

The Living Church

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



*Fall Book
Number*

BISHOP KIRK AND BISHOP MANNING

The Bishop of Oxford and the Bishop of New York, retired, discuss forthcoming Eucharistic Congresses. An article by Bishop Manning appears in this issue.

The Morehouse-Gorham Co. Announces
Two New Books for November Publication

BY THE RT. REV. AUSTIN PARDUE

Bishop of Pittsburgh

Prayer Really Works



A new book by the popular author of *He Lives* and *Bold to Say* to encourage people in the understanding of prayer and its power. It is a cheerful book intended to make people happy, for it shows how happiness can be discovered in unity with God through prayer. Bishop Pardue, in the first four chapters, leads the reader in the preliminaries to prayer. In subsequent chapters he talks about the Awareness of God—His Presence—The Law of the Heart—The Law of Love—Honesty with God. Altogether there are twenty-one chapters in the book, and the author says "they are written out of the experience and searchings of weak people like myself." Probable price, \$2.00.

BY THE REV. GARDINER M. DAY

Rector of Christ Church, Cambridge, Mass.

Old Wine in New Bottles



The Commandments are almost a lost set of laws in today's thinking. This book places the Ten Commandments in their historical setting and interprets the ancient words and injunctions to the life of the individual and to society. The author stresses the significance of the Decalogue for today as a much-needed universal moral law and as "the only formulation of religious principles accepted alike by Protestants, Roman Catholics, and Jews." Probable price, \$2.00.

(Please note that these books will not be ready until November.)

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LETTERS

Malabar and Orthodoxy

TO THE EDITOR: From the July number of "Faith and Unity," published in England, I gather that you recently put out certain news in *THE LIVING CHURCH* [L. C., April 24th] about the Orthodox Syrian Church of India and my visit to Greece last September. I am sorry to point out that that piece of news is both misleading and erroneous. In the first place my visit to Greece was merely a friendly one and it had absolutely no official character.

In thankfulness to the very cordial welcome given there to me and to my chaplain, Father Philipose, we expressed the desire that a return visit of the kind to our Church by some of the Greek prelates would be most welcome. I never invited any formal delegation from the Greek Church to discuss "proposals for union" with us. Nor has yet any "delegation gone from Athens to India for discussions."

As such, how could "A pre-condition of the proposed union be the renunciation by the Syrian Church of the Monophysite heresy"? It is a very serious allegation to make that the Orthodox Syrian Church of India holds Monophysitism so long as she vehemently condemns the teaching of Eutychus that the humanity of our Lord is absorbed in His divinity. In common with all other Orthodox and Catholic Churches in Christendom she teaches that our Lord is perfect God and perfect man with distinct natures, the one not being absorbed by nor confused or mixed up with the other. I should be thankful to have this note published in your esteemed columns.

MAR THEODOSIOS, O.I.C.

Travancore, South India.

Misfit Bishops

TO THE EDITOR: Here is a matter which it might be wise for interested Churchpeople, especially bishops and deputies to the forthcoming General Convention, to be considering. Compulsory retirement of bishops at 72, however hard it may operate in exceptional cases, is going to

Departments

BOOKS 25	EDITORIAL . . . 14
CHANGES . . . 30	FOREIGN 8
DEATHS 28	GENERAL 5
DIOCESAN . . . 8	LETTERS 2

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

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LETTERS



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strengthen the episcopate. It should be strengthened in other ways as well.

1. Here is a bishop manifestly *non compos mentis*. Short of action in a civil court, there is no way of providing that diocese with proper episcopal supervision. This is not mere theory. I personally know of two cases of which this was true.

2. We require that, before one becomes a postulant and again before he becomes a candidate for Holy Orders, he pass successfully an examination as to his physical, nervous and mental health. That should be required of a bishop-elect before his consecration. Again, I personally know of cases where, had this been done, the Church would have been saved much money—which is not the important thing—but would also have saved much loss to the work concerned.

3. Here is a bishop who is palpably a misfit. He may know it and be very unhappy about it; or he may not know it and the jurisdiction may be unhappy about it. We have no provision for curing that situation.

4. In more cases than one it has been clear to almost everybody but the bishop of a jurisdiction, even before he reached the age of 72, that (not he, but the jurisdiction) needed more episcopal assistance. But the bishop could not see it and refused to ask for help. "The work comes first"; and no one individual, bishop or otherwise, should be in position to hold it back.

Almost everybody agrees to the foregoing. For several General Conventions I have proposed amendments which would cure these weaknesses (except the latter, which I thought until recently was within the power of a diocese). There was general agreement in the House of Bishops to making the changes; but no precise amendments, whether composed by myself, or, as last time, by the chairman of the House Committee on Canons at my request, were so worded as to win acceptance.

I propose to try again, and those better equipped than I are at work on it; but will not others try their hands?

(Rt. Rev.) WALTER MITCHELL.

Rancho Santa Fe, Calif.

Race Segregation

TO THE EDITOR: I read with great interest your recent article on "Segregation in The Church." It is indeed timely and should be far more widely publicized.

However at one point in the article the writer states that he would not want to suggest that a policy of non-segregation be adopted at the next General Convention, if this would offend the Southern brethren or cause acrimonious debate. If by Southern brethren he means those members of the Episcopal Church, who live in the south, both Negro and White, he would hardly offend the Negro portion of that brotherhood by suggesting the adoption of democratic Church principles. However, if on the other hand by Southern brethren, he means the White brethren, whom he would not like to offend, then the article has lost its savor. If we are to preach the fatherhood of God, then it is necessary for us to preach the brotherhood of all mankind and if a White Southern brother is

IMPORTANT BOOKS for FALL READING

THE ROAD AHEAD

America's Creeping Revolution
by John T. Flynn

John T. Flynn, noted political analyst, author of *The Roosevelt Myth*, *Men of Wealth*, etc., examines and charts the strong trend towards socialism in this country, and in the light of British experience points out what we may expect if we complacently let powerful pressure groups have their way. \$2.50

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wrong in believing in enforced segregated worship, then he should be enlightened that this is not Christian. . . .

R. E. Boggs, M.D.

Miami, Fla.

Ministry to the Armed Forces

TO THE EDITOR: The question of the classification of our men in the Armed Forces raises more serious difficulties than those mentioned by the Rev. Matthew H. Imrie [L. C., July 24th]. So long as our men — and women — in the service are classed as Protestants, grave misunderstandings will persist, and therefore grave injustices to the chaplains and those Churchmen to whom they try to minister. The Church may use the word "Protestant" to mean anti-Papal or anti-Western Medievalism. To the great majority of people today it means non-Catholic or anti-Catholic. It also means that those who call themselves Protestants belong essentially to one Church or one religion, and may be dealt with as such.

We must be realistic and consider things as they have really worked out, especially in the United States Navy during the last war. Roman Catholic Waves at Hunter College were freely allowed, when there was no Roman Catholic chaplain on the grounds, to go out-of-bounds to mass. Jewish Waves were allowed to go out-of-bounds when there was no Jewish chaplain on their Sabbath. Some Episcopalian Waves asked for the corresponding privilege in order to make their Communion, but they were told "no, there is a Protestant chaplain on the grounds!" (I don't remember whether he was a Methodist, or Baptist, or Pentecostal Nazarene or a Pillar-of-Fireite, but at any rate he was a "Protestant" chaplain.) They could have his ministrations or none. At Camp Bainbridge the Services of the Roman Catholic Church were listed (under "Catholic Services"). Jewish Services were listed. So for some reason were the Christian Scientist. The only other classification was the Protestant Services. It so happened that under this head two communion services were listed, one of which was ours, but there was nothing to indicate the fact that it was a celebration of the Holy Eucharist by a priest of our Church. Many devout Churchmen were at Bainbridge for months without realizing we had a priest there or that the Sacraments were available to them.

When I took this matter up with the authorities it was pointed out that we were Protestants and there was no need to list the Services of our particular "denomination." I pressed the matter but it was not until I threatened suit in the Civil Courts on the grounds of the constitutional liberty of American citizens to our men that they at last yielded. Even then matters were made most unpleasant for our chaplain, the Rev. Maurice W. Venno, until he threatened to resign on the ground of the denial of religious liberty. At last they yielded.

The situation at Great Lakes was particularly bad. In 1943 the majority of our men stationed there were unable to make their Easter Communion. Supposing that

such treatment were meted out to Roman Catholics and Jews. Imagine the outcry. Incidentally if the Jews have a separate classification, why should not we? After all there are probably fewer Jews who practice their religion than there are Episcopalians.

So far as I know the classification as Protestant has worked no hardship or injustice to Methodists, Congregationalists, etc. But it has worked great hardship and great injustice both to our chaplains and to our young men and young women, and it is high time that this be ended. After all the Four Freedoms were intended to apply to Episcopalians in the United States, no less than to the Jews of Germany, or to the Mohammedans of Timbuctoo, and no one, not even a Three Striper in the Navy, has authority to repeal the Bill of Rights. If we do not insist on a change of classification we have only ourselves to thank if some of the grand moguls in uniform continue to wipe their boots on our Church, and if our men go out to face death without the Sacraments.

(Rev.) WILLIAM H. DUNPHY.

Philadelphia.

Unpension Pensioners

TO THE EDITOR: We have been told from many quarters of two distressing and threatening situations regarding the Ministry of the Church. First, the coming shortage; second, the inadequate pension of the retired. The only answer suggested has been to raise more money — the universal panacea.

Both situations would be much relieved if the Pension Fund authorities would permit retired men on pension to take work in Mission Churches where the Bishop has power of appointment and removal. This would provide living quarters and proper salary for many retired men. I know several in their 80's still capable of priestly work.

By the way, I still have over thirty requests for exchange from clergy in England with no takers or offers in America. I hope to hear from some more on this side of the water soon.

(Rev.) ROBERT B. GRIBBON.

North Plainfield, N. J.

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FOURTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Dr. Gibson Consecrated

The Rev. Dr. Robert Fisher Gibson, Jr., was consecrated bishop on September 8th, in Immanuel Chapel, Virginia Theological Seminary, at Alexandria. He is now suffragan of Virginia. The Rt. Rev. H. St. George Tucker, the former Presiding Bishop was the consecrator. Co-consecrators were Bishop Goodwin of Virginia and Bishop Mason of Virginia.

Bishop Strider of West Virginia was the preacher. Presenting bishops were Bishops Brown of Southern Virginia and Phillips of Southwestern Virginia. One of the attending presbyters was Bishop Gibson's father, the Rev. Dr. Robert Fisher Gibson, Sr., rector emeritus of Christ Church, Charlottesville. The other was the Rev. James A. Mitchell, rector of St. Paul's Church, Englewood, N. J.

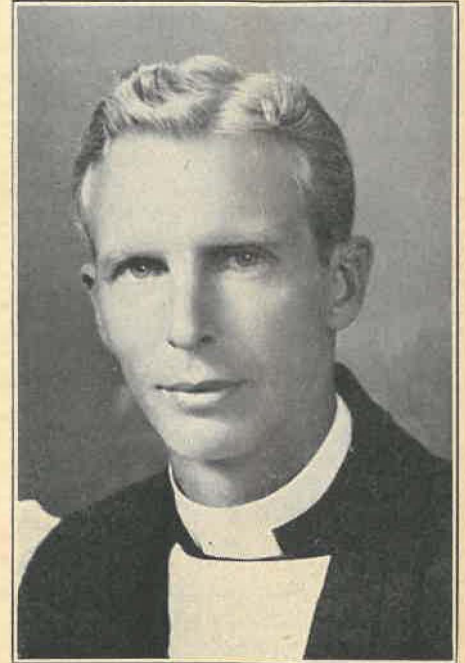
Litanist was Bishop Dun of Washington; epistoler, Bishop Dandridge of Tennessee, and the gospeler, Bishop Velasco of Mexico. Bishop Gunn, Co-adjutor of Southern Virginia, also participated in the laying on of hands.

Bishop Strider preached on I Tim-

othy 4:16 "Take heed to thyself, and to thy teaching." Quoting Moffatt's translation, "Watch thyself and watch thy teaching," the speaker divided his sermon into the two parts of this portion of the text. He stressed for this age what a Christian leader should be.

The chapel was filled to capacity (more than 500), and a large overflow congregation heard the service outdoors over loud speakers. This latter group received the Holy Communion at the hands of Bishops Goodwin and Mason. Bishop Tucker administered the sacraments within, assisted by Bishops Gibson, Brown and Phillips:

Others participating in the consecration service included: Rev. Samuel B. Chilton, evidences of election; Rev. Dr. Churchill J. Gibson, acting for Dean Zabriskie who was too ill to take part, evidences of ordination; Dr. Ivey F. Lewis, dean of the University of Virginia, consents of standing committees; Bishop Powell of Maryland, consents of the bishops; Rev. Dr. John H. Fitzgerald, secretary of the House of Bishops, registrar; Rev. B. B. Comer Lile, rector of Christ Church, Alexandria, master of ceremonies; Rev. Herbert A. Donovan, rector of Christ Church, Charlottesville, and Rev. J. L. B. Williams, associate rector, Immanuel Church-on-the-



BISHOP GIBSON: *New Suffragan of Virginia.*

Hill, Alexandria, assistant masters of ceremonies.

Bishop Gibson recently resigned as dean of the divinity school, University of the South, Sewanee, Tenn. He had been briefly a missionary to Mexico. At one time he served as associate rector of the congregation which uses the Seminary chapel at Alexandria as its church building, later becoming a member of the Seminary faculty.

Bishop Binsted Recovering

Bishop Binsted of the Philippines continues to improve from his recent operation. A radiogram from him arrived at National Council offices August 7th, saying: "Making good recovery. Hope to fly to Convention."

ACU

Guests

During the last days of August, the American Church Union welcomed nine distinguished guests, who came from Great Britain to America to take part in the series of Eucharistic Congresses and special services in honor of the 400th an-



PROCESSION ENTERING IMMANUEL CHAPEL at Virginia Seminary. Left to right, Bishop Salinas, the Rev. Robert F. Gibson, Sr., and the Rev. James A. Mitchell, attending presbyters; Bishop-elect Gibson, Bishops Phillips, Brown, Tucker, Mason, and Strider.

niversary of the Book of Common Prayer.

Among them were the Lord Bishop of Glasgow and Galloway, who is the Primate of the Episcopal Church in Scotland, the Most Rev. John Charles Halland How, M.C.; the Lord Bishop of Derry and Raphoe, the Rt. Rev. Robert McNeil, M.C., representing the Archbishop of Armagh and Primate of Ireland; the Lord Bishop of London, the Rt. Rev. and Rt. Hon. John William Charles Wand; the Lord Bishop of Bath and Wells, the Rt. Rev. Harold William Bradfield; the Rev. C. Edwyn Young, vicar of St. Silas's Church, London; and the Rev. Harold Riley, Secretary of the English Church Union. Guests from other parts of the Anglican Communion who arrived within the same period were the Lord Bishop of British Honduras, the Rt. Rev. Douglas John Wilson; the Lord Bishop of Barbados, the Rt. Rev. William James Hughes; and the Bishop of Bermuda, the Rt. Rev. John Arthur Jago. Other noted guests are expected.

The Primus of Scotland, preached twice in New York on September 4th: in the morning at St. Thomas's Church, and at Solemn Evensong and Benediction in the Church of the Resurrection. Bishop Boyd preached in the Cathedral of St. John the Divine; Bishop Hughes at St. Martin's, Harlem; Bishop Jago at Trinity Church, Bishop Wilson at St. Ignatius. At the Church of St. Mary the Virgin, Fr. Riley was the preacher.

The Lord Bishop of Oxford, the Rt. Rev. Kenneth Escott Kirk, who arrived August 3d [L. C., August 21st], preached on September 4th in the Church of the Advent, Boston, in the morning. From September 2d to 5th, he attended a conference in a series on "Theology in Action," at Adelynrood, South Byfield,



RNS.

