

The Living Church

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

Spring Book Number

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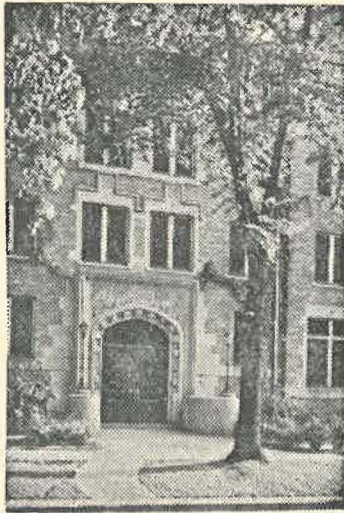
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Leadership by the National Council

Editorial

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Ann Emery Hall



Dormitory of Distinction
for Women
attending
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SUMMER SESSION

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Women's Irreligious Hats

TO THE EDITOR: Had St. Paul been to Church this Easter, the old saint surely would have rushed out to grab a bottle of ink eradicator and applied it to those words he wrote about the necessity of women praying with their heads covered. All the rectors and lay folk who also insist that any woman entering our churches should have something on her head should have had fearsome nightmares by now. Yes, the women did have something on their heads this Easter. Just what, we won't say—but something!

Those who read St. Paul's words in his own times apparently could take the rest of his argument about the inferiority of the female to the male and could find something of religion and divine order in a woman's wearing a head covering in church. How unfortunate both of his ideas didn't go overboard at the same time! Surely, very surely, there wasn't a trace or even a faint scent of religion in what you saw on women's heads this Easter.

As a matter of cold fact, it is certain that those hats hurt religion and worship and caused more than one person to sin. Everyone knows an amount of time was spent in looking at other women's hats that should have been spent in looking to God. No one can say how much vanity prevailed when someone said, "I'm glad I had sense enough to pick a becoming hat and not that horrid thing she is wearing." But worst of all is that which happened Easter day and recurs every other Sunday: there are women who stay home, and their families stay home with them, because they haven't a "decent" hat to wear to church. This Church of ours says it is "our bounden duty to worship God every Sunday in his Church." That means plainly that to miss Church is to fail to do our bounden duty, and the only name for such failure is sin. It means also that any insistence on our part that women wear hats to Church, which causes them thereby to miss Sunday Service, lays that grievous sin primarily on our own consciences. Instead of insisting on an outmoded rule, we might much better paraphrase St. Paul's other words and say, "If a hat is a cause of my sister's falling, I will never wear a hat, lest I cause my sister to fall."

Let's, then, throw out the silly rule about hats and Church. It may not present a problem at St. Paul de Ritz, but it becomes a stumbling block in the many ordinary St. Paul's, St. Peter's, and St. Luke's, where there are families—more of whom this Episcopal Church should have reached—who have more serious problems with budgets and more especially with the high cost of an otherwise useless hat. I know of girls and even women who, if they have a hat, bought it just for Church. Folks tell me of visitors from Protestant Churches who have come to our service without wearing a hat and have been so mortified by looks or comments that they have vowed never again to darken the door of an Episcopal Church. Many, many folks go every other place without hats; but the Episcopal Church is that cold, formal, stuffy institution that still requires a hat. Alas! Alas! That this Church should so

unnecessarily separate herself from the common stream of daily living.

And let's not have someone suggest that they could put a handkerchief or some other inane substitute on their heads. That only makes the wearer even more uncomfortable by advertising her as poor or careless and makes her stick out like a bandage on a sore thumb.

If still there is someone who takes St. Paul so seriously that he can't agree to discard this rule, then let him take St. Paul very seriously indeed and go on to enforce this other regulation the saint made about women's conduct in Church: "As in all the churches of the saints the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church."

(Rev.) HERMAN J. SMITH.

Charleston, W. Va.

Army Registration

TO THE EDITOR: Chaplain Imrie's letter to the contrary notwithstanding [L. C., Dec. 12th] freedom to register other than as Catholic (meaning Roman Catholic), Protestant, or Jew is not the rule in all branches of the service. My own son enlisted in the Marine Corps last September. He has just now had his first opportunity to make his communion (in a parish off the Base) and having given his religion as "Catholic" was forced to change his preference to "Protestant" on the grounds that only Roman Catholics were Catholics as far as the Military is concerned.

(Rev.) ALLEN BROWN.

Hudson, N. Y.

THE LIVING CHURCH RELIEF FUND

Bishop Chang's Work

Previously acknowledged	\$2,606.79
Anonymous	15.00
Rachel Bateman	10.00
In memory of Mr. and Mrs. William Blagore McKelden	10.00
Mrs. R. R. Harris	5.00
St. Mary's Guild, Barnstable, Mass.	5.00
E. P.	12.50*

\$2,664.29

*Acknowledged in error as a contribution to New Guinea Mission in May 1st issue.

Save the Children Federation

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Mrs. Mary Wieman	25.00
In memory of E. E. M.	10.00*

\$2,638.98

*Acknowledged in error as a contribution to Bishop Chang's Work in May 1st issue.

Presiding Bishop's Fund

Mrs. Mary Wieman	\$ 25.00
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Christ Church, Noshiro, Japan, Rebuilding Fund

Previously acknowledged	\$ 35.00
Christ Memorial Church, Mansfield, La.	67.25
Christ Memorial Church School, Mansfield, La.	5.00
Rev. W. E. Hogg, Jr.	3.00

\$ 110.25

Check List for Summer Reading

PRACTICALLY all of the books in the following list have been reviewed in *THE LIVING CHURCH* during the past twelve months, or their reviews are waiting to get into our columns. They are books which, in the Book Editor's judgment, stand out among the past year's crop of books of religious interest. They are commended to all of our readers on two counts: the value of their contents, and their all-around readability.

These are all "top" books, but those which are "super-tops" are marked with an asterisk (*).

BIBLICAL

- *Alice Parmelee, *A Guidebook to the Bible*. Harper and Brothers, \$3.50. A one-volume introduction to the general study of the Bible: scholarly, yet delightfully written.
- George S. Duncan, *Jesus Son of Man*. Macmillan. \$3.50. Not another "Life of Jesus" but a thorough examination of the chief problems of the Gospels.
- Bede Frost, *To the Hebrews*. Mowbrays (USA, Morehouse-Gorham). \$2.25. A fine dogmatic and devotional commentary.
- W. F. Flemington, *The New Testament Doctrine of Baptism*. S.P.C.K. 10/6. A critical study of the New Testament data which confirms the Catholic doctrine of Baptism.
- Austine Farrer, *The Glass of Vision*. Dacre Press. 12/6. Bampton Lectures on the Biblical concept of revelation.

INCARNATION

- D. M. Baillie, *God Was In Christ*. Scribners. \$2.75.

RELIGIOUS BIOGRAPHY

- F. A. Iremonger, *William Temple: Archbishop of Canterbury*. Oxford Press. \$6.50.
- Edna Eastwood, *Saints Courageous*. Morehouse-Gorham. \$2.75. Biographies of great saints for children.
- *A. C. Zabriskie, *Bishop Brent*. Westminster Press. \$2.
- *Maria W. Sheerin, *The Parson Takes a Wife*. Harper and Brothers. \$2.75. A delightful and fitting intimate portrait of the late Dr. Charles Sheerin, by the one who knew him best.

AUTOBIOGRAPHY

- Thomas Merton, *The Seven Storey Mountain*. Harcourt, Brace. \$3.

HISTORY

- *A. J. Toynbee, *Civilization On Trial*. Oxford Press. \$3.50.

RELIGIOUS POETRY

- *J. D. Morrison (ed.), *Masterpieces of Religious Verse*. Harper and Brothers. \$5.

RELIGION AND LIFE

- Vern Swartsfager, *The Bell Ringers*. Macmillan. \$3.
- Richard M. Weaver, *Ideas Have Consequences*. University of Chicago Press. \$2.50.

FICTION

- *Alan Paton, *Cry, the Beloved Country*. Scribners. \$3.

DEVOTION

- *C. F. Whiston, *Teach Us to Pray*. Pilgrim Press. \$2.50. This is among the best books on prayer in many a year.
- *Verney Johnstone, *Learning to Pray with the Church*. Morehouse-Gorham. \$1. Should be a "must" for everybody who uses the Prayer Book.

MYSTICISM

- A. W. Watts, *Behold the Spirit*. Pantheon. \$3.25.
- William Law, *A Serious Call to a Devout and Holy Life*. Westminster Press. \$2.
- W. R. Inge, *Mysticism In Religion*. University of Chicago Press. \$3.50.

PRAYER BOOK

- *Verney Johnstone and Leicester Lewis, *The Story of the Prayer Book*. Morehouse-Gorham. \$2. Also a "must" in this great anniversary year of the Prayer Book.

AMSTERDAM CONFERENCE

- Man's Disorder and God's Design*. Harper and Brothers. \$5.

PROTESTANTISM

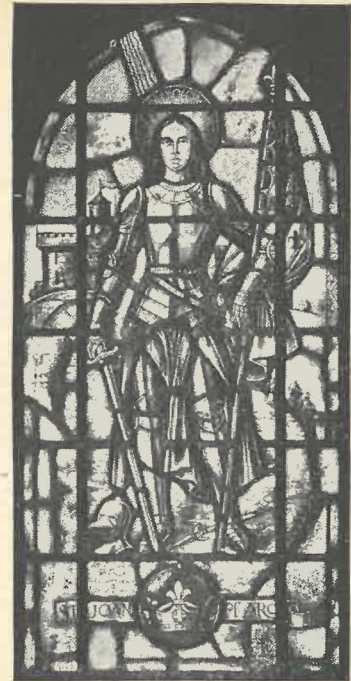
- Marcus Bach, *Report to Protestants*. Bobbs-Merrill. \$3. An objective and sober report on the state of Protestantism in the world today.
- Elton Trueblood, *The Common Ventures of Life*. Harper and Brothers. \$1. A fascinating and instructive essay on birth, marriage, work, and death by a Quaker "sacramentalist."

ROMAN CATHOLICISM

- **The Teachings of the Catholic Church*. By various English Roman Catholic scholars. Macmillan. \$12.50. A detailed and authoritative exposition of the whole body of Roman Catholic doctrine.

ECUMENICAL MOVEMENT

- G. K. A. Bell (ed.), *Documents on Christian Unity: Third Series, 1930-1948*. Oxford Press. \$3.75. A collection of documents indispensable to a library on the Reunion movement.
- *Angus Dun, *Prospecting for a United Church*. Harper and Brothers. \$1.50. The inaugural series of the Hoover



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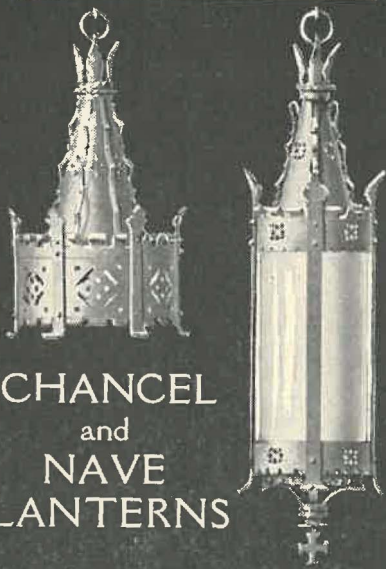
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THE CHURCH

*J. W. C. Wand, *The Church: Its Nature, Structure, and Function*. Morehouse-Gorham. \$2.15. The Bishop of London's Maurice Lectures for 1947. Scholarly, yet within every normal

reader's range of understanding; Catholic, yet thoroughly Anglican.

IMMORTALITY

**And the Third Day . . .* Edited by Sir Herbert Grierson. Macmillan. \$3.50. An anthology of great expressions of faith in immortality through the ages. The editor's introduction is thoroughly and warmly Christian.

The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Not long ago the Question Box was unable to answer an inquiry about literature to be used in counteracting the influence of "Jehovah's Witnesses." Can the question be answered now?*

A priest from the Philippine Islands has sent in the following list, some of which I hope the questioner may find useful.

Wolves in Sheep's Clothing, prepared by the Committee on Evangelism of the Church of England in Canada, obtainable through the Cowley Fathers, Bracebridge, Ontario.

Big Business in Religion, by the Ven. J. Best, published by the Church Stores of Sydney.

Jehovah's Witnesses, by Fr. Swift, published by Mowbray's and therefore obtainable through Morehouse-Gorham Company.

Jehovah's Witnesses, by H. H. Stroup, Columbia University Press, re-published by Oxford, probably obtainable through second-hand book stores.

• *In our Church the American flag is placed on the epistle side. Some laymen contend that this is contrary to government regulations. Is there a Church rule governing the position of the flag? I feel that the State cannot regulate for the Church in such a matter, provided the flag is treated with respect.*

I should say that there is no Church rule about flags. They are not Churchly ornaments but military ones, and only get into Church upon occasions that have some military character. For example: regiments going away to war may deposit their colors in a Church for safe keeping; colors may be displayed over military tombs or may be set up in Church during regimental services. These are the only flags that are contemplated by Church tradition. The custom of displaying the Stars and Stripes in Church, carrying them in

Church processions, and so on, began in a few places during the Spanish-American war and became general in World War I. The Episcopal Church flag is a still later development and its use with the national colors presents many problems, some of them moral and theological like your own, and others purely of military protocol which are reflected in the opinions of the laymen to whom you refer.

The rule of the army, which has I believe been enacted into law, requires the display of the national color on the right hand side if in the body of the church, and the opposite side in the chancel. This is, of course, based upon the Protestant conception of the chancel as a rostrum or speaking platform facing the congregation and still keeps, from the military point of view, the right hand side. Of course except in special cases nobody sits in our chancel facing the people but everybody is facing the altar either from before it or from one side so that it is very hard to say what is the right hand side of the chancel or sanctuary. The best thing to do, it would seem to me, is to have the national color displayed in the nave just outside the choir screen or parapet on the epistle side of the church, which satisfies the law and does not bring the color into conflict with the processional cross or other Church emblems displayed in the chancel. But if the flag goes into the chancel, since the government has a law in the matter and the Church has not, why not put it where the U. S. wants it?

• **Correction**

One should never quote from memory, especially in print. In the Question Box of April 24, 1949, having occasion to quote the responses of the bride and groom at a wedding, I used the words, "I do." The correct words are "I will." However, the point of the answer remains the same.

THIRD SUNDAY AFTER EASTER

GENERAL

NATIONAL COUNCIL

April National Council Meeting

By ELIZABETH McCracken

An increase of almost two million dollars in the national Church budget was proposed by the April meeting of the National Council, held at Seabury House, Greenwich, Conn., April 26th to 28th. The meeting was concerned mainly with financial matters, though routine reports of interest were presented and action taken on various other matters. Among the reports, one of special importance was that on the Bishop Payne Divinity School. Dr. Lewis B. Franklin gave a vivid account of his trip to the West Indies, and Bishop Bentley spoke at length on his visit to Japan, the Philippine Island, and Honolulu. Bishop Craighill of Anking spoke in executive session. His report will be made public at a later time.

Budget for 1950-52

The Presiding Bishop opened the session on the morning of April 27th by saying:

"The major problem before us at this meeting is the adoption of the budget to be presented to the General Convention. I hope that we can go before the Convention with an enthusiastic presentation of this budget."

At the final session, on April 28th, when the budget was considered, the

Council Summary

At its April meeting, the National Council:

¶ Adopted a budget of \$5½ million for 1950 which, if accepted by General Convention, will require an increase of \$1.2 million in missionary giving (p. 5).

¶ Received a report on closing Bishop Payne Divinity School and transferring its one remaining student (p. 8).

¶ Discussed \$140,000 deficit on "Great Scenes" and heard report on the program's past and future (p. 7).

¶ Received reports indicating that the third World Relief drive for a million dollars would succeed (p. 7).

Presiding Bishop made a preliminary speech of greater length, saying:

"I think this budget is plain. Obviously, there is no limit to the vision of what we should like to do. We must consider what can be done, in view of what is needed and what people are willing to give. Some years ago, we had a budget of \$4,000,000. This present asking is very modest, when you think of the present value of the dollar. The spending power of \$5,000,000 is little more now than the spending power of \$4,000,000 was a few years ago.

"I am confident that this is a realistic budget. We can raise it, and we can use it effectively with the staff we have and such addition to the staff as we need. As to World Relief, I hope that we can aid the East. We have helped Europe, and we still shall give that help. But we have a special interest in the East and their need is extreme."

