

The Living Church

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

Christmas Book Number

Book Editor's Roundup

Carroll E. Simcox

Page 15

Christmas Books

For All Sorts and Conditions

Page 16

Jesus Over the BBC

Chad Walsh

Page 18

Counsels of Perfection

I. Sunday Observance

Constance Garrett

Page 13

BISHOP MANNING

Strong in the Lord, and full of years of achievement in fighting for God and man, Bishop Manning died November 18th.



SAINTS COURAGEOUS

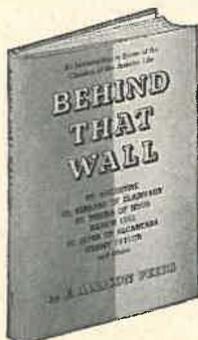
BY EDNA EASTWOOD

St. Alban, St. Martin, St. George, St. Leo, St. Patrick, St. Gregory, St. Augustine, St. Boniface, St. Margaret, St. Agnes, St. Nicholas, St. Catherine, the Venerable Bede, St. Anne, St. Elisabeth, St. Mary, St. Cecilia, St. Prisca, St. Bridgit, St. Helena.

"This is a collection of stories, retold, about many of the great heroes of the faith . . . It is one of the pieces of literature which the church can well afford to spread among its people."—*Covenant Weekly* Price, \$2.75

BEHIND THAT WALL

BY ALLISON PEERS



In a masterful study of the great mystical classics, Dr. Allison Peers tells how particular saints stepped behind the wall of everyday earthly life into the world of the spirit. A work that "runs the whole gamut of religious experience." (*The Witness*) Price, \$2.50

HE LIVES

BY THE RT. REV. AUSTIN PARDUE

"In this little book the Bishop of Pittsburgh develops a very practical exposition of the Christian doctrine of the Communion of Saints . . . It is from a rich pastoral ministry that the writer draws his observations and makes his many fine practical suggestions for interpreting life's hard experiences in the light of Christian fellowship."—*Federal Council Bulletin*

Price, \$1.50

Morehouse-Gorham Co.

14 E. 41st Street
New York

29 E. Madison Street
Chicago

A New Book on PRAYER

By

THE RT. REV. AUSTIN PARDUE
Bishop of Pittsburgh



Prayer Works

"And what will prayer do? It is too enormous to describe."—But the popular author of *He Lives* and *Bold to Say*, testifies to its power by giving examples of how prayer has affected the lives of others and how it may become a revolutionary power in our own.

In the first four chapters Bishop Pardue leads the reader in the preliminaries to prayer. In subsequent chapters, demonstrating the happiness that can be discovered in unity with God through prayer, he talks about Awareness of God, His Presence, The Law of the Heart, The Law of Love.

Price, \$2.00

Old Wine in New Bottles

A Modern Interpretation of the Ten Commandments

BY THE REV. GARDINER M. DAY
Rector, Christ Church, Cambridge, Mass.

The greatest single document to influence Western culture is today almost a lost set of laws. Yet now more than ever, when "religious leaders, and many who make no religious profession, are proclaiming that man's only hope for salvation lies in . . . giving his allegiance to universal moral law, the Ten Commandments assume a position of inescapable significance."

This important new book places the Commandments in their historical setting, and interprets the ancient words and injunctions to the modern life of the individual and society.

Price, \$2.00

LETTERS

Colleges and Christianity

TO THE EDITOR: Let me congratulate you on Fr. Pike's article [L. C., November 6th], and inquire if you intend to make it available in pamphlet form. Surely there are many college instructors who would be glad of a supply for occasional distribution to students. The article is a pointed and resonant tract for the times.

Fr. Pike knows whereof he speaks, and others of us know also—we who have also seen *Christian* associations evolve into *religious* associations, or have felt the impact of what calls itself criticism, but is really only emotional overflow, when a common-sense attempt is made to define *Christian* so that the word shall have at least a core of exact, intelligent meaning. As a footnote, let me simply add the case of the college which once had a two semester course: *the Old Testament and the New Testament*. The course has been condensed to a single semester; it has been "translated" into *the Bible in Relation to Modern Life*. I'm not nearly so concerned about the condensation as I am about the stench of that "in relation" phrase.

Fr. Pike has presented the case. I hope we are not going to let it drop.

EARL DANIELS.

Hamilton, New York

Editor's Comment:

Fr. Pike's article, "The Colleges — Diagnosis and Prescription," will be reprinted in a four-page (L. C. size) pamphlet with appended author's note. The price will be 10 cents per copy, 8 cents in quantities of 25 or more, and 6 cents each in quantities of 100 or more, plus postage.

Forced Retirement

TO THE EDITOR: To many a priest it will seem an act of great injustice to force retirement when 72 years old, according to the recent legislation of the General Convention at San Francisco. For it

is not only contrary to tradition and at variance with the inherent right of a priest to exercise his office but is also contrary to common sense when there is such a dearth of clergy and so many places are insufficiently manned.

Efficiency cannot be reckoned by years! One knows of many priests — and Bishops too — who by this test could well have been retired not at 72 but at 62, 52, or even 42! Many of the clergy through work and experience are far more "fit" in so called old age than in youth.

If one may venture a personal reference, I feel that at 84, when generally I say the mass and offices daily, preach and sing the late Mass on Sundays, keep in touch with all parish activities and have written three books since I was 72, that the Church would not have gained by my forced retirement.

And referring to the strange requirement that in the future candidates for Holy Orders should be examined by psychiatrists, may I ask if the proponents of this have themselves been so examined!

(Rev.) ARCHIBALD C. KNOWLES.

Germantown, Philadelphia

Communion Sets

TO THE EDITOR: I would appreciate it greatly if you would bring to the attention of the Church the dire need for Communion sets and portable field sets which exists in some of our overseas fields.

The missionary district of Mexico alone could use ten Communion sets. Another Bishop states that he is badly in need of a small traveling Communion set, one with a case about ten inches square containing a chalice, paten, breadbox, cruets, candlesticks, and cross.

I am certain that there are many individuals and groups who could help us in providing these Communion sets if the need were brought before them. They can be sent to me at 281 Fourth Ave., New York 10, for forwarding to the various missionary districts.

(Rev.) EDWARD M. TURNER.

New York City.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE, LL.D. *Editor*
PETER DAY *Executive Editor*
REV. FRANCIS C. LIGHTBOURN

. *Managing Editor*
ELIZABETH McCracken *Associate Editor*
PAUL B. ANDERSON *Associate Editor*
PAUL RUSCH *Associate Editor*
REV. CARROLL E. SIMCOX, Ph.D. *Book Editor*
EDGAR O. DODGE *Advertising Manager*
MARY MUELLER *Credit Manager*
WARREN J. DEBUS *Subscription Manager*

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
Foreign postage additional.

Departments

BOOKS	25	EDUCATIONAL	24
CHANGES	38	FOREIGN	12
DEATHS	37	GENERAL	5
DIOCESAN	34	LETTERS	3
EDITORIALS	20	TALKS	4

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 Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

Ask to see

Harper Prayer Books

in the new
Gift-Pak Box

GIFT-PAK

Another feature
found in certain

Harper Bibles and Testaments

**FLEXTEx
EDGELINED**

is Flextex Edgeling—
a paper lining that gives the
deluxe quality of a leather
lining at a more modest price.

On display at leading
bookstores everywhere

HARPER & BROTHERS
New York 16, N. Y. Est. 1817

THE PEOPLE'S ANGLICAN MISSAL

American Edition

Size 4½" x 6¾". Bound in a blue, durable, fabricated cloth; tooled cover; printed on slightly tinted paper, to increase legibility. Ordinary and Canon in two colors.

Price \$5.00 at your bookstore or from

THE FRANK GAVIN LITURGICAL FOUNDATION
Mount Sinai Long Island, New York

Clergy and Choir VESTMENTS

ALTAR HANGINGS and LINENS
Chasubles-Albs-Amices-Copes

J. M. HALL, Inc.

14 West 40th Street New York 18, N. Y.
Tel. Chickering 4-3306

American Distributor of Stained Glass
Windows for James Powell & Sons
(Whitefriars) Ltd., London, England

R. GEISSLER, INC.
71-79 W. 45th St., New York 18, N. Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS



Sterling Cruet

A beautiful silver cruet, ornamented with a Celtic cross, and carefully designed with a wide neck so that it may be easily cleaned. One-half pint capacity, 6½ inches high, \$50. Pint capacity, 8½ inches high, \$75. Quart capacity, 10½ inches high, \$175.

Stained Glass Windows
Altar Brasses Communion Ware
Hand Carved Woodwork
Bronze Tablets

ESTABLISHED 1810
BLACK, STARR & GORHAM
FIFTH AVE. AT 48th ST., N. Y. 19, N. Y.
WHITE PLAINS EASTORANGE

FRENCH RELIGIOUS IMPORTS, INC.

150 East 35th Street
New York 16, N. Y.

Murray Hill 9-1165



Fernand Py

- Sacred vessels—
- vestments—
- medals—
- woodcarvings—

Unusual
Christmas
Gifts

STAINED GLASS

BRONZE
TABLETS
MURALS



SINCE 1869

METAL AND
WOOD FURNISHINGS

THE PAYNE-SPIERS
STUDIOS, INC.

48-54 EAST 13TH STREET, PATERSON 4, N. J.



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Keeping Up Your Morale

IT was the fourth Sunday of the term. Suddenly the rector appeared in the seventh grade class and handed around some small mimeographed sheets.

"I want each of you — including the teacher — to fill in the blanks in this simple test. It will help me understand whether this is a good course, and if you have been paying attention." Then inwardly he said to himself, "And it will help me discover whether your teacher has really been teaching you anything, has been trying to stick to the text, or has just been passing the time."

Perhaps the rector was a little rough — to come in without warning. He might have given the teacher a week's notice, and even tipped him off on the points that would be covered. But his motive was right: he wanted to know, before the class got into a bad pattern, whether the teacher was working at his teaching, whether he was securing any response, and imparting anything that could be recalled.

Some sort of tests or check-up moments are necessary if the school leader is to be at all certain that the teacher is working at his job, getting any results. Attendance is one good test — whether the class is such fun they will not stay away. Bad discipline and noise is another index of poor teaching. But the periodic test on the content of the course, on actual learning accomplished, is the most revealing.

THE FEW BRIGHT ONES

Nor is it enough to find one or two papers which reveal some knowledge. It is easy to make a showing with the few bright ones, while we never take the trouble to reach the marginal, the slow, the resistant ones. Anybody can make a showing with brilliant pupils. But to reach and get results from the others — that is teaching. And to expose our failures with these pupils the regular check-test is most effective.

Such tests may readily be made into a simple recognition system providing a motive — in both teacher and pupils — now lacking. Since we do not give marks, nor have any credit scheme even in our high school grades, there is little sense of achievement and no standard of having accomplished anything. Indeed, the granting of a "passing certificate" from one grade to another, or from department to department, is one of the most inane

things we now do. Such certificates mean nothing more than the solemn reminder that the pupil has grown just one year older. Who ever heard of anyone flunking a grade or a course in Church school?

If an Honor Roll is established to print the names of all pupils who have passed the periodic set test for their course a mild incentive is set up. Parents who rather thought their child was moderately bright will ask why his name was not on this term's Honor Roll. They will be told frankly the reason why — that their boy was absent three times, and that he does not show the right interest. Something may happen before the next test is given!

THE TEACHER'S MOTIVE

Behind all this is the eternal problem of the teacher's morale. Teachers who give their best get results in their pupils. These are revealed by tests and innumerable other ways. But when a teacher has settled into the easy way of meeting his class with almost no preparation, with the same routine procedure, with no activities thought out, and lesson material only vaguely remembered, he is slipping. Any scheme which will improve his preparation, give him some fresh attack on his work, is worth trying.

Such tests may suddenly make a school out of what had been rather ragged circles of chatting people, having a nice time, but accomplishing little because nothing was expected of them. There are few things more presumptuous than for a preacher to appear in his pulpit without thorough preparation. Yes, there is one other: the Church teacher who meets his group without any lesson prepared.

There are really only two kinds of teachers: those who prepare their lessons and those who do not. The teacher who does not prepare appears before his class week after week relying wholly on the text or workbook, hastily glanced at, if at all, and trusting his own wit and his memory. It is an unbelievably discreditable opinion to hold of the Church, the school, and the responsibility of teaching.

All the improved curricula and texts will not change this teacher. How to reach and re-inspire him is among the first tasks of the parish authorities. For what the pupils are to their teacher the teaching staff is to the parish priest. He must somehow win and inspire them to do their very best. That is leadership.

ADVENT SUNDAY

GENERAL

EPISCOPATE

**Dr. Burroughs Consecrated
Bishop Coadjutor of Ohio**

The Rev. Nelson M. Burroughs, D.D., rector of Christ Church, Cincinnati, Ohio, since 1939, was consecrated to the episcopate as Bishop Coadjutor of Ohio on November 16th in Trinity Cathedral, Cleveland, Ohio. Dr. Burroughs was elected Bishop Coadjutor at a special convention of the diocese held May 19, 1949.

The Most Rev. Henry St. George Tucker, retired Presiding Bishop, officiated as the consecrator in the absence of the Presiding Bishop, the Most Rev. Henry Knox Sherrill. The co-consecrators were Bishops Tucker of Ohio, and Hobson of Southern Ohio. Dr. Burroughs was presented by Bishop Donegan, Coadjutor of New York, and Bishop Higley, Suffragan Bishop of Central New York.

Bishop Oldham of Albany was the preacher, and Bishop Pardue of Pittsburgh read the Litany. Bishop Clingman of Kentucky and Bishop Budlong of Connecticut served as epistoler and gospeler. The attending presbyters were the Rev. Harold J. Edwards of Trinity Church, Seymour, Conn., and the Rev. John J. Paulsen of St. Stephen's Church, Elsmere, N. Y. The Precentor was Bishop Kirchhoffer of Indianapolis. The Very Rev. Chester B. Emerson, Dean of Trinity Cathedral, served as master of ceremonies.

Other Bishops assisting at the consecration were: Bishops Page of Northern Michigan; Gray, Coadjutor of Connecticut; Hubbard, Suffragan of Michigan; Whittemore of Western Michigan; and Demby, retired Suffragan of Arkansas.

The Cathedral was crowded long before the hour of the consecration. At 10:30 AM the procession of bishops and clergy, together with the choir, seminarists, lay ecclesiastical officials, representatives of numerous colleges and of the Federated Churches, as well as civic dignitaries, made its way from the Cathedral Hall on East 22d Street to the Euclid Avenue entrance of the Cathedral. The procession of over 300 included the Governor of Ohio, Frank Lausche; the Mayor of Cleveland, Thomas Burke; and clergy representing the Polish Na-

tional Catholic and the Eastern Orthodox churches.

In his sermon Bishop Oldham, outlining the function of the episcopate, said:

"In any cause that makes for justice against oppression, for the alleviation of the poor and suffering, for clean politics and honest administration, the bishop must be a participant and not infrequently a leader.

Then, too, there are the great fields of Christian unity and Church expansion, on which depend not only the salvation of the individual but the welfare, and perhaps the very continuance, of our civilization."

Speaking of the persecution of the Church in many parts of the world, Bishop Oldham pointed out that in many nations the Church is fighting with its back to the wall.

After the consecration service a luncheon was held in the gymnasium of the Central YMCA near the Cathedral, which was attended by some 400 persons. Bishop Tucker of Ohio presided.

Strong in the Lord

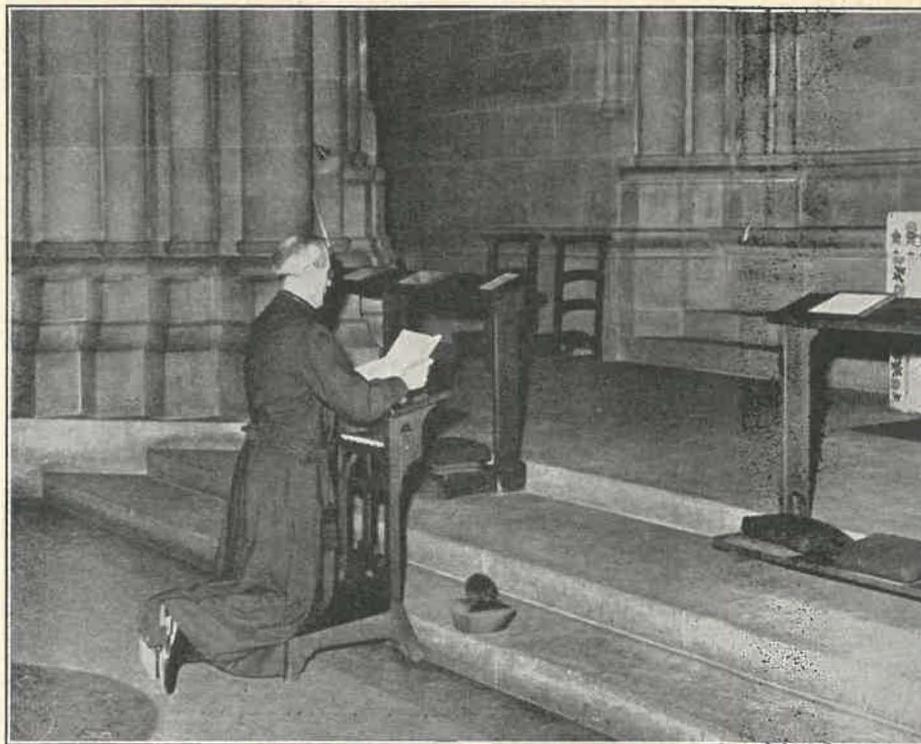
By ELIZABETH McCracken

Bishop Manning, retired Bishop of New York, died at 5:10 PM, November 18th, in St. Luke's Hospital, New York City, where he had been a patient since November 4th. He was 83 years old.

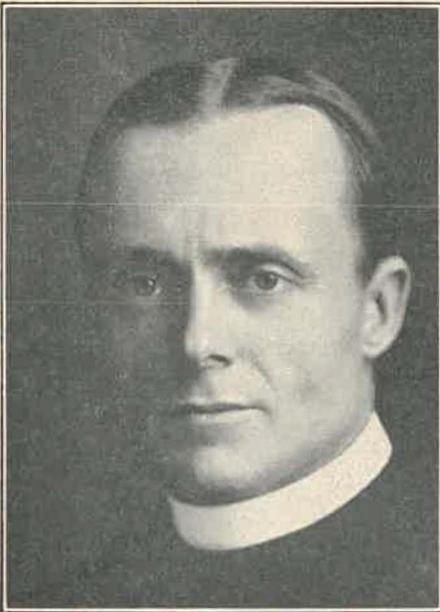
At the bishop's bedside, when the end came, were his daughters, Miss Frances Van Antwerp Manning and Mrs. Griffith Baily Coale, Mr. Coale, and the hospital's chaplain, the Rev. Otis R. Rice, who administered the Church's last rites.

Bishop Manning's wife, the former Florence Van Antwerp of Cincinnati, whom he had married in 1895, had been with her husband throughout the afternoon, but had left the hospital shortly before death came. Surviving him, in addition to his wife and daughters, is a sister, Miss Alice Manning of Ocean-side, Calif.

Bishop Manning had returned from vacation in Maine on November 1st. Three days later he went to the hospital for his annual check-up. His condition



MAN OF PRAYER: Bishop Manning, who died last week, is shown conducting prayers at an all-day vigil on D-Day, 1944.



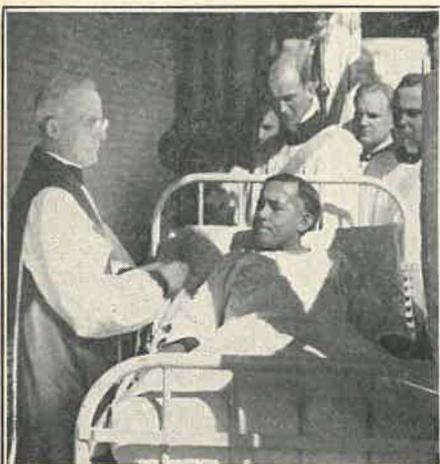
FR. MANNING: *As rector of Trinity Parish, he cleared slums and promoted Church unity.*



ECCLESIASTICAL HONORS: *Bishop Manning received many citations from other Churches. Above, a Serbian Orthodox testimonial is presented.*



CONSECRATION: *Taber Sears' famous painting of the service.*



CONFIRMATION: *On Welfare Island.*

was such that he was kept at the hospital. According to his physician, Dr. Albert C. Herring, death was the result of a "bladder and kidney involvement," with complications of age.

"STRAIGHT"

Many words of eulogy were spoken by the great and famous, but a newsstand attendant's epitaph summed them all up: "I didn't belong to his Church, but I always felt that as long as the Bishop was around, the devil couldn't

run away with the world. He made us think straight."

William Thomas Manning was born in Northampton, England, on May 12, 1866. The family came to the United States to live while he was still a school boy. He received his preparatory education in American schools, and then entered the University of the South, receiving in that institution both his collegiate and his theological education. He supplemented his work at Sewanee with further graduate study in the General



SPADEWORK: *The Bishop turned a spadeful of earth for the planting of a 20,000-foot victory garden in the cathedral close.*



HAPPY WARRIORS: *A m o n g m a n y friends who gathered to wish the Bishop well on his 75th birthday was Al Smith.*

Theological Seminary with the class of 1902. In 1893 he received the degree of Bachelor of Divinity from the University of the South. His honorary degrees included that of Doctor of Divinity from the University of the South, from the University of Nashville, from Hobart College, and from Princeton University; the degree of Doctor of Sacred Theology from Columbia University, Doctor of Civil Law from King's College, Nova Scotia, and Doctor of Laws from New York University.

