

# The Living Church

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

## *Lenten Book Number*

**Holy Marriages,  
Happy Homes**

*Gregory Mabry*

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*Editorial*

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**Lenten Fare in Recent Books**

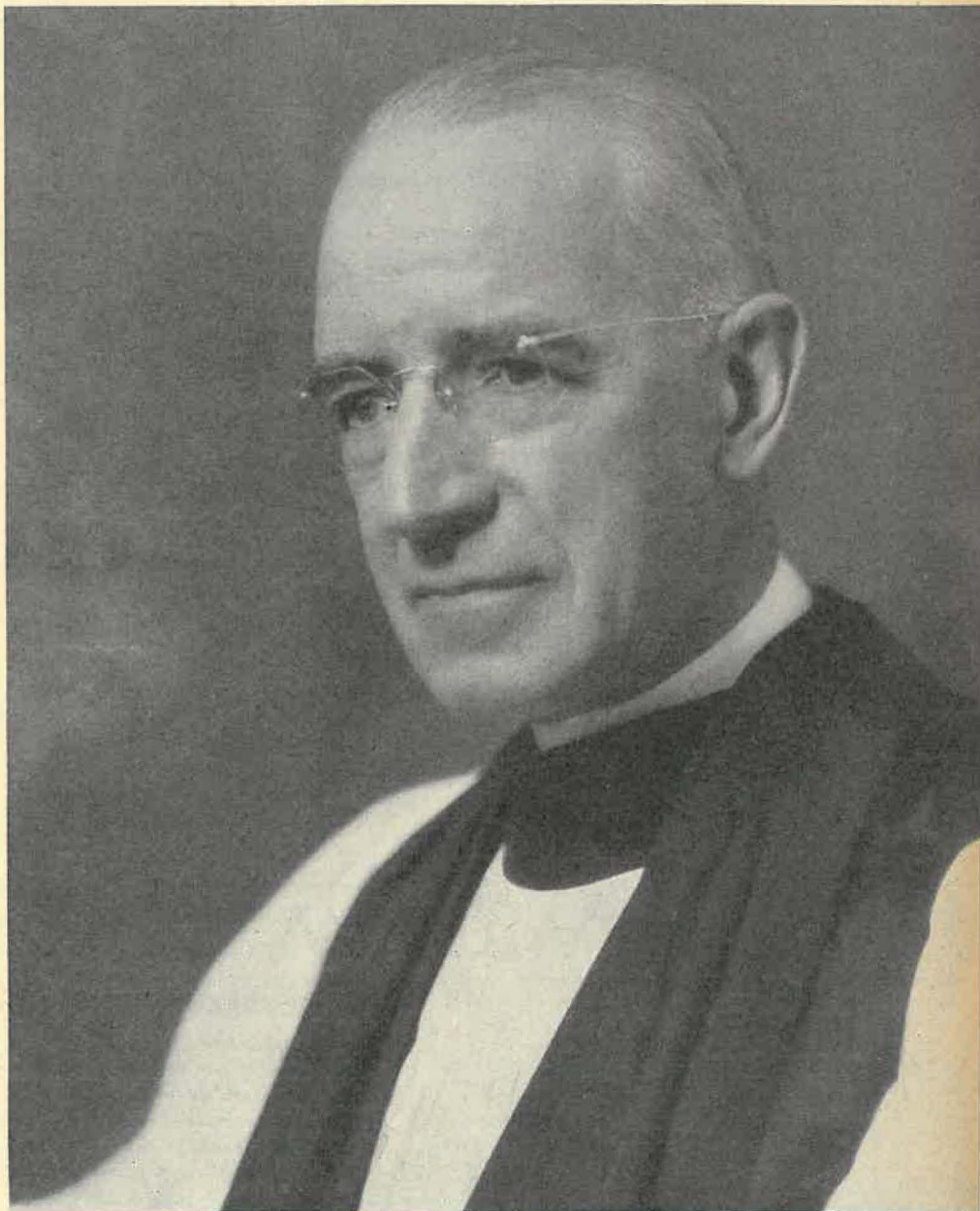
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**The Blessed Bookworm**

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*Shelburne.*

**BISHOP-ELECT OF NEW YORK**

The Rt. Rev. Charles K. Gilbert, Suffragan of New York, was elected diocesan on the first ballot January 28th. [See page 5.]

*New Morehouse-Gorham Books*

# Think Again

By WILLIAM JAMES HUGHES

*Bishop of Barbados, British West Indies*

This book is *Endorsed by the Presiding Bishop's Committee on Laymen's Work* and the Rt. Rev. Henry K. Sherrill, the new Presiding Bishop, has written the Foreword to the book. Bishop Sherrill says: "*The Bishop of Barbados writes of these eternal issues—God, Man, The Church, Judgment—with great sincerity, simplicity, and directness.*" Price, \$2.00

# The Household of Faith

By H. R. HUNT

*Rector of St. John's Church, West Toronto*

Each year we are privileged to distribute the Canadian Lenten Book and the selection for 1947 is *The Household of Faith*. The Most Rev. Derwyn T. Owen, Primate of all Canada, writes in the Foreword: "In this book Mr. Hunt gives us a picture of the Church as he sees it in *The Acts of the Apostles*." 127 pages. Price, \$1.50

# The Apostolic Ministry

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KENNETH E. KIRK, *Bishop of Oxford*

Here it is—our most important book of 1947 and one that is certain to become the greatest work on the subject yet published. It has been in preparation for six years and is already sold out in England. Contributors: Cecilia M. Ady, Gregory Dix, O.S.B., A. M. Farrer, A. G. Hebert, T. G. Jalland, Beatrice M. Hamilton Thompson, Kenneth D. Mackenzie, T. M. Parker, L. S. Thornton, Kenneth E. Kirk. 573 pages. Price, \$10.00

# They Saw The Lord

By BONNELL SPENCER, O.H.C.

"*Then were the disciples glad, when they saw the Lord.*" Here is a popular presentation of some of the principles of the spiritual life, based on an exposition of Our Lord's Resurrection appearances. *Contents:* The Keynote of the Gospel; What the World Saw; The Disciple Whom Jesus Loved; The Faithful Follower; The Way of Prayer; The Heavens Opened; Born Out of Due Time, etc. Price, \$3.00

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# LETTERS

## Prayer Book Churchmen

**TO THE EDITOR:** More power to the Prayer Book people! At long last, after many years of agitation for the use of the book as it is, I now find enthusiasm for the things which I adopted at my ordination. Many people will remember "The Archbishop's Test," a story of a discouraged Archbishop of Canterbury whose faith in the Church was revived when he was able to get his clergy and people to use the Book of Common Prayer without any additions or subtractions.

Here in my parish—90% Church of England people from the Maritime Provinces of Canada and the British Isles—the 100% Yankee priest finds enthusiastic cooperation in Prayer Book principles. Brides are asking for the banns to be published; young mothers are seeking to be churched; and the whole book has been and is used with loyalty.

One of the nicest compliments I ever had was when an outsider asked a parishioner, "What kind of a Churchman is the rector?" The answer was, "To tell the truth, I don't know!" It was a good reply, for we are just *Church*. Isn't that the answer, after all?

(Rev.) HIRAM R. BENNETT.

Everett, Mass.

## "The Educational Debacle"

**TO THE EDITOR:** Apropos Dr. Bell's splendid article, "The Educational Debacle" [L.C., September 8th], I wish to go on record as applauding most of his points and to voice my dissatisfaction with the leadership, or lack of it, in religious education. I heartily endorse his suggestion to enlist the services of educational experts.

However, I do not agree with the indefinite postponement of curriculum construction and think the time has come for us to examine and resolve our "fundamental theological differences" even if it involves offending those perched precariously on the three pickets of our theological fence.

I am reminded of the dire prophecy of an intelligent young Roman priest with

whom I visited on a train. When he realized that my proud claim to my Catholic heritage did not involve fealty to Rome he proceeded to analyze what was wrong with my Church. Quoth he, "In another 500 years there will be no Episcopalians on the face of the earth. The biggest mistake your Church ever made was to abandon her parochial school system."

Reading today's newspapers brought his tirade to mind. Are we blessing 2,500 dedicated, self-sacrificing teachers? Are we planning to spend \$73,000,000 in educating 383,000 children in the faith of their fathers? Are we modernizing our seminaries and building \$750,000 libraries? How many parochial schools are we opening this fall on the choicest city sites?

No, we are calmly rocking on our three pickets and thinking vaguely about what inoffensive little textbooks we can devise. And our children? Oh, they're just a-grow-in' like so many Toppies because some "influential quarters" will not tolerate any teachings the rockers can devise. Tilt them off, I say, and bring on the experts!

(Miss) MURIEL KATHRYN GARTEN.  
New Rochelle, N. Y.

## Negro Communicants

**TO THE EDITOR:** I have made a careful compilation of the statistics regarding the numerical strength of the Negro communicants of our Church and feel that this information would prove useful to the many readers of THE LIVING CHURCH. There are so many readers of your valued paper who wish to know these figures about the work among our Negro brethren that I offer these figures:

Province	Members in 1945	Members in 1946
First .....	3,562	3,690
Second .....	22,708	24,222
Third .....	14,464	15,639
Fourth .....	11,520	11,979
Fifth .....	6,952	7,199
Sixth .....	1,021	1,048
Seventh .....	1,827	1,930
Eighth .....	1,352	1,390
Total number of Communicants ...	63,406	67,097

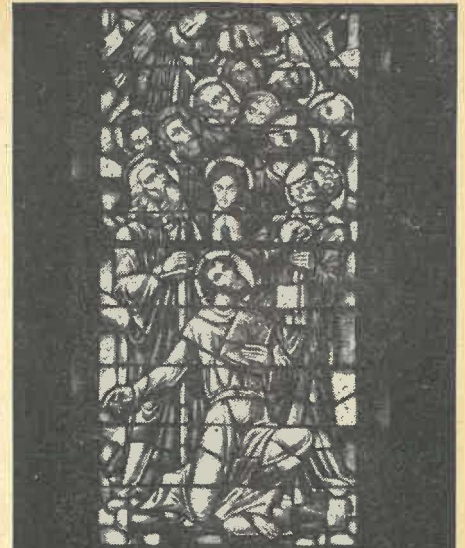
It will be noted that in each province there is an increase in the number of communicants, and that in the whole Church, including the membership in the Canal Zone, there is an increase of 3,691 communicants. It should also be noted that the greatest increases are found respectively in the Second (New York and New Jersey), Third (Washington), and Fourth (Sewanee) Provinces. The total number of Negro clergy, including those who are non-parochial and retired, amount to 209, including the latest ordained deacon in the diocese of New Jersey.

(Rev.) EDGAR C. YOUNG.

Petersburg, Va.

## Editor's Comment:

We further note that this is an increase of 5.82% as compared with .82% increase in communicants for the Church as a whole in the United States.



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REV. RICHARD A. PARK.....Managing Editor  
GEORGE McCLAREY, JR.....News Editor  
ELIZABETH McCracken.....Associate Editor  
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## Talks With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



### Lenten Mite-Box Notes

Lent will start soon, and as teachers we had better be making our plans for our classes. There are two decisions to be made. First, shall we use the series of six lessons on mission study provided each year by The National Council, or shall we stick to our regular text, using the mission stories only for the school opening?

The second decision is whether we shall make a real effort to have well filled mite-boxes, or just hand them out without much special emphasis or effort. Our youth offering through the Lenten boxes is one of the great events of our Church. Its total of around a million dollars each triennium is a large item in our world program. But even more important for the life of the Church is the fact that the parishes that really try to work up a large offering find that the effort invigorates their school all through the year, and sets a tone of world interest possible in no other way. Indeed, if you wish a formula for waking up a mediocre parish school, whether in a tiny mission or great parish, here it is: put on a big campaign for the mite-boxes.

A few have objected that this becomes too commercial, that it spoils Lent. But for one parish that may go to too great lengths raising money, there are literally hundreds that miss this great boost because they do little or nothing about them. The average giving has run around 50c per child, but is a little higher of later years. We have 400,000 pupils in our schools, and nearly 50,000 teachers. If these could be brought to return their Lenten boxes with around \$2.00 average per box, then the Lenten Offering would yield a million dollars every year, instead of every three years.

Following are some notes from the field, culled from an accumulation of many years, which may start readers on a better use of the mite-boxes this Lent.

*Contests* are the easiest way to stimulate interest. There can be a different stunt each year. Boys against girls: "We raised our offering from \$30 to \$100. Children set out to earn money. It was turned in every Sunday, and a record kept and posted. There were two posters, a boy and a girl, with a dollar scale running around edge of card. Into the regular boxes kept at home went the self-denial money. The girls won, and the boys gave them a party."

"We had each class make a thermometer on a big card, and hung the cards

in the vestibule, assigning quotas at the rate of one dollar per child. All classes exceeded, and the whole school doubled this quota."

"We stretched a wire the length of the hall, and had a model airplane for each class hanging from it. Planes were moved along toward the "100% Field" as reports came in each week. One class became so keen they called themselves the "Jet Propelled" and ran their plane three times the length of the wire. The school broke all records."

The Dollar Club: pupils bring back their box when it has a dollar in it— (this often happens the first or second Sunday) and get a new box; their name is posted on a large roll. Second and later dollar boxes earn a large star. One boy filled eleven boxes.

Sponsors: For each child an adult sponsor is arranged. The child calls on his sponsor, and together ways are invented of earning money. The widened interest can readily be imagined.

Some ways of earning money by classes have been reported: selling all sorts of things— doughnuts, cookies, place cards, bread or other home products, taking orders. (Class of girls made \$78.) Giving teas, simple pageants, carnivals or fairs, to which parents and neighbors are invited. Collecting magazines, paper, and junk at a central place. (The prices on these make it profitable again. Class of boys made \$60.) Roasting, salting, and selling peanuts. The Easter egg hunt, the dog show, the great auction.

For all this, plan now, and have your plan worked out as a project by the whole school. Here is something for the school vestry. Don't try for elaborate finish in the campaign, but activity by many. The money raising is not apt to obscure the study of missions, but will almost certainly increase the interest and the questions asked.

One ingenious child (she was the daughter of a missionary bishop) tied her mite-box to the newell post in the hall, with sign attached, "Visitors, kindly help missions." Her father admitted it was almost a racket. But she broke all records.

The Lenten offering raises a great sum for missions, stimulates the zeal of all who take a vital part, and is a splendid illustration of how to put over an educational "project." Start at once: give out the box on Quinquagesima at some vital service, so they may get off to a good start.

SEPTUAGESIMA SUNDAY

## GENERAL

### EPISCOPATE

#### Bishop Gilbert Elected Diocesan By Special Convention in New York

The Rt. Rev. Charles K. Gilbert, Suffragan of New York since 1930, was elected to be the diocesan on the first ballot at a special convention of the diocese, meeting in Synod Hall, New York City, on January 28th. Bishop Gilbert, if canonically approved, will be the ninth diocesan bishop of the American Church's largest diocese. He will succeed the Rt. Rev. William T. Manning, whose resignation took effect December 31st.

The Rev. Dr. Harold H. Kelley, director of the Seaman's Church Institute, presided over the convention.

The only other clergyman nominated from the floor was the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.

The election resulted as follows:  
Votes cast: 259 clerical, 172½ lay; necessary to elect, 130 and 87.

BISHOP GILBERT: 154 clerical, 130 lay.

DEAN SPROUSE: 103 clerical, 42½ lay.

The Rev. Dr. Horace W. B. Donegan and the Rev. Anson P. Stokes, Jr., each received one clerical vote.

At the conclusion of the voting Bishop Manning, retired Bishop of New York, visited the convention and received a great ovation.

Bishop Gilbert was born in Bainbridge, N. Y., on August 6, 1878, the son of Don A. Gilbert and Amelia H. (Bixby). His undergraduate work was done at Hamilton College, from which he received the degree of A.B. in 1902, and A.M. in 1905. He was ordained to the diaconate in 1905 by Bishop Olmsted of Central New York, and to the priesthood in 1906 by Bishop Greer of New York. Before his consecration as Suffragan of New York in 1930, Bishop Gilbert was rector of Trinity Church, New Dorp, New York City; Grace Church, Millbrook, N. Y.; secretary of the social service commission of New York; editor of the *Churchman*; rector of the Church of St. James the Less, Scarsdale, N. Y.; and secretary of the diocese of New York from 1920 to 1930.



NEW MANAGING EDITOR: *George M. McClarey, Jr., will succeed Fr. Park on February 15th. [See editorial.]*

#### Dr. Nash's Consecration Set

The Presiding Bishop has taken order for the consecration of the Rev. Dr. Norman Burdett Nash, Bishop Coadjutor-elect of the diocese of Massachusetts. The ceremony will take place in Trinity Church, Boston, on February 14th. The Presiding Bishop will be the consecrator, with Bishops Lawrence of Western

Massachusetts and Dallas of New Hampshire as co-consecrators.

Dr. Nash will be presented by Bishops Heron, Suffragan of Massachusetts, and Peabody of Central New York. Bishop Dun of Washington will be the preacher. Bishop Whittimore of Western Michigan will be the litanist, and the Very Rev. Charles L. Taylor and the Rev. Whitney Hale will be the attending presbyters. The Rev. John H. Fitzgerald, secretary of the House of Bishops, will be the registrar.

### CONFERENCES

#### Church Congress to Meet In Toledo, April 22-24

Bishop Gray, Coadjutor of Connecticut and president of the Church Congress in the United States, has announced that the program of the first post-war national meeting has been completed. The topic of the meeting, which will be held in Toledo, Ohio, April 22d to 24th, will be "Authority and Freedom in Doctrine, Discipline, and Worship." The preacher at the meeting will be Bishop Pardue of Pittsburgh, and Dr. Gordon Keith Chalmers, president of Kenyon College, will be the speaker at the dinner. The closing luncheon will be addressed by the Rev. Theodore P. Ferris, whose topic will be "Unity Within Our Own Church."

All interested persons are invited to the meeting; detailed announcement and registration blanks will be mailed to all the clergy and members of the Church Congress at a later date. Further information may be secured from the Rev. Ralph D. Read, 207 Farmington Ave., Hartford 5, Conn.

### LAYMEN

#### Presiding Bishop Addresses Committee on Laymen's Work

Meeting for the first time with the Presiding Bishop's Committee on Laymen's Work, Bishop Sherrill stated his belief that "we need to envisage it as vital; vital to the dearest and deepest convictions that we hold about the precious relationship in life." He said:

"I am desirous of having our people have an infinitely broader and larger con-

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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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PRESIDING BISHOP HOLDS FIRST MEETING WITH LAYMEN'S COMMITTEE: (Reading clockwise around table) Bishop Sherrill, Harvey S. Firestone, chairman, the Rev. Arnold M. Lewis, executive director, Ernest Williams of England, Thomas P. Rabbage, the Hon. Oscar W. Ehrhorn, Harold W. Whinfield, W. Dexter Wilson, Robert S. Bloomer, Fred C. Cochran, Samuel S. Schmidt, W. Ted Gannaway, Robert D. Jordan, William L. Richards, associate director, and William H. Bulkeley (at extreme right).

ception of what the Church ought to be and what it ought to do in these critical days in which we live. We still have a mite-box conception of the work of the Church.