Russell E. Dill, Treasurer of the National Council, then distributed copies of the budget to be submitted to the General Convention, for 1950. Mr. Dill explained that budgets in the same amount would be presented for 1951 and 1952. He reminded the members that the National Council is required to submit a budget for the triennium. It may be, and usually has been, in different amounts for each of the three years: this time, the amounts are the same.

The total of the 1950 (and 1951 and 1952) budget is \$5,552,095, as compared with the sum of \$3,650,000 for

1949. In almost every item there is an increase. For the first time, the Presiding Bishop's Fund for World Relief appears in the budget, in the amount of \$500,000. Every increase or new item is necessary, either because of increased volume of work or because of higher costs. The Council members studied the copies of the budget given to them, and asked questions.

In answer to a question about the increase in the appropriation for the Overseas Department, Bishop Bentley, vice president and director of that department, said:

"It is about a 25% increase. It is for new workers and increased salaries of present workers. Some of it is for additional work. The appropriation includes the extra-continental districts [Panama Canal Zone, Puerto Rico, Virgin Islands, Alaska, Honolulu, and the Philippine Islands] as well as the districts in the Orient."

The Presiding Bishop said as to the size of the budget:

"The increase is not so large as it looks. Last year, the Church gave over \$2,900,000 for the budget, and besides that, raised over \$1,400,000 for World Relief. That makes a total for 1948 of over \$4,300,000."

Third-Class Headquarters

Another problem with a financial aspect came in here, namely the Church Missions House. Mr. Dill had laid this

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The Living Church

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CHURCH MISSIONS HOUSE: "We don't want Rockefeller Center . . ."

before the Council at the opening session, saying:

"If General Convention adopts this budget, we shall need 50 new workers at headquarters. There are now 175 in the Church Missions House. We can't put one more there. If the budget is not adopted, something ought to be done about the Church Missions House. It doesn't represent the Protestant Episcopal Church. It is like a third-class railroad station. We don't want Rockefeller Center; but we *do* want a clean, decent place to work in. From the moment you go in, the Church Missions House is a dismal place. You mount up in the elevator, and no matter *what* floor you get off at, there is a run-down appearance. We must do something about it.

"Apart from the way it looks, the place is in bad repair. The window frames need attention. The plumbing has been there for 50 years, and ought to be renewed. The ventilation is bad, now that so many more people are crowded into a room. Painting is needed. For instance, the Department of Finance needs repainting" [Laughter].

The Presiding Bishop asked if that included personnel, and Mr. Dill replied:

"White-washing, maybe [More laughter]. It is all right to laugh, but this is a serious matter. Even if we don't put one more person in—and we can't—we must do something about it."

The Very Rev. James W. F. Carman aroused another laugh when he asked: "How much can you get for the whole joint?" Mr. Dill answered:

"The property was appraised not long ago. The building was placed at \$50,000, and the land at \$150,000. If we stay there, we must make absolutely necessary repairs, which will cost about \$15,000; and they will be nothing but makeshifts. There would be no more space."

The Presiding Bishop inquired: "What can we do? If we rent extra space, it means that we shall be running back and forth."

Mr. Dill replied, "I ask you to think about it. It is a very serious matter."

Evidence that the matter had been given careful thought was forthcoming when the budget was under discussion at the final session, and it was again said that, if the General Convention adopted the proposed budget, 50 new workers

would be required at headquarters. It was suggested that the Church Missions House and the land on which it stands be sold. Somewhat vague ideas were offered as to buying a building, or renting one. It was noted that the budget contains no item on enlarged or new headquarters. A committee was recommended to consider adequate housing, to report before General Convention. The Presiding Bishop said the concluding word:

"I don't think we should have to put all our needs in the budget. I have a great deal to do with universities. They do not follow any such procedure. If a new building or money for a special project is needed by the medical school of a university, for example, they are very likely to apply to some foundation, for a grant. Another school in the university will approach an alumnus or other person known to be generous. They get large grants and gifts from a number of sources. What do we do? We say: 'Here is the budget. Give so much a week, in an envelope.' That is fine, so far as it goes, of course. But we need to use more imagination. There are more givers than we ever approach."

The budget for 1950 (and in the same amount for 1951 and 1952) was then unanimously adopted.

Convention Procedure

Bishop Peabody of Central New York at once started a new discussion by reminding the Council that the General Convention, when the budget is presented, will immediately refer it to the Joint Committee on Program and Budget. He went on to say:

"I should like to enter a plea for putting the Joint Committee on Program and Budget in close touch with the details of this budget. I should like to bring the chairman of that Committee up to date with our needs here."

Mr. Dill called attention to the fact that no one knows yet who that chairman will be. The Presiding Bishop added that no one knows yet who the lay members are, and cannot know until they have been elected. Bishop Mitchell of Arkansas said that the General Convention would not want the National Council to do what Bishop Peabody suggested. The General Convention, he declared, wished that committee to be "free, untrammelled, and unburdened with no information beyond the items in the budget."

In reply to Bishop Mitchell, Bishop Peabody said with emphasis:

"We have a right to tell anyone we choose anything we like. No one can tell us not to do it."

Bishop Haines of Iowa spoke to another point, saying:

"My question is: How can we present the program of the Church before the Joint Committee on Program and Budget present their report to General Convention, but after they have started to consider it?"

The Presiding Bishop reminded Bishop Haines that the National Council is required to present its program, which is then referred to a number of committees. The Program and Budget Committee is only one of these, though of great importance.

E. Townsend Look of New Jersey spoke next, making a helpful contribution to the discussion:

"Sometimes the laymen's part is overlooked. Our great plans can only be carried out if the laymen understand them. If the heads of the Promotion Department and the Committee on Laymen's Work could get together and help the clergy to know the problem, and thereby be ready to help the laymen to do their part, it would make the solution of the budgetary problem and other problems of the National Council easier."

Bishop Mitchell of Arkansas then moved that a brochure be prepared, explaining the budget in detail, in order that not only any committees concerned but also the whole Church, clergy and laity alike, be fully informed of the needs and opportunities in all fields of the Church's work. Mr. Look seconded the motion, and it was unanimously carried. The brochure will be ready before the opening of General Convention, and will be widely distributed.

Presiding Bishop's Fund

Another financial report of great interest was that of the Presiding Bishop's Fund for World Relief, in relation to One Great Hour. All the reports from dioceses are incomplete, as of April 26th. As of that date, \$756,367 had been reported. Some dioceses had not yet sent any report. It is believed that the Fund will exceed \$1,000,000. Efforts are being made to get reports of pledges and cash receipts in to the National Council at the earliest possible time.

Great Scenes from Great Plays

Mr. Dill, as Treasurer, reported on the financial aspects of "Great Scenes from Great Plays," submitting the following figures:

Total expense	\$619,000
Total cash received	267,000
Cash deficit	352,000
1949 pledges unpaid	212,000
Not covered by cash or pledges	140,000

Mr. Dill explained that money would be forthcoming also from pledges not known; but that no estimate could be

Proposed General Church Budget for 1950

To be Presented by the National Council to General Convention

	1949	Increase	1950
Home Department Inc. Army & Navy Div.	\$ 766,279	\$ 208,000	\$ 974,279
American Church Institute for Negroes	161,000	20,000	181,000
Overseas Department Inc. Extra-Continental	1,688,874	420,985	2,109,859
Christian Education	124,352	217,148	341,500
Christian Social Relations	32,900	36,500	69,400
Promotion	191,525	115,400	306,925
Finance	79,700	22,800	102,500
College Work	53,380	25,000	78,380
Woman's Auxiliary	56,255	10,000	66,255
Laymen's Work	23,888	5,062	28,950
General Administration	38,870	15,500	54,370
Office Equipment and Maintenance	62,500	20,500	83,000
Staff Insurance	33,500	6,000	39,500
Other Accounts	30,900	4,600	35,500
Superintendent's Division	50,500	17,600	68,100
Shipping	24,650	2,600	27,250
Book Store	17,700	4,400	22,100
Library	3,080	3,500	6,580
Additional UTO Appropriations for Women	14,667	3,500	18,167
Interdenominational Agencies	54,885	10,000	64,885
General Contingent Fund	15,682	25,000	40,682
Retired Workers' Pensions	17,851	—	17,851
Com. on Ecclesiastical Relations	2,100	—	2,100
Conference and Training Centers	27,620	10,500	38,120
Training from UTO	11,666	—	11,666
American Churches in Europe	7,500	—	7,500
Cooperating Agencies	28,800	5,000	33,800
Staff Salary Bonuses	29,376	2,500	31,876
Pension Premium Increase	—	60,000	60,000
Social Security—New	—	30,000	30,000
World Relief	—	500,000	500,000
2% for Raising Increased Program	—	100,000	100,000
	\$3,650,000	\$1,902,095	\$5,552,095

made. If any considerable number of the parishes and dioceses that have given nothing make a fair proportionate payment, Mr. Dill said that the whole deficit of \$140,000 will be cleared up before the General Convention. In this connection, Mr. Dill said with emphasis:

"This money must be paid, whether we liked 'Great Scenes from Great Plays' or not. I have a feeling that if the bishops get behind it and get down to business, we shall get the money. Since the National

Council voted to have 'Great Scenes from Great Plays,' it is the responsibility of the Council. We have all got to get behind this, and get the money we owe, and pay it before the General Convention. We must pick up this \$140,000. It oughtn't to be hard. Money is dribbling in, but we must lose no time."

Bishop Peabody of Central New York made a practical suggestion, saying:

"My feeling is that we are unlikely to get much from dioceses which have already contributed. If we get this \$140,000, it must be from individuals. I am now president of the Second Province; and I shall be glad to do what I can through appeals to individuals."

The Presiding Bishop asked, "Where is the radio program for another year left? What is to be done?"

Robert D. Jordan, Director of the Department of Promotion, answered:

"We have come near a solution in the Third Province. Bishop Hart will take it up in Pennsylvania. Bishop Dun will do the same in the diocese of Washington and in the dioceses in the state of Virginia. I hope the bishops of the Second Province will do it in their dioceses. I think the plan can be worked better on a provincial basis than on a general basis. We have a perfect right to go to the people who did nothing to help. I think the deficit will be made up by the time of the General Convention. Pledges are paid on an annual basis. We shall not feel that it is culpable if the whole of the 1949 pledges are not paid before General Convention. We hope they will be, to a great extent."

Mr. Jordan displayed a set of three



MR. DILL: Reported \$140,000 deficit on "Great Scenes."

charts, showing the success of "Great Scenes from Great Plays." The 1948-1949 series was heard by more than twice as many people as any other religious broadcast, and by five times as many as the average of all national religious broadcasts. The program in only 19 weeks became the 6th most popular radio program on the entire Mutual network. Mr. Jordan got his figures from the Nielsen National Radio Index, the survey agency used by all major radio networks.

Payne Not Reopening

The Rev. Dr. George A. Wieland, Director of the Home Department and President of the American Church Institute for Negroes, reported that the three special committees on the Bishop Payne Divinity School had met and arrived at an agreement. The committees were from the board of directors of the Bishop Payne Divinity School, the American Church Institute for Negroes, and the National Council. The agreement provided that the school shall not be reopened in September. The one remaining student will be given a scholarship in another seminary. The members of the faculty will be given salaries for stated times, upon which the three committees agreed. The salary of the dean, the Very Rev. Dr. Robert A. Goodwin, will be continued until he secures another appointment and his resignation is accepted.

Arrangements will be made for the disposition of the property of the school and for the safeguarding of any endowments or other funds of the school. Any income will be devoted to scholarships for Negro theological students. The library of the school will be kept elsewhere, for future use, and records will be safeguarded. It is planned that one of the interested agencies shall make a study of theological education for Negroes, this study to be on a Churchwide scale, the object being to determine a policy for the future.

The Council voted to continue the triple committee.

Department of Christian Education

Bishop Dun of Washington, Chairman of the Department of Christian Education, reported that the Clergy Training Program, announced earlier, is well organized, saying:

"It is ready on paper. It includes the work at the College of Preachers, summer conferences, and diocesan work-shops and institutes. The general structure of the curriculum is taking shape. It will be tried out before it is issued."

Dr. Theodore Switz, Consultant in the Department, spoke at more length, saying:

"Had the urgency not been so great, we would have worked out the two courses [the Epiphany Course on Family Life and the Lenten Course on the Prayer Book] in the field. But there was not time. We sent out questionnaires, asking those who had used the first course to check their opinion of it. The majority who used the course checked 'good' and 'excellent.' Some checked 'mediocre.' We get questionnaires to a cross-section of the Church.

"EXCHANGING IGNORANCE"

"The clergy are afraid of the discussion method. That was why only a fraction of the Church used the course on Family Life. The reason why they hesitate about discussion is that people speak without sufficient knowledge, exchanging their ignorance with the ignorance of others who speak. The clergy think it better to give information. But we think the discussion method leads people to see their own needs. Twice as many used the second course on the Prayer Book. We must issue something on how to teach adults. Two new courses will be ready in the autumn and winter: one on stewardship, the other on the Bible."

Bishop Haines of Iowa, Chairman of the Children's Division, said:

"We felt in the Children's Division that we should stop fooling the children, by letting them think that their Lenten Offering goes direct to the field they have been studying. We must tell them frankly that it is used for the whole missionary work of the Church. It is not our policy to make a 'special' of this offering."

It was voted at a later session to allocate the unused portion of the Children's Lenten Offering to St. Jame's Hospital, Anking. This hospital is in the field the children were studying.

Laymen's Work

The Rev. Arnold N. Lewis, Director of the Presiding Bishop's Committee on Laymen's Work, who represents the Church on the Department of Evangelism of the Federal Council of Churches, in his report gave an account of the extensive and elaborate interchurch plans of the Federal Council for an evangelistic campaign. The plans are so made that the several communions may use whatever portions best fit their present evangelistic work and planning. In this connection, Fr. Lewis said:

"The mission or purpose of the United Evangelistic Advance is to achieve the following five objectives: (1) A spiritual quickening of the ministry and membership of the Churches. Christians need today to be motivated and empowered for their evangelistic responsibility. (2) The reaching and winning of the vast un-Churched multitudes of the nation for Christ and His Church through every worthy means and method. (3) The careful instruction and assimilation of every new member who is brought into the membership of the

Churches. (4) The enlisting of all members who have moved to new communities and have failed to identify themselves with any local church where they now live. (5) The vital transformation of persons through Christ, so that Christian personalities shall be developed in the home, business, politics, and in every other human relationships in order that these new persons may in turn produce a more Christian society.

"Specific activities include (1) a community religious census, (2) united prayer, (3) the observance of World Communion Day, (4) church attendance crusade, (5) Reformation Day observance, (6) visitation evangelism, (7) high school missions, (8) simultaneous preaching missions in local churches, (9) united preaching missions, (10) various other kinds of missions, (11) transferring non-resident Church members to the churches of the communities to which they have moved."

Armed Forces Division

The Rev. Dr. Percy G. Hall, Executive Secretary of the Army and Navy Division, prefaced his report with a request from the Division that its name be changed to the Armed Forces Division, because of the addition of the Army Air Force as a separate unit of the Armed Forces. The request was granted, by the amending of the by-laws. Dr. Hall then reported that the Episcopal Church still has 60 chaplains in the Armed Forces: 36 in the Army, 17 in the Navy, and seven in the Veterans' Administration. The Division has endorsed 41 chaplains since January 14th of this year.

Dr. Hall said that the Division had just received word from the Army, telling about a new procedure followed when a new recruit enters a training center. It is a procedure of pastoral care by the chaplain, beginning after the issuance of uniforms, medical examinations, aptitude tests, and other preliminaries. The chaplain sees a group of 100 men, and talks to the group about the necessity of maintaining home ties, the place of religion in their lives, and the importance of strength of character and personal integrity. Other important matters are presented.

After this group session, each soldier has a personal interview with the chaplain of his own faith. It is often discovered during such an interview that a man wishes to be prepared for Baptism, Confirmation, or for Church membership.

The same system is now being followed at the Naval Training Schools. The purpose of the new procedure is to "alert the men to the fact that the chaplains are their best friends."

