

The Living Church

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

National Council Meeting

News

Page 8

Evil Versus Good

F. Albert Frost

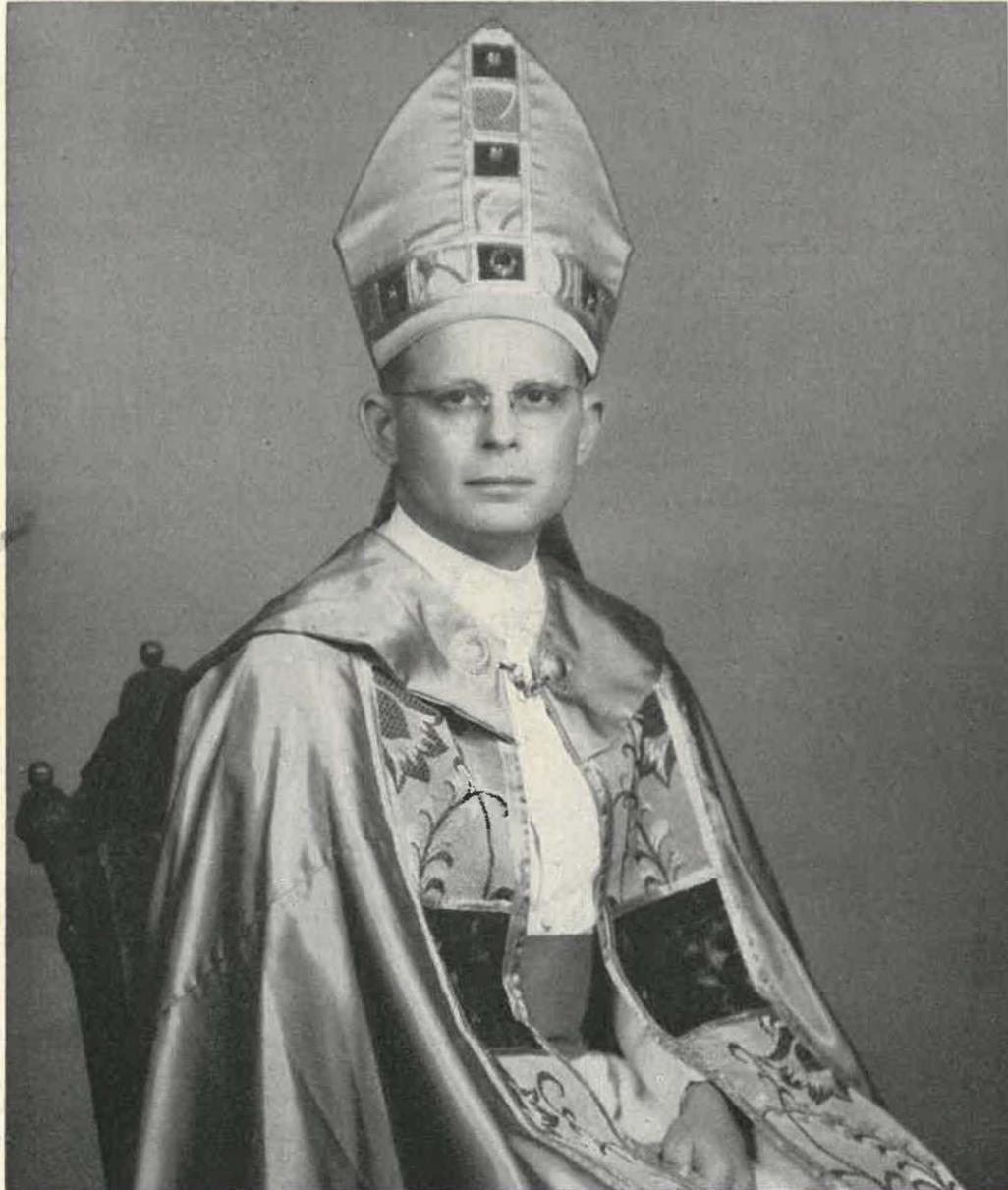
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The Spirit of Truth

Editorial

Page 12

Spring Book Number



Sudvarg.