"I am deeply interested in education, I am deeply interested in medicine and the work of hospitals, but I feel that it can be said in general, that our people have had a broader conception of the importance of education and medicine than they have had in the work of the Church. Many have seemed to think that this great work is all right for women and for a very few interested laymen. I read a newspaper account of a missionary mass meeting which was attended by Episcopalians and their husbands."

The committee received a report on the progress of its Layreaders' Sermon Service, which started with 15 subscribers in September, 1944, and which now supplies weekly sermons to 1,200 layreaders all over the country. The service costs subscribers \$1.00 a year, which, it was reported, is about one-third of the actual cost to the committee.

A discussion on the Men's Corporate Gift revealed that while the purpose for which it is to be used is determined by the bishops of the various dioceses, some parishes send their gift directly to the committee or to the National Council. It was decided that all money thus received in New York will be turned over to the Presiding Bishop's Fund for World Relief. The committee adopted a

resolution heartily endorsing the Presiding Bishop's Fund, and urging all diocesan chairmen and parish keymen to support the raising of this fund in their parishes and dioceses.

## L. C. FAMILY

### Mr. Day in Hospital

Mr. Peter Day, executive editor of THE LIVING CHURCH, was operated January 25th for appendicitis. The attack was very sudden, but the operation was successful and he is now doing well. Your prayers are asked for his safe and swift recovery.

The Rev. Richard A. Park, managing editor, will carry on the work during Mr. Day's two-week absence from the editorial offices.

## RELIGIOUS ORDERS

### Pittsburgh Honors Brother Founder of St. Barnabas'

The diocese of Pittsburgh observed the 50th anniversary of the calling to the religious life of Brother Gouverneur, SBB (Gouverneur P. Hance), founder of St. Barnabas' Brotherhood, by a service of Evening Prayer, held at Trinity Cathedral, Pittsburgh, Pa., on January 19th, which was attended by 1,600 persons. The service was read by the mem-

bers of the brotherhood. Bishop Pardue of Pittsburgh spoke briefly on the place that the Brother Founder and the brotherhood occupy in the diocese, and then presented Brother Gouverneur, who disclaimed all credit for his work, attributing it to the work of God. He also made a plea for men to try their vocations in the brotherhood, saying that the order is constantly being asked to take on new work, which must be declined because of the lack of members.

Bishop Ingley of Colorado, a life-long friend of the Brother Founder, was the preacher at the service, and referred to Brother Gouverneur as a modern St. Francis because of his work among God's poor. He emphasized the need for two qualities which are lived, rather than preached, by Brother Founder: faith and humility. At the conclusion of the service the members of the order knelt at the altar to renew their vows, and received the blessing of Bishop Pardue.

In the procession were the choir of the cathedral, the friends of the order, patients from St. Barnabas' Home, guests from other religious orders, the members of the brotherhood, the clergy of the diocese, and the Bishops of Colorado and Pittsburgh.

As a permanent tribute to Brother Gouverneur, the people of the diocese of Pittsburgh are planning to install two stained glass windows in the Chapel of the Divine Compassion at St. Barnabas' Home. One window will be devoted to the history of the religious life before the Reformation; the second, to the history after the Reformation. Half of the latter window will be devoted to highlights in the life of Brother Gouverneur.

St. Barnabas' Brotherhood, an order for laymen only, now has five men under life vows of poverty, chastity, and obedience.

### Fr. Whitemore "Makes It" By Arriving on Christmas

The Rev. Alan G. Whitemore, OHC, superior of the Order of the Holy Cross, has written the following letter to the Rev. Leopold Kroll, Jr., OHC, assistant superior of the order, telling of his arrival at the Holy Cross Mission in Liberia. THE LIVING CHURCH for November 17th told of Fr. Whitemore's forthcoming departure, and printed a letter from him, in which he told of his wish to arrive at the mission in time for the Christmas celebration. He writes:

"I made it. We entered the church just after the beginning of the Midnight Mass—during either the collect or the epistle to be exact.

"Never shall I forget that moment. As you know, I had never seen the church before, except in its early construction stage. Its vastness, relatively, to all other

buildings in the Interior, and its beauty took my breath away.

"One of the reasons why I had been so anxious to arrive just at that time was that it would be the only chance for me to

see the church lit up at night. Ray Gill [the Rev. R. A. Gill] had done a swell job with just enough shaded lamps, beautifully hung, to give sufficient light but without glare. There were deep shadows aloft and

at the sides. The altar and its candles, the beautiful new tester, the big-hanging crucifix, the very lovely shrine of our Lady, the Christmas crib—each with its lights—the rich beauty of the sanctuary—the dignity and richness of the Solemn High Mass, with the gold-colored vestments of the sacred ministers, the acolytes, and the very good choir—I could scarcely believe it was Bolahun until I picked out one or another of my old native friends.

"Every seat was taken. Joe [the Rev. Joseph H. Bessom, OHC] estimates that there were about 500 people (and there was room at the back and sides to have crowded in seats for three or four hundred more).

"At Bo, the Roman Catholic fathers expected me according to schedule and were very gracious during my night's stay.

"The train was only three quarters of an hour late at Pendembu. This was very exceptional, of course, and really amounted to our being at least half an hour ahead of time; which made all the difference.

"Lauma Faikoll had been sent to meet me at Pendembu and David was there with the lorry. So we started at once, with one of the usual delays. At Bala we stopped for two minutes to exchange greetings and presents with Momo Carpenter. The carriers, with Kohorne at their heads, were waiting at Buyadu, with a note from the mission, a two-man hammock, innumerable lanterns and flashlights (including two which I had with me), and some chop. I didn't wait to eat anything for I wanted to take advantage of every minute of the daylight. For the same reason, I elected to do most of my hammock-riding at the beginning of the trip.

"We left Buyadu at 5:15, mission time, and reached Liberian customs at 6:45. Since it was then dark, I stopped half an hour for chop and then on we went. I walked almost all the rest of the way.

"I knew, of course, that I would miss the typical reception because of the hour and because everyone would be at the Midnight Mass. However, a dozen school boys had been brought by Justin Mauley a couple of hours along the trail and greeted us with "O Come Let Us Adore Him" in Bande. Thomas Fodi was waiting for us at Porrowu.

"The others will be writing you about the Nativity Play, the participation of the district commissioner and his staff, for the first time in history, at a Bolahun Christmas, the cows, the bands, the devils, etc. It was a whale of a Christmas.

"I cannot tell you how overwhelmed I am at the development of the mission since my last visit . . . a development for which, under God, you are so largely responsible.

"You will have to guess at the joy and gratitude which fill my heart these days . . . for there are not words to express it."

### Holy Cross Fathers to Leave Work at Nixon, Nevada

Bishop Lewis of Nevada has announced that the Order of the Holy Cross has decided to give up the work at Pyramid Lake [Indian] Reservation, Nixon, Nev. The Rev. Alan Whitte-

## Religion in Art

### The Good Shepherd

By Dr. WALTER L. NATHAN

THE STORY of the early Christians has a singular appeal to us. Despised and persecuted, these men and women held on to the Gospel. They steadfastly endured martyrdom because they believed in salvation through Jesus Christ.

Early Christian art speaks of this trust in the Saviour's redeeming power, of the firm conviction that the souls of the departed are at rest with Him, eternally safe in His care. This explains the frequent appearance of the good shepherd motif in the art of the first centuries of the Christian era. We find it on wall-paintings in the catacombs, on sarcophagi and mosaics, on cut stones and ornamental glasses. Among the numerous surviving examples none perhaps is more famous, or more beautiful, than the half life-size statue in the Lateran Museum which was recently exhibited in New York.

This marble group dates back to the second or third century A.D. Its style seems to point to the region of Antioch as its place of origin. This flourishing city of Asia Minor was the seat of an important group of Christians, and at the same time a center of Greek art in its late or Hellenistic phase.

Hellenistic traits are the classic features of the boyish face, the pliant, well-shaped body under the short tunic, the self-assured posture. The unknown sculptor employed formal elements familiar to him; the new spiritual outlook had not yet found an artistic language of its own. The whole figure, indeed, may derive from earlier Greek representations of a shepherd god, the so-called Hermes Kriophoros.

Yet there is a fundamental difference in meaning and purpose. This statue, contrary to its classic prototype, is not a god, nor was it intended as an idealized



THE GOOD SHEPHERD: A marble statue in the Lateran Museum, Rome. Photo, courtesy of the Metropolitan Museum of Art, New York.

portrait of Jesus Christ. It is a symbol of His love for mankind as He had expressed it in the parable of the good shepherd who searches for the lost sheep "and when he hath found it, he layeth it on his shoulders, rejoicing."

#### A SYMBOL OF DELIVERANCE TO EARLY CHRISTIANS

The early followers of Christ knew what it meant to suffer for His Name's sake. To them the figure of the good shepherd was a symbol of deliverance, of His promise that those who keep the faith shall never be forsaken.

more, OHC, superior of the order, informed the Bishop of the decision before he left for Liberia [L.C., November 17th]. The Rev. Vern L. Adams, OHC, has already been transferred to the Mother House in West Park, N. Y., and the Rev. Karl Tiedemann, OHC, will leave Nixon after Easter.

The Holy Cross fathers were interested in establishing a western house which could be the center for retreats, and from which the members could go out on their assignments of mission preaching and schools of prayer. However, it is felt that the present location is too far from the west coast centers, and they have decided to withdraw until a more suitable place becomes available.

Bishop Lewis, expressing his appreciation of their work and his regret at their decision, said:

"The decision of the Order of the Holy Cross to withdraw from their Nevada work is a disappointment to us all. The fathers have done so much for us and asked so little of us in return. They have done all they undertook to do and have given me and the work every consideration even after their decision was made. They took over a group of buildings far from good repair and a handful of faithful Indians. The congregations are better now than at any time in my episcopate and the improvements to the buildings place them among the best in the district. God send us new workers to carry on, so that nothing of their labor is lost. They leave with our best wishes and our prayers for their varied works for His Kingdom."

## ARMED FORCES

### Chaplain Shrum to Retire

Chaplain (Captain) Reuben W. Shrum, USN, was recently detached from the staff of the commandant of the Ninth Naval District, and will retire from active duty in March. During World War II, he directed the work of 120 chaplains in Australia, New Guinea, North Solomons, Admiralties, Biak Islands, and the Philippines, and flew 60,000 miles in conduct of his duties.

One of the highlights of Chaplain Shrum's career took place in August, 1941, when he served with the British

chaplains aboard HMS *Prince of Wales*, during the historic Atlantic Charter meeting of the late President Roosevelt and Prime Minister Churchill. He also



Chaplain R. W. SHRUM

accompanied the late President on board the USS *Houston* during the cruise in 1935.

Chaplain Shrum received his undergraduate training at Bucknell and Princeton Universities. He holds the degrees of B.S., A.M., and D.D. He was ordained as a minister in the Presbyterian Church, but was ordained to the priesthood in 1936 by Bishop Stevens of Los Angeles for Bishop Freeman of Washington. He entered the Navy during World War I, and is in his 29th year of service. After retirement from the Navy he anticipates some further work in the Church.

## WORLD COUNCIL

### First Students Sail for The Ecumenical Institute

The first group of students to go direct from the United States to study at the newly founded Ecumenical Institute at Celigny, Geneva, Switzerland, sailed on the SS *Queen Elizabeth* on January 3d. The students are the Rev. William Hawley Clark and Mrs. Clark, Mr. Pitt Sawyer Willand, and Miss Virginia Chandler Markham. All but Mrs. Clark are members of the Episcopal Church.

Courses for theological students and clergy are to be given by outstanding religious leaders, including Dr. Reinhold Niebuhr, Prof. George Florovsky, Dr. W. A. Visser 't Hooft, Mlle. Suzanne de Dietrich, and Prof. Erik Wolff. The purpose of the institute, which was established by John D. Rockefeller, Jr.,

is to train lay leadership for Christian evangelism and to give special training to younger clergy and theological students in order that they may be able to deal successfully with contemporary problems.

## RADIO

### ABC Broadcasts Religious Program

"The Greatest Story Ever Told," which is broadcast at 6:30 PM (EST) over the coast-to-coast network of the American Broadcasting Company, has been enthusiastically endorsed by many Episcopal, Roman Catholic, Protestant, and Jewish clergy. The program was conceived of and is written by Fulton Oursler, a senior editor of the *Reader's Digest*.

## Secret Service

HE RISES on Sunday, spectacularly garbed, and preaches so that all may hear. He goes about clad in a striking waistcoat and an unusual collar that often disguises his inward nature as effectively as would goggles and a false beard. He speaks endlessly on subjects irrelevant to his real business in life at banquets of the Rotary club—spreading lures for shy birds. Of nights he pours over an admirable but largely secret literature—a Bible, which scarcely anyone save himself takes the trouble to understand; commentaries sealed with seven seals; books with repellent theological titles. He is seen going from door to door in his town, and is vaguely understood to be visiting, but just what for is only indifferently understood... An educated man, he often buries himself for years in some remote country village where the authorities are not likely to hear of him, and sticks there on his mysterious business, refusing sometimes a larger salary—a thing revolting to the sound business mind. And yet all these mysterious activities are perfectly clear to him and express one all-dominating purpose. His life becomes perfectly intelligible once it is understood that he is the agent of the Kingdom of God in the world.

—By the late Rev.

W. CROSBY BELL

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## COMING EVENTS

### February

2. Convention of Honolulu, Honolulu.
4. Conventions of Olympia, Tacoma; California, San Francisco; Missouri, St. Louis.
5. Conventions of Nebraska, Omaha; Southern Brazil, Porto Alegre.
11. Conventions of Arizona, Phoenix, Puerto Rico, Ponce.
- 11-13. National Council, New York City.
12. Church League for Industrial Democracy annual meeting, New York City.
13. Episcopal Educational Association, Fifth Province, Grand Rapids, Mich.



## JERUSALEM

### Dr. Klein Arrives

The Rev. Dr. Walter C. Klein, who was appointed in March, 1946, as American representative on the staff of the Bishop of Jerusalem, reached Jerusalem on December 30th. Dr. Klein encountered many obstacles in his efforts to procure passage from England, and was obliged to remain in London until December 11th.

### Explosion Rocks Church

During Evensong on January 2d, a violent explosion shook St. George's Collegiate Church, Jerusalem, momentarily disturbing the congregation. The British authorities had detonated a land mine, which had been found about 200 yards from the church. Several smaller explosions occurred during the course of the evening, but there was no damage to the church property. The members of the mission staff have happily escaped personal injury in the present phase of political unrest.

## PHILIPPINES

### Many Confirmations Reported

Bishop Binsted of the Philippines reports two large classes confirmed on his recent visit to the Mountain Province: 200 at the Church of St. Gregory the Great at Bagnen, an outstation of Sagada, and 254 at the Church of St. Mary the Virgin, Sagada. Both church and school at Bagnen are inadequate to care for the growing flock, and without waiting for his return to Manila the Bishop sent a radiogram to the National Council asking for funds to rebuild the school and enlarge the church. The work at both Bagnen and Sagada has been in the care of the Rev. Edward G. Longid, a native of Sagada.

### Nurses Receive Caps

Of the 33 girls chosen from some 200 applicants, who were admitted last May to the Nurses' Training School of St. Luke's Hospital, Manila, 30 successfully completed their probationary period, and



CAPPING OF NURSES: *Anne Pucay (center) is daughter of Elizabeth Laoyan Pucay of Easter School, Baguio.*

on December 14th, at a service held in St. Luke's Pro-Cathedral, were given their caps. Evening Prayer was read by the Rev. Henry Mattocks, chaplain of the hospital. After the nurses' caps were blessed they were presented to each girl, kneeling at the altar rail, by Miss Ascuncion Parreñas, R.N., acting principal of the training school. Fr. Mattocks then addressed the student and graduate nurses and their friends. [See cover picture, L.C., January 12th.]

### Bishop Sugai Elected

The Rt. Rev. Todomu Sugai, D.D., Bishop of South Tokyo, was elected Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church of Japan] by the House of Bishops of the Nippon Seikokwai, meeting in special convocation on January 17th. Dr. Sugai has been acting primate since the summer of 1946, when the late Most Rev. Paul Shinji Sasaki, former Presiding Bishop and Bishop of Tokyo, became too ill to carry on his work.

## ENGLAND

### Appeal for Funds to Restore Chichester Cathedral

The Very Rev. A. S. Duncan-Jones, dean, and the chapter of Chichester Cathedral, Sussex, England, have announced a campaign for \$140,000 (£35,-

000) to restore the portions of the building which have deteriorated. The famous lead roof can no longer keep out the dampness, and must, after 200 years, be stripped, recast, and relaid. On the interior, the faulty heating system has eroded the Purbeck marble pillars and arches in the triforium and clerestory to such a degree that they have had to be propped up with temporary supports and strappings. The war years prevented any repairs, and further delay is impossible.

In a letter to THE LIVING CHURCH, Brig. Gen. Sir Julian Young, honorary appeals organizer, says:

"My reason for inviting your help is that during the war years this county of Sussex provided quarters for a very large number of American troops, and thousands of them visited the cathedral. Some units held parade services therein, and all showed great interest in this beautiful and historic monument, now over 850 years old. We feel that probably many of our late visitors would like to make a gift toward preserving this ancient cathedral, but we do not know how to get in touch with them."

Checks should be made payable to the dean or Sir Julian. Address: 3 Vicars Close, Chichester, Sussex, England.

### THE LIVING CHURCH RELIEF FUND

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

#### CARE for Old Catholics

Previously acknowledged	\$2,765.42
St. Thomas' Parish Guild, Washington, D. C.	50.00
The Misses Lloyd	10.00
Eugene H. Thompson, Jr.	10.00
Mrs. Earl A. Jenkins	1.00
	\$2,836.42

#### Old Catholic Relief

Previously acknowledged	\$1,035.65
Eugene H. Thompson, Jr.	3.11
	\$1,038.76

#### European Children

Previously acknowledged	\$4,113.02
M. A. P.	20.00
St. Paul's Church School, La Porte, Ind.	10.00
Thank Offering	10.00
St. Paul's Cathedral, Los Angeles, Calif.	2.00
	\$4,155.02

#### Children in France

Previously acknowledged	\$5,128.78
St. Peter's Guild, Rockport, Texas	8.00
	\$5,136.78

#### Presiding Bishop's Fund

St. James' Church, Paso Robles, Calif. (China missions)	\$ 5.00
St. Peter's Church, Bon Secour, Ala. (food fund)	3.50
	\$ 8.50

### ACU CYCLE OF PRAYER

#### February

1. Christ, Media, Pa.
2. St. Paul's, White River Junction, Vt.
3. St. Paul's, Fond du Lac, Wis.
4. Grace, Oak Park, Ill.
5. Emmanuel, Washington, D. C.
6. St. Cyprian's, Chicago
7. St. Peter's, Salisbury, Md.
8. Howe School, Howe, Ind.
9. Trinity, Lowville, N. Y.
10. St. Peter's, Ripon, Wis.