Department of Promotion

Bishop McKinstry of Delaware, Chairman of the Department of Promotion, asked Robert D. Jordan, Direc-

tor, to present the new plans for the Speakers' Bureau. Mr. Jordan said:

"The first step is to get speakers who are qualified to speak on almost every missionary area that we have. We are not going to stop there. We want qualified speakers on practically every other subject of importance to Church people—such as the World Council of Churches, the General Convention, and all the subjects included in all our Departments and Divisions.

"We have already set up a training course. We can greatly improve the quality of the speakers we send out. We are seeking to establish cooperation between the National Council and the provinces, in the matter of Speakers' Bureaus. We hope to reach every area. In small and remote places, we plan to have a program done partly by records and transcription, and partly by a local speaker. In this way, we can reach isolated places, hitherto untouched."

Committee of Reference

Bishop Peabody of Central New York, Chairman of the Committee of Reference, gave the committee report, saying:

"The Committee of Reference is not well known. Membership in the National Council changes so quickly that the history of the Committee needs mention. We have made 12 major studies since 1936. These include Liberia, Honolulu, Negro work, South Dakota, Nebraska, four studies of our relations with affiliated agencies, namely the Girls' Friendly Society, Youth, Episcopal Service for Youth, and the American Church Institute for Negroes.

"Concerning the value of this work, we would hope that it will be continued. We hope that it is not regarded as 'trouble-shooting' in its purpose. That is a part of it; but it is an evaluation work. If we had such an agency of the National Council, our missionary education would be immensely strengthened.

"We need a link between the officers and the staff. The National Council is under-exposed to the problems that it is called upon to solve. My feeling is strongly that if there should be study groups connected with the departments, they would be strengthened in their work and mistakes would be prevented. It is a missing element. Each department and division needs a study group. I should like to move that the Committee of Reference be strengthened in its membership and that thought be given to the expansion of its functions in the field of routine evaluation of missionary jurisdictions."

The motion was seconded and carried. Dr. Clark G. Kuebler of Fond du Lac then said: "I should like to say a hearty 'Amen' to Bishop Peabody's proposition."

Bishop Mitchell of Arkansas said: "I second that motion."

The Presiding Bishop had the final word, saying:

"I want to pay tribute to Bishop Peabody. He has described the work of his committee so modestly that his part in it

does not stand out. His work has been, and is, invaluable."

Student Work

The Division of College Work has not yet been able to find an executive secretary. The Rev. Thomas Barrett, former executive secretary, and now chaplain at Kenyon College, continues to help carry on the program of the Division. The National Council voted to Fr. Barrett \$150 a month for this work, retroactive to January 1st of this year.

Miss Rita Rainsford was nominated Episcopal Church representative at a



BISHOP PEABODY: *His references are good. [See col. 1.]*

United Student Christian Council Work Camp in Germany. The appointment involves no expense to the Council.

Increase in UTO

The Woman's Auxiliary, through the Executive Secretary, Mrs. Arthur M. Sherman, reported that the figures for the United Thank Offering as of April 27th were \$1,433,277.75, as compared with \$1,136,699.72 as of this same date in the previous triennium. This is a gain, to date, of \$296,578.03.

Next Council Meeting

The next meeting of the National Council will be in San Francisco, September 23d and 24th.

Town and Country

In-service training for rural clergy has been one of the points emphasized by the Division of Town and Country since the February National Council Meeting, it was reported by the Rev. Clifford L. Samuelson, head of the Division. Other main points of activity include organiza-

tion of the Student Rural Field Service and rural training program for the summer, and completion of the survey of the diocese of Georgia.

Several seminaries have been able to strengthen the rural work phases of their curricula by consulting with the Division.

The budget asking for the next triennium included in the advance goal of the Home Department is \$90,000, an increase of \$20,000 over the present operating budget of the Division of Town and Country.

Trip to Orient

"The Church has an unprecedented opportunity in Japan, and help should be given to strengthen the theological school, and financial aid should be extended to Bishops and clergy until the people can support them," according to Bishop Bentley, vice-president of National Council and Director of its Overseas Department. The Bishop has just returned from the Orient:

In the Philippines Bishop Bentley visited every mission station and many outstations, met every member of the staff and many Churchpeople. He feels that "the Mission in the Philippine Islands is firmly established, that it shows strong and healthy growth, that it is well staffed and that it enjoys an especially able leadership in its bishop."

Bishop Bentley predicted that it will take a generation, perhaps longer, to rebuild the material and spiritual damage done in the Islands by the war. Bishop Binsted received approximately \$1,600,000 from the Reconstruction and Advance Fund, and he hopes to receive \$500,000 at least from the War Damage Commission.

UNITED NATIONS

Opening Prayer Poses Practical Difficulties

A proposal submitted to the United Nations by the National Council of the Brotherhood of St. Andrew that U.N. sessions open with silent prayer, was answered by an explanation of the practical difficulties that would be involved in such procedure.

Senior delegate from the United States, Ambassador Austin, to whom the request was sent, said, in a letter to the Brotherhood:

"The introduction of prayer into the sessions of the United Nations brings up a difficult program which has engaged the sincere interest of the Ambassador and of the Secretariat for a long time.

"Whether or not agreement could be secured to open the meetings with a few minutes of private or silent prayer, the matter is beset with practical difficulties. When the chairman opens the meetings the

chamber is invariably filled with confusion and disorder. The meeting seldom begins at the hour announced. Late coming delegates are moving toward their places, conversation and group discussions fill the chamber. As a result the opening few minutes are usually the most confused and noisy of the entire sitting.

"Prayer is certainly used by members of the General Assembly both within the meetings and without. Ambassador Austin has often said that he has been impressed by the number of members who have spoken of their dependence on God in the great difficult endeavor in which they are engaged. The Ambassador believes very strongly and deeply that nothing short of Divine guidance will take them through to their great goal."

CHURCH PRESS

Editors Meet

A wide variety of subjects occupied the attention of editors of religious periodicals at the annual meeting of the Associated Church Press in Washington, D. C., April 20th to 22d. America's foreign policy, the production of the *Saturday Evening Post* and other Curtis magazines, the Washington scene, the separation of Church and State as interpreted by Protestants and Other Americans United for Separation of Church and State (commonly known as POAU), the coverage of religious news in the secular press, home missions, and the ecumenical movement were among the topics presented by featured speakers.

A dozen resolutions for the guidance of Congress, interchurch agencies, and

the public were adopted during the three-day meeting. The editors:

Urged Congress to liberalize the displaced persons act.

Pledged support to Church World Service and denominational relief efforts.

Urged each other to support the United Nations.

Endorsed federal aid to public primary and secondary schools.

Asked Congress "to make impossible under any circumstances" the granting of federal funds to private and parochial schools.

Opposed the appropriation of public funds for non-public schools on state and local as well as federal levels.

Endorsed the National Council of Christian Churches, the inclusive interchurch agency to which the Episcopal Church has already pledged adherence.

Recommended that individual communions, the National Council of Christian Churches, and the Central Committee of the World Council of Churches each set up adequately staffed public relations departments.

Designated October as Protestant Press Month.

Requested the trustees of the Nieman Foundation at Harvard to make Nieman Fellowships available to the religious press.

Deplored recent attacks on the *Churchman* and its editor, Dr. Guy Emery Shipler, and recorded their esteem for him.

Endorsed the objectives of POAU.

Most of the resolutions were adopted without dissenting votes. There was a

lone dissident on those concerned with education and POAU.

The editors paid a social call on President Truman at the White House. Previously, the Rev. Edward H. Pruden, minister of the First Baptist Church of Washington, which the President attends, had told them of the simplicity and sincerity of the President's religious outlook. Mr. Pruden said that the President wanted to be treated as an ordinary man in the pew and would not permit any special attention to be paid him. Referring to Mr. Truman's occasional use of "picturesque language," Mr. Pruden said that, while he did not approve of such language, he did not believe that the present occupant of the White House used more of it than most previous occupants did. Newspapers, he indicated, had descended from their earlier practice in recording the remarks of public officials.

The President's sense of humor does not desert him in church. On one occasion he put a bill in the collection plate with a note pinned on it: "The deacon who counts this one may have it for a keepsake if he puts in two others like it." The autographed bill is in the possession of the pastor.

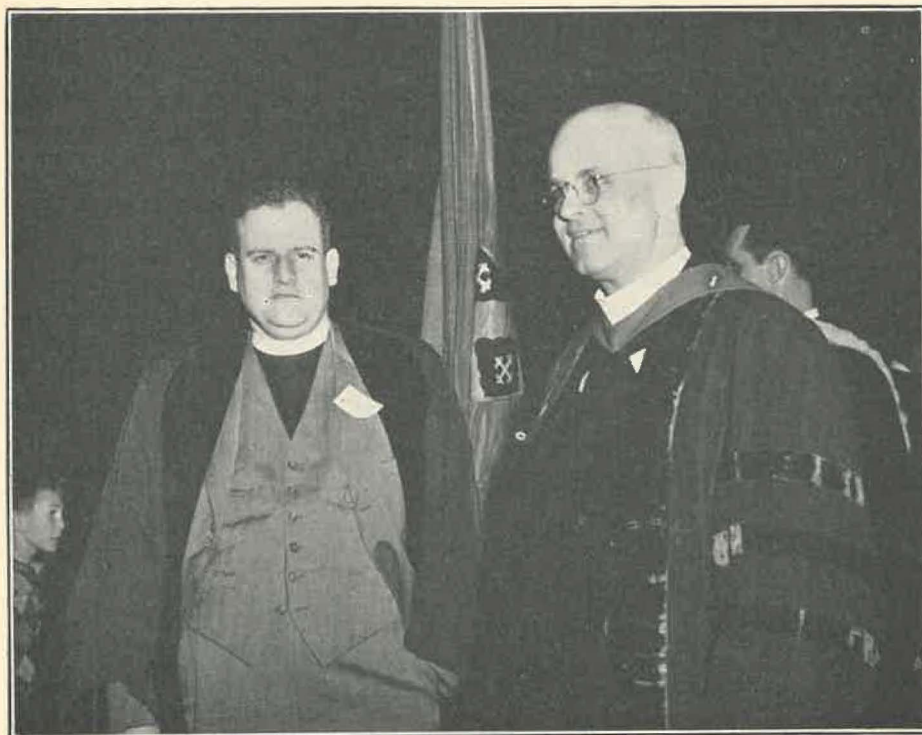
CRITICISM OF WORLD COUNCIL

One of the liveliest sessions was that on the evening of the 21st when the Rev. Harold E. Fey, managing editor of the *Christian Century*, manfully undertook his assigned topic of a critical view of the World Council of Churches in the presence of Dr. W. A. Visser 't Hooft, general secretary of the World Council.

Declaring that he looked upon the Ecumenical Movement as "God's blessed gift," Dr. Fey indicated that general satisfaction with its character and purpose must be tempered by dissatisfaction in the following particulars:

(1) The Confession of Faith on which the World Council is based—belief in Jesus Christ as God and Saviour—is weak in that it understates Christ's humanity and fails to mention the Father and the Holy Spirit.

(2) The World Council, he said, departed from the New Testament concept of one Church composed of local churches throughout the world—it was a "Council of denominations." He admitted that this was the fault of divided Christendom rather than of the Council itself, but criticized the Amsterdam assembly for not allowing room in its report for a substantial minority which held neither the Catholic nor the traditional Protestant view of the Church and sought to amend the report by the insertion of a section on "the gathered Church." In accepting the World Council as a necessary expedient, he said, we must accept its "provisional and transitional character," and avoid the tempta-



MEETING OF MINDS: The Rev. Charles D. Kean and the Rev. Felix L. Giriot at the Interseminary Conference [see p. 30].

tion of looking on it as an adequate vehicle for ecumenical Christianity.

(3) Third, said Dr. Fey, the Council is not yet a "world" council. It is too much centered in Europe, influenced by "State Churches." Though largely financed by the United States, it is too much influenced by the Continental theology which, he said, is an expression of Christianity springing out of the present situation of Continental Churches. American Churches had a different situation leading to a different theological expression. Further, he said, the Continental Churches were not yet sufficiently aware of the dangers of a Church-State tie-up or of the needs of the younger Churches.

On the practical program of the World Council, Dr. Fey declared that its sights were set far too low. Its educational effort must be broadened to include lay members of the constituent Churches and people outside the Churches. Radio, television, and other modern means of communication should be employed on a much larger scale. The budget was far too small—it should be about \$10 million a year, 20 times its present size.

"SEMI-INFORMED"

When Dr. Fey had concluded, Dr. Visser 't Hooft arose with a troubled countenance. He did not know, he said, whether to take up his prepared topic, "The Task of the World Council of Churches," or to answer the criticisms made by Dr. Fey, some of which he characterized as "semi-informed." He welcomed the frankness with which Dr. Fey had spoken, and thought it best to take up the criticisms in the order in which they had been made.

First, as to the doctrinal basis of the World Council, he said: "The assembly has opened a door for a more articulate statement. The Churches should tell us what they want." He pointed out that the existing basis was taken over from the platform set forth by the Episcopal Church when it sent out its call for a World Conference on Faith and Order. A weakening of the basis, he said, "will not take place in the foreseeable future." The majority of the member Churches would not accept it. But he believed that they would welcome a more definite declaration of faith, and indicated his gratification, mingled with a touch of surprise, that the proposal should come from an American source.

On Dr. Fey's second subject, Dr. Visser 't Hooft agreed that the World Council is a provisional measure to meet an emergency situation. "A denomination is that which ought not to be." He excused the assembly from inadequate attention to the subject of the "gathered Church" by saying that while it was a

subject which ought to be discussed, the report which its proponents sought to amend was a report on another subject—on the points of agreement and difference between two other concepts of the Church. A future assembly would unquestionably discuss the subject and might assign it the most prominent place on the agenda.

On the supposed Europeanism of the World Council, Dr. Visser 't Hooft exclaimed: "I can only say, 'For Heaven's sake, my dear brethren, let us become a little more ecumenical.' If there is an American experience which requires an American theology, and a European experience for which only a European the-



DR. W. A. VISSER 'T HOOFT: "I don't want a budget of 10 millions."

ology, is valid—let's stop the ecumenical movement."

He pointed out that in continental circles there was an impression that the Americans dominated the Council, and some thought the Orthodox had too much influence. In fact, however, nobody dominated the Council. Every point of view had a part in developing the Council's pronouncements, and if truth had any objective reality, it was true for European Protestants and Orthodox, for Anglicans, for Americans, Asians, and Africans.

On the influence of State Churches, Dr. Visser 't Hooft said that Dr. Fey overestimated the number and influence of such Churches. If the charge were made against the Dutch Reformed Church, to which he belonged, it came 150 years too late. The Church of England was only one of the English religious bodies represented at Amsterdam. The (Presbyterian) Church of Scotland was not in any practical sense a State Church. The Protestant Churches of

France, Italy, and other Southern European Countries were the reverse of State Churches—they were small minorities in a society basically hostile to them, like the early Church. The only true State Churches were those of Scandinavia.

On the scope of the World Council's work, he declared that the job of educating the laity belongs to the individual Churches, not the World Council. "I don't want a budget of 10 millions." Among the Churches belonging to the World Council, he pointed out, there were some that feared that the World Council would be a burden to them; some that feared that Geneva (World Council headquarters) would become a Protestant Vatican. He reminded his hearers of a large interdenominational effort just after the first World War which flopped dismally, and recorded his conviction that "It is better to start in a small way."

He concluded his survey of the criticism of the World Council with a tribute to Dr. Fey for his courageously and ably undertaking a thankless task, and admitted that he himself would be even harsher in his criticisms if he undertook to say what was wrong with the Council.

"The World Council," he said, "is like a newly launched ship setting out on its maiden voyage. It is an absolutely new type of vessel, the only one of its kind, manned by inexperienced officers, with an untrained crew, who speak different languages and do not understand each other's language. It is setting out in the middle of the night in a raging storm and is sailing to an unknown destination through an uncharted sea. And there are a number of reporters on board."

WORKING SESSIONS

Of interest primarily to the editors, but of future value to the readers, were discussion sessions on typography and layout, contents, and circulation.

Officers elected for two-year terms were the Rev. Drs. David D. Baker of the *Messenger*, president; Harold E. Fey of the *Christian Century*, vice-president; and G. Elson Ruff of the *Lutheran*, secretary-treasurer. Dr. William B. Lippard, of *Missions Magazine*, retiring president, was praised for his faithful and efficient service in a resolution adopted with applause.