BISHOP SWIFT OF PUERTO RICO

Shown here in the cope and mitre given him by students and faculty of St. Andrew's Seminary, Manila, P. I., Bishop Swift was consecrated Bishop of Puerto Rico on May 3d [see page 8].

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BY WILL QUINLAN

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LETTERS

The Confirmation Rubric

TO THE EDITOR: Controversy is an undesirable entanglement to a heavy schedule of missions and retreats when one must write away from books, and Dr. Shepherd is an old friend with whom I have no wish to dispute. But his letter [L. C., February 25th] needs a little tidying up.

Until 1661 the Confirmation rubric had read "And none shall be admitted to the Holy Communion until such time as he be confirmed." At the Savoy Conference (June 1661) the Puritans asked "that Confirmation may not be made so necessary to Holy Communion as that none should be admitted to it except they be confirmed." The Bishops replied that "there is no inconvenience that (Episcopal) Confirmation be *required* before the Communion, where it may be ordinarily obtained." Convocation simply added to the old rubric (Nov. 1661) the words ". . . or be ready and desirous to be confirmed." Dr. Shepherd deduces from this sequence that it is "perfectly clear" (his words) that the rubric thus amended virtually upheld the contentions of the Puritans and not those of the Bishops. He supports this singular conclusion by the argument that Convocation in 1662 could not possibly have been thinking of "Schismatics" but only of Anglicans in legislating this.

1. Is it not strange, in that case, that in the same week Convocation, at the instigation of Bishop Wren, actually added to the Litany a *new* deprecation against "schism," as a sin from which Christians must pray to be safeguarded?

SCHISMATICS NOT ALLOWED

2. Is it not strange also that the Canon Law of the Church in 1661 already contained in Canon 27 a rigorous provision headed "Schismatics not to be admitted to the Communion"?

3. Is it not strange that in April-May 1662 Bishop Walton of Chester, one of the Commissioners of Convocation to Parliament, alluded to this Canon as implemented by the rubric, and that in the same year Thorndike & Wren (to name no others) did the same?

4. Is it not strange that ever since 1604 the Canons of the Reformed Church of England had provided (Canon 9) that "authors of Schism" should be excommunicated and their restoration to Communion reserved strictly to the Archbishop of Canterbury, after public recantation, that (Canon 10) "Maintainers of Schismatics" and (Canon 11) "of Conventicles" were to be *ipso facto* excommunicants?

5. Is it not strange that the Ecclesiastical Courts claimed to be acting upon these very Canons in judicial proceedings in the late autumn of 1662?

6. Is it not strange that Jeremy Taylor in 1663 cited these Canons in the administration of his diocese with reference to those who refused Confirmation?

THE BURNING QUESTION

I could continue asking questions, but the trouble is that Dr. Shepherd has somehow totally misconceived the situation in 1660-

1662. The burning question then was not at all that of a "toleration" (as Dr. Shepherd thinks) but of a "comprehension" — i.e. an accommodation of the Church's doctrine and practice to the Puritan doctrines, in order to include the Puritans within the State Church. (The same question came up in 1689.) The problem had been clearly foreseen years before 1661. There had been something like a national post-mortem on the Laudian regime conducted in a literature of pamphlets between 1650 and 1655, to which Anglicans had contributed weightily. No one who studies the *Anglican* writings under the Commonwealth, and especially those of the groups of exiled divines and laymen who centered around Morley and the Chapel Royal at Paris (particularly their correspondence) can miss the fact that by 1656-7 all but the "diehards" were agreed that a restored Anglicanism must at all costs avoid the fatal error of the Laudian system — viz., it must not attempt to include within the Church those who disbelieved its fundamental doctrines. It was recognized, at least by Morley and his circle, that the only practical alternative to "comprehension" was theological *exclusion* accompanied by some measure of "toleration." The puncheon stantis was to be Episcopacy — Episcopal Ordination for Puritan Ministers and Episcopal Confirmation for Puritan laity — or exclusion.

