the Lowells, often inspiring and sometimes remorselessly revealing. The book is one of contrasts from the time when old Percival settled in Newbury in 1639 to escape taxation to the time when Miss Amy sailed back to Europe with her Pierce-Arrow, two liveried chauffeurs, and a companion on board. When one finishes the saga it is as if one had been rolling a huge snowball, piling layer upon layer and having a lot of fun doing it, though the time has come to turn away and go about one's own business, leaving the snowball to melt.

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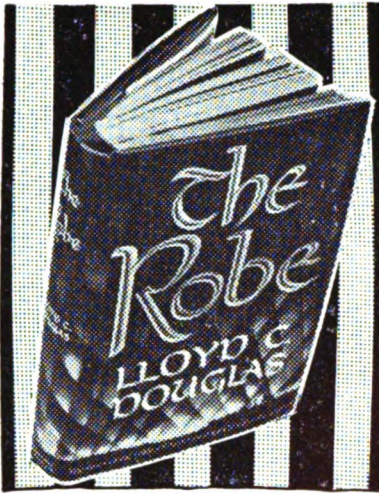
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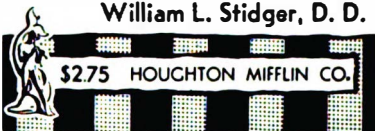
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Thus the Lowell family from the first was a product of the Renaissance, and its history has always been Humanistic.

After five generations the family trunk expanded through the "Old Judge" and his three wives to include Amy, the imagist poet and definitive biographer of Keats; Percival, famous astronomer; Abbott Lawrence, president of Harvard; Guy, the architect of New York's fabulous hexagonal courthouse; and the short-lived Francis Cabot Lowell, in whose brain were brought the most advanced designs of the spinning and weaving machines, for it was impossible to import either machines or drawings. He it was who thus laid the foundation of the Lowell millions that others were to reap.

Religiously, the family history explains why New England became Unitarian. Even before old Percival's death the Arian and Socinian controversies raged noisily. By the 18th century the family's first Harvard graduate, the Rev. John, bravely acknowledged his inability to understand the doctrine of the Trinity and turned Unitarian. Most Lowells followed him like sheep, but some found their way into orthodoxy, including Amy, who, Mr. Greenslet writes, "boomed" the responses in the Brookline Church.

The social service work among the employees of the Lowell factories is only touched upon, but one is refreshed in that early paternalistic attempt to make an American mill town a decent place. But this was not hard to do when the girls were drawn from staid New England farms. Later the picture changed. As sordid scenes of crowded settlements closed in on them, the essential weakness of the rich and highly cultured caught up with this home-loving, cousin-marrying, tobacco-wreathed family. It is the weakness that forgets that reason was bestowed by the Creator on man and not exclusively on certain groups who first find the material things of life; it is the weakness that distrusts the common people. Mr. Greenslet in his remarkable piece of objective writing hints of this, for he need not have republished Amy's statement that American life was vulgar in essence, or Percival's banali-

ties about foreigners, or Abbott Lawrence's distressing final connection with the Sacco-Vanzetti case. In any event, the world of the future will doubtless need more Abraham Lincolns rather than more Lowells.

ELIZABETH M. BRYAN.

Art Book and Christmas Card

THE STORY OF JESUS. From the King James Version; with illustrations from old masters. New York: Morehouse-Gorham, 1946. Pp. 31. 20 cts.

This is a beautiful and well put together piece of work. Through excerpts from the four Gospels the story of the great events in the life of our Lord is presented in the majestic idiom with which most of the English-speaking world has long been familiar. Illustrating the text are small full color reproductions of some of the most famous paintings that have been inspired by the story of His life. Murillo, Botticelli, Hoffmann, Maratta, Raphael, Rubens, and Giotto are among the painters represented.

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H.B.V.

Introduction to New Testament

THE NEW TESTAMENT: ITS MAKING AND MEANING. By Albert E. Barnett. Nashville and New York: Abingdon-Cokesbury Press, 1946. \$2.50.

One of a surprising number of recent introductions to the New Testament, Professor Barnett's book, as might be expected from his *Paul Becomes a Literary Influence* (1941), is marked by two characteristics. First, he gives careful attention to all possible evidence of literary indebtedness on the part of one New Testament writer to another. Second, he makes central the thesis which his teacher, Professor Goodspeed, proposed in *The Meaning of Ephesians* (1933), and developed further in his own *Introduction* (1937). Briefly this thesis is that the publication of St. Luke-Acts led to the collection of St. Paul's letters and to the composition of Ephesians as a preface to that collection, which in turn influenced almost every succeeding New Testament writer. One does not mean to suggest, however, that Barnett's introduction is merely a pale reflection of that of his older colleague. On the contrary, it is an able, full-bodied work, attempting to answer questions regarding authorship, first readers, date, place of composition, occasion and purpose, as well as to summarize the message of each book. For

COMING EVENTS

December

3. Consecration of the Rev. G. H. Quarterman as Bishop of North Texas, Amarillo, Texas; Special convention of Colorado, Federal Council of Churches, Seattle, Wash.
- 4-6. Consecration of the Rev. S. C. Clark as Bishop of Utah, Los Angeles.
9. Special convention of Olympia for election of a bishop, Seattle.
11. Special convention of Massachusetts to elect a coadjutor.
- 17-19. National Council.