On the afternoon of the 21st, many of the editors went to a tea at the Polish Embassy in Washington arranged by the Rev. Guy Emery Shipler, editor of the *Churchman*, where movies of Polish reconstruction were shown and the editors pocketed souvenirs in the form of cigarette packages and match folders. The Ambassador spoke briefly of his country's desire for neighborly relations with other lands.

CHINA

Church School Situation

Still Confused

Scattered reports from Communist territory beyond the Yangtze River indicate that while Communist officials may be meditating a complete ideological "crack-down" on Christian schools, they have not yet adopted definite, uniform policies.

Communist restrictions on church schools appear so far to have been confined to ordering them to drop civics courses teaching Nationalist principles and to substitute courses based on Communist tenets. However, in many cases, the lack of textbooks and of teachers has made this an empty gesture — for the present at least.

The Communists are also reportedly requiring Christian teachers to attend one-month indoctrination courses at Communist training schools. However, so far there have been no reports of pressure upon the teachers to get them to embrace Communism.

The present situation appears to parallel that which prevailed when the Nationalists came into power and ordered all mission schools to register with the government and accept a standard curriculum.

Dr. Howell Lair, secretary of the National Christian Education Association of

China, disclosed that many Christian middle schools are transferring Bible classes and other religious activities to the church. He said this was a safeguard against Communist indoctrination courses which the school might otherwise be required to introduce.

"So far," Dr. Lair declared, "no pressure has been brought on Christian students to make them accept Communism. At one place, a Communist official told the school principal to keep religion in his school. In another a Communist propagandist told a Christian teacher, 'I would like to understand the Christian teachings too.'" [RNS]

JAPAN

Resurrection Celebrated in Imperial Palace Plaza

By PAUL RUSCH

Echoes of the "Alleluia" in Charles Wesley's famous hymn "Christ the Lord is Risen Today," voiced by several thousand Allied and Japanese Christians, filled the early morning calm over the Imperial Palace plaza, Tokyo, Easter Sunday morning, in one of the grandest Easter and Christian services ever held in Japan.

The plaza within the moats surrounding the Imperial Palace in the heart of

Tokyo has, almost daily since the beginning of the occupation, been the scene of thousands of political demonstrations, public gatherings, and Allied reviews. Many times since war's end, it has been the gathering spot for demonstrating "leftists." But for the first time in Japan's history, this historic plaza with its three reviewing stands became the scene of a great Christian service to honor the resurrection of our Lord.

All Japan seemed to join in the spirit of Eastertide. The famed cherry blossoms were everywhere in full bloom. Reports from over the nation indicate that Easter was widely celebrated by capacity congregations attending outdoor services in all the churches and chapels.

800 CROWD CHAPEL

Fully 800 Allied and Japanese worshippers crowded the two Easter services at St. Luke's Chapel of St. Luke's International Medical Center, presently occupied by the 49th General Hospital. The congregation included Mrs. Douglas MacArthur and many high officials of General Headquarters.

Col. John C. M. Linsley, recently arrived Episcopal chief of chaplains of the Far East Air Forces, celebrated the late Eucharist and Maj. Edward M. Mize, chaplain of the 49th General Hospital, preached the Easter sermon. The Rev. Peter S. Takeda, chaplain of St. Luke's, assisted in all services. The Easter offering was added to the Episcopal ring fund being contributed by the Allied congregation, which will be presented to the Rev. Fr. Kenneth Abbott Viall, SSJE, retired American liaison representative whose consecration as Suffragan Bishop of the diocese of Tokyo, was scheduled for April 25th.

ENGLAND

Bishop of Peterborough Resigns

Dr. C. M. Blagden, the Bishop of Peterborough, has tendered his resignation. The clergy and laity of his diocese agree that the Bishop, who celebrated his 75th birthday on April 18th, has well earned his retirement after serving the episcopate for 22 years. He has held his see longer than any Church of England bishop excepting Dr. Ernest Barnes.

Dr. Blagden's successor will be Canon Spencer Leeson who will be consecrated bishop less than ten years after being ordained to the priesthood.

The Bishop-designate, before his ordination, was headmaster of Merchant Taylors' School and of Winchester, and served as chairman of the Headmaster's Conference. After his ordination he became rector of St. Mary's, Southampton, and also Rural Dean of Southampton.

Greek Government Honors Bishop Manning



DECORATION AND INSIGNIA OF GRAND COMMANDER OF THE ORDER OF PHOENIX: Conferred on Bishop Manning of New York, retired (left) by the Greek Government. [L.C., April 24]. The Greek Consul General in New York, John Kalergis (right), made the presentation at the Bishop's New York residence in the presence of Archbishop Athenagoras (center), head of the Greek Archdiocese of North and South America. Bishop Manning received the decoration and insignia at the request of his Holiness Athenagoras I, Ecumenical Patriarch and Archbishop of Constantinople, who is the predecessor of the Archbishop Athenagoras shown above.

The Mother of Learning

By the Rev. Darwin Kirby, Jr.

Rector of St. George's Church, Schenectady, N. Y.

YOU may have heard the old story about the Phi Beta Kappa poem said to have been published several years ago in the *Atlantic Monthly* by a graduate of Harvard University. You will remember that the Cambridge poet tells us how in his poetic frenzy a trance fell upon him, and a wonderful vision appeared to him. In the vision a little band of Harvard men, all members of Phi Beta Kappa, visit the kingdom of heaven, and inspect the throne, and are granted audience before the Almighty. The visit ended in the completest satisfaction to the visitors — and to the visited. In the last great climactic line, the author summing up the impression made and received in heaven by the Harvard Phi Beta Kappa men, says: "And God was pleased with them; and they were pleased with Him."

So to clear the air with a *non nobis*, I shall state that in spite of the title this will not be a learned article and probably, with the failing common to my kind, it will turn into a sermon. In his Italian letters, Milton made clear the function of literary knowledge and attributes the fall of Athens to the decline of literature and speech. "For let the words of a country be in a part unhand-some and offensive in themselves, in part debased by wear, and wrongly uttered, and what do they declare but that the inhabitants of that country are an indolent, idly-yawning race, with minds already prepared for any amount of servility? On the other hand, we have never heard that any empire, any state did not flourish in at least a middling degree as long as its liking and care for its language lasted." The Elizabethan period was a great age because of the language of Shakespeare. If our time should prove a great age, it may be because of the prose of Churchill. In our own tradition, what greater period is there than the 17th century which produced Andrewes and Donne and the religious poets — great thought wedded to great language. One need not be a Philistine, a purist, an academician or even a Phi Beta Kappa to appreciate the role of literature in the propagation of the Gospel where in company with all the hand-maids of truth it does honor and worship to the Bride of Christ. And this Muse of Learning is no sour taskmistress, but a blithe and cheerful spirit who desires the happiness of her votaries.

Yet do people ask — and they ask it even within the walls of the Mother of Learning — what is the point and purpose of the humanities and of liberal

learning. We condemn ourselves by asking the question. There is truth in the medieval belief that:

"there is Knowledge God forbid
More than man should own."

A teacher I know has remarked that there are questions that should never be asked, not because they cannot be answered but because he who asks the question shows that he has lost the capacity to answer. Othello's tragedy is sealed by his question, "Why did I marry?" The answer to that question was as plain as sunlight to him until he asked it, and once he asked it no light on earth was bright enough to pierce its mystery. When the answer requires faith, the question is likely to be fatal, and the value of literature — of the humanities in general — means a persistent act of faith.

We read Scripture and the Fathers, and for some of us it may be great fun to take a book apart but we must realize that it is most important to take it to heart. In literary tradition, it doesn't matter much what the mind takes hold of in an essay or a poem if it produces no catch in the throat. It is important to know *about* Donne and Andrewes and Herbert and Taylor; it is more important to know their experience; and one may know much about religion and still miss the light of Christ. Well it were for us if we saw the great authors of our tradition less as classics than as a tonic for the spirit — and to be pursued with zeal and relish. There is matter enough — and more than enough — in our own tradition to feed the imagination. And as we read and learn, we can feel ourselves in the grip of strong, formative hands which will make something of us.

This craving to be formed is the most interesting aspect of adolescence. But it is also a want and a desire of people of all ages. It is an elemental and universal passion. The writings of the Fathers for example are not mere classics, but teachers, guides, companions and this learning can help to satisfy our craving for form, our desire to be shaped and incorporated into something important, effective, and formidable. "Though he slay me, yet will I trust him," cries the patriarch, the soldier, the average man out of the heroic depths of his craving for form. This passion acts in great measure to explain the power of those great books which never go out of print: the Bible, the Imitation, Pilgrim's Progress, Plato.

We look with some disdain on *The Greatest Story Ever Told*, *The Robe*, *The Nazarene*. We find them "popular," perhaps vulgar and sensational. We deplore the desire of the average man to know everything without studying anything, his inability to consult the primary sources of his information, his dependence upon spoon foods, but the common reader rises to the bait because with deep elementary passion he craves the help of some resolute power to reduce to form the futile shapelessness of his religious yearnings and chaotic ignorance of universal history.

Among the symbolic sculptures of Rodin there is one of singular tenderness and poignancy called *Man and His Thought*. It shows the naked figure of a bearded man whose body below the waist is without form and immersed in stone. He stands facing the fair body of a young child, whose limbs are somewhat further disengaged from the rock, and breathes upon it as Elijah breathed upon the widow's son; as Pygmalion, the sculptor, breathed upon the cold marble form of Galatea; as God breathed on the dust of the Garden — *till they came alive*. That is the whole business of education and of religious classics.

All our learning, as my teacher pointed out, now confronts the revelation that man, in his search for knowledge, has discovered power — not water power or electric power or steam power — but the thing itself, and has demonstrated that he can use it. Paradoxically, that blinding light over Hiroshima showed not the glory of knowledge but the lonely figure of one man — Everyman — Anyman — the "Man against the sky," "Like the last god going home unto his last desire." All the knowledge gathered in all the centuries since Renaissance man stepped out of the Middle Ages had shown in one blinding flash that the only significant thing on earth is a human individual. And we are worried now about saving this man from his own knowledge. Why is he worth saving? Certainly not for the sake of knowledge or of truth. For all knowledge and truth are meaningless without that man who is a being with the capacity to love and be loved, to fear and hate and be gay, to mourn and to take delight and to worship. To him the sun is more than warmth and the birdsong more than conditioned vibrations because he has a limitless capacity to respond to life and the God of Life.

That capacity it is the business of the Church, of our literary tradition, of the

humanities to expand and develop into a full man. It is true to say about our literary tradition as Goethe did of Winckelman: "One learns nothing from him, but one becomes something." This is not a plea for the professional scholar who, says Mr. Paul Landis, "can cite the source of every fact and idea which he dares to use. He may, and often does, display other and more attractive qualities of mind, but that which sets him apart as a professional among educated men is the ability to tag every picture, locate every line, and cite for every idea the source, preferably obscure, from which it sprang. There is nothing wrong in this and all knowledge is of inestimable value — inestimable because no one can ever guess in what mind what detail will find the soil in which it can take root and burst into living green. No one who has made the acquaintance of Socrates would willingly give him up, but surely it is a distortion of values to hold that it is more important to cite Socrates than to 'know thyself.'"

In a large and busy parish one has little time for reading and one forgets most of what one has read. "But whosoever hath not, from him shall be taken away even that he hath," but it is only when knowledge has become a part of one, when it has receded from the conscious mind to join the very roots of nature, that it can emerge unsummoned to enrich and interpret experience. "Whatever acts upon you," wrote Elizabeth Barrett, "becomes you—and whatever you love or hate, whatever charms you or is scorned by you, acts on you and becomes you." Only that knowledge which goes too deep to be recalled at will is capable of serving without summons. It is the virtue of liberal scholarship, as it is of tradition, that it operates constantly and of its own volition, like the conscience of the educated mind.

Dean Swift was not distinguished for his confidence in the human mind, yet he wrote what is at once the most perfect and most hopeful statement of the value of books and the nature of liberal knowledge: "If a rational man reads an excellent author with just application, he will find himself extremely improved, and perhaps insensibly led to imitate that author's perfection, although in a little time he should not remember one word in the book, nor even the subject it handled; for books give the same turn to our thoughts and way of reasoning that good and ill company do to our behavior and conversation."

It is the function of the humanities to create a true catholicity of the mind, the universal fellowship of the human spirit, which will one day climax the unfolding drama of God's purpose of the world — when in the name and power of Jesus, the great walls that now separate man from his brother will all come tumbling down.

Book Editor's Summing Up

By the Rev. Carroll E. Simcox

Book Editor, THE LIVING CHURCH

BEING a book editor is one of the severest trials that can beset the soul of man. You are called upon constantly to resist the irresistible. You cannot read all of the alluring books that come to your desk: the other reviewers deserve a break now and then, and you for your part must earn a living. The temptation to ignore such obvious facts altogether has been peculiarly grim and steady these past 12 months, for there has been a plethora of fine books in the religious field. I have not read them all: occasionally I have resisted unto blood! But among those I have read there are a few that call not only for comment but for commendation to all: hence this special article.

Before going into that, however, this may be a good place to say one or two things about THE LIVING CHURCH'S policy, and problems, in reviewing books. We get frequent queries as to why we review some books, why we don't review some others, and why our reviews often appear months after a book has come out. Taking the last of these first: we regret that we cannot review books more promptly. But we cannot overcome the remorseless limitations of space. A review of an important book must get in line and await its turn: invariably there are other reviews of other important books ahead of it. The backlog of review copy is always massive, and driven by despair we go through it several times each year and kill the reviews that strike us as dispensable. We always do that with the uncomfortable feeling that we may be killing the literary goose of the golden eggs. But the chance must be taken. So if a book is not reviewed, or if it is reviewed very tardily or very scantily, of your charity bethink yourself of the price a magazine must pay for living in the spatial dimension.

Next: why do we review some books at all? Be sure we don't review everything that comes our way. Most review copies sent to us are rejected. Sometimes we review a book which might be of value to only some of our readers. (THE LIVING CHURCH is "for all sorts and conditions.") We are sorry we must neglect juvenile books as we do. It is the same old problem of space. When we review a book at all it is because we believe and hope that it merits the space. But occasionally we review, perhaps at some length, a book that we consider a bad — yes, "subversive" — book. If you wonder why we even mention a book which in good conscience we must "pan," the answer is this: we distinguish between

heresy and trash. The latter may be passed over in silence; the former may not. When we give a book a good deal of space and a solid thumping it is on the principle of "Let the reader beware."

Thirdly: why do we give some very important books only a "brief book note"? We do this with any book that is a reprint or a new edition of an established work; or with a book that is essentially a reference book — such as a Bible dictionary — rather than a book for consecutive reading; or with a book that is excellent but of limited appeal.

These then are a few of our rules. They are forced upon us by circumstances, as you can see. In the application of them there is still plenty of room for boners, and for all such the Book Editor is responsible.irate letters should be addressed to him directly: he deserves them. But remember the Fall before you hurl the brickbat: *O Adam, quid fecisti?*

Now we can begin this article. Elsewhere in this issue you will find a list of books of the past year that stand out among the best. I want now to comment upon a few in particular which, if they are not necessarily the best of the best, are books I myself have read which happen to appeal to me especially. These are good things I would like to share with everybody.

OUR UNHAPPY DIVISIONS

First I would mention Angus Dun's *Prospecting for a United Church*. (Harper and Brothers, \$1.50.) This is a little book, but it is important and it should be helpful to every Churchman on whose mind and conscience lie our unhappy divisions. The task which Bishop Dun undertook in these inaugural lectures of the Hoover Lectureship on Christian Unity was to provide a sound orientation to the ecumenical movement. He does not undertake here to provide a formula for reunion. This must be recognized. I think it is one of the great merits of the book: it is a wise, honest, and Christian job of spadework in mutual understanding among separated Christians, rather than a blueprint. Bishop Dun describes the radical nature of our divisions and the essentials of the three major types of Churchmanship: the Catholic, the Protestant, and the "Fellowship of the Spirit" subdivisions. Certainly we can do nothing to remove our divisions until we understand the grounds of our divisions: both our own grounds and those of our separated brethren.

