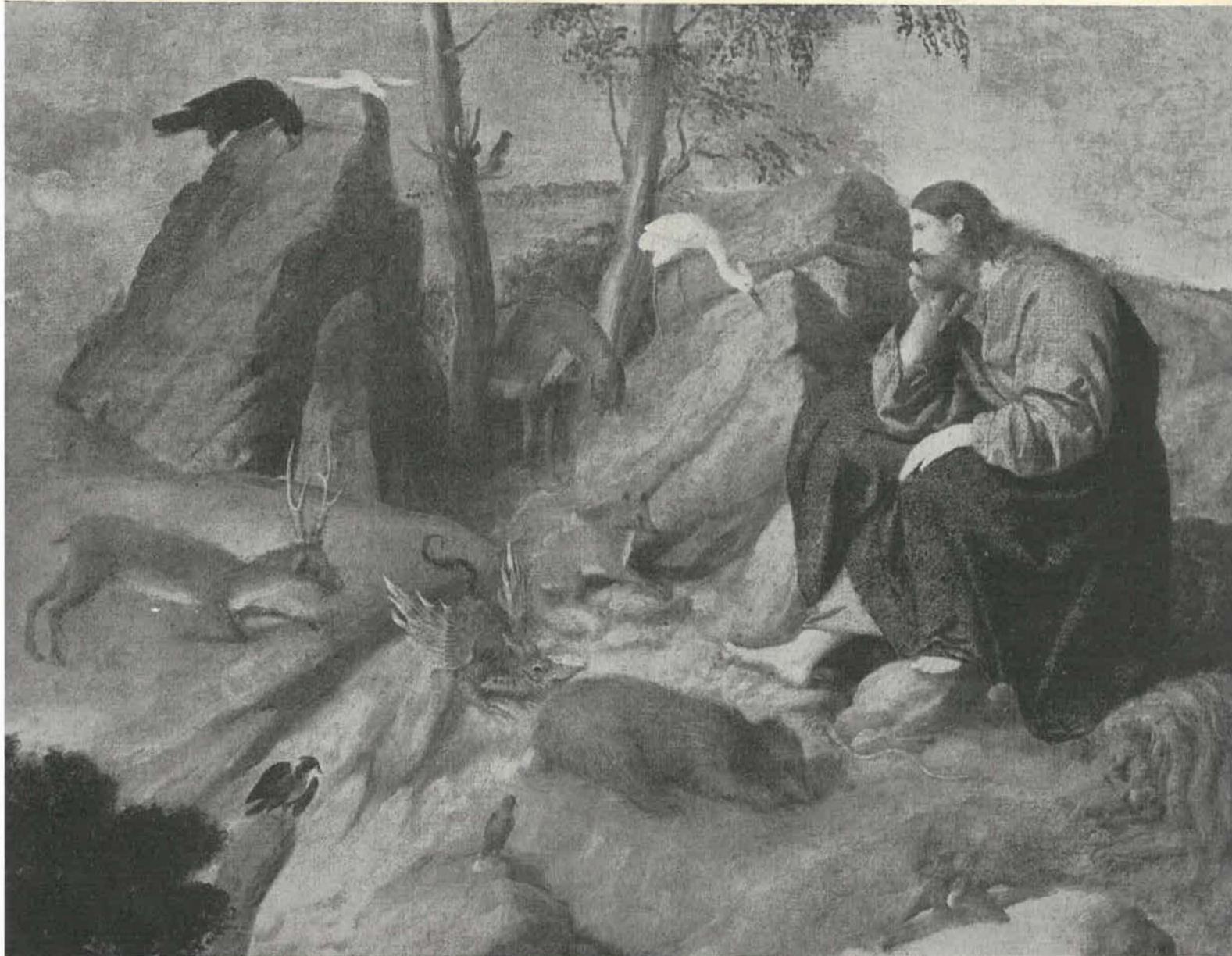


# The Living Church

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



*Metropolitan Museum of Art*

**"AND HE WAS WITH THE WILD BEASTS"**

**"Christ in the Wilderness," by Alessandro Moretto da Brescia [see page 2].**

*Lent Book Number*

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# Lenten Reading Suggestions for 1951

- New Books -

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## THE TEMPLE OF GOD'S WOUNDS By Will Quinlan

NASH K. BURGER, New York Times Book Review, says: "The Temple of God's Wounds is an unusual devotional book that may well take its place among the enduring religious books of our time. In it the basic principles of Christian mysticism and meditation are presented in the form of a remarkable spiritual adventure recounted by the individual who experienced it. It is the story of a man who visits a little known religious brotherhood whose dedicated aim is the practice of the presence of God."

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## RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

Alessandro Moretto da Brescia  
Italian, c.1498 — 1554

### CHRIST IN THE WILDERNESS\*

A NUMBER of Churches in recent years have revived the old institution of the "retreat," a period of silence, meditation, and worship.

Jesus experienced a "retreat," after His baptism in the Jordan, when the Spirit led Him into the wilderness. There, in solitude, He fought through temptations which, as Prof. D. M. Bailie points out, "were real temptations which it was difficult and painful for Him to resist." He did not set out on His ministry among men until He had won the struggle and was ready to go His way in perfect harmony with Himself, unwavering, in the fullest knowledge of His task and of His ministry.

An appealing canvas in the Metropolitan Museum, the work of a painter from Northern Italy who was influenced by the great Venetian masters, illustrates the brief passage in the first chapter of Mark:

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan . . .

"And there came a voice from heaven, saying, Thou art my beloved son . . .

"And immediately the spirit driveth him into the wilderness.

"And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts. . . ."

In a barren landscape lightly sketched in bright shades of green, Christ, in red and blue garments, sits thoughtfully near two trees which rise between the rocks. No human being is with Him, but the wild animals have drawn near. Lion, bear, and fox lie down at His feet; a deer kneels before Him; birds bow their heads in reverence. Even a weirdly shaped animal, reminiscent of the fabulous "basilisk," has joined the throng.

None of these creatures looks quite as we know it from real life. They all remind us rather of the animals in fairy-tales and legends who are gifted with understanding and speech. This may well be what the artist wished to suggest when he envisaged the poetic scene. By wisely refraining from being too explicit he kept intact the mystery of the strange and moving encounter. Yet, though these creatures of the earth and the sky surround the Master to console Him in His loneliness, they seem to emit no sound, but respect the silence which He has sought, and out of which alone could grow the final and irrevocable dedication of His life.

\*Photo, Metropolitan Museum, New York.



# The Living Church

Established 1878

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

**EDITOR** Clifford P. Morehouse, LL.D.  
**EXECUTIVE EDITOR:** Peter Day  
**MANAGING AND LITERARY EDITOR:**  
Rev. Francis C. Lightbourn  
**NEWS EDITOR:** Alice J. Welke  
**ASSOCIATE EDITORS:** Elizabeth McCracken  
Paul B. Anderson, Th.D., Paul Rusch, L.H.D.  
**ADVERTISING MANAGER:** Edgar O. Dodge  
**CREDIT MANAGER:** Mary Mueller  
**CIRCULATION MANAGER:** Warren J. Debus

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## Departments

BOOKS . . . . .	12	GENERAL . . . . .	5
CHANGES . . . . .	30	RELIGION IN ART 2	
EDITORIAL . . . . .	10	TALKS . . . . .	4
FOREIGN . . . . .			9

## Things to Come

FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
				1	2	3					1	2	3
4	5	6	7	8	9	10	4	5	6	7	8	9	10
11	12	13	14	15	16	17	11	12	13	14	15	16	17
18	19	20	21	22	23	24	18	19	20	21	22	23	24
25	26	27	28				25	26	27	28	29	30	31

### February

4. Quinquagesima Sunday.
4. Church Periodical Club executive board annual meeting, at Seabury House (also 7th).
7. Ash Wednesday.
9. World Day of Prayer, sponsored by Department of Church Women, National Council of Churches.
11. First Sunday in Lent. Division of Christian Education, National Council of Churches, at Columbus, Ohio (to 17th). Convocation, Panama Canal Zone (to 12th).
13. National Council meeting (to 15th).
14. Ember Day. Convocation, Southwestern Brazil (to 18th).
16. Ember Day.
17. Ember Day. Conference on ministrations to armed forces and defense workers, NCC (to 19th).
18. Second Sunday in Lent. Brotherhood week (to 25th).
20. Convocation, Central Brazil (to 23d).
22. Washington's Birthday.
24. St. Matthias. Convocation, North Texas (to 26th).
25. Third Sunday in Lent.

### March

1. Organizational meeting, Episcopal hospitals, Chicago.
4. 4th Sunday in Lent.
7. Convocation, Southern Brazil (to 11th).
9. Conference on the ministry, at Lincoln, Mass. (to 11th).

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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## SORTS & CONDITIONS

THE MANAGING EDITOR is this week pinch hitting for Peter Day, who is in New York on Living Church business.

TWO CHURCHMEN have been named to membership on the President's new Commission on Internal Security and Individual Rights, Religious News Service reports. They are Bishop Block of California and Harvey Firestone, Jr., who is chairman of the Presiding Bishop's Committee on Laymen's work. Mr. Truman said the commission will "consider in all its aspects the question of how this nation can best deal with the problem of protecting its internal security, and, at the same time, maintain the freedom of its citizens. . . ."

CLOSE TO 2000 persons, according to an RNS release of January 26th, took part in a national pilgrimage to Canterbury Cathedral, where they dedicated themselves to fight against "the evil and godless forces of Communism and materialism." The pilgrimage was organized unofficially through a national appeal sponsored by Lord Craigavon, and included a number of overseas visitors. At one point the pilgrims all joined in a special prayer, led by an anonymous layman, which called for delivery "from those false teachers who mislead and confuse the unwary."

A FULL ATTENDANCE, except for one member prevented by illness in his family, marked the annual meeting of the Presiding Bishop's Committee on Laymen's Work, which began January 19th and continued through January 21st at Seabury House. The Presiding Bishop attended all the sessions. Consideration was given to the part laymen can play in the ministry to men and women in the armed services.

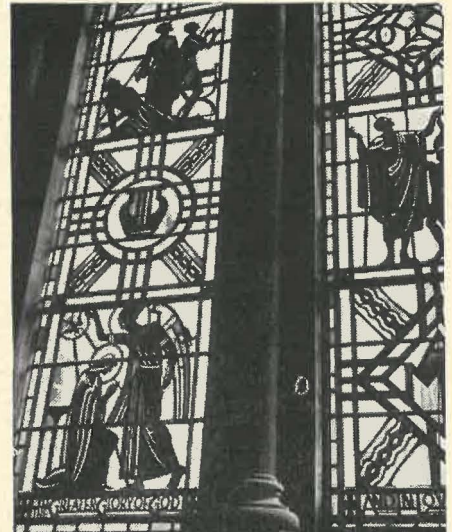
A RESOLUTION encouraging Bishop Jones of Louisiana to ask for episcopal assistance through a coadjutor or a suffragan highlighted the 113th annual convention of the diocese of Louisiana held in St. James' Church, Alexandria, January 24th and 25th.

ST. PAUL'S CHAPEL, Trinity Parish, N. Y., oldest building still standing on Manhattan Island, held on January 25th (Conversion of St. Paul) a special service of thanksgiving marking the restoration of the building to its original appearance and the witness to the Faith that it has borne since its erection in 1766. The rector of Trinity Parish, the Rev. Frederic S. Fleming, officiated, and Bishop Gilbert, retired, of New York pronounced the blessing.

LENT is just around the corner (February 7th) since Easter comes on March 25th—almost as early as it can possibly come. Trinity Church, New York, will start off its daily noon-day services by having as special preachers Bishop Boynton, Suffragan of New York (February 7th through 9th) and Bishop Campbell, Coadjutor of West Virginia (February 12th through 16th).

IF YOUR PARISH does not subscribe to The Living Church by the bundle plan, Lent is a good time to begin!

Francis C. Lightbourn



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Talks  
With **Teachers**

REV. VICTOR HOAG, D.D., EDITOR



**The Difficult Years**

**M**Y sixth graders are a problem to their parents, to me, and to themselves, too. They are just leaving childhood, yearning to be treated with respect, yet they do such unaccountable things. You never know what they will do. Now it's all activity, violence, noise and silliness; the next moment may come a question, an observation on life, and you realize you are dealing with an almost adult mind. I think the Junior High years are the most difficult, don't you?" So spoke one teacher to another.

"Well, I was just thinking that my third graders are at the most difficult stage. At least yours are big enough to read, and can discuss things intelligently. But my class is always restless, never listens long to anything. They have few skills, yet want to try everything. They all want to talk at once, they giggle, are smarty, and don't mind. They want to read aloud, but do it so poorly that it is painful." So replied another teacher.

Teachers of pre-school children have often made the same remark: little children are going through the most difficult, mysterious and incalculable years of their lives. They respond to the ordinary stimulus of suggestion and activity, it is true, but parents and teachers often wonder just what impressions on character are really being made. Outwardly we may have the semblance of helpful group play and instruction. Underneath, what are we actually doing for the swiftly unfolding life?

**PASSING THROUGH**

Actually, when you stop to think of it, all life is difficult to understand, at any stage. And all teaching is difficult, of any age pupils, because they are all in process of growth. They are on their way toward something else, they know not what. The life force drives them, at any age. They are passing through this vale of experience, stage by stage. Each birthday is an exulting cry, "There. I've come through that year all right."

No one realizes this truth of the onward drive, and the changing years better than do experienced teachers. They come to have great sympathy for their pupils' groping ways. They realize that the rudeness, shyness, impulsiveness, sensitiveness, generosity, and possessiveness which seem to alternate in the behavior

are but the proof that they are trying to be themselves, the mysterious self which they cannot understand, but which presses for realization through their growing bodies and minds.

It is quite common for teachers of adolescents to declare that *these* are the most difficult years. They often seem so, to those who must work with them. Here is experimental life at its most tumultuous frontier, the child feeling the onset of his full life, yet unable to measure up to his new dreams. He does not want to be pushed, yet he is slow to try the new without encouragement.

For the Church, in past years, the late teens have well been called the lost years. We have practically no high school department. Only a few groups linger under systematic instruction, as the upper fringe of a children's program. "We must do more *for* our young people," says everybody. The wisest say, "We must do more *with* them." Many adults have ceased trying to do much.

**SOLVER OF DIFFICULTIES**

The teacher, or any adult with the teacher-heart, is the hope of childhood. Every year is difficult. "Just being 13 years old is an awful problem," said a girl. If teachers would only sense this, they would find vast avenues opened for them in the lives of their pupils. Not lessons for the standard-gauge class, but intimate friendship emerging from this fellowship, becomes the working sphere of the teacher. People are what they are—*now*, at any age. They must be dealt with as they are, not as some typical person. That is the art of leadership, of real teaching. Your pupils might all declare, if they could be asked, that *they* are passing through the most difficult days of their lives. To help them solve their problems becomes one of the real joys of teaching.