BOOKS

this purpose the author provides his reader with the relevant internal and external evidence from which other minds may draw different conclusions. This is all to the good, for naturally there are points on which wide agreement will scarcely be forthcoming. For example, Barnett's arguments for the amazing number of books he believes can be assigned to Ephesus must be taken *cum grano salis*. Nevertheless, the book should prove very useful to the serious student of the New Testament.

OSCAR J. F. SEITZ.

Revelation Over Reason

REVELATION AND REASON. By Emil Brunner. Translated by Olive Wyon. Philadelphia: Westminster Press, 1946. Pp. 430. \$4.50.

In this book one of the most competent living theologians addresses himself to the central concern of faith: the knowledge of God. He is convinced that the various Christian theologies from the beginning until now have erred in subordinating revelation to reason in their efforts to rationalize the essentially irrational (N.B., not sub-rational) experience of saving *gnosis*. Scholasticism and Modernism alike come under this indictment.

Brunner's thesis is that reason must be subordinated to revelation in Christian thought, else Christian thought ceases to remain such. God reveals Himself to us in His activity, and the function of reason is to interpret the content of revelation rather than to discover it. We do not find God by searching for Him: we find Him by letting ourselves be found of Him through Jesus Christ.

The God of the philosophers—the Absolute, the Unconditioned, etc.—must not be confounded with the God of the Christian faith. Brunner is by no means the first, of course, to voice this warning; but it would be hard to find anywhere a clearer and more cogent statement of why and how the thinking Christian is to keep this distinction straight in his mind.

Much of the value of this book lies in the restatement of basic Christian concepts, or the redefinition of basic terms, which are almost universally misused and misunderstood. For examples: "the Word of God," so often identified with the Bible rather than with Christ the *Logos*; and "faith," so often identified with the acceptance of correct doctrine rather than with encounter with God in Christ.

Christians of all schools and persuasions can use this work to great advantage as a corrective of the exaggerations, and prejudices which do so easily beset us all. It is essentially a piece of constructive criticism, by a profound Chris-

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tian thinker and upon matters of fundamental import.

CARROLL E. SIMCOX.

Commentary on Job

THE BOOK OF JOB. By Edward D. Kissane. New York: Sheed and Ward, 1946. Pp. 298. \$4.

There is a general notion that Roman Catholic biblical scholars are afraid to employ critical methods lest they fall afoul of the *ensor librorum*. To people who hold this view Dr. Kissane's book will come as an enlightening surprise, for it is a thoroughly critical work, and in it there is no darkness of literalism, obscurantism, or "fundamentalism" at all.

One thing which any good commentary on Job must do for the thoughtful student is to outline the great arguments in the dialogue and clearly mark out their course. This calls for a logical summary of each argument in its turn. This reviewer would say that the strongest point of Kissane's commentary lies in his clear and full synopses of the arguments.

His translation of the Hebrew text is conservative. He resorts to emendations of his own, or adopts those of others, only as a very last resort. And his translation is uniformly pleasing: poetic, but always clear (or at least as clear as the corrupt Hebrew text will allow).

It is gratifying to note that Dr. Kissane does not regard Job as an attempt at a "solution" of the problem of the suffering of the just. Too many people do.

There are of course some things in the book which will be of interest to advanced students only, but these are confined to the sections where the purely technical problems are dealt with. This commentary can be commended unreservedly to any serious reader of Job who desires the guidance of a sound commentator.

CARROLL E. SIMCOX.

Philosophy, Theology, Medicine

ALBERT SCHWEITZER: CHRISTIAN REVOLUTIONARY. By George Seaver. New York: Harper & Brothers, 1944. Pp. 130. \$2.

This little book is an analysis of the philosophical writings of one of the great thinkers of our age. George Seaver has very artfully recognized the foursquare career of Albert Schweitzer, but he has not written about the well-known accomplishments of the great missionary.

The philosophy of Schweitzer regarding modern civilization, and, more especially, the ethical problem, together with his religious thought, are approached through quotations from his writings and are then compared with the great phil-

osophers of all ages. In many instances Seaver then explains more fully and evaluates the positions Schweitzer held.