# Holy Marriages, Happy Homes

## *The New Marriage and Family Canons*

By the Rev. Gregory Mabry, D.D.

Rector of St. Paul's Church, Brooklyn, N. Y.

THE NEW marriage and family canons of the Episcopal Church went into effect January 1st. Very few persons will take notice of them, yet "they may very well mark the turning point for the better in American family life." That may seem an extreme statement concerning a few canons of a Church numbering only two and a quarter million members. But when we remember the Episcopal Church's prestige and influence it may not be as unwarranted as it appears.

In view of the prevalent marital situation in America, which has been aggravated manifold by the war, when General Convention met last September there was no great optimism about the sort of marriage legislation it would produce, if any. But no one mingled in the Convention many hours before he sensed an atmosphere of earnestness and determination on the part of the bishops and deputies to face realistically America's deteriorating marriage and family situation, and to take such steps as they could to stem the tide of marital irresponsibility and parental delinquency. It was among the several magnificent things about the Convention. Any one who watched the apparently confused debate in the House of Bishops after the presentation of the report of the Joint Commission on Holy Matrimony realized that their perplexity was not over the merit of the Commission's proposals, but whether they were sufficient to meet our pressing situation fully and on indisputably Christian grounds. So the whole question was referred to a special committee, to report the next morning.

They did report back the next day with what have since been called "miracle canons," which proved so satisfactory that they passed both Houses unanimously.

The secular press with complete misunderstanding hailed them as "liberal," in the sense, one supposes, of being lax. Their reports caused much concern and grief among the people at home. But far from being "liberal" in any such sense they are nearer the Christian ideal than those of any other Christian body, including the several Provincial Churches of the Anglican Communion, nor are we forgetting Rome when we make the statement. This achievement has been possible because the Episcopal Church is not hindered by any of the intricacies of connection with the State.

It is obvious that no five men, however wise and earnest, could have pro-

duced "miracle canons" over night. Our new canons are the fruit of 21 years of hard labor on the part of the Joint Commission on Holy Matrimony, and that Commission's part in their formation will not be overlooked; nor should that of the several groups and many individuals who prayed, studied, thought, and worked for years. Any one who is familiar with the many proposed canons put forward during this long period will recognize the best influence of each in



*The Rev. GREGORY MABRY*

the new legislation. The Special Committee of the House of Bishops may or may not have been conscious of that influence, but any one who will compare the several proposals with the new canons will find phrases and sentences in them reminiscent of the former. One can truly say that they are the result of 21 years' work of the Church—the whole Church; and we do not think the Holy Spirit would disown them.

### NOT PERFECT—BUT NEAR

In speaking or writing of them they are generally cautiously referred to as "not perfect, but a long step in the right direction." Yes, not perfect in the sense that nothing is perfect in this world; but they are far more than a long step in the right direction—they just about cover the distance. The fact is that on careful study one is led to wonder if the minds of mere mortals could have achieved marriage canons any closer to the Christian ideal. If these canons do not meet the need of the Church in its

desire to save the souls of its members, and reinforce family life in general, it will not be the canons' fault, but because they are not fully understood and properly administered. That is, not to say, of course, that there are not some obscurities, confusion, and redundancies in them. And there are at least three spots, to be mentioned below, which no doubt have caused diocesan canonists to tear their hair.

Indeed, the canons are of superlative excellence: First, because they contain the definite Christian philosophy of Christian marriage expressed in the incomparable Form for the Solemnization of Matrimony in the Book of Common Prayer; they implement the opening address in that Office, especially when read, as they must be, in the light of the Convention's resolution, "That the committee in charge of the Pastoral Letter include a statement of the Church's steadfast purpose in holding to its traditional position on Christian marriage and that its present changes are to strengthen that purpose more perfectly to attain the Christian ideal." When we refer to the recommended Declaration and Statement of Intention, to be signed by the contracting parties, we see it again, "We hold marriage to be a lifelong union of husband and wife as it is set forth in the Form of Solemnization of Marriage in the Book of Common Prayer. We believe it to be for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual welfare, for the safeguarding and benefit of society."

Second, the canons are just. They are equitable to individuals, to society, and to God. Canon 17\* makes every effort to discourage attempts at marriage between persons where conditions exist which prevent the formation of the marriage bond or the giving of a true consent thereto. Such impediments are viewed in the light of our modern understanding of human nature, since it is the Church's duty to apply unchanging principles to changing conditions. Again, Canon 18 deals with certain questions which may arise as to supposed marriages, and provides ecclesiastical annulment where any of the impediments existed from the beginning.

Third, they are merciful, for the re-

\*Canon 17 is entitled *Of the Solemnization of Holy Matrimony*; Canon 18, *Of Regulations Respecting Holy Matrimony*. [See editorial, L.C., January 19th.]

vised sections of Canon 16 provide that "persons who have been married by civil authority, or otherwise than as this Church provides may apply to the Bishop or Ecclesiastical Court of their domicile for the recognition of their communicant status or for the right to apply for Holy Baptism or Confirmation." Surely every pastor of extensive experience has known of instances where persons either through ignorance or other equally forgivable conditions have contracted marriages which warrant the extension of the Church's mercy.

#### LONG ISLAND CONFERENCE

As soon as General Convention passed the new marriage legislation, Bishop DeWolfe of Long Island asked me to assemble a committee of competent scholars, both in and outside the diocese, whose fields of learning are relevant to marriage and the family, to assist him in drawing up a procedure of administration of the new canons in his diocese. They included a canonist, a moral theologian, specialists in both the Old and New Testaments, a historian, a liturgist, an expert in Christian education, two eminent members of the legal profession, and, of course, several experienced pastors. For a month each studied the new canons from the viewpoint of his field of learning or experience. At the end of October we met in conference with the Bishop for two days. Then it fell to my lot to systematize the committee's findings and submit them for consideration and opinion to groups of pastors, medical men, psychiatrists, and sociologists.

I ventured to state at the beginning of this article that the new canons may very well mark the turning point for the better in American family life. I was quoting one of our most eminent metropolitan neurologists. It was highly exhilarating to observe a group of 15 physicians discuss with enthusiasm the canons for three solid hours. One could almost hear them draw a sigh of relief, as America did when the crisis in the war was past. One gathered that something had happened for which they had long hoped. The sociologists were equally elated, while the pastors discussed the findings from their practicable point of view, and with satisfaction. Of course the physicians fastened on to such items as "mental deficiency," "insanity," "impotence," and "defects of personality"; and posed questions about them in relation to the canons which had been beyond the knowledge of the Bishop's committee. Their appraisal and valuable criticisms were referred back to the canonists and lawyers, who found the desired answer from canon law in every instance.

Since that time the material has been assembled and edited under the direction of Bishop DeWolfe. The publication

takes the form of a manual for the use of the clergy and diocesan courts, and will be entitled *A Marriage Manual*. It will be published about March 1st by the Morehouse-Gorham Co.

The *Manual* will be quite complete. It contains an opening chapter of notes for the clergy; a second chapter of introductory comments on the marriage canons; chapter three includes Canon 17 with commentary; chapter four has Canon 18 with commentary, and a carefully worked out Form of Application for Declaration of Marital Status, pursuant to Canons 17 and 18; chapter five contains the pertinent sections of Canon 16; chapter six reproduces the new additions to Canon 44, respecting instruction on the Church and Christian family life; chapter seven contains the Resolutions on Marriage and Family, adopted by General Convention, and quite as important as the canons themselves; chapter eight includes outlines for three premarital instructions, a preliminary marriage questionnaire, and a notated Declaration and Statement of Intention; chapter nine contains full outlines and many fresh suggestions for a series of instructions on the Church and the family, implementing Canon 44.

#### IMPORTANT QUESTIONS

Probably the commentaries on the canons will arouse the most interest, because they contain the clarifications which will prove useful to the bishops and diocesan courts as well as the parochial clergy. Such puzzlers as "recessive insanity," "concurrent contract," "defects of personality," "a civil court of competent authority," "canonically resident," "active member of this Church in good standing," are all answered from authoritative sources. "Defects of personality" in impediment 9, which has caused so much concern, since on the face of the bare statement it looks as though one could drive a truck through it, turns out to be no problem at all, the answer being, "The question is of competency to enter into the marriage contract and not of defects in general." A simple answer when you find it, but it took a lot of searching. Again, "are shown to exist or to have existed" when boiled down by the lawyers is nothing more than "must be shown to have existed at the time of the pretended marriage." While Sec. 2 (c), "He (the pastor) shall have ascertained that at least one of the parties shall have received Holy Baptism," made the theologian's hair stand on end, but proves to be a blanket "dispensation by the Church which historically left each individual case in the hands of the Bishop," opens the way to draw the distinction between natural and Christian marriage, and gives the pastor an opportunity to make a convert.

But the *Manual* is not limited to notes for the clergy and canonical interpreta-

tions for diocesan courts. The chapter containing the outlines for three premarital instructions will be welcomed by all our clergy, especially the newly ordained, as well as by brides and grooms for future reference. At all times the many persons who had a part in making the book kept clearly in mind that the ultimate objective of the new canons is the creation and maintenance of happy, stable, Christian homes. So, fittingly, the final chapter deals with the Church and the family, and is a storehouse of information: sermon subjects, family virtues, education, grace at meals, family prayers, public worship, when a child is competent, psychiatrists' and psychologists' views on religion, marriage, family life, homes and children, Baptism, godparents, Confirmation, sin, Holy Communion, and many other of the "things which a Christian ought to know and believe to his soul's health." Because the writers believe that nothing less than the strongest presentation of Christian truths will overthrow prevalent religious indifference and recall men to Christian ideals and worship, and arouse society to its moral obligations, no punches have been pulled. It is strong meat and will be provocative, and may very well cause much discussion; but that would be all to the good. The chapter closes with an encouraging word to the parochial clergy, on whose shoulders the new canons lay a heavy responsibility for future holy marriages and happy homes, for their success or failure will depend to a considerable degree on how fully our pastors exercise their teaching office.

While Bishop DeWolfe's first purpose was to provide himself and his diocesan court with a procedure of administration of the new legislation, it quickly became evident that the clergy must have assistance in meeting their serious obligation. At the urgent request of several bishops and many priests he has made it possible for the *Manual* to be available to the public by turning it over to the Morehouse-Gorham Company for publication.

It will not surprise those who are familiar with the contents of the Book of Common Prayer that the instructions could be based on its firm foundation, for while it is commonly thought of as only a book of worship, it is just as much a way of life as Hitler's *Mein Kampf*; only it is Christ's way, implementing His teaching given in the New Testament and through His Holy Church. The new code lives up to that spiritual guide.

It may very well be then, as the physician said, that the new Marriage and Family Canons do mark the turning point for the better in American family life. Thorough knowledge of them, their background and their language, and faithful administration will, in our belief, achieve their high purpose.

## How to Read

**I**N ITS religious book numbers, issued several times a year, THE LIVING CHURCH tries to give its readers constructive guidance in choosing among the hundreds of new religious books, and to suggest what is worth their reading. But it is equally important to know *how* to read religious books, or any literature more serious than contemporary light fiction or detective stories. (As a matter of fact, there is a know-how about reading fiction and "whodunits," too.)

In recent years, there have been many books written on the science of words, and on ways of reading and writing. A whole new field of study has been opened up under the name of "semantics." Reading courses have been added to the curriculum of adult education schools; correspondence courses are offered in the popular magazines. Some years ago a well-known psychologist wrote a best-seller entitled *How to Read a Book*, and just recently a leading Bible scholar has written one on *How to Read the Bible*.

All of these helps are valuable, because there is much more to reading than simply straining the printed words through the sieve of one's mind. We have all heard children read a passage in a mechanical fashion, getting all the words right but completely missing the meaning. Not a few adults do the same thing. In fact, probably all of us have had the experience of completing a paragraph, only to be brought up short with the realization that the words have conveyed little or no meaning to us, even though they may have been aptly chosen by the author and set forth in logical form.

**H**ERE are ten rules for reading a serious book or magazine that we have found helpful and that may be useful to others:

1. *Don't* read to confirm your prejudices. Let the author present his viewpoint, then weigh it for what it may be worth. If you habitually read the *New York Herald Tribune*, try *PM* occasionally. If the *New Republic* is your idea of the contemporary political gospel, try the *Saturday Evening Post* as an antidote. And if (as we hope) THE LIVING CHURCH is your favorite Church paper, take a look now and then at the *Churchman* or the *Witness*.

2. *Do* read with an open mind. If he is worth reading at all, the writer has given a considerable amount of thought to his subject. Give him credit for intellectual honesty, unless and until he proves intellectually dishonest. But don't go to the other extreme and assume that what you read must be so, because there it is in black and white.

3. *Don't* read aimlessly. Your mind will work better if you keep it under discipline. If you don't,

it will wander all over the place, like a small boy playing hookey, and you'll get little or nothing out of what you read.

4. *Do* read with a plan. Have some idea of what you expect to get out of your reading, and go at it with the determination to accomplish your mental objective.

5. *Don't* read only "best sellers," whether in the secular or the religious field. The various book clubs tend to make us mental robots, geared only to the discussion of titled immorality one year and of adventures in Haiti and Tripoli the next. The best sellers are not always the best books; in fact, when it comes to serious non-fiction, they are rarely the best.

6. *Do* read the best books in the field. And never mind if they were published before 1947; the best works are those that have stood the test of time. Every well-read person today is familiar with *A Tale of Two Cities* and *Quo Vadis* (to mention only fiction); how many a hundred years from now will know *Forever Amber* or *Lydia Bailey*?

7. *Don't* read uncritically. The writer may be expressing his opinion honestly and sincerely, but there is probably another side to the question, too. And perhaps the writer has an ulterior motive, or is so careless in quoting his sources and interpreting his facts as to be wholly unreliable.

8. *Do* read with discrimination. This applies both to what you read, and how you read it. For example, the *Protocols of Zion* and the Declaration of Independence are hardly on the same level. The reader should take into account the origin and purpose of what he is reading, and its historical and sociological context, not merely the meaning of the words.

9. *Don't* "read and forget." When we were in school, perhaps we read only to fix enough in our minds to pass an examination, and then promptly forgot the whole thing. That's not an adult method of reading, and it is not worth the time involved. If a book is not worth remembering, in its main outlines, it is not worth reading — unless you are reading only for transient diversion.

10. *Do* use devices to fix main points in mind. Read with a pencil, underlining and making notes, if you find that helpful. One of the best informed men we knew never put down a book until he had written a brief critical review of it on the fly-leaf. This served the double purpose of fixing the book in his mind and of giving him a quick ready reference for future use.

"Read not to contradict and confute," wrote Sir Francis Bacon, "nor to believe and take for granted, nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be

swallowed, and some few to be chewed and digested." It is the last type of reading that, in the words of this keen observer, "maketh a full man."

### *Managing Editorship*

IT IS with real regret that we announce the imminent departure of the Rev. Richard A. Park, managing editor of *THE LIVING CHURCH*, to assume the rectorship of Trinity Church, Hattiesburg, Miss. Coming to *THE LIVING CHURCH* in November, 1945, Fr. Park will have served for a year and three months on February 15th, when his resignation takes effect. During his period of service, the paid circulation of the magazine has increased by more than 15% — an increase which would hardly have been possible without the help of his knowledge and ability. Our readers know from their own experience the excellence of his work in supervising the gathering of Church news and arranging the contents of our weekly issues.

We shall miss Fr. Park, as well as Mrs. Park and their two children; but we wish them much happiness as Fr. Park returns to the parochial work which is the main job of the priesthood.

Effective February 16th, the new managing editor will be George McClarey, Jr., who has served for the past six months as news editor. A devoted Churchman, Mr. McClarey has in his brief period of service as news editor given us reason to believe that he is fully qualified to carry on the traditions of *THE LIVING CHURCH* as a prompt, accurate, and complete record of the news, the work, and the thought of the Episcopal Church. His studies at Bard and Hobart Colleges, his wide knowledge of Church affairs, and his native endowments have provided him with qualifications which will, we are sure, fully meet the exacting standards of *THE LIVING CHURCH FAMILY*.

We ask the prayers and good will of all the FAMILY as these two members of it undertake their important new positions.

### *Memorial to Bishop Stewart*

GEORGE CRAIG STEWART, Bishop of Chicago from 1930 to 1940, was one of the truly great bishops of the Church. He was a devout Christian, a convinced practicing Catholic, an indefatigable pastor, and a forward-looking leader. He was the representative of our Church on the "Committee of Fourteen" that set up the organization from which has grown the World Council of Churches.

It is his great ability as a preacher, however, that is to be particularly commemorated in the memorial project being launched this month. In accordance with the unanimous resolution adopted by the Chicago diocesan convention last year, this memorial is to take the form of endowment of a chair of homiletics at Seabury-Western Seminary, at a cost of approximately \$150,000. It is hoped that this sum will

be raised by the contributions of many, both within and without the Episcopal Church, especially those who were beneficiaries of his great gift of preaching and teaching, and who would welcome this opportunity to perpetuate his prophetic ministry in a highly appropriate living memorial.

Writing of the proposed memorial, the Most Rev. Henry Knox Sherrill, Presiding Bishop, has said: "This seems to me a most appropriate memorial in every way, and one which would appeal greatly to Bishop Stewart." Similarly, President Clark G. Kuebler of Ripon College wrote: "One of the truly great men of his generation, he was not only a brilliant defender of the Faith but a fearless, flaming prophet. Because he was one of the most gifted preachers this country has ever known, there could be no more appropriate memorial."

During his lifetime, Bishop Stewart wrote often for the columns of *THE LIVING CHURCH*, and also served as a wise counsellor to the editor on many occasions. He was well known to our readers, and we hope that many of them will want to have a share in this memorial to him. Gifts, large or small, may be sent to the Rev. E. Ashley Gerhard, chairman, Bishop George Craig Stewart Memorial, 600 Haven St., Evanston, Ill.