He was ordained deacon in December, 1889, by Bishop Quintard of Tennessee, and advanced to the priesthood in December, 1891, by Bishop Nichols of California. He was rector of Trinity Church, Redlands, Calif., from 1891 to 1893. In 1893 he returned to the University of the South as Professor of dogmatic theology, which chair he held until 1895. He then became rector of St. John's Church, Lansdowne, Penna., leaving there in 1898 to accept the rectorship of Christ



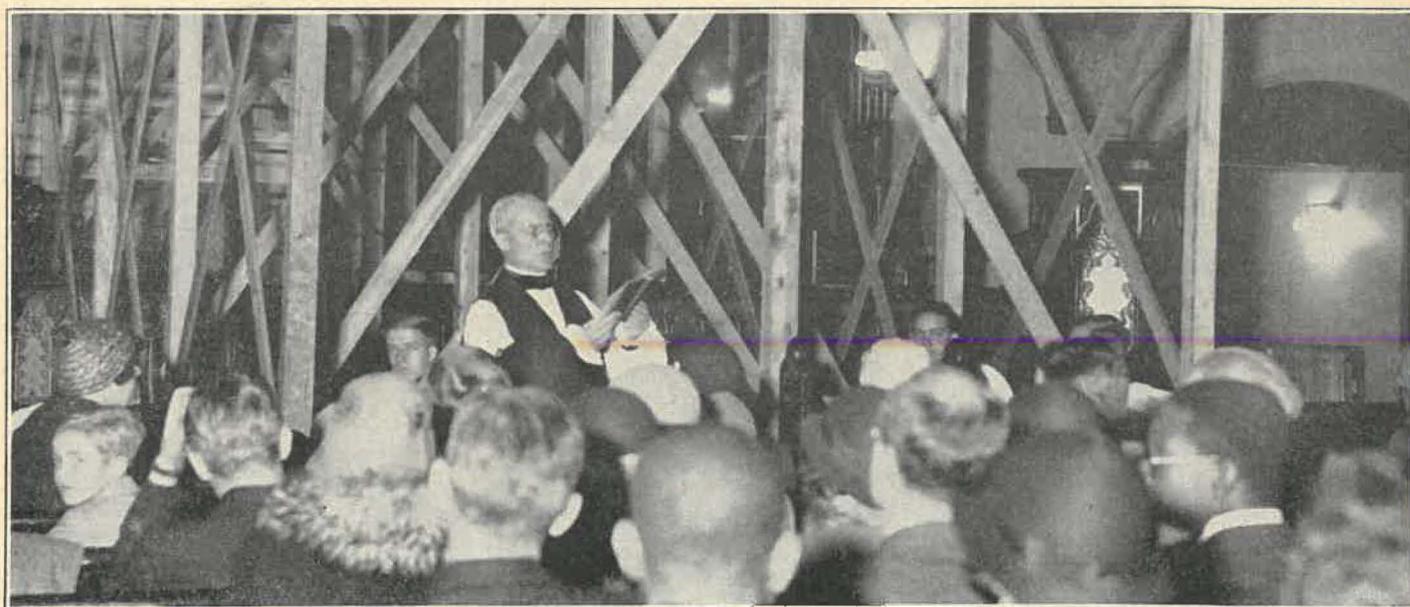
BRITISH AWARD: *Ambassador Inverchapel decorates the Bishop with one of many honors from overseas governments.*

Church, Nashville, Tenn., where he remained until 1903. In that year he came to New York, as vicar of St. Agnes' Chapel, Trinity Parish. In 1904 he became assistant rector of Trinity Church, the rector being the Rev. Dr. Morgan Dix. Until 1908, he continued his ministrations at St. Agnes' Chapel. In that year, after the death of Dr. Dix, he was elected rector of Trinity parish, which rectorship he held until his consecration as Bishop of New York on May 11th, 1921. The consecrators were Presiding

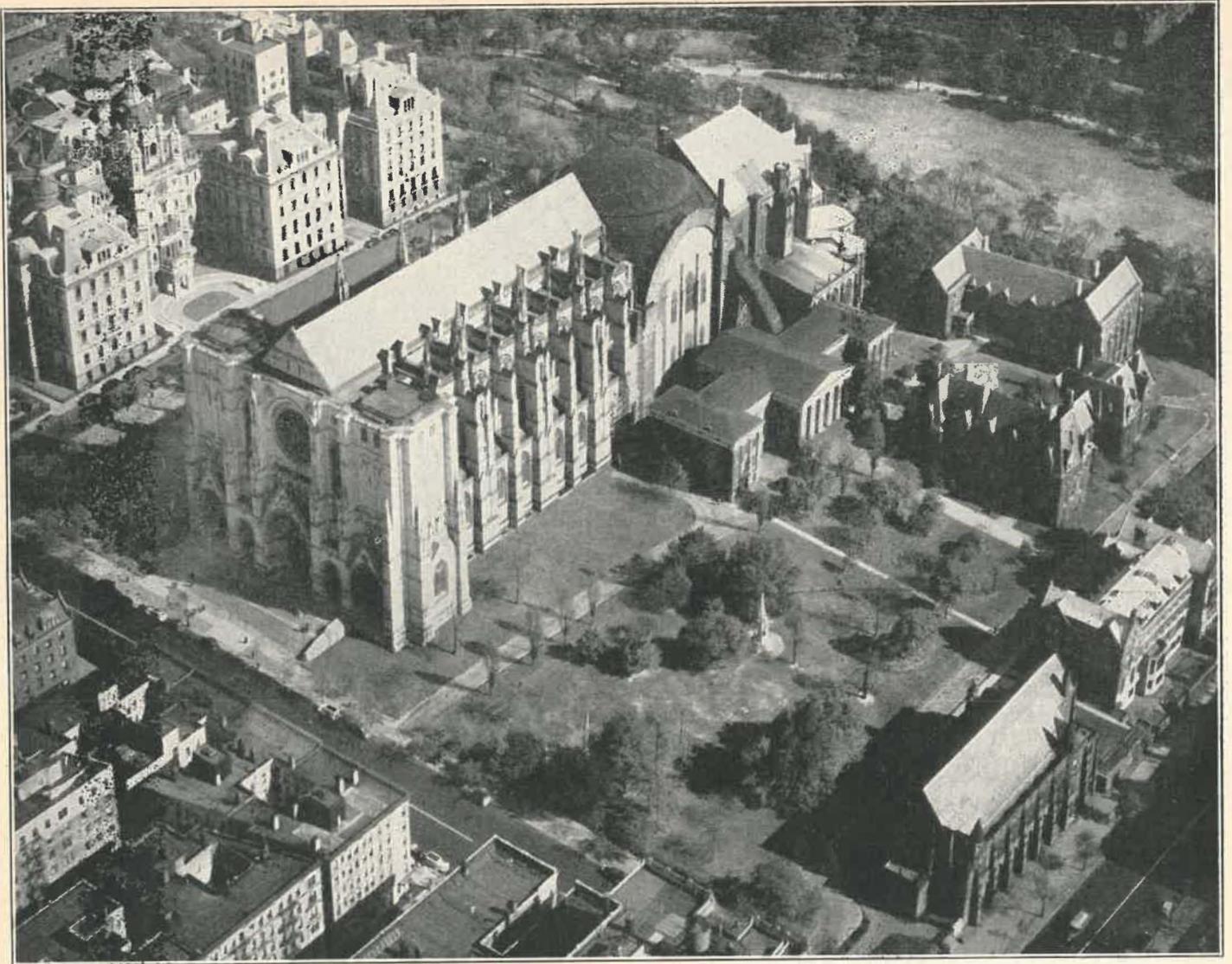
Bishop Tuttle, Bishops Vincent of Southern Ohio, Lawrence of Massachusetts, Gailor of Tennessee, Hall of Vermont, Rhinelander of Pennsylvania, Harding of Washington, Brent of Western New York, Lloyd and Sweeney of Toronto. Bishop Manning resigned on December 31, 1946, in his 81st year.

SLUM CLEARANCE

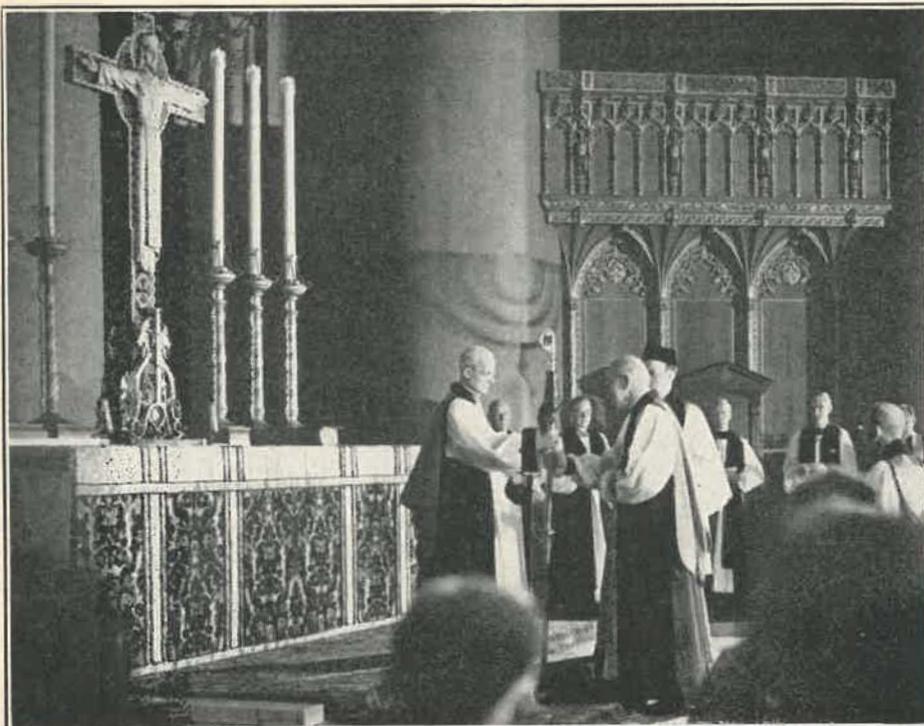
Immediately upon becoming rector of Trinity Parish, he took steps to remedy a situation existing in the parish in re-



CHAMPION OF EQUALITY: *When the vestry of All Souls', New York, locked out the rector to force him to hold separate services for colored parishioners, the Bishop hired a locksmith and broke in with the rector and congregation.*



NEW YORK CATHEDRAL: *The great nave was built during Bishop Manning's episcopate. Its tenth-of-a-mile expanse has often been thronged with worshippers.*



spect to property owned by the parish. This consisted of tenements and small houses, built on land leased from Trinity parish by the lessees and coming into the possession of the parish when the leases of the land expired. The buildings were in bad condition, and much unfavorable publicity had resulted from a campaign led by Richard Watson Gilder. Dr. Manning invited a housing expert to come from London and inspect and pass upon the property and the plans to be made to remedy what was a deplorable situation. Most of the buildings were torn down; others were completely renovated.

From that time, which was the first time anything had been done in New York to improve housing in slum areas, Bishop Manning took an active interest in slum clearance and good low-cost housing. The Conference on Slum Clearance, held in the Cathedral of St. John

VALEDICTORY: *Bishop Manning hands the pastoral staff to Bishop Gilbert, his successor.*

the Divine, in which members of every department of the municipal government took part, will long be remembered. In addition to models of proposed good housing, Bishop Manning caused a slum tenement to be brought, just as it was, and set up in the nave of the Cathedral. During the week of the conference, the Cathedral was thronged every day.

BUILDING THE CATHEDRAL

The building of the Cathedral of St. John the Divine was a task which the Bishop inherited from his predecessors. He quickly organized a campaign to raise funds to continue the erection of the structure, which, at the time of his consecration, consisted of the crossing, the choir, and the ambulatory chapels. He raised \$15,000,000. The great nave, the West front, and the reconstruction of the choir were completed. Work was advanced on the North transept, and windows and carvings, and the great bronze doors were added. It was Bishop Manning's strict rule that there should be no debt at any time. Work was done only so far as it could be paid for at once.

CONTROVERSIES

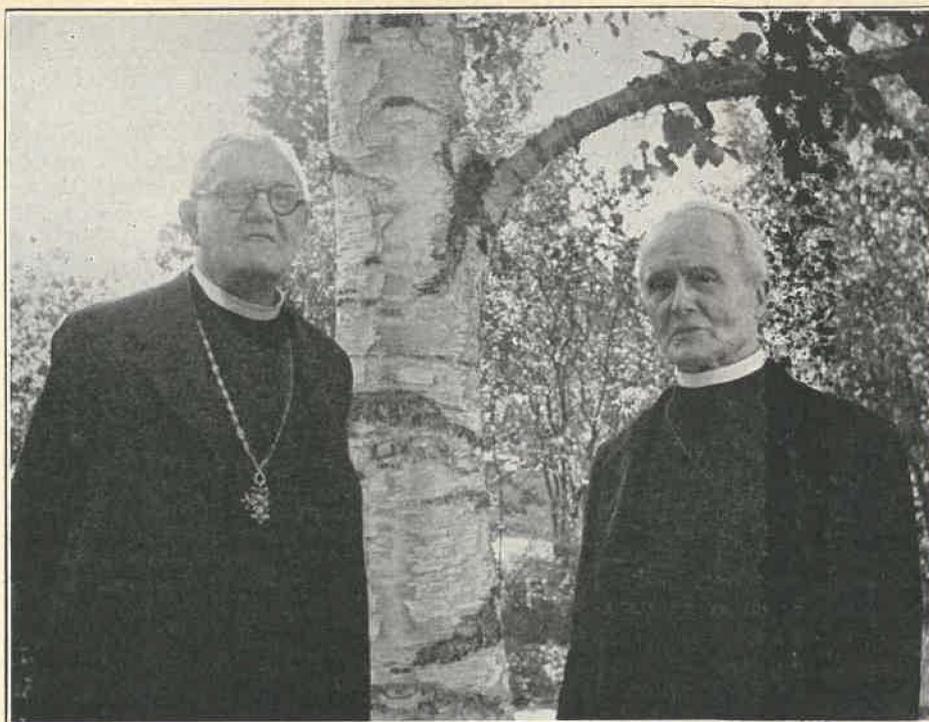
From the pulpit of the Cathedral Bishop Manning spoke with force on many important matters, ecclesiastical, civil, international, and including the significance of the family and its protection from dangers of every sort. He denounced the late Judge Lindsay from that pulpit, when Judge Lindsay, in print and from the platform, advocated "companionate marriage." He spoke so strongly when Bertrand Russell was invited to give a series of lectures to one of the colleges in New York that the invitation was withdrawn.

CHRISTIAN UNITY

A leading member of the World Conference on Faith and Order, Bishop Manning firmly resisted any and all proposals to compromise the Faith of the Church in pursuit of Church unity. He worked more steadily than anyone else for Church unity, but always with a vigilant safe-guarding of the Church of which he was a loyal member. He held to the position that Church unity will come, not by compromise, but when the members of each Church are fully faithful to the belief and practice of that Church: "Anglicans to the Anglican Communion, Roman Catholics to the Roman Catholic Church, Presbyterians to their Church, Methodists to theirs, and Baptists to theirs." He cared deeply for the Eastern Orthodox Church, and was greatly loved and honored by its leaders.

WAR SERVICE

During the first World War, he served as chaplain, stationed at Camp Upton.



INDIAN SUMMER OF A BISHOP: *Active in retirement, Bishop Manning said he "missed his vacations." With him is the Bishop of Oxford.*

In his public utterance of that period, he stressed always the wickedness of the oppression of the weak by the strong, and the "duty" of "Christian people, and all good people, to fight against it. In the second World War, he led in the help sent to war victims. He spoke with ringing vigor on the duty of the American people to support the war, reminding them that their motto should be, not peace at any price, but victory at any cost in sacrifice. He invited members of the Armed Services to the Cathedral, including the Wacs and Waves. In every way, he "organized for victory."

Bishop Manning valued greatly the decorations presented to him, as evidences of appreciation of his great service. He was a sub-prelate of the Order of St. John of Jerusalem, a Grand Officer of Orange-Nassau, a Grand Officer of the Legion of Honor, a Knight Commander of the Order of the Phoenix, an Officer of the Order of the Crown of Belgium. He had a decoration from the Greek Government, with a personal letter from the King of Greece. The Russian Orthodox Church presented him with the Panagia, and the Patriarch of Jerusalem bestowed upon him a relic of the True Cross, enclosed in a cross of gold.

RETIREMENT

After his retirement, Bishop Manning turned his attention to writing. He was engaged in compiling his reminiscences, having completed the volume of sermons, published in 1947, *Be Strong in the Lord*. Bishop Manning said that this

book was his farewell gift as their Bishop to the diocese. The dedication expresses this in these words:

"To the Clergy and People of the Diocese of New York, whom I love, whom I have tried to serve, and for whom I shall always pray."

Bishop Manning's last article for THE LIVING CHURCH was "The Turning of the Tide." It appeared in the September 18th issue. On the cover of that same issue was a picture of Bishop Manning and Dr. Kirk, Bishop of Oxford [see cut], who met to discuss the Eucharistic Congresses which were held in churches across the nation during September.

In accepting his resignation in 1946, the House of Bishops adopted a minute which provides the finest summary of his service to the Church and to mankind. Its text follows:

"With profound regret we of the House of Bishops accept the resignation of the Right Reverend William Thomas Manning, D.D., LL.D., D.C.L., Bishop of New York, from his jurisdiction. His service and leadership in this House for the past quarter of a century has been of such quality that it is a tower of strength to the Church.

"His trumpet has sounded courageously and clearly in every crisis which has arisen in our Church and country during his long and rich episcopate; he has unflinchingly lifted his lance against every foe of the faith and morals of our religion, wherever found, during his 57 years' service in the three orders of the apostolic ministry.

"His wisdom, courage, single-mindedness, unceasing industry, and utter conse-

cration make his episcopate a glorious page in the annals of religion, raising him to the ranks of his shining predecessor in the see of New York, John Henry Hobart. Bishop Manning, with Charles Henry Brent, conceived so clear a vision of the reunion of Christendom that he introduced in the House of Deputies, in 1910, the resolution creating the Commission on the World Conference on Faith and Order, and for 36 years he served on that commission. His great part in promoting reunion will be his monument.

"His voice in the affairs of the great city of New York, his state, and our nation raised him to the stature of a national figure; and, as a zealous preacher, he has moulded public opinion to righteous ends.

"No man has done more to break down racial prejudice in America than he, by his hospitality to refugee peoples, and the promotion of the religious and social welfare of the Negroes resident in his diocese.

SYMBOL OF FREEDOM

"But his zeal has transcended the boundaries of our Church and country, for he is recognized as one of the conspicuous defenders of the rights of all men of all races in all countries. Perhaps no higher accolade could be accorded any man than that his name was found in the secret notebooks of many of the persecuted Jews of Europe. To them his name was a symbol of Freedom.

"In all things Bishop Manning has used his high office and great position with such faithful diligence that his example will remain a standard in our Church and country. Our gratitude to God for giving him to the service of mankind through our Church is unbounded."

Good Outlook

Physicians reported that the outlook for the recovery of the Presiding Bishop is "very good." The report was made on November 14th after Bishop Sherrill underwent surgery at the Phillips House of the Massachusetts General Hospital in Boston. Dr. Arthur W. Allen performed the operation which was to remedy an intestinal condition.

THE MINISTRY

Fr. Hughson Is Dead

The Rev. Shirley Carter Hughson of the Order of the Holy Cross died shortly after noon on November 16th, at Holy Cross Monastery, West Park, N. Y., after a prolonged illness. He was 82 years of age.

Born in Camden, S. C., February 15, 1867, he was the son of John Scott Hughson and Sarah Randolph Sumter Hughson. His mother was a cousin of Robert E. Lee. Fr. Hughson was educated in the provincial schools in Sumter and later attended the University of South Carolina from which he received the B.A. degree in 1886. The same in-

stitution awarded him a D.D. in 1919.

After work as a newspaper reporter in Charleston he attended Johns Hopkins University in Baltimore, Md., studying history in the graduate school. While there he decided to seek Holy Orders and attended General Theological Seminary in New York from which he received the bachelor's degree in 1896. He was ordained to the diaconate by Bishop Capers of South Carolina the same year and was advanced to the priesthood the following year by Bishop Whitaker of Pennsylvania. He served in St. Mark's parish, Philadelphia in connection with the Negro work at St. Mary's Mission.

HEADED ACU

After this he went to Westminster, Md., to try his vocation in the Order of the Holy Cross and took life vows in 1902. He was novice master several times, served as prior of St. Andrew's School, Tenn., 1906-1914, and was twice superior of the Order, 1918-1921, 1930-1936. In addition to this he was chaplain general of the Community of St. Mary, 1906-1918, and provincial chaplain, 1906-1943. He served as chaplain to the Church Mission of Help (now Youth Consultation Service) of the diocese of New York, 1931-1943, and as chairman of the executive committee of the Catholic Congress, 1930-1936. From 1933 to 1943 he was president of the American Church Union.

Fr. Hughson was best known as retreat conductor and missionary, both in this country and in England, and was the author of many books and tracts. Among the best known of his works are *The Warfare of the Soul*; *The Fundamentals of the Religious State*; *Athletes of God*; *Contemplative Prayer*; *With Christ in God*; *Spiritual Guidance* and the tract *Henry VIII and the Anglican Church* which is in its 164,000 printing. At the time of his death he was working on a new book, and was gathering material for a biography of Fr. Huntington.

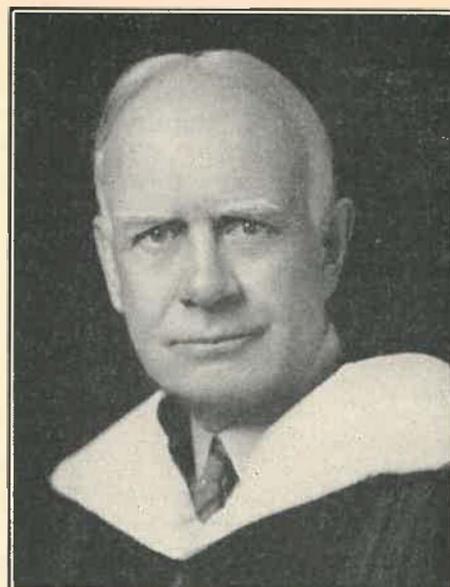
On November 19th the funeral services were conducted at Holy Cross Monastery (the place of his death) with Bishop Campbell of Liberia, retired, who is Superior of the Order of the Holy Cross, as celebrant at the Solemn Requiem, assisted by other members of the Order. Burial took place in the community cemetery adjacent to the chapel.

Fr. Hughson is survived by a half-sister, Mr. John McKnight, of Sumter, S. C.

Murray Bartlett, Priest

The Rev. Murray Bartlett, president emeritus of Hobart and William Smith colleges, Geneva, N. Y., died November 13th, one day after the death of his bishop, Bartel H. Reinheimer, of Rochester.

The body lay in state in St. John's



Blank-Stollen, Inc.

DR. BARTLETT: *Founded Philippine University, doubled Hobart's size.*

Chapel of Hobart College, the afternoon and evening of November 15th, from two until ten o'clock. A requiem Eucharist was celebrated in St. John's Chapel the morning of November 16th, at 8 o'clock, with the Rev. David R. Covell, Chaplain of Hobart and William Smith, as celebrant. The Rev. Donald Labigan and the Rev. Richard Day, of the Hobart and William Smith faculty, were epistoler and gospeler.

Burial was from St. Peter's Church, Geneva, with a requiem celebrated later in the morning by the rector, the Rev. Norman A. Rimmel, at which the epistle was read by the Rev. Howard H. Hassinger, STD, professor of Ethics and Moral Theology, Seabury-Western, and a former rector of St. Peter's Church, Geneva. The gospel was read by Fr. Labigan. Burial was in Mount Hope Cemetery, Rochester.

Dr. Bartlett was born in Poughkeepsie, N. Y., March 29, 1871, and received his bachelor's and master's degrees from Harvard University in 1892 and 1893. Following his graduation from the General Theological Seminary in 1896 he was ordained deacon by Bishop Potter and priest by Bishop Capers in 1897. After serving as a curate at Grace Church, New York City, he became rector of St. Paul's Church, Rochester, in 1897 and married Miss Blanchard Howard in 1903.

In 1909 he became dean of the Cathedral of St. Mary and St. John, Manila, and in 1911 the first president of the University of the Philippines. The foundations he laid as first chief administrator of the university have been credited for its growth from an institution of 200 students to one of 6,000 just before the outbreak of World War II. Because of his bravery as a chaplain in

World War I he received a citation for gallantry from general of the armies, John J. Pershing, the distinguished Service Cross of the United States, the French Croix de Guerre, and was made a Chevalier of the Legion of Honor.

He served as president of Hobart and William Smith Colleges from 1919 to 1936, during which time the faculty and student enrollment doubled and the endowment, plant, and equipment were increased by more than a million dollars. Honorary degrees have been awarded him by the University of Rochester, Trinity College, the General Theological Seminary, Columbia University, and Hobart College.

Radiograms of condolence from Elpidio Quirino, President of the Philippines, and from the University of the Philippines, were received by Dr. Bartlett's widow.

Surviving besides Mrs. Bartlett are a daughter, Miss Blanchard Bartlett of Geneva; a sister, Miss Caroline Bartlett of La Jolla, Calif.; a brother, Theodore Bartlett, of Poughkeepsie; and a nephew, Henry H. Bartlett, New York City. The body lay in state in St. John's Chapel, Hobart College, on November 15th, and a requiem mass was held at St. Peter's Church, Geneva, with the rector, the Rev. Norman A. Rimmel, as celebrant, on November 16th.

Burial was in Mt. Hope Cemetery, Rochester.

VISITORS

Message from Ireland

By ELIZABETH MCCrackEN

The Bishop of Derry and Raphoe, the Rt. Rev. Robert McNeil Boyd, M.C., D.D., who came to America to represent



BISHOP BOYD: To Ireland, England was a missionary district.

the Archbishop of Armagh, Primate of All Ireland and Metropolitan, at the Eucharistic Congresses sponsored by the American Church Union, was interested to hear that the interviewer had reported the visit of another Bishop of the Church of Ireland, the Rt. Rev. Henry E. Patton, Lord Bishop of Killaloe. Bishop Patton attended the General Convention of 1934, at Atlantic City. Bishop Boyd said:

"If you saw him and interviewed him and you have his book, [*The Cathedrals of the Church of Ireland*, of which Bishop Patton was co-author with the Bishop of Ossory, the Rt. Rev. J. Godfrey F. Day], then you know how old the Church of Ireland is. It is the oldest branch of the Anglican Communion. The See of Armagh was founded [*in 444*] about 153 years before the See of Canterbury [*founded in 597*]. The missionaries from the Church of Ireland were they who brought Christianity to England and Scotland—notably St. Columba.