For any student of theology this is a thought-provoking book, whether he can agree with Schweitzer or not. To those who have known his name only as one of the most heroic missionaries of all times, Seaver's work opens up new horizons to the great mind which was willing to engage in a "critical enquiry into the origins of Christianity which undermined the very foundations upon which the whole edifice of the Christian dogma has apparently rested for centuries, but whose whole life bears witness to undeniable Christian discipleship" (p. 1).

W. E. POST.

Liberalism at Bay

CONVERSATIONS WITH AN UNREPENTANT LIBERAL. By Julius Seelye Bixler. New Haven: Yale University Press, 1946. Pp. vi, 113. \$2.

This year's Terry Lectures at Yale are by the president of Colby College, and this latest series of three is no less distinctive than those given by John Dewey, J. A. Thomson, Professor Hocking, Jacques Maritain, John Macmurray, and others throughout the 22 years of the foundation.

Current problems of life and thought are discussed in Platonic dialogue in the persons of Simmias, the critic, and Cebes, the "unrepentant liberal." The literary time-machine brings these two ancient philosophers into the present moment. Simmias, a realist in mood, is highly critical of the temper of 19th century liberalism which in the person of Cebes struggles to show its relevance to a 20th century of total war, atomic bombs, furious activism, and political ideologies that are as eager to destroy as to convert.

Though chapters where "The Liberal Defends a Dynamic Religion" (as against those of a more authoritarian character) and where "The Liberal Expounds His Views on Education" are significant as a defense, the first chapter, "The Liberal at Bay," is as fine a statement of the problems of contemporary liberalism as can be made. Somehow Simmias with his almost brutal impatience comes near to being the hero of the book and is worth a quotation or two:

"You will recall that Dostoevsky pictures the devil as a liberal; that is, as a charming gentleman whose one fault is that he is wholly unable to make up his mind. . . . I would express it by saying that the liberal is an unseeing optimist in a world of tragedy, a weak-willed rationalist in a society governed by force, a self-styled humble follower of the truth who is full of intellectual pride, and an

BOOKS

escapist who uses his much-vaunted detachment as an excuse for failure to act."
 "In a paroxysm of agony greater than any other age has known, our generation calls out for help from on high. In answer what does the liberal do but counsel it to contemplate its own ideas of goodness and beauty."

F. H. O. BOWMAN.

In Brief

The Eerdmans Publishing Co., Grand Rapids, Mich., has recently issued two interesting reprints. Each is aptly subtitled "A Devotional Commentary." One is *St. Paul's Epistle to the Romans* (pp. 461. \$3.50); the other is *Genesis* (pp. 507. \$3.50). Both are by W. H. Griffith Thomas, late professor of Old Testament in Wycliffe College, University of Toronto. While the interpretation is in each case entirely traditional, and in the *Genesis* there seems to be a fundamentalism which has scant regard for any documentary theory, there are many passages of high spiritual value in each book. Dr. Thomas was a man of scholarship and reverence, who loved God and His Word. Much of his learning, his reverence, and his love have found their way into these volumes. They will repay study; and the Romans commentary in particular will furnish many sermon helps.

H.B.V.

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The Golden Book of Remembrance, containing the names of the men, women, and children and groups who have contributed to the building of the Cathedral of St. John the Divine, was dedicated on November 17th by Bishop Manning of New York. In his sermon the Bishop described the book:

"More than 20 years ago we announced that, so far as they were known to us, the names of all the donors to the Cathedral Building Fund would be imperishably recorded in a Book of Remembrance. That promise is now fulfilled, and additional names will be recorded in this book until the cathedral is completed. . . .

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"Those whose names are written in this book are many of them now in that life of perfect service in the Heavenly Kingdom, where they need no temple, neither candle, nor light of the sun, 'for the Lord God Almighty and the Lamb are the temple of it.' As we think of them today we rejoice in the great and blessed truth of the Communion of Saints, we remember them before God, and we ask them to remember us, and to join with us . . . in the prayer that this glorious cathedral may soon be completed, and that it may be a mighty power for the honor and glory of God, for the faith of His Holy Catholic Church, and for the blessing of men from generation to generation."

After the sermon, the choir, cathedral clergy, and the Bishop went in procession to the west end of the cathedral, where, in the Chapel of All Souls, the book was unveiled and dedicated.

The covers of the book, which measure 16½ by 22 inches, are of silver overlaid with gold. Many precious stones are set in them. The silken bookmarks have pendants of cameo brooches. The title page [illustrated on the cover] is in color.*

* The illuminated initial of the title page shows St. John writing his Gospel. The coats of arms are: Diocese of New York, top left; Diocese of York, England, top right; the Cathedral of St. John the Divine, bottom left; the City of New York, bottom right. The episcopal seal is at the left below the initial.