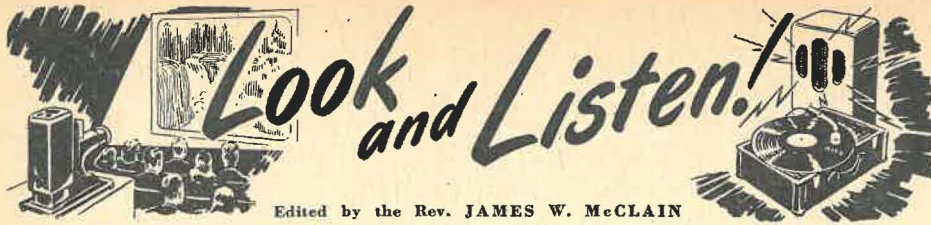
### *"The Man is Fat"*

SPIRITUALLY fat, that is. His sins weighed him down. Or so we understand the picturesque letter of a native catechist on the island of Car Nicobar, in the Bay of Bengal, to the Bishop of Rangoon, as reported in a recent issue of the *London Church Times*.

"Do come quickly, my Lord," writes the catechist. "We need you very urgently. There is something also for you and me to do, which must be done by me and you only. A man . . . is waiting for you with two wives. I have talked to him, but he had double minds. But last week only I went to see him, talked to him, and now he is willing to keep one only.

"But there is a difficulty. A bit of it, which I cannot clear off nor the man can. So I leave it as it is for you to put right. Just a bit then the man will be out of the devil's hands. It is only heaviness, the man is fat. I cannot lift him out of the mud, you only can give hand to me, and both you and I will lift him . . . When out he come from the mud, look, surely others will follow."

We don't have to go to the Bay of Bengal to find others who are fat — heavy with worldliness that they cannot put off. We have them all around us. Sometimes we feel ourselves growing spiritually fat, with the complacency and laziness that goes with it. We need to keep in training if we are to do the Lord's work, and lend a helping hand to others. Sometimes it does not take as much as we think — "just a bit, then the man will be out of the devil's hands." And "when out he come from the mud, look, surely others will follow."



Edited by the Rev. JAMES W. McCLAIN

Send us your problem in question form. We will do our best to help you in your audio-visual program. Address *Look and Listen*, THE LIVING CHURCH, 744 N. Fourth St., Milwaukee 3, Wis.

## The 16 mm. Movie Film as a Teaching Medium

IN THE second appearance of this department our attention is directed to the use of the 16 mm. movie film as a teaching medium. Interest in this medium is high in many churches, and it deserves some comment as early as possible in our columns to help those churches which already have movie equipment to select the best available films and to advise those who are contemplating the purchase of such equipment of the advantages and deficiencies of moving pictures in religious education.

The movie film is useful, if carefully chosen and intelligently used. But it has very definite limitations which should be known in advance. As a primary objection, the movie films available are, for the most part, produced for a limited market and are expensive to rent. As the market widens, rentals will drop, but we cannot hope for much reduction for several years. At present, most of the "religious" feature films rent at prices ranging from \$6 to \$30 for a single showing. This is not the fault of the film producers; it is simply that movies cost thousands of dollars to produce, and the producer is trying to get back his investment from a very limited market.

### SOUND OR SILENT

The battle between sound and silent films is an old one, with leading authorities in education lined up on both sides. In my opinion, the silent movie is the better teaching medium of the two because it permits the teacher to retain control at all times. Thus, the medium remains a *medium*, and the teacher uses it to illustrate. When we consider that most of the films we use, both of the "religious" type and of the "secular education" type, are not concerned with the Church and her historic Catholic Faith, we see how important it is for us to retain this control of our teaching at all times.

There is an argument which says, "The Church is competing with Hollywood movies. Therefore, we must have movies just as good . . . *sound* movies . . . lest our children sneer at the Church's second-rate efforts." Well, you can try competing with Hollywood if you like, but your chances are slim. Nor would it appear that such is the intent of the Church. "Be ye not conformed to this world" seems just as applicable today. When the Church conforms she

forgets her historic mission to teach the Faith, and to offer to all men the "Pearl of Great Price," and she finds it not only incompatible with her historic mission, but actually impossible. Fighting the devil with his own weapons is precisely what the devil wants us to do. Rather, it is more in keeping that the Church be perfectly honest with her children—tell them openly that the glitter and glamor of this world have nothing in common with "the Peace of God"! Sugar-coated religion, hiding behind the sound tract of a commercial Hollywood film, will not touch our young people today. They are looking for sterner stuff.

We must face the unpleasant fact that we have, as yet, no movies, either silent or sound, designed for the express purpose of teaching the historic Catholic Faith. Movies produced under the

auspices of the Church, or by Churchmen themselves, are, by necessity, produced to be used by various denominations. This means that the doctrines must be watered down so as to give no offense to *any* creed, or to any *lack* of creed. You will find numerous films teaching the universal brotherhood of man, the necessity of good works, and the hope of immortality. But none of these are essentially *Christian* doctrines. You will search in vain for a clear statement on film of the Christian doctrine of the Church as the Body of Christ, or of the efficacy of the sacraments, or of the doctrine of grace. When the demand for films is large enough among Episcopalians to permit such films, perhaps we shall have them. But in the meanwhile, we must be content with films which we can share with Methodists, Baptists, Lutherans, Christian Scientists, and Mormons. Hence the need for careful introduction, and, in many cases, correction of emphasis *by the teacher*.

### Recommended for Lent

#### JOURNEY INTO FAITH

.16 mm sound: 34 minutes

A Cathedral Film, produced by a priest of the Episcopal Church, *Journey Into Faith* is well done. It presents the mission, the arrest, the crucifixion, and the resurrection of our Lord through the eyes of a Temple sheep-trader who has adopted the popular Jewish conception of the Messiah as a political revolutionary. His hopes dashed by the arrest and death of Jesus, he learns a new meaning in the glorious resurrection of the Master.

*Story:* Dramatic, of course. Well handled. Convincing.

*Acting:* Good. Principle character, the sheep-trader, is played with restraint and intelligence. The characterization of Jesus is brief. He appears at Golgotha and in the Resurrection scenes. The characterization, handled by the same actor who portrays our Lord in other Cathedral Films, is that of the "gentle Jesus," a bit too effeminate to suit some, but with a deep, rich voice, and complete sincerity.

*Sound Track:* Fine. But remember that with all sound movies you need careful placing of the speaker, and reasonably high ceilings and drapes on

the walls to absorb sound and prevent rebound. Musical backgrounds and voices are dramatic and appropriate. Particularly fine: montages in Resurrection scenes.

*Scenery:* Appropriate and convincing.

*Teaching Value:* The overall effect of the movie is an emotional reaction which is not always conducive to good teaching (see future comment) but which in this film is skilfully subordinated to the religious truth the picture teaches: that Christ, the promised Messiah, has elected to die upon the Cross, that He might triumph over death, sin, the world, and the devil, and that all men who accept Him are made partakers of His triumph.

*Cost:* The rental for one showing is \$8.00 during Epiphany. Lenten showing costs \$14.00 (greater demand under our economic system means greater cost to consumer).\*

\*Available at Religious Film Association, 297 Fourth Ave., N. Y.; YMCA Film Bureau, 347 Madison Ave., N.Y., 19 So. LaSalle St., Chicago, 1700 Patterson Ave., Dallas, Texas, and 351 Turk St., San Francisco; Cathedral Films, Inc., 6404 Sunset Blvd., Hollywood, Calif.; or from your nearest Bell & Howell Film Laboratories, Ideal Film Library, or (if your diocese is up to date) from your diocesan film library. From time to time we will list these diocesan libraries, as reports come in to us.

# Lenten Fare In Recent Books

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

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

EVERY year, as we approach the Lenten season, we are minded to do some good sound spiritual and intellectual reading; and there are hundreds of great books and good books from which we may choose for this profitable use of time. It would be a task of too great magnitude to offer a comprehensive selection from among these hundreds, if one were to choose from the religious literature of the whole Christian era. It is therefore the purpose of this review-article to make certain suggestions among those books which have come from the press only within the last few months.

## SERMONS IN WARTIME

The Rev. Sir Percy Maryon-Wilson, author of *Advent to Easter*, was rector of a seaside parish in England during the war years. The sermons in this collection were preached against the background of the flying of enemy planes, the experience of air raids, and the fear of possible invasion. Because of this they are all the more remarkable for the spirit of serene Christian confidence which pervades them and which doubtless brought peace and understanding to his parishioners. They are to be read, however, not alone because of the situation in which they were written; and they form a profitable Lenten study not just because that season falls within the portion of the ecclesiastical year which they cover. They are really timeless in their echoings of Christian hope and Catholic certainties. The Rev. Sir Percy does not write in an easy or soothing style. There is perhaps a needless repetitiousness in his reiteration of a "text" throughout a sermon, and there are passages in which the going is somewhat rough and the thought a bit difficult to follow. But the going is worthwhile, and the thought is worth following; for clergy and laity alike may find in these sermons a storehouse of material for godly reflection.

## A LUTHERAN BOOK FOR LENT

Every year the Concordia Publishing House issues a volume of Lenten sermons, under the auspices of the Missouri Synod Lutheran Church. The 1947 volume, like most of its predecessors, contains two series of addresses, each by a different clergyman. Under this year's general title *Greater Love Hath No Man* there is first a series of seven by the Rev. Martin Walker, entitled "Christ for Us and in Us," followed by a series of eight by the Rev. T. H. Schroedel, entitled "Old Testament

Types of Christ." Both series evidence a fundamentalist approach to Holy Scripture that one usually associates with conservative Lutheranism; but the two series are certainly not of even merit.

In "Old Testament Types of Christ" the Rev. Mr. Schroedel presents the conventionally backward glance at the Hebrew Scriptures which would see in them always something to be fulfilled literally in the life of Christ. The "types" which he chooses are also the conventional ones: the offering of Isaac,

Joseph in Egypt, the Passover lamb, the manna in the wilderness, the brazen serpent, etc. I should be the last to say that there is no profit in such a reading of the Old Testament, but neither in his choice of subjects nor in his manner of treatment does the author give new and stimulating views to anyone at all familiar with the preaching of the 18th and 19th centuries.

It is far otherwise, however, with the sermons of the Rev. Mr. Walker. He has selected seven attributes of our Lord; His courage, His submission, His patience, His silence, His compassion, His love, and His death. In the introductory part of each sermon he swiftly portrays the basis for recognizing the particular quality in the Person of our Lord. Then he proceeds to show how the quality was specifically offered and yielded for our redemption. Then follows a section demonstrating how that attribute must be worked out in our own lives, that the life within us may be the life of Christ Jesus. In these seven sermons one finds much sound advice for practical Christian living, Christian believing, and Christian meditation.

## ANOTHER LUTHERAN BOOK

In the Lenten book issued for another branch of Lutheranism, *With Hands Uplifted*, we have a series of seven arresting sermons on the subject of hands. The Rev. Joseph L. Knutson has made a study of the part played by hands in our Lord's passion and death: the hands of Christ Himself and the hands of those who were for Him or against Him during the first Holy Week. Skilfully the author shows how the hands of men and women in every generation may enact similar roles, for or against the cause of the Lord of glory. We need not follow his reasoning which, deriving from the work of Mary of Bethany, would deny positions of leadership to women (pp. 19-21). Nor need we become bogged down in the Lutheran interpretation of the Eucharist, found in the chapter on "Bequeathing Hands" (pp. 87 ff.). Rather we may gain from the careful reading of these sermons much that will aid us in trying to conform our lives to those of Christ and His friends and in avoiding the pattern of His enemies.

Following the seven sermons on hands are five others which are, as the author says in his preface, "principally in the nature of character studies." Among the persons presented for our study and meditation are Simon of Cyrene, the first after Jesus to bear the cross; St. Peter, in the role in which he appears at

## Books Mentioned in This Article

ADVENT TO EASTER. By Percy Maryon-Wilson. St. Leonard's-on-Sea, England: Christ Church Book Case, 1946. Pp. 88. 4 shillings.

GREATER LOVE HATH NO MAN. By Martin Walker and Theophil H. Schroeder. St. Louis: Concordia Publishing House, 1947. Pp. 106. \$1.25.

WITH HANDS UPLIFTED. By Joseph L. Knutson. Minneapolis: Augsburg Publishing House, 1947. Pp. 159. \$2.

BEHOLD THE CITY OF GOD. By Angus Dun. New York: Woman's Auxiliary to the National Council, 1947. Pp. 46. 10 cts.

AT ALL TIMES AND IN ALL PLACES. By Massey H. Shepherd, Jr. Hartford, Conn.: Church Congress in the United States, 1947. Pp. 48. 25 cts.

THE COMPLETE WORKS OF ST. THERESA OF AVILA. Translated and edited by E. Allison Peers. 3 volumes. New York: Sheed & Ward, 1946. Pp. 367, 420, 408. \$15 the set.

WHY WE ACT THAT WAY. By John Homer Miller. Nashville: Abingdon-Cokesbury, 1946. Pp. 222. \$1.75.

EDUCATION: AMERICA'S MAGIC. By Raymond M. Hughes and William H. Lancelot. Ames: Iowa State College Press, 1946. Pp. 183. \$2.50.

AN OUTLINE OF BIBLICAL THEOLOGY. By Millar Burrows. Philadelphia: Westminster Press, 1946. Pp. 380, with bibliography and indices. \$3.50.

the washing of the Apostles' feet; and Claudia Procula, the wife of Pilate who urged her husband to "have nothing to do with that just Man."

#### MEDITATIONS BY BISHOP DUN

At the Triennial meeting of the Woman's Auxiliary in Philadelphia last October, the Bishop of Washington gave a series of meditations for the assembled delegates. These have now been published as a booklet, *Behold the City of God*. One may be glad for this. Bishop Dun has preceded each of the four meditations with most appropriate and well chosen passages from both the Old and the New Testament. The meditations deal respectively with the Christian faith, the Christian family, the Christian world; and the world mission of the Christian Church. They are carefully and reverently done. One may, indeed, read this booklet in perhaps 20-30 minutes; but one will find it useful for long periods of directed reflection, in Lent or at any other time.

#### CHURCH CONGRESS BOOK

The Church Congress book this year, *At All Times and in All Places*, is a remarkable piece of work. Dr. Shepherd, of the Cambridge faculty, has brought to its writing his considerable liturgical scholarship, his sense of society, and his gift of historical imagination. The result is a book to read with interest and suspense, then to ponder in prayer and resolution, and then to act upon in good works and Christian living and worship.

Recognizing that the Eucharist has been the great act of Christian corporate worship throughout the ages and that at every period in Church history it has expressed the highest Christian concept of the time, Dr. Shepherd has dramatically presented a typical observance of the Holy Mysteries at five points in time. First he recounts a service in the age when it was physically and legally dangerous to be a Christian: a gathering of the faithful in a house-church about 150 A.D. Next comes an observance, with considerable ceremonial, during the break-up of the ancient world (about 500), when most that was precious in culture was destroyed and only the Church and its bishops were able to preserve and transmit elements of order and civilization. This is followed by a celebration in a typical English rural parish of about 1400, when feudalism was beginning to disintegrate and only the Church and its faith contained elements of certainty. Then comes a regular "quarterly" celebration of the Holy Communion in a normal Episcopal parish of the American East (about 1830), when its observance was highly regarded but infrequently practiced. And finally there is a glance into the future, at a 9:30 Parish Communion, in a congrega-

tion whose people are convinced that the Church, with its Lord and its doctrine, can be the sole integrating factor among "all sorts and conditions of men."

As one reads these pages, one is freshly aware of our great heritage of Christian worship. Read them for yourself before you make your next communion—and see whether you will not feel more at one with the great stream of Christian people who have been and who are yet to be, "at all times and in all places."

#### ST. THERESA OF AVILA

Students of ascetic theology, of Church history, and of monastic life and foundations may well be appreciative for the publication of *The Complete Works of St. Theresa of Jesus*, a monumental and scholarly work by Mr. Peers, who is professor of Spanish in the University of Liverpool. Not only do we have here a completely new, fresh, and idiomatic translation of the writings of St. Theresa of Avila, but there is as well a comprehensive introduction sketching the life and development of the 16th century Spanish saint who profoundly influenced and elevated the monastic and conventual life of her time and country. Few persons are better qualified than Professor Peers to do this work; he has made an almost life-long study of her life and writings, and he will be remembered as the author of the latest biography to deal with her (*Mother of Carmel*, Morehouse-Gorham, 1946).

Professor Peers has had access to a much better Spanish text of her writings than any previous translator in the definitive critical edition of P. Silvero de Santa Teresa, C.D. The first volume contains, besides the translator's introduction, the *Life* (which is her own autobiography) and the *Spiritual Relations*. Volume II contains the books called the *Way of Perfection*, the *Interior Castle*, *Conceptions of the Love of God*, and *Exclamations of the Soul to God*. The third volume has translations of the *Book of Foundations*, of all her minor prose work, and of her poems. This last volume is rounded out by the translation of various 16th century documents which relate to St. Theresa's life, works, and virtues. Finally, the translator has added five indices which will greatly aid the student in making a systematic study of her writings and of events in her life.

#### A MINISTER LOOKS AT PSYCHIATRY

Dr. John Homer Miller, author of one near best seller among religious books, *Take a Look at Yourself*, has very likely done it again with *Why We Act That Way*. Regardless of how one may deprecate the garbled syntax in the title, the book itself contains much practicality that is not garbled; that is probably why its subtitle is "Practical Aids for Happier Living." I suggest that the

word "happier" is an unfortunate one in the subtitle; for herein one finds none of that cheap and easy optimism, that hedonized perversion in much modern Christianity, which looks to happiness as an end in itself. Dr. Miller knows his psychology and has more than a smattering of psychiatry in his intellectual equipment.

For his point of departure he takes the three basic urges of mankind, one of which was declared to be paramount by each of the three founders of modern psychiatry: the desire to feel significant (Adler), the desire to be loved (Freud), and the desire to feel secure (Jung). These he would have interpreted and fulfilled within the framework of two of our Lord's sayings: "Follow Me" and "As a man thinketh in his heart, so is he." One need not agree with all the details in this author's view of the development of a full Christian life. There is much, indeed, with which every individual reader will doubtless disagree. But there are also wide areas of agreement and some thought-provoking presentations. Perhaps the jacket blurb does not exaggerate when it says that "this volume will help every reader to help himself—and to help others."

#### TWO EDUCATORS VIEW THE AMERICAN SCENE

There are no doubt many teachers among those who may wish to do special Lenten reading. And all Christians who are socially conscious ought to inquire into the matter of American education, which is one of the most potent forces in modern society. This reviewer cannot agree with the authors of *Education: America's Magic* that it is by far the most potent factor. One has the suspicion that Drs. Hughes and Lancelot really believe that there is something magical about education as it has been developed in America. One must take with reservations their assumption that our widespread education has set us apart as a nation from all others. One must view critically the philosophy of progress which American education at once presupposes and fosters. One ought never to forget that the same educational advances which have brought progress in medicine and technology have also brought "progress" in frightfulness and destruction.