In 1660 a "Comprehension" was the policy of Monk and most of the active politicians in England and of Baxter and (probably) the majority of Presbyterians. Among Charles' personal advisers in Holland Clarendon alone stood firmly against it. Dr. Shepherd exactly reverses Clarendon's policy when he says that "Clarendon doubtless favored some measure of comprehension." Hear Clarendon himself: "It is an unhappy policy and always unhappily applied, to imagine that classes of men can be recovered and reconciled by partial concessions or granting less than they demand. And if all were granted they would have more to ask, somewhat as a security for the enjoyment of what is granted, somewhat which shall preserve their power and shake the whole frame of government. Their faction is their religion; nor are those combinations ever entered into upon substantial motives of conscience, how erroneous soever, but consist of many glutinous materials, of will and humor and folly and knavery and ambition and malice, which make men cling inseparably together till they have satisfaction in all their pretenses or till they are absolutely broken and subdued, which may always be more easily done than the other" (*Life vol. ii, p. 121*).

So much for Clarendon's advocacy of "comprehension." It was Clarendon who adroitly framed the Declaration from Breda in terms which must lead eventually to "toleration" and not "comprehension"; and the man whom he sent over to England to hold the Anglican reactionaries in check until the King's return was none other than Morley himself, the chief exponent of "exclusion with toleration" as *against* "comprehension with doctrinal compromise" (on this point see Clarendon's let-



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LETTERS

ter to Barwick dated April 16, 1660).

The Bishops' policy is completely consistent at the Savoy Conference, in Convocation, and in Parliament. Puritan complaints about abuses of practice were seriously considered and mostly remedied; their grievances which bore upon the vexed question of Episcopacy were ignored. Episcopal Ordination and Confirmation were insisted on as of the essence of restored Anglicanism. The words of Ordination were revised to read: "Receive the Holy Ghost for the Office and work of a Priest now committed unto thee by the imposition of our hands." Prideaux witnesses (among others) that the purpose of inserting the words "now committed . . . hands" was to exclude those Commonwealth Ministers who might be prepared to accept a new Episcopal ordination for conformity's sake on the plea that it "could not add anything" to the non-episcopal ordination they had already received. The exodus of the Calvinist ministers on St. Bartholomew's day 1662 had been foreseen by the Bishops. The existence, even the corporate religious existence, of the dissidents was to be guaranteed by a "toleration" Act which, while it excluded Dissenters from all political life (as Churchmen had been excluded under the Commonwealth), would have freed them from personal molestation and provided some financial compensation for the loss of their livings. It was the obstinate refusal of the Commons to agree to any form of "indulgence" toward Puritans that wrecked this scheme after it had been passed in the House of Lords. The renewed insistence on Confirmation in the rubric was designed to sift the lay followers of the dissident Calvinist ministers.

I venture to say that whatever we may now think of it, there was no question in 1662 as to the meaning of the Confirmation rubric. Communion was to be open to confirmed Churchmen, and to those who, though prepared and wishful, to receive it, had through no fault of their own not yet been able to do so. All others were excluded by the word "none."

JEREMY TAYLOR

If we would understand *why* the Restoration Church attached such importance to Episcopal Confirmation before Communion, the answer is given at length in Jeremy Taylor's essay *Chrisis Teleiōtikē*. That was the standard work on Confirmation for about the next 40 years. There Dr. Shepherd will find that modern Anglican doctrine of Confirmation (on which he and I are largely agreed) stated not in its modern form but in its full substance, by the greatest of the 17th Century divines. There was more than a question of rubrics and discipline and policy in the English Church's vindication of Confirmation as a pre-requisite for Communion, against Papist and Calvinist alike. There was a *doctrine* asserted concerning the nature of the Church and the nature of a Christian's salvation, which goes back through the primitive Church into the New Testament itself. The Anglican divines of 1661 were aware of it, and quite unprepared to sacrifice it for political advantage.

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The Living Church

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

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THE LIVING CHURCH is published every week dated Sunday, by Morehouse-Gorham Co. at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.
 Subscription Rates—\$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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May

13. Whitsunday. National Conference of Social Work, at Atlantic City, N. J. (to 18th).
14. Whitsun Monday. Convention, Western New York (to 15th).
15. Whitsun Tuesday. Consecration of R. R. Emery as Bishop of North Dakota. Conventions: Connecticut, Long Island, Rhode Island, Southwestern Virginia (to 16th).
16. Ember Day. NCC General Board, at Chicago. Conventions: Maine, Virginia, Western Massachusetts.
17. Department of Christian Social Relations, National Council, meeting during National Conference of Social Work, at Atlantic City.
18. Ember Day.
19. Ember Day.
20. Trinity Sunday. Conventions Olympia (to 21st), West Missouri (to 22d).
22. Conventions Harrisburg, Minnesota (to 23d).
24. Retreat for Race Relations Secretaries, NCCC, at Seabury House (to 26th).
27. 1st Sunday after Trinity.
30. Memorial Day.