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DEATHS

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

Webster Loring Clark, Priest

The Rev. Webster Loring Clark, a retired priest of the Diocese of Sacramento, died September 8th at his home in Benicia, Calif. He was 81 years of age.

Mr. Clark was born in Dorchester, Mass., the son of William Loring Clark and Ann (Tilden). He was educated at St. Augustine's College in Benicia. After studying privately with Bishop Wingfield of Sacramento, the Bishop ordained him to the diaconate in 1890 and to the priesthood in 1892. Mr. Clark served as a missionary priest in the Diocese of Sacramento.

Funeral services were held in St. Paul's Church, Benicia, on September 11th by the Rev. David Graham, rector. Inurnment was at the Abbey of the Chimes.

Mr. Clark is survived by his wife, the former Frances Thompson.

William Gregg Gehri, Priest

The Rev. William Gregg Gehri, 51, rector of Grace-St. Luke's Church, Memphis, Tenn., died November 8th after an illness of several weeks. The

funeral was held in Grace-St. Luke's Church November 10th. Bishop Maxon of Tennessee officiated. He was assisted by the Rev. Dr. Charles S. Hale, associate rector of the parish, and the Rev. Malcolm MacMillan. Interment was at Shepherdstown, W. Va.

A native of Sandusky, Ohio, Mr. Gehri was graduated from high school in Columbus and Kenyon College. He received his theological degree at Virginia Theological Seminary. Ordained deacon in 1924 and priest in 1925 by Bishop Gravatt of West Virginia, he was rector of St. Matthew's, Charleston, and Trinity, Morgantown, W. Va., before he accepted the rectorship of Grace Church, Memphis. When Grace and St. Luke's parishes were consolidated in 1941 he became rector of the united congregation.

Mr. Gehri was chairman of the diocesan department of Christian social service and took a great interest in the general field of social relations. He had served as president of the Church Mission of Help, was a board member and case committee member for the Family Welfare Agency, a member of the Memphis Interracial Committee, and

past president of the Association of Church and Professional Social Workers and of the Memphis Council of Churches. He wrote numerous articles on religion and mental health for social welfare journals.

William F. Murrah, president of the Council of Social Agencies, said of Mr. Gehri, who was chairman of the council's committee on the study of alcoholism, "We have lost a broad-viewed leader and sincere friend. An untiring worker in the field of community welfare, Mr. Gehri made an active contribution to the physical and spiritual life of countless Memphians who may never have had the advantage of knowing him personally."

Mr. Gehri is survived by his widow, Mrs. Yolande Malone Gehri, two daughters, his mother, Mrs. Caroline Gehri of Sandusky, and three sisters.

Richard Palmer Pressey, Priest

The Rev. Richard Palmer Pressey, 48, rector of Trinity Church, Cliffside Park, N. J., died at St. Luke's Hospital, New York City, November 5th.

Fr. Pressey was born in Marion, Ind., the son of the Rev. Ernest A. Pressey

Will the Main Thing Be Forgotten?

Signs point to a time of drives for material reconstruction and expansion of Churches and Church institutions.

A great Bishop of bygone days wrote:— "If it is necessary the Church of Christ can live without parish houses, organs, or even church buildings. It cannot go forward without trained leaders."

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DEATHS

and A. M. Claire (Palmer). He was educated in the public schools in Portland, Maine, Trinity College, and the General Theological Seminary. He was ordained to the diaconate and the priesthood in 1924 by Bishop Brewster of Maine. From 1924 to 1926 he was curate at St. Paul's Church, Flatbush, Brooklyn, and had been rector of Trinity Church since 1926.

Funeral services were held in Trinity Church on November 8th by Bishop Washburn of Newark. Fr. Joseph, OSF, was the celebrant at the Requiem. Interment was in the family plot in Evergreen Cemetery, Portland, Maine.

Carleton Monroe Winslow

Mr. Carleton Monroe Winslow, a prominent architect and layman of the Diocese of Los Angeles, died October 16th. Funeral services were held at the Church of St. Mary of the Angels, Los Angeles, on October 18th by Bishop Stevens of Los Angeles. The Rev. Neal Dodd, rector, was the celebrant at the Requiem.

Mr. Monroe was born in Damariscotta, Maine, and was educated at the Art Institute, Chicago, and the Atelier Chiffot Frères, Paris. Among the projects with which he was associated were the San Diego Exposition, St. Columba's Chapel and St. Paul's Cathedral, Los Angeles, and the chapel at the Bishop's School, La Jolla. He was also chairman of the diocesan commission on architecture for many years, a trustee for the Episcopal Home for the Aged, and a vestryman at the Church of St. Mary of the Angels.

He is survived by his wife, the former Helen Hume, and one son, Carleton Monroe, Jr.