But after one has made these points clear in one's mind, much can be said for the value of this book. It is an exhaustive study of American formal education at all levels, from pre-school to graduate and professional school. There is painstaking and scientific inquiry into the scope and effectiveness of American education in the various states and among various groups in society. There are informative graphs and charts. That the authors are not lacking in a genuine philosophy of education is quite evident



## Books Not New But Good

Selected by the Book Editor

There are, of course, many good books to read during Lent which were not written recently, and so we suggest this list from yesterday and many days before.\*

### PRIMARILY FOR CLERGY

- Major, Manson, and Wright: *The Mission and Message of Jesus*, Dutton.
- W. R. Matthews: *God in Christian Thought and Experience*, Nisbet.
- Gregory Dix: *The Shape of the Liturgy*, Dacre.
- Anonymous: *The Hidden Life of the Soul*, Rivingtons.
- St. Francis de Sales: *The Devout Life* (various publishers and prices).
- F. Hastings Smyth: *Manhood into God*, Round Table, \$3.50.

### PRIMARILY FOR THE LAITY

- Raissa Maritain: *Adventures in Grace*, Longmans, \$2.75.
- Henry A. Wallace: *Statesmanship and Religion*, Round Table.
- William Temple, *Fellowship with God*, Macmillan.
- S. C. Hughson, OHC: *The Approach to God*, Holy Cross Press.
- Charles Fiske: *The Experiment of Faith*, Revell.
- Gertrude Hollis: *Through the Gates*, Morehouse-Gorham, 60 cts.
- Sorrowful Yet Rejoicing*, M-G, 80 cts.
- The Great Intercessoin*, M-G, \$1.
- Dorothy Sayers: *Begin Here*, Harcourt-Brace, \$2.
- Andrew Murray: *Like Christ*, Altamus.
- Philip M. Rhinelander: *The Faith of the Cross*, Longmans.
- Alexander Nairne: *Every Man's Story of the New Testament*, Macmillan.

\*Prices when known are given after the publisher's name. Some books listed may be out of print, but in such cases libraries may have copies available.

### FOR CLERGY AND LAITY

- F. C. Grant: *The Practice of Religion*, Macmillan, \$2.50.
- T. O. Wedel: *The Coming Great Church*, Macmillan, \$2.
- C. S. Lewis: *The Screwtape Letters*, Macmillan, \$1.50.
- The Great Divorce*, Macmillan, \$1.50.
- The Problem of Pain*, Macmillan, \$1.50.
- Christian Behavior*, Macmillan, \$1.
- Beyond Personality*, Macmillan, \$1.
- Pilgrim's Regress*, Sheed & Ward.
- Jeremy Taylor: *Holy Living and Holy Dying* (various publishers and prices).
- William Temple: *Readings in St. John's Gospel*, Macmillan, two series, \$2.75 each.
- L. S. Thornton: *The Common Life in the Body of Christ*, Dacre, 30 shillings.
- W. Bertrand Stevens: *Reality in Fellowship*, Harpers.
- William Palmer Ladd: *Prayer Book Interleaves*, Oxford.
- B. I. Bell: *Religion for Living*, Harpers, \$2.
- The Altar and the World*, Harpers, \$1.50.
- Still Shine the Stars*, Harpers.
- God is Not Dead*, Harpers, \$1.50.
- Angus Dun: *Not By Bread Alone*, Harpers, \$1.50.
- Evelyn Underhill: *The House of the Soul*, Dutton.
- Pinart: *The Nourishment of the Christian Soul*, Masters.
- Griffith, Thomas: *St. Paul's Epistle to the Romans: A Devotional Commentary*, Eerdmans, \$3.50.
- Thomas à Kempis: *The Imitation of Christ* (various publishers and prices).
- John S. Higgins: *This Means of Grace*, Morehouse-Gorham, \$2.
- F. B. Meyer: *The Secret of Guidance*, Revell.

*Outline of Biblical Theology*. Dr. Burrows happens to be an ordained clergyman of the Presbyterian Church, but let not that fact deter any of our weaker brethren from reading this book. He is primarily a great Biblical scholar, the Winkler professor of Biblical theology in the Yale Divinity School. I should say, offhand, that anyone who sets himself up to be a theologian ought to adjourn such claim until he has completed the reading of this book. Any clergyman who has occasion to teach about the Bible ought to familiarize himself forthwith with the material here admirably presented. Any layman who thinks he "knows his Bible" would do well to become acquainted with the solid facts of what the Bible really teaches about the great things of God and man, of society and the universe, as they are presented in this volume.

This is saying a lot, and perhaps I am laying myself open to a charge of giving too fulsome praise to a book which often goes far afield from certain Catholic convictions and presuppositions. But it is like a breath of fresh air to see a systematic theology thus developed from what is, after all, the basic textbook of religion, the Bible, without any of the subtleties of reasoning and categorizing which derive from systems of philosophy that are, after all, refinements of pagan speculation.

We must disagree, unquestionably, with some of the author's assertions. We may doubt that "so long as natural means . . . suffice to satisfy men's desires and avoid the dangers they fear, men are not religious" (p. 154). We may question that "asceticism has no place in the religion of the Old Testament or the New" (p. 155). Many such flaws, from our viewpoint, may be pointed out. But they are practically overwhelmed by the value of the book as a whole.

Some elements that deserve special mention are his treatment of the criteria of authority and revelation (chap. II); his careful reasoning against the Schweitzer theory that our Lord's precepts constituted only an interim ethic (162, ff.); his similar attack (and this from a Calvinist!) against the supposition that man's total depravity is scriptural doctrine (pp. 168-172); his careful analysis of all that is involved in the term "salvation," with its cognate ideas (chap. X); his summary of "the nature of Biblical religion" in the last chapter.

If one is minded so to do, one may sniff out traces of heresy here and there in the book. How can anyone write on infinite subjects in finite words without being less than perfect in one place or another? But if one would see what can be done in the way of a theology based squarely on the Holy Scriptures, by a man learned in the best of Biblical criticism as well as in the history of dogma, this is the book to read.

in such chapters as "The Education of Our Thinkers" and "What Kind of Education Do We Need?" They are alert to the too great influence of Herbert Spencer's thinking on the American educational system (pp. 144 ff.). One is pleased to see their recognition that education in a democracy is at best fragmentary if it lacks training in morals and ethics (pp. 145, 147). One agrees that such matters should "not be left to the chance of instruction by a religious

body, but should stand in public school alongside the most fundamental subjects as vital to American life." But these authors do not solve the riddle as to how this may be, when religion, which alone gives sanction and validity to morals and ethics, cannot be taught.

### THE RELIGION OF THE BIBLE

And now we come to the *pièce de résistance* on this suggested menu of Lenten fare in Dr. Millar Burrows' *An*

# The Blessed Bookworm

By the Rev. Carroll E. Simcox

Chaplain, St. Francis' House, Madison, Wis.

THERE is a passage in one of St. Paul's epistles, II Timothy 4: 13, to be exact, which is important to some of us for the reason that it is unimportant. The point is that St. Paul is not expounding here some weighty matter of the Law or the Gospel but is simply being himself in a strictly off-the-record manner; and some of us want to find out all we can about the man himself. For that reason we cherish anything in his writings that looks like purely personal correspondence, and we hope he forgives us for thus prying into his private life and affairs. We do it, blessed Paul, only that we may know thee better.

In this case he is writing to his beloved friend Timothy from his cell in Rome. He has finished the substance of his letter, and now come a series of afterthoughts which he jots down helter-skelter as they come; and among them this:

*"The cloak that I left at Troas with Carpus, when thou comest, bring with thee; and also the books, but especially the parchments."*

This clearly is the ordinary Paul speaking in one of his ordinary moments. It lets us in on one of the less familiar sides of this many-sided man's character. Blessed Paul was, among other things, a blessed bookworm, who had to wrestle with the perennial problem of the book-borrowing friend whose memory is bad, or who evidently believes that the quiet transfer, one by one, of your books from your shelves to his is the one lawful larceny. Of course we may be doing Carpus an injustice here. But nine out of ten have the insidious habit of borrowing books and "just not getting around to" returning them; so that ancient chief witness for the prosecution, the law of averages, supports our conjecture.

## HUMANITY IN THE SAINTS

But regardless of that, this piece is about St. Paul. I take this request of his as first of all a demonstration of his ordinary humanity, and even a partial description of it. It is valuable for that reason if for no other. St. Paul is a man whom we are all too disposed reverently to regard as a superman and therefore reverently to disregard as a man. There is a very grave spiritual danger, by the way, in regarding the saints of old as superhuman: such an attitude discourages us from emulating them. Let us take this passage and use it for all it is worth

as a reminder to ourselves that our apostolic bookworm was a man of like parts and passions to ourselves.

Here he is, then, marking time in his miserable cell and lonesome for his old cloak, his books, and "especially the parchments." The cloak, we happen to know from the word he uses, was more like a shawl than a modern coat. It was damp and chilly in his cell, and he wanted it for comfort. This is the most plausible theory, certainly, though a couple of others have had some weighty support. One is that the "cloak" was actually a cloth wrapper for the books. Another conjecture is that of St. Chrysostom—and this I'm afraid we must reject *toto calo*, yet preserving a reverent respect unto the judgment of that sagacious saint: the theory being that the "cloak" was a chasuble! When in doubt, we are to prefer the most natural explanation; and that seems to be that the "cloak" was a warm old shawl that had knocked around with him in his many toilsome and perilous journeyings and had been an ever present friend in time of trouble.

All this is very human indeed. And the very next passage, if we will read on a bit, provides further evidence of this blessed bookworm's humanity when he pays his respects to that man of Belial, Alexander the coppersmith, who "did us much evil" and whom "may the Lord reward according to his works"! What do you make of this? I myself don't think that St. Paul has forgotten the sublime things he said about love in the 13th chapter of his First Letter to the Corinthians; I believe St. Paul, even at this moment, loved even Alexander—but loved him only because it was his duty, and *disliked* him most intensely! I've heard it said that St. Paul, in this passage, fails to practice what he had preached so eloquently about love. I object. It's one thing to love your neighbor and a distinctly other thing to like him personally, or to approve of him morally; and if my reading of this pas-

sage is right, St. Paul was not violating the commandment when he reprobated that pestilential fellow and hoped the Lord would reward him according to his works. His attitude is altogether defensible morally. But at the same time it is very human, if I know humanity at all.

## HIGHER CRITICISM AND POOH-BAH

But we have been assuming all along that these are the *ipsissima verba* of Paul himself, and I imagine some of my readers who are familiar with the higher-critical study of the New Testament are wondering when I am going to clear everything with the critics. For most of them regard this epistle with fishy and suspicious eye. They would spoil all our fun by making us reject this alleged letter of St. Paul to St. Timothy as spurious. (May the Lord reward them according to their works!) If we follow them, our fun is spoiled and I can't see how our souls will be in any wise enriched. Still, if what they say is true, then "that 'tis true 'tis pity; and pity 'tis 'tis true."

Their argument is this: II Timothy is one of the Pastoral Epistles, and the style of these writings doesn't seem to match the style of St. Paul's other writings. That's the chief argument of the prosecution. And it strikes me as pretty thin. Very few of us have a single, fixed, invariable "style" of writing which is without shadow of variableness or turning. But they sift the details relentlessly too. Dr. Goodspeed, for example, pounces with intent to kill upon our darling text and picks up the cloak, books, and parchments as proof that St. Paul couldn't possibly have written this. Now this is an interesting objection. Why? Because, says this distinguished savant, "they belong to the rudiments of fiction" and are "simply attempts at verisimilitude." The argument, a bit more tersely stated, seems to be: it's fiction because it's fiction. I may be obtuse, but this simple formula somehow doesn't persuade me utterly. But, as a witness for the defense who also likes to help out the prosecution, that full justice may be done, I want to hand over to Dr. Goodspeed a brand new argument which even his mind of many resources has somehow overlooked. His mention of "verisimilitude" somehow rings a bell. Where have I heard it before?

Pooh-Bah, in *The Mikado*, of course! Here is a really first-rate argument from analogy, a veritable clincher for Dr. Goodspeed. Pooh-Bah, you will recall,

## CHURCH CALENDAR

### February

2. Septuagesima.
3. Purification of St. Mary the Virgin.\*
9. Sexagesima.
16. Quinquagesima.
19. Ash Wednesday.
23. First Sunday in Lent.
24. St. Matthias.
26. Ember Day.
28. Ember Day (Friday).

\*Transferred from February 2d.

has landed himself and some of his friends in a dreadful mess (they face "something humorous but lingering; something with boiling oil in it") with his consummate prevarication; and when reproached by them he defends his fibs as "merely corroborative detail, intended to give artistic verisimilitude to an otherwise bald and unconvincing narrative." Dr. Goodspeed is amiably suggesting that the real author of II Timothy is a pious Pooh-Bah of the middle of the second century.

Now we must acknowledge that the ethics of authorship in the ancient world, even among the Christians, was very different from our modern code. A Christian of that age *could* write something and sign St. Paul's name to it without violating his conscience. If what he wrote represented what he believed to be St. Paul's point of view there was nothing wrong about that, as he saw it. But my difficulty with this Pooh-Bah theory is of another sort. I am not denying that some post-Pauline Christian might have been unscrupulous enough to do it—since, as I have said, even the saints of those days had none of our modern scruples against what we now call literary forgery. But my difficulty is in believing that there was anyone among them clever and ingenious enough to do such a magnificent job of weaving together his "corroborative details" into such a masterpiece of "artistic verisimilitude." If anyone other than St. Paul himself put in this little touch about the cloak, books, and parchments, to say nothing of Alexander the coppersmith, he was the smoothest liar between Ananias and Pooh-Bah (Pope Prester John not excluded).

This passage fairly drips authenticity, and only a critical genius could fail to see it. It would be pleasing to be able to say, "Dr. Goodspeed and I are in perfect agreement." Or, better yet: "I am pleased to note that Dr. Goodspeed and I, working independently, appear to have arrived at the same conclusion." But I cannot rise to Dr. Goodspeed's empyrial height of credulity to believe that there was in the early Church so potent a Pooh-Bah, so facile a liar. (In taking issue with Dr. Goodspeed I do not forget Goethe's edifying dictum that if Schlegel is to criticize Euripides, it must be upon his knees!)

#### WHAT DID HE WANT?

After this exhaustive critical *beispiel*, then, I find myself still bogged down with my stodgy, old-fashioned, and hopelessly unscientific conviction that St. Paul actually did write to St. Timothy asking him to pick up the cloak, books, and parchments the next time he would be in Troas.

And if the pleasure of finding myself in agreement with Dr. Goodspeed be denied me, there is some compensation in the

pleasure that is mine, as a simple believer in the authenticity of the passage, in speculating about what was in those books and parchments. It's important as well as interesting to know what a man cherishes most in his books. In St. Paul's case we'd give anything to know, but we'll not get the answer now until that great day when we shall be able to ask him.

We can only guess. He speaks of "the books" (*ta biblia*) and "the parchments" (*hai membranai*). What was in the *biblia*? We think of the Scriptures at once, but as one commentator has pointed out, that isn't likely. Every Christian congregation had a copy of the Old Testament, if nothing else, and it seems reasonably certain that his many brethren in Christ who visited his cell would see that he was supplied with a Bible. Some rabbinical writings? Very possibly. Some "light reading"? Even this is possible. I'll admit that I haven't the nerve to propose this as an arguable hypothesis, much as I should love to be able to prove it. But it is not impossible. Actually, in one of St. Paul's most serious and profound passages—I Corinthians 15—he quotes, of all people, a Greek comic poet Menander, the Bernard Shaw of the ancient world. Our Authorized Version has it: "Evil communications corrupt good manners." But the new American Standard Revised Version does much better with "Bad company ruins good morals." We may be sure that in the original comedy, now lost to us, this line—for all its intrinsic morality—was spoken in a comic situation. We infer then that St. Paul, the Hebrew of Hebrews and zealous prophet of the things of God, was evidently familiar with a play that was not only pagan but a comedy in the bargain; nay more—that when he was in a most profound and pensive mood, as he composed this tremendous passage on immortality, one of the catchy lines of a delightful comedy came to him: and he put it right in!

This inference is not only possibly but most probably correct. But there is one other possibility: the line he quotes may have been a proverb in common currency in his day which he quoted without knowing the source. But that is the less probable explanation, for in two other places he specifically quotes pagan writers as though quoting directly from them, as undoubtedly he was doing.

Well, these are some possible clues as to what was in the *biblia* he wanted. St. Paul was an avid reader and a catholic reader, with a wide range of literary likes—and dislikes, no doubt.

What about the *membranai*? Our good Bishop Bull preached a sermon on this text back around 1685, in which he proposed, fancifully but not implausibly, that these *membranai* were St. Paul's own notebooks. It is certainly easy to believe that the adventurous Apostle

jotted things down in the daily course of his perilous pilgrimage. Hitherto he has not had time to reflect upon his experiences and to organize his thinking about them all. But now, in his cell, he wants to refresh his memory of the details and think it all through. This is only a guess, of course, at the content of those parchments. Other plausible guesses have been: that the parchments contained his credentials as a Roman citizen; and that they were some rolls of Hebrew Scriptures. Take your choice. I like the notebook theory.

#### OLD FRIENDS IN LAST HOURS

But though it's fun to theorize, we must not become so enamored of our "learned guesses" that we forget they are guesses. Let us turn now to something which is very much more certain than the contents of his books. We must still do some guessing, but with much greater likelihood of guessing correctly. Let us ask: *why* did he want his books?

This is by no means a merely academic question, but a very human one. St. Paul is in his last days, and he knows it. It is generally held, by those who accept this epistle as genuine, that he wrote it in the spring of 68 and that he was executed a few weeks later. We hope he got his books in time to enjoy them. But why does he want them now, when he knows well enough that he is *in novissima hora*?

I say that we have considerable evidence for an answer to this, even though it's the sort that must be inferred from what we know of the human situation.

We know more than simply the fact that he was in prison awaiting death. We know also that he had lost some of his most trusted friends: lost them as companions, that is, while one of them, Demas, who had once been a beloved comrade and brother, had turned against him altogether. There must have been other turncoats: there always are, when a man goes down. Most friends are strictly fair-weather, and St. Paul was too wise not to know that. That's the way with human friends. But it isn't the way with books. Our friends on our shelves forsake us only when our human friends borrow them!

Now of course it isn't everybody who feels this way about books. But St. Paul evidently did. I have called him a book-worm. His great writings are the proof. No "mouse of the scrolls" was he, but his tremendous knowledge of what was in the scrolls once made a Roman judge cry out in amaze, "Paul, thou art beside thyself: *much learning* doth make thee mad!" St. Paul's intellectual genius is not that of one who sees truth intuitively, recognizes it at a glance, so to speak—even though that element of innate insight was by no means lacking. But his genius, on the intellectual side, is essentially that of the indefatigable scholar who has mastered the books of

the sages and knows that he is debtor to them all.