EDITOR AND OWNER: *Professor Burrows and Metropolitan Athanasius look at an ancient scroll.*



PRESIDING BISHOP AND GUESTS* whom he entertained at luncheon on September 6th.

near Boston, where he spoke several times in discussions, and made one formal address, on the evening of September 4th.

San Francisco Conference

It is expected that the proximity of General Convention will prompt many Church people to attend the ACU Eucharistic Congress in San Francisco on September 22d [L. C., May 29th]. Advance registration and local interest in the Congress substantiate the expectation.

Among the distinguished Churchmen who will be present at the Congress are the Lord Bishop of London, the Primus of Scotland, the Lord Bishop of Bath and Wells, the Bishop of Derry and Raphoe, and the Presiding Bishop of Japan.

Some tickets for the luncheon which will follow the Eucharist are still available. Those tickets along with reservations received after September 10th will be held at Grace Cathedral.

THE BIBLE

Goat Gives Clue to Buried Treasure

The chance straying of a goat to the mouth of a cave at the foothills of the Dead Sea led recently to the discovery of the oldest known texts, in Hebrew, of the Old Testament — eight scrolls which scholars believe date from the first and second centuries before Christ.

Observing, that the goat had strayed to the mouth of the cave, the goatherder threw a stone into the dark entrance. He heard the sound of breaking pottery, in-

vestigated, and found a smashed jar. Inside were 8 leather scrolls, which he divided with a companion. One of the men took his to an antique dealer, who, realizing the possible value, got in touch with one of the curators of the Hebrew University in Jerusalem. His companion communicated with the monks at the monastery of St. Mark, Jerusalem, who began a further search of the cavern.

Described by the *London Church Times* as over 1,000 years older than the hitherto oldest manuscripts of the Hebrew Old Testament, the scrolls contain among them a complete copy of the Book of Isaiah, measuring 22 feet long, part of the book of Habbakuk, and portions of other Old Testament writings. Most of the manuscripts are non-Biblical.

Religious News Service reports that Professor Millar Burrows of Yale University will edit a published translation of the manuscripts. They were put in his hands by the owner, the Metropolitan Athanasius Yeshue Samuel of the Syrian Orthodox Monastery of St. Mark in Jerusalem.

WORLD COUNCIL

Define Terms of Greek Orthodox Membership in World Council

A report stipulating conditions for the continued affiliation of the Orthodox Church in Greece with the World Council of Churches was recently issued in Athens. It represents the views of the majority of the delegates—eight out of twelve—who attended the World Coun-

*Left to right seated, the Most Rev. John C. H. How, Primus of Scotland; Presiding Bishop Sherrill; the Rt. Rev. and Rt. Hon. John W. C. Wand, the Lord Bishop of London. Standing, Bishop DeWolfe of Long Island; the Rt. Rev. Robert McNeil Boyd, Bishop of Derry and Raphoe; the Rt. Rev. Kenneth E. Kirk, Lord Bishop of Oxford; and the Rt. Rev. H. W. Bradfield, Lord Bishop of Bath and Wells.

cil's First General Assembly at Amsterdam last year on behalf of the Greek Church.

According to the report, one of the basic reasons for raising the issue of Council affiliation is that the Orthodox Church regards itself as "the continuation of the Church of the first eight centuries, which is the only Holy, Catholic and Apostolic Church" and claims to possess the entire Christian truth.

Conditions enumerated in the report were contained in seven propositions which stressed that the Greek Church is willing to align itself with other Churches in defense of Christian principles and freedoms, and is ready to discuss practical problems outside the purely religious realm, provided there is "a clear perception" of the Orthodox Church and its doctrines.

The propositions, or conditions outlined were as follows:

(1) The direct aim of the ecumenical movement is the coöperation of all participating Churches on practical matters only. The coöperation is based on the condition that the Churches having in common a belief in the Trinity of God will form a single front against the numerous enemies of Christianity.

It must be clearly explained to the Churches that sterile discussions of church union among confessional representatives deeply disagreeing with us is unacceptable to the Orthodox Church, for which no other perception about the Church can exist than that which it holds.

(2) The above views are valid for any religious meeting in which our Church might be called to participate. In accordance with a recent decision of the Holy Synod of the Greek Church, her participation in interdenominational meetings can be possible only if practical matters are to be discussed in them.

(3) Official participation of the Orthodox Church in the World Council's Commission on Faith and Order must be avoided, since the main purpose of this commission is unionistic, on the basis of doctrinal discussions. Greek Orthodox theologians can only participate unofficially in the commission and solely in order that Orthodox doctrinal teaching may be made known.

(4) Traveling expenses of delegates must be paid by the Orthodox Church herself. Charitable payment of these expenses by the World Council must be stopped in the future as belittling the dignity of our Church.

(5) Orthodox participants should be reserved in taking part in services with non-Orthodox participants in assemblies, as this is against our holy canons. Most of the members of the Greek delegation think that the participation of Greek bishops in the assemblies and committees of the World Council should be avoided altogether.

(6) The Greek Orthodox members of the Council, in the event that the Church's continued participation is decided upon,

must be appointed by the home churches and not by the assembly.

(7) The Greek language should be used, at least formally, as one of the official languages of the ecumenical movement, because the New Testament was written in it. [RNS]



CONVENTION

Treasurer Appointed for Interim

In accord with the canons, the Presiding Bishop and the president of the House of Deputies have appointed Frank Gulden of the diocese of Long Island to serve as treasurer of General Convention until the Convention meets and elects a treasurer.

Mr. Gulden, who has for many years been active in Church work both in Long Island and nationally, fills the vacancy created by the death of Dr. Raymond F. Barnes [L. C., August 21st].

YOUTH

Student Leaders Reject

Intercommunion As Unity Goal

Intercommunion as a solution to the problem of Christian disunity was rejected here by the General Committee of the World Student Christian Federation during a two weeks' meeting at Whitby, Ont., attended by 120 delegates from 35 countries.

A recommendation submitted by the Asian Leaders Conference which met at Kandy, Ceylon, last year asked the Gen-

eral Committee to give attention to the divisions which, the conference declared, occur because of divergent doctrines concerning the Lord's Supper. The general feeling at Kandy was that intercommunion might be the solution.

Delegates to the Whitby meeting rejected this solution on the ground that the major issue was reunion, communion being only the point of greatest tension in the face of the real issues.

However, the General Committee conceded that communion was a central fact in the life of the Christian, and that denominational differences were grounded "not alone in loyalties to doctrinal traditions, but also in emotional loyalties and vested ecclesiastical interests."

The Federation called upon national Student Christian Movements to face the problem of division "in humility and with a consciousness of the taint of sin."

One of the major topics at the General Committee sessions was the Christian strategy to be adopted in the face of the growing Communist threat throughout the world. Among those who debated the question was Fr. A. Kisselev, of the Greek Orthodox Church, who said that when Communism becomes substance, it takes the form of "a mystical evil."

"Communism," he said, "must be understood on the spiritual level. It is naïve to expect that coöperation with Communists is possible."

Fr. Kisselev added that "while freedom of worship is allowed in Russia, it is only the freedom to pray, and this privilege is secured at the price of keeping silence about the policy of falsehood employed by the government." [RNS]



WHITBY CONFERENCE: Student Christian leaders from 30 nations attended the meeting of the General Committee of the WSCF. [RNS.]

ENGLAND

Anglo-Swedish Conference

A conference of Anglican and Swedish theologians was held the week of August 1st at Sneaton Castle, Isle of Whithby, with the approval of the Archbishop of York.

The Anglican delegation which was headed by the bishops of Brechin, Argyll and the Isles, of the Episcopal Church of Scotland, and the Assistant Bishop of Bradford, of the Church of England, included Dom Gregory Dix OSB, Fr. Lionel Thornton CR, and Fr. A. G. Hebert SSM. The Swedish delegation headed by Archdeacon Luders of Strangnas included Dr. Gunnar Rosendal, of St. Peter's Church, Osby, and Dr. Bengt Stromberg, of the University of Lund.

The program consisted of daily Mass celebrated on alternate days according to the English and Swedish Rites. On Sunday, Swedish High Mass according to the *Svenska Handboken* was sung to traditional plainchant melodies. Two lectures a day by Swedish and Anglican theologians were delivered. The liturgical and sacramental traditions of each Church, in unofficial intercommunion, were explored.

One unusual feature of the conference was the presence of seminarians from five theological colleges of the Church of England.

On Sunday, August 7th, Dr. Gunnar Rosendal, leader of the Catholic "Church Renewal Movement" of the Church of Sweden and well-known for his writings in British periodicals, preached in St. Mary's Cathedral, Edinburgh, and lectured the next day in the Cathedral Hall on Anglican-Swedish relations.

AUSTRALIA

Niemoeller Sees Germans Apathetic Toward Politics

Politics do not mean much to the German people today, "except as a means of securing food, clothing, shelter and bringing parted families together again," Pastor Martin Niemoeller, president of the Evangelical Church in Hessen and Nassau, Germany, declared recently in Sydney.

The German clergyman is in Australia on a lecture tour arranged by the Open-Air Campaigners, a non-sectarian evangelical group. He is scheduled later to visit New Zealand and Tasmania.

Recalling a recent five-weeks' visit to the Soviet occupation zone of Germany, Pastor Niemoeller said that the churches there were in "a flourishing condition," the Russians not having interfered with

church life except to ban open-air religious services and gatherings.

He said the Russian ban was in line with the Soviet policy of confining religious expression to the smallest possible area and keeping religion out of public life.

"Germans in the Soviet zone," Pastor Niemoeller asserted, "are much to the left, but this is for purposes of expediency, and not by choice. This political radicalism is really nothing more than an intuitive desire to placate the Russians in a pathetic attempt to induce them to restore separated families and to provide the people with the wherewithal to live."

"The Iron Curtain," he added, "is still an insuperable barrier to the restoration of normal family life, and the unification of eastern and western Germany is the pressing need of the moment." [RNS]

Bishop Cranswick Named Australian Commissioner

The Australian council for the World Council of Churches has appointed the Rt. Rev. Dr. G. H. Cranswick as its commissioner to visit all states of the Commonwealth of Australia during the next six months in the interests of the council, and particularly to assist in launching a movement entitled "World Church Fellowship," which will rally the support of individuals for the work of the World Council in Australia.

Bishop Cranswick, who was set aside for this task in a solemn act of dedication, is a notable educationalist, author and traveller, whose journeys and work have made him familiar with conditions in India, Europe, New Guinea and all parts of Australia.

In Australia and in England Bishop Cranswick is well known as the former Bishop of Gippsland (1917-42) — later as the chairman of the Australian Board of Missions.

ROME

Head of Albanian Orthodox Church Deposed

Archbishop Christopher Kissi, head of the Orthodox Church in Albania, has been deposed by the Holy Synod of Tirana for his "friendly attitude" toward the Vatican during the Italian occupation of Albania, according to a report published in *Osservatore Romano*, Vatican newspaper. According to the Tirana radio, Bishop Passi Voditsa of Kortcha has been named to succeed Archbishop Kissi as Archbishop of all Albania and Metropolitan of Tirana and Durrës. [RNS]

CHICAGO

\$600,000 New Work Fund

To open a one-day campaign in the diocese of Chicago for a \$600,000 New Work Fund, Bishop Conkling of Chicago will broadcast a message directly to all communicants of the diocese on Sunday, September 18th. The program will be broadcast at 11:30 AM over WBBM.

Immediately after the service more than 2,500 parish workers will undertake the most intensive calling program in the history of the diocese. It is anticipated that during the afternoon and early evening 12 to 14 thousand Church families will be asked to support the campaign.

The five objectives of the campaign are to strengthen present missions, to start new missions, to improve and extend the diocesan social service work, to help enlarge the facilities for the training of men for the ministry at Seabury-Western Theological Seminary, and to establish the Church's work at three college centers in the Chicago area.

Edward Henry Miller of the diocese of Southern Ohio is director of the campaign and Col. Edward J. Blair, Grace Church, Oak Park, is chairman of the special gifts committee.

The clergy members of the planning committee are: the Rev. Messrs. Frank C. Alderson, Duncan H. Browne, B. Norman Burke, Wood B. Carper, R. Everett Carr, James M. Duncan, John E. G. Griffiths, James G. Parker, James G. Plankey, Dudley S. Stark and G. Carlton Story.

Lay members are: Stewart A. Cushman, George S. Harris, Henry A. Scandrett, John B. Whitelock, George E. Frazer, Edward L. Ryerson, Edward K. Welles, Earl B. Dickerson, Bruce Borland, C. Ward Seabury, Harold B. Smith and Walter S. Underwood.

OREGON

Priest to Enforce FEP Law

Enforcement of Oregon's fair employment practices act, which was passed by the state's last legislature and became effective July 16th, has been placed in the hands of the Rev. William Sherman Van Meter, vicar of St. Mary's Church, Woodburn, Ore., and chaplain for state institutions.

The Rev. Mr. Van Meter has been appointed a deputy labor commissioner by State Labor Commissioner W. E. Kimsey, who is charged with administration of the new law.

Oregon is now one of six states which forbid by law discrimination in employment because of race, religion, color or national origin.



GOD'S CANDLE *or* DEVIL'S BLOWTORCH

By the Rev. Carroll E. Simcox

Book Editor, THE LIVING CHURCH

WE ARE often reminded by the champions of non-sectarian education that there is no such thing as Episcopalian arithmetic or Lutheran chemistry. This is meant to prove that Christians should keep their hands off education. The argument has a slick surface plausibility, but it will not carry the weight that is usually set upon it. If this were the main subject of this paper I think that even I should have little trouble in showing how trivial the argument really is, as an argument against Christian education. To the sane Christian and to the sane atheist alike, two plus two make four; but what of it? To learn the fact itself is only the first step in the educational process, if education means anything at all. There are at least two further steps to be taken. First, the child having learned the fact about two plus two, deserves to be shown something about the meaning of the fact; and if a Christian is teaching it he might with perfect propriety remind the learner that this mathematical commonplace would not be a commonplace except in a sensible world created and governed by a rational deity. And then there is the third step which must be taken, to complete the process of education: the learner needs to be shown what ought to be done, and what ought not to be done, with the fact he has mastered. If he is allowed to depart from the lesson with the idea that his knowledge of the true sum of two plus two gives him the power and the right to swindle the simpleton who thinks the sum is only three, he has not been completely educated.

There may not be a peculiarly Christian arithmetic. But there is a peculiarly

Christian reason for teaching arithmetic and a peculiarly Christian reason for learning it.

What shall we say, then, about Christian art? Is there such a thing, and if there is what is it? To keep ourselves within reasonable bounds we shall limit our consideration to literary art and set ourselves to answer two questions: is there a Christian way of writing books, and is there a Christian way of reading them?

THE CHRISTIAN CANON

We do not ordinarily think of St. Paul as a literary *connoisseur* or critic. It is well that we don't. He was too busy a man to dabble in culture. There is not much artistry in his writing, and what there is of art is all unconscious art. But he laid down a general principle which must govern all Christian judgments upon art or anything else: "Let this mind be in you, which was also in Christ Jesus . . ." (*Philippians 2:4*). We may state the case for a Christian aesthetic very simply: whenever the artist has the Mind of Christ in him, he creates Christian art; and whenever the reader or contemplator of art has the Mind of Christ in him, he is a Christian critic. This is the Christian canon of art. It is very simple in essence. The principle itself any child can see. But the application is more complicated.

What is needed is to get and to keep our grip upon the essential principle, as St. Paul enunciates it, and to learn to apply it. The Mind of Christ will not shrink from any subject or from any truth. This means that there is no subject "improper" for Christian literature.