"St. Columba founded a Church and a monastery in Bishop Boyd's own diocese of Derry about 50 years before the See of Canterbury was founded [*545*].

"Our Cathedral at Derry is called St. Columba's. The building is not very old—late 17th century. The cathedral at Raphoe [*dedicated to St. Eunan*] also has an ancient history, though not so old as Derry's. That diocese was united to Derry over 100 years ago [*in 1834*]. There are many ancient sees in Ireland, and old churches and cathedrals."

Of his long connection with Killaloe, and of the historic interest of its cathedral and still older church, Dr. Boyd said:

"St. Flannan's Cathedral, at Killaloe, was built in the middle ages, [*1170-1200*] but there are still earlier parts, built into the present cathedral. St. Flannan's Oratory, near the cathedral, is of great interest, dating from the sixth century and untouched except by time. I was in the diocese of Killaloe, Kilfenora, Clonfert, and Kilmacdaugh, [*its full name*] in various posts, from 1932, until I was made Bishop of it in 1943. Four years ago [*1945*] I was translated to Derry and Raphoe."

The main thing about the condition of the Church of Ireland at the moment, according to Dr. Boyd, is that it is a minority Church, in that its members are a minority in the land. Yet he said:

"It is a very virile Church; very strong indeed in the North of Ireland. The problem there, especially in Belfast, and in a less acute degree in Londonderry [*the correct name of "Derry"*], is to provide more clergy and more churches to meet the needs of our people there.

ZEAL FOR MISSIONS

"As a Church, we are intensely loyal to the teaching of the Book of Common Prayer. Perhaps our most distinctive char-

acteristic as a Church is our zeal for the missionary work of the Church. At the moment, owing to the decrease of revenue from endowments, we are trying to meet our problems, one of the most pressing being the increase of the stipends of the clergy in view of the increased cost of living."

Discussing the missionary activities of the Church of Ireland, he said:

"We contribute to the S.P.G. and to the C.M.S. Dublin University has two missions: one in Chota Nagpur, India; and one in Fulkien, China. These two are our own."

THEOLOGICAL TRAINING

Clergy for the Church of Ireland are trained very intensively, said the Bishop, in the Divinity School of the University of Dublin.

"A very high standard is required to be met, before they are presented for ordination. During the early years of their ministry, our clergy are encouraged to attend one or another of the clergy schools, held each year. Very nearly all of our clergy, like myself, were born and bred and educated in Ireland."

Replying to a question about the members of the Church of Ireland, he said:

"An encouraging feature of the Church of Ireland is that a majority of our people attend Church regularly, and that the proportion of communicants to the attendance is very high. The Sunday school is still a very definite and valuable institution in every parish. A great deal of work is done by the clergy to provide instruction and social intercourse for the young people of their parishes."

Speaking of the work of women, Bishop Boyd said:

"We have trained women workers, particularly in the industrial centres. They are trained in a settlement in Belfast for this special work. The Mother's Union is very strong in our Church, and so is the Girls' Friendly Society. Many women work with girls, through the G.F.S., under the direction of the clergy, as in other parish activities."

PROSPERITY IN AMERICA

The Bishop, like so many visitors, was struck by the prosperity of the American Church, as evidenced in diocesan and

JERUSALEM CYCLE OF PRAYER

December

8. Western New York, U.S.A.: Lauriston Livingston Scaife.
9. Western North Carolina, U.S.A.: Matthew George Henry.
10. Western Szechwan, China: Ch'eng-tsi Song; Harold Alexander Maxwell, Assistant.
11. West Missouri, U.S.A.: Robert Nelson Spencer.
12. West Texas, U.S.A.: Everett Holland Jones.
13. West Virginia, U.S.A.: Robert E. L. Strider.
14. Willochra, Australia: Richard Thomas.

other budgets and in salaries. Referring to this, he said:

"According to American standards, we are a very poor Church. Our great problem is to provide adequate stipends for the parochial clergy. The basic salary is 450 pounds a year. That, already inadequate, will be so small now [with the devaluation of the pound] that things will be very difficult. If anyone in America wished to help the Church of Ireland by donations, these could be sent to the secretary of the Standing Committee of the General Synod, 52 St. Stephen's Green, Dublin; or to me. [Bishop Boyd's address is the Palace, Londonderry, Ireland.] There may be members of the Episcopal Church in America who might like to assist this very old Church in some way. We need not only increased stipends for the clergy, but also parochial halls in the north of Ireland and more churches."

Bishop Boyd spoke last of his own diocese:

"We need two new churches and a large intermediate school in Londonderry. The government will give us two-thirds of the cost, but we must find the other one-third ourselves. The total cost will be between 60,000 and 70,000 pounds; our share will be 20,000 pounds."

LINKS WITH AMERICA

"The Church of Ireland has strong links with America. Bishop Berkeley was Dean of Derry; he went from that deanery to America. An early rector of Trinity Church [the Rev. Charles Inglis, 1765-1783] came from Glencolumbkille in the diocese of Raphoe. During the recent war, our Dublin cathedral was available for the United States Navy contingent with a base in that port. When the war was over, to mark their appreciation, they presented to the Cathedral the Stars and Stripes. Your flag was dedicated and hung in the nave of the Cathedral with our regimental flags and the standards captured from the Army which besieged Londonderry in the 17th century."

FEDERAL COUNCIL

Dr. Walter Van Kirk Gives Up Radio Program

After 14 years of continuous service as commentator on "Religion in the News" over NBC Dr. Walter Van Kirk has retired from radio to devote his full time to his duties as co-chairman of the Department of International Justice and Goodwill of the Federal Council of Churches.

Dr. Van Kirk has been on the air nine months each year for 14 years, and devoted himself principally to exalting the place of religion in a world of change and to promoting understanding and goodwill among Protestants, Catholics and Jews.

ENGLAND

Dr. Garbett's "Political Bias"

The Archbishop of York, Dr. Garbett, has been accused of "political bias" by Britain's War Secretary, Emanuel Shinwell, according to an Associate Press release. The Archbishop, the secretary said, had along with other clergymen, been making speeches "predicting dire events in the future."

Addressing his diocesan conference Dr. Garbett had said, "ruin is unavoidable" unless British industry can produce more goods cheaper to sell overseas, and that the government should "make the facts known to all" on the economic crisis.

Said Mr. Shinwell:

"I have great respect for Dr. Garbett as a high Church dignitary, but I decline to follow that gentleman, however exalted, when he embarks on a disquisition relating either to economic or political policy.

"It might do infinite good, to put it mildly, if gentlemen like Dr. Garbett—and there are others—endeavored to ascertain the real facts of the situation before they embark on criticism of the government or venture into the field of public opinion."

Recently the Archbishop of Canterbury, Dr. Fisher, referred to the forthcoming general election as a "gathering shadow." He told the synod of the convocation of Canterbury that there is a "need for united effort to overcome our economic plight." Several bishops of the Church of England have expressed concern over their nation's economy.

Fr. Talbot Dies

Edward Keble Talbot, who from 1922 to 1940 was superior of the Community of the Resurrection, died at Mirfield, in England on October 21st.

Fr. Talbot who was 71 at the time of his death was the eldest son of the first warden of Keble College, who subsequently became Bishop of Rochester. After studying at Winchester and Christ Church, Oxford, he was ordained by his father and made curate of St. Mary's, Woolwich.

In 1907 he went to the House of the Resurrection, Mirfield, and in 1910 made his profession.

CHAPLAIN TO THE KING

After World War I he lectured to the ordinands from the military services. In 1920 he was appointed chaplain to the King. On his return to Mirfield he became prior of the Mother House and in 1922 was elected superior. He held that office until 1940 when he became ill.

Fr. Talbot was preacher, conductor of retreats, and spiritual director. Three

times he traveled to North America, twice to India, once to Borneo, and frequently to South Africa.

The *Church Times* reports that Cosmo Gordon Lang had wanted Fr. Talbot for one of his suffragans, and that Keble College would have had him as warden, but Fr. Talbot made it clear that he intended to remain in his community.

Fr. Talbot was grandson of one of the earliest Tractarian laymen, son of a leader of the *Lux Mundi* school of Catholics, and godson of Scott Holland.

SWEDEN

Family Affair

The choice of a new archbishop to succeed Erling Eidem, resigning Primate of the Swedish Lutheran Church, has some of the aspects of a family affair, with two sons-in-law to the late Archbishop Nathan Soderblom among the four or five principal candidates.

Archbishop Eidem's resignation does not take effect until May 1, 1950, but his successor will probably be chosen late in January.

Bishop Yngve Brilioth Vaxjo, who is married to a daughter of the late archbishop, is generally conceded to be the leading candidate. He is known for his contacts with the other large official Church bodies, especially the Church of England, and for his studies of medieval Swedish Church history.

The other son-in-law candidate is Algot Anderberg, dean of Uppsala Cathedral since 1941. He is chief of the corps of military chaplains and known as both a good preacher and congregational pastor.

Perhaps the second most likely candidate, however, is Bishop Torsten Ysander of Linkoping. Bishop Ysander is chairman of the Association of Swedish Pastors, and is regarded as one of the most popular religious figures in the country. His relations with Swedish missions are close, and he has visited a number of them in the field, including Africa and South America.

The third most likely candidate is Anders Nygren, bishop of the diocese of Lund. Bishop Nygren ranks as Sweden's greatest theologian. His most famous work, *Christian Love Through the Ages, Eros and Agape*, has been translated into virtually every language, including Japanese. Formerly professor of moral theology in Lund, he is esteemed as both a philosopher and a theologian. Bishop Nygren is also president of the Lutheran World Federation.

Other potential candidates include Bishop John Cullberg of Vasteras and Bishop Torsten Bohlin of Harnosand.

[RNS]



Counsels of *Perfection*

I. Sunday Observance

By Constance Garrett

and hymns over the radio cannot. Our children are taught, in the Offices of Instruction, that their "bounden duty" as a member of the Church is "to follow Christ, to *worship God every Sunday in His Church*, and to work and pray and give for the spread of His Kingdom." Since the supreme act of worship is the Holy Eucharist, and since it is the means of grace especially provided by our Lord Himself, this is the greatest opportunity offered for worship, and the one that no sincere Christian can afford to omit on Sunday.

FAMILY ACTIVITIES

Sunday is an opportunity for good things other than and in addition to public worship. It is, in a very special way, an opportunity for family activity. There is nothing which can unite and harmonize the members of a family more surely than to kneel together to receive our Lord in the Blessed Sacrament. It is a cleansing, a uniting, a strengthening act which has no counterpart. There is also a happy opportunity for family solidarity in the Sunday breakfast following this act of worship when the whole family, freed from the demands of business, school, and housework, sit down together and eat a leisurely meal. It can be a "special breakfast" without additional work in these days when sweet rolls and doughnuts and other delectable foods can be purchased from the bakery on Saturday and fruits and fruit juices can be had frozen or canned. Family activity can be continued throughout the day by reading aloud together or enjoying visits, picnics, and the sharing of hobbies. The feeling of leisure may lead to unaccustomed confidences between the young and their parents or the introduction of some individual friends into the family group.

Sunday is an opportunity for Christian fellowship. It is too bad that this expression has become hackneyed because it stands for a most important part of the Christian's life. Since less than half of the people of the United States ex-

press religious affiliation of any kind, according to the latest census, we spend most of our life in association with people who are little concerned with religion. Very few hours of the week are spent with Churchmen or those who are a part of the Anglican or Episcopal communion. Yet there is a closer tie between the members of this communion than can be made through any business or social affiliation.

CHURCH FRIENDSHIPS

Sunday might well be used as an opportunity for being with those of our own faith, in enjoying with them our priceless heritage, in sustaining one another. There might well be a cultivation of personal friendships within the communion, visits to those confined to their homes or to hospitals, association with our young people who may not yet be assured that membership in the Church militant is worth what it costs. Older people who find their joy within this Body can do much to convince the young people through friendship.

CHRISTIAN READING

Sunday is an opportunity for Christian reading. Six days of the week are so crowded for most of us that reading the newspaper and perhaps some light, relaxing fiction is all we find time for. The other day, Sunday, is our opportunity for reading Church and missionary papers, current religious history, the Bible, and devotional books. This is not intended to suggest that we omit daily devotional reading, but rather that Sunday reading, more leisurely and more extended, be a complement to the other. How few laymen of the Church know the writings of the great saints which would lead us into deeper devotion to our Lord! Practically everyone who does turn to these books finds them intensely interesting and of untold value.

There is profit in spending even an hour each Sunday with *Of the Imitation of Christ*, by Thomas a Kempis; *The Practice of the Presence of God*, by

THREE Advent articles are being offered under the title of Counsels of Perfection with the full realization that the phrase is usually interpreted as "good advice impossible to carry out." We grant the difficulty of observing Sunday as suggested in this first article under present social conditions, but surely it is a standard no more difficult to reach than that which Jesus set before us in His words, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Advent is a time of preparing for the coming of the Word which was made flesh, and the preparation must be personal and individual as well as corporate and general within the Church. The keeping of Sunday in a Christian manner is a positive act. The Puritans made the mistake of considering the keeping of Sunday a matter of prohibition, as did the Pharisees the Sabbath, but our Lord made the Sabbath a day for doing things—not a day for refraining from doing things. The Church, in her divine wisdom, has carried this idea of action over into the observance of the Christian Sunday—the first day of the week when we celebrate the joy of Christ's Resurrection.

The first of the positive factors in Sunday observance, the one indispensable factor, is the duty of every member of the Church to worship God every Sunday in His Church. Nothing can take the place of this; certainly listening to a sermon

Brother Lawrence; *Letters to Men* and *Letters to Women* by Fenelon, or a compilation of these under the title of *Christian Perfection*; *Introduction to the Devout Life*, by St. Francis de Sales; *The Spiritual Combat*, by Lorenzo Scupoli; or *Abandonment*, by de Causade. Or one may want to choose from such modern books as *A Testament of Devotion*, by Thomas Kelly; *On Beginning from Within*, by Douglas Steere; or *Behold the Spirit*, by Ala W. Watts. Or one can get Christian light upon the problems of the day from such books as *Down Peacock Feathers*, by D. R. Davies, or understand the problems of the Church better by reading *Lambeth and Unity*, by Louis A. Haselmayer.

REST

Then there is the matter of Christian rest. From the very beginning we are taught the necessity of rest for the child of God. The story of creation shows God resting on the seventh day. Jesus often went apart from the multitude for spiritual rest, as well as physical, and took His disciples aside for rest after they had been on their preaching mission. Society recognizes this need for rest by proclaiming one day each week a day of rest — even by trying to enforce rest on that day by law! Yet many people are more weary on Monday morning than on any other morning of the week. The Christian's rest might well be combined with some of the reading suggested above.

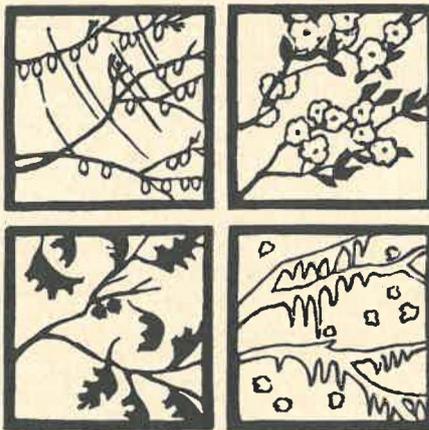
But let us not forget that this is to be Christian rest. This means that the rest will not come at the time of public worship. To arise on Sunday in time to go to Holy Communion, especially in those parishes where Holy Communion is celebrated only at seven-thirty or eight o'clock, requires real self-discipline for the business man or woman or the busy housewife who must arise early every other morning of the week, or for young people who have been out late the night before. Yet this is our "bounden duty." We can make up for our sacrifice by taking an hour or more Sunday afternoon or evening for rest. This rest is a part of our spiritual life as well as of our physical life.

SPORTS

Rest is one of the greatest factors in re-creating the body and mind, but there are other forms of recreation of equal value, and they have their place on Sunday — walks and rides in the country, tennis, golf, picnics, swimming, winter sports, and others. Surely, for the purpose of recreation, active sports are better than spectator sports. There are two factors in selecting recreation for Sunday which are important because they concern other people. Can we not select our recreation, and the place for it, so as not to disturb others who wish to take their

recreation in a more quiet manner? Can we not consider others in our Sunday recreation as well as in our daily life? And secondly, can we not select kinds of recreation which will not force others to work so that we may play? But more about this later.

There is a negative side to keeping Sunday which the Catholic Christian needs to consider, even though it may be distasteful to him. We should not do those things which cause our brother to stumble. We need to accept the fact that few of the people about us are Catholic Christians. Many are Puritanical, though they may not be Christian. Many of the things which are allowed to us are denied to them through inherited patterns of thought. By being ruthless in our liberty we may cause many to think lightly of our faith. Quite rightly, we refuse to allow these others



to be custodians of our consciences. We hold to our liberty; yet can we not exercise our liberty by refraining as well as by defying? It is the old question of eating meat offered to idols, in modern dress.

Might it not be the "Counsel of Perfection" to choose those recreations which are confined largely to our own homes and family and our fellow Churchmen rather than to confuse our neighbors by public acts which distress them? Tennis in our own back yard, picnics out in the country, entertainment within our homes — not that we may hide our activities but that they may be a private affair rather than a public nuisance. Let us not by our actions influence others to do what they consider wrong. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Yes, a Counsel of Perfection.

WORK

The other consideration on the negative side is that of refraining from the things which cause others to work on Sunday. Western civilization is familiar with thought of refraining from usual work on Sunday for psychological and

physiological reasons even more than as for traditional and religious reasons. When we recognize the need of the Churchman for Sunday rest as a part of our re-creating and renewing, we cannot be blind to the same need for him who is not a Christian. Christian and non-Christian, Catholic and Protestant need this rest, so should we not be careful not to put an obstacle in the way of others resting on Sunday? This has its bearing on our going to public recreation centers for our Sunday recreation — bowling, picture-shows, travel. There are many pleasant and "allowed" activities which cause others to work on Sunday. We do not want to confine others to their work on Sunday, particularly during the hours of public worship when at least some might go to worship if they did not have to work, in order that we may play.

This is a matter which each person, or family, will have to decide. There is a very faint line dividing necessary work on Sunday from that which is caused by the lack of consideration by the public in general. Again, the Counsel of Perfection goes much further than the requirements of the Church, for in this as in all else the Church leaves us to apply her teaching in details. We can always exercise our liberty to refrain from doing as well as to do.

But to return to the positive, Sunday is the day for rejoicing in our Lord's Resurrection. It is His day. We begin the day by public worship, by receiving our Lord in the Holy Sacrament. We are His guests for the day, and we do not want to forget Him. To borrow from St. Francis de Sales, shall we not pick a little nosegay of loving thoughts to carry with us throughout the day, stopping to inhale its delightful fragrance from time to time, recalling Him from whom it came? Let us keep Him in remembrance all during this His special day.

THE LIVING CHURCH RELIEF FUND

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

CARE for Japanese Churchmen

Previously acknowledged	\$ 208.21
Sydney L. Macmullen	12.50
St. Hilda's Chapter, St. Philip's Church, Durham, N. C.	5.50
St. Cecelia's Chapter, Woman's Auxiliary, St. Philip's Church, Durham, N. C.	5.50
	\$ 231.71

CARE for Old Catholics

Previously acknowledged	\$7,969.89
Sydney L. Macmullen	12.50
	\$7,982.39

Book Editor's Roundup

By the Rev. Carroll E. Simcox, Ph.D.

Book Editor, THE LIVING CHURCH

I SHALL confine my remarks to books I happen to have read during the past year whose publication date is 1949.

If you have a friend in the \$10 class — and if you, the potential giver, are likewise in that exalted bracket — by all means give a serious thought to Harte and Rowe's *In Our Image* (Oxford Press, \$10). This is fully reviewed in THE LIVING CHURCH of October 9, 1949. I can't imagine anybody not appreciating and enjoying this collection of magnificent portraits of Old Testament characters.

SERMONS

For the clergyman there are a number of excellent recent publications; but on second thought I will add that none of these I am going to mention is in any sense suitable for clergy *only*. Two are books of sermons, and it is regrettable that the sermon as a form of literature for Christian consumption has fallen upon general neglect. There is an attractive one-volume selection of Phillips Brooks' sermons, under the title: *Phillips Brooks' Selected Sermons* (E. P. Dutton, \$5). Bishop Scarlett has made the selection, in consultation with a number of distinguished preachers and authorities on homiletics, and has written a helpful introductory essay. Another excellent new volume of sermons which the clergyman and interested layman will welcome is *Best Sermons: 1949-50 Edition*, edited by G. Paul Butler (Harper and Brothers, \$3). This includes 52 sermons by distinguished preachers, Catholic, Protestant and Jewish, of the present day. Most of the offerings are splendid, and the book as a whole is thoroughly worthwhile.

SOCIOLOGY OF THE "CULTS"

An excellent book on a rather unusual — but interesting and important — subject is Charles S. Braden's *These Also Believe* (Macmillan, \$6). This is an objective and descriptive study of thirteen minority religious groups or movements which have either originated in contemporary America or had their chief development here. Included are such cult phenomena as Father Divine's Peace Mission, New Thought, Jehovah's Witnesses, the Oxford Group Movement,

and Mormonism. This is a first-rate piece of religious sociology: but to call it "sociology" is to do an injustice to Dr. Braden unless it be added that he, unlike most sociologists, writes humanly about human beings. I find this a fascinating book, and highly informative. Along the same line, and also excellent, is Elmer T. Clark's *The Small Sects in America* (Abingdon-Cokesbury, \$3). This is a completely revised and enlarged edition of an earlier work. Dr. Clark's book is somewhat more encyclopedic than Dr. Braden's. They do not actually duplicate each other, since Clark deals more specifically with the small sects and Braden's subject is the more recent and larger-scale cults. Both are well worth having for anybody with an intelligent interest in contemporary religion.

THEOLOGY

Any book from Reinhold Niebuhr's pen is important. One of his best has appeared this year: *Faith and History* (Scribner's, \$3.50). This is not so ponderous in either size or tone as some of Niebuhr's now classic *opera*, and in it he presents his version of the Christian philosophy of history. Much as I admire this book I will not leave one candid warning unspoken: like everything else he writes, this book must be studied, not merely read.

C. S. Lewis has published another book this year, and this also is automatically an event: *The Weight of Glory* (Macmillan, \$1.25). This consists of essays and addresses on several subjects. This reviewer is rather disappointed in it, and cannot give it a par rating with such treasures as *Beyond Personality*, *Christian Behaviour*, and most of Lewis' other great little volumes. But your friend who is a Lewis *dévo*t may judge otherwise. This is a pretty safe bet.

BIBLICAL BOOKS

In the field of Biblical studies there are some splendid new books. One is W. A. L. Elmslie's *How Came Our Faith* (Scribner's, \$3.25). This is indeed what its sub-title advertises: "a study of the religion of Israel and its significance for the modern world." Many have taken in hand to do this job for us. Few, if any, have done it with Elmslie's skill and effectiveness. This book is as delightful as

it is instructive. Another book of great merit among Bible studies is a new revised and enlarged edition of Stephen L. Caiger's *Lives of the Prophets* (SPCK, 10s 6d). Elmslie and Caiger both write in a refreshingly vivid and unpedantic style, yet with the authority of masterful scholarship. Finally, among the Biblical books: Robert H. Pfeiffer's *History of New Testament Times: with an introduction to the Apocrypha* (Harper and Brothers, \$4). The title does not make one fact altogether clear: this work is concerned very largely with the *literary* background of the New Testament. The scholarship is prodigious. The book is a companion volume to Pfeiffer's *Introduction to the Old Testament*, and measures up to the superlative standard of the earlier work. Every serious student of the Bible ought to have both these volumes in his library.