### THE SIGNATURE OF GOD IN ALL GOOD BOOKS

He craves his books, now, because they have been his friends, companions, guides, in life. And he would have them at hand to brace him for the last and fiercest fight. I am sure he would have told you that they were all from God, these books he wanted; all of them, not the sacred scrolls only. He wanted them for whatever there was in them that he had found good and true and lovely and of good report; and are not all such things, wherever we find them, gifts of Him who is the Source of all goodness? God the Holy Ghost "spake by the prophets." But if St. Paul had not been very sure that God had spoken by Menander the comic poet, albeit in a different way, he would certainly never have quoted Menander as he did. There's no such thing as a "good" book (not even a "good" book of nonsense verse) that is not a gift of God. If a book have not in it somehow, somewhere, the signature of God the Holy Ghost as the ultimate *fons et origo* of its "goodness," then we've no business reading it: and such a book, incidentally, will probably be as dull and stupid as it is godless. Books are interesting in direct proportion to the extent to which God has inspired and directed their authors.

But back to St. Paul: I am suggesting that the departure of his human friends, one by one, until only St. Luke was with him, drove him back upon his beloved books.

Apparently they were old books. He had probably read them before. He may have known their contents virtually by heart, and still he wanted them. This is another way of saying that they were good books: good, at least, in his judgment. For this is one of the sound tests of a good book: do you want to read it again? A good book is one that will stand a second reading; a great book is one that will stand any number of readings. Of course this is a "subjective" evaluation: it makes the reader himself the judge of whether or not a book is good. The objection immediately arises that this makes it all a matter of taste: the person with a taste for trash will return again and again to his trash, and lo! in his eyes it will be very good. Well, it is all a matter of taste. But your taste can be cultivated—and must be, of course, if it is ever to be any good. In cultivating your literary taste you will pay a good deal of serious and intelligent attention to the consensus of the centuries and the wise. For about three thousand years all competent judges have acclaimed Homer the prince of all poets. It would be a very rash man who would challenge that massive verdict of the ages. And yet—even Homer can be "good" reading for

you only if your own personal taste is agreeably inclined to him. There's no earthly use toiling through Homer solely because you think you ought to; that way lies, if not madness, at least weariness of the flesh.

### OUR LENTEN READING

It takes some work to cultivate even a decent taste for books. A good book may give you quite a mental sweat. If there was some "light reading" among the blessed bookworm's scrolls, there was undoubtedly some heavy reading too. Many a priceless book must be painfully traversed a number of times before you get everything in it; but then, if it's worth reading, the effort has its reward. Indeed, the sense of mastery, of having

finally broken the back of the thing, is part of the fun.

But good reading doesn't all have to be heavy reading. Most great writers, in fact, provide some mirth as sauce for their meat. Witness, among our top contemporary writers, G. K. Chesterton and C. S. Lewis. It is refreshing to have some "comic relief," but as serious readers we cannot demand it. May our Lenten reading be seasoned with salt; but whether it be seasoned or not, let it be a spiritual exercise, as all good reading is. When Demas forsakes us and Alexander the coppersmith greatly withstands us, we need not be utterly desolate. God gives us books. And there are more than enough of them that bear His *imprimatur*.



# BOOKS



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

### The Presiding Bishop's Book

Fénelon's CHRISTIAN PERFECTION.  
Translated by Mildred Whitney Stillman; edited by Charles F. Whiston.  
New York: Harpers, 1947. Pp. 208.  
\$1.75.

It is some centuries too late to write a "book review" on the works of Archbishop François Fénelon. The world has long known the value of his writings, as well as their possible defects. The world has long known of his dispute with the great Bossuet and others because of Fénelon's too ready acceptance and defense of some of the tenets of Quietism—although in justice it must be said that he never subscribed to the more extravagant postulates of that way of thought. And everybody knows that when he was banished from the court of Louis XIV and his defense of Mme. Guyon's Quietistic writings was condemned, he publicly burned his book in token of complete submission to his opponents in the controversy.

In our review, therefore, it is necessary to comment only on this particular selection, translation, and edition of some of his works and to appraise its appropriateness as the Presiding Bishop's choice for Lenten reading in 1947.

Part I (pp. 3-110) is made up of selections from Fénelon's letters to individuals, in which he was guiding them in their spiritual development. The fact that they were originally designed as letters to particular persons in no way detracts from their value to other people in other times. As the editor says in his preface to Part I, "because they all deal with spiritual needs and problems which confront anyone who seeks seriously to live in fellowship with God, they have

the power to help and teach us today fully as much as they did the individuals to whom Fénelon wrote them." In the same preface he properly advises the reader to keep in mind the note of theocentricity that characterized all Fénelon's writings.

Part II (pp. 111-208) derives from his general writings and deals with such matters as God's creation and preservation of us, the problems of evil and of judgment, pure love for God apart from any consideration of self, God's indwelling of His people, Divine Providence, the need for man's simplicity and humility. There is a brief explanatory preface by the editor to Part II, as well as one to Part I.

In his general introduction the editor, Prof. Charles F. Whiston of the Church Divinity School of the Pacific, tells not a great deal about Fénelon, but he gives much wise advice on the general subject of devotional reading. One suspects that the average reader (even the serious one accustomed to using his intellect as he reads) may profit from this advice. The warning to take it slowly, to come back for a better view, and to make oneself prayerfully and patiently receptive, is much needed by the American reader who wishes to read rapidly and absorb completely and quickly.

The translation by Mrs. Stillman is an admirable one. She is evidently a great disciple of Fénelon, and he has probably done much for her spiritual development. Therefore her translation is not only linguistically and literally excellent but also reflective of the type of devotion which characterized Fénelon's thought and expression.

Finally, one may ask, is this a good choice for a Lenten book? In a general way it is. Bishop Tucker, who made the

selection, is to be commended for choosing a work for "all who seek during this period of unrest and perplexity aid in drawing nearer to God and guidance for a clear understanding of His will" (from his foreword). There can be no quarrel with the choice of a devotional book, at a time when God's voice can hardly get through to us in the blare of secularism and paganism and strife. But how about Fénelon? We know that he wrote largely for a few members of one of the most corrupt, imperialistic, and despotic courts in European history, and that he was himself a member of it until his banishment to his own diocese. We know that he did not approve of all its ways and manners and morals. Why, then, is there no plea for social and civic righteousness in his writings? One wonders if he were not just an extricationist, intent on writing to save the souls of a small esoteric group that could enjoy the emoluments of a diseased and disordered system so long as they kept their own little souls "safe" and "unspotted" for God.

H.B.V.

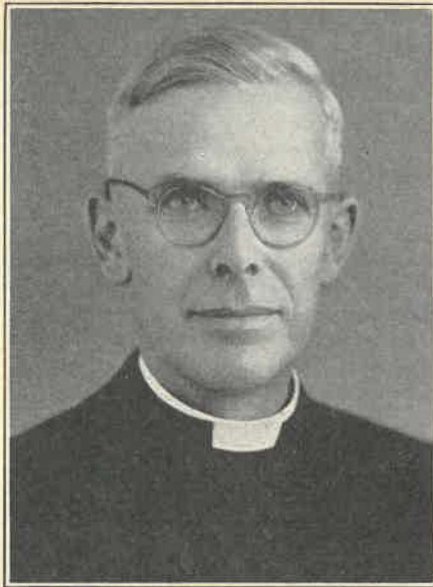
**"Not This Man But Barabbas"**

BARABBAS. By Emery Bekessy. New York: Prentice Hall, 1946. Pp. 324. \$2.75.

*Barabbas* is another in the growing list of fictionalized presentations of the life and times of our Lord. It is worthy of a rather high place on the list.

There is room for much play of the imagination concerning the man whom the chief priests and the Jerusalem mob chose in preference to Jesus of Nazareth on the first Good Friday. The sacred texts tell us very little about him; he appears for his brief hour on the pages of history and is never mentioned again. Novelists, poets, and painters have pictured him variously: a cut-throat, a gross criminal, a zealot, a shining patriot. Mr. Bekessy depicts him as one with a measure of zeal for Jewish freedom but with the encumbrances of selfish ambition and great capacity for hatred. The portrait which he draws is consistent throughout. And all the while one feels the subtle influence of the Prince of Peace thwarting his plans, the power of the Apostle of Love intruding upon his desires.

The story is swift and moving. There is a well-built climax in which the closest of Barabbas' allies has to desert his beloved leader because that associate has come, against his will, under the influence of those who follow the mission of the divine Galilean. One regrets that a tale so generally realistic should be even slightly marred by two points. One is brief, but astronomically impossible: the new "crescent moon hung pallidly upon the western horizon" only "an hour before dawn" (p. 26).



PRESIDING BISHOP'S EDITOR: *The Rev. C. F. Whiston, who edited the Presiding Bishop's book for Lent.*

The other is a sustained historical inaccuracy: it is assumed that the procurator is continuously resident in Jerusalem, whereas he actually was in Cæsaræa except upon rare occasions.

A word should be said for the admirable translation by Richard and Clara Winston. The book does not read like "translation English." H.B.V.

**Laymen's Lenten Book**

THINK AGAIN. By William James Hughes. New York: Morehouse-Gorham, 1947. Pp. viii, 150. \$2.

*Think Again* is a most suitable title for this year's "Laymen's Lenten Book," which has the endorsement of the Presiding Bishop's Commission on Laymen's Work. The author, the Rt. Rev. William James Hughes, Bishop of Barbados, claims in his preface that he has said nothing new about the themes treated, and that the volume is a rather disjointed series of addresses which do not present a "connected whole." He states as his purpose the desire to get Churchfolk to thinking once more on the matters which he is considering, and the hope that "others better qualified" than he "may take up their pens and give us some good literature."

The Bishop is far less than just to himself. It may be that the chapters in *Think Again* were originally separate addresses to groups of men in his diocese, but they are not lacking in continuity. There is clear unity of approach and proper sequence of ideas as Dr. Hughes presents the subjects on which he would have us "think again." Taking "Man the Seeker" as his point of departure he leads the reader through a consideration

of man as sinner and potential saint; an exposition of the nature, function, and title-deeds of the Church; a down to earth exposition of sacramentalism, grace, and judgment. And finally he bids us consider "Man and Society" in a world in which barriers are down between races and classes and groups. Particularly worth attention are his points that the four "notes of the Church" are to be observed in the Person of our Lord during His earthly ministry, whence they are derived for His continuing Body on earth; his admirable discussion of the nature of sacramentalism; his warning that an enthusiasm for one aspect of our Lord's life and work may result in presenting a "one-sided or partial" Gospel—as has happened too often in Christian history.

It is true that since the chapters were once separate addresses, there is a certain amount of repetition. Thus, perhaps, there is a little too much in the chapter "Man the Saint" about the nature of the Church, which must be gone over and amplified in the chapter "The Church—What Is It?" But it is also true that most of the repetitions are of matters too frequently overlooked by average Church-goers; and it may be very good to reiterate them in a book meant primarily for laymen's reading.

One hopes that this book may be widely read. The Bishop of Barbados is right in urging us all to "think again" about many matters relating to our faith and its implications. One may be sure that the kind of thoughtful reading which this volume requires will stimulate us newly to appreciate our Churchly heritage, and will cause us to think through carefully to the attitudes and action which that heritage implies and demands.

H.B.V.

**Mirfield Books**

GRACE. By Joseph Barker, C.R. London: Dacre Press, 1945. Pp. 68.

THE GOD OF THE CHRISTIANS. By Dom Augustine Morris, OSB. London: Dacre Press, 1946. Pp. 125.

These are the first two of the "Mirfield Books" to appear in this country. The series under the editorship of the Community of the Resurrection is put forth "in the same spirit and with the same intention" as the *Tracts for the Times* and is "designed to give clear and orthodox teaching about fundamentals of Catholic faith and morals and subjects closely allied thereto."

If these are a fair sample of the series, the Church can look forward to having available an exposition of basic Christian teaching that is succinct, straightforward, sound, scholarly, and modern; and at the same time couched in clear

and simple terms. Every parish priest will (and every seminarist should) welcome them with great joy, for they are invaluable in helping him to explain the faith to the ignorant and the half-instructed; and they are ideal for the use of parish seminars and discussion groups of the type being sponsored by the Laymen's Movement. They avoid both the oversimplification or inadequacy of the ordinary tract and the confusing complexity of the standard theological treatise, and state their facts and arguments in language comprehensible to anyone who can read and understand the average magazine article or newspaper editorial.

Sometimes when one's profession requires the reading of many books, the reader becomes weariedly accustomed to the tyranny of words and ceases to be conscious of the sheer quantity of language that many writers (novelists as well as theologians) use to present their ideas. Then, occasionally, there comes along a slim little volume that amazes, electrifies, and rejoices the mind with its brevity, clarity, and completeness. Fr. Barker's is exactly that sort of book. He is complete master of his language. He never permits it to rule him or confuse his reader. It is safe to say that there is packed within these 68 pages the answer to all the questions that the average Christian, priest or layman, is likely to ask about that mysterious power called "Grace." It is as though the author set himself two questions: What is Grace? Why is it so important in my life, in your life, and in the life of the whole world? And in answering them he answers all the others that may grow up around them: How is grace related to truth, to freedom, to worship, to love, to the will of God, to nature, to every-day life, etc. The answers are all there. Grace is the action of God's loving-kindness on man; it is the environment in which the Christian life thrives. Protestant misconceptions of grace, sanctification, and predestination are corrected gently but firmly. Grace is the means by which God completes and perfects man and "The only finally satisfactory world will be that in which grace is supreme."

In the beginning of his book Dom Augustine distinguishes "three ways in which we can learn to know God: by rising from the objects of the universe to the contemplation of God their Maker and Cause; by the study of the record of His revelation; and by our contact with Him in prayer." He is chiefly concerned with the first way in this book. His method is rational and apologetic, and his aim is to "make the reading of the Scriptures more luminous and our prayer richer and deeper." "Creation reflects the glories of the Creator," and

we may come to some knowledge of Him first by way of negation—by removing any implication of limitation or imperfection from an idea derived from the world and applied to God; secondly by way of affirmation—crediting to God every worthy quality we can think of in the very highest degree. In this way Dom Augustine prayerfully considers some of the principal attributes that must be ascribed to God and then ties them together in a brief final chapter on the Holy Trinity. The whole work breathes out a deep knowledge and appreciation of the spirituality of St. Augustine, and it is illustrated with many passages from his writings (chiefly the *Confessions*) of exquisite beauty and perfect aptness. As a result this book can be as useful as a basis for "contact with Him in prayer" as it certainly is for Christian education.

EVERETT BOSSHARD.

### On Prayer Book Revision

THE LIVING LITURGY. By Massey Hamilton Shepherd, Jr. New York: Oxford University Press, 1946. Pp. 139 (with index). \$2.25.

*The Living Liturgy* is a series of short talks of about two pages in length on the several aspects of liturgical prayer. The author considers it a "footnote" to Ladd's *Prayer Book Interleaves* and it is in the same tradition, the same format, and the same binding. Beginning with the principles underlying liturgical worship as shown in the recently developed Liturgical Movement, all the aspects of the Book of Common Prayer are discussed. Some excerpts will serve to show the theme of the discussions.

On the Psalter: "The Psalter deserves certainly as careful an editing to make its use in worship intelligible and honest as we demand of our Christian hymnals. . . . If we do print the psalms to make them appear what they are, namely, hymns, we might even be aroused to treat them in common worship as hymns, and so learn to sing them."

On the administration of Communion: "It is not my intention here to argue the merits of receiving the consecrated wine by intinction. But it is only honest of me to state my belief that in due time this latest episode in the 'warfare of science with theology' will result, as is usually the case, in the victory of science. . . ."

Nearly every question which has come up recently concerning the Book of Common Prayer is discussed from its historical and practical sides, and so far as these discussions go, most liturgical students will agree with Dr. Shepherd. When he begins to discuss the direction future revisions should go, he takes positions which are open to considerable discussion. The Church gives little indi-

cation that it is willing to accept the position taken by the advocates of the Cummins schism with regard to the Baptismal Office; yet this is exactly what Dr. Shepherd advocates in his proposed revision of that office. A few examples will suffice to show that he has kept the structure of the office as we now have it but has deleted or revised every phrase which indicates that anything takes place as a result of baptism. The phrase "except he be regenerate" is omitted in the opening exhortation. That "he may be baptized with Water and the Holy Ghost" becomes "that he, being baptized, may be sanctified with the Holy Ghost. . . ." The prayer of minister and people asking that "he may be born again, And be made an heir of everlasting salvation" is omitted entirely. These are but a few examples of the line which the proposed revision takes.

*The Living Liturgy* is a useful book. It is based upon sound scholarship. It is full of common sense so long as the practical working out of the present Book of Common Prayer is concerned; but when the author ventures to discuss future revision, his viewpoint is that of the school of Liberal theology. *The Living Liturgy* deserves a careful reading on the part of all those interested in common prayer.

NELSON WAITE RIGHTMYER.

### In Weakness, Strength

JOURNAL FROM MY CELL. By Roland De Pury; translated from the French by Barrows Mussey, with an Introduction by Paul Geren. New York: Harpers, 1946. Pp. 140. \$1.50.

Every Churchman has recited the fact that he believes in the Communion of Saints an untold number of times. But if ever he has been tempted to toss the phrase off casually as part of a dutifully memorized creed, he should read Roland De Pury's journal, and he will realize that this communion is one of the great blessings of Christianity.

Pastor De Pury spent five months as a prisoner of the Gestapo in France. He was arrested and detained because of the part he took in the resistance movement. His arrest occurred on a Sunday morning just as a Confirmation service was to begin. And all through the rude interrogation and the absolute solitude, all through the dreary days when hope battled despair, the prisoner knew the sustaining power of God and the lovely comfort of communion with his fellow saints. Not only did he sense his living friends crowding into his cell to comfort him, but he became intimate in a new way with the saints of old, with the writers of the Epistles and those to whom the Epistles were written.

Most of the *Journal* was put down

on bits of wrapping paper with stubby pencils left in the cell either by the forgetfulness or the kindness of a prison guard. And, while it portrays vividly the intense suffering (much more mental than physical) of a prisoner, it is not at all a book which leaves the reader unhappy. For it is immensely triumphant; and the triumph is not Pastor De Pury's but Christ's. And so, every Christian who reads it has a sense of participation in the triumph.

The good pastor makes no attempt to present himself as a hero. Indeed, he is apologetic in his preface for having spent so brief a time and endured so little of suffering in prison. But, in his words: "It is well now and then for a voice to speak out and remind us that these unnumbered multitudes of political prisoners are made up of men, each of whom suffered by himself as if he were alone in the world; and that the suffering was not distributed piecemeal to all its victims, but laid its full weight upon each one, inviting each to seek the Comforter."

Pastor De Pury's voice is eloquent. And his *Journal* is required reading for everyone who recognizes himself as his brother's keeper.

KATHRIN V. JOHNSTON.