QUINQUAGESIMA SUNDAY

## GENERAL

## EPISCOPATE

## Dr. Baker Consecrated

On January 25th, St. Paul's Day, in the Church of the Good Shepherd, Raleigh, N. C., the Rev. Richard Henry Baker, D.D., became the 7th in the line of episcopacy of the diocese of North Carolina, now in its 134th year. He was consecrated coadjutor. It was more than 28 years since the last bishop for the diocese was elevated.

The Presiding Bishop was the consecrator with Bishops Penick and Powell as the co-consecrators. Bishop Powell of Maryland had been Fr. Richard's bishop, and Bishop Penick of North Carolina is, of course, his new bishop. Bishop Tucker of Ohio was the preacher. Bishop Wright of East Carolina and Bishop Gravatt of Upper South Carolina were the presenters. The attending presbyters were the Rev. Dr. Philip J. Jensen, of St. Thomas' Church, Owings Mills, Md., and the Rev. William Owings Stone, of St. John's Church, Barrington, R. I. Litaniast was Bishop Henry of Western North Carolina.

Bishop Phillips of Southwestern Virginia read the Epistle, and Bishop Goodwin of Virginia read the Gospel. Joseph Blount Cheshire, secretary of the standing committee, and eldest son of the late Bishop Cheshire, read the Evidence of Election. Theodore C. Waters, of Baltimore, a personal friend of Bishop Baker, read the Evidence of Ordination. The Consent of the Standing Committees was read by the Rev. Gray Temple, of the Church of the Good Shepherd, Rocky Mount, N. C., and the Consents of the Bishops were read by Bishop Gibson, Suffragan Bishop of Virginia. The Rev. John Henry Fitzgerald, D.D., Registrar of the General Convention, took part in the ceremony. The rector of the Church of the Good Shepherd, Raleigh, also chairman of the standing committee, the Rev. James McDowell Dick, was master of ceremonies, his assistant being the Rev. I. Harding Hughes, chaplain of St. Mary's School and Junior College, Raleigh, and a member of the standing committee.

Bishops Brown, retired, of Southern Virginia, and Armstrong, Suffragan of Pennsylvania, took part in the laying on of hands.

Besides the full quota of the clergy of



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BISHOP BAKER: First in 28 years.

the diocese there were some 18 visiting clergy. Around 70 friends came from Maryland, among them Governor and Mrs. McKeldin, most of these along with the McKeldins being from Fr. Baker's former parish, the Redeemer, in Baltimore.

After the service there was a luncheon at Christ Church Parish House where 250 guests were entertained. At this time addresses were made and gifts bestowed, a number to Bishop Baker. Bishop Penick, who was toastmaster, received a new overcoat.

Later, in the parlor of St. Mary's School and Junior College, now in its 109th year, an open reception was held. Some 500 people attended.

Bishop Baker will make his home in Greensboro, N. C., a central point in the western part of the diocese. He and Bishop Penick will share the work of the diocese.

## Oklahoma Asks Coadjutor

The 14th annual convention of the diocese of Oklahoma, meeting in St. Paul's Cathedral, Oklahoma City, on January 23d, took steps toward securing a coadjutor. It resolved:

(1) That Bishop Casady, the diocesan, be requested to ask for episcopal assistance through the election of a co-

adjutor for the diocese of Oklahoma.

(2) That the convention request permission of the bishops and standing committees of the Church to elect a coadjutor.

(3) That the sum of \$10,000 be secured through special assessment to increase the diocesan operating budget for the last three months of 1951 and to make future provision for the support of the bishop and the coadjutor in the usual manner.

(4) That, the necessary permission being granted, the bishop be authorized to call the diocesan convention into special session to elect a bishop coadjutor by June 15th, if possible.

(5) That the procedure of the convention to elect a coadjutor follow that used by the House of Bishops when electing a missionary bishop.

(6) That an information committee to secure suggestions for nomination to the convention be composed of A. D. Cochran, chancellor; C. M. Greenman; and the Rev. Messrs. E. H. Eckel, and H. A. Guiley, with the proviso that the committee will place in nomination those persons considered qualified for the office, but will not include the names of presbyters canonically resident in Oklahoma since such nominations among others can and will be made from the floor of the convention.

The budget for 1951 was adopted as presented in the amount of \$63,531.25 which includes the appropriation for the election, consecration, and establishment of a coadjutor the last quarter of 1951.

Bishop Casady presided at the convention.

## Bishop No. 400 Retires

Bishop Atwill, whose resignation as missionary bishop of North Dakota was accepted by the House of Bishops at their recent meeting, is the 400th bishop consecrated in the American succession.

He has been appointed acting bishop until his successor is consecrated.

His resignation, because of age, comes after 14 years of episcopal service. His consecration took place at a time when North Dakota had been without a bishop for about two years and when the state was suffering the aftermath of extended drought, dust storms, and economic depression.

A pamphlet, issued on the occasion of



a dinner given for Bishop Atwill on December 12th by the clergy of the district and their wives, said that the years of the bishop's episcopate have been "years of significant progress in the strengthening of the Church in the State."

During those years the percentage of support assumed by North Dakota Churchpeople has constantly risen. Church properties have been improved. Two new city churches have been built. The total giving by parishes and missions has increased six times. The giving to the General Church program has been doubled. Annual confirmations have increased 50 per cent. The tenure of the clergy in their respective fields has increased substantially.

Bishop Atwill and his wife were given parting gifts totaling about \$10,000 by the woman's auxiliary branches, the United Movement for Christian Youth in North Dakota, and the district's parishes and missions.

### Installation in National Emergency

The installation of Bishop Gray, coadjutor, of Connecticut as its diocesan was planned as a greatly simplified service in compliance with President Truman's proclamation of national emergency.

Bishop Gray actually became diocesan on January 15th, the day of Bishop Budlong's retirement, but his installation was scheduled for January 30th in Christ Church Cathedral, Hartford. On that same day, after the installation, there was scheduled a special diocesan convention for the election of a suffragan.

Instead of the complete service of installation involving considerable preparation and participation of other dioceses, the plan was to limit the event to the Holy Communion in the Cathedral. Diocesan clergy and lay delegates to the convention were asked to join with Bishop Gray in corporate worship and diocesan dedication, and the Bishop was to deliver his address. The service was open to the public, but no formal invitations were issued.

### OLD CATHOLICS

#### Assumption Dogma Repudiated

The Roman Catholic dogma of the Assumption has been repudiated by the episcopate of the Old Catholic Church.

A declaration signed for the Conference of Old Catholic Bishops by Andreas Rinkel, Archbishop of Utrecht, and Adolf Kuery, Bishop of Berne on December 26, 1950, said in part:

"In union with the One Holy, Catholic, and Apostolic Church, we profess our faith in 'Jesus Christ, the only Son of God, our Saviour, who was conceived

of the Holy Ghost and born of the Virgin Mary.'

"We confess that God chose Mary that as a virgin she might become through the Holy Ghost the mother of the Divine Logos, which was from all the Ages God and with God.

"We confess that in Jesus Christ, His Son made man, God revealed all that is needed for our salvation, that He grants this revelation at all times to His Church through the Holy Spirit, and that any deviation from it or accretion to it does not contain the truth revealed to us by God.

"We therefore once more reject the doctrine that the Bishop of Rome has the infallible right to pronounce, determine, and decree, as a doctrine of the Church essential to salvation, what God has revealed, or that he can do so when there is no corroboration for such a doctrine either in God's Word in Holy Writ or in the generally-recognized belief of the Church.

"It is for this reason that we once more reject the doctrine of the Immaculate Conception of Mary proclaimed by the Bishop of Rome in 1854, and now, today, the doctrine defined and proclaimed on the Feast of All Hallows, 1950, of the bodily assumption of the Blessed Virgin Mary into glory.

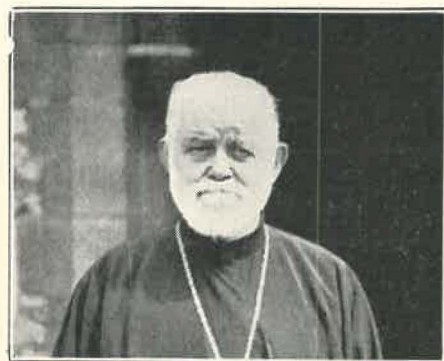
"We regret that by this new doctrine the Church of Rome should have gone one step further away from the truth that proceeds from God alone, and that in this way the division of Christendom should be accentuated at a time when Christendom is striving to restore its unity." [EPS]

### ORTHODOX

#### Archbishop Germanos Dies

The Most Rev. Archbishop Germanos, Metropolitan of Thyateria and Exarch of the Ecumenical Patriarch for Western and Central Europe, died in a London hospital on January 24th. The Metropolitan was the representative of the Ecumenical Patriarch at all the ecumenical meetings which were consummated in the formation of the World Council of Churches in 1948. At that time he was elected one of the six Presidents of the World Council.

The Metropolitan of Thyateria was born in Silivria, Eastern Thrace, on September 28, 1872. He was graduated from the Greek Orthodox Theological College at Halki, Constantinople, in 1897, with highest honors, and was sent to the University of Leipzig, Germany, where he studied theology and philosophy, receiving the Ph.D. degree in 1903. He then returned to Constantinople where in 1904 he became professor of dogmatic theology at Halki and in 1907 was made Principal of this outstanding Theological



ARCHBISHOP GERMANOS was one of the World Council's six presidents.

School. Having been ordained to the priesthood shortly after returning to Halki, he was made Titular Bishop of Selucia in 1912. A higher honor awaited him in 1922, when the Holy Synod invested him with the title of Metropolitan of Thyateria, and commissioned him to be Exarch for the Ecumenical Patriarchate in Western and Central Europe.

The Metropolitan was a well known figure in London, where he lived in the bishop's residence attached to St. Sophia's Greek Orthodox Church, Moscow Road, Bayswater. He was constantly being invited to preach and to lecture, which he did with a great fund of knowledge and with the grace of the Eastern dignitary which he was.

In light of his office he headed the

### Bishop Elect



The Very Rev. Richard S. Watson has accepted his election by the House of Bishops as missionary bishop of Utah [L. C., January 28th], subject to canonical requirements.



delegations of Orthodox representatives to the various meetings on Life and Work and Faith and Order, as well as to the Amsterdam Assembly. Many will recall the extraordinary courtesy, together with the doctrinal correctness, with which he presented and defended the point of view of the Eastern Orthodox Church. In addition to participating in the meetings of the West, he visited constantly all the Greek Orthodox Churches scattered through Western Europe, from Ireland to Vienna and from Scandinavia to Gibraltar. At the request of the Ecumenical Patriarch he took part in the celebration in Moscow of the 500th anniversary of the autocephaly of the Russian Orthodox Church. His instructions, however, forbade him from taking part in the decisions of the Conference of Heads of Autocephalous Orthodox Churches which was called together by the Moscow Patriarchate on this occasion.

In 1950 the Metropolitan visited Canada and the United States in connection with the meeting of the General Committee of the World Council of Churches. He held an honorary degree of Doctor of Divinity from General Theological Seminary in New York and was well known in Anglican circles all over the world.

## EDUCATION

### In Favor With God and Man

"Speaking for no one but myself," said the Rev. David C. Colony, "I feel that next to totalitarianism—whether Communist or Roman Catholic—the public school is the greatest single danger to the survival of Christian America." He went, on "The public school—and the ordinary private school—trains for pure materialism. The Church must take back what she should never have surrendered—the training of her youth."

Fr. Colony spoke thus at the second national conference of the Episcopal Parish School Association of which he is president. The conference was held January 9th-11th at the Bishop McLaren Foundation, Sycamore, Ill.

A disturbing fact which emerged from the opening discussion on the parish school was the growing danger to the freedom of the parish school from some state departments of education and from various associations of secondary schools.

The Rev. Dr. John Heuss informed the Conference that the Southern Association of Secondary Schools is setting up evaluative criteria to guide schools in the formation of educational principles. He suggested that EPSA should help articulate an educational philosophy of the parish school.

To this statement Fr. Colony added, "Again, speaking only for myself, the

issue between State and Church, especially in the area of Christian education, will sooner or later have to be settled. In the meantime, let's seek to make ourselves strong against the secular threat of the future."

He was directed to appoint a continuing committee for the development of a parish school philosophy of education. As a step toward crystallizing such a philosophy, delegates to the conference seemed to agree that the purposes of Christian education are fourfold:

(1) To communicate facts (doctrine and other data of faith).

(2) To develop mature people (this includes an acquired capacity to accept Christ).

(3) To integrate all in a meaningful fellowship.

(4) To teach that there is a power outside ourselves to transcend difficulties (including teaching that life is a series of crises than can be met with the aid of grace and that failures are as important as successes).

Christian education, suggested the Rev. Thomas H. Carson, is training a child to grow in wisdom and stature and in favor with God and man.

The Rev. Robert Y. Condit pointed out that while the primary object of the parish school is to train children into educated members of the Christian fellowship, generally unchurched parents follow their children through the school into the Church. Dr. Condit is headmaster of Woodhull School, Hollis,

N. Y., the only elementary-through-high-school parish school in the country.

The Rev. Francis Voelcker, professor of pastoral theology and head of the department of Christian education at Seabury-Western, warned parish school workers to be aware of developmental tasks. He said that to be developmentally ready is to be ripe for the task.

Role-playing was discussed, particularly as a means whereby parents, some of them acting the part of children, can learn how to sympathetically and intelligently deal with childhood problems.

During the last session of the conference, Dora Chaplin, associate editor of the National Council's Department of Christian Education said that only people who trust God are competent to teach children. She said that parish school leaders must first look to themselves and then try to help parents and teachers.

### Hobart Appoints Chaplain

The Rev. Allen Floyd Kremer, of Philadelphia, Pa., has been appointed chaplain of Hobart College and associate professor of religion at Hobart and William Smith Colleges.

The Rev. Mr. Kremer has been chaplain to Episcopal students at the University of Pennsylvania since 1946. He is a native of Philadelphia, attended the Episcopal Academy, received his B.A. degree at the University of Pennsylvania in 1939 and his M.A. degree in 1940, and was graduated from the Episcopal

## National Canterbury Association

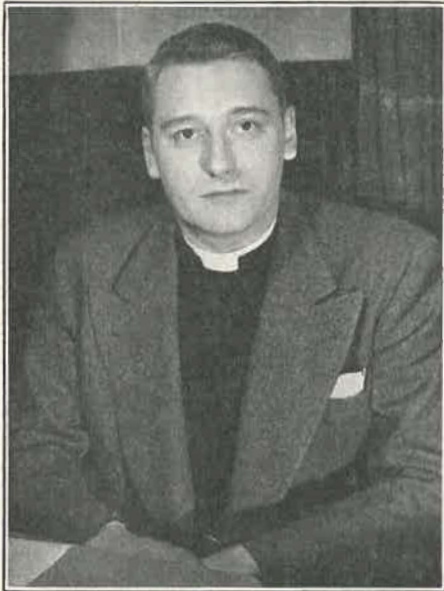


Two college students represent each province of the Church on the executive

\*Numbers indicate province represented. Seated, from left, John Morris (president) (2), Ted Tulis (7), Philip Robb (2), Wendall Peabody (1), Stanley Sinclair (8), John Poulos (1). Seated from left: Don West (6), Lucille Minarik (recording secre-

tionary) (5), Graham Pulkingham (7), Burns Jones (4), Lawrence Grady (treasurer) (5), John Lang (8), Gordon Jones (corresponding secretary) (4), R. Andrew Shackles (3), Robert Spooler (3), William Lawson (6).