June

3. 2d Sunday after Trinity. Radio and TV workshop, at San Anselmo, Calif. (to 8th).
7. Outgoing missionary conference, NCC, Hartford, Conn.
10. 3d Sunday after Trinity.
11. St. Barnabas.
13. Outgoing missionary conference, Seabury House.

SORTS AND CONDITIONS

"WE HUMBLY beseech thee for all sorts and conditions of men . . . but especially for the people of India." Thousands of them face death from starvation because the American Congress did not like what Nehru said about attaching political strings to a proposed gift of grain. The convention of the diocese of Massachusetts last week added its voice to the swelling Christian demand that the grain be sent. But action on the legislation has been indefinitely postponed.

"FOR BISHOP LITTELL." The retired Bishop of Honolulu suffered a stroke last month in Philadelphia, where he was visiting his son-in-law and daughter, the Thomas Carpenters. Taken to Episcopal Hospital, the Bishop is making progress, but slowly.

"FOR TWO NEW BISHOPS" consecrated last week: Bishop Watson of Utah and Bishop Swift of Puerto Rico; for the new Archbishop of the new Anglican province of West Africa, the Most Rev. Leslie Gordon Vining, Bishop of Lagos; for the Rev. Richard R. Emery, to be consecrated May 15th as Bishop of North Dakota; for the Rev. David E. Richards, elected a second time as Suffragan Bishop of Albany: that they may be so guided and governed by thy good Spirit. . . ."

"FOR OREGON, celebrating this month the centennial of the beginning of Church work in the area; for St. John Chrysostom's, Delafield, Wis., a tiny church which has served its small village for a hundred years; and all others who, standing at a milestone of years, recall thankfully the past, and look faithfully toward the future."

A CLASSICAL illustration of the way not to frame a public prayer is the story of the minister who began, "O God, as you saw in yesterday's newspaper. . . ." God knew about it, of course, before it got into the papers, and the minister was rightly to be suspected of addressing his remarks to the congregation over the Almighty's shoulder, as it were. Nevertheless, the stuff of news is the stuff of prayer—life itself, with its heartaches and turmoil, its proud moments of achievement, its shouldering of burdens, its disasters and triumphs, joys and sorrows. Perhaps it was merely a literary fault for the minister to mix up the informing of the people with the remembering before God.

BISHOP SHERRILL has a cathedral, in case you have forgotten. His archiepiscopal chair is a handsome one in the Washington Cathedral, wherein he was placed on January 14, 1947. However, in the nature of the case, he has not spent much time there since, as his home is in Connecticut and his office in New York. The new dean of Washington's dual-purpose Cathedral, the Very Rev. Francis B. Sayre, was installed on May 6th, before a congregation of 3,000 including Church and governmental dignitaries, representatives of business and labor, and others.

"THE EPISCOPAL Church welcomes you!" The signs worked up by the National Council are beginning to

blossom out this spring with the tulips and daffodils. Our favorite is one that is within sight of one Episcopal church but gives the directions to another on the next block. From another city, Philip C. Hayward, vestryman of the Epiphany, Baltimore, says that his parish's three signs have produced results. Strangers and former members have found their way to church led by the signs. Reminds you of the last verse of the Gospel of St. Mark.

MASSACHUSETTS is hard at work preparing for the 1952 General Convention, which will begin on Monday, September 8, 1952, in Boston. The Rev. Gardiner M. Day, chairman of the local committee on arrangements, announces that requests for non-commercial exhibit space have been received in the following order: (1) the National Council, for all its departments; (2) the American Church Union; (3) SSJE, on behalf of the religious orders of the Church; (4) the Episcopal Evangelical Fellowship; (5) the Episcopal Pacifist Fellowship; (6) the Church ~~Parish~~ Club; (7) the National Guild of ~~Churches~~. Only commercial requests received so far have been from the Old Corner Book Store and Ammon and Company. Mr. Day said that the requests are being placed on file as received and that the various organizations will receive choice of space in accordance with the order of application.