The point can hardly be over-emphasized. The puritan in us, as distinct from the Christian in us, recoils from the implications of this principle. Surely, we say, there are some things not fit to print! The Christian must answer: there is only one sort of thing not fit to print, and that is deliberate falsehood presented as truth. What about "subversive" literature? It is one thing for the state to outlaw books which presumably undermine society. That is a question for the civic conscience to decide. The Christian conscience, as such, will prefer, if it does not insist, that the subverters be allowed to speak their minds openly, that the Mind of Christ may be brought openly to bear upon what they say. This applies to subversive matters both political and moral. The Christian may be more tempted to abandon his right principle when confronted by the morally nasty book than by the politically dangerous book. He may be more afraid of *Forever Amber* than of *The Communist Manifesto*. If so, he will do well to recall some words of John Henry Newman. Nobody would call Newman a bold libertarian in such matters. But when he envisioned the ideal university he acknowledged that

"It is a contradiction in terms to attempt a sinless Literature of sinful man. You may gather together something very great and high, something higher than any Literature ever was; and when you have done so, you will find that it is not Literature at all. You will have simply left the delineation of man, as such, and have substituted for it, as far as you have had any thing to substitute, that of man, as he is or might be, under certain special advantages. Give up the study of man, as such, if so

it must be; but say you do so. . . . Not till the whole human race is made new will its literature be pure and true. . . . If you would in fact have a literature of saints, first of all have a nation of them."

CHRISTIAN WRITING

But it may be that most of us are not especially troubled by this issue of censorship. I suspect that most of us are more confused as to what constitutes Christian writing and Christian reading. Before passing from the point of the above paragraphs I would sum it up in this way: there is no Christian reason for shunning a book or any other work of art simply and solely on the ground that it is improper or immoral or unfit to read. To do so is unchristian cowardice. It is not the way of the Mind of Christ to run away from either ugly truth or ugly falsehood.

If a book is written with the Mind of Christ in it, it is a Christian book. This does not make it a great book or even a good book. The fact of being a Christian certainly gives the author no advantage in literary craftsmanship as such: it does not sharpen his tools. But it does something deeper and more radical for him. If

Faith, our outward sense befriending,
Makes our inward vision clear,

it must follow that the Christian author will have a vision of truth which — if consistently followed in his work — will cause the fruits of his vision to flourish in his work. Dostoevsky's novels ring true. Even to the reader far removed from their Russian setting, they have that strange and indefinable but unmistakable touch and tone of profound reality about them. No student of Dostoevsky will doubt the reason: the author was a Christian to the marrow of his soul. If it can be convincingly claimed that Dostoevsky is the greatest of all novelists, the foundation of the claim will be that the Mind of Christ is so manifestly in him.

Dostoevsky's novels are not "sinless." He is too sound a Christian and therefore too wise a man to attempt a sinless literature of sinful man. He creates great saints and great sinners and many mediocrities in between: but the Mind of Christ is the silent judge of them all.

Dostoevsky's art is unconsciously and spontaneously Christian. At least it gives that impression: as though the author could not conceivably write except as a Christian. The religion of the author is not on the surface. It does not make obviously "edifying" reading, by which I mean that it is the opposite of preachy. Christian literature can be more obviously Christian than Dostoevsky and still be sound artistry. Such is Alan Paton's contemporary novel, *Cry, The Beloved Country*. This happens to be a beautiful piece of writing, but it would be beautiful even if Mr. Paton did not happen to be a Christian. What gives it its char-

acter as a Christian novel is the same thing we find in Dostoevsky: the Mind of Christ in the author, passing constant and silent but truly magisterial judgment upon the people and events in their procession.

There is protest against racial injustice in Paton's novel, but it is Christian protest: stern but loving. Christ spares no sin and condemns no sinner. By this you shall know whether His Mind be in an author or no. Sinclair Lewis wrote *Babbitt* and *Main Street* to sneer at poor fools and sinners; Lillian Smith wrote *Strange Fruit* with some measure of the Mind of Christ in her, but in a carping and censorious spirit which is sub-Christian. This does not mean that her indictment of White Supremacy is not true and just and Christian *in se*: it is. But Alan Paton — whose theme and protest are the same — sees and shows what can redeem the evil situation. Miss Smith, for all her insight and sympathy and noble indignation, never rises above the "preparation of the Gospel," never gets beyond the stage of redemption represented by John the Forerunner.

CHRISTIAN READING

But most of us are readers rather than writers of books, and it is more immediately to our profit if we may acquire some solid and valid principle for the Christian reading of books. A Christian reader is one who reads with the Mind of Christ in him. Now let us break this down. What specifically is involved in it, and what is not?

We have already noted that the Mind of Christ never shrinks from contact with sin. The inference for our principle of reading is clear. The presence of nasty words or wicked deeds in a book is no reason for Christian censure. If it were, the Bible itself would have to lead the *verboten* list! There can be no prudery in the Mind of Christ.

But prudery is not prudence, and there is prudence in the Mind of Christ. It will endorse the homely adage that one man's meat is another man's poison. Those who are immature in years or experience or mind or character are not yet ready to read some things, and perhaps some of them never will be ready. Our Lord pronounces Woe upon him who causes a little one to stumble, and to put some books in the hands of Christ's little ones (who are not all children in years) is a grave sin. Educators, librarians, and parents have not only the right but the duty of exercising a real censorship. Books which deal either flippantly or brutally frankly with sex — to take only one example — are exceedingly dangerous reading for adolescents, and for some adults. To recognize this is prudence, not prudery. And the prudent reader must judge whether he himself can "take" any given book without injury. Yes, this is a confession of weakness;

but confession of weakness is confession of strength in Christianity. If the reader finds a book straight poison to him he had better leave it alone.

But the Christian canon is a positive thing, and its positive application is what counts most.

FOR OR AGAINST GOD

In all his reading the reader with the Mind of Christ in him will correct and supplement the author's transcription of reality and will enter into the author's vision at those points where the vision is true. All reading may be an exercise in spiritual discernment and judgment. This is true not only of the literature in which some religious or moral creed is clearly explicit or implicit. It is true not only of *Paradise Lost* and *Job* and *The Way of All Flesh*; it is equally true of *The Tempest* and *The Pickwick Papers* and *Pride and Prejudice*. If a poem or novel is a work of pure fancy, or a comedy of manners, or even nonsense verse, it is still a creation of that human spirit which is either a candle of the Lord or a blow-torch of the devil.

Jane Austen or Aristophanes or Shakespeare or any writer worth reading cannot put pen to paper without creating something that is for God or against Him. If its effect is no more than that of peopling the reader's imagination with delightful sights and sounds, or evoking a cleansing and regenerating laugh, it is *ad majorem gloriam Dei*. We need not be surprised at what happens in Anatole France's wonderful story of *Our Lady's Juggler* when God by a miracle rewards the poor juggler for performing his best act as best he can before the altar. That immortal tale is better theology than most theology I have read. When the juggler or the juggler banishes dull care he is doing God's work. All first-class humorous literature — and by first-class I mean that which maketh glad the heart of man — is of the God of our joy and gladness.

IF THIS MIND BE IN YOU

The writer's sole object may be to give pleasure; or it may be to tell the truth in a tale; or it may be to do both. If he is a palpable liar, if you have good reason to believe that he is not writing things as he sees them, you have a good reason for not hearing him out. Christian charity does not require us to listen to liars. Insincerity is the capital crime in any artist. Or if his object is to give you pleasure and he fails, there is no Christian duty to read him through: unless you are doing it as a penance. But if he gives you pleasure, or if you believe he is telling the truth as he sees it, thank God for what you are getting. You will be a happier and wiser person, and a better Christian, for reading any book that is worth reading: if this Mind be in you.



The Turning of the *Tide*

By the Rt. Rev. William T. Manning

Retired Bishop of New York

THERE are three current books which should be noted by thoughtful Christians, as signs of the times. These books are *Human Destiny*, by Lecomte du Noüy, *Civilization on Trial*, by Arnold Toynbee, and *Miracles*, by C. S. Lewis. It is significant that these books have all appeared within the past few years and that, although not of the type that is ordinarily popular, two of them have, for many months, been in the lists of "best sellers." They represent three great and different fields of human knowledge, the field of Science, the field of World History, and the field of Philosophy and the Humanities. The writer of each book is a recognized master in his own field. And all three of these writers give their testimony definitely for God and religion, and repudiate the secularist philosophy which largely dominates the thought and the teaching in many of our institutions of higher learning — and which has been a chief factor in the weakening of the sense of personal responsibility, and the lowering of moral standards in our life generally.

SECULARISM VS. SUPERNATURALISM

In his great book *Human Destiny*, which has been acclaimed by many of his fellow scientists, du Noüy says, "The knowledge acquired in the last forty years instead of reënforcing the materialist point of view has made it scientifically untenable," and he calls upon the secularists and materialists to accept the truth which science now shows. Speaking in the light of the highest scientific knowledge, he says that the evolutionary process as now known calls for man's advance "on the moral and spiritual plane," and that man's task is, as a co-partner

with God, to develop spiritually and morally into the perfect ideal of manhood. "And let us not forget," he says, "that the perfect man is not a myth; he has existed in the person of Jesus . . ." "Christ brings us the proof that this is not an unrealizable dream, but an accessible ideal." He declares explicitly that "the only salvation for man will be found in religion," and that what we need to meet our actual problems is "a religion respectful of the Scriptures but also fully aware of the advancement of human knowledge." "Never," he says, "in her two thousand years has the Church had a more urgent call and a nobler opportunity to fulfill her obligation as the comforter and guide of humanity."

In his *Civilization on Trial*, Arnold Toynbee, with his amazing knowledge of the whole of human history, tells us that the vital need of our Western civilization is "to put the secular superstructure back onto religious foundations." This great historian sees that history is not a meaningless succession of events but is the sphere in which God is working out His purpose for mankind — and he sees that the Incarnation is the key to the meaning of the whole human story. History shows, he declares, that "religion is the serious business of the human race. Man has been a dazzling success in the field of intellect and 'know-how' and a dismal failure in the things of the spirit; and this has been the great tragedy of human life on earth, for the spiritual side of man's life is of vastly greater importance for man's well-being (even for his material well-being in the last resort) than is his control over non-human nature."

The most obvious ingredient of our Western civilization, he says, is technology, but "man cannot live by technology alone." If the great edifice of our Western civilization is to survive and is to play its part in the unification of the world, its foundation must be made firm and must be "carried down to the bedrock of religion." And, in an article

written since this book was published, he says: "The great need of the modern world is a rebirth of supernatural belief. We must have unity. But it is quite possible that in making One World our primary hope we may fail by making our aim too low. For the brotherhood of man is, I am convinced, an utterly impossible ideal unless men are bound together by belief in a transcendent God."

C. S. Lewis' books have an extraordinary circulation and influence. They have gone through printing after printing and are being read by people of all faiths and of no faiths, and by both students and professors in our colleges. In his book *Miracles*, he discusses the question, "Can we believe in Miracles?" In his own urbane way, with characteristic flashes of humor, but with devastating logic, he shows that naturalism, which had its great vogue in the 19th century, is no longer intellectually respectable. He shows that the secularist is confronted with self-contradictions from which he cannot escape "without (philosophically speaking) cutting his own throat." But, Mr. Lewis says, the naturalistic philosophy still permeates the popular mind and many of those who imagine themselves to be emancipated from it are still under its influence. "We all have naturalism in our bones and even complete conversion does not at once work the infection out of our systems. Naturalistic assumptions," he says, "will meet you on every side — even from the pens of clergymen." He shows that the reason why people think, or vaguely feel, that miracles are impossible is that they do not really believe in a personal God. Many people today, he says, "believe in 'religion' — but not in God." The popular religion today is pantheism, and he agrees that the sort of God conceived by this pantheistic religion "obviously would do no miracles, nor indeed anything else." He stresses the fact however that our belief in miracles does not commit us to uncritical acceptance of all stories of the miraculous, and that most of such stories



ARNOLD TOYNBEE: *History* . . .

are probably untrue. "God does not shake miracles into nature at random as if from a pepper caster."

In judging as to the credibility of any particular miraculous event, Mr. Lewis says, we must, of course, consider the historical evidence for it, but he warns us that if we believe in the popular pantheistic God it will be useless for us to do even this. Our minds will be closed against the evidence before we begin to consider it. We shall have decided that miracles are impossible and no weight of historical evidence will convince us. But to those who believe in the living God of the Christian religion, he declares, the question is not whether God *can* intervene in nature, but whether the reported interventions are such as we can rightly and reasonably believe to be true.

Discussing the miraculous in the Christian Gospel, he shows that to talk of a "non-miraculous Christianity" is to talk of something which has no existence. There is no such thing. The Christian Gospel is specifically the announcement of the greatest of all miracles. The Christian religion is belief in the stupendous miracle of the Incarnation, and life in accordance with this belief. And if we believe in the Incarnation — the coming of God Himself into this world in Jesus Christ — this carries with it belief in the Virgin Birth, the Resurrection and the Ascension, and the other miracles of the Gospel. "The fitness, and therefore the credibility of the particular miracles," Mr. Lewis says, "depends upon their relation to the Grand Miracle (the Incarnation); all discussion of them in isolation from it is futile. Every other miracle prepares for this, or exhibits this, or results from this. "A naturalistic Christianity," he says, "leaves out all

that is specifically Christian. The mind which asks for a non-miraculous Christianity is a mind in the process of relapsing from Christianity into mere 'religion.'" The Incarnation, he declares, is the central fact of the whole history of mankind. It is the fact which the Christian Gospel is all about. We accept and believe this tremendous miracle because of its "fitness" and reasonableness; because it harmonizes with all that we know of God and of ourselves; because with both mind and soul we see that it is the Truth.

THE TIDE TURNS

These three leading present-day scholars and writers give their testimony clearly and definitely for the Christian Faith, and the notable thing is that they represent a distinct movement. A large number of influential writers are giving the same testimony; poets and writers such as T. S. Eliot, W. H. Auden, Dor-



C. S. LEWIS: *Reason* . . .

othy Sayers, Charles Williams, Richardson Wright, and Jacques Maritain. And it should be noted that the writers here mentioned are all of them laymen, that four of them, including C. S. Lewis, were formerly avowed secularists, and that they turned from secularism not to a humanistic and "non-miraculous" Christianity, but to the Christian Gospel as revealed, and as declared by the Church and the Scriptures. The influence of secularism in our life is still widespread and powerful. As Mr. Lewis says, the 19th century materialist philosophy still permeates the popular mind. Naturalistic assumptions still "meet us on every side — even from the pens of clergymen." But the tide is turning. There have been evidences of this for some time but the movement is now clear and unmistakable, and it is especially evident on the highest levels of thought and knowledge.

This turning of the tide, the turning of men such as those above named from

secularism to full and definite Christian belief is of great significance, and it brings a clear call to us as a Church. It tells us that we need in the Church today a great renewal of evangelical faith and power. It tells us that if the Church is to do her work for God, and for the help of men, she must stand fearlessly and uncompromisingly for the reality and truth and glory of the supernatural. It calls us to make our present campaign of evangelism a bolder and clearer call to men for full belief in Christ and His Gospel. This is the very meaning of evangelism. Evangelism is bringing men and women personally to the knowledge and the love of Jesus Christ, and so to repentance, faith, and "newness of life." Archbishop William Temple's Commission told us that "To evangelize is so to present Jesus Christ in the power of the Holy Ghost that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to follow Him as their King, in the fellowship of His Church."

The vital question in the life of the Church today is not whether we are called "high church" or "low church," not whether we use certain ritual forms and acts, but whether we believe in Jesus Christ as "God manifest in the flesh," the Second Person of the Eternal Trinity, the Christ of the Scriptures Who has "all power in heaven and in earth" and Who is Saviour, Lord, and God. It is the full, clear teaching of the Christian Faith that is needed, and it is this to which men are now turning. We have had a moving illustration of this in the recent diocesan mission in New York. Those who think that men cannot be interested, or young people attracted, unless the Gospel is diluted, or mini-



LECOMTE DU NOUY: *Science. The three approaches to truth signal the turning of the tide.*

mized, or "explained away," should have seen the young people, and the older people also, thronging the vast spaces of the Cathedral night after night to hear the same simple, direct preaching of Christ that speaks to us from the pages of the Acts of the Apostles. We who are in the ministry know, all of us, that we have fallen short in our preaching and teaching of the Christian Faith. None of us have preached Christ as we might have done, and ought to have done. There are many in our parishes and congregations, many who have attended the services and listened to the sermons for years, who have only vague ideas as to what the Gospel is and what is its message. But now we are called to a campaign of evangelism, and evangelism means that we are "so to present Jesus Christ in the power of the Holy Ghost that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to follow him as their King, in the fellowship of His Church."