THE REV. A. F. KREMER: From Pennsylvania University to Hobart.

Theological School in 1945. He was ordained a priest of the Episcopal Church in January, 1945 by the Rt. Rev. Raymond A. Heron, Suffragan Bishop of Massachusetts.

The Rev. Mr. Kremer is married and has two children

He succeeds the Rev. Dr. David R. Covell, who returned to parish work last fall at Hudson, Mass. after serving as chaplain since 1945. The Rev. Mr. Kremer expects to assume his new duties at the colleges about March 1st.

## FINANCE

### Giving By Churches

The Episcopal Church ranks second in per capita giving among Churches listed by the United Stewardship Council as having over one million members. Latest figure for annual per capita giving by Episcopalians is \$42.44 (last year, \$41.57). This is exceeded in other Churches having more than a million members only by the Missouri Synod Lutherans, whose per capita annual contribution totals \$49.57.

These figures, compiled annually by the Stewardship Council, in this case generally apply to the calendar year 1949, since there is a considerable time lag between giving of funds and compiling of statistics.

Of the 48 Churches in the United States on whose giving the Stewardship Council reported only six have a per capita gift exceeding \$100. The highest of all are the Free Methodists with an annual per capita gift of \$169.11. Second high are the Seventh-day Adventists: \$138.28. The membership of the former is just over 40,000, and that of the latter just over 243,000. The other four Communion with per capita gifts of over

\$100 also are among the smaller Churches. They are Evangelical Menonite, 1823 membership (\$102.10); Wesleyan Methodist, 31,147 (\$126.74); Missionary Church Association, 5513 (\$111.95); Church of the Nazarene 224,487 (\$104.64).

Other Churches having over one million members and their per capita gifts are: Congregational Christian, \$39.66; Presbyterian, U.S.A., \$39.46; United Lutheran, \$34.51; American Baptist, \$32.69; Southern Baptist, \$28.53; Disciples of Christ, \$25.73; Methodist, \$26.08; National Baptist, \$1.92. These are, of course, led by the Missouri Synod Lutheran and Episcopal Churches.

Of the 48 United States Churches reporting the Episcopal Church ranked 23d. This is one step higher than last year [L. C., January 28, 1950].

Annual contributions reported by 48 communions in the United States rose above the billion dollar mark for the first time, according to the Stewardship Council. Contributions to both American and Canadian Churches (totaling 53) topped a billion dollars for the second successive year. The total of contributions for congregational expenses in the local churches plus contributions for benevolences outside the local churches is \$1,137,554,266. The increase over last year is \$135,979,895, or a 13.5 per cent gain.

Every year since 1934, except 1936, has shown an increase in total giving, the Council reports. However, the Council points out, the increase in giving is not as great as the increase in income. Also the increase in giving is not so great as the decrease in purchasing power of a dollar. As a result, the increased giving does no more work than the income before World War II.

## SOCIAL RELATIONS

### No Barriers

The biracial committee of the National Council's Home Department urges the creation of no barriers that will prevent any group or individual from full participation in the laymen's program of a diocese. The Rev. Arnold M. Lewis voiced this recommendation during the meeting of the committee at Seabury House, January 9th and 10th. He said that the committee makes the recommendation because of its desire to emphasize the Church as a Christian fellowship. He pointed out that the purpose of the committee is to meet the needs of the individual Negro layman and the Negro parish or mission through the regular channels of diocesan life.

In reporting on Negro women religious workers, Miss Ellen B. Gammack recommended greater emphasis on recruiting workers for the growing need.

All schools of the American Church

Institute for Negroes are now fully accredited by the Southern Association of Schools and Colleges, reported M. M. Millikan.

Dr. Tollie L. Caution reported the erection of \$43,000 worth of Church property among Negroes. The National Council has granted \$6400 for this work. A final report was made of the allocation from the \$200,000 item in the Reconstruction and Advance Fund for Negro work in the United States, which had aided projects representing \$774,100 worth of Church property used by Negroes.

Twenty-two theological students were reported currently studying at the following seminaries: Philadelphia Divinity, Episcopal Theological, Church Divinity of the Pacific, Seabury-Western, Bexley, Nashotah, and GTS.

## INTERCHURCH

### A Day of Prayer and Fasting

American Church women are being asked to keep a 24-hour vigil of fasting and prayer for peace on the 64th annual World Day of Prayer, Friday, February 9th.

The appeal is issued by the National Council of the Churches. The Council's General Department of United Church Women is American sponsor of the day of prayer which is observed yearly on the first Friday of Lent in over 17,000 American communities and 91 countries overseas.

### First NCC Board Meeting

A wide range of Christian interests including efforts to avert a third world war and the development of a united community service program to help meet the spiritual needs of the nation in the emergency came to the attention of the National Council of the Churches of Christ in the U.S.A. at the first bi-monthly meeting of its General Board on January 17th.

The Board is the interim policy making body of the Council.

The meeting was held in the Assembly Hall of the Presbyterian Board of Foreign Missions. No room in the National Council's several offices in New York city was large enough to accommodate the number who attended. Present were 105 of the Board's 119 clerical and lay members.

The Council's president, Bishop Sherrill, sat on a dais at a small table on which stood a cross. Nearby were the general secretary, Dr. Samuel McCrea Cavert, and his associate, Dr. Roy G. Ross.

This is a summary of what happened at the meeting. The General Board:

Adopted a statement on the international situation calling upon the United



States to negotiate without appeasement with other governments both within and without United Nations in an effort to reach agreements that will secure peace with justice.

Approved outline of tentative statement "The Churches and the Nation in Crisis" from Department of International Justice and Goodwill which may be ready for full consideration at March meeting.

Recommended that Congress and the executive branch of the government "take such steps as may be required to assist in meeting the present urgent need of the Indian people for emergency food aid . . . on such terms as may be mutually acceptable to the two governments."

Heard a report on problems confronting the Division of Foreign Missions.

Supported legislation which recognizes the rights and duties of conscientious objectors and authorized the Department of International Justice and Goodwill to set forth this point of view in forthcoming hearings on universal military training and service.

Urged that legislation for military training and service shall contain provisions which will protect all men and women from segregation and discrimination based on race, creed, or national origin, and that legislative and administrative safeguards be provided against discrimination in employment and working conditions in the use of civilian manpower.

Commended the Department of Defense for adopting a policy of equality of treatment and opportunity for all persons in the armed services without regard to race, color, religion, or national origin, and urged that the implementation of this policy be immediately expanded and strengthened.

Authorized working out arrangements for continuing the sponsorship of the German exchange projects.

Approved plans for a North American Lay Conference on the Christian and His Daily Work, February 21-24, 1952, in cooperation with the Canadian Council of Churches, and for a consultation on the Church's strategy in relation to peoples of underdeveloped areas, April 24-26, 1951, at Buck Hill Falls, Pa.

Heard plans for study of the Church's ministry to men and women in uniform and workers in defense industries, at a conference in Greenwich, Conn., February 17-19, 1951.

Voted to hold the May 16th meeting of the General Board in Chicago and the November 28th meeting in Atlanta. The remaining meetings of the year — March 28th, July 18th, and September 19th — will be held in New York.

Voted to authorize a representative to work for the admittance of members of the Baltic Legion to be admitted as D.P.'s.

## NEW GUINEA

### Priest Killed

A priest died of burns while helping victims of the volcanic eruption at Mount Lamington, New Guinea, Religious News Service reports. He was the Rev. Dennis James Taylor of the Church of England. Mr. Taylor's wife and four young children were still unaccounted for when the RNS report came from Sydney, Australia.



OUT OF THE CAGE: The Archbishop of Canterbury\* greets Canal Zone Churchpeople.

Reports from the Associated Press list the estimated dead at 3000, including about 30 Europeans. RNS says that among the 30 were "a number of Anglican, Seventh-day Adventist, and Roman Catholic missionaries."

## PANAMA

### Peripatetic Primate

When Dr. Fisher, the Archbishop of Canterbury, and Primate of all England, and Mrs. Fisher, on their return to England from Australia and New Zealand, made an overnight stop at the Panama Canal Zone, it was the first such visit an Archbishop of Canterbury had made.

The governor of the Panama Canal, Francis K. Newcomer, and Mrs. Newcomer, both devout members of the Church, entertained the Fishers in the governor's mansion.

Bishop Gooden, of Panama, arranged for a reception for the Archbishop and Mrs. Fisher in the garden of the Cathedral of St. Luke shortly after their arrival on the S. S. Rangitoto Sunday evening, January 7th.

Only two days had passed since Churchpeople in the Canal Zone first knew of the Archbishop's arrival, but, during an hour, close to 1,000 persons from all walks of life and from many

religions came to the reception. Bishop Melcher of Central Brazil arrived unexpectedly on his way to the House of Bishops.

The governor arranged a special tour of Panama and the ruins of old Panama for their guests for Monday morning.

When the Rangitoto arrived off the Canal at anchorage, Archbishop and Mrs. Fisher wrote two limericks to allay the captain's fears that they might both fall into the bay in the process of getting down the ladder into the governor's

launch. It was Capt. Pilcher's first trip as master of the ship. The Fishers' limericks were:

"Captain Pilcher sat glum and alone  
And muttered with heart-rending moan:  
The Archbishop will float  
If he falls out the boat  
While my fortunes will sink like a stone."

"When the Archbishop Canterbury came  
On a ship, Rangitoto, by name  
Captain Pilcher said, 'Pray  
Do not fall in the bay  
Or I'll acquire an unwanted fame.'"

Before boarding their ship at the Pedro Miguel Locks, the Fishers saw it go through the Miraflores Locks and then had the privilege of seeing the opening of the lock chambers from the control tower with the Archbishop at the controls.

After they were at sea, the archdeacons of the district sent a farewell limerick by radio:

"We proclaim, Dr. Geoffrey Cantuar,  
Where'er in the old Spanish Main you are  
Such a Fisher of men  
Both with tongue and with the pen  
The Archbishop, as well, of Pan Cant  
you are!"

\*Also in receiving line (from left): Mrs. F. K. Newcomer, Governor Newcomer, Mrs. Fisher, Dr. Fisher, Mrs. R. H. Gooden, Bishop Gooden, J. Palmer Smith of the Cathedral.

† Local name for the Panama Canal Zone.



## Religious Reading for Lent



LENTEN RULE, in addition to making provision for fasting and abstinence, voluntary self-denial, increased attendance upon prayer and public worship, and the overcoming of some besetting sin, should include the reading of at least one good religious book. Thus will be brought into play the powers of the entire personality—body, mind, heart, and will.

Fortunately the category of "religious" reading is a very wide, if not an elastic, one. It is customary to begin the list with the Bible. We offer no apology for reiterating this convention: Holy Scripture is, and will ever remain, the Church's selection, the divine library, the book that is above every book, "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (I Timothy 3:16-17).

Attention has frequently been called to the revival in our day, among theologians of all Christian bodies, of Biblical theology. The past year has seen the appearance of at least three significant books designed to assist the layman to enter into the stream of this trend. These three works, individually noted in our columns heretofore, are in this, our Lent Book Number, reviewed by our executive editor, Peter Day, in relation to each other and to the general question, "Should Laymen Read the Bible?"

The Anglican cannot mention the Bible without in the same breath talking about the Book of Common Prayer—perhaps because the Prayer Book is so patently an anthology of Holy Scripture. Again Churchmen are especially fortunate this Lent, for 1950 has also seen publication of a work that will long remain standard as an interpretation of the Prayer Book as a whole, namely, *The Oxford American Prayer Book Commentary*, by Dr. Massey H. Shepherd, Jr. Dom Gregory Dix points out that "this work is not only historical and liturgical but partly devotional also" [L. C. December 3d]. Many a self-styled Prayer Book Churchman is woefully unaware of much of the content of that venerable volume, let alone the origin and meaning of its various parts. Here, then, is another possible Lenten reading project: a refresher on the Book of Common Prayer.

It may seem far from works so evidently "religious" as the Bible and Prayer Book to the contemporary novel and short story. Yet partly for this very reason—to provide a balance—and also because there is a deep underlying similarity between Holy Scripture and modern fiction, in that both deal with fundamental human situations, we are happy to present in this issue an evaluation of the current novel

and short story, from the Christian point of view, by Hyatt Howe Waggoner.

Dr. Waggoner, who is a Churchman, is Associate Professor of American Literature and Chairman of the English Department at the University of Kansas City. His recent work, *The Heel of Elohim* (1950), is described by Chad Walsh as "the pioneer work in what will be called the 'Newer Criticism,'"\* and has received wide acclaim in the publishing and literary world. We take pleasure, therefore, in welcoming Dr. Waggoner as a contributor to THE LIVING CHURCH, and hope that, through the reading of his article, many will be led to make the acquaintance of some of the writers he mentions.

Between the two apparent extremes, Holy Scripture and the Prayer Book on the one hand, and contemporary fiction on the other, the subjects covered by the 27 signed reviews and 9 brief notices include a wide range of reading material, running all the way from patristics to church promotion. Nor is devotional matter in the more restricted sense of the term wanting. Such shorter works as Dom Gregory Dix's *The Claim of Jesus Christ*, Fr. Palmer's *Mother Said So* (which is the Lent Book of the Church of England in Canada), and Fr. Wagner's *Were You There?* should go far toward assisting Churchmen to keep a good Lent, as they prepare to meditate upon those mighty acts whereby God has given to His people life and immortality.

### *The Forward Movement*

RECEIPT of the Lent issue of *Forward Day* by Day calls to our attention anew the splendid evangelism of the printed word that is being carried on, in season and out, by the Forward Movement Publications. Under the inspired editorship successively of Canon Gilbert P. Symons and of the Rev. Dr. Francis J. Moore, these publications have long outlived the Forward Movement Commission, which originated them, and have won a high and permanent place in the devotional life of the Church.

The Lent *Forward* is based on the First Book of Samuel. Its keynote, based upon Hannah's song, is "Strive to be holy." It is a timely theme for a year in which the world bears down upon us so heavily that it is sometimes difficult to realize the importance of the things of the spirit.

Another important recent Forward Movement publication is *Prayers for All Occasions*, a companion to *Prayers New and Old*, published some years ago. Both of these little pocket prayer booklets (10 cts.

\*The *Beloit Poetry Journal*, Winter 1950.



each from F. M. Publications, 412 Sycamore St., Cincinnati 2, Ohio), and scores of inexpensive "guides" and "briefs" for many occasions, are invaluable for personal use and for inexpensive gifts and enclosures. A group of war-time publications, especially intended for service men and women, are among the latest publications.