TWO INNOVATIONS have been made in the Convention program. The first is the inclusion of a service in recognition of the Children's Triennial Offering for Missions "commensurate with the very large contribution they make through their own loyal and persistent efforts." It will be held in Trinity Church on the afternoon of Sunday the 14th. The other is the holding of a joint devotional service for the House of Bishops and the House of Deputies for 15 minutes at the beginning of each day's session.

A LIFETIME of magnificent Church service came to an end, May 4th, when Courtenay Barber died. A well-known Chicago insurance executive, he is believed to have sponsored more young candidates for the ministry than any other layman in the Church's history. For 23 years he was treasurer of the American Committee of the Japanese Brotherhood of St. Andrew, and he was an early member and at one time president of the American Brotherhood. The list of his other Church activities would be far beyond the limits of this column.

OUR PROMOTIONAL FUND is coming along slowly, but steadily, with a few dollars almost every day. However, it does need some sizable contributions from those in a position to give them if it is to achieve its goal. Purpose of the fund is to produce materials which the clergy can give to parishioners to encourage them to subscribe. If we are to achieve our goal of doubled circulation, this is a vitally necessary part of the job. Can you lend us a hand? Peter Day.

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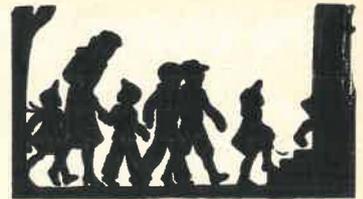
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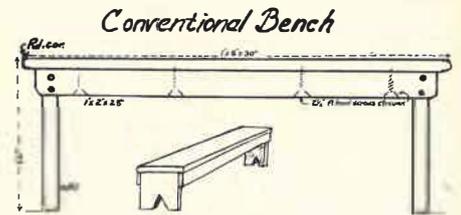
Furniture for the Church Schools

IF you were a child, what kind of furniture would you enjoy in your classroom? Surely it should be your size, fit your body. It should also lend itself to your own play and experimental instincts—things you could lift, and move, and push around, and stack, and use for imaginative things. And it should also be smooth, with no splinters, firm, not wiggly, as many an old kindergarten chair now is. With happy colors, too.

For some years I have been observing the movements of small children in nursery and kindergarten classes, and have reached some of these conclusions: The chairs and tables seldom are the right size for the child. This is partly because grown-ups have a vague notion that any "little chair" is suitable for any little child. In fact, if anybody would take the time to observe, and measure a few children's legs, he would find that children require differing heights of chairs, and table to correspond, if any. Nursery children, just past their third birthday, need seats 11 inches high. Kindergartners need chairs 13 to 15 inches—at least two sizes for the different size children.

But nursery children really need few chairs. Watch any child at home, and notice that he does not sit on chairs—for more than a second. He climbs, but mostly he plays on the floor. For this reason, the nursery class room requires a full rug, with the children allowed to carry most of their activities on the floor.

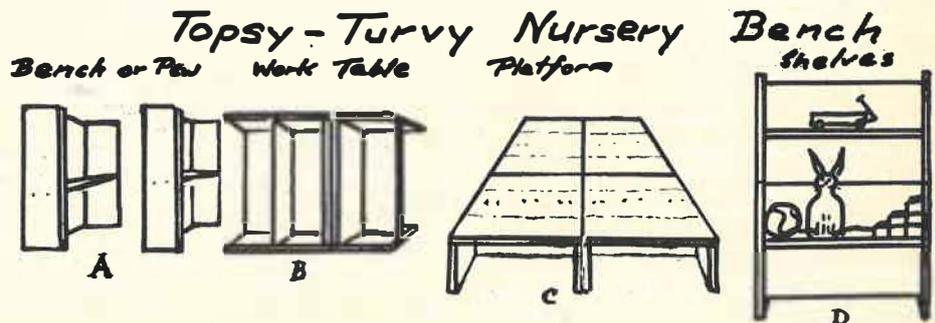
Better than the traditional little chairs is the latest thing in approved furniture for the small ones—the bench. Note the advantages: Two children can carry a bench. This in itself is a learning of social coöperation. A 30-inch bench will seat two or three children, and a few benches are thus more flexible than a limited number of chairs. They stack readily, they never break, and they will



form platforms for games. Any style will do, but keep them low enough.