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.

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In loving memory of Mabel Copeland	
Duke Addison	200.00
Christ Church Guild, Green Bay, Wis.	30.00
Miss L. Lawrence	20.00
St. Anne's Guild, Church of the Redeem-	
er, Rochester, N. H.	10.00
C. P. M.	10.00
Episcopal students, Christ Church,	
Oberlin College	10.00
Anonymous	5.00
	<hr/> \$1,584.68

Old Catholic Relief

Previously acknowledged	\$ 740.65
Rev. Robert E. Roe	10.00
In memory of P. M. B.	5.00
	<hr/> \$ 755.65

China Relief

Anonymous	\$ 5.00
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A D V E N T

Let's get back to elemental things for a moment. Sometimes we gloss over barest essentials in our beliefs, and too, too many times really and simply do NOT know the veriest beginnings of what all Episcopalians are supposed to know. Advent means "coming, or arrival." The Advent Season of our Church Year means that period when we look forward to and prepare for the coming of Our Blessed Lord. If that is true (and it is) then why in the name of goodness do we make such a solemn season of it—vestments all violet or purple, clear until Christmastide, the music sombre, and the preachings and the teaching even more so, if possible?

Well, what do you think that Our Blessed Lord came to earth for, just for a friendly little visit to His Father's people, to build up a bit of goodwill between earth and Heaven, and to do a bit of back-patting as He went along? You ought to know better. The Blessed Lord Jesus came on a mission that was so basic, so terrific, so important to mankind, and so necessary for Him to get across to mankind if He was to fulfill His Father's wishes, that any contemplation of it is so serious, so sombre, so solemn, that there can never possibly be any light note introduced into the Season—aye, in fact, Christmastide is not a time for frivolity either, but of solemn joy. Now that touch about Christmas alone is hard for the average Episcopalian to swallow, isn't it? Christmas, they think, should really be a letting down and a going-to-town in everything in anyway connected with revelling and frivolity. But The Church

does NOT say so. It still hits the note of SOLEMN joy. Why?

The coming of Our Lord was to tell a nastily sinning world of certain definite basic, elemental requirements of Our Heavenly Father, and some very certain, positive verities that all men MUST face. We must face the four verities which The Church stresses in Advent—Heaven, Hell, Death and The Judgement. There they are, you can't dodge them, and they represent the eternal justice of The Father. To those who live after Christ's teaching there is ultimate Heaven. To those who do not, there is ultimate Hell, and no fooling about it. To all of us, there is ultimate death of the body, and to those who spurn God, there is the ultimate death of the soul as well. And, finally there is that Judgement, at which time God will pass sentence upon us for the kind of lives we have lived and the degree in which we have let The Blessed Lord Jesus Christ find place in our hearts. Don't try to dodge that awful, terrible, solemn fact of The Judgement. It's THERE! Many do not want to face the FACT of it, but that doesn't help them any. It's THERE!

So, when The Church attempts to teach its adherents what The Advent Season means, can't you see now why The Vestments are purple, the music solemn, and the mood sombre? How can you possibly want it any other way? The very RIGHTNESS of all that The Church teaches is a joy to our hearts, because Our God is so terrifically FAIR, and JUST, as well as loving. Let's really PREPARE for Christmas by living Advent through as becometh Episcopal Christians.

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CHANGES

Appointments Accepted

The Rev. C. Raymond Allington, formerly priest in charge of St. John's, Elmira Heights, and St. Mark's, Millport, N. Y., is now rector of the Church of the Good Shepherd, North Charleston, S. C., and may be addressed there.

The Rev. Robert H. Anderson, Jr., formerly curate of St. James', Long Branch, and vicar of St. John's Chapel, Little Silver, N. J., is now rector of Trinity, Red Bank, N. J., and may be addressed there.

The Rev. Charles P. Berger, Jr., formerly a master at St. Mark's School, Southborough, Mass., is now curate of St. John's, Waterbury. Address: 16 Church St., Waterbury 5, Conn.

The Rev. Theodore A. Bessette, formerly priest in charge of St. James', Kemmerer, Wyo., is now rector of the Church of the Ascension, Salida. Address: 349 E St., Salida, Colo.

The Rev. Clyde Brown, formerly diocesan missionary for the Diocese of Washington, is now rector of St. Andrew's, Barberton, Ohio, and may be addressed there.

The Ven. Joseph S. Doron, formerly rector of Holy Trinity, Richmond, Calif., is now archdeacon of the District of San Joaquin. Address: Box 186, Tulare, Calif.

The Rev. Fergus M. Fulford, formerly curate of the Church of the Crucifixion, New York City, is now priest in charge of St. Barnabas' Mission, Brooklyn. Address: 727 Belmont Ave., Brooklyn 8, N. Y.