The Episcopal Church is fortunate indeed to have these publications. They ought to be better known and more widely used by our lay people, as well as by the clergy.

### *The "National Council Outlook"*

WE welcome the *Outlook*, successor to the *Federal Council Bulletin* and monthly organ of the new National Council of Churches. Its first issue, with a picture of Bishop Sherrill on the cover, indicates that it will continue the general format of the *Bulletin*, with some typographical and other improvements, which will doubtless be extended as time goes on. The editor is Donald C. Bolles, able journalist and layman of the Episcopal Church.

In its introduction, the *Outlook* declares that its "central concern is with what the Churches do together. It does not pretend to cover all aspects of religious activity. It is not just another Christian journal. . . . It is limited to the field of interchurch cooperation."

We wish Don Bolles and the *Outlook* every success in this special area of religious journalism.

### *A Hard School*

WHAT would our young people think if they were asked to attend a six-months special training course in Christian life and doctrine, like the school thus described in a recent issue of the *Commonweal*?

"The young people, boys and girls, get up at 4 AM, winter and summer alike. They wash in the open air, and then do some physical drill. They are then divided into small groups (of not more than eleven persons) in which they meditate on . . . doctrine and discuss pertinent questions. Silence is compulsory apart from the discussion.

"At noon they break their fast with a frugal meal, taken hastily, standing or sitting on benches. The work, done in common, of cleaning the establishment, follows. The rest of the afternoon is spent in sports, singing, folk-dancing, and lectures. Supper, another frugal meal, is again taken hastily. At 9 PM the 'great silence' begins, which must be kept until the following morning.

"Nobody is allowed out during the day except for half a day on Sundays. They may not receive visitors except for half an hour.

"Along with this harsh physical discipline there is a mental training almost as gruesome. Students have

to accuse themselves of their faults in public and have to take humbly the accusations made by others. . . . If they misbehave, for instance, if they talk during the 'great silence' period, or smoke, they are publicly punished and even expelled."

What is this school? A Trappist monastery? A Moral Rearmament training course? An indoctrination program for Christian missionaries?

No; it is a training program for Communist youth in China. The doctrine they study is Marxist-Leninist doctrine. The missionary work for which they are preparing themselves is the organization of Communist cells in factories or schools. And these young people, in such schools all over Red China, "accept their assignment as a mission and devote themselves with an ardor and enthusiasm worthy of a better cause," according to the Rev. Nicholas Maestrini, who sends the account from Hong Kong, where he is director of the Catholic Truth Society.

We ask again: how would our own young people respond to the challenge of such rigorous training in Christian life and doctrine, in order that they might spread it among their fellows at school and in factories and offices? And what would be the result if the Church were to challenge them to take their religion as seriously as that?

### *For Those in the Armed Forces*

A LETTER to all the clergy from Bishop Louttit, chairman of the Armed Forces Division of the National Council, makes some valuable suggestions to parishes for keeping in touch with service men. Among them are a special form for presentation of the Church Service Cross, giving out copies of the *Soldiers and Sailors Prayer Book*, sending names to the Armed Forces Division for transmission to the chaplains, and the appointment of a parish committee to keep in touch with service men. These are all good suggestions, and we hope they will be widely adopted throughout the Church.

Most important of all, we think, is regular intercession for the service men of the parish, by name, either at the regular Sunday services or at a special Eucharist during the week, as suggested by Bishop Campbell, Coadjutor of West Virginia [L. C., January 7th.] And the service men should be reminded that this is being done, and remembered from time to time with a card from the rector or a copy of the parish paper. Churchmen in the service should also be advised to seek out the nearest chaplain of the Episcopal Church, or (where there is none) the rector of a parish near the post at which they are stationed. Rectors and members of parishes near military posts are usually glad to welcome visiting service men, and often to entertain them in their homes. What relationships such as those can mean to a young man, perhaps away from home for the first time, can scarcely be overestimated.



# THE CHRISTIAN READER

## *and* CONTEMPORARY FICTION

By Hyatt H. Waggoner

AN article in the London *Church Times* of October 20, 1950, entitled "Unwholesome Literature," points out that the contemporary novel and short story reflect modern paganism, cautiously deplores this fact, and asks for more works treating of wholesome Christian living. The Church, it argues, must deplore the "dirt" in fiction and persuade writers to concern themselves with "the good, the brave, the honorable, the faithful, the happy, the just, the religious, as well as the degraded, the disillusioned, and the godless."

Now this attitude is one that all Christians can sympathize with, and most devout Christians do in fact sympathize with it. Yet I think that it includes, in addition to a natural desire for more Christian novels, several fallacies which would make it, if acted upon, more harmful than helpful to the cause of Christ's Church. The article seems to involve misunderstandings of the nature of art, of history, and of the relation of the Church to the world.

As for art, it is not essentially either propaganda or palliative, handmaiden or instrument: it is essentially autonomous. As for history, it is not true, as the *Church Times* says, that the Church "has always fostered the arts": the Puritans, for instance, suppressed art, and the Roman Catholic hierarchy of Boston would emasculate it. As for the relation of the Church to the world, the demand that writers picture an overwhelmingly "sub-Christian" or "post-Christian" (if not actually pagan) age as essentially good, brave, honorable, faithful, happy, etc., is treason to the Church as well as to art: for it is, or should be, the claim of the Church that apart from Christ there is not enough goodness—not enough *natural* goodness—in man to make a just and happy society. (If there were, there would presumably be no need, or at least not such a pressing need, for the Church.)

If all these errors are involved in the

demand that Christians call for a literature reflecting Christian standards of conduct in our time, what then is the proper Christian attitude toward contemporary literature, and more especially toward the contemporary novel? I shall try in what follows to suggest the answers to this question, but first I want to say that far better Christians and better critics than I have already dealt with the subject in its general outlines, and I do not expect to add anything significant to what they have already said. I am thinking especially of T. S. Eliot's "Religion and Literature"\* and Dorothy Sayers' Introduction to her *The Man Born to Be King*. What Miss Sayers, especially, has to say about the relation of art and religion is relevant to my topic, and I urge all readers of this article who have not already become acquainted with her Introduction to read it—and the magnificent dramas on the life of Christ that follow it. With this disclaimer of originality or profundity, I turn to the problem at hand: what should be the attitude of the Christian toward contemporary fiction?

In the first place, we must agree with the *Church Times* that the modern novel does reflect the unwholesome condition of modern secular society. But we must go on to add that this is as it should be. The artist is a *maker*: he "makes"—creates—a lasting form out of the chaos of the materials at hand. Though some artists have also been saints, the artist *as artist* is neither Christian nor pagan, theist nor atheist. Which is to say that the standards of art are the same the world over, in Christian, Mohammedan, Buddhist, or any other cultures. The artist is like the carpenter: good carpentry is good carpentry, in Jerusalem or Singapore or Hollywood; "Christian carpentry," if we may speak of such a thing, has to do with the carpenter's attitude toward his work and with the use to which the work is put, not with the accuracy and soundness of the workmanship. In short, there is—and must be—some sort of specialization, some sort of *divi-*

\* In Mr. Eliot's *Selected Essays* (Harcourt Brace, 1950 edition).

*sion of labor* in life. The standards of art and the standards of religion are not in fact the same. They could be the same only in a world wholly perfect, in a sinless world. In the actual world they may approach each other, and they are in several ways related: the Christian carpenter, or artist, should take pleasure in sound workmanship, for example, because in so doing he is expressing God's continual activity of creation.

In short, we are in fact living in an immoral society, and it is not the job of the artist *as artist* to change it—certainly not to deny it—but to *use* the materials it offers to his sensibility. One might add at this point the doubt that the situation has ever been very different: St. Paul urged Christians not be conformed to the world, and a St. Paul today would probably say the same thing. As one contemporary poet has put it, "All ages are the same for the soul." This does not mean that an artist cannot be a Christian, but that as artist he does not need to be. Insofar as he is Christian, he may write, for example, some devotional poems, though most Christian poets have not thus restricted their activity. Of course, insofar as the artist is a Christian and also a whole man, whose Christianity permeates his entire outlook and life, his work will be affected thereby. But he must be content in the end to let his work be judged by the standards of art. It is no justification of slovenly or flimsy carpentry that the carpenter is a devout Christian: rather, we might well ask whether poor workmanship is not, in the profoundest sense, an affront to God, whose work, when not marred by man's imperfection and sin, is perfect beauty and fitness.

### THE MOST COMPLETE HONESTY

If this is true, should we not ask ourselves some rather searching questions about the kind of novel we expect the "Christian novel" of today to be? There is a strong tendency in many Church-people to equate the sentimental, the namby-pamby, and the superficially didactic with the Christian. Our standards for Christian fiction tend to be those of



the Evangelical Sunday School magazine fiction, which pictures vice repentant (when it pictures it at all) and virtue easily triumphant. But this type of writing is not so much Christian as it is *dishonest*: vice is not always (by a long shot) repentant, and virtue never triumphs easily. Bret Harte's "The Outcasts of Poker Flat" (to choose an old and classic example) is superficially a Christian — an "inspiring" — story: it shows the "heart of gold" in the gambler and the prostitute, vice repentant, and Christian standards of love and self-sacrifice triumphant. But the story is rather, to a deeper view, both poor art (dishonest, sentimental) and poor Christianity (the natural man does *not* have a "heart of gold" at all but a heart full of self-centeredness).

We may recall at this point Dorothy Sayers' reminder that "a loose and sentimental theology begets loose and sentimental art forms." The treatment of virtue and vice in the popular fiction of the 19th century was not so much Christian as romantic and sentimental. It rested more on Rousseau and the concept of the natural goodness of the natural man and on the idea of inevitable progress than on classic Christianity. Is this what we want when we demand a Christian literature? If it is, then, if we should get our way (which is very unlikely) we should be doing great harm both to fiction as an art form and to the cause of Christianity. The cause of the Church cannot be permanently served by anything short of the most complete honesty and the highest standards of integrity in workmanship, in whatever field, whether carpentry or physics or novel writing.

CHRISTIAN NOVELISTS

If I have made myself clear so far, then we may turn to the contemporary novel and see what it has to offer. First of all, let us grant, with the *Church Times*, that the great majority of contemporary works of fiction are not Christian either in the life that they portray or in the point of view from which they are written. This is, as I have tried to suggest, inevitable in our world. To change it we must make more Christians, both among the "public," which furnishes the artist the material for portrayal and the market for his books, and among the writers, editors, publishers, and so on. We cannot get a more Christian literature without getting more Christians: to suppose otherwise is to attack the symptom and ignore the cause.

But in the meantime we should not forget that there *are* Christian novelists today — not very many, but some — and that a few of them are doing work which can command respect on artistic grounds. It is probably significant that the best of them seem unable to work within the realistic-symbolic tradition that has pro-

duced the greater part of our best fiction for the last fifty years. Instead, they turn to fantasy and allegory — forms of fiction which, while they have always existed, have never been central. I am thinking, of course, of Charles Williams and C. S. Lewis, both good Anglicans and skilled writers. We Episcopalians should know them better and appreciate them more; but we must not lose our perspective and suppose that they are, artistically, in the same class with the major novelists of our time.

And there are other writers who, whether or not they are professing Christians — some of them are and some are not — write from a deeply Christian point of view. Christians should read their books more and the work of the sentimental "inspiring" writers less. Katherine Ann Porter, for example, is not only one of the several greatest short story writers of the present day but a writer whose imagination has been deeply permeated by Catholic Christianity. Her "Flowering Judas" is one of the most profoundly Christian stories of our time, though it is not "inspiring," as that word is usually used. (We want to be "inspired" too cheaply and easily, without having our complacency disturbed.) Caroline Gordon is another Christian writer whose work should be better known to Christians. Franz Kafka is another:

though neither strictly contemporary nor a Christian, he is very *present* and very relevant to Christian readers, being, indeed, one of the "influences" behind the contemporary revival of Christianity among the "intellectuals" (because he shows the essential hopelessness of man's situation apart from God). And there are others, including Graham Greene and Evelyn Waugh.

SHEDDING ONE'S ILLUSIONS

But the fact remains that the bulk of contemporary fiction is not in any clear sense Christian. Can the Christian reader find any value in this *as a Christian*? I am thinking now of "good," of artistically serious fiction, not of the mass-produced anodynes of "popular" fiction. And in the former, quite apart from a purely artistic judgment, I think he can find much that is of value. A Christian may at times be forced to acknowledge that what is "good art" is at the same time "bad morality" — many would feel that Ezra Pound's *Pisan Cantos* would illustrate this. The limitations of space forbid a full consideration of this topic, but as my last point I should like to suggest, in shorthand form, some of the values which a Christian reader may find in the best (non-Christian) fiction of our time.

First, whatever tendency toward a re-



KATHERINE ANN PORTER (left):  
*Inspiring if not "inspiring."*



DOROTHY SAYERS (right):  
*Magnificent dramas on the Life of Christ.*





Hubert Davey

EVELYN WAUGH: *One of the influences behind the revival of Christianity.*

vival of Christianity there is in our world — after the falling-away and watering down of the last several centuries — rests of necessity on a new awareness of *sin*. This is perhaps not the only way one can come to Christ, though certainly the individual Christian must always acknowledge his own sinfulness. But at least it is the way Christians become Christians in our time. And the best of modern fiction portrays the waste-land of the secular world and the evil in man so vividly that it may serve as a preparation for Christianity, wherein despair is transcended, not by denying the facts of man's inadequacy and positive evil, but by seeing them in a new light. The darkness remains, but the light penetrates the darkness. If the world pictured in Faulkner and Hemingway, for example, is sordid, this should be for the Christian not a blow to, but a support of, his Christianity; for the world pictured is the world of the natural man.

Second, the greatest of contemporary fiction — that represented in the early work of Hemingway, for instance, and in Faulkner and Warren — both includes in itself and requires of the reader moral qualities without which true Christianity cannot exist: I mean specifically honesty and courage. It requires courage to face the world and oneself and to achieve the completely honest self-knowledge without which our faith will be superficial if it exists at all. It is not by accident that Fortitude is a cardinal virtue.

The "disillusion" in the modern novel may be appropriated by the Christian reader as a necessary step on the way to Christian faith. We had better not try to keep our illusions and still be Christians, particularly our favorite illusions about the natural goodness of man and the in-

evitability of all things "turning out all right." But to shed one's illusions pre-eminently requires courage and honesty.

Finally, there is another side to the matter which I shall merely mention, not develop. In much of the best of contemporary American fiction — in Hemingway, Faulkner, and Warren, for example — there are, along with the "sordidness" to which the *Church Times* objects, attitudes and themes of which classic Christian theology must wholly approve — which, indeed, it may claim as its own. A few examples of this will have to suffice. In the early work of Hemingway we find, as a chief theme, the struggle to discover and maintain a *moral code* — a minimal, primitive code, to be sure, but a human code nonetheless, a code of honor and decency by which man can assert his humanity in the face of his animality and the chaos of sensation. Christians will not find the code complete or adequate; but it is better, from a Christian point of view, than the hedonistic sensationalism of the drug store novel with its "I have a right to be happy" outlook.