The newest things for kindergarten seating is the Topsy-Turvy bench shown in illustration below. Note that it is simply a small pew. At "A" is shown a pair of these, as they would be lined up when used to simulate a church service. "B" shows a group of them *on end* to form a table. Since the dimensions are about two feet, both in length and height, this gives a convenient working space for kindergarten children. Use as many as you need. Many children seem to prefer to stand for coloring or cutting, and these units lend themselves to this.

"C" shows a battery of four benches on their faces, forming a strong, convenient platform. In "D" two have been stacked at the wall, for storage. Fathers enjoy making these. Materials call for just one 12' board, 1" x 8". Cut five pieces 23 inches long, and one piece (for the seat) a little shorter, about 21½ inches. Two pieces form the upright end, three are fastened horizontally for the solid back. Use screws rather than nails. Round all corners, sandpaper well, stain with bright colored wood stain and polish lightly with paste wax. This finish will last better than paint or enamel. But the main trick is in the placing of the seat. This is not in the center, but located so that the seat is about 10 inches high, when stood on one end. When stood on the other end, upside down, the seat then will measure about 14 inches, for the larger children.



WHITSUNDAY

GENERAL

EPISCOPATE

Fr. Richards Elected Again

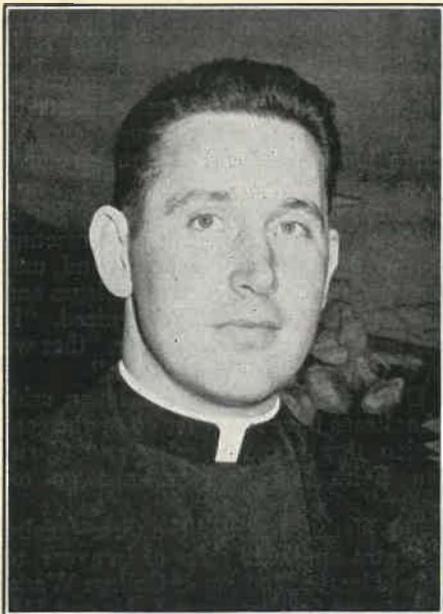
The Ven. David E. Richards was elected suffragan bishop of Albany for the second time at the diocese's convention which was held May 1st and 2d.

Other nominee was the Rev. Thorne Sparkman. Out of 82 clerical ballots cast Fr. Richards received 68 and Fr. Sparkman 12. Out of 59 lay votes, Fr. Richards received 54 and Fr. Sparkman five. Fr. Richards has accepted.

Fr. Richards was elected for the first time on May 17, 1950. The first election was unanimous and came after a deadlock which caused Bishop Barry, the diocesan, to withdraw his request for an election. The Bishop renewed his request after many individuals and groups urged him to do so and also to recommend a candidate. He recommended Fr. Richards.

Fr. Richards withdrew his name from consideration for consecration last November after the dioceses of Alabama, Atlanta, Central New York, and Massachusetts had withheld consent for his consecration.

In a letter, at that time, to Bishop Barry he said he was gravely concerned over the doubt that had arisen in various quarters of the Church as to whether



FR. RICHARDS: For Albany, a suffragan.

the democratic principles of the Church were followed at the time of his election. His concern, he said, was not for himself; but for the unfortunate feeling in the Church apparently created by the nomination.

Bishop Ivins to Resign

Bishop Ivins of Milwaukee has announced that he plans to submit his resignation to the House of Bishops in 1952, when he reaches the retirement age of 68. He has been bishop of Milwaukee for 26 years.

In a letter published in the *Church Times*, monthly magazine of the diocese, the Bishop declined the executive board's suggestion that a coadjutor be elected.