CHRISTIAN IMPERATIVES

1. We must tell men plainly — and especially the secularist teachers in our universities and colleges — that the secularist philosophy is not only unintelligent but is deeply and definitely evil — destructive of the foundations of human life — destructive of that which gives human life its sacredness and worth and dignity — destructive of belief in God, in the moral law, and in the soul of man.

2. We must call upon men to see that the one hope of this world is belief in the living God and in His moral law the same for all men everywhere — and that it is Jesus Christ alone who can bring the world to God, and so to world brotherhood and peace.

3. We must call upon men to believe the Christian Gospel not only because it is declared by the Church and the Bible but because it is the absolute truth — the absolute truth about God, about man, and about the relation of men to God and to each other. The Gospel is not true *because the Church and Bible say so*; the Church and the Bible say so *because it is true*.

4. We must preach the *whole* Gospel. We cannot convert men to Christ by preaching only the social half of the Gospel, or only the ethical half, or only the Golden Rule and the Sermon on the Mount. The whole Gospel has power to convert the world; half the Gospel has no power to convert anyone.

5. We must preach the glorious fact of the Incarnation in all its divine truth and splendor. We must show men that this stupendous event illuminates, and orders, and gives reason and meaning to all our other knowledge of God, of the universe, and of ourselves; that it shows us the boundless love of God, and the greatness of His purpose for man; that

it shows us the depth and tragedy of human sin and what God has done to rescue and redeem us from sin.

We are "boldly to make known the mystery of the Gospel." We are to declare to all men that "Jesus Christ, the Son of God, is God and man" — that He "reveals God to us, and reveals us to ourselves." We are to show men that Jesus Christ is the One who "was in the beginning and was with God, and was God" — the One who "was made flesh and dwelt among us" — the One in whom we see "the glory as of the only-begotten of the Father, full of grace and truth" — the One who today offers to all who will receive Him, and believe on His Name, "power to become the sons of God."

6. We must preach more faithfully the divine Wonder of the Atonement — the transcendent glory of the Cross. We must preach that which is the very truth of the Gospel — "that Christ Jesus came into the world to save sinners," that He "suffered death upon the Cross for our redemption," and that He "made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." We must call men to truer realization of the meaning of the Cross, and to truer thankfulness for all that Christ has done for us.

Jesus Christ suffered for us and for the whole world. He did for us what no other could do. He broke down "the middle wall of partition" and overcame everything in our human nature that

separates us from God. He lifted up our human nature into perfect union with God. He made His glorious sacrifice for us, but not *instead* of us. He offered Himself for our sakes, but not as our substitute. He suffered in our behalf, but not in our stead. To accept Him as our Saviour means that we ask Him to do *in us* what He has already done *for us*, that so we may "grow up in all things into him which is the head, even Christ" and may be brought into at-one-ment with God by Him who "loved us and gave himself for us" — and who "ever liveth to make intercession for us."

7. We must preach the divine reality and mission of the Holy Catholic Church of Christ, the Church which our Lord Himself founded, the Church of which the New Testament tells us such glorious things, the Church in which we declare our belief each time that we say the Apostles' or the Nicene Creed.

Jesus Christ Himself founded His Church, chose and commissioned His Apostles, instituted the Sacraments of Baptism and the Holy Communion, and promised to be with the Church "always, even unto the end of the world." He is "the head over all things to the Church, which is His Body." The Gospel without the divinely instituted Church is not the Gospel of the New Testament. The Gospel preached by the Apostles and declared by the New Testament is the Gospel of *Christ and His Church*.

Christ's power is not circumscribed. He is the eternal Word "by whom all things were made." He is "the Light which lighteth every man that cometh into the world." He promises His help to all who call upon Him. But the Church is the divinely constituted means and the visible pledge of His continuing presence and work in this world and of our fellowship with Him. The Church is the pledged sphere of His grace and help given to men. In spite of its sinful divisions, in spite of its weakness and shortcoming on its human side, the Church is still "His Body" in which He lives and ministers to us, and in which He seeks to manifest Himself to the world. And so evangelism means that we are to bring men to accept Jesus Christ as their Saviour, and to follow Him as their King "in the fellowship of His Church."

We must tell all men that the Anglican Communion and the Episcopal Church hold and teach the Gospel of *Christ and His Church*, that they believe in the Church Divinely Instituted, the Holy Catholic and Apostolic Church of Christ, and that they therefore hold steadfastly to the Apostolic Faith and Sacraments and — in common with all the Catholic Churches of the World, both of the East and of the West, which today include the great majority of all

(Continued on page 29)



THE LIVING CHURCH RELIEF FUND

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Bishop Chang's Work

Previously acknowledged	\$5,675.56
Mrs. Frank P. Hixon	50.00
Harriet Batchelor	10.00
Mrs. B. K. Hough	5.00
Mrs. John T. Handy	1.00
	<hr/>
	\$5,741.56

CARE for Old Catholics

Previously acknowledged	\$7,906.89
YPSL, St. Matthew's Church, Lincoln, Nebr.	10.00
	<hr/>
	\$7,916.89

The Peekskill Riots



THE fact that on two successive weeks in Peekskill, N. Y., leftist-sponsored concerts by Paul Robeson were picketed by veterans' organizations and developed into wholesale fights in which many were injured, must cause grave distress for every thinking American. Here in our midst we see the beginnings of a pattern of violence parallel to that in European countries, which may easily spread beyond control and lead to serious consequences.

Tempers run so high in such situations that it is easy, in a maze of secondary questions, to lose track of the essential issues involved. Thus the primary question, it seems to us, was not that of freedom of speech or freedom of assembly. We grant without hesitation the right of Mr. Robeson and his supporters, or of any legitimate group, to assemble peacefully and hold a concert or other innocent meeting — or even to hold a highly controversial meeting, so long as it stays within the bounds of constitutionality, *i.e.*, does not advocate the overthrow of our form of government by force. Equally, we grant the right of veterans' organizations and other groups to picket such meetings and to endeavor by peaceful methods to dissuade people from attending them. The police of Westchester County and New York State seem to have defended these rights to the best of their ability.

Unfortunately, these unquestioned rights were abused in the Peekskill cases by men and women on both sides, who permitted themselves to become so inflamed by anger that they engaged in tactics of violence that reflected no credit upon themselves or the cause for which they purported to stand. The pictures showing faces of people, many of them young folk, distorted by hatred and the spirit of mob violence, cannot fail to cause a chill to tingle the spine of every law-abiding citizen.

The Communists know well how to engineer such occasions and how to derive political capital from them. A few cracked heads and broken noses are small enough price for them to pay for the opportunity of posing as martyrs and of using a relatively minor occasion as a sounding board for major propaganda in the world press. Their attackers have thus played directly into their hands, in a way that they not only welcomed but engineered.

Robeson himself, after his specious claim of innocence, let the cat out of the bag. "Here was an attack," he sanctimoniously told reporters after the second riot, "by fascist elements on citizens assembled peacefully for a concert. There was no force and violence on our side." But a moment later he boasted: "The

concert goers had a well-organized guard force of 2,500 men, including 1,000 real veterans of the war who could have protected us against any legion attacks."

Since when does a peaceful concert on a Sunday afternoon in the American countryside require 2,500 private "guards," most of them armed with baseball bats and other weapons? It is obvious that the Communists and their fellow-travellers were asking for trouble, but it was most unfortunate that so many were goaded into engaging in violence in the mistaken belief that they were thus somehow defending the American way of life. If the concert had been ignored, its all too apparent purpose would have been a complete fiasco.

Saddest of all is the way in which the Robeson supporters have tried to represent this episode as an anti-Negro attack. Robeson is by no means representative of American Negroes, as Jackie Robinson so clearly pointed out in his congressional testimony a few weeks ago. He is *persona non grata* with most Americans, not because of the color of his skin but because of the color of his Communist political activities. It would be unfortunate indeed if, because of his perversion of his divine gift of a magnificent voice and his rejection of his American heritage in favor of a foreign ideology, he should bring his race into undeserved disrepute.

Communism thrives on such episodes as the two at Peekskill. We hope and pray they will not be repeated.

The Every Member Canvass

NOW is the time for every parish to set up its every member canvass. The only way to assure success in November is to prepare adequately in September and October. And this year the canvass is of great importance to the entire Church.

It should not be necessary to tell any rector, warden, or vestryman why an every member canvass is essential to the parish. For most parishes, it is the only way to be sure of adequate funds through the year for parish needs and for the Church's program in the diocese and throughout the world. But even if these funds were forthcoming from a few generous gifts, or from endowment, an every member canvass would be desirable; in fact, under such circumstances it would be more essential than ever. For no Church member should shirk his responsibility because he happens to be a member of a parish whose founding fathers of an earlier generation left it well endowed, or in which a few well-to-do individuals habitually

underwrite the budget. Moreover it is a fact that such parishes are rarely doing their share in the program of the diocese and the general Church, or in the community, however beautiful and comfortable they may be making the church for their own members.

Whether the parish be rich or poor, urban or rural, no excuse is necessary for the every member canvass. It is the best means yet devised for making a parish fully aware of its responsibilities, and for bringing home to the individual Churchman his duty to work, pray, and give for the advancement of Christ's Kingdom.

Primary responsibility for a successful canvass rests upon the vestry. At its September meeting (if it has not done so before) the chairman should be appointed and the parish budget for 1950 adopted. In adopting the budget, three questions should be particularly asked this year: Is your parish paying its rector, curate, and lay assistants (if any) an adequate salary? Is your Church school being properly supported? And is your parish doing its share—and more—in the diocesan and general Church program?

Unfortunately, parish budgets have to be set up before General Convention determines its program and budget for the triennium 1950-1952 inclusive. But we know that the Church is not moving forward as it should, and that the National Council has requested a greatly increased budget. The Department of Christian Education alone needs an appropriation several times larger than in the past, if it is to do the job that the Church wants it to do. Perhaps some means may be devised to raise a part of the increased national budget by a special campaign; but this does not relieve the parish from its normal responsibility to contribute according to its means to the work of the diocese and the general Church. *We think every parish should increase its askings for the "red side of the envelope" at least 50 per cent this year, even though the formal quota sent from diocesan headquarters may not yet reflect the increased needs which are yet to be acted upon by General Convention.*

And a real job should be done of educating the members of the parish to the missionary and educational task of the Church. A good way, successfully tried in parishes of different sizes and kinds, is to have a member of the vestry or other *layman* of the parish give a three-minute talk, between the announcements and the sermon, on each Sunday in the month preceding the canvass. The first Sunday the subject might be parish needs, the second a diocesan objective, the third religious education, and the fourth some aspect of the Church's missionary work at home or abroad. The rector can easily supply material for these talks, which should be brief, simple, and factual. The really important thing is not so much what the man says, but the fact a layman whom all know

and respect regards the subject as one of sufficient importance for him to say it in church.

Mailing pieces are available from most diocesan offices, and from the Church Missions House, 281 Fourth Ave., New York 10, N. Y. These are good, and they should be sent to every Church family. But they are intended as preparation for a personal call, not as a substitute for it.

The important thing is the call itself, by a layman or a pair of laymen, on each family in the parish. For this purpose, canvassers should be carefully selected and trained. The Church provides good training material. The men need not be supersalesmen, but they should be men who are themselves convinced that the Church is of primary importance to the community and the world. And their call should not be a mere request for a pledge; it should be an expression of the interest of the parish in the family, an opening to tell of the opportunities it presents, to answer questions, and even to hear complaints.

Let's plan now to have a real every member canvass in every parish and mission of the Church this year. It is the only way in which the Church can really gird itself to go forward in these days of almost limitless opportunity, when the world is crying out for the peace and security that are only to be found in the gospel of Jesus Christ and His Kingdom.

Message to Veterans

AMONG the readers of THE LIVING CHURCH, and members of their families, are a good many veterans of World War II. This editorial is intended especially for them.

Along with sixteen million other veterans, you are now filing the application blanks, available at post offices and veterans' organizations, for your share of the \$2,800,000,000 special dividend on National Service life insurance policies. Checks for these dividends, many of them in sizable amounts, will be mailed to you sometime after January 1st. In most cases the money will come as a welcome windfall. What are you going to do with it?

We suggest that you consider giving your dividend, or a considerable proportion of it, to the Church. Most of you are young, and have had to use most of your salary for current expenses, so that you have perhaps never been able to give a substantial capital gift to your parish, or to the missionary cause, or to some Church organization in which you are especially interested. Here is your opportunity to do so, and by so doing to use your insurance money to express your thankfulness to Almighty God for keeping you safe and enabling you to get off to a good start in civilian life.

How much of this dividend will you share with God, for the spread of His Kingdom in your parish and throughout the world?

Seed-Be

Report of th

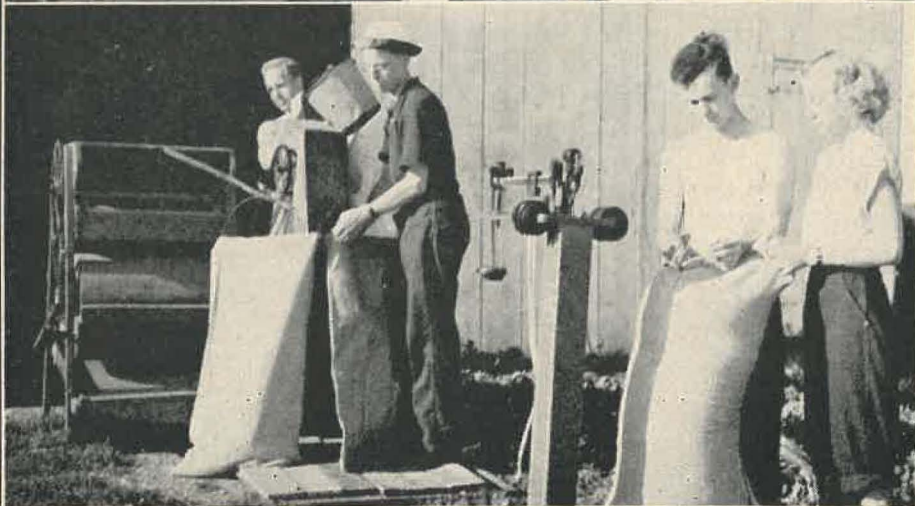
MARKED ADVANCE IN RURAL WORK IN PAST TRIENNIUM

THE Joint Commission on Rural Work is charged with "fostering the Church's work in town and country." Appointed in 1928, this Commission now has a twenty-one year continuity in observing, studying, guiding and supporting the Church's rural work. It is with singular satisfaction that we are able to report to this Convention that notable advance on many lines has marked the town and country aspect of the Church's activity during the past triennium. We are in a stronger position today than ever before as to having a clearly defined policy, program, organization and budget for the extension and vitalization of our ministry to people of small towns and the open country.

DIVISION OF TOWN AND COUNTRY ORGANIZED BY NATIONAL COUNCIL

This advance in our rural work shows itself in the establishment of a Division of Town and Country within the Home Department of National Council. Several dioceses, districts and provinces have achieved a definite organization and well-functioning program toward developing sound policies and methods for rural church advance. An increasing number of clergy, particularly among the younger men, are finding their vocation in lifetime ministry in rural areas. The Departments and Divisions of National Council are increasingly slanting aspects of their programs to reach the small congregations and isolated church families. New work has been opened, demonstration and training fields have been established. The Church is increasingly becoming cognizant of both the needs and opportunities existing on all sides for a vital ministry to be fulfilled among rural people. Much of the advance that has occurred these past three years is due to the foresight and wisdom of the past Pro-

LIFE STREAM OF THE NATION: *Country living, as exhibited by scenes from Roanridge Rural Training Foundation, Mo. (From top to bottom) a tour of the farm, a country cake sale, in school, learning to work on the farm. Title to Roanridge, located eleven miles from Kansas City, has been transferred by Mr. and Mrs. Wilber A. Cochel, to a board of trustees under the auspices of the Church.*



OF CHURCH LIFE

Commission on Rural Work*

gram and Budget Committee and to action by General Convention in providing for the first time an item in the budget to be used for rural church advance.