One of the valuable features of Bishop Dun's masterful survey of Christen-

dom as it now is lies in his exposition of how the people of each tradition feel about those of the other traditions: he shows you Catholicism as the Protestant sees it, etc. And he reveals a mastery of the too rare gift of seeing ourselves as others see us. But I must offer one criticism in this connection. He has failed to note one great concern and anxiety in the minds of Catholics today about Protestantism today, and I shall put this in the first person singular and speak as an individual Catholic Churchman who feels this thing very strongly: I fear reunion with any so-called "liberal" Protestant body on the ground of faith itself. Bishop Dun points out, and rightly, that the great Protestant reformers had no intent to scrap the historic Christian and Catholic faith, that they had in fact a positive determination to restore and keep it. The point is gratefully granted so far as it concerns the great reformers. But what of their contemporary *epigoni*, the liberal Protestants? I accuse them, not simply as an individual but as a Catholic, of scrapping the Faith. I read their books and I believe I know their position — if you may call it a position rather than a vague drift into the abyss of a religion that is "morality tinged with emotion" and only that. To be specific: I cannot see how believing Christians, call them Catholic or Protestant or "Fellowship of the Spirit" or what you will, can have any sacramental communion or ecclesiastical union with those for whom Christ is not risen. This I believe is a common Catholic "reaction" to liberal Protestantism. I should be glad to amplify and defend the thesis if anybody desires a full-scale debate. I cannot believe that the situation among the liberal Protestants is improving. They take up this or that sort of "neo-orthodoxy" (some of them) now and then, perhaps in a momentary spell of quiet desperation when the hunger of the heart for the Faith cannot be assuaged with the gruel of "ideals" and "adventurous religion." But if Protestantism as a whole is moving back toward the Faith I should like to be shown the signs.

The above *beispiel* is offered not in a contentious spirit and not as a mere private opinion. Catholics can be humble rather than proud when they ask Protestants: What do you still believe? And even if the question is irrelevant or impudent, Catholics are entitled to an answer. Perhaps the question of the Incarnation should precede the question of Apostolic Succession on the ecumenical agenda. Bishop Dun's book, through its one most grievous omission, moves me to present this motion.

EASTER ANTHOLOGY

The next is Sir Herbert Grierson's *And The Third Day: A Record of Hope and Fulfilment*. (Macmillan, \$3.50.) This is an anthology of the great litera-

ture of immortality and life eternal. Sir Herbert's prefatory essay is modestly brief, but sane and intelligently devout. The pictures, chosen by John Rothenstein, are reproductions of great paintings of Christ and contribute greatly to the beauty and inspiration of the book. As for the selections themselves: the range is amazing. Plato is here, and Robert Bridges; Cynwulf and Marcel Proust; Julia of Norwich and Lord Byron. All of the great Bible passages touching upon immortality are included. If you shy away from anthologies, let me reassure you: this one is different. Not only can it be read continuously, but I dare say that it will by anybody who picks it up. This is simply a glorious book. If you are one of us who must look at the price on the jacket, behold and rejoice! You will never get more for your book money than this.

PRAYER

For years we have needed a book on prayer written by somebody who believes unreservedly in the kind of prayer our Lord enjoins. We have such a book now in Charles F. Whiston's *Teach Us To Pray*. (The Pilgrim Press, \$2.50.) Dr. Whiston teaches in the Church Divinity School of the Pacific. Happy is the case of the students who may sit at the feet of one who is clearly a master of Christian prayer. Dr. Whiston believes that the "problems" of prayer are solved by true Christian praying, and he undertakes to teach Christians how to pray. He keeps recalling to us constantly the nature of God as we know Him in Christ. He insists upon putting prayer on a solid theological basis. To that extent his treatment is theoretical. But he tells you what to do and how to do it, in a wonderfully practical way: how to adore, how to give yourself to God, how to intercede, how to read devotionally, how to meditate. This book may be placed in anybody's hands with the sure knowledge that it will do some good.

While on the subject of prayer I am moved to mention Verney Johnstone's little gem, *Learning to Pray with the Church*. (Longmans, Green, \$1.) This is a fitting companion to Whiston's book for the Churchman who desires to relate his personal life of devotion to the corporate devotion of the Church.

HISTORY

Among the prophets of our day is the great historian Arnold Toynbee. His *Civilization On Trial* (Oxford Press) provides a kind of Christian key to the meaning of those forces which make history. Toynbee writes as an historian rather than as a theologian, and therein lies the integrity and merit of his work. He is under fire from his secularist colleagues who rail against any historian who seeks *meaning* in history and is not content merely to amass data. If you

have read hostile reviews of his work in the literary trade journals, bear this in mind: his critics generally are not calling into question his historical knowledge or competence, but rather his right as an historian to interpret the data of history. To the Christian any such objection is intrinsically nonsensical. We regard history as "God's roaring loom." We may learn from Toynbee how we may read the signs of the times.

I recommend this book rather than his better known *Study of History* because it is much more readable. The chapters are on various subjects and aspects of history, and may be read each one independently. Everybody who has Russia on his mind today needs to ponder the chapter on "Russia's Byzantine Heritage." The concluding chapter, "The Meaning of History for the Soul," is a tremendous sermon.

THE CHURCH

Finally I would mention among the most memorable books of the year, J. W. C. Wand's *The Church: Its Nature, Structure, and Function*. (Morehouse-Gorham, \$2.15.) Bishop Wand is one of those very rare mortals who can be both scholarly and "popular" in his deliverances. The Churchman should read this book along with Bishop Dun's work discussed above. Bishop Dun discusses Anglicanism only in its reference to Christendom as a whole — which is meet and proper for his purposes. Bishop Wand expounds in full the Catholic doctrine of the Church in its classical Anglican form. No doubt there are those who will protest that Bishop Wand speaks only for himself and for those Anglicans who happen to share his views. But if that be true of him it is true of any Anglican who speaks of the Church. If there is no official doctrine of the Church among us, there is certainly a fixed and positive tradition that regulates the Church's life and work. It is this tradition that Bishop Wand expounds so ably and attractively. The difficult and controversial questions of the origins of the Church, the "notes" of the Church, succession and continuity, the ministry and the sacraments are all not only faced but given positive answers. Bishop Wand has an unusually keen awareness of the dynamic life of the Church as the Spirit-filled Body of Christ. He believes that we were never in a better position than we are today to support the assertion of the Prayer Book ordinal that the three-fold order of the ministry has been in the Church from the earliest times. Anglicans who assume too easily that the historic doctrine of Apostolic Succession is actually unhistoric need this book. But indeed we all need it.

In your reading during the summer months, any or all of these five recent books will be rewarding and refreshing.

Leadership by the National Council

THE LIVING CHURCH has long been calling upon the National Council to adopt a course of missionary leadership—to present a budget giving a realistic picture of the opportunities before the Episcopal Church, and then to let the Church itself judge whether it is capable of meeting those opportunities.

In the proposed budget for 1950 adopted by the April meeting of the Council just such a program is presented. The Council tells us that we ought to be doing 25% more than we are in Domestic and Overseas Missions; twice as much as we are now in Christian Education and Christian Social Relations. It tells us that our responsibilities in World Relief are about half of what they were in the past three years, but that they ought to be considered as a regular section of the Church's program to the tune of \$500,000.

The initial reaction of the bishops, clergy, and vestries to the proposed increases will undoubtedly be a shrinking one. There are so many needs of parish and diocese which have traditionally been considered first. The increase of \$1,902,095 appears to be "out of this world." Even when reduced by the amount that has been given directly to non-budget World Relief, the net increase of approximately \$1,200,000 appears to be a crushing burden. And yet, it is less than two cents a week per communicant. In any parish where half the communicants are pledgers, an increase of 5 cents per pledge would do the job if the entire amount of the increase were allowed to get past the hands of the vestry and the diocesan missionary authorities.

Some trepidation was expressed by the National Council meeting as to what the Joint Committee on Program and Budget might do to the Council's askings. If the experience of recent years is any indication, there need be no fear that the Committee will reduce them. In fact, it has generally increased them. The place where trouble may be expected is not in the Committee nor in the Convention, but in the local parish and diocese.

A real leap forward in missionary giving must be part and parcel of an increase in giving for parochial and diocesan purposes. This problem—the initiation of an overall forward movement in Church support—will be the most important problem of the 1949 General Convention.

The Council is to be congratulated for its courageous leadership at the April meeting. There is an increase in almost every item, and four new items are included. The total, \$5,552,095, exceeds the 1949 Budget by \$1,902,095. Yet, as the Presiding Bishop said, the Budget is realistic. It provides only for what must be done, not for meeting all the many great opportunities confronting the Church. There is no

limit to what might be done, if workers and funds were available.

An entire session was set aside for the presentation and discussion of the proposed Budget. It was significant that the debate did not turn upon the figures, though some questions were asked, merely with a view to information. The National Council discussed two questions. The first was ways and means of bringing the needs of the Church to the people of the Church in larger numbers and in a more compelling manner. The vote to prepare and issue a brochure seems to us to be only a step in the right direction, though, we hasten to add, an excellent step. The needs of the Church can be met only by the self-sacrifices of the people of the Church. Only a deepened sense of stewardship will result in such self-sacrifices. Information is essential, but inspiration is equally required. And somehow—if only by a miraculous response to prayer—God must turn hearts of rectors and vestries.

THE financial problem connected with "Great Scenes from Great Plays," while not in the Budget, is still the concern of the National Council, which authorized the radio program. Known pledges will reduce the deficit to \$140,000. It is expected that money from unknown pledges will come in, with money from parishes and dioceses that have not yet contributed. But, as Mr. Dill, the treasurer, said, no estimate can be made of it: It may be \$100, or it might possibly be \$10,000. There will be a substantial amount to be raised by special appeals to individuals, in order to pay this bill. It must be paid, and it is vitally important that it be paid before the meeting of the General Convention. The success of the program, as a program, is certain; and it is planned to continue it, if money is forthcoming. The difficulty about "Great Scenes" is that, while it was a real success as entertainment, it was not a success as evangelism.

Even if the deficit on "Great Scenes" is met before General Convention there must be careful and thorough rethinking before the Church is asked again to enter upon any such expensive radio program. In many parts of the country it did little or no good and we have yet to learn of any area in which it yielded entirely satisfactory results in missionary evangelism. Moreover, any promotional project must be included with missions, religious education, and other work of the National Council in a unified program and budget. The dioceses and parishes will not take kindly to a continued appeal for an extra percentage for radio or other special projects, and it is not a good way to finance the normal work of the Church.

The Council sat up in amazement when Mr. Dill described in plain terms the condition of the Church

Missions House and the impossibility of putting even one more person in it, let alone the 50 additional workers which the increased Budget, if passed by the General Convention, will require. The suggestion that the building and the land on which it stands be sold startled everyone, but most particularly those who have known the Church Missions House for many years and are accustomed to it. Some members of the Council go back so far that they are fond of the building, liking its time-worn rooms better than any shining new office building.

The two serious facts of the case are, however, first that there is no longer space in the Church Missions House for the work which must be done there; and second, the building is in need of extensive repairs. Something must be done. No one knew what. We hope that the committee recommended to bring in practical suggestions before General Convention may find a good solution of the problem. No matter what is done, the old building will be missed by the people of the Church, young and not so young. For the older people, it has associations, especially with Bishop Lloyd and Miss Julia C. Emery; for the younger ones, it is already the place where their activities are organized—those “youth works” in which the young people are taking such delight and doing such fine work.

The Bishop Payne Divinity School question is settled, for the time being. The committee made up of members from the Board of Trustees of the

School, members of the National Council, and members of the American Church Institute for Negroes, voted at their recent meeting not to open the School in September. The one remaining student will be given a scholarship in another theological seminary. It need not be said that every interest of the dean and faculty of the School is safeguarded; the property of the School, both real estate and funds, carefully protected; and the library saved for possible future use. The whole problem of theological education, and other education, for Negroes will be intensively studied. We hope that a genuine solution may be found. It can be found, we think, only through the united efforts of Negroes and White people. No one group can do it.

It was significant that all the Departments and Divisions of the Council reported progress. As at the February meeting, the lay members of the Council took part in the deliberations. The whole of the Council agreed with the statement of Mr. E. Townsend Look that the Council’s “great plans can only be carried out if the laymen understand them.” More and more do the clergy appreciate this fact, and seek to aid the laity in knowing what the Church would have them to. May they have grace and power faithfully to fulfill the same! Nevertheless, we repeat, the real bottleneck is the parish clergy and their vestries. God grant that they may capture the vision that the National Council has dared to set before them.

How Good a Churchman Are You?

Prepared and Used at St. Paul’s Cathedral, Buffalo, N. Y.

Find out by using this Check-Up Chart. Allow yourself 10 points for each question. If you only come to Church every other Sunday allow yourself five points; if you only read your Bible 5 weeks out of 52, give yourself one point. When you finish, add up your total and you will see how good a Churchman you are. This Chart will show you where you are failing. Then get busy and work to improve your weak spots. Our Parish wants every member to be a Good Churchman.

1. Do you come to God’s House at least once every Sunday? Only unavoidable necessity (like sickness) is sufficient reason for keeping away, and then you should have your own services from your Bible and Prayer Book. When you have guests bring them to Church too, or arrange for them to attend their own.
2. Do you receive the Holy Communion with regularity?
3. Do you pray to God each morning and night?
4. Do you read your Bible at least once a week, and think over what you read, and then try to apply it in your daily life?
5. Do you contribute regularly to the best of your ability?
6. Do you make a self-examination (of your thoughts, words, and deeds) at least once a year and then confess your sins (errors, mistakes and omissions) to God and receive His absolution (forgiveness) either in a Church service or privately?
7. Do you read at least one religious book a year (in addition to your Bible)?
8. Do you read some Church paper that you may keep informed as a Church member? (5 points) Do you ask God to bless your meals? (5 points) (example: “Bless, O Lord, these Thy gifts to our use and us to Thy service, for Christ’s sake. Amen.”)
9. Are you a missionary? Do you invite your friends and neighbors to come to Church with you, and speak well of your Church to others?
10. Are you loyal to God, His Church, and your Parish in all things at all times? Do you try consciously every day to put your Christian beliefs into action toward others?

TOTAL

Keep this Chart for Future Check-ups.



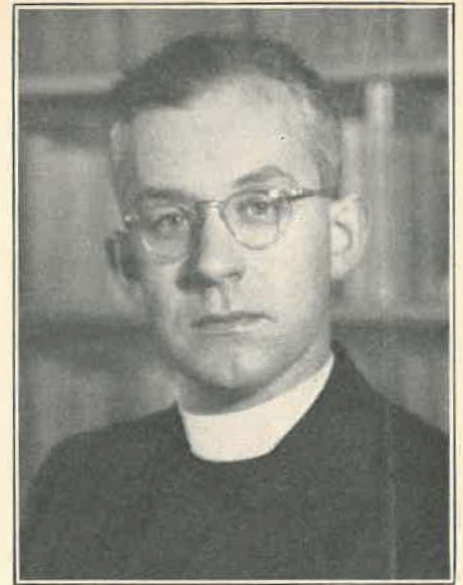
BOOKS



The Rev. CARROLL E. SIMCOX, Editor

Amsterdam Papers

By the Rev. W. Norman Pittenger



FR. PITTENGER: *Amsterdam did not overcome man's disorder.*

THE papers prepared in connection with last summer's Amsterdam Assembly of the World Council of Churches have been collected, and published by Harper's. The book is titled *Man's Disorder and God's Design*. The 875 pages, which really comprise four volumes bound into one, also contain such material as the statement of the Council on the Church's nature and task.

It is a massive work, representing the efforts of many of the best known non-Roman theologians of our day; obviously it should be read by all who wish to be informed either on the work of the Amsterdam Assembly or of the present state of theological discussion on the subject of the Christian message and our world-crisis.

The material in the book is not to be compared, either in depth or range, with the essays collected in the famous Oxford Conference volumes. In the reviewer's opinion, there is nothing like the careful arrangement of theme, development of subject, presentation in full scope of varying points of view, which marked those volumes. On the other hand, it must be said that the Amsterdam Book gives a quick survey, with some particularly stimulating essays as well as some that seem, at best, desultory or disappointing.

It is obvious that in a brief review-article it is impossible to do justice to the nearly nine hundred pages, the dozens of contributors, the score of topics under treatment. Hence it will be convenient to single out certain sections that appear particularly interesting.