A MODERN CRITIQUE

Again, in Faulkner's great stories and novels we find, along with a portrayal of many obsessed, feeble-minded, and degenerate characters, a critique of modern hedonistic individualism and a nostalgia for the traditional, ordered society of the older South, with its code of the Christian gentleman. We may doubt that the old South was deeply Christian, but as Christians we are bound to agree that the old values, so far as they were Christian, were better than the values of Pop-eye, the "new" mechanical man.

Finally, to choose one last illustration of a point that needs to be developed at length, the novels of Robert Penn Warren are all based on the Christian concepts of original sin and the need for "engagement," not the "idealistic" either-or rebellion of Jeremiah Beaumont in *World Enough and Time*, but an engagement which, taking account of the mixed nature of the world and man, will locate the trouble where it really exists, in the human heart, and come to grips with it realistically. Even the great "withdrawal and return" theme in all of Warren's novels (Jack Burden's flight to California in *All the King's Men*, for instance) is wholly compatible with, indeed is probably drawn from, Christianity. In Warren's work we see again those large, general attitudes of classic Christianity which we are used to in Hawthorne.

CONCLUSION

The Christian reader today may, then, to cut a long story very short, find in the best contemporary fiction, even when it is non or anti-Christian, as it usually is,

themes and attitudes which his faith may appropriate. To the extent to which he cannot do this I think that either his faith or his literary training is inadequate. *Candide* by skeptical Voltaire is in the profoundest sense more compatible with the historic and revealed Faith than many a sentimental "Christian" best-seller of yesterday and today.

As Christians, we need to learn from our Voltaires, whether they are skeptics or not. That will not prevent us from appreciating our Charles Williamsses and our C. S. Lewises. What we must not do is to demand, or even to tolerate, the sentimental or dishonest in literature merely because such writing seems, superficially considered, to affirm the Christian ideal and code of conduct.

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# Should Laymen Read *the Bible*?

By Peter Day

Executive Editor of *The Living Church*

THREE BOOKS on the Bible, one almost a year old, the other two more recent, have been added to the long list of books about the Bible for laypeople, and should help to make Lent, 1951, as it should be, a Biblical Lent.

It is a well known fact that laypeople of the Episcopal Church are not given to reading the Bible as much as members of some other Churches. And these three books give an indication of one reason (perhaps among many) why this is so.

That reason is that the overwhelming emphasis on the importance of modern Biblical criticism within the Episcopal Church has slammed the door on Bible reading by the laity almost as definitely as the Church of the middle ages did. Of the three books under consideration in this article, two are by Anglicans — *The Holy Scriptures*, by Dr. Robert C. Dentan (Volume I in the Church's Teaching Series published by the Department of Christian Education of the National Council); and *The Bible From Within*, by Fr. A. G. Hebert, SSM, the noted English scholar. The third is by a Presbyterian, Dr. Charles R. Erdman, professor emeritus of practical theology in the Princeton Theological Seminary. And the difference in Dr. Erdman's approach as compared with that of the other two is highly illuminating.

All three books are designed for the laity. All three will be of considerable value to the laity. But only one of the three seems to offer to this particular layman direct impetus and encouragement to read the Bible; and that is the book by the Presbyterian.

Both Dr. Dentan's book and Dr. Hebert's have received high praise from reviewers in *THE LIVING CHURCH* — and rightly so, for they provide simple and straightforward accounts of the prevailing Anglican approach to the Scriptures. They divide authors, assign dates, weigh historical values, alphabetize the Pentateuch, and narrow down the messages of the prophets to their own time and place in just the manner needed to enable the man in the pew to understand his rector's sermons (when they are scriptural). Dr. Dentan goes a little further than Fr. Hebert in expounding the relation of the Bible to theological teaching of the Church. Fr. Hebert, on the other hand, goes farther in making a creative contribution to the vexed question: "How can the modern reader be

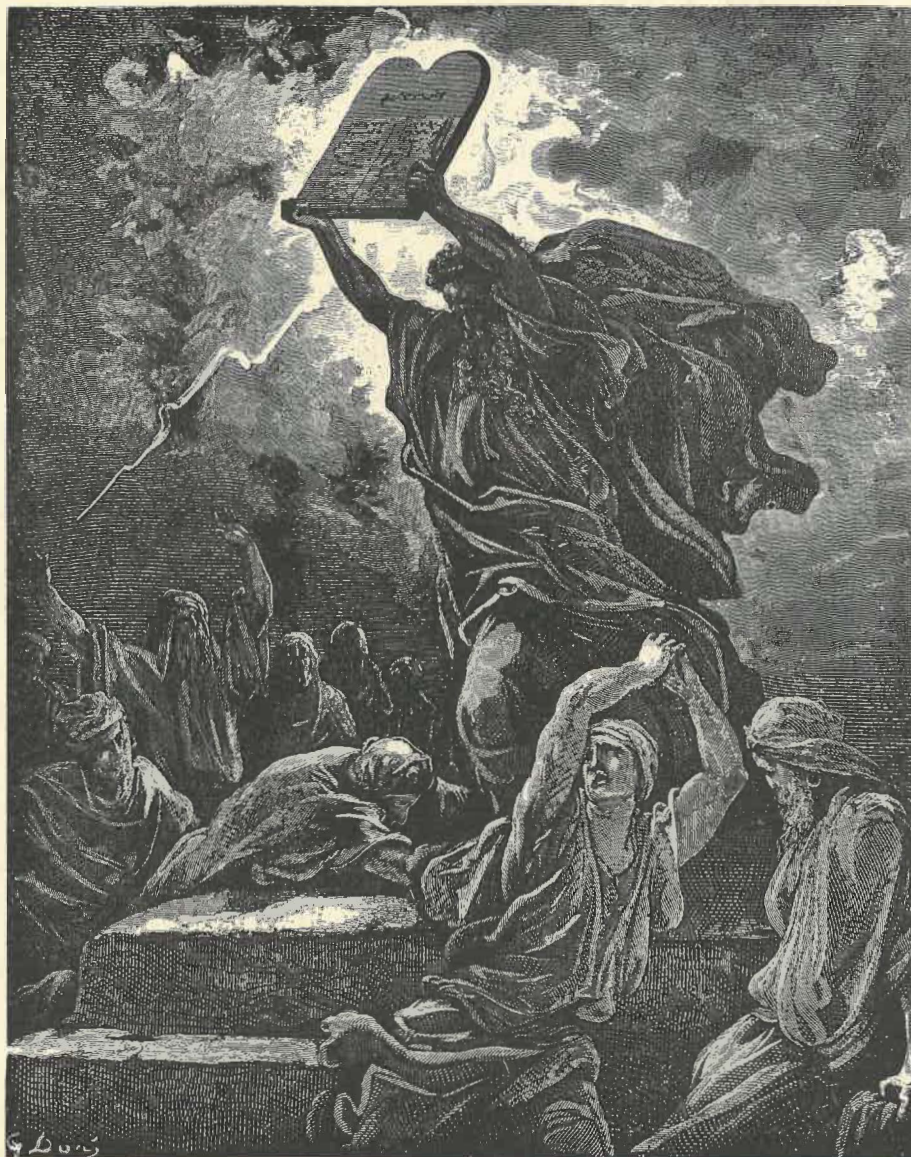
helped to understand the books in detail and to make sense of such and such a chapter?" As books for Bible study, both works will reward the layman who reads them with a much richer knowledge of the historical process of God's selection, guiding, and purifying of the Jewish nation in Old Testament times and of His constituting the New Israel under the Kingship of Christ.

## TUNNEL VISION

These are good — in fact, excellent — books. Dissatisfaction with them is not

based upon the books as such but upon the prevailing Anglican narrowness in understanding and appropriating the Bible. Upon dipping into Dr. Erdman's book, one finds himself in more spacious vistas, with clearly marked paths leading back through Church history. The only volume in the three under consideration which makes use of the Church Fathers is Dr. Erdman's! In the course of one chapter, he quotes Chrysostom, Jerome, and Augustine.

As an example of the difficulty, let us imagine St. Philip following up his ques-



Moses breaking the tables of the law (Gustave Doré).

RNS



tion to the Ethiopian Eunuch, "Understandest thou what thou readest?" (the title of Fr. Hebert's first chapter), with the following words: "These passages are quoted very much among us. But let us see them in the light of their original occasion. . . ."

The thing that causes the "tunnel vision" which prevails among Anglican commentators today is the proposition that the *real* meaning of any Biblical passage is what it meant to the author of the passage at the time that he wrote it. Thus, the cheerful parts of Amos are removed because Amos himself could hardly have said them; the orthodox passages in Ecclesiastes are disengaged from the whole because the Preacher was an unregenerate cynic; and so on. Many of the passages in the Old Testament which have been interpreted by the Church in a Messianic sense from New Testament times onward are "illuminated" by a showing that the original author did not mean them in that sense at all. Dr. Erdman says: "From the promise in Eden of the Saviour who would crush the serpent's head, to the song of the angels in Heaven, 'Worthy is the Lamb that was slain,' the entire content of Scripture is one great, harmonious oratorio of redemption." This statement would be blue-penciled by most Anglican scholars with the comment that "J" did not mean the remark about the serpent to refer to the Messiah.

A similar "tunnel vision" afflicted the Church in the middle ages when the Scriptures were looked upon as a set of philosophical and theological premises to be woven by scholastic philosophers into a towering intellectual edifice. This task was obviously not the job of the laity, but of experts. Similarly, the task of ferreting out the author's original meaning — which is commonly interpreted as going all the way back to the original meaning of the documents which lie behind the completed book — is obviously not the job of the laity, but of experts. The experts have even outsmarted themselves, in New Testament criticism, and gone behind any and all documents to an "oral tradition," so that "we must, therefore, think of the writers of the Gospels as editors rather than authors" (Dentan, p. 121). (The same statement would, of course, apply to any biographer.)

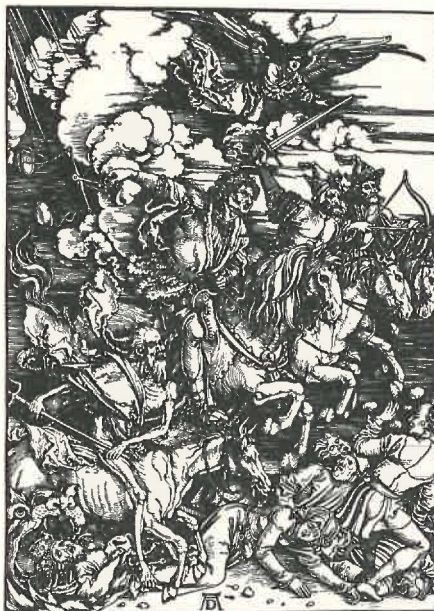
The situation is just as serious for the Episcopal Church today as it was for the Church of the Middle Ages. True, the laity are not *forbidden* to read the Bible any more than they are *forbidden* to take apart their television sets. But they are taught, in season and out of season, that they had better learn how to take God's television set apart and put it together again before they dare to tune in on a program.

Just as Fr. Hebert's book faces more

squarely the problem of the Anglican concept of the use of the Bible, it expresses more frankly the point of view that there is a "danger" in "reading back into [older books] conceptions which only became articulate and defined after much fuller reflection." Dr. Dentan, while avoiding the "danger" so described, does not specifically warn against it. Article VII of the Thirty-Nine Articles, however, falls victim to this danger completely, declaring, "Both in the Old and New Testament everlasting life is offered to Mankind by Christ."

The physiological opposite of tunnel vision is a blind spot. It would be no solution of the problem of understanding the Bible to develop a blind spot for the "original-meaning" view expounded by Fr. Hebert. This is unquestionably one of the ways in which the Bible is to be understood as the Word of God. An accurate knowledge of the setting of the times throws light not only on the Old Testament but on the New and upon the question of the structure of the Church which is the basic issue in Church unity discussions today. And such an understanding requires not only a simple faith in God but exhaustive inquiry into all the problems that come within the purview of historical criticism.

But, if there is one particular meaning of the Bible in general and in detail which is to be called the *real* meaning, presumably that meaning is the one



Museum of Fine Arts, Boston

THE FOUR HORSEMEN by Albrecht Dürer.

which was given to it by the Church when it settled upon the Canon of Scripture. That meaning is essentially the meaning expounded by St. Philip to the Ethiopian Eunuch, by St. Stephen to the Sanhedrin, by St. Paul to his correspondents, by Christ to His disciples.

This is what is called the typological

meaning.\* Based on the assumption that God acts similarly under similar conditions, it sees in the Bible a study of the way in which God deals with man as illustrated in story, history, prophecy, proverb, and all the other literary forms by which He has revealed Himself in the inspired Scriptures. The assumption is that all the "types" of other portions of the Bible are fulfilled in the person and work of Christ; and that, in turn, God will deal with His Church in the New Testament and in later ages in much the same manner as He has done in the past. He will deal not only with His Church, but with nations; not only with nations, but with individuals, according to the nature and purpose unfolded in Scripture. He will chasten those whom He loves, He will purge out sin, He will from time to time call out "a very small remnant," He will feed His flock like a shepherd, He will pitch His tent among men, He will permit those ardent for spiritual gifts to wrestle with Him, He will stretch forth His hand to heal, He will be with us in the valley of the shadow, according to His overarching purpose and man's need.

The meaning of the Scriptures, according to this view — which is the dominant view of the Church throughout its history — is to be found in the present and future just as much as in the past. The enmity between the serpent and the seed (descendant) of Eve in Genesis, in which man will triumph only with suffering, is a foreshadowing (a "type") of the Christ because the Church sees in it the enunciation of the spiritual principle explored in more detail by the writer of the Suffering Servant passages and lived out by Joseph, by the whole Jewish nation in Egypt and Babylon, and in its fullest and deepest meaning by the Saviour Himself. And it still applies to the experience of men and nations today, to the wounded and dying in frozen Korea, to the Point Four program of America's government, and to the broken home of a drunkard.

A fundamental principle of the typological view of the Bible is that the final revelation in Christ not only fulfills but corrects, revises, and in some cases supplants the experience of the Old Covenant. The curses in some of the Psalms, the destruction of every living thing in an enemy city as an offering to Jehovah, and other ancient religious concepts must be radically altered in meaning by those who

\*Père Jean Daniélou [in *Sacramentum Futuri: Études sur les Origines de la Typologie Biblique*] "draws a sharp distinction between *typological* interpretation, properly so called, which fastens only on these episodes that can be regarded as first drafts of the divine action which was to be fully realized in the Messiah, and *allegorical* interpretation, which stems from Philo and lets its fancy run wild in the discovery of all kinds of moral and mystical meanings beneath the letter of the Old Testament" (A. R. Vidler in *Theology*, January, 1951.)



have had revealed to them the true nature of the Word made flesh. It is sin, not the sinner, that God hates; and it is the citadel of our hearts that must be "devoted" to Him. Yet what a searing light falls on this word "devoted" when we realize that it originally meant the destruction of every man and beast that had stood in the way of God's people.