EMPHASIS ON RECRUITING AND TRAINING RURAL CHURCH LEADERS

The developing national program for rural work has properly placed special emphasis on recruiting, educating, and training priests for the rural ministry. Emphasis has been placed on obtaining and training women workers for this field. Without adequate numbers of clergy and trained laity having the attitudes and skills to qualify them for effective Christian leadership in rural community life, there can be no sustained strengthening of the Church's life and work in small towns, and open country. The Commission notes with satisfaction that more than one hundred seminary students and women trainees are enrolled annually in the student rural field service training program. Several theological schools are requiring this special training in rural work as an aspect of preparation for the ministry, and grant course credit for this training. Several seminaries have added to their curricula courses on rural church methods. Four clergy have been doing graduate study toward advanced degrees, specializing in the rural community and the rural church. One of these priests is now in a full-time seminary faculty position teaching rural church courses. Approximately four hundred clergy and women workers are now enrolled each year in the national and regional conferences and short courses on improvement of policies and methods in the rural church held in universities and colleges throughout the United States. This educational emphasis is showing itself in an increased number of clergy who find the rural ministry as their life vocation. Further, the town and country priest and the small congregation are increasingly receiving the status which they should properly have within the life of the Church.

SIGNIFICANT FIELD DEVELOPMENT AND RURAL TRAINING CENTER

The Roanridge Rural Training Foundation and the church and community work related to it through the National Town-Country Church Institute have made a significant contribution to rural

church training and clarification of effective methods of rural church extension. This work is no longer simply a project but has progressed to a full-blown institution with a year-round resident staff for field development and a special training staff for student training and supervision during the summer period.

A deed of gift has now been executed by Mr. and Mrs. Wilber A. Cochel, transferring title to Roanridge and their estate to a board of trustees under the auspices of the Church. Roanridge is located eleven miles north of Kansas City, Missouri. To this original gift has been added, through Mr. Cochel's influence, the gift of an adjoining piece of property which provides strategic sites for the buildings to house the activities of the Institute. Park College is providing temporary headquarters for current operations: The present value of real estate, cattle and equipment of Roanridge is approximately \$200,000. Plans call for the construction of a rural Church, Christian education facilities, a rural community center and student and staff living quarters. Capital funds are greatly needed for carrying forward the development of this strategic work. Through Roanridge and the National Town-Country Church Institute, the Church is fulfilling a leadership in rural church training and rural community development which is attracting nationwide attention from numerous religious and secular agencies.

GRANTS TO AID OPENING OF NEW WORK

The high mobility of the nation's population often results in a rapid concentration of people in areas hitherto

*Members of the commission are Bishops Brinker of Nebraska, Fenner of Kansas, Gravatt of Upper South Carolina, Haines of Iowa, Horstick of Eau Claire, Lewis of Nevada, Loring of Maine, Mason of Virginia, Mitchell of Arkansas, Rhea of Idaho; Rev. W. Francis Allison, of Newark; Ven. William F. Bulkeley, D.D., of Utah; Rev. E. Dargan Butt, of Tennessee; Rev. Charles Conder, of Los Angeles; Rev. William Davidson, of Montana; Rev. Robert H. Mize, Jr., of Salina; Rev. Granville Peaks, of Southern Virginia; Ven. Robert G. Purrington, of Iowa; Rev. Clifford L. Samuelson, of Olympia; Rev. Philip H. Steinmetz, of Western Massachusetts; Prof. R. J. Colbert, of Milwaukee; W. A. Cochel, of West Missouri; Prof. William V. Dennis, of Harrisburg, Pa.; Mrs. Hubert R. Hudson, of West Texas; Miss Florence Pickard, of Oregon; F. Harper Sibley, of Rochester; Prof. Thomas B. Symons, of Washington; Miss Margaret W. Teague, of Western Massachusetts; George F. Wiese, of Western North Carolina; Miss Elizabeth Rhea, of Idaho.



ROANRIDGE VACATION SCHOOL: Miss Elizabeth Bowker (center), now Mrs. Edmund Sherrill, was a teacher. Children came in all kinds of conveyances. (Below) FR. SAMUELSON.



sparsely settled. Sites of new industries, reclamation projects, and military and industrial expansion, frequently transform rural areas into centers of many people and much activity in a short period of time. The Church must move into such areas without undue delay for they are areas both of great need for the ministry of the Church and rich in opportunity for extension of the Church's life and work. Funds from the rural budget have been and should increasingly be available to assist local jurisdictions in initiating such extension of Church work.

MISSION WORK BASED ON EVALUATION OF FACTS

Surveys which have been conducted on a scientific basis of community study are proving to be a valuable aspect of the Church's rural work. To close a rural church may not be so much an indication of failure as it is of a changed community situation. Some problem rural churches should be closed. Their closing should not be on a basis of expediency or inability to provide a ministry but on the basis of a sound and careful study of the total community situation. Surveys which have been conducted during the past three years have resulted in realignment of mission fields, based on a careful evaluation of the total diocesan resources and opportunities. The Church, both urban and rural, is being greatly enriched by the professionally competent service of Professor William V. Dennis in full time church survey work, made possible through the coöperation of the Division of Town and Country with various dioceses and districts.

DEPARTMENTS AND DIVISIONS OF NATIONAL COUNCIL ALERT TO RURAL SECTION OF THE CHURCH

The Commission notes with satisfaction that the various Departments and Divisions of National Council are increasingly showing an awareness of the importance of the rural family, rural community life and the small congregation. The endeavor of the Department of Christian Education in coöperation with the Division of Town and Country to produce materials for Church School by Mail will prove of great value to those ministering to isolated families.

RURAL CLERGY HELP DEFINE NATIONAL TOWN AND COUNTRY PROGRAM

Recognition should be given to the significant role of the annual conference on rural work as an effective channel through which the rural clergy themselves have an opportunity to guide and shape the basic policies of the Church as related to rural work. Through the years the value of this conference has steadily increased both from the standpoint of determining national rural policy as well

as being a workshop on sound church methods.

Other agencies of the Church which have continued to foster essential aspects of rural church advance include the Rural Worker's Fellowship, Inc., the Girls' Friendly Society, the Church Army, the Woman's Auxiliary and the Committee on Town and Country of the Home Missions Council of North America.

Dr. George A. Wieland, Director of the Home Department, the Rev. Clifford L. Samuelson, Executive Secretary and Miss Elizabeth Rhea, Assistant Secretary of the Division of Town and Country of the National Council, con-



BISHOP LEWIS, *Chairman of Joint Commission on Rural Work.*

tribute to win the commendation of the Church for the zeal, consecration and wisdom which they put into their endeavors to strengthen all aspects of the Church's town and country work.

THE RURAL FIELD YET TO BE WON TO CHRIST AND HIS CHURCH

We are appreciative of the sacrificial service which many bishops, priests and laity of the Church are rendering to bring the ministry of the Word and Sacraments to rural people. We rejoice in the evidences of advance on which it is both accurate and fitting for us to report. On the other hand, we must recognize that rural America is an area of our nation's life which will long continue to make a major claim on the Church's resources of leadership and endeavors. Our most earnest efforts will be necessary during the next several decades to recover much lost ground due to past neglect. Clergy and trained laity are needed in great num-

bers, for the clergy shortage is most acutely felt by the small congregation. Funds are needed for adequate housing and travelling expenses. But as the effort which must be put forward is great, so also are the rewards. Rural America continues to be the seed-bed and source of the life stream of the nation's and the Church's life. If the Church is to move forward, that advance must be made among families in the small towns and open country of our land. The impact which the Church is to make on the life of the nation in the future depends in large measure on the completeness and sincerity of our Christian witness and leadership in rural America. Therefore, your Commission respectfully urges this Convention to take all steps possible to consolidate and hold fast to present gains and to move forward along all possible lines of continuing advance toward a more extensive and intensive ministry of the Word and Sacraments to the millions of souls in town and country throughout this great land. Then, we will be truly Christian in fact as well as in name.

RESOLUTION

WHEREAS, the General Convention in 1946, after thorough consideration to the entire program of the Church gave mandate and a supporting budget for rural Church advance, and

WHEREAS, it is now evident that such instructions and funds have been a great stimulus toward strengthening the rural work of the church and,

WHEREAS, the progress that has been made, significant as it is, only more clearly reveals the vast needs and great opportunities calling for continued advance, therefore, be it

RESOLVED, the House of _____ concurring, this Convention reaffirms the note of rural church advance sounded by the Convention of 1946 and continues to urge that the Program and Budget Committee recommend to this General Convention, a budget for town and country work in such amount as can assure the holding of recent gains and insofar as funds permit, provide for reasonable continuing advance toward the strengthening of the Church's rural work.

RESOLUTION

RESOLVED, the House of _____ concurring, that the Joint Commission on Rural Work be continued with such changes in its membership as shall be determined by the Chairman of each House and that an appropriation of \$1000 per year or a total sum of \$3000 for the ensuing triennium be included in the Budget of General Convention for the work of the Joint Commission on Rural Work to fulfill its function of study, counsel and promotion of rural policy and program.

(Rt. Rev.) WM. F. LEWIS, D.D.,
Chairman

(Rev.) CLIFFORD L. SAMUELSON,
Secretary

The Social Gospel

According To Four Evangelists

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

THE Social Gospel has been an important force in American religious life for several decades, although there are some millions of Christians who still think it is a recent fad soon to be dismissed. In the four books now before us we can read the history of the movement and some of its recent approaches. *Protestant Churches and Industrial America* is the most significant of the four. It is not easy to write about and it is impossible really to do it justice, for it has an importance that cannot well be exaggerated. Students of American history, American social action, and American religion are permanently indebted to Dr. May for this brilliant and painstaking piece of imaginative scholarship. It is the story of the rise of the Social Gospel in modern America, against the background of unpromising and complacent religiosity which characterized much of the 19th century Christianity in this country.

In his introduction Dr. May explains that he will confine his inquiry largely to the three post-Civil War decades and that his study will be "concentrated on five major denominations, the Presbyterian, Congregational, Baptist, Methodist, and Episcopalian [*sic*] groups." Anglo-Catholics can almost forgive him for lumping the Episcopal Church with Protestant denominations, since we come off very well indeed in his account.

Part I ("The Conservative Mold") is background material, in which he analyzes the Calvinist-Puritan element in American life. He shows how this tradition led to extreme conservatism in politics and economics and was the spiritual force in the Old Federalist party, even when it was expressed in such revolutionary religion as New England Unitarianism. Over against this he places the political venturesomeness of the Jefferson-Jacksonian tradition, which was not infrequently espoused by those who followed Deism or religious radicalism, or the later freethought and avowed unbelief. The author tells of the unholy alliance between those who taught monstrous economic theories (such as the fixed "wage-fund") and the prominent and fashionable clergy. The latter consistently inveighed against all attempts

Books Reviewed in This Article

PROTESTANT CHURCHES AND INDUSTRIAL AMERICA. By Henry F. May. New York: Harpers, 1949. Pp. x, 297 (with index and bibliography). \$3.50.

A GREATER GENERATION. By Ernest M. Ligon. New York: Macmillan, 1948. Pp. xii, 149. \$2.50.

THIS PERVERSE GENERATION. By Peter Michaels. New York: Sheed & Ward, 1949. Pp. 122. \$2.75.

JESUS AND THE DISINHERITED. By Howard Thurman. New York & Nashville: Abingdon-Cokesbury. Pp. 112. \$1.25.

to form trade-unions or to secure better pay as violations of the "natural law" which God had ordained. All such efforts were "communistic"; they were bound to fail, for they were contrary to God's will (pp. 15-17). Distinguished preachers were insisting that "temperance" and saving money constituted the proper method for the laborer to improve his lot (15); any criticism of society was simply an "enemy to be overcome" (21).

MORALS AND MONEY

Dr. May is at great pains to point out that alliance "between conservative religion and conservative economics" was no occasional phenomenon; rather, in pulpit and religious press the man who had "risen to great wealth was pointed out again and again as an example to imitate" (51). "We need all the Jay Cookes we have and a thousand more"; it was "immoral" to fail to save money and thus be richer at the year's end than at its beginning. "Poverty, like riches, was generally deserved"; pauperism was a *crime* to "be prevented or punished"; too much active good will toward the doomed group "did more harm than good." The Christian should be thankful that there were so many of the poverty-stricken, for they afforded the "privilege of lifting a little of the load." Labor was nothing more than a "commodity . . . a matter of barter and sale"; to raise its wages would be to upset the eco-

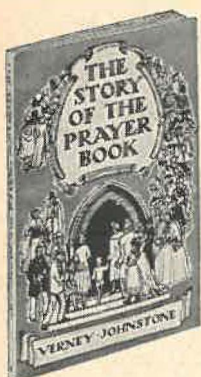
nomic balance that God established. The poor were urged to "be quiet" — and why? Because "whatever you suffer here from the injustice of others will turn to your account hereafter" (51-64, *passim*).

Henry Ward Beecher was saying that no man in the USA suffered from poverty except for "his sin" (69), and that "where you find the most religion there you will find the most worldly prosperity" (70). Agitation for the eight-hour day could come only from avarice and laziness. After the strikes of 1886 and 1887 he was far worse, as were other clergy and almost the entire religious press. If laborers attempted coercion, they were "criminals in intent, and criminals in fact." "If the club of the policeman knocking out the brains of the rioter" failed to get the job done, then use "bullets and bayonets, cannister and grape"; "bring on the troops. . . . Let the mob know . . . it will be shot down in its tracks." Beecher declared that a dollar a day was a sufficient wage unless "the man smokes or drinks beer. . . . Is not a dollar a day enough to buy bread with? Water costs nothing; and a man who cannot live on bread is not fit to live. What is the use of a civilization that simply makes men incompetent to live under the conditions which exist?" The great preacher obviously felt that if either the civilization or the railway workers had to be destroyed, it would necessarily be the railroad workers. He could see no wrong in a civilization that enabled some men to be as rich as those of his congregation, and which so handsomely endowed a man of God that his "large salary and still more handsome royalties and newspaper revenues enabled him to indulge his exuberant taste for driving fine horses and carrying handfuls of uncut gems in his pockets" (93-94). Labor groups, strikes, attempts to bargain with the good men whom God had plainly blessed with riches — all were hostile to the "good old Anglo-Saxon civilization" and were doubtless inspired by "French Communism."

THE EMERGING LIGHT

One might multiply examples of the depths to which professing Christians

THE BOOK OF COMMON PRAYER



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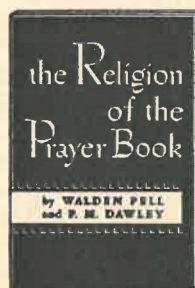
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In reviewing the theological background of the Prayer Book together with its practical implications, this course of study gives us a complete summary of Christian doctrine and ethics. There are, also, suggested reference books and questions, topics, projects for review. . . . "It should be the *Book of the Month* for all Churchmen who desire instruction."—*Anglican Theological Review.*

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had sunk in their inhumanity. But here and there the light began to come. Cardinal Gibbons set forth that for a starving man to seize food for himself and his family was not theft. The horrified Protestant ministers who denied such morals drew from Governor Altgeld of Illinois a stinging reminder that Christ and His Apostles had once eaten another man's grain without any recorded permission; said the Governor: "One cannot doubt that it is a long time since Christ was on earth, for we are evidently much more advanced in morals than He was" (157). Now here, now there, came a prophet to remind his compatriots that Christianity had always looked toward a divine society, a "City of God"; that it had not always been the ally of the rich and the well born, and was not so conceived in the mind of its Founder or the intention of its Apostles and Fathers. Dr. May has written a sentence, in this connection, that is penetrating and acidly expressive: "Radical social doctrine had always been a part of the Christian heritage, but the few who had pointed this out had received scant attention in the prewar or immediate postwar periods" (159).