The reader will of course wish to turn at once to the papers by John Foster Dulles and Joseph Hromadka, to read for himself the material which provoked such discussion at Amsterdam, as to the merits of capitalism and communism. He will find that Dulles is much more to the left than he might have thought, Hromadka more to the right. The Czech theologian may be too gullible in this attitude towards the present government of his country, but there have been few more penetrating and disturbing analyses of our contemporary cultural collapse than may be found in the first ten pages of his essay. And his insistence on a solution which is fundamentally religious, rather than political or economic, will commend itself to us, even while we have a distaste for the Czech way of making a religio-political adjustment.

In the reviewer's opinion, two of the finest essays are those of J. H. Oldham, on the technical aspects of our modern culture, and Reinhold Niebuhr, in an analysis of "our present disorder." Niebuhr's line of approach is well known to us in America; Oldham paints, skillfully and brilliantly, the situation in which our advancing "gadgeteering" methods are destroying personality and human vitality. The mechanization of life, found at almost every point in our experience, presents one of the greatest, if not the greatest, challenge to contemporary thinkers; Christians, he rightly insists, must wrestle with this problem very earnestly, resisting the attempt to deny it or the opposite desire to run away from it into some ethereal region of "ideals."

The first series of articles, concerned with the Church itself, is interesting but not entirely satisfactory. Dr. Florowsky, now of New York City, gives a fascinating sketch of Eastern Orthodoxy's idea of the Church; Archbishop Gregg writes a somewhat schematic but not very imaginative outline of what might be called a moderately "high" Anglican view of the Church; Gustav Aulen of Sweden and Clarence Craig of America discuss the New Testament picture, coming to what appear to be rather contradictory conclusions; Karl Barth, in prophetic vein, seems to argue that the Spirit makes the Church and that is all that can be said! This is a very assorted company, with very assorted ideas. It is too bad that somehow they were not integrated, or at least that a paper was not written which tried to make such reconciliation as is possible. As it is, they seem to be going off in all directions at once—but perhaps this is good, since it does in fact indicate that the World Council is, at the moment, a gathering of those who are seeking common understanding and agreement rather than of those who claim, inaccurately, already to have arrived there.

A little section of "axioms," or assumptions accepted by modern men, deserves special attention. In four or five pages, Emil Brunner and others have put down, succinctly and clearly, the working ideas of contemporary western man; here we see what in fact does govern the life, thought, activity of most of our contemporaries, not in Europe alone, but in England and in America. Need it be said that they are at the poles from Christian as-

sumptions, even if often there is a tenuous connection between them and the basic Christian ideas about human life and destiny?

In conclusion, we would repeat that this book ought to be read by all the clergy, for their better information, and for deeper understanding not only of the World Council but of the actual state of theological thinking on Church-World problems. Robert Bilheimer and those who assisted him in editing the book have done a splendid job and deserve our thanks. Not least should this be given them because we have now in convenient form all the findings, commission reports, and official statements from Amsterdam, which have already been widely reported and discussed but are here collected in a usable volume.

REVIEWS

Anglican Anthology

THE TRIUMPH OF GOD. Edited by Max Warren. Longmans, Green and Co. Pp. 364. 1948.

We in the United States are quick to point out what we consider to be weaknesses in the Mother Church, but there is one field in which we have little to criticize and that is scholarship. This series of essays issued under the editorship of Max Warren, General Secretary, Church Missionary Society, is of the same high quality that one expects in all the published works of Church Missionary Society and S.P.C.K. The needs which the essayists see are that the gospel be clearly understood by the modern man, that a better trained ministry be developed, and that a theologically equipped laity be raised. These are not new; but the essays themselves make a lucid and discerning contribution to-

ward the easing of the first need, and if the circle of readers is wide enough, will be of assistance to the latter two needs.

JAMES G. PARKER.

Cure for Sick Education

CRISIS IN EDUCATION: *A Challenge to American Complacency.* By Bernard Iddings Bell. Whittlesey House. \$3.

The term "crisis" has been so frequently called forth by our time that one may wonder whether it still carries the sense of urgency; as Macbeth was supp'd full with horrors, so are we supp'd full with crises. But this fact unhappily detracts nothing from their reality, and it may be useful to recall that the word signifies a condition in which decisive change impends. For this reason Dr. Bell's title is properly descriptive. The decisive change has already shown its outlines, and any thoughtful man who gives attention to the future of education in this country must find himself revolving the question "What shall we do to be saved?"

Crisis in Education is a diagnosis of the situation and an answer to the question. To realize that it cuts through the underbrush and goes at once to fundamental questions one need only reflect a moment upon its basic contention. This is that our fatal mistake in education was to create a cleavage between religion and secular learning. The mistake was fatal because in the deepest sense religion is the sanction of all learning. For hundreds of years that truth was recognized by making moral philosophy the central concern of education. The usurpation of its place by other studies mirrors the exaltation of means over ends, that fount and origin of our disorders, in its most general aspect.

The serious dilemmas facing us today are consequences of that displacement, and perhaps the gravest of them is the passing of educational superintendence into the hands of the Common Man. As Dr. Bell puts it, politically we are where we are, and the plain fact is that essentially uneducated men are now the ultimate shapers of educational policy. What this portends may be inferred by looking at the political unrealism of the contemporary masses.

"We have had Hitler's hullabaloo and Mussolini's and Stalin's, all applauded by the credulous common people. Nearer home, we have had the Atlantic Charter and the United Nations *cum veto*. Neither of these devices, designed to quiet the idealistic crowds while their authors went in for power politics, would have fooled the ruling classes of former days for a moment."

The question is then, how can the masses who are unable to detect these patent hoaxes be depended on to tell the

good from the bad in the more difficult field of education? There is perhaps a latent idealism in the crowd, but the crowd is not a good analyst.

The deficiency of the masses is that they have never pondered, and in their present condition they seem incapable of pondering, what education is for. They think that education promotes happiness, without reflecting that with wisdom comes a measure of sorrow. They think that education is a means of getting ahead, without knowing that the sensitive and imaginative person may be by these very qualities incapacitated for the industrial world. They think that education is personality development, without realizing that the educated man is often a gadfly to his community.

STATE-DENATURED EDUCATION

In general, they have mistaken the standard of living for a way of life, and here is where the state finds its means of ingress. For if education is but a training for the secular life, it is one of the things belonging to Caesar, and why should not the state take it over? To men who believe in the objective reality of goodness and truth, nothing could be more alarming than this tendency, for the interest of the state in education is simple and brutal. It wants an education state-controlled and "state-denatured."

If it should secure a monopoly, education would be made into an unholy partner of statism and its inevitable consequence, war. The prophecy is stern, but who can gainsay it? Dr. Bell thinks that a firm organization of the million or more teachers in this country, willing and ready to fight, might succeed in defeating the encroachment of statism upon education. But he is properly skeptical about the fighting qualities of pedagogues.

It is enough to say of Dr. Bell's program of reformation that it looks toward removing the evils which he pointedly describes. "We might well have a moratorium on discussion of methods and organization of education until we come to some decision about the moral ends of education." Only those who have had contact with the frivolities that pass for educational theory can appreciate what a fluttering in the dovescotes that would occasion.

The number of people today who are interested in telling the truth about education is very small. The great majority of those who speak of it are its paid promoters, or uncritical admirers of its modern facade, or politicians, to whom being on the side of education is being on the side of a good thing. It is the merit of this book that it tells the truth without fear or favor. As the author says, we have to plan on the assumption that the human race is not going entirely mad. If the race retains enough sanity to heed

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BOOKS

speakers of his kind, we shall not have to sit back and witness the passage from crisis to collapse.

RICHARD M. WEAVER.

The Rise of Rome

AMERICAN FREEDOM AND CATHOLIC POWER. By Paul Blanshard. Boston: Beacon Press, 1949. Pp. 350. \$3.50.

This book will stab wide awake any non-Roman American who views with complaisance the rising power of Rome. It is an analysis of the politics and policies rather than the theology of the Roman Church: an *exposé*. Any such investigation has its inevitable limitations. Mr. Blanshard is the prosecuting attorney, not the impartial analyst. (This is not to call into question his veracity as a reporter but only the freedom from bias which he implicitly claims.) Clearly, he has no king or pope but Demos. Millions of Americans, perhaps a majority, are his co-religionists; and so in warning his countrymen whose religion is democracy of the menace of an admittedly undemocratic and alien religious *imperium in imperio* he is playing the modern Paul Revere.

Rome has designs against our democracy. This we all need to know, and Mr. Blanshard implements his charge with solid facts. To him the Roman hierarchy in this country is a Catilinian band of conspirators. From the purely democratic-secular point of view he is right. Perhaps from any purely American and Constitutional point of view he is right. But we Christians who are not of Rome must take a somewhat different position. To us, as to Rome, democracy as a religion is paganism, and America is a pagan land. Our country needs to be evangelized, and if it is not to receive the Gospel from Rome it must receive it from us. Our proper reaction to the fact of Rome's growing power ought to be one not so much of indignation as of concern for our own missionary enterprise. If Rome is out-doing us, where is our weakness and what can we do about it? C.E.S.

A Scholarly Bishop

THE FOURTH GOSPEL AS HISTORY. By A. C. Headlam, late Bishop of Gloucester. With a Biographical Essay by Agnes Headlam-Morley. New York: Macmillans, 1949. Pp. 106. \$2.25.

The book is in three sections. The first is a biographical sketch of Bishop Headlam by his niece that shows an austere and learned priest whose experience included youthful travels in the Holy Land with Sir William Ramsay, fifty years of association with the Monks of Mt. Athos, a grasp of technical scholar-

ship that makes the *Commentary on Romans* he did with Sanday in 1895 a standard work of reference, and a growing interest in the ecumenical movement — in particular with the Lutherans of Scandinavia and the Old Catholics of Holland — that kept him active through his 85 years. Bishop Headlam belongs to the "old school" of our Bishops. His crowning rebuke to a troublesome brother bishop was not to proclaim him as an heretic but to exclaim: "He had none of the instincts of scholarship to keep his better self alive"!

The other two sections of the book are a long essay on St. John's Gospel and a short one on St. Mark. These studies should not be dismissed as the writings of a very old man. Bishop Headlam retained a capacity for sober scholarship, and an ability to examine the flights of fancy of the Streeter school of subjective criticism that is salutary reading. Bishop Headlam belongs in the great Anglican development that stems from Hooker.

FRANCIS J. BLOODGOOD.

Spirit and Society

RELIGION AND CULTURE. Gifford Lectures delivered in the University of Edinburgh in 1947. By Christopher Dawson. New York: Sheed and Ward, 1948. Pp. 218. \$3.50.

"Religion is an opiate." "Religion is the enemy of the people."

At a time when charges like that are being volleyed at us, the reading of Mr. Dawson's book is a matter of prudent self-defense. Mr. Dawson offers most convincing proofs, historical and philosophical, that religion is and always has been natural and necessary to man and man's society.

He knows what he is talking about. He is an authority on both philosophy and history, and he does not render his proofs vulnerable by concentrating too heavily on one or the other.

This is not a book to read through, but a book to work through. However, any effort seems not too great if it pays its dividends in clearer understanding of the vital necessity of religion, especially since, as Mr. Dawson points out, "The events of the last few years . . . have warned us in letters of fire that our civilization has been tried in the balance and found wanting."

The chapter titled "The Relation between Religion and Culture" is a handy stepping-stone to the rest of the book. In it Mr. Dawson explains that a social culture "is an organized way of life which is based on a common tradition and conditioned by a common environment," and that this common tradition has historically been religion.

Every culture, says Mr. Dawson, has some sort of spiritual organization. The

three archetypes of such organization are the priest, the prophet, and the king. He devotes a chapter to each. Three more chapters establish impregnably the assertion that the Divine Order is the force behind the origin of natural science and of social conventions, and behind the search for perfection through superhuman experience.

Since both things material and things spiritual are necessary to man, so both are necessary to man's society, according to Mr. Dawson's historic illustrations. And any society which develops one at the expense of the other is moving toward destruction. He describes our secularized scientific world culture as a body without a soul, "while on the other hand religion maintains its separate existence as a spirit without a body." If mankind is to survive, he warns, this social schizophrenia must be cured. "The recovery of moral control and the return to spiritual order have now become the indispensable conditions of human survival."

ALICE WELKE.

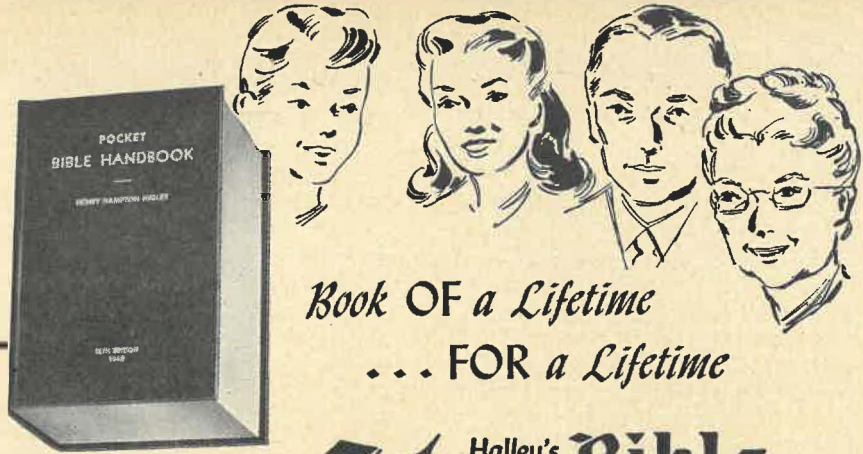
Bampton Lectures, 1948

THE GLASS OF VISION. By Austin Farrer. London: Dacre, 1948. Pp. xii + 151. 12/6.

The Bampton Lectures for 1948 deal with the very difficult theological questions of inspiration and revelation. Dr. Farrer has claimed that while supernatural revelation extends the power of the human understanding, "it does not distort or supplant it." This understanding is made up of "wit" (what Kroner calls imagination) and reason, "which disciplines the product of wit." He discusses the working of wit in the creative invention of the poet, and argues that divine inspiration goes beyond this, since "the formation of the images responds . . . to the supernatural action of God." Inspiration stands midway between poetry and metaphysics and communicates with both.

The opening lecture affirms a clear distinction between "natural reason and supernatural revelation" — two phases of God's action — and rejects the idea that a seeming "colloquy with God" is an essential part of the knowledge of God. God always works through secondary causes. The second lecture distinguishes the preternatural in general from the specifically supernatural by insisting on a hierarchy of human acts. The supernatural is above the apex of our mind or spirit. Its communication is a supernatural act, though not discontinuous from our own hierarchical acts. Faith is not something preternatural.

But what is given in the communication? Images like those discovered by the poet, but far beyond them, for these are images of the infinite God. "Prophets



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In This Perverse Generation (\$2.75)

Peter Michaels reminds the host of people planning to build a better world that none of them is the Architect of the Universe, and to ignore His blueprint can only lead to disaster. He complains that whereas all Christians know this perfectly well, we are mostly too polite to mention it, preferring to wait for the inevitable crash . . . Well, he isn't too polite. **Christopher Dawson's Religion and Culture (\$3.50)**, The Gifford Lectures for 1947, shows us what is wrong from another angle: religion, true or false, is always the dynamic element in any civilization, he says; if religion perishes, the civilization will perish. After examining various religions — Hinduism, Mohammedanism, the religion of ancient Egypt — he points the way back to health for the modern world.

We Die Standing Up (\$1.75) is by a spiritual writer new to America, **Dom Hubert Van Zeller**, monk of Downside Abbey. He says his book is "plain Gospel Christianity" and that he writes for all those who, like himself, "cannot bear stuffy spiritual books." The result is a practical no-nonsense book, which the most confirmed reader of spiritual writing will delight in, and which those who have not gone in for it much will find a revelation.

Did you like **Caryll Houselander's** new book **The Passion of the Infant Christ (\$1.75)** which we recommended a few weeks back? Very many people seem to have: the book is selling surprisingly, even for so popular an author. So is **Robert Sencourt's St. Paul** (illus., \$5). Mr. Sencourt sees his subject as the greatest of Christian writers, and writes of him as an author, rather than as a saint (though of course without forgetting for a moment that he is a great saint). The author's intimate acquaintance with the countries through which St. Paul travelled, and his scholarly knowledge of the period, combine to make this a most satisfying and satisfactory biography.