The letter said:

"At the meeting of the Executive Board, held in February, I announced that as the date for my retirement was not too far off, the diocese should give serious consideration to the matter of acquiring a new home, a smaller house, for a new bishop, and emphasized how much the diocese needs the present bishop's house as offices and diocesan headquarters. But, instead of giving thought to this problem, the board in a very generous mood suggested that instead of my retiring at the age of 68, a coadjutor might be elected, and my retirement be deferred. I agreed to consider their generous and affectionate action, provided my doing so would be of advantage to the work of the diocese, and suggested that the election of a coadjutor might help meet the opportunity of new and stronger work in the western end of the diocese, as urged by the clergy at their convocation of last year.

"At the request of the executive board, I appointed a large and representative committee of both lay and clerical members to study the matter. That committee met in April and adopted the two following resolutions:

"1. It was moved, seconded and unanimously adopted that if Bishop Ivins feels that he requires assistance, the committee recommends that he ask for it.

"2. It was moved, seconded and unanimously adopted that it is the committee's opinion that any episcopal assistance that Bishop Ivins might ask for should not necessarily be linked with any particular missionary projects."

"Please note that the suggestion of a coadjutor did not originate with me. I had no idea of asking for a coadjutor, nor do I want one on the ground that I 'require assistance.' Advance work is another matter, and in such a program I should have



BISHOP IVINS: For Milwaukee, no coadjutor.

been willing to help. But, 'it is the committee's opinion that any episcopal assistance should not necessarily be linked with any particular missionary project.'

"I have therefore written Mr. Frederic Sammond, the chairman of the committee, a letter from which I quote in part:

"'Being deeply appreciative of the willingness of the diocese to give me assistance, if I feel that I require it, I must reply that I do not feel that I require it. I think I am perfectly capable of carrying on the work of the diocese as it is now being done, until the time comes for my retirement, and my only reason for being interested in any assistance was that an assistant bishop might do some aggressive work in the mission field of the diocese. However, if the diocese does not want that, then I do not need assistance and shall carry on until the time of my retirement.'"

Bishop Watson Consecrated

The Very Rev. Richard S. Watson was consecrated missionary bishop of Utah on May 1st in the Cathedral Church of St. Mark, Salt Lake City.

His first act as Bishop of Utah was to bless the City of Salt Lake and the State of Utah as he emerged from the Cathedral.

The Presiding Bishop was the consecrator and the co-consecrators were Bishop Rhea of Idaho and Bishop Moulton, retired, of Utah. Presenters were

Bishop Lewis of Nevada and Bishop Block of California.

Bishop Bayne of Olympia preached the sermon. (Bishop Bayne's son, Stephen F. Bayne, III, was the crozier bearer.) And Bishop Bloy of Los Angeles read the Litany.

Bishop Watson is one of the three missionary bishops elected by the House of Bishops last January. The consecrations of the other two elected also are May events: Bishop Swift was consecrated on May 3d (see below) and the Rev. R. R. Emery will be consecrated Bishop of North Dakota on May 17th.

Bishop Watson was dean and rector of St. Mark's Cathedral, Seattle, Wash. Province VIII elected him as its representative on the National Council.

Before going to St. Mark's, Seattle, in 1945, Bishop Watson had parishes in Sherman, Texas, Tuscaloosa, La., and Houston, Texas.

He is married to the former Rachel Virginia Sumners. They have one child.

Bishop Watson was born in Del Norte, Colo., on July 14, 1902. He is a graduate of Virginia Theological Seminary.

Bishop Swift of Puerto Rico

The Rev. Albert Ervine Swift, rector of Holy Trinity Church, Manila, the Philippines, was consecrated Bishop of Puerto Rico on May 3d at 10:30 AM, at Grace Cathedral, Topeka, Kans. Consecrator was the Presiding Bishop, and co-consecrators Bishop Bentley, vice president of National Council, and Bishop Boynton, suffragan of New York.

Bishop Ludlow, Bishop of Newark and Bishop Welles of Missouri presented the Bishop-elect. Bishop Fenner of Kansas preached the sermon. Bishop Burrill, suffragan of Dallas, read the Litany. Bishop Nichols of Salina was Epistoler, and Bishop Mason of Dallas was Gospeler.

One of the attending presbyters was the brother of the Bishop-elect, the Rev. Robert C. Swift, rector of Trinity Church, Lawrence, Kans. The other attending presbyter was the Very Rev. Aristides Villafañe, dean of the Cathedral of St. John, Santurce, Puerto Rico. The Very Rev. Wayland S. Mandell, dean of St. Andrew's Theological Seminary, Manila, P.I., was deputy registrar.