When the Epistle to the Hebrews quotes the psalms in a free manner calculated to shock the Biblical critic; or when St. Paul gives a new twist to the story of Sarah and Hagar; or when our blessed Lord Himself uses Deutero-Isaiah's call as a type of His own mission, it is a misunderstanding of their point of view to assume that they thought the original writer meant what they were using the passage to mean. It is even a mistake to assume that they thought the passage could mean in all future times and places only what they were using it to mean at that particular time and place. The Scriptures are a light to shine upon many times and places, and what that light illumines will be determined by what it falls upon.

The story of George Washington and the cherry tree, we learn when we are old enough to bear such things, is a mere legend. But through that tale the sturdy integrity of George Washington is forever fixed in our minds, and millions of small boys have understood the real George Washington better through it, and have drawn from his (legendary) example the courage to tell the truth in a tough spot. Whether the story is a legend or not, and whether Parson Weems made it up or got it from somebody else, is quite irrelevant to anybody but the super-serious historian or biographer.

#### HISTORY, LEGEND, AND A MIXTURE

Much the same principle applies to the Biblical writings. It really makes little difference which ones are history, which legend, and which a mixture. That is, it makes very little difference to the believer in the general truth of the whole process as an exposition of the nature and purpose of God.

For here is the point at which the work of the historical critic becomes urgently necessary. During the past 100 years or so there have been great intellectual movements, marching under the banner of modern science, which purported to overthrow the entire panoply of Faith. Skeptical statements of the origins of Jewish religion, demonstrations of factual inconsistencies in the Biblical narrative, the supposed conflict between "the religion of Jesus" and "the religion about Christ," and other anti-Christian attacks had to be met on their own grounds and with their own weapons. What Moses actually and personally did teach became an important issue whether

the ideas in the Abraham story were Abraham's or those of somebody at the time of Elijah did make a difference; how the Book of Deuteronomy happened to turn up in the Temple in Josiah's time was an embarrassment that had to be met head on; the anachronistic point of view of the Pastoral Epistles had to be explained—and so on.

This important work cannot be given up today. And it has led to new riches in Biblical study, even to a dawning hope that a right understanding of the constitution of the early Church may draw the separated Christian Churches together. The laity have a right to make these great questions their own and to have such books as Dr. Dentan's and Fr. Hebert's to guide them into the labyrinth. But, basically, to the believing Christian, the Bible is not a labyrinth. It is a plain, majestic, reliable, God-given exposition of His nature, His purpose, and His dealings with man — at large and in particular. It is a guide to wisdom, to moral character, and to spiritual strength. It exists to be "read, marked, learned, and inwardly digested" by the ordinary Christian, with or without the assistance of commentaries, expositions, and concordances.

On the right use of the Bible, Dr. Erdman has a number of pithy things to say, including, "It is easier to understand the Bible than to obey its commands." And "Whenever one is submissive to the divine will and eager to know and to obey the leading of the Lord, there His Spirit is ready to take the things of Christ and to make them clear to the human heart." And again, "one should avoid the temptation to read about the Bible instead of reading the Bible."

The Bible is everybody's book; but the critics' Bible is primarily useful to the critics rather than to the laity as a whole. If the Church's Bible is taken at its face value and used by the ordinary layman, it will "bring forth things new and old" to the great and endless enrichment of his spiritual life.

#### A Perennial Puzzle

NEWMAN AT OXFORD. By R. D. Middleton. Oxford Press, 1950. Pp. 283. \$5.



© Oxford U. Press

Sixty years after his death John Henry Newman retains the fascination of an enigma. Voluminous as were his own writings, they have long been exceeded by the books written about him, and it is a rare year that does not see a new study or two added to the

lengthening shelf. The enigma remains.

The present work by Newman's successor at St. Mary's will be invaluable to the student, for it is fully documented, sympathetically objective, and enriched by much previously unpublished material. For the casual reader, interested either in the history of the Church or in the travail of the soul, it is a story as fascinating as its subject.

There would have been a Catholic Revival without the Oxford Movement, and there might have been an Oxford Movement without Newman; but what they would have been like it is difficult to imagine. To a degree impossible to assess we are what we are because of him.

It is the secession, of course, that is the heart of the mystery. Was it the result of a slowly growing conviction, as he later persuaded himself? Was it an act of desperation, an emotional response to the storm of unenlightened bitterness which blew about him with the chill of abandonment? Was it the result of faulty reasoning based upon an inadequate conception of the Church; or the growth of a secret seed of egocentricity which reveals itself from time to time in his letters? Was it all of these together? Only God knows. For us, the puzzle remains.

E. J. MASON.

#### Biblical Theology, Down to Earth

MOTHER SAID SO. By Roland F. Palmer, SSJE. Available at Morehouse-Gorham Co. Pp. x, 128. \$1.25.

"It is a long journey from Abraham to our Lord Jesus, and from His ascension . . . to my mother, who taught me to speak with God in prayer . . . My mother in her vocation and ministry handed on to me the good News of God. Our Mother the Church is witness and keeper of that holy Tradition. Through her children, both clerical and lay, she passes on this accumulated experience of God's revelation of Himself to mankind."

This last paragraph from Fr. Palmer's most recent publication, which is the 1951 Canadian Lenten Book, elucidates the touchingly quaint title—though the reader is aware of its application long before that.

Fr. Palmer's book may be described as biblical theology brought down to earth. It is an exposition of the text, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), which is broken up so as to supply headings to the different chapters. The exposition is accomplished by tracing the history of the chosen people from the time of Abraham to our Lord, and then considering, in the light of that preparation, the sig-



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FRANCIS C. LIGHTBOURN

The Crucial Doctrines

THE CLUE TO CHRISTIAN EDUCATION.

By Ralph Crump Miller. Charles Scribner, 1950. Pp. 202. \$2.75.

The scheme of the book is an attempt to state in turn each of the great Christian doctrines in popular adult terms, and then to inquire how the doctrine may be presented to children of different ages. The idea is that the teacher first learns the truths of the Christian tradition, and then finds suitable content and methods to teach them.

By this plan a chapter is given to each of the crucial doctrines of Christ, God, man, the Church, grace, faith, prayer, society, authority, and death. How to present each of these, in the proper terms, and at the right times, to each age of childhood is the problem.

This book would seem to be useful to two groups of readers. It might well be studied, chapter by chapter, by all curriculum planning boards, that they might avoid the temptation of playing with the current foreground obsessions—content, pupil, and method—and chart the bedrock meanings of the Faith. Whether Dr. Miller's suggestions would prove helpful would have to be decided, but at least they would point a new approach. The other group who will profit from the book are intelligent Church teachers who need orientation in seeing the deeper purposes of their course. These would find much help in certain specific suggestions for giving their pupils the right experiences of prayer, conduct, death, and the rest.

One could wish Dr. Miller had gone further into the problem of guiding children in the formation of prayer habits, with special reference to their changing needs at each age. In the use of worship as a means, he assumes that the "junior Church" method of many cur-

\* The psalms, Fr. Palmer explains, are mostly quoted from the Canadian revision of the P. B. Psalter adopted for optional use until the next General Synod, and to be published in the near future. Fr. Palmer acknowledges his debt to the Rev. F. H. Cosgrave, with whom he has worked on this revision. Dr. Cosgrave, who is lecturer and former professor of Hebrew, Trinity College, Toronto, writes the foreword.

rent protestant groups is the best way, brushing aside the use of normal parish services as a means of conditioning pupils for adult life in the Church.

The book might be recommended to all teachers, if only for the rich and personal suggestions as to how to help children deal with death. This book may well become a landmark in helping the Episcopal Church think out its emerging philosophy of education.

VICTOR HOAG.

A 30-Year-Old Pet Baby

ENTHUSIASM. By Msgr. R. A. Knox. Oxford Press, 1950. \$6.

You can always depend upon anything that Msgr. Knox writes to be witty and learned. This book has been his pet literary baby for 30 years, and



MSGR. KNOX: *A very full encyclopedia on enthusiasm.*

now he presents it to the world. The subject is as the title suggests: "enthusiasm," meaning that manifestation of the religious spirit which appeals to private direct inspiration as over against institutional religious authority. Although Knox goes all the way back to the Montanists, and indeed even beyond those second-century sectaries to the New Testament Church itself, in tracing the genealogy of enthusiasm, he concerns himself mainly with Jansenism, Quietism, and Methodism in the 17th and 18th centuries.

The author is not only a Roman Catholic Monsignor; he may fairly be described as an ultramontane, and certainly as a solid institutionalist. In view of that, it is remarkable that he can view "enthusiasm" as sympathetically as he does on the whole. But it is my impression that he is less patient with enthusiasts within the Roman Catholic world than with those who have arisen



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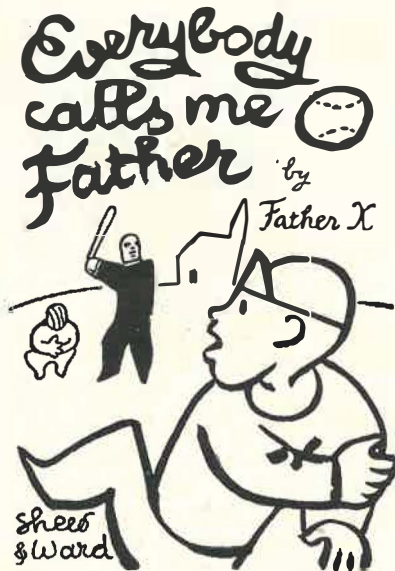
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**OF GRACE**—not a season of gloom: there is plenty of **that** about already. In fact the only genuine gaiety left is the sort that comes in the same package as holiness. The young priest who wrote **EVERYBODY CALLS ME FATHER** (\$2.25) is full of it. This is a blissful book, about the author's first five years in the priesthood: the pastor who put up with him, the children who taught him how **not** to teach religion, the parishioners he got to know—you will love him, and them, but you will quite see why it's better the author should not identify them by giving his own name—that's why he is "Father X." This is a wonderful book to start Lent with—you might follow it up with Msgr. Ronald Knox's **ST. PAUL'S GOSPEL** (\$1.75). Msgr. Knox is always at his best on Scripture, and as he particularly loves St. Paul, he is especially so here. He approaches the Epistles by way of the fascinating question: what should we know of Our Lord if these were all we had about Him—if the Gospels had never been written? Both these books will be published on Ash Wednesday.

On February 14th comes **FOR GOODNESS' SAKE** by William Lawson, S.J. The author once asked a class of students if they had noticed how **attractive** goodness was. They said, kindly but firmly, "No." Father Lawson was amused, but a little alarmed: he wrote this book to show why the answer ought to have been "yes."

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## BOOKS

in realms outside of the Roman pale.

Knox's lively style makes the book a delight. But it would be more delightful if it were not so loaded with detailed data. And it would be easier to follow, as a sustained thesis, if the central thread were kept more clearly in view. But here is a very full encyclopedia of the facts about "enthusiasm." It should be of interest and value to more than antiquarians, for the "enthusiast" we shall always have with us, and he needs to be understood before he is consigned to the flames. **CARROLL E. SIMCOX.**

### "Pro" All That Helps

**THE PENDLE HILL READER.** Harper, 1950. Pp. 208, \$2.75.

The whole of this book — from the introduction by Elton Trueblood to the final essay by Arnold Toynbee — is a treat for the intellect and a refreshment for the soul. There is discerning argument for the existence of God, there are well reasoned evidences for the vitality of Christ-centered religion, there is much historical insight into the development of Christian mysticism. But, more valuable, I believe, than anything else in the symposium, is the testimony of great and humble souls who have found inner peace which the world does not give and cannot take away. The emphasis throughout is that of love and benevolence toward all men who have sought or are seeking in various ways to achieve soul harmony with the great I AM.

Those of us who were brought up in the sacramental tradition will perhaps wish that a bit more attention might have been given to what the Church calls "an outward and visible sign of an inward and spiritual grace," but this slight irritation will be more than balanced by a vivid realization that Quaker thought, as revealed in this book, is never negativistic. Rather is it pro anything and everything that help men to live abundantly. **JOHN T. PAYNE.**

### Ill Disguised Harshness

**QUAKERS FIND A WAY.** By Charles M. Woodman. Indianapolis: Bobbs-Merrill Co., 1950. Pp. 280. \$2.50.

This is an exceptionally well written book. It fills the need for an adequately descriptive work on the origins, history, apologetic, and dynamics of a small but very influential group in Christendom. One who is outside the tradition of the Friends cannot, of course, appraise Dr. Woodman's treatment of the internal quarrels which have on occasion split the Society into rival and sometimes hostile sects. But one can deplore, with him, the causes for such dissension—causes which are deeply rooted in the sin of pride and

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in the desire of sometimes great souls to make others follow the same path as they have trod to spiritual achievement. And one can admire the sweet reasonableness with which he treats their divisions and divergent views.

In the light of this understanding one is astonished at his ill disguised harshness (sometimes skirting the border of contempt) toward vast areas of Christian experience. Suspicious of their inability to lead men to any awareness of God, he is particularly outspoken against Calvinism, any liturgical tradition, and all sacramentalism. While he grudgingly admits that among these deplored groups there have been some persons of saintly lives, some who have gained rapport with divine power, some who have exhibited a social conscience, yet he invariably indicates that such has been true only insofar as they have broken free from the inherently hampering and deadening restraints. For most of us he seems to think that creed and ritual and sacrament are barriers to the life of the spirit, empty forms that stifle.

But let me not be guilty of ending on a sour note. I recommend the book to all who would learn of the Quakers' not inconsiderable contribution to Christian thought, their mystic certainty of the Spirit's indwelling power, their serious sense of social responsibility.

HEWITT B. VINNEDGE.

#### A Christological Reconstruction

THE PROBLEM OF CHRIST IN THE TWENTIETH CENTURY. By W. R. Matthews. Oxford. Pp. vii, 85. \$2.

This is a reverent attempt, offered as tentative, to restate the doctrine of the Incarnation in modern terms.

Dr. Matthews, who is dean of St. Paul's Cathedral, London, feels that Chalcedonian Christology, at least in its classical expression, needs re-examination in the light of its alleged dependence upon a Biblical criticism no longer generally held and a philosophy lacking any adequate concept of personality.

Dr. Matthews offers a solution to the problem based upon considerations drawn from psychology and metaphysics.

The book should be described as semi-technical, frankly speculative; illuminating and suggestive — a work of which theologians will wish to take account.

FRANCIS C. LIGHTBOURN.

#### Power to Revitalize

THE BEST OF DICK SHEPPARD. Edited with an Introduction by Halford E. Luccock. Harper Brothers, 1950. Pp. 162. \$2.50.

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BERNARD G. BULEY.

### A Passiontide Book

"WERE YOU THERE?" By Harold E. Wagner. Morehouse - Gorham. Pp. 110. \$1.75.

The book consists of 16 studies originally presented to his congregation on two successive Good Fridays by the author, who is rector of St. Mark's Church, Detroit, Mich.