In this review I have been dealing principally, it may seem, with the first half of Dr. May's work. I have done so deliberately, for I am not sure that we Americans are generally aware of the great night of smug reaction that crushed down Christian social witness 50, 75, and 100 years ago. We are so accustomed to the forward looking attitude found in the National Council's Department of Christian Social Relations, the Church League for Industrial Democracy, the Federal Council of Churches, and the papal encyclicals on social matters, that we may fail to realize that all this has been a recent rediscovery of one part of the Everlasting Gospel which had been obscured for a time under the impact of the Protestant Reformation, or of the Calvinist preoccupation with "election," or of the eschatological emphasis of pre-millennarianism.

I commend the book to all who would learn of the emergence from the "great night." Dr. May tells the story skillfully and well. He calls the roll of the heroes, and tells of the violent opposition to them. It is interesting to note that the opposition charged that "socialists" were making dupes of well meaning Christians (214); apparently *Life*, in its issue of April 4, 1949, was reverting to an old device when it sought to discredit some of our great leaders in religion, science, letters, and the arts by labeling them "dupes."

ANGLICAN PIONEERS

Anglicans may be permitted a measure of pardonable pride, as they see a careful and objective historian list many of their clergy among the pioneers and

leaders of the Social Gospel: Fr. Huntington and his father, Bishop Huntington, and Bishop Henry C. Potter, to name just a few. And all Christians will doubtless hope that Dr. May is correct in his concluding opinion that "in the present confused and desperate period of American social thought . . . it seems likely . . . that whatever group prevails will make use, in some form or another, of the goals and motives which religion has always provided" (265).

DEVELOPING CHARACTER ATTITUDES

A Greater Generation is on the periphery of Social Gospel literature. This new and slightly revised edition seems at first glance to be directed toward Christian development of individuals only, but the objective is broader. The author's thesis is that by a more serious and dynamic nurture in Christian principles "a greater generation" will come, and the resulting social order will be nearer to the ideal of God's reign on earth. The book is one of the many fruitful results of the 20-odd years of experiments that Dr. Ligon has been conducting at Union College; it is a distillation of some findings that his research has reached. He has always been an enemy of the pat phrase and of the "arm-chair speculation" that has too often blighted character education. He has been a disciple of



objectivity and of the strictly scientific method in arriving at his techniques and devices for developing character attitudes and responses. His basically social aim is made clear when he reiterates his conviction "that the teachings of Jesus constitute an hypotheses of character which could transform our social order" (71).

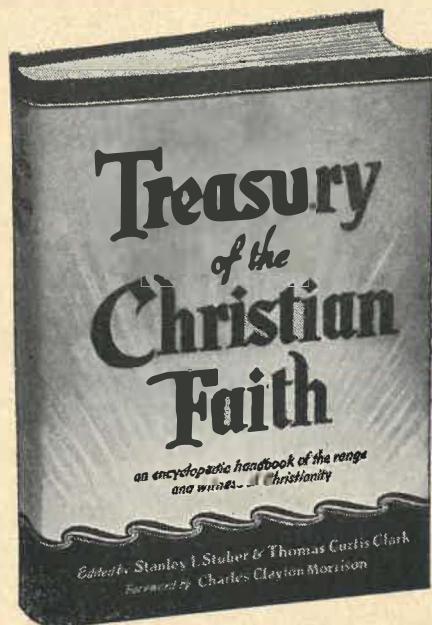
His general purpose is probably best reflected in chapter XII ("The Christian Hypothesis"), in which he outlines the "traits" which his system aims to develop, linking each trait to one of the Beatitudes. It is a profitable study. One would commend it, and the entire volume, to be sure, to those who have social consciousness, especially if they have any

responsibility toward the Church school or other elements of Christian education.

FINE START, BUT . . .

This Perverse Generation has some perversity of its own. It gets off to a fine start with a witty and pungent criticism of some of the wrong things in the world: Communism, the United Nations, strikes, the advertising business, etc. Mr. Michaels correctly opines that we have built our world on a phony foundation (21). He has much of the prophet's incisiveness and zeal in pointing out what is wrong. For that we may be grateful, but we shall be disappointed if we expect to hear in this book any clear summons to a better world. He tries hard, and his intention is of the best, but he goes off key again and again.

It is puzzling that a book can be so right about many things and so wrong about others. One must praise the author's indictment of contemporary ills, such as efforts to bring in God's Kingdom apart from Himself; the wrongs which the Catholic Action program is trying to right; the average parish's futility in purposeful leadership; the absence from the pulpits of specific moral direction in social issues; the tendency of Christians to try to "fit in" instead of "make over," as they face a godless environment; the Church's attempt to compete (*via* radio, etc.) with the plays



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and the tricks of commercial hucksters; the pseudo-scientific, psychiatric approach to the sickness of the human soul. One admires his contempt for the methods of 20th century humanism, which with felicity of phrase he dubs "the animal synthesis" (chapter 13); and none would disagree with his arraignment of standardized and "mirthless pleasure," and of what machine economy has done to men.

THREE CLOCKS TO TELL TIME

With such clear vision he ought to present a sane and plain Gospel for society, but he does not. He excoriates psychiatry, abortion, juke boxes, strikes, double-feature motion pictures, birth control, euthanasia, Protestant theology, excessive Statism, mass production, Puritanism, universal suffrage ("the opium of industrialism"), boy-and-girl dates—all with impartial violence. He builds up an unnecessary dichotomy between Christian thinking and socialist planning; if he ever heard of Christian socialism (which has interested many great and earnest Christian folk), he probably brushed it aside as an impossibility. Since Mr. Michaels writes as a sincere Roman Catholic layman, one would expect him to make use of the papal encyclicals on social justice, but he does not. He is far behind the enlightened social vision of his own Church. He thinks our world would more readily approach social and economic justice if *everyone* (i.e. every adult male) possessed either some land or a business of his own or a highly skilled craftsmanship. This is all very well, but it would not be our world; it is too late to repeal the commercial and industrial revolutions.

One can share his admiration for the synthesis and harmony of the high middle ages (during which, by the way, not more than 15% of the population had one of the three above mentioned possessions); but it will not return through an indiscriminate denunciation of social security, public and coöperative housing, socialized medicine, and labor's quest for more insurance and a shorter work-week. He seems to think that our present system of property must remain unchanged if there is to be an atmosphere in which Christian ideas may be practised (although at other times he suggests that we have already moved too far left to do that). Yet he must know that the property system of his justly admired middle ages (with their splendid Christian synthesis) was vastly different from any

form of modern capitalism, which derives from the Italian commercial Renaissance of the 13th and 14th centuries and from Calvinist ethics of the 16th.

One fears that in the world of Peter Michaels there would have to be three clocks to tell the time: one to push forward ever and anon, one to remain forever static and tickless, one to be turned back frequently.

**CHRISTIANS AND THE
UNDERPRIVILEGED**

It is refreshing to turn to *Jesus and the Disinherited*, although one reads it with heavy heart and uneasy conscience, for it tells with terrible clarity and calm how far short of the love and compassion of Christ His followers have fallen; how large segments of the earth's population, God's children, have been deprived of their heritage to the enrichment of other segments. The author writes with restraint but with devastating effect. Very

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early he points up a great anomaly: Christianity, "born of a people acquainted with persecution and suffering, has become the cornerstone of a civilization and of nations whose very position in modern life has too often been secured by a ruthless use of power applied to weak and defenseless peoples" (12). Our Lord in His earthly ministry was a Palestinian Jew (*i.e.*, a resident of a remote and somewhat ridiculed province in a great empire); He was a poor Man and a hard working One, a daily Witness of the swaggering and brutal arrogance of a master group (Romans), which regarded itself as inherently superior. Yet He rejected all the pat solutions which have been tried in such a situation: to resist by force, to insinuate and ingratiate oneself, to find refuge in smouldering hatred, to deceive and wheedle, to escape by transferring all values to an other-worldly frame of reference. Against all such He set His own method: the consciousness of God's Kingdom within, a humility that could not be humiliated, a love that faced *persons* and ignored *status*.

Patiently Dr. Thurman describes the creeping fear which is always ready to overwhelm the disinherited: their inability to "fight back effectively," to "demand protection from their persecutors," to die purposefully for their cause, to know "the fundamental sense of self-respect and personal dignity without which a man is no man" (38). Consequently the "underprivileged in any society are the victims of a perpetual war of nerves" (40). In the message of Christ Dr. Thurman senses this solution: to realize that in the eyes of God all men "belong," that He does not classify by external features or possessions, that "to deny one's own integrity of personality in the presence of human challenge" is to violate Christ's precept of fearlessness toward those who can only kill the body and are powerless over the soul (51-52).

HATRED AND ITS CONQUEST

After discussing the variety of deception which the disinherited practice to gain a *modus vivendi* in the world of their oppressors, Dr. Thurman considers the living hatred that becomes their refuge. Acknowledging that official Christianity has inclined to be "sentimental in its effort to deal with hatred," he declares that no amount of preaching or moralizing can touch it. He then proceeds to an analysis of hatred: its origin, function, and purpose (chapter 4). By the use of picturesque analogy and striking example he explains how hatred may become a source of "validation for personality," giving a "sense of significance" which is flung "defiantly into the teeth" of the oppressor (80). And he shows with pungent force that sentimental contact does not overcome

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brating it fittingly, you'll use cards reflecting your recognition of that Blessed Festival. If you defer to irreligious friends, and use their type of cards for them, how much more Christian are you than they? These things need to be said.

Again this year we have collected quite a lovely box assortment of cards, 18 for \$1.08, postpaid. We urge prompt placement of not just your minimum needs, while the really splendid cards are still available. We urge Church Groups desiring to sell such cards for a moderate profit, but with the keener desire to spread the Gospel of Religious Cards at Christmas, to write us for our proposition. AND, for priests only, with their insufficient incomes, we have special cards at special prices, and urge their sending for samples. A post card will suffice.

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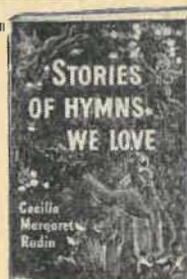
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essential hatred; *i.e.*, contact which demands that the disinherited acknowledge their inferiority. Such is the mock fellowship between whites and Negroes, in which a Negro man is always a "boy" and the Negro must always say "Mr." but be content to hear only his own first name. (Such is the fatuous "understanding" too many American Northerners and most American Southerners claim to have of race relations.)

The answer to the temptation to hate, as developed by Dr. Thurman, is our Lord's capacity to love. The love-ethic must be won (1) toward one's fellow-disinherited (*e.g.*, in our Lord's day toward one's Jewish brethren); (2) toward the disinherited at variance with one's own group (*e.g.*, the Samaritans); (3) toward those on whom the disinherited look down as inferiors (*e.g.*, the Syro-Phoenician woman); (4) toward the implacable oppressors themselves (*e.g.*, the centurion whose servant was ill). The clue to acquiring this love-ethic? Dr. Thurman says it lies in recognizing a *person* instead of a *member of a group*. It is that simple. It is on this score that he attacks the principle of segregation as an ethical and moral evil. "Whatever it may do for those who dwell on either side of the wall, one thing is certain: it poisons all normal contacts of those persons involved" (98).

With charity and love the author finds his solution, then, in forgiving until "seventy times seven" the continuing horrors experienced by the disinherited, and in seeing *persons*, not *types*. It would be well if we Christians came alive to the appalling necessity and showed forth our repentance by a change. Perhaps then we could stop allowing the Moslems to outsmart us by making four converts to our one in the last 75 years. Perhaps we might not have to be shamed in seeing the Hindu government of India wipe out untouchability in two years, whereas the Christian British did not accomplish it in two centuries. This recent successful experience of the Indian government is a sufficient answer to the faint-hearted who are afraid to pass laws in the interest of human justice (laws for the civil rights of the oppressed), and who cringe before the tantrum-throwing tactics of an adolescently behaving minority.

JERUSALEM CYCLE OF PRAYER

September

25. Ripon, England: George Armitage Chase; John Norman Bateman-Champain, Suffragan of Knaresborough.
26. Riverina, Australia: Charles Herbert Murray.
27. Rochester, England: Christopher Maude Chavasse.
28. Rochester, USA: Bartel Hiner Reinheimer.
29. Rockhampton, Australia: James Alan George Housden.
30. Rupert's Land, Canada: Louis Ralph Sherman, Archbishop.

October

1. Sacramento, USA: A. W. Noel Porter.



BOOKS

The Rev. CARROLL E. SIMCOX, Editor

The Gospels

THE PURPOSE OF THE GOSPELS. By Ernest F. Scott. New York: Charles Scribner's Sons, 1949. \$2.50.

The last hundred years has probably been the most revolutionary period in theology since the Reformation. During this period Protestantism has been attempting to interpret Christianity in terms of Hegelian philosophy. To this end Holy Scripture underwent the most searching analysis and the New Testament became the battleground of contending factions. Now as the smoke is clearing away, it has become evident that the Bible was being interpreted in a spirit alien to itself. Liberalism had as its main tenets, inevitable moral progress, the inherent goodness of man, and a God who was little more than cosmic good will. This perversion of Christianity has received its death-blow by the catastrophes of the last thirty-five years and although there are some who still wistfully hold to this faith they are becoming fewer in number.

It is interesting, therefore, to find that the interpretation of the New Testament is being made from a different approach. This seems to indicate that all the so-called difficulties in the New Testament for the modern mind were not reflections on the authors, but on those who held to liberal theology and its false suppositions.

Dr. E. F. Scott has witnessed much of this process from his position as a distinguished scholar and teacher. Now, after many years of reflection there comes this fine study. He reviews some of the false premises of liberalism and shows how impossible it is to support them. For example: the myth that St. Paul perverted the "simple Gospel." Dr. Scott points to the great weakness in this position, one which the critics never seemed to have noticed, that the Gospels were written after the Pauline Epistles, not before, and on careful analysis show no corrective motive behind their composition.

The main purpose of the Gospels was to set before people the facts concerning a real Person who did real things in history. St. Paul in his teaching assumed all this and built upon the facts which were so well known to all the faithful. It was necessary that the facts should be recorded so as to anchor Christianity in an historical setting rather than to let it become a series of speculations about a semi-mythical character.

In working out this thesis the author gives a fine statement of the place of the Fourth Gospel; he treats the miracles of

our Lord as essential parts of the Gospel, and ends with a masterful summary.

There is, nevertheless, an undercurrent of anti-ecclesiasticism which must be pointed out. The constant reference, subtle as it may be at times, to the "spiritual" character of early Christianity as against the dogmatic and institutionalized Church at a later date illustrates this. This idea belongs to the school of Adolph Harnack and shows how long it takes for some liberal ideas to die. But to say that the Gospels, while being "religious" are not "theological," is coming perilously close to nonsense. If it is wrong to say that St. Paul taught theological ideas which he did not base on the real facts of Christianity, it is equally wrong to assert that the Synoptic Gospels are simply uninterpreted, non-theological facts set down for the reader to use for his own conclusions. It is too bad that Dr. Scott missed this important side of the picture and left unrounded an otherwise fine study of the Gospels.

JULIEN GUNN, JR.

Old Testament Treasure

THE CROSS OF HOSEA. By T. Wheeler Robinson. Philadelphia: The Westminster Press, 1949. Pp. 64. \$1.50.

We frequently hear those who should know better, as well as those who do not, remark that it is pointless to study the Old Testament today, that it is enough for Christians to know the New Testament without concerning themselves over the Old. Such a fine book as Robinson's *Cross of Hosea* is an unconscious refutation of such an attitude.

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and ought not to hide from us that some penalties are inexorable, even in the course of an outward order of events. Thus, a nation that has gone so far down the slippery slope of civil strife, conspiracy, and disorder as Israel could hardly have escaped from Assyria, however ardent its repentance; a woman who had fallen like Gomer could never recover her innocence. The point that must not be missed is that a true repentance which enters into God's purpose will accept the penalty that continues after such repentance, but will transform it into willingly accepted discipline."