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and apostles alike are inspired by a quasi-poetical movement of images." On the basis of poetry Dr. Farrer argues that St. Mark must have intended to end his gospel at verse eight of chapter sixteen.

I have given only some highlights of this extraordinarily rich and complex book. To say it could have been written more simply is to say someone else could have written it — a most improbable idea. The significance of the book lies in its attempt to explain inspiration, to reject the idea of revelation as consisting merely of uninterpreted "acts" or as quite unrelated to any other human apprehension. It can lead the reader to new insights into the nature of the biblical revelation. **ROBERT M. GRANT.**

Christianity "Reconstructed"

THE REAWAKENING OF CHRISTIAN FAITH. By Bernard E. Meland. New York: Macmillan. 1949. Pp. 125. \$2.

Dr. Meland, professor of constructive theology at the University of Chicago, is a maddening figure in modern religious thought. It is impossible to read his books without sensing a profound and sensitive mind at work; it is equally impossible to be sure all the time exactly what he is getting at. The present book, though less filled with gobbledegook than the earlier *Seeds of Redemption*, is often as turgid as a sociology text. This is a pity, for I think he has much to say.

Some things do emerge clearly from the book. Dr. Meland is hacking his way out of the jungle of liberal Protestantism, but he is unwilling to accept any of the standard orthodoxies, whether neo, Thomist, or Anglican. With what seems almost a poet's instinct (reinforced by the metaphysics of Whitehead) he is pushing ahead toward a formulation of Christianity which he hopes will make it relevant to modern times, and graspable by moderns. A picture of just what his Christianity is remains dim in my mind as I finish the book. However, its keynote, constantly emphasized, is "creativity," and in his stress on it one feels that he is properly dramatizing a frequently neglected strand of the Christian tradition.

The book provokes more questions than it answers. Dr. Meland constantly employs that useful but ambiguous word, myth. Just what he means by the "Christian myth" I cannot fathom, despite his painstaking efforts to define terms. Is he still in the subjective morass of theological liberalism, or has he reached firm, objective ground? In other words, one cannot be sure from the book whether his reconstructed Christianity regards the Incarnation, Atonement, etc., as objective facts or merely mighty symbols.

I wish I could spread more light on

this book. But other readers may easily extract a clearer message from it than I did, and I recommend it—not as a manual to give to prospective converts, but as the work of a man who somehow gives the impression of being headed toward an important, though as yet undefined, destination.

CHAD WALSH.

The Family

THE FAMILY OF TOMORROW. By Carle C. Zimmerman, Harper & Bros. New York, 1949. Pp. 256. \$2.50.

Dr. Zimmerman is professor of social relations at Harvard. His monumental *Family and Civilization* (1947) won for him a place along with Westermarck as an authority on marriage. He here presents some of his conclusions in more popular form. He is sure that when a culture looks on marriage as little more than a licensed companionship, sexual and otherwise, between a man and a woman, when it regards sexuality as all-important and procreation and home rearing of children as of small importance, that culture is sick unto death. By this standard of judgment, our social structure is in process of basic disintegration from which it cannot be saved unless its familism is reestablished.

Put in terms of religion, we have ceased to be Christian and have rapidly become neo-manichean heretics. It is not common to find a sociologist who has read the Church fathers with care. Zimmerman has, and finds the controversy between St. Jerome and Jovinian pertinent today, and even more the powerful attack on the Manichees made by St. Augustine. Familism as more important than sexuality seems to Zimmerman not only good religion but sound sociologically. He treats Freud with respect but is sure that from psychiatric studies it does not follow legitimately that sexual harmony is the chief necessity for marital happiness; the going on from a mutual sexuality to a mutual parenthood and to a mutual contribution of a healthy home life for the stabilizing of society always has been and still is the primary source of marital joy and peace of mind.

Zimmerman knows well that perhaps the largest contributing cause of childlessness and of the abnormalities that spring from it, is economic. "You cannot ask people to have families as long as that means they must eat only hot dogs and cereals whereas the childless can have pork chops and steaks." But this means that society must be economically reformed, at least enough to make childful families possible. Society must not be encouraged to commit suicide by way of tolerated birth control, abortion, prostitution, divorce, and unnatural will, as suggested by the Kinsey report. Zim-

merman regards Kinsey as not too good a reporter, in that he weights his facts by inadequate breadth of cases; and he seems certain that Kinsey is a bad moralist or, to put it scientifically, an unreliable observer of sex and society.

BERNARD IDDINGS BELL.

Philosophy of Religion

PHILOSOPHY OF RELIGION. By Fulton J. Sheen. New York: Appleton-Century-Crafts, 1948. Pp. 409. \$5.

Msgr. Sheen's book bears the subtitle: *The Impact of Modern Knowledge on Religion*. That seems to this reviewer a title which fits the content of this volume better than that which the author has chosen. The book is a weighty and skilful apology of the teachings of the Roman Catholic Church, rather than a systematic exposition of philosophical principles.

The treatment does not always do justice to the complexity of the subject matter. The book is divided into four major parts—one is tempted to say four essays—discussing: "The Spirit of the Times and the Great Tradition," "God and Reason," "The Impact of the Sciences on Religion," and "Man and Religion."

In the first part Msgr. Sheen traces the development of nationalism, romanticism, mechanism, and irrationalism, presenting and criticizing the teachings of the outstanding representatives of each of these movements. The second part, slightly less historical and more systematically oriented, discusses the problem of the transcendence and immanence of God. As instances of the impact of science on religion Msgr. Sheen has selected for the third part: physical sciences, comparative religion, and history, devoting a chapter to each of these topics. The last part deals with modern notions of the nature of man.

The author seems thoroughly familiar with 19th century literature in the various disciplines under discussion but he does not refer to certain important theological, philosophical, psychological, sociological, and historical works which have a definite bearing on the problems he deals with. He seems unfamiliar with any of the writings of William Temple whom we Anglicans are not alone in regarding as one of the most outstanding thinkers of our century. Temple's *Nature, Man, and God* should have been considered in the second part. In the field most familiar to this reviewer, the history of religions, the author shows himself more understanding and sympathetic than many other prominent Catholic and Protestant theologians but he is not so fortunate in his selections of specimen. H. L. Mencken who is frequently quoted in chapter ten, can hardly be regarded

as representative in our field. The occasional references to N. Söderblom, and R. Otto—H. Kraemer is not mentioned—do not reveal an intimate acquaintance with their work.

The important problem of the sequence of cultures and of epoch, each representing a definite spirit—Msgr. Sheen is especially interested in developments since the sixteenth century—should have been treated more fully than it is in the aphoristic opening. There are some errors with regard to factual data. The philosopher Wolff was not forced to leave *Germany*. Instead of *Karl* it should be *Rudolf* Otto. Some formulations could be misleading: to contrast, e.g., the "vague subjectivity (!) of Hegelian formulas" with Kierkegaard's "subjectivity of the individual man," or the reference to the "fact (!) which the World Wars have emphasized," namely that "the history of Europe and the history of Christianity are *one*." But are they really? Let us hope for the sake of the future of Christianity that that is not the case.

There are quite a few pertinent and penetrating critical observations in all of the historical sections of this book. Chapter ten (on history and religion) seems especially well organized and well balanced in its typological presentation and criticism of some of the major views of history. Msgr. Sheen reviews in the last chapter, the "liberal" (humanist) notion of man and contrasts with it that of "frustrated man." Here a somewhat motley company is assembled: D. H. Lawrence, A. Huxley, E. Hemingway, F. Dostoevski and other Russian thinkers, F. Nietzsche, M. Unamuno, S. Kierkegaard, C. E. M. Broad, and R. Niebuhr. Yet the author is certainly right in criticizing the neglect of the rational faculty of man in modern thought.

Summing up: the author has covered a great deal—maybe even too much—ground in this compact volume. It is more with his methods than with his views or his results that we feel we have to disagree. He frequently does not indicate clearly enough *how* conclusions which are set forth very firmly have actually been reached. A reflection of this we find in his—at times all too apodictic—style. But what really counts, at this hour, in the struggle between the "children of light" and the "children of darkness," is what side men of high intelligence take when they discuss the issues of our times.

J. WACH.

America's Prophet

REINHOLD NIEBUHR: PROPHET FROM AMERICA. By D. R. Davies. New York: Macmillan, 1948. Pp. 102. \$2.

MR. Davies, who is presently the vicar of the parish at Brighton, England,



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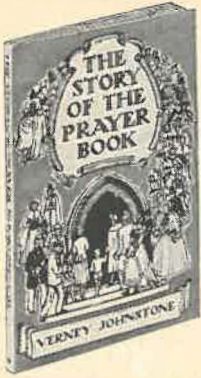
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BOOKS

where the great Fred W. Robertson once preached his immortal sermons, does not attempt in this book to produce a biography but rather to explain the thought processes whereby Professor Niebuhr has become one of the outstanding theologians in contemporary America.

The author approaches his task with keen insight and he has beyond question produced the most revealing study of Professor Niebuhr thus far written. He shows how Professor Niebuhr became a leftist in sociology as a consequence of his parish work among Ford employees in Detroit; and how his political thinking as a Christian revolutionary compelled him step by step to a rightist position in theology—a paradox which Mr. Davies explains in sympathetic detail. He points out, however, that Professor Niebuhr's theology suffers from one great defect in that it does not relate the Gospel to the Church, but only to civilization. ". . . The historic witness to the Gospel necessitates a church . . . Without a church . . . the Christian revolution loses its permanence" (p. 98).

The religious philosophy of Reinhold Niebuhr is one that must be reckoned with for a long time to come, and this little book is an excellent aid to an understanding of that philosophy.

WARREN M. SMALTZ.

Brief Book Notes

TERTULLIAN'S TREATISE AGAINST PRAEAS. The text edited with an introduction and commentary by Ernest Evans. London: S.P.C.K. 1948. Pp. 342. 21/-.

Though the average Churchman has no inclination to dip into either the writings of Tertullian or learned essays about them, and there is no reason why he should have, still it ought to be noted that here is a book that will reward anybody's thoughtful study.

THEOLOGIA GERMANIA. Introduction and notes by J. Bernhart. New York: Pantheon Press, 1949. Pp. 240. \$2.50.

This is a new revised form of the mystical classic written by "the Frankfurter" in the latter half of the 14th century and which has persistently kept its high place among the classics of Christian mysticism to this day.

FROM DAY TO DAY. By Odd Nansen. New York: G. P. Putnam's Sons, 1949. Pp. 495. \$5.

Odd Nansen, son of famed Arctic explorer Fridtjof Nansen, was arrested and put through the full course of German concentration camps. The book is a diary of the author's experiences and observations in these camps; written and smug-

gled out at great personal risk. Perhaps the exhilaration of the knowledge of this secret victory over his captors was the factor that enabled him to move through the scenes of horror he witnessed with such Olympian calm.

Each page of the book contains an unvarying theme of horror piled upon horror until the mind is dulled and unable to comprehend each new atrocity. The most depressing realization is that even misery and torture and death did not unite the inmates of the camps in any common bond. Class distinction, intellectual snobbery, race prejudice, thievery, corruption, were all present in familiar pattern. In short the camps were intense and dramatic copies of the larger cosmos around them.

JAMES PARKER.

DRAW NEAR TO GOD: A Book of Meditations. By D. H. Southgate. Oxford University Press, 1948. Pp. 135. \$2.

Here is a book of meditations that is different. It is recommended especially to those who desire to correlate meditation with intercession and vice versa. There are some unusual but singularly helpful subjects for meditation.

MALCOLM D. MAYNARD.

SECULAR ILLUSION OR CHRISTIAN REALISM. By D. R. Davies. New York: Macmillan, 1949. Pp. 112. \$2.

The latest offering of a brilliant, realistic Anglican priest who faces the issues of secularism with eyes wide open.

An especially good chapter on Original Sin merits the attention of every priest who is quizzed frequently about the Church's point of view in regard to this doctrine.

FREDERICK B. MULLER.

A REBIRTH OF IMAGES. By Austin Farrer. Westminster: Dacre Press, 1949. Pp. 348. 25/-.

It is painful to report that this book, into which so much hard and ingenious research has been put, provides no help to the reader of St. John's Apocalypse who seeks greater understanding of that mysterious scroll. To the reader who likes to play around with apocalyptic cryptology it offers many hours of delightful gaming.

POCKET BIBLE HANDBOOK. By Henry H. Halley. Chicago: Henry H. Halley (Box 774, Chicago 90). First edition 1924, 18th edition 1948. Pp. 764. \$2.

This is a truly amazing piece of comprehension and condensation. It is an abbreviated Bible commentary that includes all essential archaeological data up to date, with a very informative epitome

of Church history as well. But it is useful for factual information rather than for interpretation: the author is "fundamentalist" in all his premises. Those who can disregard this bias will find the book an accessible and wealthy mine of Biblical lore.

THE OXFORD CLASSICAL DICTIONARY.
Oxford Press, London and New York, 1949. Pp. 971. \$17.50.

It would be hard to praise this work of many great classical scholars too lavishly. This will be the standard dictionary of its kind in English. It will be useful not only to the Classical student but to the student of ancient religions. The editors have not included the material that properly belongs to a Bible dictionary, but there are articles on the Greek and Latin Church fathers and on the various religious phenomena of antiquity—gnosticism, the mysteries, etc.—which belong to the milieu of early Christianity.

GOLDEN LEGENDS: Great Religious Stories from Ancient to Modern Times. Collected by Samuel Cummings, with an Introduction by Alson J. Smith. New York: Pellegrini and Cudahy, 1948. Pp. 541. \$4.

There are here 46 stories in all. A little sampling of the authors will give you some idea of the range: St. Luke and Boccaccio, John Bunyan and John Steinbeck, Herman Melville and Aldous Huxley, the Desert Fathers and Theodore Dreiser. Nothing has been chosen because it is edifying (some of the stories are not). The sole criterion evidently has been the anthologist's canon of excellence, and it is a high one. This will rank with the very best collections of its type.

SERMONS AND DISCOURSES: New Edition of the Works of John Henry Newman. Edited by C. F. Harrold. New York: Longmans, Green. 1949. Two volumes. \$3.50 each.

These two volumes contain 29 of Newman's sermons, ranging chronologically from 1825 to 1857, and are a continuation of the distinguished new edition of Newman now in process of publication under the editorship of Professor Harrold of Ohio State University. The editor's introductory essay, all too brief, is a ponderable statement from a literary scholar's point of view on the sermon as literature. In this reviewer's opinion Newman was at his greatest and best as a preacher. It is all too true, as Harrold remarks, of the average man of today that he would "never be caught listening to a sermon, to say nothing of reading one!" But anybody who will dip into these volumes will find a preacher who "though being dead yet speaketh."

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From time immemorial the primary religious symbols assigned to St. Peter have been a pair of keys, symbolical of The Keys of The Kingdom of Heaven, the custody of which Our Lord conferred upon him in the days even before his denial of Our Lord. Jesus knew His man, and knew what a giant of The Faith would emerge in St. Peter after he had been put through the fire of realization of his own pitiful weakness, and could learn the thrill of realization of the power that could come to him through Christ, when once he was truly converted. The conferring of the keys is clearly set forth in the Holy Bible accepted officially by the Episcopal Church (St. Matthew 16: 16 to 19). We convey this data for the benefit of those who still believe that simple, natural, earnest Anglo-Catholics in our Church are all hell-bent for Rome. St. Peter and his keys, therefore, officially

belong to the Episcopal Church, that is, those members of it who accept the Scripture as Holy Writ, and not something that can be asserted, used or not used, according to personal opinion or prejudices.

But stop to think of it, we, too, have the Keys of Heaven conferred on US. What are keys used for, anyway? To lock and unlock, nothing more. Well, then, if we are living as becomes Christ-redeemed Episcopalians, we are so attractive to non-Christians that they will always want what we have and try to be, and we will thus be unlocking the gates of Heaven to our pagan neighbors. But if pride, prejudice, nominality, smugness, letter-of-the-law belief and practice instead of spirit of the law prevail, then we are LOCKING the gates of Heaven to many who wouldn't be what we are on a bet! What are we doing with OUR keys?

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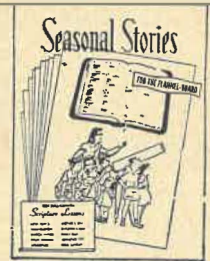


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NEW YORK

New President for St. Luke's

Edwin S. S. Sunderland, an attorney and president of the University Club, New York, has been elected president of St. Luke's Hospital. He succeeds Lincoln Cromwell.