In each chapter Fr. Wagner depicts a character who played a part in the Passion, sets forth particular sin (or virtue) the person exemplified, and leads his readers to ask themselves how far they embody that sin and thus put themselves among those who nailed our Lord to the cross.

The author draws rather heavily upon his imagination — as, for example, in picturing Dismas, the penitent thief, "as a youngster of about sixteen." And his critical approach to the New Testament is somewhat dated.

But these defects are minor, if the devotional purpose of the book is kept in mind. In its incitement to realistic and wholesome self-examination it should serve admirably for daily reading during Passiontide.

FRANCIS C. LIGHTBOURN.

### Inspiration and Confidence

THE QUIET WAY. Selections from the Letters of Gerhart Tersteegen. Translated by Emily Chisholm. Philosophical Library. Pp. 64. \$1.75.

This book has a misleading title. *The Quiet Way* would lead one to believe, at the start, that here is a treatise on Quietism. Such is far from the case for the writing is in reality a study of the confident way that is established by a firm and living Faith. The charity begotten by such a Faith can provide the answers for nearly all of humanity's problems.

Miss Chisholm would have been wise if she had omitted Tersteegen's notes about the Church. Some of these will be greatly misunderstood, while other sentences make it appear that the author little valued the Church as an institution.

*The Quiet Way* is a big little book that furnishes much material for meditation in our present circumstances, for



Tersteegen had a more clear understanding of our world than have most of our writers today.

JOSEPH WITTKOFSKI.

**A Fascinating Volume**

THE ORIGINS OF THE AUSTIN CANONS AND THEIR INTRODUCTION INTO ENGLAND. By J. C. Dickinson. SPCK. 1950. Pp. 308, vi. 20/-.

In the middle ages the Canons Regular of St. Augustine, or Austin Canons as they were popularly known, had more houses in England than any other religious order. Yet, until the publication of this splendid book, this Order has not been the subject of any important study in English. The author does not claim to have done more than "provide a useful basis for further advances," but he is too modest. Advances will probably be made, but a solid basis has been provided, and an informative and interesting volume has been written.

Many of the conclusions reached are necessarily tentative, and probably on many details certainty can never be attained. But many misconceptions which have found their way into histories are corrected, among which, for example, are the following:

1. That all Canons, in contrast to the monks, led an "active" life. There was, on the contrary, a strong contemplative group in the Order.

2. That the Canons were engaged primarily in pastoral work. While it is true that they won the right to undertake such duties, as to how far they availed themselves of this right "there is no ready answer."

3. That Canons were exempt from episcopal visitation and control. In fact such exemptions were extremely rare.

All readers of this fascinating volume will eagerly wait for the promised history of the Arrouaisian and Victorine houses in England.

W. FREEMAN WHITMAN.

**A Valuable Guide**

ST. AUGUSTINE AND THE DONATIST CONTROVERSY. By Geoffrey G. Willis. SPCK. 1950. Pp. xvi, 199. 15/-.

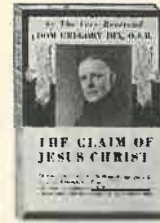
St. Augustine's activity in the Donatist controversy is not only an episode of great historical importance, but is also one that has considerable significance for present-day discussions.

In working for the reconciliation of this basically orthodox, if highly cantankerous, body of schismatics, St. Augustine developed ideas about the validity of the sacraments, the nature of the Church, and the permissible relations of Church and State which have been of great importance in the thought and practice of Western Christendom ever since. Yet strangely enough only one rather sketchy volume has been devoted to the subject in English in modern times.

Mr. Willis has set himself to fill this gap, and has done so with an admirably clear and straight forward narrative of the history of Donatism and with St. Augustine's relations to it until the issue finally seemed settled ca. 420.

The reader must distinguish, however, between the source-material which he presents admirably, and the theoretical summary of the principles involved, in which he sometimes misses distinctions that should be made, or reads later terms into St. Augustine's thought. A conspicuous case of this is his attribution to St. Augustine of "the distinction . . . between the Visible and Invisible Church" (p. 180). For St. Augustine there is no "invisible society of holy men" (*ibid.*), but one visible society of the faithful, which will, however, in due time gather in some who are now its foes and lose the false members who now defile it. Nowhere, I believe, does St. Augustine contemplate the eternal salvation of any who have never been members of the Catholic Church, though he does once suggest that the unjustly excommunicated may, if they remain Catholic in spirit and do not promote schisms, still

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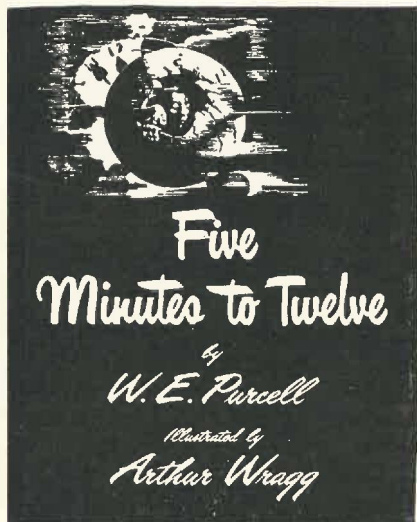
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be crowned in heaven by the Lord who sees in secret (*De vera religione* vi, 10-11).

Since these ideas are of such current significance, it is as important to be aware of the differences between St. Augustine's situation and ours as of the similarities. Hence the historical setting of Willis' book is especially valuable.

E. R. HARDY, JR.

**Six Duties**

**THE DUTIES OF A CHURCHMAN.** By R. C. Mortimer. Dacre Press: Ian Michell. Pp. 78. Paper, 35 cents; cloth, 64 cents (available in America at Morehouse-Gorham. Probable price \$1.35).

This is the 1951 Lent Book of the Dacre Press. Written by the present Bishop of Exeter, for some time professor of moral and pastoral theology at Oxford, it is an exposition of the six duties of a churchman set out in a report to the (English) Church Assembly.

Dr. Mortimer writes as a Prayer Book Catholic, recognizing that the Book of Common Prayer expects the Eucharist to be the principal service of every Lord's Day, yet realizing that in this and other matters the conditions of modern living make certain adjustments necessary. His treatment of fasting is sane and sensible.

Here is a book for the churchman who has been slipping, who knows it, and who wants to do something about it. With the possible exception of the chapter on contributing to the support of the Church, it applies to American Episcopalians equally.

FRANCIS C. LIGHTBOURN

**A Reminder**

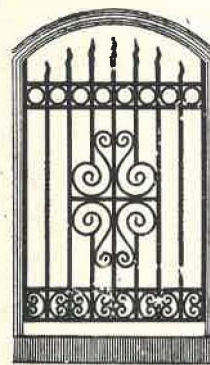
**THE BELIEF IN PROGRESS.** By John Baillie. Scribners. Pp. 240. \$2.75.

*The Belief in Progress* treats the modern faith in progress as a Christian heresy. It is Christian, because it assumes that history has meaning and that it is going somewhere in particular. It is heretical because it eliminates God as a necessary factor in the process.

The secular belief in progress is ultimately unsatisfactory, according to Dr. Baillie, because it demands that each generation sacrifice itself for the sake of some final generation which will reap the benefits it has not sowed; also, any culmination which could occur within the closed framework of history would be static and boring.

However, these considerations do not lead the author to an outright rejection of the possibility of progress. He points out that the secular belief has restored one element of Christianity which has been unduly subordinated in the western tradition — the conviction that Christ's work is social and cosmic as well as per-

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sonal. The cult of progress is a reminder to individualistic Christians, intent upon taking out fire insurance policies, that the universal transformation of the cosmos has already been begun by Christ, and that it will culminate in a radically transformed world. But the secularists are wrong in thinking that man can manage progress by himself; at most, he can cooperate with God.

CHAD WALSH.

**Pastor or Amateur Psychiatrist**

PASTORAL COUNSELLING: ITS THEORY AND PRACTICE. By Carroll Wise. Harper, 1950. Pp. 231. \$2.75.

The reviewer feels that this is the best text book written on the art of pastoral counselling. It is concise, not too technical, and will be of inestimable value to the pastor who has had little or no specialized training. It could be well used as a text book in our theological schools.

It is theologically sound, giving us some New Testament background for the techniques used in counselling. The book corrects the very wrong ideas now prevalent: that the pastor ought to be a sort of amateur psychiatrist. The author sums up the purpose of his book in the following words: "A knowledge of the dynamics of human personality is absolutely essential for a creative ministry in the pulpit and in pastoral contacts."

BERNARD G. BULEY.

**A Competent Interpreter**

NICOLAS BERDYAEV: *An Introduction to His Thought*. By George Seaver. New York, Harper and Brothers, 1950. \$2.

Mr. Seaver's predilections in the line of biographical studies for his pen are interesting. He has singled out Albert Schweitzer and Nicolas Berdyaev among our contemporaries as thinkers whom, in his judgment, we especially need to know better.

Whatever we may think of this or any other of Berdyaev's principles, he is an original and stimulating Christian thinker whom most of us cannot understand except through a competent interpreter. Mr. Seaver here provides an interpretation which will serve at least as a good and reliable introduction to Berdyaev's Christian and Orthodox existentialism.

CARROLL E. SIMCOX.

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FREDERICK H. SONTAG.

**Classical Christianity**

**THIS WE BELIEVE.** By Eric Montizambert. Morehouse-Gorham. Pp. xiv, 142. \$2.

Described by its subtitle as "A Brief Study of the Foundations of Faith," this book consists of 11 chapters on the central affirmations of classical Christianity and their relevance to the 20th-century.

Canon Montizambert writes with passionate conviction, especially regarding the relation of the religion of the Incarnation to the whole of life, and in his usual vivid and forceful style. There are many fine passages in the book — for example the tribute to the Sermon on the Mount on pages 68 to 69. Yet to the present reviewer the work as a whole seems to lack the coherence one would expect in such a book. There is a foreword by Chad Walsh.

FRANCIS C. LIGHTBOURN

**Johannine Ideas**

**THE RELIGIOUS THOUGHT OF ST. JOHN.** By Edwin Kenneth Lee. London, SPCK, 1950. 17/6.

This is not a regular commentary on the Fourth Gospel and the Johannine Epistles, but rather an analysis of the basic religious ideas in this literature.

The author has steeped himself deeply in the mind and spirit of St. John and is a ready and understanding interpreter.

CARROLL E. SIMCOX.

**Into the Heights and Depths**

**CHRISTIAN LOVE.** By Paul E. Johnson. Abingdon-Cokesbury, 1950. Pp. 240. \$3.

This is not a book to be read lazily, but those who are prepared to "read, mark, learn, and inwardly digest" will find it not unprofitable. In places it has a theological slant, but essentially it is a psychological study with such names as Swedenborg, James, Jung, Kunkel, Menninger, Sutherland, and, of course, the old stand-by, Freud, getting plenty of attention. However, an array of

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**BOOKS**

theologians, notably, Paul, Augustine, Kierkegaard, also have their say. Names and labels familiar only to the initiated (*id, libido, ego, mens, anima, animus, persona*, and others equally intriguing) are thrown around with simple ease.

While Christian love is the general theme, there is much about hate, anger, war, aggression, sadism, and all sorts of social or anti-social tantrums and eruptions. Only love, though, is seen as natural. Whatever is hostile to it is unnatural. The points of agreements as well as of differences between *eros* (self-love) and *agape* (God's love) are dealt with at some length. To the question, "Can modern society be Christian?" the author seems to answer no (twice) and yes (once, guardedly). Certainly not *inclusively* nor *exclusively*. *Contagiously*, perhaps. So there you are.

If one wanted to be unduly critical (of course, one doesn't) one could point to a tiny thread of pacifism as a possible answer to armed aggression. Still, if the author is inclined this way he is not aggressive about it, and there is no evidence that he believes that because Christians are expected to be loving they should also be stupid.

All in all, *Christian Love* gives many new insights into the heights and depths of a profound subject, and some refreshing interpretations of the greatest force in the moral and spiritual arsenals of mankind. Some, no doubt, will still prefer the simpler exposition in Corinthians 13.

JOHN T. PAYNE.

**The Gayest of the Gay**

KIERKEGAARD: THE MELANCHOLY DANE. By H. V. Martin. Philosophical Library. Pp. 119. \$3.

As an introduction to the voluminous and intricate literature produced by Kierkegaard, this is a very helpful book, especially to one who is seeking to formulate a satisfactory notion of what Christianity is. Brevity is not the least of its qualities. The author found in Soren Kierkegaard a "personalized theology," and that is what he gives us here. He gives only so much of Kierkegaard as he has inwardly digested and assimilated. That is a great deal, and fortunately he gives no more.

WALTER LOWRIE.

**A Remarkable New Book**

THE SPIRIT OF LOVE. By C. F. Kelley. Harper and Brothers. Pp. 287. \$3.75.

"My God, come to me, or command that I go to Thee." These last words of the dying St. Francis de Sales make up the underlying theme of a remarkable new book.

*The Spirit of Love*, the author tells us, is intended to be a layman's book. His sharp and clear style recommends his

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work to the laity. Actually, however, this writing will also be invaluable for the clergy who still face many of the problems which confronted the saintly Bishop of Geneva.

As one goes through the pages of this book, it is most refreshing to find a Roman Catholic writer who does not carry a sharp hatchet for Anglicanism. In fact, Mr. Kelley seems to believe that the grace of God, by some means, is operative in the Anglican Communion since he often, and in good light, quotes the theological authority of John Donne; of William Law, of Archbishop Temple, and of others in that Church. The author fully realizes that honey is more attractive than vinegar.

JOSEPH WITTKOFSKI.

### Two Important Volumes

ST. BASIL: ASCETICAL WORKS. Edited and translated by Sr. M. Monica Wagner, CSC. New York: Fathers of the Church, Inc. Pp. 525. \$4.50.

TERTULLIAN: APOLOGETICAL WORKS, with MINUCIUS FELIX; OCTAVIAN. Translated by Rudolph Arbesmann, OSA, Sr. Emily Joseph Daly, CSJ, and Edwin A. Quain, S.J. New York: Fathers of the Church, Inc. \$4.50.

These two titles constitute volumes IX and X of the distinguished "Fathers of the Church" series.

The writings in this volume are various, and reveal Basil's breadth of interest and versatility of knowledge. The five homilies are gems, and their careful study will repay any modern cleric who takes preaching seriously.

The second volume, given over to Tertullian and Minucius Felix, should be more interesting to the average reader. Tertullian's *Apology* is here, and this is not only one of the most influential of all apologetical essays, but it is a fascinating piece of literature.

The *Octavius* of Minucius Felix is a strange museum piece. It is unmistakably Christian; and yet, as Fr. Arbesmann points out, "there is no Christology; nothing is said of Christ's work of Redemption; belief in resurrection is not grounded on the Resurrection of Christ."

CARROLL E. SIMCOX.

### Old Places and Old Events

NORTH OF MANHATTAN: PERSONS AND PLACES OF OLD WESTCHESTER. By Harry Hansen, with photographs by Samuel Chamberlain. New York: Hastings House, \$3.50.