**Lay Essay in Theology**

**THEOLOGY AND SANITY.** By F. J. Sheed. New York: Sheed and Ward, 1946. Pp. 406. \$3.

At the very outset Mr. Sheed makes a bold request of the reader, viz., to think without interruption by feelings or by imagination. He proposes that, by proper exercise of the intellect, one can come to a normal understanding of the things which are unseen and eternal. If we have normal vision, we "see what is there"; if we think normally, we understand what is there. Our thinking will be not an aggregation of subjectively contrived opinions but an appreciation of objective reality, and will issue in right action.

Most religious books exhort men to act in such manner that their opinions will be validated. This book suggests that, if we really understand conditions and circumstances, we shall be likely to act correctly if we are sane. The problem is not one of forming opinions which appeal to us or of finding suitable premises for suitable opinions. It is rather one of understanding the "landscape of reality" (ch. 31), becoming "habituated to reality" (ch. 26), and reacting as naturally to spiritual reality as we do to physical conditions. As sanctity is the health of the will, so sanity is the health of the intellect.

In physical reality ideas are formed upon the basis of sense percepts which

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- LENT, A MANUAL FOR THE CLERGY. Paper, \$1.00. Cloth, \$1.60. The subjects included are the History of Lent, Fasting, Sermon Outline, Suggestions, etc.
- GOOD FRIDAY, A MANUAL FOR THE CLERGY. Cloth only, \$1.60. These last two manuals are rapidly becoming "classics."

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- I BELIEVE IN ONE GOD, by a group of Camp Officers. \$1.25. A book for the quiet time for young people.
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## Constructive Reading For Lent

We suggest: **THE CONFESSIONS OF ST. AUGUSTINE** in F. J. Sheed's new translation (\$3.00) in which this classic seems so startlingly modern, or **THE COMPLETE WORKS OF ST. TERESA** translated from the new Spanish edition by Allison Peers. This comes in sets of three volumes and costs \$15.00. But it will not only provide spiritual reading for the whole Lent but be a life-long treasure as well. Three small but meaty books are: **HIS WILL IS OUR PEACE** by Gerald Vann, O.P. (\$1.00), author of **THE DIVINE PITY** (\$2.50) which everybody loves, **ST. CATHERINE OF GENOA: The Treatise on Purgatory and the Dialogue** (\$2.00), two spiritual classics bound in one cover (recently praised in *The Living Church*), and **CREATIVE LOVE** by Father Martindale (\$1.00) six readings for Holy Week on God's love for us and what ours ought to be for Him.

For the clergy we recommend **A RETREAT FOR PRIESTS** by that man of many talents, Ronald Knox (\$2.00). His translation of the **NEW TESTAMENT** (\$3.00 plain, \$5.00 illustrated) has now been followed by **THE PSALMS** (\$2.00). Oddly enough this version in clear modern prose reads more like poetry than any other version we have seen. If you would like a more complete list we shall be glad to send it to you. Order these books from your bookstore or from

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## BOOKS

constitute the primary authority for information. The Roman Church is assumed to be the primary authority for intellectual operation in spiritual affairs. One who is already moved by devotion to or admiration for the Roman Church will readily accept this authority. From that point the argument is easy. The Church has given us the sacred Scriptures which attest the authority of the Church, including post-tridentine developments.

A Protestant could treat this book eclectically and find much which he would approve; in fact, he would approve more than he disapproved. Such a Protestant would miss the point entirely. He is not invited to an intellectual shopping tour or to an *a la carte* meal. Mr. Sheed knows theology and can present it attractively. He rehearses conclusions which are logically necessary if one accepts the premise that the Roman Church is the primary authority for information in spiritual affairs, as the senses form the primary authority for physical information. The Protestant will reject the premise because he dislikes some of the conclusions. He may be driven to inquire just what he does accept as the spiritual surrogate for physical senses, and why he accepts it.

The book is marked by generous use of quotations from the New Testament, for which the refreshing translation of Msgr. Ronald Knox is used.

ROYDEN KEITH YERKES.

### Back to Sin

**MAN AS SINNER IN CONTEMPORARY AMERICAN REALISTIC THEOLOGY.** By Mary Frances Thelen. New York: King's Crown Press, 1946. Pp. xii, 224. \$2.75.

For some decades it has been the fashion in optimistic Protestant theology to regard man as not so bad after all; by some humanistic thinking and a measure of good will, he was supposed to be able to raise himself up to righteousness. But in recent years this false note has been less noticeably trumpeted; as a matter of fact it has become almost completely muted. Sound theological thinkers have become disgusted with this fraudulent optimism, and they have decided that man is not all sweetness and light after all, even when he is given the most favorable opportunity to evidence those qualities.

This volume is a serious study of this new awakening in Protestant theology. It appraises thoroughly the growing determination that Christianity, if it is to be at all genuine, must rid itself of a false faith in the philosophy of progress; that on the contrary it must work on the assumption (and the fact) that even a converted sinner is still a *sinner*. Miss

Thelen has made a systematic study and appraisal of the new realism which is now motivating theological thinking. She gives the sound historical background for this realism in the Bible and the great Christian writers of the first few centuries; and she shows how much in the present movement also derives from such modern sources as Marx and Freud. Then, after discussing the shortcomings of religious liberalism and of secular philosophy in the treatment of sin, she sets forth the work of some of the leading awakened theologians, such as the two Niebuhrs, Bennett, and Calhoun. The book will interest theologians and philosophers, and a great many others who are bothered by sin. H.B.V.

### Old Testament Religion

**THE RE-DISCOVERY OF THE OLD TESTAMENT.** By H. H. Rowley. Philadelphia: Westminster, 1946. Pp. 314. \$3.

Many enthusiastic readers of the Old Testament have been prone to point with pride to archeological findings which would seem to prove it the most accurate ancient history text existent. Many Old Testament readers will find in Daniel and Ezekiel the accurate description of present-day affairs.

H. H. Rowley, professor of Semitic languages and literature in the Victoria University of Manchester, on the contrary has written an admirable and enlightening book on the value of the Old Testament, pointing out his "re-discovery" of that group of books. "Unless the study of the Bible is a religious exercise," he says, "it misses its deepest purpose." Neither ignoring the work of higher criticism nor depending entirely upon it, Dr. Rowley points out the religious values as predominant in the Old Testament, but as likely to be lost in a confusion of documentary criticism or of unsound fundamentalism.

This is a book to be read together with Norman H. Snaith's *Distinctive Ideas of the Old Testament*—and also with the Bible at hand for quick reference.

RALPH J. SPINNER.

### The Religion of F. D. R.

**THE ROOSEVELT I KNEW.** By Frances Perkins. New York: Viking Press, 1946. Pp. 408. \$3.75.

Miss Perkins, distinguished social actionist and devout Anglo-Catholic, in *The Roosevelt I Knew* has written a tribute to Franklin D. Roosevelt (the most eminent Episcopalian in public life in our time), a work undeniably interesting but not particularly illuminating. It bears the mark of haste, of having been jotted down to satisfy a publisher

*The Living Church*



hungry for an immediate market. It is essentially journalistic. This is too bad, for Miss Perkins had a longer and more intimate contact with the late President than anyone else politically associated with him. Someday she must do a really serious book about the man. This present effort is worth reading for what it is; but it is not the sort of thing we must eventually have from her. To write intimately of a man of Mr. Roosevelt's stature and position so soon after his death, to reveal his complexity of strength and weakness, of vanity and humility, is an impossible task. Instead of trying it, Miss Perkins has really written a story of the New Deal, which she rightly intimates was an attitude that grew into a program by way of improvisations.

She knew the man Roosevelt little, and liked him less, until he ran for governor of New York in 1928. He had seemed to her up to that time a supercilious young man. Then came his illness and his brave recovery which Miss Perkins believes caused in him a spiritual rebirth. Only then did he come into the circle of her associates. She had been Governor Al Smith's comrade, or he hers, in an endeavor to remedy by legislation the lot of depressed working people. From Mr. Roosevelt's emergence as Mr. Smith's successor he is shown almost wholly as the continuer of that endeavor. For example, less than one-tenth of the book has to do with the Roosevelt of the war years, and in that section nothing can be found which we did not know already.

It may be that the only Roosevelt Miss Perkins actually did know was the Roosevelt of the New Deal; that other sides of his labor and ideas were hid from eyes too fixed on her own desired objectives. It may be that her title's limitation is a real one, properly modest. However that may be, one gets from this book a one-sided picture. Possibly Mr. Walter Lippman is wrong in maintaining that the President's interest in industrial reform was incidental to his main concern, that he devised his social program hurriedly and chiefly to get out of his way difficulties that interfered with what was always his chief desire, namely to play Mr. Wilson's world role, only more shrewdly. That may be an exaggeration; but Miss Perkins' perhaps unconscious implication that with Roosevelt world statesmanship was incidental to, and an interruption of, his passion for justice to the workingman, is also too great a simplification.

This is a religious journal and high politics is not within its proper province, beyond the above opinion this reviewer would say nothing in this medium of Roosevelt the statesman. A few remarks on the President's religion may be more

in order. There Miss Perkins is perceptive and helpful.

The President in these pages seems "a very simple Christian" (the italics are hers). He had a touching faith that God was with him, that if he tried to be kind and do his best the divine assistance was surely on his side. Theologically, so he maintained, he was "an Episcopalian and a Democrat," which is at least a variant from the more usual formula of "an Episcopalian and a Republican." He was kindness itself; even those he despised, he despised in a kindly manner.

So far so good; but his religion seems to have been almost wholly without ideological formulation. Just as he did not understand, according to this book, economic science or the labor movement or the Russians—rather grave defects—so he did not understand that theology has a bearing upon statecraft. In respect to all these ignorances of theory he was a typical American; the shared defect was part of his great appeal. Life is simple, politics a field for improvisation, religion consists in "being good" in terms of the immediate problem with no long-term questions asked, in liking people, in believing that God approves of the USA, of the Party, of oneself. He would probably have been the first explicitly to deny that man is the center of the universe and F. D. R. the architect of his own life, that God will inevitably help if you do the best you can figure out; but those seem to have been his guiding principles. In other words the President was a typical American "liberal Christian" of the *fin de siècle* period in which he had been at Groton and Harvard, with all that this implies both of virtue and of myopia.

Once indeed he read a little Kierke-

gaard, at the suggestion of the Rev. Howard Johnson, of St. John's, Washington. It is interesting that his only known reaction to the great Dane was that this notion of original sin, of a corruption from which man cannot escape save by divine intervention, did explain the Nazis. "They are human, yet behave like demons." It never occurred to him that original sin might also explain the Russians and the British and the Americans, or even himself just a little perhaps.

Yes, it was a very simple Christianity that was his, an unquestioning assumption that his mother and Dr. Endicott Peabody had taught not only a true religion but a sufficient one. By it he walked; from it he derived strength; but from it he gained small guidance or correction. It was a child's faith and involved only a child's sort of thinking. That was the way things are, he was sure; the early religious environment and ideas determine one's faith and practice. Witness his somewhat ludicrous endeavor (p. 143) to persuade Litvinoff that a good Communist was really not an atheist but a religious Jew because Jewish religion was what his old father and mother had taught him when a tiny tot. "Max seemed embarrassed." Or witness his assurance that Stalin is at bottom a simple Christian gentleman because when young he went to a Christian school, presumably a sort of Georgian Groton. Unthinking piety like that of F. D. R. is good to look upon, but hardly maturely Christian. He was a brave, fine gentleman; but somehow one suspects that life as he saw it was considerably less complex than life actually is.

One thing certainly is true of this book; whatever it does or does not reveal

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## BOOKS

about F. D. R., it does reveal a great deal about Miss Perkins, a woman of ability, charm, unselfish devotion to human welfare, a great deal more deep in spiritual understanding than "the Boss," indeed than most of us.

BERNARD IDDINGS BELL.

### Aftermath of Tribulation

THE REBIRTH OF THE GERMAN CHURCH. By Stewart W. Herman, with an introduction by Martin Niemoeller. Harpers, 1946. Pp. 297. \$2.50.

Stewart W. Herman has presented in this book an excellent historical background of the Church struggle in Germany under the Nazis and the occupation forces. The introduction by Martin Niemoeller and the preface of the author are valuable for finding the "frame of reference" throughout. Some clergy will wonder about the seemingly muddled condition of Lutheranism, but further study in "Crisis Theology" will enable such thinkers to appreciate the present rebirth of the German Church.

Both clergy and laymen will be impressed with the people's intense need for the physical necessities and with the attempt of the Church to meet it in a practical way. Yet the Church has such action rooted in deeply spiritual soil.

Every reader will wish that the book was longer and included as keen an analysis of the Roman Catholic situation as it does of the Protestant. Because of this lack the book is only part of the picture, and it is hoped that the author with his ability will soon give us such an analysis.

This is a book written about "those who have come out of great tribulation" and are "worthy to stand before the throne."  
ARTHUR M. GARD.



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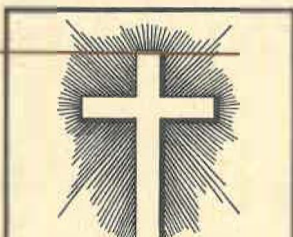
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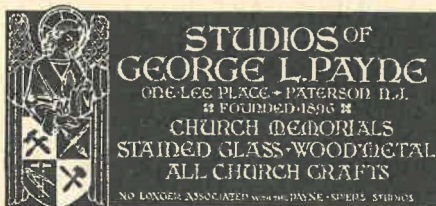
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the essence of the character of God; as deepened and emphasized at Pentecost with covetousness as its particular enemy. Property must be consecrated to the will of God, the author tells us, and the need of the world today is the application of this principle to all life through the dedication of a holy portion to God in the tithe. He concludes with the thought of missions as meaning that Christ has given to every disciple the stewardship of the whole wide world. One prays for response to this message of stewardship on the part of many of our people.

M. DEP. MAYNARD.

Poems of "Spiritual Science"

THE MIRROR. By Franziske Raabe Parkinson. Philadelphia: Dorrance and Co., 1946. \$1.75.

"Our Father,

Who is spirit,  
Source of light and life,  
Fire and substance,  
Energy and space,  
Will and love,  
Justice and mercy,  
Wine and bread,  
Flame and oil,  
Father and Mother —"

So begins the phrase by phrase exposition of the Lord's Prayer, the longest and most comprehensive poem in the book. The other poems, whether rhymed or free, for the most part develop ideas contained in this careful interpretation under such titles as "Love," "The Radiance," "Justice," "Religion," "Awakening," etc.

The unrhymed poems follow the same general pattern as the poem called "Meditation," from which we quote the first stanza:

"In the vast spiritual ocean  
All things are one,  
In its restoring power  
Man rests in God.  
In mere existence  
Man is asleep,  
In close communion with spirit  
Man awakens."

But they are so definite in statement, so didactic in expression that they appear to be analyses of past conclusions rather than a present reach of contemplation.

Each poem is complete in itself, yet they are closely related. The sonnets, "Thou Art Mindful of Him," "Man Is the Temple," "Man Is God's Image," and others build man into the

"Blest ideal of eternal verity.  
Substance of all infinite unity —  
Yet—not one man—but all humanity."

Although these poems are not of equal value from the standpoint of versification, they offer a sincere setting forth of

the writer's understanding of man's relationship to God in terms of what the book's jacket is pleased to name "spiritual science." PORTIA MARTIN.

In Brief

Christian Faith and My Job (By Alexander Miller. New York: Association Press, 1946. Pp. 60. \$1) is the latest number in what is known as the Had-dam House series. It will well repay careful reading by any young Christian who is about to commence the hazardous task of earning a living. It might well be read also by a great many businessmen and workers who have always thought of themselves as Christians, but may not have subjected their daily work to the searching implications of Christian philosophy.

No one possessed of a social conscience, no one so situated as to be compelled to advise those who want to work in accordance with Christian conscience, can afford to allow this book to go unread and unpondered. H.B.V.

THE WILD FLAG. By E. B. White. Cambridge: Riverside Press. Pp. 187. \$2.

This book is a compilation of editorials from the *New Yorker* dealing with world government. Mr. White states the case clearly and concisely for the need of such a government for the peoples of the world and not the nations. *The Wild Flag* of the title is the iris, the only flag common to all humanity. It symbolizes a universal flag to which everyone would owe allegiance above and before his own national banner. The author points out that people are afraid and longing for security. "Nationalism and the split atom cannot coexist in the planet. . . . Certainly the world is not ready for government on a planetary scale. The only test is whether the people will chance it anyway." L.M.P.

A Lutheran pastor has recently issued a book which is rich in meditative and homiletical value (*Emblems in the Gospels*, by L. B. Buchheimer. New York: Ernest Kaufmann, Inc., 1946. Pp. 188. \$2). By "emblems" the author means those striking figures of speech with which our Lord illuminated his teaching and which are sometimes found in other parts of the Gospels. Among the emblems which he elucidates are "the Light of the world," "the Dayspring from on high," "the salt of the earth," "the mote and the beam." Anyone who enjoys reading the Gospels will find much of interest and helpfulness in this volume. H.B.V.

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WESTERN MASS.

**Diocese Honors Bishop Lawrence**

A service of thanksgiving, observing the 10th anniversary of the consecration of Bishop Lawrence of Western Massachusetts, was held on January 12th in Christ Church Cathedral, Springfield, Mass. The service was arranged by the members of the standing committee of the diocese, the Very Rev. Donald J. Campbell, and the members of the cathedral chapter. The clergy of the diocese were in the procession, and the cathedral choir provided special music for the occasion. In his sermon, the Bishop spoke of the interests and challenges which he had presented to the diocese at the time of his consecration, and told of the progress which has been made.

A reception for Bishop and Mrs. Lawrence was held after the service, to which the officers of the diocese, and the wardens of the parishes and missions were invited. Mr. Robert D. Jordan, Miss Elizabeth Gardner, and Mr. Russell L. Davenport addressed a meeting of the clergy and lay workers of the diocese, which was held after the reception. The Bishop also outlined his plans for 1947, and asked for discussion of them. The Bishop was the celebrant at the Holy Communion and the leader of a Quiet Morning for the clergy and lay workers on the following morning.

MEXICO

**33d Convocation Meets**

By the Very Rev. J. F. GOMEZ

The 33d annual convocation of the missionary district of Mexico was held January 17th and 18th in Christ Church, Mexico City. At the opening service Sr. Ascension Saucedo was ordained to the diaconate by Bishop Salinas y Velasco of Mexico. The Bishop was the celebrant at the Holy Communion, assisted by the Very Rev. J. F. Gómez and the Rev. George C. Wyatt.

In his annual report, Bishop Salinas emphasized the decided new interest in the life of the Church in the district. According to statistics for the past year, there were more people baptized, confirmed, and received than at any previous time. A new mission was organized at San Juan Cozala, Jalisco, Mexico, for which the members requested the services of a priest, and also asked to be admitted to the convention as an organized mission.