Trinity Parish Elects Vestry

Churchwardens and vestrymen who will serve Trinity Church, Manhattan, for 1949-1950, were chosen at the annual election held at the church on April 19th. Churchwardens elected are Dr. Stephen F. Bayne and Rear-Admiral Reginald R. Belknap, retired. Vestrymen: Woolsey A. Shepard, Dr. Harry Woodburn Chase, Carl W. Ackerman, Hon. Philip J. McCook, Albert Stickney, Lindsay Rogers, Frederick E. Hasler, Joseph W. Barker, Allan Davies, Willis H. Booth, J. Taylor Foster, Col. William M. Chadbourne, Pierpont V. Davis, Capt. John A. Gade, William N. Westerlund, Richard H. Mansfield, William B. Given, Jr., John G. Jackson, Clifford P. Morehouse, and Ellis H. Carson.

Laymen Learn

How to Discuss Faith

A series of four lectures designed for laymen who have strong convictions about the Faith but find it difficult to discuss their religion effectively are being offered weekly at the Church of the Resurrection, New York City, according to a notice sent out by the Church's vestry.

The first of the classes, which was scheduled for April 27th, was titled "The Layman Talks about God." The other three, on May 4th, May 11th, and May 18th, were planned to cover talks about our Lord, the Church, and public and private worship.

The Rev. Robert P. Casey, O.G.S., priest-in-charge of the church, has prepared the instructions at the request of several parishioners. Fr. Casey is professor of Biblical literature and history of religion at Brown University.

MICHIGAN

Healing Mission

The belief that there is a need for a ministry of healing within the Church was strengthened among clergy and laity of St. Paul's Cathedral, Detroit, when the Rev. John Gayner Banks, director of the Fellowship of St. Luke, conducted a healing mission at the Cathedral.

The mission began on Passion Sunday with a morning service, and continued

through the week with services, classes, and discussions.

The chairman of the Fellowship of the Concerned, a layman, said, "The interest in this healing mission evidenced by attendance indicates that the people want a ministry of healing. Clergy and many of the laity believe that it will keep many from turning to unorthodox healing practices outside the Church, and will bring many who left back into the Church.

"The mission was not only a turning point for some toward renewed health, but also was effective in causing many to turn to Christ and to lead new lives. There was evangelism, revival, and rebirth here as well as healing.

"The support of clergy from other parishes, as well as the support of the clergy of other denominations was most gratifying. Some sent members of their own congregations to the mission and to regular weekly Sunday services of the fellowship of the Concerned, where intercessory prayers are offered for those who are sick.

"Other churches of many denominations have asked St. Paul's Cathedral to continue the work started by the Mission, to give moral support and endorsement to similar work which they will start in their own churches.

"The service of the laying on of hands at the altar was continued at the weekly meeting of the Fellowship of the Concerned, on the Sunday following the mission, and the response again was most gratifying.

"The mission served as an incentive to expand further the Christian Ministry of Healing at St. Paul's Cathedral."

WESTERN NEW YORK

Clergyman Held on Murder Charge

The Rev. George Paul Hetenyi, 40, is being held on a first degree murder charge in Rochester, N. Y. He is charged with the slaying of his wife, Jean G. R. Gareis Hetenyi, 25, whose bullet-punctured body was found floating in the Genesee River outside Rochester on Saturday afternoon, April 23d.

Dr. Hetenyi is a graduate of the Royal Hungarian Pazmany University in Budapest where he received his Ph.D. degree in 1937. Coming to America in 1938, Dr. Hetenyi took graduate studies in Marquette University, Milwaukee, Wis., and the Pacific School of Religion at Berkeley, Calif.

During the war, he served as an industrial chaplain in the San Francisco Bay area with the Defense Council of Churches. Later, he held pastorates in community churches in Hanny Camp and Penngrove, Calif.

After entering the Episcopal Church, Dr. Hetenyi took charge of St. Anne's

Mission in El Paso, Texas, and then was appointed priest-in-charge of the Church of the Good Shepherd in Wake Village, Texarkana, Texas.

In 1945 he married Miss Jean Gareis of Oakland, Calif. Mrs. Hetenyi was a graduate of the University of California. A concert violinist, she had played in the Oakland Symphony and the El Paso Symphony.

Dr. Hetenyi is canonically connected with the diocese of Dallas, and since November, 1948, has been supplying parishes in Western New York under a temporary license.

According to the latest report, District Attorney Anthony Miceli of Monroe County, N. Y., will apply for a court order to commit the cleric to the Rochester State Hospital for observation.

The Hetenyis have a three-year old daughter and an eight-month old son. The children are being cared for by Dr. Hetenyi's mother.

PENNSYLVANIA

**Priest and Parish Help
Struggling Congregation**

On May 1st, the Rev. Hamilton Aulenbach, already rector of Christ Church and St. Michael's, Philadelphia, assumed rectorship of St. Nathanael's where, as a boy, he had pumped the organ during Sunday services.

Bishop Hart of Pennsylvania had previously told the vestry of St. Nathanael's that, with the present shortage of clergymen, (it is reported there are 600 Episcopal Churches in the United States unable to obtain rectors) it would be almost impossible for St. Nathanael's to find an able young man who would serve for the \$2,500 a year that the church could afford to pay. When the Rev. Mr. Aulenbach heard of the plight of his childhood church he suggested that its vestry call him as rector. Christ Church and St. Michael's volunteered to add \$2,000 to the amount offered by St. Nathanael's so that an assistant can be hired for Mr. Aulenbach. Until the assistant is hired, Mr. Aulenbach is conducting the Sunday service at St. Nathanael's and then hurrying to Christ Church and St. Michael's to conduct services there. Mr. Aulenbach has refused compensation for his work, and has suggested that what would ordinarily be his salary be used to improve St. Nathanael's rectory, where the new assistant will live.

Both of Mr. Aulenbach's parents sang in the choir at St. Nathanael's. Mr. Aulenbach was confirmed there and he headed the Church's junior department. The church's rector emeritus, the Rev. George R. Miller, who built up St. Nathanael's from a small mission, presented Mr. Aulenbach for ordination to

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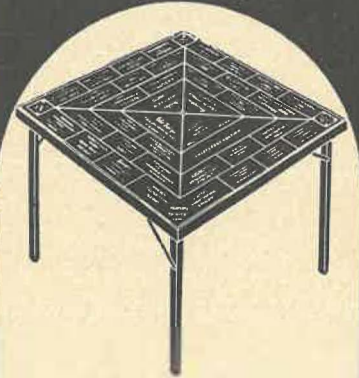
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the diaconate and to the priesthood. The Rev. M. Miller, now 84, married Mr. and Mrs. Aulenbach.

Both Bishop Hart and Mr. Aulenbach hope to increase St. Nathanael's 300 communicants to 600, and to raise the total income of the church from \$9,000 to \$20,000 thereby strengthening the work of the Church in one of Philadelphia's vital industrial sections.

NEWARK

Distaffs Form Clericus Counterpart

The wives of the clergy of the diocese of Newark are organized. The distaff counterpart of the Paterson Clericus and the Newark Clericus was first suggested by the Very Rev. Frederick John Warnecke, dean of Trinity Cathedral, who was then rector of St. Clement's Church, Hawthorne, N. J.

Mrs. Theodore Russell Ludlow, wife of Bishop Ludlow, Suffragan of Newark, brought the first group of ladies together, and the group called itself the Clergy Wives' Club. Its emphasis is primarily on fellowship, and its semi-annual meetings have featured addresses by authors, movies, topics of interest to these help-mates of the Church's ministry, and picnics attended by the entire families of clergy homes.

The Spring meeting was scheduled for May 2d at Christ Church, Bloomfield and Glen Ridge, with a one-act comedy as the feature of the program.

Mrs. George L. Grambs is president of the organization; Mrs. Alfred E. Lyman-Wheaton is treasurer; Mrs. Charles J. Child, secretary. In addition, Mrs. Robert C. Hubbs, Mrs. Frederick W. Cooper, Mrs. Addison T. Dougherty, Mrs. Benjamin Minifie, Mrs. Donald MacAdie, and Mrs. Wells R. Bliss are on the executive committee with the officers.

MILWAUKEE

**Community Chest Accepts
Episcopal City Mission**

On April 13th the board of directors of the Community Welfare Council of Milwaukee County voted to accept the Episcopal City Mission as a member of the local Community Chest. This decision culminates a very rapid development of the Episcopal Church's youngest social service project in the Midwest.

Founded in 1946 by resolution of the diocesan council under the corporate title of the Haug Memorial Foundation, it was dedicated to the memory of the Rev. Harold Haug who had given himself to the children and youth of Milwaukee's west side as vicar of historic St. Stephen's Church. The Episco-

pal City Mission has at present this two-fold objective:

"It conducts a religious program of ministering to the sick in county hospitals and institutions, and in six private hospitals on the west side of the city. This part of the work is financed entirely by the diocese and will not be included in the Chest appropriation.

"The second part of the work is the conduct of settlement house work in the former church building. This has, in the last few years, been completely remodeled with funds raised amongst Episcopalians and some Milwaukee industry and business firms. With its large gymnasium and fine club rooms it has excellent modern facilities for effective group work. There is a program which ranges from the morning play school for pre-school children through a group work program for children of grade school and high school age to the Golden Age Club for retired people."

In the brief period of three years the settlement house has become a recognized part of community life and has, today, almost 500 members who come from the neighborhood and are accepted regardless of religion or race. The agency had reached a sufficient level of professional performance to become a member of the local Community Welfare Council in May, 1948; it is now joining the National Federation of Settlements. Under the director, the Rev. R. B. Gutmann, there is a lay staff of four full time workers and five part time workers. In addition, there are 25 volunteers, including students from Milwaukee's State Teachers and Downer Colleges.

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DEATHS

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

Frank Mezick, Priest

The Rev. Frank Mezick, a retired clergyman of the diocese of Southwestern Virginia, died at Eastport, Md., on April 16th.

Born in Anne Arundel County, Md., February 2, 1869, Mr. Mezick attended the Episcopal High School at Alexandria, Va.; Washington and Lee University; and Virginia Seminary. He was ordained deacon in June, 1899, and priest in May, 1900. In 1900 he was married to Miss Lillie K. Corner. She died several years ago.

In his early ministry Mr. Mezick served in Bath Parish in the diocese of Virginia. Then for 35 years he was rector of the churches at Arrington, Massies Mill, and Norwood in Nelson Parish, Nelson County, in what is now the diocese of Southwestern Virginia.

In 1937 Mr. Mezick resigned from Nelson Parish and retired from the active ministry.

Mrs. Albert Emerson Hadlock

Marion Canfield Hadlock, granddaughter of the first bishop of Vermont, the Rt. Rev. John Henry Hopkins, and cousin of the late Rev. John Henry Hopkins, died March 8th, in Scarsdale, N. Y., at the age of 78.

Mrs. Hadlock was president of the Woman's Auxiliary of Christ Church, New Brighton, Staten Island, for eight years. At the time of her death she was a member of the Church of St. James the Less in Scarsdale. She was active in the Church Missionary and had held a number of offices in other organizations. She was a member of the Women's National Republican Club, the National Society of New England Women, the New York Wellesley Club, and the Council of Woman's College Clubs of Westchester County.

Surviving are her husband, attorney Albert Emerson Hadlock; two sons, Canfield and Albert Emerson Hadlock, Jr.; a daughter, Marion C. Hadlock; a brother, Thomas H. Canfield; a sister, Mrs. Flora C. Camp, and four grandchildren.

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SEMINARIES

"Future of Anglican Communion"

When theological students from nine Episcopal seminaries and five seminaries of the Church of England in Canada gathered at Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, the general topic of discussion was "The Future of the Anglican Communion." The topic had also been the center of interest at last summer's Lambeth Conference. The Anglican Communion is composed of about 20 churches which grew from the Church of England, including churches throughout the English-speaking world, and in Asia and Africa.

The keynote speech at Kenyon was given by the Most Rev. Philip Carrington, Archbishop of Quebec, who said that the Anglican Churches all recognize their fellowship and brotherhood with one another, but have no central organization—"in short no Pope or College of Cardinals. In this state of affairs we recognize an approximation to the pattern of the Catholic Church of the first centuries. . . ."

The second speaker, the Rev. Charles D. Kean, of Kirkwood, Mo., told the future ministers that the great question of our times is the contradiction between the collectivizing movement and the individualist heritage:

"Few of us wish to live completely regimented lives, yet we do not wish to return to a day of isolated villages and hand industries," he said.

"Since the issue has as yet no solution, men are seeking help in understanding what they are up against and what they can do about it. If Christianity is able to illumine the situation, it will serve a purpose."

Dr. Kean suggested that the Anglican Communion which is a "fellowship of free individuals freely associating with one another," could show the way by which conflicting individualism and collectivism could be transcended.

"If the Anglican Communion dares to reassert such a doctrine of the Church, even at the risk of losing its own denominational distinctiveness, then it may have a future."

The Very Rev. Alexander Zabriskie, dean of the Virginia Theological Seminary, speaking on movements toward Church unity, said that Anglicanism must beware of becoming exclusively Catholic or exclusively Protestant. If the Anglicans are too cautious, he warned, "there will emerge a united Protestant Church lacking the Catholic elements which form part of our heritage."

The Rev. John S. Higgins, rector of St. Martin's Church in Providence, R. I., told the conference that the Angli-

can Church cannot do effective missionary work if it merges with other Churches.

"You can't do good missionary work if you do not have strong convictions about your own faith and your own Church," he said.

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EDUCATIONAL

those which are so sure of their message that they will have nothing to do with any other Church."

COLLEGES

Chicago Clergy Group

Accused of Communism

Five clergymen of the University of Chicago campus who denounced a state investigation of alleged subversive activities at the university, themselves came under fire recently, from the state's top investigator.

J. B. Matthews, former Dies investigator who is being employed by the Broyles Commission (state legislature investigating group) to conduct the investigation, told the legislators that if the university introduces the clergy's letters he would introduce "the Communist records of the clergymen."

The ministers, who had written public letters denying Communist-domination of the university, are: Canon Bernard Iddings Bell, pastor of the Episcopal Church; the Rev. Joseph D. Connerton, Roman Catholic; Rabbi Maurice B. Peckarsky, Jewish; the Rev. Russell Becker, Baptist; and Rabbi Jacob J. Weinstein, president of the Hyde Park and Kenwood Council of Churches and Synagogues. Not all are members of Communist groups, said Mr. Matthews.

[RNS]

CHANGES

Appointments Accepted

The Rev. Kermit Castellanos, formerly rector of St. Bartholomew's Church, Brooklyn, N. Y., is now associate rector of All Saints' Church, Beverly Hills, Calif. Address: 504 N. Camden Drive, Beverly Hills, Calif.

The Rev. L. Stanley Jeffery, formerly rector of St. Paul's Church, Charleston, S. C., is now rector of Grace Memorial Church, Lynchburg, Va. Temporary address: 3440 Fort Ave., Lynchburg, Va.

The Rev. Kenneth W. Kadey, formerly curate of Ascension Church, Buffalo, has for some time been priest in charge of St. Paul's Chapel, Harris Hill, Williamsville 21, N. Y. Address: 24 S. Harris Hill Rd., Williamsville 21, N. Y. St. Paul's Chapel is known as the Church That Children Built because until recently children in the congregation outnumbered adults. A church is now in process of construction.

The Rev. F. Warren Morris, formerly rector of the Church of St. Alban the Martyr, St. Alban's, N. Y., will become rector of St. Thomas' Church, Brandon, Vt., on June 1st. Address: 19 Conant Square, Brandon, Vt.

The Rev. Michael Aloysius Lynch, a former Roman Catholic priest, was received into the Church on March 4th and is now assistant at the Good Shepherd Church, Ringwood Manor, N. J. Address: Union Valley Rd., Hewitt, N. J.

The Rev. H. Albert Zinzer, formerly curate of Trinity Church, Towson, Md., is now vicar of the Chapel of the Advent in Grace and St. Peter's Parish, Baltimore, Md. Address: 1301 S. Charles St., Baltimore 30, Md.

Changes of Address

The Rev. Laurence S. Mann, rector of St. Anne's Church, Oceanside, Calif., formerly addressed at

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