The Rev. Arthur F. Gibson, formerly rector of St. George's, Richmond, Philadelphia, is now rector of the Church of St. Jude and the Nativity, Philadelphia, and may be addressed there.

The Rev. Charles S. Hale, formerly associate rector of Grace-St. Luke's Church, Memphis, Tenn., is now the rector of the parish and may be addressed there.

The Rev. Clarence W. Jones, formerly a field officer of the National Council, is now rector of Trinity, Roslyn, L. I., N. Y., and may be addressed there.

The Rev. Ellison F. Marvin, formerly rector of the Church of the Holy Communion, Liberty, priest in charge of St. John's, Turnwood, N. Y., and chaplain of Loomis Sanatorium, is now curate of St. Luke's Cathedral, Portland. Address: 151 State St., Portland 3, Maine.

The Rev. Arnold S. Nash, formerly priest in charge of St. Paul's, Oakland, Calif., is now associate professor of Church history at the McCormick Theological School, Chicago. Address: 844 Chalmers Place, Chicago 14, Ill.

The Rev. Fred L. Nolting, a recent graduate of the Virginia Theological Seminary, is now curate of Trinity, Galveston, Texas. Address: 5015 Ave. Q 1/2, Galveston, Texas.

The Rev. Placido E. Palmejar, formerly vicar of St. Andrew's, San Francisco, is now working in the Philippine Islands. Address: Passi, Iloilo, P. I.

The Rev. Sydney R. Peters, formerly a canon of the Cathedral of the Incarnation, Garden City, L. I., is now rector of St. Peter's, Bay Shore, L. I., N. Y., and may be addressed there.

The Rev. C. Robert Sutton, curate of the Church of the Messiah, Baltimore, Md., will become rector of Sherwood Parish, Cockeysville, Md., and may be addressed there.

The Rev. H. N. Tragitt, Jr., formerly rector of Christ Church, Yankton, S. D., is now vicar of St. Luke's Mission, Lakeview. Address: Box 1136, Lakeview, Oreg.

Military Service

Separations

The Rev. Norman S. Howell, formerly a chaplain in the Army, is now rector of the Church of St. Sacrament, Bolton Landing, N. Y., and the diocesan missionary of the provisional deanery of the Adirondack of the Diocese of Albany. Address: Bolton Landing, N. Y.

The Rev. Robert S. S. Whitman, formerly a chaplain in the Army, is now chaplain to the Episcopal students at the College of William and Mary, associate rector of Bruton Parish, Williamsburg, and temporary vicar of Grace Church.

CLASSIFIED

POSITIONS OFFERED

CURATE, Anglo-Catholic, devoted to work of the Ministry, able to sing and preach well, daily Mass, moderate compensation. References required. Eastern suburban parish. Reply Box K-3169, The Living Church, Milwaukee 3, Wis.

LOCUM TENENS, for parish vicinity New York City. Live in rectory. Month of January approximately. Reply Box H-3160, The Living Church, Milwaukee 3, Wis.

WANTED—Male executive to take charge of retail sales in religious bookstore in New York City. Must be layman and Churchman. When applying submit photograph and state age, qualifications, and salary expected. Reply Box M-3162, The Living Church, Milwaukee 3, Wis.

HOUSEKEEPER as assistant to Hostess in well established Church convalescent home for women. Eastern Diocese; Churchwoman preferred; adequate salary and full maintenance. Reply Box P-3167, The Living Church, Milwaukee 3, Wis.

MATURE SOCIAL CASE WORKER, Family Service Department, large Church agency, Eastern Diocese; at least one year's work in accredited school of social work required. Also experience with, and real interest in problems of older people. Good opportunity. Churchwoman preferred, but not necessary. Salary \$2100 to \$2400 according to qualifications. Reply Box P-3168, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

CHAPLAINCY OR LOCUM TENENCY wanted in South or East by active Priest of retiring age. Formerly Superintendent of City Missions, Chaplain of Church Home for Aged. Reply Box B-3164, The Living Church, Milwaukee 3, Wis.

WANTED: Position as Director or Assistant Director of Children's Institution or School. Prefer boys. B.A. degree, experienced, unmarried. Will go anywhere. Reply Box N-3161, The Living Church, Milwaukee 3, Wis.

PRIEST, 35, unmarried, Prayer Book Churchman, desires small parish. References. Reply Box M-3163, The Living Church, Milwaukee 3, Wis.

PRIEST, Rector of City Parish, desires change. Prayer Book Churchman. Reply Box R-3165, The Living Church, Milwaukee 3, Wis.