The person seeking religious help in the Old Testament will find in this book a treasure which he will wish to re-read many times, for, whereas the fruits of Biblical criticism are neither overlooked nor ignored, the book's greatest value is to be found in the application of the prophet's timeless lesson in terms of the present time. We must all regret that the untimely death of the author has put beyond our hope the wish that he might give us additional discussions of many of the prophetic books of the Old Testament. E. J. TEMPLETON.

Beyond Sociology

ON TO ORTHODOXY. By D. R. Davies. New York: Macmillan, 1949. \$2.50.

"Let me have a cup of tea—I'm going to write a book," said D. R. Davies to his wife. That was early in 1939, just after he had startled the Hampstead (England) Ethical Society by announcing that he had become a Christian, "and what is worse an orthodox Christian." The book he started that night has now been reissued. It is filled with an urgency and earnestness that marked his reconversion to Christianity (earlier he had been a Congregational minister). Indeed, the "On" of the title is as important as the "Orthodoxy," for the onward pace of the book seldom flags.

Since the publication of this first book, the author has become an Anglican priest. He is well known for such volumes as *Down Peacock's Feathers*, *Secular Illusion or Christian Realism*, *The Sin of Our Age*, etc.

Fr. Davies in early life was an active proponent of the social gospel and Christian liberalism. Much of the present book is devoted to a devastating criticism of this earlier attitude. He holds that there is no such thing as the social gospel (the Gospel is to individuals not societies). Christian liberalism he considers to be based on a false estimation of human nature and a misunderstanding of the relationship between the Kingdom of God and history. It has resulted in the secularization of life and religion and has produced a society suffering "from the cardinal illusion of its own omnipotence."

Fr. Davies still considers a socialist world inevitable, but along with any ben-

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efits this may bring to man, it will also reveal man's "still greater capacity of sin and iniquity." Yet history and the affairs of this world are not to be ignored: "No process can be said to be without significance in which has appeared Christ and His Cross." And in the doctrine of Grace, he has found the answer to the problem of man's will to power. But Grace is something that man receives, not something he plans and organizes.

Although Fr. Davies touches on many aspects of life and belief, his is "not an essay in systematic theology." Rather it is the story of "how a modernist came to . . . the Christian Faith." He himself points out that he has said little of the Sacraments or of the nature of the Church. Yet he has some excellent passages on sin, eschatology, the world and the Kingdom of Heaven, and Grace. His enthusiasm and sincerity are stimulating. He has well shown why it is necessary to move "On" from modernism, humanism, and sociology.

NASH K. BURGER.

Mindszenty The Martyr

CARDINAL MINDSZENTY: *The Story of a Modern Martyr.* By Bela Fabian. Charles Scribner's Sons, New York. 1949. \$2.75.

The jacket of this book carries a comment by Cardinal Spellman but the book was not written by a Roman Catholic. It was written by a Jew. Bela Fabian, a lawyer, began his political career in the office of Dr. William Vazsony, the then leader of the democratic party of Hungary.

An officer in the Hungarian army, he was captured by the Russians in 1915. When he protested the treatment of the "common, rank-and-file war prisoners who were driven as slave laborers while being fed starvation diets" he was shipped to a punitive camp in eastern Siberia where he "learned what the Communist victory really meant and saw growing a power which was the exact antithesis of democracy." After his escape he "struggled through five thousand miles torn by civil war, mass brutality and destruction." He returned to Budapest "appalled by the significance of Russian Communism to the free world." He was among the first to be arrested and given solitary confinement when in 1919 Bela Kun became "the earliest representative of Communist expansion."

He continued to fight against all forms of totalitarianism after the fall of this dictatorship and became a member of the Hungarian Parliament. He fought against Nazism and Communism with equal vehemence and during World War II was sent by the Nazis to Auschwitz but fortunately was not fed to the gas chambers. After several transfers to other

concentration areas he escaped to the American army under Gen. Patton where he "gave the first eye-witness accounts of what was really happening in the German concentration camps." Thus he knows "at first hand the evils against which Mindszenty fought."

"IN POLITICS"

He makes clear that, when persecution of the Jews is a government activity, the man who fights for and protects them is in politics and considered a traitor to the state; that, when the policy of the government is to disposses the very peasants to whom land has been given (in such small parcels that it is impossible for them to produce successfully from them) because they have not been productive, the man who protests is in politics and considered a traitor to the state; that when the policy of the government is to destroy religion, unless the leaders of religion surrender it to government regulation, the leader who refuses is in politics and considered a traitor to the state. If, in addition, he attempts to feed and clothe the persecuted and to assist their escape from concentration camps and torture, he is in politics; and no Church leader should be in politics in the eyes of a Godless state. If it seems to a man that the Moscow-controlled government should be removed and another regime established, in order that human beings may be restored to respect and individual freedom, that man becomes dangerous to that government and must be liquidated in a thoroughly totalitarian way.

When Bela Fabian pondered the question why Cardinal Mindszenty did not follow others into exile where he might work still for the liberation of the Hungarian people he came to this conclusion:

" . . . he chose martyrdom — not merely the martyrdom of death, but a deeper, more bitter sort. He knew that he would be tortured in prison, that his will-power would be paralyzed by drugs and his meager strength broken down. He knew that they would degrade the man and the priest in him, and in this degradation he felt that he could show the world, as in no other way, what product the mills of the Russian police grind out. He knew his own reputation as a strong man. His martyrdom was to be one of the most convincing messages of modern times. It was to say, 'this is what happens to a strong man behind the Iron Curtain. In the light of that, what must happen to the weak of the entire world if the march of barbaric Communism is not halted?'"

There are two pictures of Cardinal Mindszenty on the jacket. The reader will do well to cut them out and paste them facing each other in the fly-leaves where they may be seen often without closing the book.

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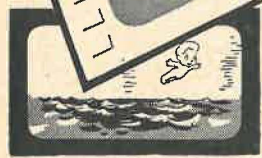
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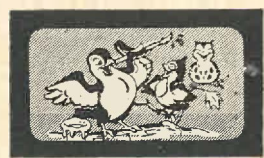
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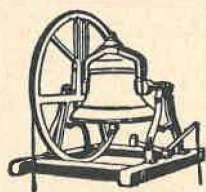
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DEATHS

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

Arthur W. P. Wylie, Priest

The Rev. Arthur W. P. Wylie, D.D., died August 11th, at his home, 240 Ashmont St., Dorchester, Mass. On August 14th the body was brought to the church, where it lay in state, and a continuous watch was kept by members of the parish until the time of the funeral the following morning.

A Solemn Mass of Requiem was sung in the presence of the Rt. Rev. Raymond A. Heron, D.D., suffragan bishop of the diocese of Massachusetts. The sacred ministers of the Mass were the Rev. Charles W. Newman, vicar of St. Paul's Chapel, Trinity Parish, New York City, celebrant; the Rev. Oliver B. Dale, SSJE, Church of St. Augustine and St. Martin, Boston, deacon; and the Rev. Howard J. T. Mueller, chaplain Goldwater Memorial Hospital, New York City, sub-deacon. Chaplains to Bishop Heron were: the Rev. Howard D. Perkins, rector of St. Mary the Virgin, Chappaqua, New York and the Rev. Stanley W. Ellis, Trinity Church, Waban, Mass. The Rev. Otis L. Mason, rector of St. James' Church, Roxbury, was the lector. In the procession were the wardens and vestrymen of All Saints', visiting clergy, and acolytes. Interment was in Cedar Grove Cemetery, Dorchester. The members of the Old Dorchester Post, A. L., of which Fr. Wylie was chaplain for many years, acted as honorary pallbearers and color guard, and escorted the cortege to the cemetery.

Father Wylie was born in Chelsea, Mass., November 21, 1882. He was graduated from Dartmouth College in 1904 and Nashotah Theological Seminary in 1913, and came to All Saints' that year as curate upon his ordination to the priesthood. He served as assistant until March 10, 1918, when he resigned to become chaplain of Base Hospital No. 44 (the Boston Homeopathic Hospital Unit), and went overseas to France with that outfit in World War I. After the Armistice he accepted a call from the All Saints' Sisters of the Poor of Baltimore, Md., to serve as chaplain, where he remained until called as rector of Christ Church, Herkimer, New York, September 1, 1919. On October 1, 1924 he returned to All Saints' as curate, where he discharged the duties of that position until he became rector of All Saints' Church on October 1, 1939.

Father Wylie was for many years chaplain of Aleppo Temple Shrine in Boston.

He is survived by his widow (the former Miss Rosa Dodds), his daughter, Mrs. Andrew Diebel and his son, Charles.

The Turning of the Tide

(Continued from page 13)

the Christians in the world — to the apostolic ministry which has come down in unbroken succession "from the Apostles' time" as our Prayer Book declares.

The Church, the sacraments, and the ministry are not the *ends*. They are the means to bring men to Christ. But they are the divinely appointed means. And history shows two facts. First, that where these means of grace are used faithfully they do bring men to Christ and hold them near to Him in faith and life. Second, that where these divinely given helps are rejected, or neglected, this leads toward loss of faith in Christ as God, and to a religion of vague subjectivism, or rationalistic humanism, as is shown today only too clearly in much of modern Protestantism. Men tend toward loss of faith in the presence and power of Christ when they cease to believe in Christ's presence in the Church and the sacraments.

8. We must make it clear — clear beyond all doubt or per-adventure — that we preach not a philosophy, not merely an ideal, or a doctrine, but a Person — no less a Person than the eternal Son of God, the Living Christ, the Lord and Redeemer of the World. The Christian religion is personal faith in a personal Saviour.

We who preach the Gospel must preach Jesus Christ not only as He was here on earth but as He is now at the right hand of God, not only as teacher and example but as God and Saviour. The Gospel that we preach is Jesus Christ Himself. We must preach the Jesus of History, the Jesus of the Apostles, of the New Testament, and of the Holy Catholic Church from the beginning.

We must preach the Christ of the Annunciation, the Christ of Bethlehem,

the Christ of Calvary and the Resurrection and the Ascension into Heaven, the Christ who with the Holy Ghost still ministers in His Church on earth and in His holy Sacraments still blesses us with His living touch.

We must preach the Christ who is both God and man, the Christ who feels for our infirmities because He is one of us and "hath Himself suffered being tempted," the Christ who is able to give us His grace and strength, able to hear our prayers and answer them, able to fulfill all His promises to us for this life and for the life to come, because He is "God of God, Light of Light, very God of very God." We must preach the Christ "who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man," the Christ to whom, before the altar as we celebrate the Sacrament of His own institution, we say "Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father."

This is the Christ who speaks to all mankind as no other ever has, or ever can.

This is the Christ who says "I am the way, the truth, and the life," "I and my Father are one," "He that hath seen me hath seen the Father," and "Lo, I am with you always, even unto the end of the world."

This is the Christ whom we are "so to present in the power of the Holy Ghost that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to follow Him as their King, in the fellowship of His Church."

This is the Christ whom we are "so to present in the power of the Holy Ghost that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to follow Him as their King, in the fellowship of His Church."

And it is this that is required — the simple, fearless preaching of Christ and His Church — if our campaign of evangelism is to have any reality and power. This is the "Evangelism" to which all of us, the laity as well as the clergy, are absolutely committed as baptized members of the Holy Catholic Church, and in which we must rejoice to have our part if we believe the mighty truths declared in the Book of Common Prayer.

The time in which we are living calls to the whole Church for a great revival of faith and of evangelistic power and zeal — a faith which shall move men's hearts, as it moved Saint Paul's, with love for Christ and with desire to make Him known to all mankind.

EDITOR'S NOTE: Holy Cross Press, West Park, N. Y., plans to reprint "The Turning of the Tide" in pamphlet form about October 1st. Price schedule for the pamphlets: 1 to 11 copies, 12 cents each; 12 to 24, 10 cents each; 25 or over, 8 cents each; all postpaid.

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CHANGES

Appointments Accepted

The Rev. J. Perry Austin, formerly rector of St. Paul's Church, Watertown, Wis., is now assistant professor of chemistry at Canterbury College. Address: 95 N. Tennessee St., Danville, Ind.

The Rev. Fred W. Baker, formerly of Merritt Lake, B. C., is now vicar of St. Paul's Church, Kennewick, Wash., and the Church of Our Saviour, Pasco. He is now connected with the diocese of Spokane.

The Rev. Dr. Robert S. Bosher, formerly at Corpus Christi College, Cambridge, England, is now instructor of ecclesiastical history at General Theology Seminary. Address: 175 Ninth Ave., New York 11.

The Rev. Rodney F. Cobb, formerly rector of St. Luke's Church, Smethport, Pa., will become rector of the Church of the Incarnation, Lynn, Mass., on October 1st. Address: 17 Broad St.

The Rev. William A. Clebsch, formerly assistant at St. Paul's Church, East Lansing, Mich., and student chaplain at the Michigan State College, is now on the staff of the Virginia Theological Seminary, Alexandria, Va.

The Rev. Dr. Robert A. Goodwin, formerly dean and professor at Bishop Payne Divinity School, is now a professor at the Virginia Theological Seminary, Alexandria.

The Rev. George L. Granger, vicar of Holy Trinity Church, Melbourne, Fla., and St. John's, Eau Gallie, will become vicar of St. Matthias' Church, Clermont, Fla., and the Church of the Holy Spirit, Apopka. Address: Clermont, Fla.

The Rev. Harry J. Haydis, formerly priest in charge of St. John's Mission, Green River, Wyo., and Garden Church, Eden, is now priest in charge of Holy Trinity Mission, Gillette; Christ Church, Newcastle; and Good Shepherd, Sundance. Address: Gillette, Wyo.

The Rev. Ernest M. Hoyt, formerly rector of St. Mary's Church, Dyersburg, Tenn., is now teacher of sacred studies at St. Andrew's School, Middletown, Del.

The Rev. David A. Jones, formerly rector of Christ Church, Canon City, Colo.; vicar of churches at Florence and Westcliffe; chaplain of Colorado State Penitentiary; and chairman of the diocesan department of Christian social relations, will become rector of Grace Church, Monroe, La., on October 1st. Address: 501 Erin St.

The Rev. J. H. Keene, formerly rector of Christ Church, West Englewood, Teaneck, N. J., will become rector of Grace Church, Madison, Wis., on November 1st. Address: 6 N. Carroll St.

The Rev. Harvey Markel, formerly rector of St. Luke's Church, Wadena, Minn., is now assistant minister at St. John's Church, Detroit. Address: 33 E. Montcalm St., Detroit 1.

Changes of Address

The Rev. Ralph E. Coonrad, who recently became director of religious education at St. Luke's Church, Germantown, should be addressed at his residence, 229 W. Seymour St., Philadelphia 44, rather than at his office, 5421 Germantown Ave., Philadelphia 44.

The Rev. Guy D. Christian, retired priest of the diocese of Washington, formerly addressed at 1024 E. Twentieth St., Baltimore, should now be addressed at 1501 Palmyra Ave., Richmond 22, Va.

Chaplain (Captain) William R. S. Donaghy, formerly addressed at HQ, USFA, APO 777, P. M., New York, should now be addressed at 7694 HQ, ZCA, APO 174, c/o P.M., New York.

The Rev. Glenn M. Reid, priest in charge of St. Matthew's Church, Minneapolis, formerly addressed at 3017 Polk St., N.E., should now be addressed at 2254 Pierce St., N.E. The parish recently purchased a new rectory.

Correction

In a report of an interview with the Rev. Emani Sambayya [L. C., August 28th], the Church of India, Burma, and Ceylon was erroneously referred to as the Church of South India, Burma, and Ceylon. The Church of South India has no work in Burma or Ceylon and has no canonical relation with the Church of India, Burma, and Ceylon, of which Fr. Sambayya is a member.

CLASSIFIED

POSITIONS OFFERED

WANTED: Organist-Choirmaster (Episcopal boy choir) with ability to conduct summer camp. Reply Box G-340, The Living Church, Milwaukee 3, Wis.