PRAYER BOOK

In this great anniversary year of the Prayer Book we have had the inevitable spate of books devoted to this subject. I have not read them all, by any means; but among those I have read the following stand out as unusually good, and of appeal and value to all Churchpeople:

Learning to Pray with the Church, by Verney Johnstone (Longmans, Green). This little book is inexpensive and it is one of the best books to put in the hands of the ordinary Churchman that I know. Its subject, simply stated, is how to use and understand the Prayer Book. It should be an enriching aid to anybody's worship.

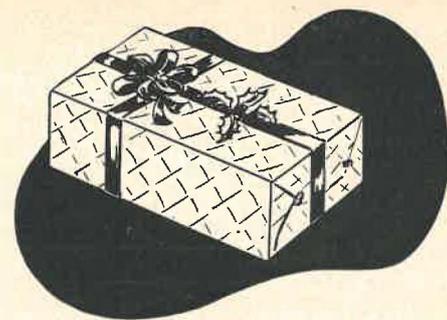
Second, Suter and Cleaveland's *The American Book of Common Prayer* (Oxford Press, \$1.50). This deals with the Prayer Book story with special reference to the development of the American Prayer Book. On every count it is worthy of all commendation: an ideal gift for any Churchman.

A little book that has impressed me deeply is Hugh Ross Williamson's *The Seven Christian Virtues* (SCM Press, 7s 6d). I believe the Macmillan company handles SCM publications in this country. You might have to order it directly from England. The author is an English playwright and novelist of great literary ability, and in this book he deals with the seven virtues in a provocative and thoroughly Christian manner. He achieves the rare feat of presenting orthodoxy in such a way as to show its urgent relevancy. Though simply and vividly written, this book is hardly for the novice in the Faith. The casual dipper or dilettante in religion is not ready for it. But for the mature Christian it is fine fare.

This round-up of mine has been casual, has ranged far and widely, and has left totally unmentioned some grand recent books which are being touched upon by other contributors to this issue. Be sure to see what they suggest.

Christmas Books

"For All Sorts and Conditions"



¶ We have asked several of our readers who are also lovers of good books in the religious field to help us out in this Christmas Book Number by telling the rest of our readers about noteworthy books they have read recently.

To insure adequate coverage for "all sorts and conditions" not only of men and women but of children as well, we have asked a bishop, two parish priests, a layman, and a lady who is a specialist in juvenile literature to provide us with their recommendations based upon their recent reading.

Their replies follow.

A Bishop's Suggestions

By the Rt. Rev. CHARLES ASA CLOUGH
Bishop of Springfield



HERE is no happier gift, come Christmas, than a book. Given in the right spirit, a book is not merely something donated; but something precious that is shared by the donor and recipient alike. This is more true with religious books than with others.

Among many choices (and one cannot forget that gifts are rather personal) the following may be commended without reservation.

1. *The Happiest of Men* by E. E. Fearon (Crown Publishers, \$3). A beautifully illustrated book about the quiet enjoyment of living. Its roots are deep in religion, and the loveliness of its prose is memorable.

2. *The Story of the Prayer Book* by Percy Dearmer, reissued by the Oxford University Press for the 400th anniversary of the Prayer Book. The richness of illustration, no less than the riches of the text, recreate in the reader a tender pride in the witness and traditions of our faith.

3. *Why Go to Church?* by David K. Montgomery (Morehouse-Gorham, \$1.50). This book has earned the right to be read by every priest and layman. It fulfills a need that is perennial — with



BISHOP CLOUGH

clarity, persuasiveness, and distinction. Dean Montgomery's latest book *The Tree of Life* is to be published early in the year by Morehouse-Gorham. One wishes hungrily that this superb exposition of the sacraments might be ready for Christmas!

4. *Prayer Works* by Austin Pardue, Bishop of Pittsburgh (Morehouse-Gorham, \$2). This fine study on prayer and the prayer-life is promised for November in good time for inclusion on every Christmas gift list. It might seem disingenuous to commend any book which one has not yet had the privilege of reading, but anyone who has lived with Bishop Pardue's *He Lives* and *Bold to Say* can make the recommendation with confidence and bear any reproach therefor with equanimity.

To the reader who finds any of these books in his Christmas stocking, a wish for a holy and happy Christmas is almost superfluous!

A Priest's Suggestion

By the Rev. HOWARD L. FOLAND

Although it was first published six years ago, *The Christian Faith* by C. B. Moss (SPCK, obtainable through Morehouse-Gorham) should be on every Christmas list.

It is by far the best, most readable, and most convincing explanation of the Church's beliefs that we have. If your priest or bishop should already have a copy, give him another one for lending purposes — and buy one for yourself to use. In fact, every Churchman should have a copy.

Teach us to Pray (Pilgrim Press, \$2.50), by Charles Whiston, a priest of the Church, is an excellent study of the "Great elements of Christian praying: adoration, self-giving, intercession, and thanksgiving." Dr. Whiston not only teaches the reader something about praying, but also increases the reader's desire to pray. The book actually does teach one how to pray — more and better.



FR. FOLAND

If you are interested in a specially good Christmas present for your priest or bishop, give him a copy of C. B. Moss' *The Old Catholic Movement: Its Origins and History* (SPCK, 15s; obtainable through Morehouse-Gorham). It is an exciting story-like account of the revolt of some European churches from the "tyranny of the Bishop of Rome and all his detestable enormities." These churches, with which we are in communion, are the ones so greatly helped in post-war years by the gifts made possible by the good work of Canon Symons, of Forward Movement fame. The book is actually fascinating, as well as informative and clear — as is all that C. B. Moss writes.

Another Priest's Suggestions

By the Rev. ERNEST J. MASON

The apocalyptic fiction of Charles Williams, who died in England near the close of the war, is only now being received in this country. Williams belonged to a group of Anglican writers which included T. S.

Eliot, Dorothy Sayers, and C. S. Lewis. He shows the influence of Chesterton's allegories and probably of Arthur Machen as well, but in important respects he has surpassed these masters. His novels will be highly prized by discriminating readers. Begin with *All Hallows' Eve*, \$2.75, for its foreword by T. S. Eliot. The others are *War in Heaven*, \$3; *Descent Into Hell*, \$2.75; and *Many Dimensions*, \$3. All are published by Pellegrini and Cudahy.

The Prayer Book anniversary produced no better book for general use than *The Story of the Prayer Book* by Verney Johnstone, with additional chapters by Ernest Evans and Leicester C. Lewis (Morehouse-Gorham, \$2). Brief, vivid and sprightly in style, the book has an adequate content based on sound scholarship. Honesty and loyalty are combined to a degree uncommon in popular writings on this subject.

Contempt for logic is an affectation



FR. MASON

too common among Anglicans, as among Americans generally. It leaves us a prey to our own confusions and exposes us to the barbs of the adversary. *Barbara Celarent* by the English Dominican, Thomas Gilby (Longmans. \$4) is an excellent description of the classical analysis of argument. It is popular in the best sense, solid but never dull, moderate and sane in its attitude. It should be read not only by all (including the clergy) who attempt to influence opinion, but also and especially by those upon whom the attempt is made. Logic is valuable for attack, but for defense it is indispensable.

The Bible is so obvious a gift that one must have a special reason for mentioning it. This year, for the first time in a long while, a complete Bible with the Apocrypha (both in the King James version) may be had in a good binding at a reasonable price. It is published by the American Bible Society, in flexible leather at \$4.30. In a size convenient for carrying, it is an ideal gift for the priest — or layman — who saves his Office.

A Layman's Suggestions

By EUGENE C. NOYES

The number one gift book today is *With Christ in God* by Shirley C. Hughson, O.H.C. (SP-CK. \$3.50). This is really a handbook of the Christian Life. Reading it will reward you — you'll go slowly, but you'll reread it many times.



EUGENE C. NOYES

A companion book is *Spiritual Guidance* also by Fr. Hughson, (Holy Cross Press. \$3). Excellent for laymen as well as priests.

I Want to Live by J. N. Thompson (Mowbray. \$2.10) is equally good for an adult or a twelve year old. It commences on the proper foundation, the purpose of man's existence and carries through the whole Christian religion. Easy to read and understand.

Then don't overlook *Crisis in Education* by B. I. Bell. (Whittlesey House. \$3). It is important. And *The Secret Way* by Joseph Wittkofski (Morehouse-Gorham. \$2.) is a sort of primer of the interior life. *Behind That Wall* by E. Allison Peers (Morehouse-Gorham. \$2.50) is a delightful collection of essays about classics of the interior life.

Then there are three fascinating and instructive books by a Roman Catholic writer. First is *The Seven Storey Mountain* by Thomas Merton. (Harcourt-Brace & Co. \$3). This is an autobiography of a Trappist Monk. His *Seeds of Contemplation* (New Directions. \$3) is real contemplation. In *The Waters of Siloe* (Harcourt Brace & Co. \$3.50) he

gives the story of the origin, decline and reform, and ideals, of the Cistercian Order.

Any one of the above books, chosen to suit the reader, will make an excellent gift.

Books for Children

By ELIZABETH MCCrackEN

One of the best books of the holiday season is for children: *The Bells of Bleecker Street*, written and illustrated by Valenti Angelo (Viking Press. \$2.50). In it Mr. Valenti tells the story of his own life in Bleecker Street, where he spent a short period as a child. He never saw the street again until he was a man; but he often remembered it and thought about it. The church bells he remembered best of all. When he came back to Bleecker Street, he found, to his amazement, that it had changed little. This book is an account of what he found, and what he



ELIZABETH MCCrackEN

thought and felt about it: the sights, the sounds — above all the people. Fr. Benigno, the priest, and Professor Dante, the music teacher, he describes with memorable words. The neighborhood being that of the new (and the old) St. Barnabas' House of the City Mission of New York, children of that diocese will like the book; but so will other children like it — anywhere.

Another unusual book of a different kind is *A Picture Bible Dictionary*, written and illustrated by Ruth P. Tubby (Abingdon-Cokesbury. \$1.50). This gives clear, and very simple definitions of words in the Bible that often perplex children who are reluctant to ask what the words mean and are slowed down by not knowing. Pictures help to fix the definitions in the mind.

Still another unique book must be mentioned: *The Twelve Days of Christmas*, illustrated by Ilanka Karasz (Harpers. \$1.50). This consists of the famous old cumulative rhyme, with a picture for each of the "days." Children who know the rhyme will delight in the pictures. Other children (and perhaps some grown-ups) will read the rhyme for the first time, and remember it because of the pictures.

Painless Giving

By the Rev. Willis P. Gerhart

Rector of the Church of the Heavenly Rest, Abilene, Texas

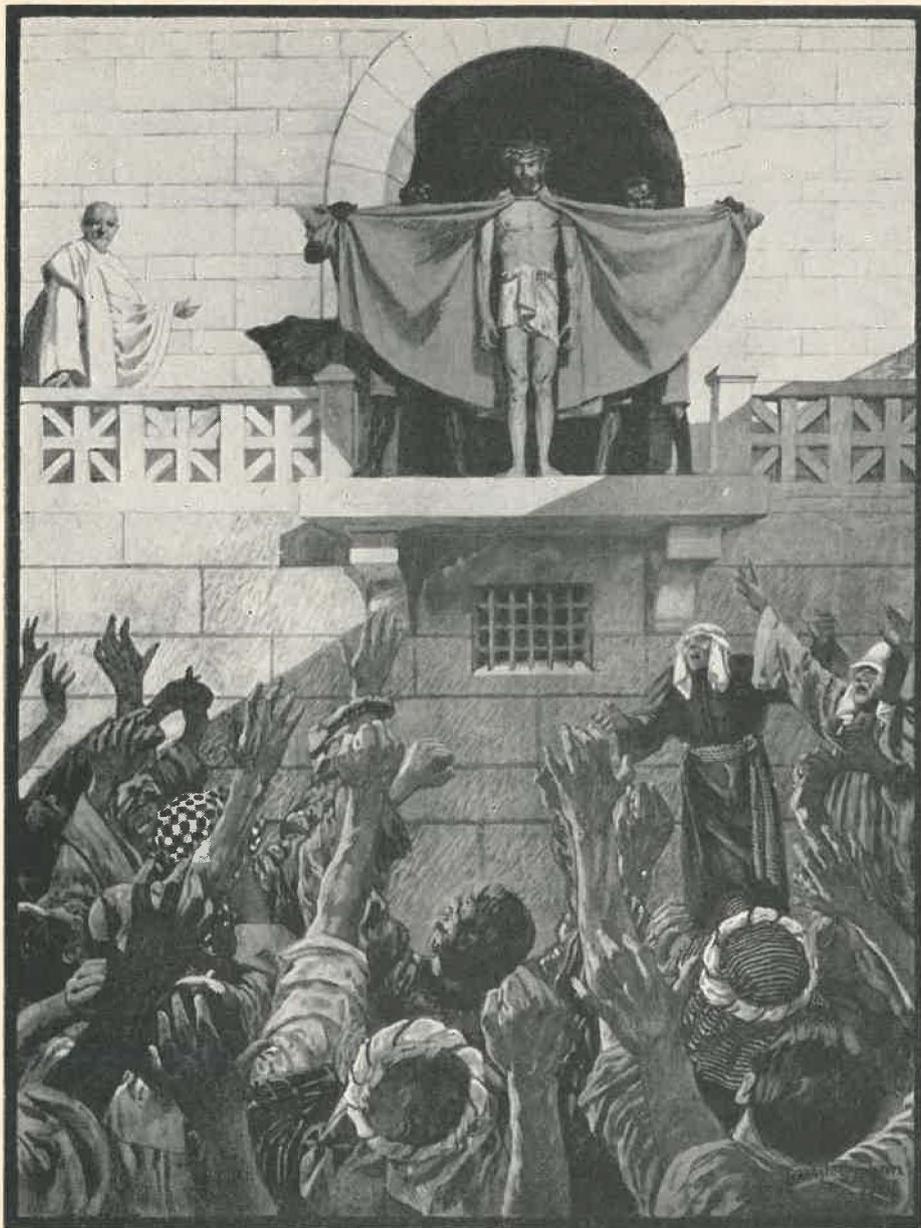
PEOPLE have a most generous way of giving away other people's money. So often we hear folks say, "If I had so and so's money I would give to the Church," etc. The truth is that if they had it they would not give at all, only in proportion to what they are giving now. It is just human nature to be selfish. We are the most important people we know, and we want to keep what we have for ourselves. It is a pleasure just to think about giving away other people's money, but very painful to give away our own.

Now one of the most satisfactory experiences of my life has been the fact that I have practiced tithing for many years. It has brought such a blessing that I regret that I have not recommended it more vigorously to others. This is how it works. It forces a person to plan ahead. After all, a budget is a way of living, a yearly plan reduced to daily discipline.

I hesitate to mention the fact that

I have been a tither, but had not somebody else told me this same story I would have missed the satisfaction of this experience. We know well enough that God made us, gave us our faculties, and that everything we have is His.

Anything we do that makes us realize this all-important and everlasting truth is worth the money. Tithing automatically throws a life into true perspective. Nothing is more thrilling than a whole view of life. The idea that it automatically increases one's income is, I believe, a little superstitious, but I do not think that tithing impairs any man's judgment. Here is where the pleasure comes in: all we have belongs to God, but He lets us off most reasonably with a tenth — a fair share — that is His, and we really get to give away another Person's money. Give part to the Church (maybe half), and there is still an ample amount left for every worthy cause.



ECCE HOMO: *After the painting by Hans Lietzmann.*

"God was executed by people painfully like us, in a society very similar to our own—in the over-ripeness of the most splendid and sophisticated Empire the world has ever seen. In a nation famous for its religious genius, and under a government renowned for its efficiency, He was executed by a corrupt church, a timid politician, and a fickle proletariat led by professional agi-

tators. His executioners made vulgar jokes about Him, called Him filthy names, taunted Him, smacked Him in the face, flogged Him with the cat, and hanged Him on the common gibbet—a bloody, dusty, sweaty, and sordid business.

If you show people that, they are shocked. So they should be. If that does not shock them, nothing can. . . ."

DOROTHY L. SAYERS is the author of the above quotation. From her book, *The Man Born to be King*, it expresses as briefly as one could wish her reasons for writing this cycle of 12 radio dramas on the life on Christ. How well she succeeded in shocking the British public when the plays were given over the BBC in 1941 and

1942 is now radio history—the anguished letters of protest that poured in from the professionally pious when news of the forthcoming plays was given out, the even greater flood of letters of thanks that inundated the studio after the series was well under way. Today in England the names of Dorothy L. Sayers and C. S. Lewis are coupled as the two laymen who have done most to bring the Christian

JESUS over the BBC*

By Chad Walsh

message to men and women impervious to the standard techniques of the Church.

The plays are now available in an American edition, and the reason for their phenomenal impact in England is obvious to anyone who reads even two or three of them at random. The most obvious reason—paradoxical though it sounds—is that Miss Sayers banished theology from her conscious mind when she sat down to write. Her one aim was to compose 12 plays which followed the available historical accounts—the Gospels—and which were dramatically effective and artistically honest. The result was drama of the highest order. Indeed, I am willing to put myself out on a limb and assert that none of the medieval plays on the life of Christ that I have ever read can approach these 12 plays in artistic worth or intensity of effect; it may even be the verdict of future critics that the creator of *Lord Peter Wimsey* has also created the greatest of all plays—medieval or modern—on the life of our Lord.

ACTIVATED DOGMA

I have said that her intention was to write good plays, not to edify. But such is the intellectual consistency of Christian theology and the psychological consistency of the Gospel portrait of Christ, that any writer who follows the Gospels closely will inevitably produce a story which bears out the doctrines of orthodox Christianity. Thus it is that—as a by-product of the dramatic purpose—Miss

*A review of Dorothy L. Sayers' *The Man Born to be King: A Play-Cycle on the Life of our Lord and Saviour Jesus Christ*. Harper & Brothers, New York, 1949. 339 pages. \$3.75.

Sayers has shown the dogmas of Chalcedon and Nicea in action; the theology springs unforced from the events of the dramas.

Any playwright attempting the life of Christ must decide whether his approach will be liturgical and stylized, or realistic. Miss Sayers chose the latter alternative. She robbed the New Testament characters of the lovely King James archaisms, and gave them a simple — at times, racy — English, equivalent to the words that actually came from their lips nearly two thousand years ago. Take this speech of Matthew's, which is to be spoken with a strong Cockney accent:

Well, see here. When he came down our street the other day, I don't mind telling you I'd had a pretty good morning. Patting myself on the back, I was, thinking how I'd managed to put the screw on some of those poor devils of farmers and salt away a tidy bit for a rainy day. "Matthew," I said to myself, "you're getting a warm man." And I looked up—and there he was. "Hullo!" I thought, "Here's the Prophet. I suppose he'll start calling me names like the rest of 'em. Let him. Hard words break no bones." . . .

Or take the scene where a silly woman is questioning the resuscitated Lazarus:

Do tell me, Lazarus—I hope I'm not being impertinent—but what does it feel like to be dead?

Lazarus: Master, what shall I say?

Jesus (*laughing*): I'm sorry, Lazarus. You must do your best with it. But no State secrets.

Lazarus (*as he speaks, the conversation dies away into an inquisitive silence*): This life is like weaving at the back of the loom. All you see is the crossing of the threads. In that life you go around to the front and see the wonder of the pattern. . . . Beautiful and terrible. And—how can I tell you?—it is familiar. You have known it from all eternity. For He that made it is the form of all things, Himself both the weaver and loom.

And so it goes in the plays — the dialogue and tone move swiftly and easily between light gaiety and the most solemn moments of awe. This change of pace strips Jesus of the King James patina and shows Him in all his variety: his God-like tenderness, His God-like sternness, and also His God-like playfulness and wit.

VIRTUOUS JUDAS

Miss Sayers at no time indulges in wild speculations on basic matters, but now and again — where the biblical accounts are brief or vague — she hazards a guess about questions of detail. Her theory of Judas is the most plausible I have ever seen. Most of us, I suppose, picture the betrayer as a villain with a black mustache who steps onto the stage at the proper moment to speed up the divine plan. Miss Sayers' Judas is much more terrifying, because of his resem-

blance to many of us. He is intellectually proud. He has the clearest concept of Jesus' mission of any of the disciples, and knows it. But he wants to manipulate Jesus, and he is a prey to unfounded suspicions. Eventually he becomes convinced that Jesus has yielded to the allurements of the zealots who want a political messiah. Then Judas very virtuously betrays his Master, to save Him from Himself.

Another very striking example of Miss Sayers' insight is her treatment of the repentant thief. As sketchily narrated in the Bible, the thief's act of faith is so abrupt that an air of psychological implausibility hovers about it. Miss Sayers provides a reasonable motive by assuming that at first the thief is merely humoring Christ by pretending to believe in Him, and that when Christ takes him at his professed word, he begins to feel the presence of the numinous and forgiveness — and then believes. But let the dialogue tell the story.

Dysmas (*the thief*): He's looney, that's all. Let 'im think he's Goddamighty, if it makes him feel any better. . . . You're all right, mate, ain't you? Of course you are. This 'ere's just a bad dream. One o' these days you'll come out in a cloud of glory and astonish 'em all. . . .

Noticing that Christ is smiling, the kind-hearted Dysmas humors Him further:

Sir, you'll remember me, won't you, when you come into your kingdom?

And it is only then — when Christ makes his shattering reply — that the thief begins to realize who is dying on the cross beside him.

I could go on indefinitely with memorable quotations — but to summarize, what has Miss Sayers accomplished?

First of all, she has written a dozen of the best and most actable radio plays ever composed on any subject. In the second place, she has carried on the "quest

of the historical Jesus," and to my mind has brought it to as successful a conclusion as anyone is ever likely to do. Her Jesus is the familiar Jesus of the creeds — truly God and truly man — the eternal Second Person of the Trinity and also a man who lived in a remote province of the Roman Empire early in the First Century A.D. The dramatic consistency of her portrait is, to anyone who knows the problem of artistic integrity, very strong evidence for the truth of the Christological formulations of classical Christianity.

In the third place — as another by-product of good drama — she has provided a very useful harmony of the four Gospels. Finally, she has given us an ideal introduction to Christianity for the person who has never read the New Testament or who gets little out of it. Anyone who reads these 12 plays thoughtfully (and such is their power, you can scarcely bring yourself to skim them lightly) cannot escape a basic knowledge of Christian theology and ethics. And I know from my experience that if you read the Gospels after the plays, many verses or whole chapters will suddenly glow with a hitherto unsuspected significance.

SORROWFUL QUESTION

The sorrowful question therefore arises: Why did not the Episcopal powers-that-be choose *The Man Born to be King* for radio broadcasts instead of the late lamented Great Scenes from Great Plays? Perhaps there was some good reason, but until that reason emerges from the glacial heights on which such decisions are made and trickles down to the generality, the suspicion will linger that these hard-hitting plays are medicine that the High Command considers too strong for that frail creature, the layman. If that was the motive, I contend that the laboratory evidence suggests a contrary verdict. *The Man Born to be King* was sensationally successful with the churched and unchurched alike, as sheafs of letters in the files of the BBC testify. It appears that the layman — that pallid nightmare of the higher clerical circles — is made of tougher stuff than he is given credit for.

On the other hand, I have not yet read excerpts from any letters that would indicate that Great Scenes transformed anybody's life. Indeed, I find it inconceivable that they could have done so, in view of the shame-faced way in which the morals (usually as much Confucian as Christian) of the plays were apologetically presented in feeble little homilies. At any rate, if the Episcopal treasury can ever stand another radio crusade, Miss Sayers has provided the perfect material for it. And we know from the English experience that it works (which is another way of saying that it would bring many listeners to Christ).