SALESMAN: Churchman with vision, desires connection with a Church Supply House. Reply Box R-3166, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

ACU CYCLE OF PRAYER

December

1. St. Paul's, Savannah, Ga.
2. St. Michael and All Angels', Baltimore.
3. St. Stephen's, Coconut Grove, Fla.
4. St. James the Less, Philadelphia.
5. Christ, Portsmouth, N. H.
6. St. Luke's, Evanston, Ill.
7. St. Barnabas', Burlington, N. J.

CHANGES

Yorktown, Va. Address: Bruton Parish, Williamsburg, Va.

Changes of Address

Chaplain (Commander) **Charles L. Parker**, formerly addressed USS Randolph CV-15, c/o FPO, New York, N. Y., should now be addressed at the US Naval Training Center, Bainbridge, Md.

Changes of Address

The Rev. **Lee A. Belford**, formerly addressed at 10 W. 104th Street, New York 25, should now be addressed 420 W. 121st St., New York 27.

The Very Rev. **Gordon E. Brant**, formerly addressed at 2610 N. Francisco Ave., Chicago 47, should now be addressed at 510 S. Farwell St., Eau Claire, Wis.

The Rev. **Lewis A. Houghton**, formerly addressed at 23 Hamilton Ave., Haverhill, should now be addressed at 16 Sheridan St., Haverhill, Mass.

Ordinations

Priests

Minnesota: The Rev. **Roger H. Williams** was ordained to the priesthood on November 17th by Bishop Keeler of Minnesota at St. Peter's Church,

St. Paul, Minn. He was presented by the Rev. Glenn F. Lewis and the Rev. Philip F. McNairy preached the sermon. Fr. Williams will be rector of St. Peter's. Address: 750 E. 4th St., St. Paul 6, Minn.

South Florida: The Rev. **Frederick Jacob Lottich** was ordained to the priesthood on November 12th by Bishop Wing of South Florida at St. John's Church, Homestead, Fla. He was presented by the Rev. Christopher Sparling and the Rev. William L. Hargrave preached the sermon. Fr. Lottich will be vicar of St. John's, and may be addressed there.

Deacons

Dallas: **Charles Reid Leech** was ordained to the diaconate on October 10th by Bishop Mason of Dallas at St. James' Church, Texarkana, Texas. He was presented by the Rev. Thomas H. Carson and the Very Rev. Gerald G. Moore preached the sermon. Mr. Leech is vicar of the Church of the Good Shepherd, Wake Village; St. Mark's, Mt. Pleasant; and Christ Church, Clarksville, Texas. Address: 1000 Burma Rd., Wake Village, Texas.

South Florida: **Arthur Joy Lively** was ordained to the diaconate by Bishop Wing of South Florida on November 13th in Holy Trinity Church, West Palm Beach. He was presented by the Rev. Rus-

sell S. Carleton and the Rev. John T. Payne preached the sermon. Mr. Lively is priest in charge of the Church of the Holy Nativity, Pahokee, and St. Martin's, Clewiston, Fla.

Depositions

The Rev. **Justin S. Edwards**, presbyter, was deposed from the sacred ministry on November 9th by Bishop Dagwell of Oregon in the presence of the Rev. Charles S. Neville and the Rev. Robert L. Greene. The action was taken under the provisions of Canon 59, Section 1, after his formal renunciation of the Church in writing, and for causes which do not affect his moral character.

Religious Orders

The Rev. **William S. Chalmers**, OGS, headmaster at Kent School, made his life profession in the Oratory of the Good Shepherd, November 1st, in the chapel at Kent School, Kent, Conn.

Corrections

The Rev. **Edward A. Groves, Jr.**, vicar of St. James' Church, Centerville, Calif., was incorrectly listed [L.C., November 17th] as already being the assistant at Trinity Church, San Jose, Calif. Fr. Groves will not take up his new duties until January 1st.

CHURCH SERVICES



BUFFALO, N. Y.

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

ST. ANDREW'S Rev. **Gordon L. Graser**
Main at Highgate
Sun Low Mass 8, Sung Mass 10; Ch S 9:30; Daily: Low Mass 7, except Thurs 9:30; Confessions: Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. **James Murchison Duncan**, r;
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

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

CINCINNATI, OHIO

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

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. **Clark L. Attridge, D.D.**, r; Rev. **William O. Homer, B.D.**, c
Masses: Sun 7, 9 and 11; Mon and Wed 10:30; Tues and Fri 7; Thurs and Sat 9

HOLLYWOOD, CALIF.

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

NEW ORLEANS, LA.

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

NEW YORK CITY

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NEW YORK CITY—Cont.