EPISCOPAL SCHOOL for Girls on West Coast needs urgently Resident Graduate Nurse. Daughter of school age, no drawback. Call or Wire Broadway 5429, Portland, Oregon.

LAYMAN, trained Group Worker, interested religious education, room available, Manhattan Parish. State salary, age, experience, etc. Reply Box J-323, The Living Church, Milwaukee 3, Wis.

SOCIAL CASE WORKER, well-known Church multiple agency in East. Applicant must have at least one year's formal training in good school. Must also be a Churchwoman. Reply Box P-330, The Living Church, Milwaukee 3, Wis.

WANTED: Instructor with Degree, for small accredited School of Nursing, having a year's affiliation with a University Hospital. Excellent living conditions. Salary open. References. Write: Director of Nurses, Mullins Hospital, Mullins, S. C.

DIETITIAN, Church tuberculosis hospital, 75 beds in East. Applicant must have formal training and some practical experience. Fair salary and good living quarters. Churchwoman preferred. Reply Box P-331, The Living Church, Milwaukee 3, Wis.

PRIEST, widower or bachelor, to assist Florida Rector from Christmas to Easter. Reply Box P-339, The Living Church, Milwaukee 3, Wis.

NURSE—registered preferred—small Church convalescent home in East. Must be able to administer home. No bed cases; fine opportunity; good living quarters and salary. Reply Box P-332, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ASSOCIATE RECTOR of large Parish desires rectorship of a medium sized parish, preferably in the East. Invites correspondence. Good Preacher—Capable Organizer—formerly a College Chaplain. Reply Box D-337, The Living Church, Milwaukee 3, Wis.

SUCCESSFUL CITY RECTOR desires a Parish offering greater opportunity; with lots of youth and young peoples work, and an aggressive congregation. Can supply excellent references. Am in my present parish eight years, and desire only a wider field of service. Am married with three children. Prayer Book Churchman, and regarded as good preacher. Reply Box G-338, The Living Church, Milwaukee 3, Wis.

SECRETARY desires position in Catholic organization, parish. Reply Box P-335, The Living Church, Milwaukee 3, Wis.

PRIEST, good pastor and administrator, moderate Churchman, desires parish. Reply Box H-329, The Living Church, Milwaukee 3, Wis.

COMPANION or COMPANION NURSE to an older person (Man or Woman), preferably living in or near Baltimore or Philadelphia. Reply Box T-336, The Living Church, Milwaukee 3, Wis.

PRIEST, available for Supply October or November. Reply Box V-328, The Living Church, Milwaukee 3, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M.—Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

NOTICE TO SUBSCRIBERS

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

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THE LIVING CHURCH

CHURCH SERVICES NEAR COLLEGES

—**BUFFALO STATE TEACHER'S COLLEGE**—
ST. JOHN'S Colonial Circle, Buffalo, N. Y.
 Rev. Walter P. Plumley, Rev. Harry W. Vere
 Sun 8, 11; College Club 1st & 3rd Mon 8

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
 Rev. James A. Pike, J.S.D., Chap
 Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat)
 12 Noon; HC Tues & Fri 8

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
 Durham, N. C. Rev. George A. Workman, Chap
 Sun HC 8:55, 7:30 HD, Canterbury Club Sun 6:30

—GEORGE WASHINGTON UNIVERSITY—

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

HARVARD, RADCLIFFE

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

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
 Rev. William Ward, S.T.M., Chap
 Sun 9, 11 HC, Wed, Fri 7:15.

MILWAUKEE-DOWNER, STATE TEACHERS
ST. MARK'S Rev. Killian Stimpson
 2604 N. Hackett Avenue, Milwaukee 11, Wis.
 Sun 8, 9:30, 11

UNIVERSITY OF MINNESOTA

ST. TIMOTHY'S HOUSE HOLY TRINITY
 317 — 17th Ave., S.E., Minneapolis GL 2411
 Rev. G. R. Metcalf, Chap; Miss Kate Bradley, Dir.
 Sun 8:30, 10, 11; Wed 7; Canterbury Club Wed 6-8

UNIVERSITY OF MISSOURI STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
 Rev. Roger Blanchard, r; Rev. Ned Cole, c;
 Miss Louise Gehan
 Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs
 7:30, 11 HC; Daily EP 5:15

—NEW PALTZ STATE TEACHERS—

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

SANTA BARBARA COLLEGE UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flagg Ayres, r
 Santa Barbara, California
 Sun 7:30, 9:30, 11; 7:30 Ev

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL Austin, Texas
 Rev. Joseph Harte, r; Gray Blandy, Lucy Phillips
 Sun 8, 9:30, 11, 6; Daily 7, 5:30, Wed 10

UNION COLLEGE

ST. GEORGE'S Schenectady 5, N. Y.
 Rev. Darwin Kirby, Jr., Rev. David Richards
 Sun 8 HC, 9 Family Eu, Breakfast, Ch S; 11
 Morning Service, Ser, Nursery; Daily: Eu 7; Thurs
 10; HD 7, 10

VASSAR COLLEGE

CHRIST CHURCH Acad. & Barclay, Poughkeepsie,
 New York
 Rev. James A. Pike, r; Rev. Walter A. Henricks, Jr.;
 Barbara E. Arnold, dir col work
 Sun 8, 9, 11, 7:30; 8; HD or Thurs 10, other days
 9; College supper-discussion, Fri 6

WELLESLEY COLLEGE DANA HALL SCHOOLS, BABSON INSTITUTE

ST. ANDREW'S Wellesley, Mass.
 Rev. Charles W. F. Smith, Rev. Ward McCabe, Miss
 Elizabeth Eddy
 Sun 7:30, 9:30, 11; Thurs at College HC 7; Canter-
 bury Club Fri 5:30

TRAVELER'S GUIDE TO CHURCH SERVICES

*If you are traveling to General Convention, or taking an Autumn trip,
the churches listed here cordially invite you to attend their services.*

SALOME, ARIZ.

ALL SAINTS' Rev. Lester M. Morse
 Sun 8:30 HC, 9:45 Ch S, 11 MP

TUCSON, ARIZ.

GRACE Rev. Jerry Wallace
 Cor. North Stone Ave. & West Third St.
 Sun 8, 11; September 29 & October 6 HC 10

ST. PHILIP'S IN THE HILLS Rev. George Ferguson
 River Rd. & N. Campbell Ave.
 Sun 8, 9:30, 11

CORTE MADERA, MARIN CO., CALIF.

HOLY INNOCENTS' Rev. Tad W. Ewald, v
 Sun 8, 9:45, 11, 7; Wed 10:30; HD 8:30

FRESNO, CALIF.

ST. JAMES' CATHEDRAL N & Fresno Sts.
 Very Rev. James M. Malloch, D.D., Dean
 Sun 8 & 11

—GLENDALE, CALIF.—

THE NEW ST. MARK'S Rev. Clarence H. Parlour
 1020 North Brand Blvd.
 Sun 8, 9:30 11 7:30

HOLLISTER, CALIF.

ST. LUKE'S Seventh & Monterey Sts.
 Rev. Schuyler Pratt, r; Rev. Fred D. Graves
 Sun 8, 11; Wed, HD 8
 Church of the town and county

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
 Finley Avenue at Hillhurst
 Masses 8, 9:15, 11

LONG BEACH, CALIF.

NAVY FAMILY CHAPEL 451 W. Ocean Blvd.
 Rev. M. W. Rencor, Chaplain
 8 HC; 3 Divine Service

LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL Figueroa at Wilshire
 Very Rev. J. M. Krumm, Ph.D.
 Sun 8, 9, HC, 11 MP & Ser; Weekdays: Tues,
 Thurs, & HD 10 HC; October 9, 11 Archbishop of
 York

MENLO PARK, CALIF.

HOLY TRINITY Rev. Eric W. Jackson
 Pine St. nr. Ravenswood Ave.
 Sun 8 HC; 11 HC 1st & 3rd, MP 2nd & 4th

MONTEREY, CALIF.

ST. JAMES Rev. Vincent H. Coletta
 362 Pacific Street
 Sun Masses: 8 Low, 11 Sung with Ser, 9:30 MP,
 10 Ch S, 7:30 EP; Daily: 8

REDWOOD CITY, CALIF

ST. PETER'S Rev. C. Peter Boes
 Brewster & Clinton
 8, 9:30 & 11

SAN FRANCISCO, CALIF.

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

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

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

SANTA BARBARA, CALIF.

TRINITY Rev. Richard Flagg Ayres, r
 State & Micheltorena Sts.
 Sun 7:30, 9:30, 11, 7:30; Wed 10; Fri 7 & 10

SANTA CRUZ, CALIF.

CALVARY Rev. Norman H. Snow, r
 Lincoln & Center Sts.
 Sun 8, 9:45, 11, 5; Thurs HC 10

DENVER, COLO.

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

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
 Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
 Sun Masses: 7:30, 9:30 (Sung Mass with Ser), 11;
 Daily Masses: 7; C Sat 4-5 & 7:30-8:30

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

ST. PAUL'S K St. near 24th N.W.
 Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
 Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
 5 & 7 and by appt

CHICAGO, ILL.

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

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

OUR SAVIOUR Rev. William R. Wetherell
 530 W. Fullerton Pkwy. (Convenient to loop)
 Sun Masses: 9:30 & 11; Daily Mass; 1st Fri
 Benediction 8; Confessions Sat 4-5, 8-9.

ST. PETER'S 621 Belmont Ave.
 Rev. John H. Scambler, Th.D.;
 Rev. Richard W. Rowland, Ass't.
 Sun 8 & 11; Wed 7; Fri 11:30

DECATUR, ILL.

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

EVANSTON, ILL.

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

QUINCY, ILL.

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

DODGE CITY, KANSAS

ST. CORNELIUS' Rev. Rudolph W. Tredler
 8 HC, 9:45 Ch S, 11 MP & Ser, HC 1st S

HUTCHINSON, KANSAS

"Center of the U.S."
GRACE Rev. Charles E. Wilcox
 Sun 8, 9:30, 11; Wed 9:30; Thur 7

BALTIMORE, MD.

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

SALISBURY, MD.

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

TRAVELER'S GUIDE TO CHURCH SERVICES

(Continued from preceding page)

DETROIT, MICH.

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

INDEPENDENCE, MO.

TRINITY
Rev. W. B. Garnett
Sun HC 7:30, MP 11, (HC 1st S); Wed HC 10;
Fri HC 7

ST. LOUIS, MO.

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

OMAHA, NEBR.

TRINITY CATHEDRAL Very Rev. Chilton Powell
113 North 18th Street
Sept 4, HC 8; HC, Ser, & Ch S 9:30; HC 11;
Sept. 11, MP 9:30, instead of HC; Sept. 18, HC 8;
MP, Ser & Ch S 11; Oct 2, HC 8; HC, Ser & Ch S
11; Mon & Sat EP 5:15; Wed HC 11:30; Thurs
HC 7

ST. BARNABAS' Rev. Theodore Yardley
Sun Masses: 7:30 & 9:45 (Summer); After Septem-
ber 18th 8 & 11, Daily Mass

BOULDER CITY, NEV.

ST. CHRISTOPHER'S Rev. H. Bernard Lamer, Jr., v
8 HEU, 9:30 Ch S, 11 HEU & Ser (Last Sun MP &
Ser); Thurs & HD 9:30 HEU

CARSON CITY, NEV.

ST. PETER'S Rev. A. S. Kean, r
HC 8; Eu 1st & 3d, Mat 2d & 4th at 11

ELKO, NEV.

ST. PAUL'S Rev. J. N. Brockmann
5th and Idaho Streets
Sun 8 HC, 9:30 Ch S, 11 Morning Worship; Wed &
HD 10 HC

HENDERSON, NEV.

ST. TIMOTHY'S
Canon Henry A. Link
Masses Each Sunday 8 & 11

LAS VEGAS, NEV.

CHRIST CHURCH Rev. Reginald G. Rosson, r
Second at Carson
Sun HEU 8, 9:30, 11; Saints Days, HD 8; Thurs 9

LOVELOCK, NEV.

ST. FRANCIS' MISSION Rev. Robert Orpen, Jr.
(2d Sun of Month) HC 11, Sept. 11, Oct. 9

RENO, NEV.

TRINITY Rev. John T. Ledger
Rainbow St. & Island Avenue
Sept 4th HC 8, 11; Sept 18th HC 8, MP 11; Oct 2d
HC 8, 11

WINNEMUCCA, NEV.

ST. MARY THE VIRGIN Rev. G. S. MacCallum, v
W. 4th Street
1st & 3d S Morning Worship 11, 2d & 4th S EP 7

RIDGEWOOD, (NEWARK) N. J.

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

BUFFALO, N. Y.

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

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

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

NEW YORK CITY

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

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

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

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

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

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

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

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

SCHENECTADY, N. Y.

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

CINCINNATI, OHIO

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

ALBANY, ORE.

ST. PETER'S Rev. E. James Kingsley
6th and Lyons, W. at U.S. 20 & 99E
Sun 8 & 11



ST. FRANCIS' CHURCH
SAN FRANCISCO, CALIF.

OREGON

A MESSAGE FROM BISHOP DAGWELL
The EPISCOPAL CHURCHES of the Diocese of
OREGON will welcome GENERAL CONVENTION
VISITORS traveling by automobile, airplane, or
train.

In Portland visit or telephone the Chamber of
Commerce Tourist Information Center, 1020 S. W.
Front Avenue, ATwater 9411, or The Diocesan
House, 1234 N. W. 23rd Avenue, ATwater 5548.
Portland Churches and their locations are listed in
the classified advertising section of the local
telephone directory.

Diocesan institutions include Good Samaritan
Hospital and St. Helen's Hall, historic Church
school, in Portland and Good Samaritan Hospital in
Corvallis.

Episcopal Churches will be found in the Will-
amette Valley and along the beautiful Oregon
coast route. It will be a privilege of the clergy
and people of the Diocese of Oregon to welcome
Convention Visitors.

PORTLAND, ORE.

ST. MARK'S Rev. R. A'Court Simmonds
N.W. 21st & Marshall
Sun Masses 7:45, 9 & 11; Wed, Thurs, Fri, 7:30;
Thursday 10; C Sat 7-8

ST. MICHAEL & ALL ANGELS
Rev. George R. Turney
N.E., 43rd & Broadway
Sun 8, 9:30 & 11; Wed 10:20; Fri 7; Saints Days
7or 10:30 announced

PORT ORFORD, ORE.

ST. CHRISTOPHER'S Rt. Rev. Thomas Jenkins
Sun 11

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

ABERDEEN, SOUTH DAKOTA

ST. MARK'S 22-6th Ave., S.E. "on U.S. 12"
Rev. Standish MacIntosh, r;
Rev. Ivan Huntsinger, deacon
Sun HC 8, Ch S 9:30, HC & Ser 11 (1st, 3rd, 5th
S), MP & Ser 11 (2nd, 4th S); Wed & HD HC 7
& 10; C Sat 4:30 & 7:30 & by appt.

MISSION, SOUTH DAKOTA

TRINITY, ROSEBUD MISSION
Rev. Paul H. Barbour, D.D.
Fed. Highway No. 18
Sun 9:30

EASTLAND, TEXAS

HOLY TRINITY Rev. James McClain
So. Seaman, just off Highway 80
Sun Mass 9 or 11 alternately; Daily Mass 7:30
Rectory phone: 247-W

SALT LAKE CITY, UTAH

ST. PAUL'S Rev. Mortimer Chester
9th East & 3rd So.
Sun 8, 9:45 & 11

SPOKANE, WASH.

HOLY TRINITY Rev. Ernest J. Mason
Dean & Elm
Sun Masses 8 & 10:30

YAKIMA, WASH.

ST. MICHAEL'S
Rev. Robert Baxter, B.D.
Sun 8, 9:45, 11; Wed 10:30

MADISON, WIS.

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

EVANSTON, WYO.

ST. PAUL'S Rev. Lee W. Heaton
Sun 8 & 11