The Woman's Auxiliary held their meeting at the same time as the convention. The United Thank Offering of \$534 (Mexican currency) was presented on the 18th. It is hoped that the amount

may be doubled during the coming year.

At the closing service, Bishop Salinas ordained the Rev. Leonardo Céspedes to the priesthood. All the clergy of the district participated in the ordination.

The Rev. Melchor Saucedo was elected secretary of the district; Dr. Alfonso Carrillo, to the standing committee; and Dr. Lewis B. Franklin was reelected treasurer.

PANAMA

**Patronal Festival Celebrated**

As part of the observance of the titular feast of Christ Church by-the-Sea, Colon, Panama, a special service of Solemn Evensong, partly in Spanish, was held on the Feast of the Epiphany, January 6th. Officials of the city and members of the diplomatic corps were among those who attended.

The first lesson was read in English by the Hon. Robert C. Bailey, American consul, and the second lesson was read in Spanish by His Excellency Victor Navas, governor of the republic. Bishop Gooden of Panama was the preacher, and spoke both in Spanish and English to a congregation which filled the church. The rector, the Rev. John R. Chisholm, officiated. Other clergy present were the Very Rev. Raymond T. Ferris, the Ven. Arthur F. Nightengale, the Rev. Ernest

SCHOOLS

COLLEGES

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P. Runnells, and the Rev. George F. Packard.

An impressive addition to the procession was the carrying of the flags of Panama, the United States, and Great Britain. It was the first time in the history of the 82-year-old parish that such a service had been held.

**MONTANA**

**Window Dedicated in Honor Of Bishop Daniels**

A stained glass window has recently been given in honor of Bishop Daniels of Montana by the women of St. Peter's Pro-Cathedral, Helena, Mont. The Bishop was rector of St. Peter's until his elevation to the episcopate. The "woman's window" marks the first time in the history of the diocese that a window has been dedicated to a living person. In the service of dedication, held on January 1st, the Bishop remarked that such things are usually given in memory of the deceased, whereas it was a real pleasure to be able to enjoy such a beautiful creation while still living.

The window, designed by the late Charles Connick, represents the work of the women of the Church through the ages. The principal figure is that of the Blessed Virgin.

**MINNESOTA**

**Hospital Receives Bequest**

The Sheltering Arms, Minneapolis, Minn., a Church hospital for poliomyelitis patients, has recently received a bequest of \$100,000 from the will of the late Mr. Henry Eliel. The executors of the estate are unable to give any information about Mr. Eliel's Church affiliation or to account for his interest in the Sheltering Arms.

**Mr. McNairy Honored by City**

The Rev. Philip F. McNairy, rector of Christ Church, St. Paul, Minn., has been named the outstanding citizen for 1946 of that city for his contribution to community life and welfare. Mr. McNairy's work with the YMCA, YWCA, the Community Chest, the Council of Social Agencies, and his presidency of the St. Paul Council of Human Relations were cited when he was presented with the medal from the National Junior Chamber of Commerce.

The selection is made annually by the local chamber after nominations are received from all civic groups. Mr. McNairy has been rector of Christ Church, the down-town parish, since 1940.

**NEWARK**

**Merger of Parishes Completed**

St. Paul's Church and St. Philip's Church, Newark, N. J., have recently announced the completion of a merger of the parishes.\* The merger is an outstanding example of the progressive and efficient use of the Church's facilities in the diocese of Newark, and it points the way to others who might see that buildings and sentimental attachments are less important than the bringing of the Church to those who are nearby.

In July, 1945, the rector and vestry of St. Paul's invited the congregation of St. Philip's to move into their buildings, and the invitation was gladly accepted. The parish will now be known as St. Philip's, but will have a chapel dedicated to St. Paul. Thus the traditions of the two congregations are merged, and the ministry to the neighborhood continues.

Speakers during the month, which has been devoted to a celebration of the event, have been Bishop Washburn of

\*St. Paul's Church was built in 1884 by the people of the parish, who had been worshipping in the parish house given to them in 1853 by Jeremiah Garthwaite, a generous layman of Grace Church, Newark. Not many blocks away stood St. Philip's Church, the spiritual home of the third oldest Negro parish north of the Mason and Dixon Line, founded in 1848. Many changes have come to Newark with the passing years, and the families constituting the strength of St. Paul's had become widely scattered. On the other hand, St. Philip's had so increased in numbers that its church was sadly inadequate.

**CLASSIFIED**

**LIBRARIES**

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**POSITIONS OFFERED**

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**WANTED:** Sexton, important property, Saratoga Springs, N. Y. Good salary, heated apartment, bath, shower. Healthy climate. Give experience, references. Address: Rector, Bethesda Church.

**WANTED—**Curate-organist, Anglo-Catholic parish. Reply Box W-3173, The Living Church, Milwaukee 3, Wis.

**WANTED:** Young Curate, St. John's Church, Los Angeles 7, California. Please reply Rev. George Davidson, 512 West Adams Blvd., for particulars.

**TENOR OR BASS**, Mid-town New York Church. Liturgical Music. Remuneration. Reply to Organist, St. Clement's Church, 423 W. 46th St., New York 17, N. Y.

**WOMAN** over 25 to assist with small children. Live in. St. Mary's Home for Children, North Providence 11. R. I. Reply Box M-3181, The Living Church, Milwaukee 3, Wis.

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**RETREATS**

**RETREATS**, St. Martin's House, Bernardsville, N.J. Metropolitan Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

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THE LIVING CHURCH

# Middle Ground

An Ohio Pastor recently inquired "Would you fight as hard against Rightist Reactionism as you have fought against Leftist Radicalism?" The answer is an emphatic YES.

We can imagine exactly that reversal, but it is still a long way off. Freedom's present peril is leftist radicalism, not reactionism, and it is with NOW we must first deal.

The nation has been pushed so far left of center that concerted effort will be required for a long time, to get back to Middle Ground—the ground where capital F Freedom takes root—the ground to which Christian Leaders are dedicated.

Communists, Redists, Fascists, Socialists and advocates of other forms of pagan stateism, push leftward frantically. Some few who lack perspective may be hoping for a return of laissez-faire, the roaring twenties, control by Wall Street or some other anti-social dream-child. But this Crusade champions the Middle Ground where rights and responsibilities go hand in hand—including the rights and responsibilities of Freedom.

If you share our convictions and concerns about root Freedom, let us send you our monthly Bulletin and tracts for parish distribution in your church. Just sign below and you will hear from us promptly.

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## DIOCESAN

Newark, the Ven. William O. Leslie, the Rev. A. Stewart Hogenauer, and the Very Rev. Arthur C. Lichtenberger.

### PITTSBURGH

#### Bishop Pardue Heads Council

Bishop Pardue of Pittsburgh has recently been appointed by Mayor David L. Lawrence of Pittsburgh as chairman of a 15-man Civic Unity Council. The council has been formed to promote in-

terreligious and interracial understanding, and will be an established branch of the municipal government.

Other members include the Rev. Andrew J. Pauley, assistant chancellor and secretary of the Roman Catholic diocese of Pittsburgh; Bishop James H. Straughn of the Methodist Church; the Rev. Dr. Clarence E. Macartney, pastor of the First Presbyterian Church; and the Rev. J. O. Williams, pastor of the Warren Methodist Church.

[RNS]

## EDUCATIONAL

### COLLEGES

#### All-Student Vestry Elected

An all-student vestry has been elected to serve the Chapel of St. John the Divine at the University of Illinois, Campaign. Each department of the chapel is now headed by a student. Those elected are John E. Williams, Sue C. Jarvis, Clarence A. Weber, Vivian M. Johnson, Herbert C. Watton, and Dorothy Battles. Mort G. Hitt is the student organizer and John A. Hutchinson is sexton. The ushers have been organized from the ex-servicemen now enrolled at the university. Seven men are living in Canterbury House and assist the chaplain, the Rev. William Ward.

### SECONDARY SCHOOLS

#### Debt Cleared and New Building Planned for New Jersey School

Sister Mary Barbara, CSJB, sister superior of St. John Baptist School, Mendham, N. J., told the alumnae association of the school at its annual meeting that the mortgage of \$40,000 on the school has been paid and that plans are now being made for the erection of a new gymnasium there.

The meeting, which was held at the Woman's University Club, New York City, was addressed by Bishop Washburn of Newark. The school is under the care of the Community of St. John Baptist.

## CHANGES

### Appointments Accepted

The Rev. Edward T. Adkins, assistant at Grace Church, Kirkwood, Mo., will become rector of St. Paul's, Overland, Mo., March 1st. Address: 2410 Verona Ave., Overland 14, Mo.

The Rev. Willis Gaylord Clark, formerly rector of St. Peter's, Charlotte, N. C., is now priest in charge of Trinity, Pass Christian, Miss. Address: Box 155, Pass Christian, Miss.

The Rev. Harold A. Durando, formerly priest in charge of St. Paul's, Roosevelt, N. Y., is now rector of the parish and may be addressed there.

The Rev. H. Newton Griffith, formerly rector of the Church of the Epiphany, Opelousas, La., is now vicar of St. Mary's, Hamilton, and St. James', Meridian, Texas. Address: Box 528, Hamilton, Texas.

The Rev. C. Edward Hopkin, rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., will become assistant at St. Paul's-on-the-Hill, St. Paul, Minn., February 15th. Address: 1524 Summit Ave., St. Paul 5, Minn.

The Rev. Halsey DeW. Howe, formerly curate of Christ Church Cathedral, Springfield, Mass., is now rector of the Parish on Martha's Vineyard, Mass. Address: The Rectory, Martha's Vineyard, Mass.

The Rev. Robert McNaghten Kellerman, formerly rector of Nelson Parish, Arrington, Va., is now rector of St. Paul's, Clinton, and priest in charge of St. Gabriel's, Faison, N. C. Address: St. Paul's Church, Clinton, N. C.

The Rev. Harvey Markle, formerly associated with the Church of England in Canada, is now priest in charge of St. Helen's, Wadena, Minn., and may be addressed there.

The Rev. Herschel Gordon Miller, formerly rector of Grace Church, Forestdale, and St. Thomas', Brandon, Vt., is now rector of Christ

Church, Herkimer, N. Y. Address: 107 Mary Street, Herkimer, N. Y.

The Rev. Galen H. Onstad, formerly rector of St. Luke's, Bartlesville, Okla., is now rector of St. Andrew's, Amarillo, Texas. Address: 815 Fillmore St., Amarillo, Texas.

The Rev. Francis W. Read, vicar of Grace Mission, Colton, Calif., will become rector of St. Stephen's, San Luis Obispo, Calif., February 15th. Address: 1334 Nipomo St., San Luis Obispo, Calif.

The Rev. Canon Paul R. Svanack, formerly rector of St. Luke's, Cleveland, Ohio, is now canon missionary of the diocese of Ohio. Address: 2241 Prospect Ave., Cleveland 15, Ohio.

### Military Service

#### Separations

The Rev. Donald C. Stuart, formerly a chaplain in the Army, is now rector of St. Andrew's, George Town, Exuma, Bahamas, and may be addressed there.

#### Changes of Address

Chaplain (Captain) Reuben W. Shrum, formerly addressed at the District Chaplain's Office, Great Lakes, Ill., should now be addressed at Ortega Station, Jacksonville 5, Fla.

Chaplain (Commander) John D. Zimmerman, formerly addressed c/o Chaplains' Office, Norfolk Naval Shipyard, Portsmouth, Va., should now be addressed c/o Chaplains' Office, Armed Forces Staff College, Norfolk 11, Va.

#### Changes of Address

The Most Rev. Henry St. George Tucker, formerly addressed at 281 Fourth Ave., New York 10, N. Y., should now be addressed at 6501 Three Chopt Rd., Richmond 21, Va.

## CHANGES

The Rt. Rev. James DeWolfe Perry, formerly addressed at the Bishop's House, 10 Brown St., Providence, R. I., has moved to 101 Benefit St., Providence 3, R. I.

The Rev. Melvin Abson, formerly addressed at Emmanuel Church, East Syracuse, N. Y., has moved to 219 W. Heman St., in that city.

The Rev. Aubrey Bray, formerly addressed at 1145 E. Main, El Cajon, Calif., should now be addressed at Box 122 in that city.

The Rev. B. T. Brodie, formerly addressed at 5 W. 63d St., New York 23, N. Y., should now be addressed at 37 E. 36th St., New York 16.

The Rev. Noah K. Cho, formerly addressed at the Internal Security Hqs., Hqs. USAMGIK, APO 235, c/o Postmaster, San Francisco, Calif., should now be addressed at St. Luke's Korean Mission, 731 Kanoa St., Honolulu 7, Hawaii.

The Rev. Melvin M. Heckler, formerly addressed at 312 McKay Ave., Boothwyn, Pa., should now be addressed at 241 W. Ridley Ave., Norwood, Pa.

The Ven. J. H. Townsend, formerly addressed at Prado 80, Cienfuegos, Cuba, should now be addressed at Punta Gorga, Cienfuegos, Cuba.

### Ordinations

#### Priests

**Mexico:** The Rev. Leonardo Céspedes was ordained to the priesthood by Bishop Salinas y Velasco of Mexico on January 19th in the Cathedral of San José de Gracia, Mexico City. He was presented by the Rev. Alfonso G. Camberos and the Rev. Ruben Salinas preached the sermon. Fr. Céspedes will be in charge of several missions in the state of Hidalgo, Mexico. Address: Chapan-tongo, Hidalgo, Mexico.

### Deacons

**Colorado:** Gerritt S. Barnes was ordained to the diaconate by Bishop Ingle of Colorado on December 18th in St. John's Cathedral, Denver. He was presented by the Rev. Harry Watts and the Very Rev. Paul Roberts preached the sermon. Mr. Barnes will assist at the cathedral. Address: 1464 Marion St., Apt. 29, Denver 6, Colo.

**Mexico:** Ascensión Saucedo was ordained to the diaconate by Bishop Salinas y Velasco on January 17th at Christ Church, Mexico City. He was presented by the Rev. L. J. Saucedo and the Rev. A. G. Camberos preached the sermon. Mr. Saucedo will be assistant to the Rev. Samuel Ramirez in the state of Michoacan, Mexico. Address: J. O. de Dominguez 16, Toluca, Mexico.

**New Jersey:** Henry Carlton Beck was ordained to the diaconate by Bishop Gardner of New Jersey on December 21st at St. Matthew's, Pennington, N. J. He was presented by the Rev. Gerald Minchin, who also preached the sermon. Mr. Beck is assistant at St. James', Trenton, and St. Matthew's, Pennington, N. J. He is also editor of the Rutgers University Press. Address: 19 E. Delaware Ave., Pennington, N. J.

**Western Massachusetts:** Louis Wetherbee Pitt, Jr., was ordained to the diaconate by Bishop Lawrence of Western Massachusetts on January 6th in St. John's Memorial Chapel at the Episcopal Theological School, Cambridge, Mass. He was presented by his father, the Rev. L. W. Pitt, and the Rev. Theodore P. Ferris preached the sermon. Mr. Pitt is continuing his studies at the seminary. Address: 99 Brattle St., Cambridge, Mass.

### Leaves of Absence

The Rev. J. H. Rayner, formerly rector of St. Barnabas', Dunsmuir, and priest in charge of St. John's, McCloud, and St. Mark's, Yreka, Calif., has resigned to take a year's leave of absence.

### Marriages

Chaplain Richard Alban Johnson and Miss Eleanor Mitchell Freedley were married on November 9th at the Church of the Resurrection, New York City. The Rev. Gordon G. Wadhams, rector, officiated. Chaplain Johnson is a chaplain in the Army at Fort Dix., N. Y. Mrs. Johnson may be addressed at the Church Missions House, New York, N. Y.

The Rev. Robert M. Wolterstorff and Mrs. Helen Seegar Fellows were married in the Church of the Messiah, St. Paul, Minn., by Bishop Keeler of Minnesota. Fr. and Mrs. Wolterstorff should be addressed at 509 S. Cretin, St. Paul 5, Minn.

### LC Annual Corrections

The Rev. Hugh S. Clark, Redeemer, should be listed on page 97 of the 1947 Annual instead of the Rev. W. C. Campbell, Ascension, as the Church worker for Carnegie Institute of Technology, Pittsburgh, Pa.

The Rev. Christoph Keller is incorrectly listed in the general clergy list of the 1947 Annual. His correct address is St. Michael's, Maryland.

The Rev. Edward Platts, St. James' Rectory, Collegeville, Pa., should be listed on page 105 of the 1947 Annual as the Church's worker at Ursinus College, Collegeville, instead of the Rev. W. N. Lanigan.

# CHURCH SERVICES



### BUFFALO, N. Y.

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

**ST. ANDREW'S** Rev. Gordon L. Graser  
Main at Highgate  
Sun Low Mass 8, Sung Mass 10; Ch 5 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 and 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 AND ALL ANGELS** Rev. Benjamin R. Priest, r  
3612 Reading Rd., Avondale  
Sun Mass: 8, and 10:45 (High)

### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. Clark L. Attridge, D.D., r; Rev. William O. Homer, B.D., c  
Mosses: 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  
Sun Mosses: 8, 9:30 and 11

### NEW ORLEANS, LA.

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

### NEW YORK CITY

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

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

### NEW YORK CITY, Cont.

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

**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 and Ser, 9:30 Ch S; 4 EP; Thurs and HD, 11 HC; Prayers daily 12-12:10

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th and Broadway  
Sun 8, 9:30, 11 and 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 and Ser; 4 Evening Service and Ser; Weekdays: HC Wed 7:45 and Thurs 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Mosses 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. and 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.  
Sun HC 8 and 9 (Daily 8); Cho Eu and Ser 11; V 4

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

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

### NEWARK, N. J.

**CHRIST** Congress near Ferry St.  
Ven. W. O. Leslie, Jr., Rev. Harold King  
Sun 8:30 and 10 Holy Eu; Wed 9:30

### PHILADELPHIA, PA.

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

### PITTSBURGH, PA.

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

### ST. LOUIS, MO.

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

**TRINITY** Telephone FOrest 9580  
616 N. Euclid  
Sun Masses: Telephone church for time of Services

### SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r and dean  
Sun Masses. 8 and 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 and by oppt

**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 and 12 HC.

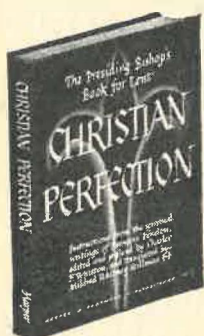
**KEY**—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho Choral; Ch S, Church School; c, curate; EP Evensong Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser,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

## Suggestions for your Lenten Reading

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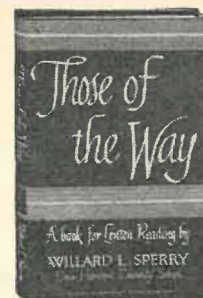
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