ASCENSION Rev. **Roscoe Thornton Foust**, r
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ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. **Geo. Paul T. Sargent, D.D.**, r
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HEAVENLY REST 5th Ave. at 90th St.
Rev. **Henry Darlington, D.D.**, r; Rev. **Herbert J. Glover**; Rev. **George E. Nichols**
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP;
Thurs & HD, 11 HC; Prayers daily 12-12:10

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

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

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

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

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

TRINITY Rev. **Frederic S. Fleming, D.D.**
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

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Rev. **William H. Dunphy, Ph.D.**, r; Rev. **Philip T. Fifer, Th.B.** Sun: Holy Eu 8 & 9; Mat 10:30; Sung Eu & Ser. 11; Cho Evensong & Address 4; Daily: Mat 7:30; Eu 7 (except Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confessions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

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

ST. LOUIS, MO.

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

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

SPRINGFIELD, ILL.

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Very Rev. **F. William Orlick**, r & dean; Rev. **Gregory A. E. Rowley**, ass't
Sun Masses: 8 & 11. Daily: 7:30

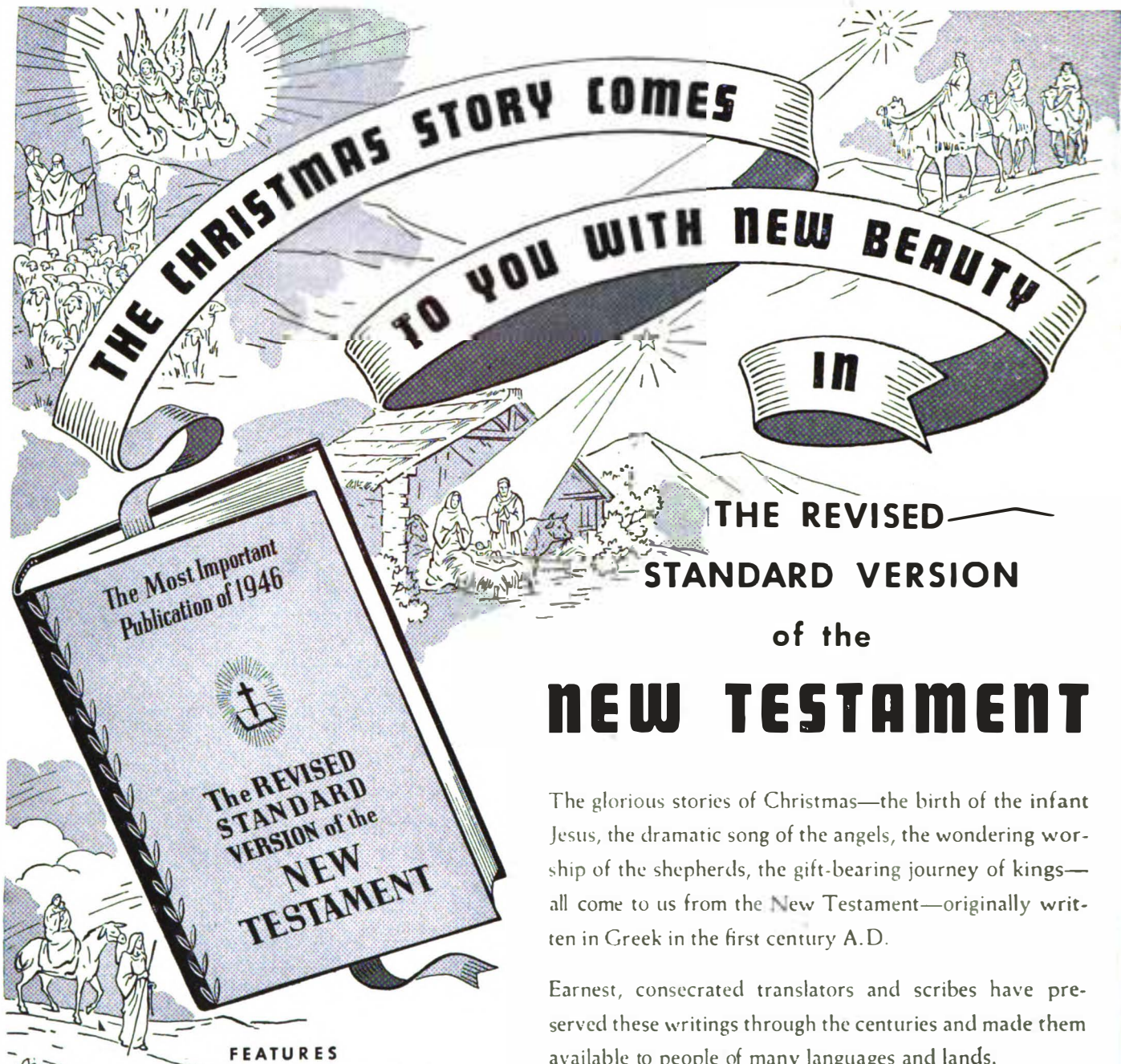
WASHINGTON, D. C.

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

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

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

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