Advent . . . Fact of All Facts



MOST of us find the Advent season rather confusing. It is hard to decide what to fix our special thought and devotion upon during these pre-Christmas weeks. Shall it be the Four Last Things of death, judgment, hell and heaven? Or shall it be the Bible as God's Word to be searched and pondered with unusual care during this season? Or the more central concern of the meaning of the Incarnation for the world and for our own individual selves? Our perplexity arises from the fact that all of these possible emphases are thoroughly in order during Advent. It is a season rich in Christian meaning, but manifold rather than simple.

It is easier for the thoughtful Christian to know how he will not keep Advent than to know how best he can keep it. The earnest Christian will not permit his Advent to degenerate into a mere liturgical reminder to "do your Christmas shopping early." Advent is not simply a pause, to get ourselves collected, between Trinitytide and Christmas. It is a deeply important and significant season, with a meaning and message of its own to the Christian soul. That meaning and message has several sides: hence our confusion. But they are sides to one and the same thing.

The thing itself is the simple, elemental Christian Fact of all facts: the Fact of the Incarnation. The several sides to this seem disconnected and unrelated: the Four Last Things, the Bible, the first Coming of Christ, His second Coming. But they are not really so. Advent is the pre-eminent Bible season because it is the Scriptures — both the Old Testament and the New — that testify of Christ in His Advent. It is the pre-eminent season for meditation upon the Four Last Things because the Coming of Christ transforms and transfigures man's eternal destiny.

Perhaps the best way for the individual Christian to keep Advent well is simply to strive, in his thinking and his devotion, to keep the season in its *wholeness*. Let him study the Bible with special care; let him ponder the Coming of Christ into the world and the difference it makes for the world and for himself; and let him renew the healthy habit, which we all so easily and gladly neglect, of preparing himself for death and judgment. Let him be sure that there is both contrite penitence and holy hope in his keeping of Advent. There is a paradox in the season, but not a hopelessly perplexing one: it is a penitential season, for no man can recognize with any real discernment the Fact of Advent without godly sorrow for the sins of the world and of himself; and it is a joyful season, with the joy of knowing that the heart's longing for

redemption from on high is indeed fulfilled in Him who has come and who ever comes again.

There are some pit-falls of which we must beware. It is peculiarly easy to observe Advent in a lop-sided and myopic manner. For example: a merely individualistic, purely private contemplation of the Four Last Things is not only inadequate but it can lead us into grave error. John Smith as an individual is not the only being who must undergo death and judgment and whose final destiny is either heaven or hell. The Four Last Things await also John Smith's family, his nation, his race, the whole human species of which he is a part. Let him meditate then upon the words in our Lord's awful parable of the Great Assize: "And before him shall be gathered all *nations*." The Christian man must realize that the Judgment is social and indeed universal in scope. This is one of the several major meanings of Advent that is seldom noted. Or consider the Advent reminder of the second and final Coming of Christ at the end of human history: this is an article of faith, and a central and constitutive one that cannot be expunged. We need to recover a quickening sense of it in the modern Church. But what of its corollary truth: that Christ is constantly coming again, in glory, to judge both the quick and the dead — among whom are ourselves? What of the Real Presence of Christ now; at this moment, in our sanctuaries, in our homes, in our places of business, in our games and pleasures, in our minds and hearts? Do we live from day to day by faith in His Real Presence or His "Real Absence"? It makes all the difference, what our answer is. The question is peculiarly in order during Advent.

This is a time to search the Scriptures and to search ourselves. A sober and sobering time, for self-examination and deep penitence; a time for earnest prayer that the Lamb of God may once again take away the sins of the world and redeem the sinners of

ADVENT

AWAKE my soul, awake!
 Across the darkness breaks a shaft of light —
 Nearer and clearer a voice comes crying —
 O Soul, make straight a pathway for the Lord!
 Arise my slothful heart and don a robe of penitence,
 Let contrite tears wash from your eyes the dross of
 selfishness,
 That with a purer vision you may see the dawning Day,
 Ponder the Mystery of the Eternal stooping down to time
 To leave for us a Gift — a Gift unutterably Lovely!
 Awake my soul — my sorry soul — awake, prepare!

ELSIE GERTRUDE DICKEY.

the world — of whom we are chief; a time to look forward with trembling joy to Him that shall come anew to be born in us again at our Christmas communion.

*O come, thou Day-spring from on high,
And cheer us by thy drawing nigh;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.*

Bishop Manning

WE cannot feel sadness as we think of Bishop Manning; only joy that he has entered into the Land of Promise and a great thankfulness for his life, his ministry, and his example. For he was a truly great priest and bishop, a worthy successor of the holy apostles, and a faithful steward whose sure and certain hope of the Resurrection made death powerless over his indomitable spirit. "I was glad when they said unto me, We will go into the house of the Lord."

"Be strong in the Lord" — this was the text that he chose for the book in which, on his retirement after 25 years as Bishop of New York, he gathered the principal sermons of that long and eventful episcopate. "Be strong in the Lord" — this was his constant admonition to young and old alike, and it was the keystone of his own life and ministry. With it he coupled the watchword of that earlier great Bishop of New York, John Henry Hobart: "Evangelical Truth and Apostolic Order."

Fearless and uncompromising where Christian principles were involved, Bishop Manning was ever the champion of the dignity of every human being as a child of God. Of the towering Cathedral on Morningside Heights, which was so dear to his heart, Mayor O'Dwyer truly said that it stands as a monument of "what Bishop Manning has done for the poor and the underprivileged of our city." The multitudes out of every race and clime, that make up the population of this great city, may not have understood the theology that he represented, but this they knew — that as long as he was Bishop of New York they had a champion in high places who stood for their human rights and who fought for better housing, better working conditions, and equality of opportunity for all.

To those of us in the household of faith, Bishop Manning stood for even more than this. He stood for the Faith of the undivided Catholic Church, free alike from the additions of Romanism and the subtractions of Protestantism — the Faith enshrined in the Holy Bible and the Book of Common Prayer. "What this world now needs," he said in his final sermon as Bishop of New York, "is the full, glorious, sacramental religion of the Incarnate Son of God — the sacramental religion of the Scriptures and of the Holy Catholic Church from the beginning. . . . My word today to this diocese and to our whole Church, and to all whom my voice can reach, is — Hold faithfully to the divinely given truths and teaching of the

Prayer Book. . . . For so you will find the grace and strength that you need, and so you will help to uphold and spread the power of the Lord Jesus Christ in this world."

May God grant to his faithful steward an entrance into the land of light and joy, in the fellowship of His saints, through Jesus Christ our Lord.

Human Rights

THE U.N. General Assembly took a notable step recently when it voted to refer to the International Court of Justice the question whether Hungary, Bulgaria, and Rumania were violating their peace treaties by suppressing human rights and fundamental freedoms, as guaranteed in those treaties. The issue arose out of the trials and conviction of Cardinal Mindszenty and of a number of Protestant ministers last winter and spring.

The significance of this reference, which was voted over the vigorous protest of the countries immediately concerned and of the Soviet Union, is the recognition by the majority of the General Assembly that human rights and fundamental freedoms have become the legitimate and rightful concern of the entire world. A favorable opinion by the International Court, even though there might be no practical way of enforcing its findings, would go far toward broadening the concept of international law in this important respect, and would give an important measure of international sanction to the Declaration of Human Rights adopted by the United Nations. It would also define precisely what the rights and duties of the General Assembly are in the matter under dispute, and in similar cases that may arise in future.

We hope the International Court will face this question as fearlessly as the General Assembly itself has done, and will render an early decision for the guidance of the United Nations.

Christmas Books

WE are happy to devote much of the space in this issue to the discussion of books that would make suitable Christmas gifts. We do this each year at this season, believing that it is part of our evangelistic mission as a Christian journal to assist our readers in planning their religious reading. Good books on religion strengthen and deepen true religion, and true religion in its turn demands good religious literature. When writers of first-rate literary talent and intellectual power turn to religion as a subject, we may be sure that their work will awaken some souls. Some of our contemporaries believe that the day of the book is over: that the modern development of new means for the communication of ideas, such as the radio and the picture magazine, spells the end of formal literature. Whether this be true or not, the proof has yet to be seen. What is clear is that in-

creasing numbers of people want good books on religion, and increasing numbers of books to meet their demand are appearing. We rejoice in this fact: it is one of the brighter signs of our times.

In this Christmas Book Number you will find recommendations of books for different types of people. We have asked our Book Editor, a bishop, and several priests and laity to tell our readers what books they have read during the past year which in their judgment would make valuable gifts to Churchpeople. The variety in their recommendations is interesting. It indicates that the harvest of recent good religious books is an especially rich and abundant one, for our contributors come up with recommendations that cover a wide range and among which are practically no duplications. We hope and believe you can find a gift book suggestion here for practically anybody you know.

You might even get an idea for a special gift to yourself. A few dollars spent for a book that deepens our understanding of our faith or quickens our devotion is a better investment than most.

Domestication in Czechoslovakia

THE practical meaning of the new Church control laws put into effect November 1st in Czechoslovakia is that the Churches, both Roman Catholic and Protestant, are to be completely domesticated in that country. In a nutshell, the government will pay the clergy (individually, not by bulk appropriation to Church headquarters as in the past), will have the power of appointment and removal, and will require the priests and ministers to act as agents of the Communist state.

This is totalitarianism carried to its logical extreme. It also marks the new Communist technique — to domesticate and enslave the Church, rather than to oppose it. Dr. Visser t' Hooft, general secretary of the World Council of Churches, warned against this technique last summer, indicating that it was far more dangerous than outright persecution. He is right; for while the blood of martyrs is the seed of the Church, the sweat of collaborators, however unwillingly extracted, is a poison that can kill the seed.

Having in mind its general secretary's warning, the World Council, through its central committee, declared: "The totalitarian doctrine is a false doctrine. . . . We warn the Churches in all lands against the danger of being exploited for worldly ends. In the countries where the State is antagonistic to the Christian religion or wherever full religious freedom is denied, we ask all Christians to remember that the liberty which they receive from their Lord cannot be taken away by the violence or threat of any worldly power, or destroyed by suffering. Therefore we urge the Churches to bear clear corporate witness to the truth in Christ, and their ministers to continue to preach the whole gospel."

The Churches of Czechoslovakia, both Protestant and Roman Catholic, have ignored this warning and have accepted the yoke laid upon them by the Communist government of that country. Some of their leaders continue to claim, and doubtless sincerely to believe, that they can continue their effective Christian witness under the terms of that enforced collaboration. We doubt it; in fact, the experience of the German Churches, which opposed the Nazi regime on this very principle, is clear evidence that Church-State collaboration on such terms is ruinous to the Church and destructive of its Christian message. We have no doubt that future events will prove that this is as true in Czechoslovakia now as it was in Germany before and during the war.

Requiescant

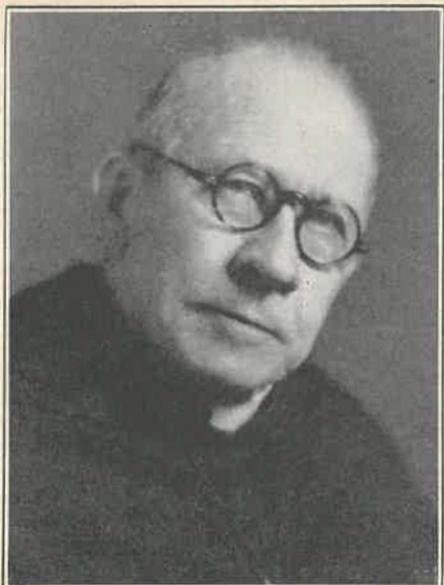
THIS week we record not only the death of Bishop Manning, but also the death of two great priests who in their days pleased God: The Rev. Dr. Murray Bartlett, retired president of Hobart College, and Fr. Shirley Hughson of the Order of the Holy Cross.

Dr. Bartlett died the day after the death of his diocesan, Bishop Reinheimer, which was recorded in last week's issue. The sympathy of Churchpeople goes out to the diocese of Rochester and Hobart College on this double loss. Coming to the diocese of Rochester as Bishop Ferris' coadjutor in 1936, Bishop Reinheimer put to good use the organizing skill and missionary statesmanship which he had exhibited as head of the National Council's Field Department during the difficult years from 1931 to 1936. In 1938 he became the diocesan, and during the ensuing 11 years the diocese has prospered and grown in every department of its work. His plan for stimulating laymen's work, "the Bishop's men," has since been taken over by many other dioceses. His untimely death, at the age of 60, was the result of his unsparing self-sacrifice in the service of the Church.

Murray Bartlett, one of the leading Christian educators of the past generation, piloted Hobart and William Smith Colleges through the days of rampant Liberalism when many people — even Churchpeople — thought that there was no place for a Church college. During this period, the two institutions under his care not only held their own, but grew and prospered without playing down their Church connection. Enrollment and faculty doubled, and a million dollars were added to the endowment.

Shirley C. Hughson was a master of the spiritual life in a Church which is all too prone to take its spiritual life in moderation. Souls were his business, and he will appear before his Lord with an abundant harvest. Bishops, priests, and countless laypeople high and low love God because Fr. Hughson taught them how to. What better epitaph can a priest have?

May God grant to these faithful servants of His and to all the faithful departed Light and Peace.



Blackstone Studios.

FR. HUGHSON: *Sumless souls . . . woven into the pattern of saints.*

Soldier of Christ:

A Tribute to Shirley Carter Hughson, OHC

By the Rev. Gregory Mabry, D.D.

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

“MAY the Angels lead thee into Paradise; and the Martyrs receive thee at thy coming and bring thee into the holy city Jerusalem; may the choirs of Angels receive thee, and mayest thou, with Lazarus once poor, have everlasting life,” sang the monks of the Missionary Order of the Holy Cross as they bore the body of Shirley Carter Hughson from the arching monastery chapel to his grave in the greensward by its side. A little sad, yet triumphant, for a fearless warrior of Christ, after 82 years of aggressive action, had laid down his lance and knelt for his accolade.

Shirley Carter Hughson, a many faceted man: all priest, preëminently a religious, spiritual athlete, profound scholar, assiduous author, rousing preacher, fabulous missionary, confessor to thousands, sure director of souls, builder of both spiritual and material temples to God, indefatigable in his labors, worthy yoke-fellow of Fr. Huntington, for nearly 60 years a companion-in-arms in defense of the Faith of doughty Bishop Manning, a marching soldier of the Cross. As one of the oldest living Fathers of the Order said, “Fr. Huntington made Fr. Hughson; and Fr. Hughson made the Order of the Holy Cross. He had the organizing and executive gifts. Without them Fr. Founder’s vision never would have come to full fruit. They were a perfect complement of each other.”

He was described by those who knew him as a child as restless, impetuous, quick-tempered, defects which might have become vices had he not consecrated them to God, Who transformed them into fecund virtues. But he had a vision of God which he strove with all his being to make real to the eyes of man,

and in trying he lifted unnumbered souls from earth to Heaven. Fr. Hughson was a Southerner of Southerners — a South Carolinian, a son of a colonel in the Confederate Army, a descendant of old “King” Carter, and a relation of the Lees. Like a very great number of Southerners he loved the Negro. So it should come as no great surprise that after ordination his first thought was of them, for he spent the primal five years of his priesthood seeking out the souls of Negroes in the slums of Philadelphia, and raising them to the full knowledge that they were the sons of God.

After his profession in the Order of the Holy Cross, at the old monastery in Westminster, Md., he devoted the next eight years stalking the mountain trails to the coves of Eastern Tennessee, where men of high passion dwelt and with his evangel brought them to their knees before the gentle Christ.

He tramped the alphabet streets of New York’s East side, and the pavements in the purlieu of Park Avenue, seeking the souls of both Lazarus and Dives in each vicinity.

Year in and year out, month after month, he made his round of religious houses and their institutions teaching, shriving, counseling, and strengthening souls of priests, and nuns, and their charges.

For 15 years he directed the New York Church Mission of Help, founded by Bishop Manning and Fr. Huntington; and many forlorn girls learned their courage of him and became other Magdalenes.

With great good cheer he planted the seed of Christ in the hearts of laughing boys at St. Andrew’s and Kent Schools, and for 40 years guided the girls of the

several schools of the Community of St. Mary into the paths of Christian womanhood.

He wove sumless souls in hundreds of retreats into the pattern of the Saints. The Episcopal Church has been blessed with a number of eminent retreat conductors, a medium which requires a very special technique, but none surpassed him. And the fingers of one hand could tell the American priests who were his equal as a missionary. With sure theology and telling phrase he not only could but did fill any church in any city of America and England where he preached, and there must have been few he missed in his 53 years of Pauline journeys. For perhaps 30 Good Fridays he preached the Three Hours at the Little Church Around the Corner, and waiting worshipers stood in lines through the garden and up twenty-ninth street to Fifth avenue, hoping for a seat sometime during the devotion. Once a general remarked after hearing Fr. Hughson speak, “He would have made a great soldier.” His companion replied, “He is a great soldier.”

The magnificent and far-reaching Holy Cross Mission centered at Bolahun in hinter Liberia, surely one of the foremost pieces of missionary work done in the name of the Episcopal Church, was his vision and his achievement. Nothing delighted him more than the months he spent there during his several official visits made as Superior of the Order of the Holy Cross. In his book, *The Green Wall of Mystery*, one senses his passion for the souls of the savages.

Yet gentle women in drawing-rooms and hard-fisted men of affairs were won to Christ by him. They, along with wage-earners and the poor, gave their prayers

COLLEGES

From China to

Pennsylvania University

The Rev. Charles H. Long, Jr., who recently returned from three years' missionary work in China, has been named acting chaplain of the University of Pennsylvania. He succeeds the Rev. J. Clemens Kolb, who resigned June 1st. The announcement was made on November 9th by Harold E. Stassen, president, of the University.

New Chaplain at

University of Wisconsin

The Rev. Gerald White has been appointed chaplain of St. Francis House, which is the chapel and student center for Church students on the campus of the University of Wisconsin.

Fr. White is a son of the late Rt. Rev. W. C. and Mrs. White of St. John's, Newfoundland. He received his early education at Bishop Field College, St. John's, then entered the University of King's College at Windsor where he received his B.A. and M.A. degrees, and then was elected Rhodes Scholar for Newfoundland.

Throughout his collegiate career, Fr. White was active in extra-curricular activities. He participated in football, hockey, and track at Bishop Field College, he played hockey and football at King's College, where he was captain of the hockey team and winner of the Bissett Medal, awarded annually to the best all-around athlete in the school. During the same period he was a member of the University debating team.

At Oxford University Fr. White completed the theology course and, while at Oxford, played rugby and hockey. He was captain of the University team and a member of the hockey team of England. Upon completion of his work he was ordained to the diaconate and later was advanced to the priesthood by his father in Newfoundland.

SERVED IN RACINE

Fr. White was engaged in parish work and in Toc-H work in England for three years, following which he was a member of the staff of Racine, Wisconsin, Military Academy for three years. He was headmaster of King's College School from 1934 to 1944, when he was elected canon residentiary of Bermuda Cathedral, where he stayed for four years.

In 1948, Fr. White married Miss Adalin Brown of Madison, Wis. He has been acting chaplain of St. Francis House for several months.

and their money to him with which to build the priory and school at St. Andrew's, to dot the coves of Tennessee with rough-hewn combination social centers and chapels, the Cram chapel and noviciate at West Park, and the cathedral-aisled church, monastery, convent, schools, and hospital at Bolahun, and the "patrol" of chapels and schools in the bush of back Liberia. As a missionary he was infectious. An old Negress, born a slave, overheard him tell the tale of Bolahun at the table she was serving, and when she died five years later it was found that she had left her life's savings, some \$5,000, to Holy Cross in Africa. A dispensary, before which long lines of sick wait their turn for treatment, is her memorial.

How did he do it all? Sacrifice. He laid all that natural man holds dear at the feet of Christ, withholding nothing; and because of his example he drew others as a magnet to the same altar. It is likely he never asked but for one thing for himself after his profession in religion — to die in his monastery instead of a hospital. It was to be, and what a *Nunc Dimittis!* A former Navy chaplain laid his life at the foot of the Cross in profession the day Fr. Hughson shed his cross for Paradise. The Father longed to go to the chapel for the troth, but his Superior bade him keep to the infirmary, a few steps down the corridor from the sanctuary. Immediately the new soldier of the Cross placed the pledge of his profession on the altar he went to Fr. Hughson for his blessing. It was the last sacerdotal function the old soldier was to perform. A few chores done, the Community again was in chapel for None, and while they chanted the Office Hymn,

"Grant us, when this short life is past,
The glorious evening that shall last;
That by a holy death attained,
Eternal glory may be gained."

the old soldier quietly slipped away to join his beloved Fr. Founder, Fr. Allen, Fr. Lorey, and Fr. Mayo — the little guard of the Cross he found at Westminster when he made his profession there nearly a half century ago. One had come to take his place, he could go. Having sacrificed all he went to receive his reward.

Prayer. He lived prayer until he became prayer. His daily Eucharist and Holy Communion, his daily round of the eight Offices of the Breviary in addition to daily Morning and Evening Prayer from the Book of Common Prayer, daily an hour's meditation, which probably long since had passed over into contemplation, daily searching of the Scriptures and the study of the spiritual masters. It was so he stormed the fortress of Heaven until he had broke down the middle wall of partition and laid hold on St. Paul's sesame of how to "pray without ceasing." Any one who attended

one of his numerous Schools of Prayer, or has read any of his many books, essays, and tracts on ascetic theology knows he had found the secret of the Saints. It is likely that at least his last book, *With Christ in God*, 1947, will take a place on the shelves with the spiritual classics. He was close on the heels of Blessed Teresa of Avila and St. John of the Cross. He never rose from his knees to translate his devotion to God into the service of souls, for in spirit he was always before the Great White Throne. And that is the reason he never gave an inch in theology, dogmatic or moral. Many a man in the past was tried by what they called the Father's "obstinacy." He wasn't obstinate; just confident. He had found the truth in prayer. *He knew.* His fruits have proved he did.

Fr. Hughson was born and raised a Baptist. But he could never bring himself to join that Church. On graduation from the University of South Carolina at the age of 19 he chose journalism for his career, going to the *Charleston News and Courier* as a reporter. In less than no time he was the editor of this distinguished old Southern journal. In Charleston he met the noted South Carolina priest, Dr. Kershaw, who guided the gifted young editor to the Episcopal Church, and in due course to the Font. Little could his sponsors know that day when the Baptismal waters of grace flowed on the hotspur brow of young Hughson the degree to which he would use the Sevenfold Weapons to be commissioned with him later in Confirmation. Grasping the hand of the son of the Confederate colonel the priest said, "We do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end." Little could that priest know the resolute soldier and tireless servant the young journalist would become, for he was to be a Christian disciple who lived his Baptismal Vows and endowments up to the hilt, and right to the end — every hour of every day of his 53 years of priesthood.

As the chanting monks bore the old soldier's spent body through the Monastery garden to his grave, they made a station at the Great Rood, where he had gazed upon the thorn-crowned Head and lance-pierced Side of his Captain more times than another could know. The procession moved on to the waiting bed beyond the Golden-Glow, but Shirley Carter Hughson had already seen his Redeemer, and not as a stranger.

Valiant was the word for Fr. Hughson.

May he rest in that peace of God which he fought so hard to bring to the hearts of men.



BOOKS



The Rev. CARROLL SIMCOX, Ph.D., Editor

The Gospel in Drama

THE MAN BORN TO BE KING. By Dorothy L. Sayers. New York: Harpers, Pp. 339. \$3.75.

The notice of copyright in this book bears the date of 1943, and there is nothing to indicate that the present volume is a new edition or a reprint. Yet the publisher's note to the Literary Editor informs him that the date of publication is October 19, 1949. Your reviewer, deep in Mississippi, has neither the facilities nor the time with which to sift this critical problem. Like the redactor of I Samuel (who could not decide just how Saul and David became acquainted) and like the author of Luke-Acts (who dodged the task of reconciling the rival accounts of what Judas Iscariot did with the 30 pieces of silver and how he met his death), the reviewer hereby sidesteps the moot question of properly dating *The Man Born to be King*.