Anyone interested in American history, in old houses and landmarks, or simply in tales and legends retold, will enjoy this delightful book, and, one will



BOOKS

see, as he looks through the keen historic eye of Mr. Hansen, modern streets and buildings fade away and scenes of long ago come to life. Thus: "If you stand where 230th Street crosses Kingsbridge Avenue, with your back to the apartment buildings at the north and facing Marble Hill, you are at the approach of old King's Bridge. If you had stood on that spot any time between 1776 and 1783 without energetically waving a white flag, you would have been riddled with bullets coming from all directions." Today, of course, you would be in equal danger from taxis and trucks coming from all directions; but that is another story.

Mr. Hansen has recreated the old places and events in an exceptionally lively manner, and Mr. Chamberlain's photographs are a delight to the eye. Several of them are of special interest to lovers of old churches — the old Dutch church at Sleepy Hollow, St. Paul's in Eastchester, and two churches in South Salem. C.P.M.

**Stark Realism**

ALL SOULS. By Geraldine Symons. Longmans. Pp. viii, 327. \$2.50.

This, Miss Symons' first novel, tells

of five generations of the Abercorn family from 1844 to All Souls' Day 1942, in a story that begins in Australia, moves to China, and then — for the greater part of it — to England, where the scene is mostly laid in the close of Winsbury Cathedral. It is a novel in which adventure, pathos, frustration, and the final attainment of spiritual peace combine to produce a picture of stark realism.

The reviewer, at least, looks forward to the appearance of other novels by Miss Symons. F.C.L.

**Priest and Public Figure**

"SO LIVE." By Sally Phillips McClenahan. Patriot Press, Hyannis, Mass., 1950, p. 127. \$3.

This is a biography of the late Zebarnby Thorne Phillips, sometime rector of the Church of the Epiphany, Washington, D. C., and for a short period dean of Washington Cathedral. He was chaplain to the United States senate while rector of the Church of the Epiphany.

The book portrays the affectionate intimacy of a loving daughter. It is written in rather an old fashioned manner. BERNARD G. BULEY.

**Toward Unity**

INTERCOMMUNION: AN OPEN LETTER TO YOUNG ANGLICANS. SPCK, 1950. Pp. 12. Paper, 6d.

This tract explains clearly, and with the utmost charity, why Anglicans should communicate sacramentally only at the altars of those Christian bodies with which Anglican churches are "in communion." F.C.L.

**Of Interest**

ON THIS ROCK, by G. Bromley Oxnam (Harper. Pp. 117. \$1.50). Described by subtitle as "An Appeal for Christian Unity." The William Henry Hoover Lectureship on Christian Unity, Disciples Divinity House of the University of Chicago.

*The Seven Sacraments.* By S. C. Hughson, OHC. Holy Cross Press. 1950. Pp. iv, 73. Paper, 75 cents. A second printing of Fr. Hughson's well known booklet originally published 1923. "Primarily intended for lay people."

*In Journeyings Often,* by John S. Moyes (Oxford, 1950. Pp. 150. \$1.75). An account of his travels, by the Bishop of Armidale: Australia to Britain, Europe, Canada, and America, including Lambeth Conference, and Amsterdam Assembly. About a dozen halftones.

*A Shorter Service Book,* compiled by G. W. Briggs, Canon of Worcester (Ox-

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### Just Published

**NO FAITH OF MY OWN,** by J. V. Langmead Casserley (Longmans. Pp. 204. \$.).

*So We Believe, So We Pray,* by George A. Buttrick (Abingdon-Cokesbury. Pp. 256. \$2.75). An analysis of the Lord's Prayer in the light of Christian belief.

*Deep Is the Hunger,* by Howard Thurman (Harper. Pp. x, 212, \$2.50). A book of meditations.

*Exploring Paths of Church Unity,* by James W. Kennedy (World Council, 297 Fourth Ave., New York 10. Pp. 80. Paper 35 cents; five or more at 25 cents). Popular study guide covering much the same ground as *The Church in the Purpose of God*.

ford, 1950. Pp. 128. \$1). "First printed for the Air Training Corps, June, 1949, as *Book of Divine Service*." Abbreviated Prayer Book-Psalter-Hymnal. Apparently for interchange use, but containing a good deal straight from the BCP (English). Other sources range from Alfred the Great to William Temple, including Abraham Lincoln, whose "with malice toward none, with charity to all," etc., is made into a prayer. A good job for its purpose—handy in format, attractive in typography.

*The Church in the Purpose of God,* by Oliver S. Tomkins (World Council, 297 Fourth Ave., New York 10. 1950 Pp. 118. Paper, 50 cents, with trade discount of 1/3 on orders of ten or more). Guide for delegates to Third World Conference on Faith and Order, Lund, Sweden, August, 1952.

## CHANGES

### Appointments Accepted

The Rev. Paul Abbott, formerly rector of St. Mary's Church, El Dorado, Ark., is now rector of the Church of the Advent, Brownsville, Tex. Address: 104 W. Elizabeth St.

The Rev. John M. Allin, formerly curate at St. Andrew's Church, New Orleans, is now institutional chaplain in New Orleans. He will continue his work as chaplain to students at Tulane-Newcomb in New Orleans. Address: 1122 Broadway, New Orleans.

The Rev. Ivan H. Ball, formerly rector of Trinity Church, Watervliet, N. Y., is now rector of St. Luke's Church, Mechanicville, N. Y. Address: 8 S. Main St.

The Rev. H. G. F. Courtney, formerly rector of St. John's Church, Camden, N. J., is now rector of St. John's Church, Irving Park, Chicago. Address: 3905 N. Kenneth Ave., Chicago 41.

The Rev. Wilford O. Cross, professor philosophy and religion at Daniel Baker College, Brownwood, Tex., is now also president *pro tempore*.

The Rev. Philip Fifer, formerly associate rector of St. Mark's Church, Philadelphia, is now rector of St. Peter's Church, Phoenixville, Pa. Address: 143 Church St.

The Rev. Dr. Louis A. Haselmayer, professor of history at Daniel Baker College, Brownwood, Tex., is now also dean of the college.

The Rev. E. Owen Johnston, for the past year chaplain and assistant supervisor at St. Francis Boys' Home, Ellsworth, Kans., is now vicar of the Church of the Holy Apostles, Ellsworth, Kans., and chaplain at the Boys' Home. He is on leave from the diocese of Niagara in Canada. Address: P. O. Box 284, Ellsworth, Kans.

The Rev. William P. O'Leary, formerly rector of Trinity Church, Houghton, Mich., is now rector of Trinity Church, Grand Ledge, Mich. Address: 200 E. Scott St.

The Rev. Louis A. Parker, formerly rector of All Saints' Church, San Benito, Tex., is now rector of St. Anna's Church, New Orleans.

The Rev. Frederick A. Pope, Jr., formerly rector of Trinity Church, Edgefield, S. C., and priest in charge of the Church of Our Saviour, Trenton, St. Stephen's, Johnston, and Grace Church, Ridge Spring, will become assistant at St. Paul's Church, Chester, Pa., with charge of St. Luke's Chapel, Highland Gardens, and St. Mary's Mission, Chester, effective February 5th. Address: 2700 Lehman St., Chester.

The Rev. Rex C. Simms, formerly priest in charge of Trinity Church, Bonham, Tex., is now priest in charge of the Church of the Holy Spirit, Graham, Tex. Address: 1011 Carolina.

The Rev. C. George Widdifield, formerly minister of education at the Church of St. Michael and St. George, St. Louis, Mo., is now rector of the

## CLASSIFIED

### POSITIONS WANTED

**CHURCHWOMAN,** experienced and executive, would like position as matron in Church home. 7 years last position. Understands diets, infirmary care. Careful buyer. Salary open. Reply Box L-525, The Living Church, Milwaukee 2, Wis.

**RECTOR,** 60, present city parish fifteen years, desires change. First or second Province. Good health, well recommended. Reply Box B-526, The Living Church, Milwaukee 2, Wis.

**TEACHER,** young churchman, single, Ph.D. candidate, seeks position in vicinity of New York City. Religion, History, English. Good references. Reply Box H-524, The Living Church, Milwaukee 2, Wis.

**PROFESSOR.** The Rev. W. Rees-Wright is prepared to consider vacation duty, June to mid-August, in N.E. dioceses; usual remuneration or hospitality and part expenses for two; communications to Professor Rees-Wright at Department of Biology, Memorial University, St. John's Newfoundland.

**ORGANIST-CHOIRMASTER**—Ernest White, Musical Director of the Church of St. Mary the Virgin in New York City, has several pupils who have had unusually wide experience in the Church and who are equipped with more than ordinary musical and technical skill. These persons wish positions in responsible parishes with opportunity for work and the development of a serious musical program. Replies will be treated confidentially by Ernest White, 145 West 46th St., New York 19, New York.

### SHRINE

**LITTLE AMERICAN SHRINE** Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

**RATES** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.



## CHANGES

Church of the Ascension, Buffalo, N. Y. Address: 24 Linwood Ave., Buffalo 9.

### Armed Forces

Chaplain Lynde E. May, Navy chaplain, formerly addressed in Jacksonville, N. C., may now be addressed at 823 S. Lumina Ave., Wrightsville Beach, N. C.

Chaplain (1st Lieut.) Fletcher P. Wood, formerly rector of the Church of Our Saviour, Camden, N. J., is now on active duty with the USAF and may be addressed at Officer Candidate School, Lackland AFB, San Antonio, Tex.

### Resignations

The Rev. Levi Wilburt Lunn, rector of Grace Church, Waverly, N. Y., and Christ Church, Wellsburg, for the past 25 years, has retired from the active ministry because of age and ill health. Address: 428 Park Ave., Waverly, N. Y.

The Rev. Hector William Thompson has resigned

as rector of St. Paul's Church, Harlan, Iowa. Address: Box 4 A, Station A, Ames, Iowa.

### Changes of Address

The Rt. Rev. Dr. Robert E. Gribbin, Retired Bishop of Western North Carolina, gives Hobe Sound, Fla., as his address, rather than Winnsboro, S. C., as listed in The Living Church Annual.

The Rt. Rev. Robert N. Spencer, Retired Bishop of West Missouri, formerly addressed at 415 W. Thirteenth St. or 3725 Locust St., should now be addressed: 824 W. Fifty-Sixth St., Kansas City 2, Mo.

The Rev. John H. Findlay, who is serving Trinity Church, Wethersfield, Conn., should be addressed at 61 Hartford Ave., rather than 6 Hartford Ave.

The Ven. Dr. Vernon C. McMaster, archdeacon of Montgomery in the diocese of Alabama, has had a change of address from 108 to 1120 Woodward Ave., Montgomery 6, Ala. (Same Rectory.)

The Rev. Ian Robertson, rector of St. Andrew's Church, Taft, Calif., may be addressed at 703 Fifth St.

The Rev. Laurence Spencer, rector of St. Michael and All Angels' Church, Mission, Kans., formerly addressed at Merriam, Kans., should now be addressed: 67th and Nall Ave., Mission, Kans.

The Rev. Dr. George A. Stams, vicar of St. Philip's Church, Grand Rapids, Mich., formerly addressed at 554 Henry Ave., S. E., should now be addressed at 609 Logan St., S. E., Grand Rapids 6.

The Rev. John White, retired priest of the diocese of Easton, formerly addressed at Denton, Md., should now be addressed: RFD, Vienna, Md.

### Living Church Annual Corrections

The Rev. Laurence Spencer, rector of St. Michael and All Angels' Church, Mission, Kans., is incorrectly listed on page 452 as H. Lawrence. Address: Sixty-Seventh and Nall Ave., Mission, Kans.



## CHURCH SERVICES

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



### OAKLAND, CALIF.

**ST. PAUL'S** Montecito Ave. & Bay Pl.  
Rev. J. C. Crosson, r; Rev. B. C. De Camp, c  
Sun HC 8; 11 1st Sun, 11 Ch S 11 MP, 12:30  
Holy Bap; 10 Wed; OH Tues, Wed, Thurs, 10-2:30  
& by appt

### SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaull, Jr.  
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;  
1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

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

### DENVER, COLO.

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v  
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses  
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6  
Close to downtown hotels.

### WASHINGTON, D. C.

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

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Daily: Low Mass 7, ex Sat 12, Tues 7 & 9:30;  
Thurs 12; C Sat 5 to 6 and by appt

### MIAMI, (COCONUT GROVE), FLA.

**ST. STEPHEN'S** 3439 Main Hy.  
Rev. William O. Hanner, r; Rev. W. J. Bruninga  
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week  
Days: Daily 7:30 ex Mon at 10 & Fri at 9  
C Sat 5-6 & 7-8 & by appt

### THE PALM BEACHES, FLA.

**ST. GEORGE'S** Rev. Edward L. Aldworth  
409-419 — 22d St. Riviera Beach  
Sun HC & Addr 9, Bkfst-on-Patio 9:40, MP Addr &  
Ch S 10:15; EP Ser 7:30; W. A. Tues 2; Men's  
Club 3d Mon 7:45

### CHICAGO, ILL.

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

### DECATUR, ILL.

**ST. JOHN'S** Rev. E. M. Ringland, r  
Church & Eldorado Sts.  
Sun 7 HC, 9:30 Cho Eu & Ser, 11 Children's  
Eu & Ch S; Daily 7:15 MP, 7:30 HC

### 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

### 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

Key—Light face type denotes AM, black face  
PM; addr, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate; d,  
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,  
Evensong; ex, except; HC, Holy Communion;  
HD, Holy Days; HH, Holy Hour; Instr, Instruc-  
tions; 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.

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd. Rev. Howard L. Cowan  
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

### BROOKLYN, L. I., N. Y.

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11,  
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;  
Wed & Saint's Days 7:30 & 10 HC

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.  
Hallett; Rev. Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Low Mass 8, Children's Mass 9:30, MP 10:45,  
Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10;  
C Sat 7:30-8:30 & by appt

### NEW YORK CITY

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

**ST. BARTHOLOMEW'S** Rev. Anson Phelps Stokes,  
Jr., Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-  
day HC: Wed 8, Thurs & HD 10:30

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

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-  
Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**ST. IGNATIUS'** 87th St. & West End Ave., one  
block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &  
by appt

### NEW YORK CITY (Cont.)

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th St.  
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C Sat 2-5, 7-9

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP;  
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;  
Noon-day, ex Sat 12:10

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

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

### SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters.  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery;  
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed  
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

### COLUMBUS, OHIO

**TRINITY** Rev. Robert W. Fay, D.D.  
Broad & Third Streets  
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,  
Weekday, Lenten Noon-Day, Special services as  
announced.

### PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r;  
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30,  
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;  
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7;  
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30  
C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Eugene M.  
Chapman; Rev. E. Laurence Baxter  
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed &  
Fri 7:15 & 10:30

### NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacCall, III, r  
Sun 8 HC, 11 MP; Wed & HD 11 HC

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

### MADISON, WIS.

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

### PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
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