But he is grateful that he was not allowed to sidestep the volume itself. It may astonish the whodunnit-reading set to come upon a volume of profoundly religious drama by Dorothy Sayers. Perhaps many avid readers of her detective stories are unaware that she is a rather important lay theologian — a distinction that she has shared with Evelyn Underhill and C. S. Lewis this past decade or so. Her introduction to the present volume is both witty and learned. We are informed that she wrote these dramatic pieces on assignment for the British Broadcasting Corporation, and we are presented with some sprightly satire on the point of view that "the King James text was good enough for the Apostles, and it's good enough for me."

Certainly she has not feared tackling the problem of sequence and arrangement, which soon confronts anyone trying to write fictionally or academically about events in our Lord's life. And certainly she has not hesitated to turn with complete indifference from many a scholarly judgment or to build up her own chronology. For this no one will quarrel with her. Her guess is as good as another's, and there is often sound sense behind it. Yet one wonders why she tries to follow the Johannine chronology with such consistency (as, e.g., placing the cleansing of the Temple early in the Ministry). And one cannot understand why the Transfiguration is (gratuitously, it would seem) made to appear in either Samaria or Peraea, while our Lord and the Apostles were traveling to a festival in Jerusalem.

But let us not descend to the level of

New Testament criticism. The work is to be appraised as drama, specifically, radio drama. As such it is good — superlative, in fact. Miss Sayers is a skilled craftsman not only in the plain and fancy murder for which she is (unfortunately) most acclaimed. She knows her radio technique also — its potentialities and its limitations, and she pilots her dramatic narratives safely between them. In 12 episodes (which are really cycles of episodes) she gives all the salient factors in the life of Christ and makes that greatest story come alive once more. Her gifts of imagination and characterization are best attested by the fact that they are completely unapparent — so natural and easily motivated seem characters and



events, whether derived from the Gospel narratives or from her disciplined fancy. The 12 introductions to the separate cycles display her familiarity with the medium employed, and have doubtless been of great help to producer, director, sound-effects man, and actors.

In short, the volume is arresting as something to read, and one can easily suppose that its material was exciting to hear. Perhaps one might conclude with a note to the National Council's department of promotion: If you want to present the Episcopal Church by way of good entertainment on a network, this is the kind of material to use. Dorothy Sayers and others in Britain, as well as some Americans, have produced considerable radio drama which is sound theologically and evangelistic by implication. Some of their work has already proved that it has listener appeal. And it does not suffer from the clumsy device of dragging out a moral to be artificially tacked on some *great scene* of an admirable secular play.

HEWITT B. VINNEDGE.

1940 Hymnal Annotated

THE HYMNAL 1940 COMPANION. Prepared by the Joint Commission on the Revision of the Hymnal. Published by the Church Pension Fund, 1949. Distributed by Morehouse-Gorham Co. Pp. 732. \$4.50.

That this volume is dedicated "To the dear and honored memory of Charles Winfred Douglas" is fitting and moving.

The evident thoroughness and devotion make a worthy tribute to him. Surely he would have been proud to receive such a tribute.

One's first impression is of the enormous amount of exploratory work which has gone into the book. The wonder is that it appears but six years after the publication of the Hymnal 1940.

The Preface presents a condensed history of hymnody and an article on the hymnals of our Church which should be read by all clergymen and organists.

Part I, "Historical Essays on Texts and Tunes," will be found invaluable to anyone who has more than a superficial interest in the subject. In this section, omitted stanzas of hymns are provided; Biblical references are given; texts from Latin, German, Spanish and Italian sources are printed in the original; in more unfamiliar tongues — Greek, Hebrew and Welsh — the opening lines are given. In addition, there are condensed essays on such matters as the Sequence, the Doxology, the Office Hymn and the Psalm Tune.

Part II, provides biographies of authors, composers, translators and arrangers. Here, some four pages are devoted to Canon Douglas who, in all these roles, made 35 contributions, in addition to all the plainsong arrangements. The succinct identification of the five Wesleys is a boon to those who could never quite straighten them out.

These major sections of the book are followed by the indexes. The first one is "Organ Works based on Tunes in the Hymnal 1940." Prepared by Berniece Fee Mazingo of Indianapolis, it must have involved long and persistent research. Of the 600 tunes in the Hymnal, 249 have provided material for organ pieces. Most of these 249 hymn-tunes have been employed by more than one composer. *Pasion Chorale* leads the list, having been used by 48 composers; following are *Ein feste Burg* (45) and *From Heaven high* (42). A list of publishers of these organ works closes this index.

Index II is a general one, referring to persons and subjects by page numbers.

Index III furnishes Biblical references, giving the numbers of hymns which are either paraphrase or commentary on the passage cited.

The "Melodic Index," IV, is indeed unique and intriguing. Apparently it is designed to enable a man who has a hymn-tune "in his head" (and who has a certain amount of ear-training) to find it in the hymnal.

The book ends with the conventional indices of tunes and first lines.

The format of the edition is that of the Hymnal itself. It was printed, as was the Hymnal, by the Plympton Press of Norwood, Mass.

The Rev. Arthur Farlander, Chairman, and his committee may well be pleased with their job; and congratula-

tions are due Dr. Leonard Ellinwood who did the extensive original research and prepared the manuscript, assisted — and, we imagine, invaluable assisted—by Mrs. Winfred Douglas.

CHANNING LEFEBVRE.

Psychology of Religion

CHRISTIANITY AND FEAR. By Oscar Pfister. Translated from the German by W. H. Johnston. New York: Macmillan, 1949. Pp. 589. \$6.50.

The subtitle properly describes this book: "A Study in History and in the Psychology and Hygiene of Religion." The author is superbly competent, being a professional "analyst" who has combined technical psychiatry with his pastoral ministry for many years.

A detailed review and critique would be out of place in this journal and only a few general comments may be made. Pfister's thesis is that the several Christian "orthodoxies" — Pauline, Medieval, Calvinist, etc. — have failed, as a rule, to cast out fear. Only perfect love can do this, and it is the task of the Church to channel and direct the perfect love of God into human lives. Modern psychology can be an invaluable tool of religion in uprooting neurotic blocks so that love can have free course in life. The approach is essentially historical, and prodigiously learned without being pedantic. The author is not without his prejudices and his blind spots. One may wonder whether there was as much abject fear among the Christian masses in the Dark and Middle Ages as he supposes. And why does he fail to take account of the Christian conviction of Christ's "abolition of death" as a fear-dispelling factor? Some of us must question his assumption that psychology at its present stage of development is as effective a science in practical use as Pfister assumes.

But this is really a pioneer work, a bold venture into a field which must be thoroughly explored and exploited. It deserves a thoughtful and grateful reception.

C.E.S.

Ecumenical "Primer"

TOWARD A REBORN CHURCH. By Walter Marshall Horton. Harper and Brothers. New York, 1949. Pp. 122. \$1.50.

When Churchmen interested in the ecumenical movement ask for simple books which can be recommended as summarizing the movement's history and meaning, even competent advisers have hitherto been much at a loss. Volumes and pamphlets dealing with special issues exist in abundance, Anglican theologians having supplied their generous share. But there has been a cry for

"primers." *Toward A United Church*, by William Adams Brown, published in 1946, was almost the only book serving this need.

Professor Horton's volume can be highly recommended as a second in such a series. Its sub-title, *A Review and Forecast of the Ecumenical Movement*, describes its scope and aim. Written after the World Council of Churches Assembly, the book brings the reader up to date on the whole sweep of history of the movement toward Church unity from Edinburgh 1910 to Amsterdam 1949. The story of those 38 years constitutes a thrilling drama. Dr. Horton brings upon the scene its chief actors and events, using the biblical parallel of the shaping of the ancient people of God. The Ecumenical Movement had its Abraham (Dr. John R. Mott), its Moses (Archbishop Temple), and many another patriarch (Söderblom, Brent). It has now crossed the Jordan into the Promised Land under the leadership of a modern Joshua, the untiring Secretary of the World Council, Dr. Visser 't Hooft.

Dr. Horton is, however, not merely writing as historian. He is theologian, critic, and prophet as well. He invites to argument. Anglicans will be tempted — yes, invited — to take issue with the author on many of his judgments and forecasts. Dr. Horton is a convinced Congregationalist. In one of the closing chapters, he sketches a plan of Church union confessedly in contrast to that envisaged by the Chicago-Lambeth Quadrilateral! But this forthright voicing of convictions constitutes the main value of the book.

Of especial value to all American Christians should be the next to closing chapter — A Reborn Church in a Disordered World. Here Dr. Horton shares with the reader his unique experience as a visitor to the "new-life" centers in Europe — Iona, Sigtuna, Bossey, Bad Boll. The *rebirth* of the Church as well as its gradual unification is the miracle of God's Providence in our time. Here the author speaks as prophet. "Only a Church reshaped in tribulation, into a living piece of Christ's New Order, can be fully united with the One from whom all Christian unity flows . . . Till the Church is reborn, unity is only in parts and portions." (page 120)

THEODORE O. WEDEL.

Poetry

FROM MY HEART. By Ellen Sitgreaves Vail Motter. Graphic Arts Press, 914 Twentieth St., Washington 6, D. C. \$2.50.

The poems which make up this book are the poetical expression of a long life. The author, now in her eightieth year, is the daughter of the first Bishop

of Kansas, the Rt. Rev. Thomas H. Vail, and the granddaughter of the fourth Bishop of Pennsylvania, the Rt. Rev. Samuel Bowman. She began to write poetry in her youth, and has continued it through the years. The poems in *From My Heart* show a remarkable development, not only in feeling and insight, but also in the power of lyric expression and in the use of various poetic forms.

From the book, with the possibility of choosing several poems as examples of the author's gift, this one is finally selected, written in 1940.

"AGAIN"

After long years I find the same old scene:
The quiet river winding to the sea,
The rocky islands, sea-gulls flying low,
The soft brown fields, and marshes yellow
green,

Masses of purple vetch and golden glow,
A sagging farm house tenderly serene,
And by the well, a drooping apple tree.
All, all the same as in the long ago.

Here, too, I find again,
Unvanish'd pain.

ELIZABETH MCCrackEN.

New Testament Background

HISTORY OF NEW TESTAMENT TIMES WITH AN INTRODUCTION TO THE APOCRYPHA. By Robert H. Pfeiffer. New York: Harpers, 1949. Pp. 561. \$4.

Dr. Robert H. Pfeiffer, distinguished Semitics scholar of Harvard and Boston Universities and editor of the *Journal of Biblical Literature*, has once more put the historical and literary world in his debt. It is several years since he published his *Introduction to the Old Testament*, the greatest work of its kind in English — perhaps in any language; and now comes its avowed "companion volume." Perhaps the most valid piece of adverse criticism on the latter would be a condemnation of the title, for it is really misleading. One suspects that it was suggested by the publisher's publicity men, with an eye to sales volume; for certainly a "history of New Testament times" would catch the attention of more prospective buyers than "an introduction to the Apocrypha." (If this be a gratuitous slam *vs.* the publishers, I apologize and will try to drape myself becomingly in sackcloth.)

And so, one may say that here is a superb book, which has an unwieldy title that gives no fair clue to the distribution of subject matter. Dr. Pfeiffer's volume is essentially an introduction to the Apocrypha, with a lengthy prologue (230 pp.) containing a history of New Testament times. This prologue is indeed a self-contained piece of historical writing. It deals quite thoroughly with the "intertestamental" period and with

the first 150 years or so of the Christian era. One must admit that there are stretches of rather pedestrian reading, for it attempts to compress the whole range of politics, international affairs, literature, religion, etc., into a comprehensive summary. There is no question as to the adequacy of Pfeiffer's treatment, but the style at times is tedious, somewhat in the "dry-as-dust" tradition. Yet there is much to praise in this section: its extensive covering of the ground, as an example; and, as another, the splendid section on Philo in chapter 6.

The Apocrypha introduction, however, which comprises 60 per cent of the volume, is the unique contribution which this book makes. To this task Dr. Pfeiffer has brought all the wealth of scholarship, incisive judgment, intellectual integrity, and power of interpretation which are found in his Old Testament introduction. One is reluctant to go out of bounds, but is tempted nonetheless to declare that this is certainly the "best" that has been written in English on the subject. Each book of the Apocrypha is analyzed and given the full treatment of literary and historical criticism. The result is a study which will become practically indispensable for all persons who would claim a scholar's interest in the Apocrypha. Sooner or later they will all have to read Pfeiffer if they would be fully informed on the subject.

HEWITT B. VINNEDGE.

Early Church History

THE HISTORY OF THE PRIMITIVE CHURCH. By Jules Lebreton, S.J., and Jacques Zeiller, translated from the French by E. C. Messenger. Two volumes. New York: Macmillan, 1949. Pp. 1272. \$16.50.

Whatever else may be said of this truly monumental work, one thing is beyond reasonable demur: this surely is the way, the style, in which Church history ought to be written. The arrangement is essentially topical. The authors will present, say, the development of doctrine during a given period, then go back to the same starting point and take you through some other contemporaneous development: missionary expansion, relations with the pagan world, etc. The ground covered is the entire pre-Constantinian period, beginning with the life and work of Jesus.

The work possesses all the stylistic virtue of French scholarship at its best: lucidity, logical acumen, and a graceful and human touch. It is a positive delight to read.

Non-Roman students will naturally want to know about the presence or absence of ecclesiastical bias. It may be said unreservedly that Lebreton and Zeiller

write as historians, not as propagandists. It must also be said that they find more of early Church history under "the shadow of Peter" than do some other equally learned historians. But their "findings" to this effect are inferences from the facts they present and you will have no trouble distinguishing fact from inference. You can both follow and trust them as historians.

More questionable is their sense of proportion, and on two scores in particular. First, the treatment of liturgical developments is unduly sketchy. And second, they repeat and perpetuate the fault of all Western Church historians: they neglect, relatively, the Greek East and Oriental Christianity. Zeiller admits in the closing chapter that Christianity was much stronger in the East than in the West at the end of the pre-Nicene period. This being the case, why do not our Church historians revise their perspective? The whole cultural context of "primitive" Christianity is Oriental, not Roman or even Graeco-Roman. Until Church historians take off their hellenistic spectacles and avail themselves of the *lux ex Oriente* we shall continue to suffer from a rather seriously false schema.

But after all faults have been noted it may still be said that this is a fascinating study and a weighty work. C.E.S.

Our Palestinian Problem

PALESTINE IS OUR BUSINESS. By Mil-lar Burrows. Philadelphia: the Westminster Press, 1949. Pp. 155. \$2.50.

Zionism, nurtured in infancy and applauded in maturity by fundamentalists and other Protestant extremists, is using every means at its command to obtain Jerusalem for the State of Israel. Many well-disposed, but not well-informed, Christians see no reason why the Jews should not perfect their triumph in Palestine by redeeming their ancient capital, so long, it would appear from tourists' accounts, the seat of Moslem oppression and unseemly Christian quarrels. The unwary reader of the American press is easily led to believe that benevolent Jewish oversight is the best safeguard of Moslem and Christian religious rights. In like manner, we accept as a real figure the Arab of Zionist novels; an irresponsible, vindictive nomad, maliciously but unsystematically impeding the Jewish settlers in the execution of their noble mission.

From the beginning of the crisis in Palestine these and other figments of infatuated enthusiasm have dominated popular thought. Until the U.N. stops inventing methods of conciliation and ponders the Palestine affair in terms of the universal human rights so eloquently de-

Vintage, 750 B.C.



GARDINER M. DAY autographs copies of his new book, *Old Wine in New Bottles*, a modern interpretation of the Ten Commandments. (New York: Morehouse-Gorham, 1949. \$2.)

*No Christmas gift
will be more cherished
by any parent,
friend, or minister*



HERE is the most complete Bible of its kind. "A significantly great achievement. Prepared by scholars from many different Protestant denominations, it makes clear how the Bible came to be and what the Christian Church believes about it." — *Christian Herald*.

THE WESTMINSTER
Study Edition of the
HOLY BIBLE

● A self-explaining Study Edition which incorporates the discoveries of modern research in history and archaeology, while yet retaining a truly Protestant and evangelical viewpoint. Brings the modern reader a full understanding of the Scriptures without abandoning the familiar and well-loved King James Translation.

● Almost 2000 pages, beautifully printed and bound. 126-page Concordance. Hundreds of word definitions, maps. Complete histories of the Old and New Testaments. The equivalent of a complete theological education for the general reader who reads it intelligently. "A magnificent edition!" — *Religious Book Club*.

\$10.00 at all
bookstores,



The
WESTMINSTER PRESS
Philadelphia

The Retiring Fund for Deaconesses

(Incorporated under Laws of New York)

The only Benefit Fund for all the Deaconesses of the Church. Deaconesses are not included in the Church Pension Fund. There are many who have grown old and ailing in the service of the Church and the need is great.

Contributions in any amount and correspondence regarding gifts or bequests designed for special-purpose funds may be addressed to:

Edmund Ruffin Beckwith, Esq., Treasurer
20 Exchange Place New York 5, N. Y.

When writing to Advertisers please mention THE LIVING CHURCH

fended by some of the delegates, peace will not descend upon a country that, for two years, has felt, to the limit of human fortitude, the pangs of an unprecedented upheaval. The principal merit of Dr. Burrows' latest work is that it employs ethical rather than political criteria in a penetrating recapitulation of the whole Palestine question. Within the bounds of a book that can be read and assimilated in two or three hours, a humane, richly-equipped, and eminently disinterested mind tries to determine what can be done for a people brought to the verge of extinction by zealots and horse-traders.

Dr. Burrows' book has appeared at a moment when we need it, and if it gains the wide circulation to which it is entitled, justice may yet silence sentiment and self-interest.

WALTER C. KLEIN.

Liberal Counter-Attack

JESUS THEN AND NOW. By Willard L. Sperry. New York: Harper and Brothers, 1949. Pp. 224. \$2.50.

The dean of Harvard Divinity School is an unrepentant liberal. In this apologia he asks the Christian anti-liberals, specifically the neo-orthodox, to show him better reasons than they have hitherto as to why the liberal must repent. This is a deeply discerning book, and very solid on the critical side. (The true liberal is always at his best as a critic. That must be his heavenly calling.) It is worth reading if only for its weighty counter-attack upon neo-orthodoxy and for the vital questions it raises in foursquare fashion.

Dean Sperry hates to see important words made shibboleths. Of the neo-orthodox obsession with, and perversion of, the Christian doctrine of sin, he remarks: "There is danger . . . that the word 'sin' may become an incantation, lacking solid warrant in the common conscience. We cannot be accused of undue self-righteousness if we say that, at least, the word should be kept close to moral fact." Readers of representative neo-orthodox literature will recognize the necessity for such a warning. And most Christians will want to stand with Sperry against Barth in wanting to Christianize culture rather than repudiate it.

But the dean is a Christian modernist with all the vices as well as the virtues of his position. His theme is Christianity and History. He seems to assume the inevitability of progress in history, and he seems to identify Christianity with the ethical teachings and example of Jesus. He can expose the weaknesses in neo-orthodoxy to great effect; he cannot show us the More Excellent Way. A few brahmins can be made more useful citizens by his version of the Gospel; the stupid and besotted masses for whom Christ died

and rose again cannot be saved by it, or even reached by it, or even interested in it. C.E.S.

Orthodox Anthology

A TREASURY OF RUSSIAN SPIRITUALITY, compiled and edited by G. P. Fedotov. Pp. XVI, 501. Sheed & Ward, N. Y., 1948. \$6.50.

While much has been written on the history and the dogmatic theology of the Orthodox Eastern Church, very little has appeared in Western languages on the subject of its spiritual life, which is after all its very heart and soul. The present work is not so much a study of Russian spirituality as an anthology, a selection from original sources. It is perhaps the first work of its kind to appear, and it is made by the man who, of all living men, is probably best equipped to make it. The material is taken from the lives of the Saints, ascetical and mystical treatises, and spiritual autobiographies from the 11th to the 20th centuries.

In a short but remarkable preface, Prof. Fedotov shows how ancient Russian Christianity (contrary to what is usually supposed) is marked by strong social tendencies. But from the time of St. Sergius, Russian mysticism takes two divergent directions, the mystical and the social. The mystical tradition was almost entirely absent in the early Kievan period, and it was driven underground after the 16th century for about 200 years.

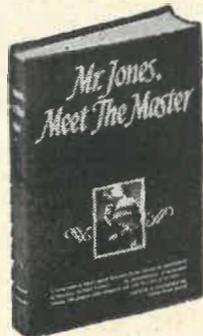
Prof. Fedotov dwells on the fact that "The most remarkable phenomenon of early Russian spirituality is the immediate impact of the Gospels upon the minds of the first Russian saints. Thus the rediscovery of the Christ of the Gospels, of the Christ in His human nature behind the Byzantine Pantocrator (the 'omnipotent' or the 'Divine Monarch'), which was a great feat of the 12th century in the West, was anticipated by about a century in the spiritual life of Russia."

He emphasizes "Kenoticism" (the self-emptying charity and humility which embraces the way of non-resistance and voluntary suffering) as the most precious and typical motif of Russian Christianity. He shows, however, how this motif had to contend with political, social, and economic forces, which were not at all favorable to its development. He shows incidentally how this "Kenoticism," detached from God and from charitable humility, is at the root of both Russian atheism and Tolstoy's radical negation of culture.

The saints chosen are Theodosius (11th century), the first representative of Kenoticism, and the first saint to be canonized by the Russian Church; St.

Christmas Book Suggestions

MR. JONES, MEET THE MASTER

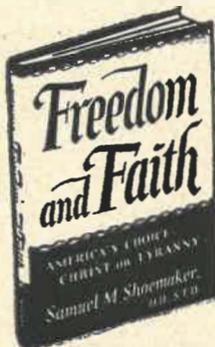


Sermons and Prayers of
PETER MARSHALL

This selection of sermons and prayers are set up typographically word for word just as they were taken into the pulpit by PETER MARSHALL, late Chaplain of the United States Senate. PETER MARSHALL had attained a national reputation at an age when most clergymen are unknown.

PETER MARSHALL spoke before congregations that included some of the most powerful men in Washington. People waited for hours to gain admittance to his services each Sunday. Senators left their committee meetings to hear his famous Senate prayers. These sermons are not addressed to the great or the near-great, but rather to the man in the street, the man he preferred to call "Mr. Jones." There are no other sermons like these, for there was no other like PETER MARSHALL. \$2.50

FREEDOM AND FAITH



America's Choice: Christ or Tyranny
By **Samuel M. Shoemaker**

A skillful and vigorous analysis of the freedom we enjoy in democratic America—a freedom whose very foundation lies in Christianity. The author by hammering at ideas, not persons, shows that an effective democracy depends on Christ, and our international crisis stems from the Godlessness that has swept great portions of the world.

Among the chapters of FREEDOM AND FAITH are:
BIRTH OF OUR FATHERS CHRISTIANITY AND CIVILIZATION
ESSENTIALS OF DEMOCRACY CHRISTIANITY AND COMMUNISM
LIBERTY AND RESPONSIBILITY

This is a book that will appeal to business men, ministers, and all practical-minded people who are giving intelligent thought to today's serious problems.. \$1.75

CHILDREN'S MISSIONARY LIBRARY

By **Vernon Howard**
Illustrated by **J. L. Craig**



- BOOK 1—David Livingstone
- BOOK 2—Hudson Taylor
- BOOK 3—Adoniram Judson
- BOOK 4—Mary Slessor



At last the heroic stories of great missionaries are made available to children of the 9—12 group. These are the first four books of a twelve book set, each telling the dramatic story of a well known missionary. Children will love these stories—as colorful as the comics, as inspiring as Horatio Alger, and as reverent as the Scripture. Each book contains 17 beautiful illustrations in four colors. Parents and teachers, everyone who works with children will enthusiastically welcome these books. \$.75 each

At all Bookstores

FLEMING H. REVELL COMPANY New York 10

Published by

A. R. Mowbray, London



**GABRIEL WAS
A TROUBADOUR**

A Book for Christmas
By Padraig O'Horan

These charming Nativity poems and carols interpret the Christmas spirit at its best. Delightful illustrations by D. L. Mays match the lyrical music of the verses, contribute to a distinctive Christmas gift book.

Price, \$1.75

**MY BOOK ABOUT
CHRISTMAS**

Written and Illustrated
By Joan Gale Thomas

Joan Gale Thomas' beautiful picture-and-story record of the Christmas season, gathering into a Pandora package all of its bright color and joy. On its way to becoming a children's Christmas classic, this engaging book describes all the festivities from early preparations through to Epiphany, and gives a simple and moving account of the first Christmas.

Price, \$1.75



DIFFICULTIES

*Questions on Religion With
Answers by Prominent
Churchmen*

What is faith and how do I get it? What is meant by the love of God? Why is Christ's Church divided? These and other perplexing questions are replied to by twenty-seven of England's most outstanding Churchmen, including the Bishops of Exeter and London, Bede Frost, and H. G. Hebert.

Price, \$1.40

I WANT TO LIVE!

By J. N. Thompson

Down through the centuries man repeatedly has asked, "What am I here for?" The author of this book sets forth the Christian answer. The result is a welcome succinct of the Church's teachings in simplest and most effective terms.

Price, \$2.10

Postage Additional

MOREHOUSE-GORHAM

14 E. 41st Street, New York 17
29 E. Madison Street, Chicago 2

Sergius, the first hermit and mystic of Russia; St. Nilus Sorsky, the teacher of spiritual prayer, and Avvakum the "conservative rebel;" Tychon of Zadonsk, the westernizing Kenotic of the 18th century, so much influenced by the Anglican Bishop, Joseph Hall; Seraphim of Sarov, one of the greatest mystics and prophets of Russia; the unknown pilgrim, whose simple but beautiful story is told in "The Way of a Pilgrim;" John of Cronstadt, (1829-1908) the uncanonized saint who belonged to the married, secular clergy—not a mystic or contemplative in the ordinary sense—and finally Father Yelchaninov.

Many of us will be helped most by the last saint here reproduced, one of our own contemporaries, Father Yelchaninov, who might almost be described as a Russian Orthodox Pascal. We see in him, not only a great teacher of self examination, but almost an embodiment of all that is best in Russian Orthodoxy, persecuted and exiled. He is wholly aware of the weakness in contemporary Orthodox life and suggests corrective action. He is tragically alert to the constant battle with sin and suffering, and his faith comes out of the fiery furnace.

Prof. Fedotov has given us a great book, and Sheed and Ward are to be congratulated on bringing it out. The prefaces and notes by Dr. Fedotov add immeasurable value to the work.

WILLIAM H. DUNPHY.

The Corruption of Power

LUST FOR POWER. By Joseph Haroutunian. New York: Scribner's, 1949. Pp. 174. \$3.

There is a true and proper love of power, whose corruption is lust for power. Our modern world suffers grievously from the corruption. Dr. Haroutunian believes that this corruption takes place and flourishes and abounds in men who are without God in the world. The solution of the problem then is to be found in true religion.

This is his thesis, and every Christian must agree with him, and must agree further that modern man must undergo the catharsis of a new birth of faith if he is to be delivered from the body of his present death. Dr. Haroutunian has a masterful grip on the problem and its Christian solution. Many sparks fly from these pages, and the book is rewarding reading. But sometimes it is hard to keep track of the central thesis as he develops it. His theology and social analysis are in the Niebuhr tradition, but there is true originality of insight and treatment. The only real difficulty in reading it is that of keeping one's sense of direction. It is a book you may have to read twice, to make sure you have "got"

it; but unlike so many books that entail this necessity it is worth the effort.

C.E.S.

Brief Book Notes

THE PHOTIAN SCHISM: *History and Legend*. By Francis Dvornik. Cambridge University Press (American Branch, 51 Madison Ave., New York) 1949. Pp. 504. \$7.50.

Photius, Patriarch of Constantinople, was the personal occasion of the controversy in the ninth century which led to the sundering of Christendom between East and West. He has been a figure absurdly maligned by the West and canonized by the East. Dr. Dvornik devotes this impressively learned study to an investigation of this celebrated case. The result is a substantial and convincing vindication of a great Christian statesman and scholar. But let the reader beware: this is no breezy biography, but an exhaustive review of a very complicated case. It must be carefully studied to be followed at all. To the person who wants his history straight and undiluted, it is worth the effort.

MARCION AND HIS INFLUENCE. By E. C. Blackman. London: S.P.C.K., 1949. Pp. 181. 12s. 6d.

Ever since Harnack proclaimed Marcion the real father of the Catholic canon of the New Testament, and in other ways exaggerated the great influence of this great heretic, a study has been needed that would put Marcion in his proper place. Blackman does it in this scholarly monograph. There was a Marcionite Church which for a brief period in the second half of the second century presented a real threat to the Great Church; and unquestionably the orthodox apologetic was toughened by its necessary hammering upon Marcion's antitheses. But Harnack and all who swear by his word have over-stated the influence of Marcion. Blackman picks their case to pieces, and in doing so shows us the real Marcion and his real influence. This study is necessarily technical, but not pedantic.

THE BOOK OF OFFICES: *Services for certain occasions not provided for by the Book of Common Prayer*. Compiled by the Liturgical Commission and commended for use by General Convention. New York: The Church Pension Fund. Second edition, 1949. Pp. 81. \$1.

The first thing for all to understand about this book of offices is that it has full and official authorization for use throughout the American Church. It is the official supplement to the Prayer Book, and it provides forms for admis-

sion to communion of confirmed persons from other Catholic bodies, the blessing of married persons, the adoption of children, the setting apart of deaconesses, the founding of a church, the blessing of houses, and other special purposes. This second edition includes many considerable revisions resulting from the actual testing by use of the first edition. Certainly every priest ought to have a copy.

DOGMATICS IN OUTLINE. By Karl Barth, translated by G. T. Thompson. New York: Philosophical Library, 1949. Pp. 155. \$3.75.

The chapters of this book are translations of addresses by the great Swiss theologian on the articles of the Apostles' Creed. This is a deliberately popularized exposition of Barth's theology. As such, it is thoroughly successful. It is only very rarely that Barth lapses into his characteristic baffling abstruseness. The reader wanting a comparatively painless introduction to Barthianism will find it here.

THE PHILOSOPHY OF CIVILIZATION. By Albert Schweitzer, translated by C. T. Campion. First American Edition. New York: Macmillan, 1949. Pp. 347. \$5.

This is Dr. Schweitzer's most valuable philosophical work, and though the original appeared in 1923 it is not widely known in this country. It is the systematic working out of Schweitzer's philosophy of reverence-for-life. Concerning the author's stature as a man and a thinker nothing needs to be said. His formal philosophical position is controversial, but even those who dissent from it most radically must ponder it if they would be wisely just and justly wise. This American edition is a masterpiece of lucid translation.

THE CHRISTIAN DEMAND FOR SOCIAL JUSTICE. Edited by Bishop William Scarlett; essays by Theodore O. Wedel, C. D. Kean, Victor Reuther, and others. A Signet Special (The New American Library). 1949. Pp. 126. Paper bound. 35c each, reduced prices for quantity orders.

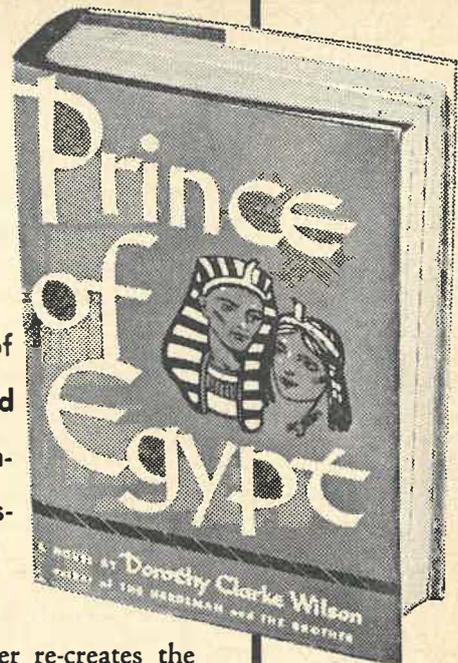
This symposium is of unusual interest to Episcopalians, being the work of members of the Joint Commission on Social Reconstruction. A sampling of the chapter titles will give an idea of the nature and range of the subject matter: "The Free Society and Individual Rights" (Wedel); "Individualism, Collectivism, and Christian Freedom" (Kean); "A Christian Looks at Communism" (Heimann). As befits a true symposium, no attempt has been made to force the contributors into a common mold — or to "take off" from a common

Dorothy Clarke Wilson

famous for her portrait of Amos in **THE HERDSMAN**, and of James in **THE BROTHER**, interprets Moses in her most distinguished novel.



A master storyteller re-creates the great spiritual adventure of the young Moses, whose driving need for truth carried him beyond the double-crown of Egypt that might have been his . . . and led him, often startled by his own daring, to the wilderness where he created a nation dedicated to God.



Winner
OF THE
Westminster
Fiction Award



\$3.50 at all bookstores
THE WESTMINSTER PRESS
Philadelphia

That Bible Searching Contest

Back several weeks ago, you'll recall we prodded you all about your Bible reading, and then challenged you to find certain essential passages of really helpful guidance to all who would live their lives after God's Holy Word. We even offered a prize to the first contestant who really and truly complied with the conditions.

When the replies began coming in, it looked as though we'd be swamped, and that Miss Shannahan of our staff (a really good Bible scholar), who acted as Editor, would be sitting up nights working at it. But it all turned out as we feared. A typically small number replied, and now we cannot but believe that mighty few of you knew the an-

swers, and that your Bible is just a sentimental book, held in dusty, unused reverence. But, let's think of the happier side. The winner of the contest, the first to comply with really correct answers, was Mrs. Harry H. Russell of Cape Charles, Virginia, and a suitable prize was sent at once to the winner. There were so few other contestants that we were able to afford consolation prizes for all of them, and they, also, have been sent. It has been good fun, but also very revealing, and not particularly encouraging. It offers a vital suggestion to parish priests that Bible teaching should continue to come ahead of even when to bow and when not to bow. Let's get first things first.

AMMIDON AND COMPANY

Horace L. Varian

31 South Frederick Street

Baltimore 2, Maryland

Serving the Episcopal Church

If you would like to remember your parish priest with an appropriate and useful gift this Christmas, we suggest a Private Stole for emergency communions, baptisms, confessions, etc. Price: \$6.25 plus postage. Most priests need them.

OUR BELOVED DEAD

BY FR. HUGHSON, O.H.C.

Send for this Tract, which explains the teachings of the Church about the Faithful Departed.

THE GUILD OF ALL SOULS

THE REV. FRANKLIN JOINER, D.D.
2013 Apple Tree St., Philadelphia 3, Pa.

MARBECK'S MUSIC FOR HOLY COMMUNION

edited by Dr. William T. Pollak

a compact setting for priest, organist, choir, and congregation; 50c plus postage.

127 West 15th St., New York 11

The Theology of DuBose

The Word was Made Flesh

JOHN S. MARSHALL
PROFESSOR OF PHILOSOPHY
UNIVERSITY OF THE SOUTH

BISHOP MANNING says
in his INTRODUCTION:

"... Dr. Marshall has rendered an important service to the Church by calling fresh attention to the teaching of the greatest thinker and Theologian of the Episcopal Church, and one of the greatest of our modern era."

192 PAGES PAPERBOUND \$2.00

CLOTHBOUND \$3.50
POSTPAID

UNIVERSITY PRESS
UNIVERSITY OF THE SOUTH
SEWANEE TENNESSEE

A

HISTORY OF RELIGION

By Herbert H. Gowen

Book I

The Principles of Primitive
Religion

Book II

The Primitive Religions

Book III

The State Religions of
Antiquity

Book IV

The Religions of the Orient

Book V

Through Judaism to the Christ

"... scholarly and yet fascinating, ample in its use of facts but written in a masterly literary style."—*Anglican Theological Review*. Price, \$6.00

MOREHOUSE-GORHAM
New York and Chicago

In the West It's

The Church Supply Corporation

1002 American Bldg. SEATTLE 4, WASH.

Prayer Books, Bibles and Current Publications
Church School Supplies and Equipment
Parochial and Clerical Supplies, Collars
Candles, Linens, Brocades and Paraments
Write our Craft Shop for special items

BOOKS

diving-board. On the whole, the discussion is bold and forthright, and thoroughly Christian. There are times when some of the contributors seem to lose their sense of direction, but these are remarkably few. Perhaps no reader will agree at all points with every essayist. But the thinking that has gone into this book is invigorated and invigorating, and it should be valuable for either private or group study.

RELIGION AND ANYMAN, Canon Charles C. Bell. Mowbrays and Morehouse-Gorham, 1949. \$0.35.

This is an excellent little handbook to put in the hands of those who are asking questions about the Christian religion and the Church. It does a good job of changing the "two dollar" words of theology into the language of the ordinary man. The author handles the whole problem of religion with clarity, logic, and simplicity.

THE QUAKER STORY. By Sidney Lucas, with a foreword by C.E.M. Joad. New York: Harper & Brothers, 1949. Pp. 144. \$1.75.

The story of Quakerism is here told with the honest simplicity and charm of plain truth plainly told that befits the subject. Dr. Joad's comment is right: "it is a clear and vigorous dissertation in which delight is mingled with instruction." Mr. Lucas has a tender concern for the Way of Peace as followed and exemplified by the Friends, but he is not blind to the human frailties which play their part in all human affairs—even those of Quakers. No true Churchman can read this book without dreaming of the great blessing it would be if Quakers could be Catholicized and Catholics could be Quakerized.

CHRISTMAS. Nineteenth issue. Compiled and edited by Randolph E. Haugan, Minneapolis: Augsburg, 1949. Pp. 68. Paper, \$1. Cloth, \$2.

The nineteenth issue of *Christmas*, bright and warm as a decorated fir tree,

is one of those pieces of Holiday equipment that, once owned by a family, will burgeon every year along with fancy cookie cutters, tree ornaments, and punch bowls. Sixty-eight 14"x10" pages, many of them in brilliant colors, present a pretty collection of Christmas poetry, paintings, music, photographs, stories, and articles. Opening the volume is the Gospel according to St. Luke and St. Matthew. Anyone not too young to like nicely colored pictures and not too old to be interested in Christmas and its customs will enjoy the book.

RICHARD HOOKER AND CONTEMPORARY POLITICAL IDEAS. By F. J. Shirley. London: S.P.C.K., 1949. Pp. 274. 14s 6d.

The title of this scholarly and stimulating study is somewhat misleading in suggesting that Hooker is dealt with only as a political theorist. This is actually a comprehensive analysis of the *Laws of Ecclesiastical Polity*. Dr. Shirley rejects as spurious the seventh book of the *Laws* and argues plausibly his theory that the author of this interpolated essay was the unscrupulous John Gauden. Anybody wishing to make a serious study of the Anglican *Summa* will find this book an invaluable introduction and summary.

BEST SERMONS: 1945-50 EDITION. Edited by G. Paul Butler. New York: Harper and Brothers, 1949. Pp. 325. \$3.

The third in this excellent series of sermon anthologies. Your reviewer has tried to evaluate the 52 sermons in the volume by the four-star standard, with the following results: four-star, 9; three-star, 20; one-star, 2. These may not be actually the best sermons preached during the past year, but it must be said that the editorial committee works hard to find the best: and it finds some great sermons. It seems to this reviewer that there is more variety of subject and style in this volume than in its predecessors, but there is still a notable and lamentable dearth of good sermons on personal religion.

HOLY COMMUNION

O, ALMIGHTY GOD, Who didst feed the children of Israel, Thy people with an unfailling supply of bread in the wilderness; and didst satisfy their thirst with living waters from the rock, grant us grace to feed on the spiritual food of Thy body and blood that, being strengthened for Thy service, we may attain everlasting life through the merits of Thy dear Son, our Saviour, Jesus Christ. *Amen.*

You CAN HELP

your Church

your friends

yourself

and the



DISPLACED PERSONS in EUROPE

IF YOU



- own a farm and need farm hands

•



- own a ranch or orchards and need tenant workers

•



- own a large house and need gardeners
cooks
domestic servants

•



- own a business and need carpenters
mechanics
secretarial workers
unskilled laborers

•



- are connected with an institution or hospital and need porters, nurses' aides
technicians, gardeners
clerical workers
house parents
cooks, chauffeurs

• All these and many other skills are available among the Displaced Persons who are waiting anxiously for an opportunity to resettle in the United States. Further information on how you can help resettle a DP may be secured by writing

THE NATIONAL COUNCIL • Department of Christian Social Relations

281 Fourth Avenue • New York 10, N. Y.

Write for a copy of the folder, DPs and You. It's free.

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy who wish to supplement the protection for their families given by the Pension Fund, and to lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

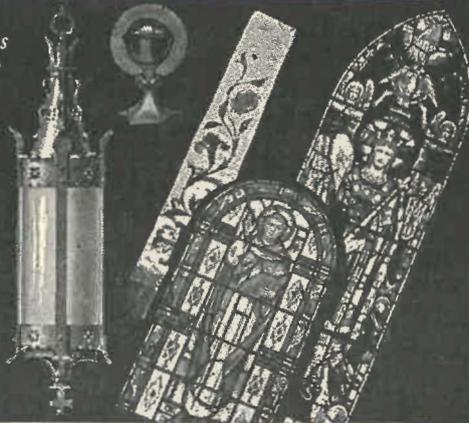
Further information available by addressing any of the above at

20 Exchange Place New York, 5

American and English **CHURCH ART...**

- Stained Glass • Genuine Carillons
- Lighting Fixtures • Embroideries
- Silver Communion Ware
- Carved Woodwork • Tablets

From the works of J. Wippell & Co. Ltd., Exeter, England, and the studios of George L. Payne at Paterson. Highest quality craftsmanship in all church furnishings, special designs submitted. Brochures sent upon request.



Please address inquiries:

GEORGE L. PAYNE • 15 Prince St., Paterson 7, N. J.

**VESTMENTS
CHOIR AND CLERGY**

- For the Clergy—
SURPLICES
CASSOCKS—ALBS
STOLES—TIPPETS
RABATS—VESTS

- For the Choir—
CASSOCKS
COTTAS
SKIRTS



Ask for a catalog
H. M. JACOBS CO.
1907 WALNUT ST. PHILA. 3, PA.

CHOIR VESTMENTS

- Clerical Suits
Cassocks . . . Surplices
Stoles
Rabats . . . Rabat Vests . . . Collars
Black Clerical Shirts

**CHURCH HANGINGS
ALTAR LINENS**

C. M. ALMY & SON, Inc.
562 Fifth Ave., New York 19, N. Y.

NEW YORK

Richardson Wright Recovering

Richardson Wright ["All or Nothing," L. C., April 10th] who has been hospitalized since last July is reported slowly recovering. He has resumed some of his editorial writing for *House and Garden*.

Fire in Katonah

Fire on the morning of November 17th damaged the altar and a part of the choir, and destroyed a memorial dosal, at St. Luke's Church, Katonah, N. Y. (pictured on the cover of *THE LIVING CHURCH* of November 13th). Damage was estimated at about \$1,500.

As there had been evidence the previous day of forcible entry to the sacristy, and some damage, arson was immediately suspected. Prompt action by the police led to the apprehension of a 15-year-old boy, not a resident of the community, who confessed setting the fire.

The Rev. J. Willard Yoder, educational director of the diocese of New York, is the vicar pro tem. of St. Luke's. The Rev. George F. Kempell, Jr., will become the resident vicar December 11th.

NEWARK

**Parish Observes
90th Anniversary**

Trinity Church, Bayonne, N. J., of which the Rev. George L. Grambs is rector, celebrated the parish's 90th anniversary with a Sung Eucharist at 10:30 AM on October 30th.

Bishop Washburn of Newark was the preacher, and two former rectors, the Rev. Richard W. Baxter of Middlebury, Conn., and the Rev. Henry A. Link of Portland, Me., assisted in the Eucharist.

It was the only service of the day, attended by former parishioners from nearby towns in New Jersey and New York, as well as the present parishioners and Sunday School members. A dinner in La Tourette Memorial House followed the service. The parishioners presented the rector with a television set.

Holy Innocents' Anniversary

The Church of the Holy Innocents', Hoboken, N. J., celebrated the 75th anniversary of its consecration on October 30th. Actual date of the consecration was August 24th; but its celebration was postponed to the Feast of Christ the King.

At the Solemn Eucharist, which was followed by Benediction of the Blessed

DIOCESAN

Sacrament, the sermon was preached by the Rev. Edward P. Hooper, rector of the parish since 1926.

LONG ISLAND

New Department Head

The Ven. Canon Charles W. MacLean, archdeacon of Suffolk county, was recently elected chairman of the department of promotion in the diocese of Long Island and in addition has become the editor of *Tidings*, the diocesan magazine.

Canon MacLean has been archdeacon of Suffolk county since 1942. He also directs the Bishop's Training Center for deacons, and is also secretary of the standing committee of the diocese.

For the past 14 years the archdeacon has been chairman of the Community Welfare Fund in Riverhead, L. I., where he is rector of Grace Church. He is currently aiding townspeople in raising funds for a community hospital which is under construction. Last summer, as in the past few years, he was in charge of the town's playground.

ROCHESTER

Nominations

A committee of four clergymen and six laymen of the diocese of Rochester has been appointed to receive names to be considered for nomination as bishop of Rochester at a special diocesan convention to be held in St. Paul's Church, Rochester, on January 26th, for the purpose of electing a diocesan. [L. C., November 20th]. Members of the committee, who have already received 23 names, are the Rev. Messrs. Arthur R. Cowdery, chairman, Norman A. Rimmel, Frederick W. Dorst, and Ernest F. Scott; the Messrs. Emory Houghton, W. C. F. Hussey, R. W. Albright, Burdette Gardiner, William Corwin; and Mrs. Leo Dwyer.

PENNSYLVANIA

Fr. Knowles Observes Golden Jubilee

The Rev. Archibald Campbell Knowles observed on November 13th the golden jubilee of his ordination to the priesthood and of his assuming charge, as rector, of St. Alban's Church, Olney, Philadelphia.

Fr. Knowles was born in Philadelphia, July 11, 1865, the son of George Lambert Knowles and Matilda Josephine Knowles. He was educated at Rugby Academy and at the University of Pennsylvania (class of '85). Upon leaving college he engaged in business, but decided to enter the ministry and was or-

CHRISTMAS FILMSTRIPS 35mm Single Frame

Christopher Mouse

The Story, never before told, of how a little field mouse helps prepare the manger for the birth of our Savior.

WHEN THE LITTLEST CAMEL KNELT

A charming cartoon with an entirely new approach to the Christmas Story—a reverent presentation as told by the Littlest Camel. Children love it—grown-ups enjoy it. Heartily recommended by every one who sees it.

At your supply house, or write directly to:

Cathedral Films
1970 CAHUENGA • HOLLYWOOD 28, CALIF.

Holy Child
OF BETHLEHEM

A superb presentation of the Christmas Story. Exquisite kodachromes of real people in colorful costumes makes this an unforgettable program for the church school Christmas service.

CATHEDRAL FILMS, DEPT. LC11 • 1970 CAHUENGA BOULEVARD, HOLLYWOOD 28, CALIFORNIA

<input type="checkbox"/> CHRISTOPHER MOUSE	<input type="checkbox"/> LITTLEST CAMEL KNELT	<input type="checkbox"/> HOLY CHILD
<input type="checkbox"/> With manual \$10 ea. (\$____)	<input type="checkbox"/> With manual \$10 ea. (\$____)	<input type="checkbox"/> With manual \$10 ea. (\$____)
<input type="checkbox"/> With records \$15 ea. (\$____)	<input type="checkbox"/> With records \$15 ea. (\$____)	<input type="checkbox"/> With records \$15 ea. (\$____)

NAME _____ STREET ADDRESS _____
CITY _____ ZONE _____ STATE _____
Save COD postal charges by enclosing check _____ Money Order _____

***The Big Fisherman**
LLOYD C. DOUGLAS
\$3.75 H. M. Co.

RAMBUSCH
for
PAINTING
DECORATING
ALTARS
LIGHTING FIXTURES
RAMBUSCH
Designers Decorators and Craftsmen
40 West 13th St. ~ New York 11, N.Y.

ASHBY COMPANY

EPISCOPAL CHURCH KALENDARS and CHURCHMAN'S ORDO KALENDARS

The only Episcopal Kalendar with Days and Seasons of the Church Year in the proper Liturgical colors.

Write for FREE circular or send 40¢ for sample copy postpaid.

ASHBY COMPANY • BOX 418 • ERIE, PA.

HALLEY'S POCKET BIBLE HANDBOOK

Says FORTH Magazine: "Amazing is the only word which can be used to describe this book . . . packed with plainly worded data about Biblical contents . . . It ought to be on book shelves everywhere."

Cloth Binding only \$2
Order from your bookstore or
H. H. HALLEY, Box 774, Chicago 90, Illinois

When Writing Advertisers Please Mention
THE LIVING CHURCH

A Christmas Gift—

APPRECIATED ALL YEAR



THE CHRISTIAN YEAR AND CHURCH KALENDAR—1950

A Kalendar which contains 112 pages of vital information for all Church Workers. With the necessary revisions it has proven its value for 74 years.

It is worth noting that you have a Kalendar plus—the days and dates of the Christian Year and the days and festivals of the Church Year—plus—

Morning and Evening Lectionary
Altar Linen
Rules for Sacristans
Suggested Hymns
Church Colors

Saints' Days
Duties of Wardens and Vestrymen
Church Dictionary
Vestments, their color and use
Altar Society Notes

An excellent Christmas gift for a friend

Price, \$1.60 postpaid

Publishers—**H. M. JACOBS COMPANY**
1907 WALNUT ST. PHILA. 3, PA.

CHURCH BULLETINS



Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illustrated Catalog L.

H. E. WINTERS SPECIALTY CO.
308½ E. 4th St. Davenport, Ia.

GOWNS



• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES



Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods



CATALOG ON REQUEST
CHURCH GOODS
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

Cloister Art Studios

ENGLEWOOD, NEW JERSEY
STAINED LEADED GLASS WINDOWS

Memorials in Wood, Bronze Tablets
The highest standard of artistic and technical
craftsmanship is guaranteed.

We invite your inquiries

Designs and Estimates on request.



NO CALL TO WORSHIP
IS AS CLEAR AS A
MENEELY BELL

MENEELY BELL CO.
22 RIVER STREET
TROY, N. Y.



ST. JAMES LESSONS

A nine course series of instruction for Episcopal Church Schools including illustrated work books—150-250 pages (60c each) and teachers' manuals (I, II, III 40c each, IV through IX 60c each).

No Samples *Payments with Orders*

ST. JAMES LESSONS, Inc.
865 Madison Ave. New York 21, N. Y.



OSBORNE

Designers and Makers of the Finest
CHALICES

Illustrated Book No. LC49C available . .

F. OSBORNE & CO. LTD.
117 GOWER ST. LONDON W.C.1 ENGLAND

SIRETA MASON

562 Fifth Ave.
NEW YORK 19

Dossals, Stoles, Albs,
Surplices, Frontals

Eucharistic Vestments.

Write for new catalog
Everything for the altar
and for the clergy.

KNEELING HASSOCKS



of resilient granulated cork,
covered with desirable plastic
leatherette. Paw and Com-
munion cushions in various
types of coverings. Inquiries
welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen

1837 Church Vestment Makers
Over One Hundred Years 1949

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



dainied to the priesthood, November 12, 1899, by the late Bishop Nicholson of Milwaukee.

For his entire ministry of a half century Fr. Knowles has remained at St. Alban's, to which he came, as to a mission, when he was made deacon. Later it became a parish, and in 1911 the present structure was completed, said to be an "architectural gem."

Fr. Knowles was married in 1893 to Mary Clements Stocker, who died in 1947.

Fr. Knowles is the author of many books, most of them of a religious nature, the best known of which is his *The Practice of Religion*, which has passed the 100,000 sales mark.

Fr. Knowles' jubilee was observed by a Solemn Mass, at which Fr. Knowles preached on the theme "Hold Fast the Faith—Bid the People Go Forward."

An illustrated book, *Fifty Years*, commemorative of the double occasion, is on sale for the benefit of the parish.

WEST TEXAS

Strategy

A community-wide program, covering a large number of activities, is carried on by the San Antonio Council of Churches now in its seventh year. At the recent annual meeting, reports of the various committees showed growth in membership and expanded field of services.

A new department, headed by Bishop Jones of West Texas, is designated "Survey and Strategy." A large city map was shown with church locations marked and areas needing churches pointed out. The committee hopes to assist congregations of the various Churches affiliated with the Council to choose the best possible locations for most effective new work.

Leadership training classes, a bible chair in San Antonio College, regular weekly Bible classes on released time in a county school, were among the accomplishments of the committee of religious education. A library of films and filmstrips, transcriptions and projectors is maintained at the offices and available to all the churches. Approximately 150 pieces are supplied each month.

A radio report showed over 700 religious programs broadcast annually under the auspices of the Council with an estimated weekly audience of half a million. A chaplain is employed for work in the county jail and it includes not only counseling and kindred helps but a weekly program of religious and educational film. Regular services are held in other institutions.

The San Antonio Council of Churches has a membership of 70 churches representing 16 denominations.

DEATHS

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

Arthur Hallett Mellen, Priest

Arthur Hallett Mellen, retired priest of the diocese of Long Island, and formerly chaplain of the Church Charity Foundation, was found dead in bed in the rectory of St. Paul's Church, Woodside, L. I., on November 13th, where he had gone to assist with Sunday services. Fr. Mellen was 83 years old and was ordained to the priesthood in 1893 by Bishop Coxe of Western New York. He was educated in the public schools of Geneva, N. Y., Hobart College, and the Virginia Theological Seminary. Many years of his ministry was served in parishes of Western and Central New York. In 1919 he assumed the duties of secretary of the Mexico Agency of the American Bible Society, and lived in Mexico until 1928, following which he was vicar of Christ Chapel, Brooklyn, until 1930, when he became chaplain at St. John's Hospital, Brooklyn, where he served until his retirement in 1947.

He was first married to Juliet Aliee Handerson, who died in 1925. He is survived by his second wife, the former Lena Arnold Holbrook.

The Burial Office was read in St. John's Chapel of the Church Charity Foundation, Brooklyn, on November 16th, by the Rev. Charles Henry Webb, former director of the Foundation, and the Rev. Henry Willman, assistant chaplain at the Foundation, following which Bishop DeWolfe offered a Solemn Requiem Eucharist, Bishop Sherman, Suffragan of Long Island, serving as deacon of the Eucharist and the Rev. Charles E. Gus, chaplain of the Foundation, acting as subdeacon. Bishop DeWolfe pronounced the Absolutions for the Dead. Burial followed later in Geneva, N. Y.

John Southgate Yellott

John Southgate Yellott died August 27th in the Franklin Square Hospital, Baltimore, where he had been a patient for three weeks.

He was born April 27, 1889, on a farm near Reisterstown, Md., where he spent his entire life engaged in farming. He was the son of the late Daniel Dulany Fitzhugh Yellott and Emily Jane Southgate Morss Yellott and a grandson of the late Rev. Jacob Boardman Morss, one time rector of St. Thomas' Church, Garrison Forrest, Md., and of Mt. Calvary Church, Baltimore. He was a great grandson of the late James Morss who was for many years rector of St. Paul's Church, Newbury Port, Mass. He was also a descendant of Horatio Southgate, one time rector of the Church of the Advent, Boston, Mass., and first missionary bishop of Constantinople, and of the Rev. William S. Southgate for many

years rector of St. Anne's Church, Annapolis, Md.

For many years Mr. Yellott was a devoted member of All Saints' Church, Reisterstown, Md., where he served as lay reader, vestryman, and head of the Sunday school.

For the past 12 years he was a member of the Church of St. Michael and All Angels, Baltimore.

He is survived by two brothers, Daniel Dulany Fitzhugh Yellott and Frederick McCausland Yellott.

Funeral services were held in All Saints' Church, Reisterstown on August 30th. The Burial Office was said by the Rev. David C. Patrick, Curate of the Church of St. Michael and All Angels', Baltimore.

The Requiem Mass was celebrated by the Rev. Calvert Buck rector of St. John's Church, Worthington Valley, Md.

Theodora Beard, Deaconess

Deaconess Theodora Beard, who for 18 years presided over Huntington House, girls' residence club in New York City, died November 6th at the age of 79 at her home in Westport, Conn. She had retired three years ago.

Before going to Huntington House she was deaconess of Trinity Church in Boston for ten years. Her career of social and Church work began with the Church of San Salvatore, Manhattan. Before becoming affiliated with Trinity Church Deaconess Beard was head of the Curtis Home in Meriden, Conn., for children and elderly ladies.

Surviving are two sisters, Miss Eliza W. Beard and Mrs. Lewis Collin, and a brother, I. M. Beard.

Clyde Hildreth

News of the sudden death of Clyde Hildreth at St. Josephs Hospital, Albuquerque, N. M., on September 21st reached San Francisco as bishops and priests from all over the world gathered in Grace Cathedral to celebrate the Pontifical mass which opened the ACU Eucharistic Congress. Mr. Hildreth was a member of the committee sponsoring the event.

At the time of his death he was a member of the California diocesan council, treasurer and chairman of the building committee of the Church of the Advent of Christ The King (with the former rector, the Rev. Henry B. Thomas, he was largely responsible for Lathrop Memorial Hall), a member of the choir (he was a former choirmaster), and a member of the vestry of Christ Church, Sausalito.

Mr. Hildreth was mayor of Sausalito,

SCHOOLS

FOR GIRLS

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

THE SISTER SUPERIOR
Box 56, Mendham, New Jersey

KEMPER HALL



Boarding and Day School for Girls.
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary. For Catalog address: Box LC **KENOSHA, WIS.**

Saint Mary's School

Mount St. Gabriel
Peekskill, New York

A resident school for girls under the care of the the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:
THE SISTER SUPERIOR

FOR BOYS

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:
The **CANON PRECENTOR** Cathedral Choir School
Cathedral Heights, New York City

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College

Northfield

Minnesota

NURSING

A three year course in

NURSING

is offered to High School graduates

Scholarships Available
Write to Director of Nursing
HOSPITAL OF SAINT BARNABAS
685 High Street Newark 2, N. J.
Affiliated with Rutgers University

If . . .

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

CLASSIFIED

BOOKS

FREE CATALOG of Used Religious Books mailed upon your request. Write today. Baker Book House, Dept. LC, Grand Rapids 6, Mich.

SECOND HAND AND NEW BOOKS. Liturgy ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for Lists. Ian Michell, 29 Lower Brook, Ipswich, England.

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes — duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

EDUCATIONAL

BOYS' CHURCH CHOIR SCHOOL. Experienced musician wishes to start a choir school to be run on family lines. England or abroad. Financial outlay required. Particulars: Mr. J. A. Keyes, A.R.C.O., Harecroft, Gosforth, Cumberland, England.

FOR SALE

GLORIA AND TE DEUM, easy unison for congregation. Reply Box C-359, The Living Church, Milwaukee 3, Wis.

GENUINE Two Manual Pipe Organ in excellent condition, guaranteed. Also new sets of Chimes, \$495.00 to \$750.00. Frazee Organ Company, 10 Lincoln Street, South Natick, Massachusetts.

FOR SALE: Hasting's Bible Dictionary, 5 vols. \$15.00; Epositors Greek Testament, 5 vols. \$15.00. Apply Secretary, 68 S. Swan St., Albany, N. Y.

LINENS & VESTMENTS

LOWER PRICES ON FINE CHURCH LINENS due to sterling devaluation! We offer all customers NOW a reduction of 15% on 1949 list. Order promptly while supplies are good. We pay postage charges. Samples Free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens. Material by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

EXQUISITE IRISH LINEN of all kinds, by the yard, and imported transfer patterns for ecclesiastical purposes. Unusual values. Free samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

POSITIONS OFFERED

CORRESPONDENCE INVITED relative to vacancy February 1950 for Assistant Priest, Catholic Churchmanship. Reply Box A-360, The Living Church, Milwaukee 3, Wis.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

DEATHS

where in recent years he made his home with his mother, Mrs. S. J. Hughes. He was a member of Boy Scout Council, Commercial and University Club, American Legion and the Masons.

Born in West Branch, Mich., in 1889, he received his education in the public schools of Oregon and Oakland, Calif., and was a long time resident of San Francisco where a sister Mrs. Tyler Bachelder resides.

For 25 years he was connected with the Lawrence Warehouse corporation as secretary-treasurer, and was an executive of Almaden LeFranc Corporation, San Joaquin Cold Storage Company, Douglas Fir Products Company in Calvada, and Meadow Valley Lumber Company.

The Pontifical Requiem Mass was celebrated in Grace Cathedral by Bishop Viall, of Tokyo (his former rector), assisted by the Rev. Weston H. Gillett, Church of the Advent, San Francisco, and the Rev. Lloyd A. Cox, Christ Church, Sausalito. Several San Francisco clergy, along with friends and students from the Church Divinity School composed the choir.

Richard P. Kent

Richard Peabody Kent, 76, assistant treasurer of the National Council of the Episcopal Church until his retirement in 1946, died on November 16th at his home in Merrick, L. I.

Mr. Kent was treasurer of the American Church Building Fund Commission from 1934 until his retirement, a trustee of the Home for Old Men and Aged Couples, New York, and was a vestryman and treasurer of the Church of the Redeemer, in Merrick, for 54 years.

Mr. Kent was a co-founder and trustee of the Merrick Library, and had been president of its board for 11 years.

A member of the class of 1895 at Columbia University, Mr. Kent was for a time in the advertising business, subsequently becoming manager of the Westchester branch of the Lawyers Mortgage Company.

Surviving are his wife, the former Julia T. S. Haines; two sons, Richard P. Kent, Jr., and Arthur T. S. Kent; and four sisters, Julia Draper Kent, Mary Kent, Lucy Kent, and Sister Ruth Magdalene, C.T.

The Funeral Requiem was offered at 9 AM on November 18th by Bishop DeWolfe of Long Island, at the Church of the Redeemer, Merrick, followed by the Burial Office at 11, over which the Bishop presided, assisted by the Rev. John E. Gerstenberg, Mr. Kent's pastor, and the Rev. Dougald L. Maclean, rector of St. George's Church, Flushing. The church was filled to capacity at both services with diocesan clergy and laity, neighbors, and friends. Burial was in Greenwood Cemetery, Brooklyn.

CHANGES

Appointments Accepted

The Rev. Frederick H. Avery, formerly rector of the Church of the Ascension, Denver, Colo., is now rector of St. Luke's Church, Vancouver, Wash. Address: 515 E. Twenty-Eighth St.

The Rev. D. A. N. Bacot, formerly vicar of St. John's-by-the-Sea, Bandon, Ore., and St. Christopher's Church, Port Oxford, will become rector of All Saints' Church, 355 Second St., Oxnard, Calif., on December 1st.

The Rev. Albert N. Barrenger, formerly deacon in charge of St. John's Church, Huntington, Pa., became rector-elect of St. Stephen's Church, Mount Carmel, Pa., on October 1st.

The Rev. John R. Bill, formerly rector of St. Paul's Church, Watertown, N. Y., is now associate rector of Grace Church, Madison, Wis. Address: 6 N. Carroll St., Madison 3, Wis.

The Rev. Frank Bloxham, formerly rector of Trinity Church, Ware, Mass., is now priest in charge of St. John's Church, Chew's Landing, N. J., and the Church of the Holy Spirit, Bellmawr. Address: St. John's Church, R. D. 1, Blackwood, N. J.

The Rev. Victor E. Bolle, who is priest in charge of the Episcopal Associate Mission of Waukesha County, will on December 1st become vicar of St. Edmund's Church, Elm Grove, in addition to his other duties. Address: Hartland, Wis.

The Rev. Rolin E. Cooper, who has been assisting at Zion Church, Oconomowoc, Wis., since his ordination to the diaconate in September, is now assistant on the staff of the Episcopal Associate Mission of Waukesha County, with work at Okauchee, Waterville, and Elm Grove.

The Rev. Herald C. Swezy, who formerly served Holy Apostles' Church, Brooklyn, has for some

CLASSIFIED

POSITIONS OFFERED

THREE POSITIONS OFFERED to Churchmen: Boys Worker, Farmer, Housekeeper. Reply: St. Francis Boys' Home, Ellsworth, Kansas.

WANTED: Curate, Anglo-Catholic, Single between 26-35. Work with college students and young people. Apartment, good stipend. Eastern Parish. Immediate reply. Reply Box S-352, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

CLERGYMAN now engaged in institutional work desires medium sized parish, invites correspondence. Good pastor, preacher and administrator. Moderate churchman. Married. No children. Excellent references. Present salary \$3600. Will go anywhere. Could commence duties around January 1st, 1950. Twenty years' experience in parochial and institutional work. Reply Box E-358, The Living Church, Milwaukee 3, Wis.

RECTOR, 38, of medium-sized parish in the Midwest desires change. Prayer Book Churchman, highest references, experienced in youth work, competent preacher, pastor. Present stipend \$3300, travel and rectory. Reply Box S-361, The Living Church, Milwaukee 3, Wis.

TRAVEL

ANGLICAN RECTOR has vacancies Parish parties OBERAMMERGAU PASSION PLAY, Switzerland, Venice, June, August 1950. Particulars Box T-362, The Living Church, Milwaukee 3, Wis.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHANGES

time been rector of the Church of the Ascension, West Park, N. Y., and vicar of Holy Trinity Church, Highland.

The Rev. Arthur Alan Vall-Spinosa, formerly rector-director of St. Helen's Hall, Portland, Ore., is now rector of St. Thomas' Church, Overlake, Wash. Address: St. Thomas' Church, Medina, Wash.

The Rev. Dr. Floyd Van Keuren, who recently retired as rector of St. Barnabas' Church, Irvington, N. Y., is now rector emeritus. Address: Kent, Conn.

The Rev. Arnold R. Verduin, formerly rector of St. Mark's Church, Orchard Park, N. Y., is now on the staff of Grace Church, Manhattan.

The Rev. Dr. Harry Lee Virden, formerly priest in charge of Trinity Church, Guthrie, Okla., is now priest in charge of Trinity Church, Searcy, Ark. Address: 604 N. Main St.

The Rev. David C. Watson, formerly rector of

Emmanuel Parish, Cumberland, Md., will become rector of the Church of the Messiah, Baltimore, on December 1st. Address: 2904 White Ave.

Resignations

The Rev. Walter L. Bennett has resigned after 21 years as rector of Trinity Church, Lowville, N. Y., and will retire from the active ministry. He and Mrs. Bennett will spend their summers in Lowville, but hope to travel a bit during the winter.

Corrections

The Rev. Gardner Bridges reports discrepancies in the account of his clerical change appearing in the issue of October 23d. He was rector of St. John's Church, Catharine, as well as St. Paul's, Montour Falls, N. Y. His title at the Cathedral of St. Paul in Erie, Pa., is assistant rather than curate. Address: 138 W. Seventh St.

The Rev. Harry J. Haydis, who was reported as serving Christ Church, Newcastle, Wyo., and Holy Trinity Church, Gillette, is living in Newcastle, rather than in Gillette, and wishes to be addressed at Christ Church, Box 983, Newcastle, Wyo.

The Rev. Frank L. Titus, assistant secretary in the Overseas Department, wishes to make clear that his work as chaplain at Pine Camp in New York was simply for summer training in the National Guard and that he has not given up his work at 281 Fourth Ave., New York 10. He is senior National Guard chaplain in the state of New York.

Depositions

The Rev. Philip L. Shutt was deposed from the ministry on September 16th by Bishop Conkling of Chicago, upon renunciation of the ministry.



CHURCH SERVICES

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



—SAN FRANCISCO, CALIF.—

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

—DENVER, COLO.—

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30 ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to Downtown Hotels.

—WASHINGTON, D. C.—

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30, 9:30, 11 with ser, MP 10:45; EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

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

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 and by appt

—DAYTONA BEACH, FLA.—

ST. MARY'S Rev. Samuel C. W. Fleming
Ridgewood Ave. (U. S. 1) at Orange
Sun 7:30, 9, 11; Daily MP 7, HC 7:15; Sat C 5-6

—MIAMI, (COCONUT GROVE), FLA.—

ST. STEPHEN'S 3439 Main Hy.
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week Days: Daily 7:30 ex Mon at 10 & Fri at 9

—CHICAGO, ILL.—

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

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

—DECATUR, ILL.—

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

—EVANSTON, ILL.—

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri (Requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

—QUINCY, ILL.—

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 10:45; Daily 11:45; Thurs 8:30

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

—BALTIMORE, MD.—

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

—SALISBURY, MD.—

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

—BOSTON, MASS.—

ADVENT Mt. Vernon and Brimmer Sts.
Rev. Whitney Hale, S.T.D., r; Rev. Peter R. Blynn, Rev. Arthur C. Kelsey, Assistants.
Sun 7:40 Mat; 8 & 9 HC; 11 Sung Mass and Ser; Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & HD, HC add'l; Fri 5:30 Service of Help and Healing; C: Sat 5 to 6 by appt

—DETROIT, MICH.—

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

—ST. LOUIS, MO.—

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

—RIDGEWOOD, (NEWARK), N. J.—

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

—BUFFALO, N. Y.—

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

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex Thurs 9:30, C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

—NEW YORK CITY

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

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

—NEW YORK CITY (Cont.)

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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser; Weekdays: Tues — Thurs 12:30 Prayers; Thurs & HD 11:45 HC

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

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

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

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

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

—SCHENECTADY, N. Y.—

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

—CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex Mon 10; C Sat 7-8

—PHILADELPHIA, PA.—

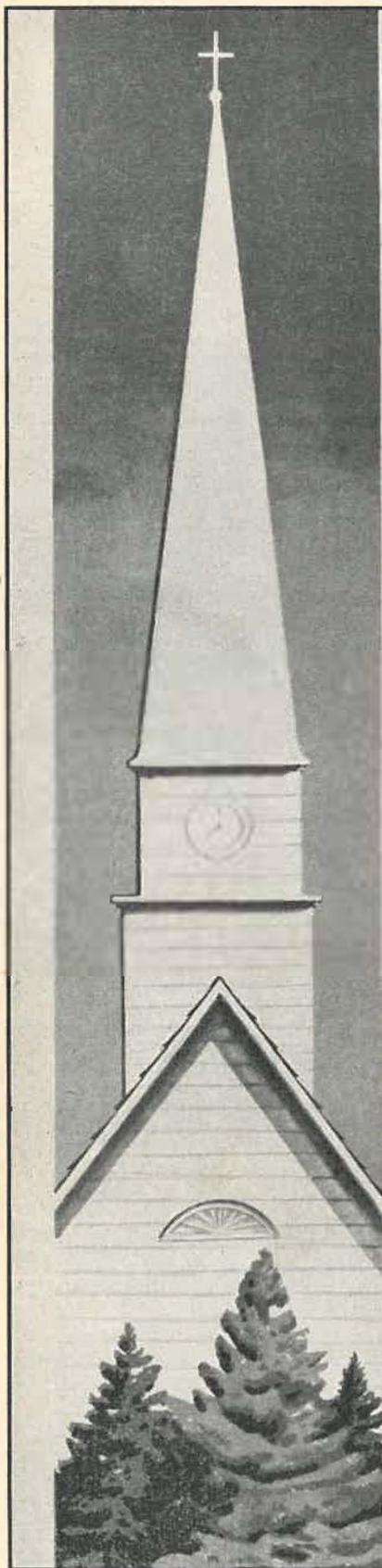
ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat 7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat 12 to 1 & 4 to 5

—PITTSBURGH, PA.—

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

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30) Confessions Sat 5-6, 7:30-8



The Church Is One

*Pledge
as much as
you can*

EVERY MEMBER CANVASS

THE NATIONAL COUNCIL • 281 Fourth Ave. • NEW YORK 10, N.Y.