The testimonial of the House of Bishops was read by Bishop Burton of Nassau, who represents the Archbishop of the Province of the West Indies of the Church of England. The certificates of ordination were read by the Rev. Samuel N. McCain, Jr., Burlingame, Kans. (the diaconate); and the Rev. Theodore L. Ludlow, rector of St. Thomas' Church, Newark, Del. (the priesthood). Allison J. Gibbs, a member of the vestry

of Trinity Church, Manila, P. I., read the consents of the Standing Committees. The Very Rev. John Warren Day, dean of Grace Cathedral, acted as master of ceremonies.

Mrs. Charles B. Colemore presented Bishop Swift with the ring of Bishop Colmore, late Bishop of Puerto Rico. The jeweled pectoral cross was a gift from Bishop Swift's Philippine friends, one of the jewels being presented by Bishop Boynton, formerly Bishop of Puerto Rico. His cassocks were given by friends throughout the Church, and his luggage by the clergy of Kansas. The cope and mitre were given by the students and faculty of St. Andrew's Seminary, Manila, P. I., where he taught and was acting dean when elected Bishop.

NATIONAL COUNCIL

By ELIZABETH McCracken

New Quota Apportionment

A change in the method of apportioning quotas to dioceses was suggested in a report submitted to National Council for study by General Convention's Joint Committee to Study Quotas.

Diocesan quotas, or assigned shares of the National Council's budgets, are based on a percentage of the current expense budgets for the past six years of the parishes within the particular diocese. The percentages are modified by a sliding scale that assigns larger percentages to dioceses that have more larger parishes, and by a system of allowances for special local situations. The committee proposed that the last three instead of the last six years be used as the basis for calculating average parochial expense, and that the sliding scale be modified to decrease the difference in percentage between larger and smaller parish budgets.

The complicated formula used to figure quotas involves the use of a series of "weights," worked out by actuaries, and referred to in the report as the "3, 4, 5, 6, 7" weights. The report recommends that the weights instead be "8, 9, 10, 11, 12" which would result in larger percentage allocations for large parishes than for small ones, but not so large as the old system.

The report,* 14 pages in length, was read to the Council, and since no action was requested except study, the only questions put were mathematical.

Bishop Nash of Massachusetts asked, "What are weights?"

Bishop Dandridge replied that the term is an actuarial one, having to do with the varying quota loads placed upon different dioceses, taking into consideration their varying financial problems.

Bishop Nash thanked Bishop Dand-

*Single copies available upon request to the Rev. Dr. C. Rankin Barnes, 281 Fourth Avenue, New York 10.

ridge, but added that he still did not understand. Whereupon Bishop Dandridge said, "I sympathize with your difficulty. I don't know that I understand it myself."

Bishop Nash still was not satisfied. "That comforts me [laughter], but it doesn't help me. Couldn't it be explained? Do we need a professor of mathematics to explain it?"

Bishop Dandridge then said that he believed weights were easier to understand with the aid of a slide rule. But no one had a slide rule at hand.

Religion for Faculties

The Division of College Work, through its chairman, the Rev. Matthew M. Warren of Atlanta, presented to National Council the Rev. Dr. Arnold S. Nash, professor of the History of Religion in the University of North Carolina, who spoke on religion in the college, with special emphasis on the faculty. Dr. Nash said in part:

"The particular task that I have [as a teacher] is complicated, and yet it is simple. College work is missionary work—not just domestic missionary work, but special missionary work to the college or university. This means to the college or university as an institution, not only with the students and the faculty. . . . Three medical students came to me when I was chaplain in a university and told me that the medical faculty gave them all that they needed, *until* the moment when the patient is going to die. 'Then,' said one of the three students, 'we need to function as human beings, no longer as doctors. . . .'

"The problem facing the universities and colleges today is the presence of faculty members who are not baptized into Christianity. We must also deal with the professors who are Christians in their personal lives but leave their Christianity out of the classroom—which means leaving their students to the devil. . . . A teacher must learn to relate his Christian Faith to his classroom work."

Clark Kuebler, president of Ripon College, said that at a recent meeting of the presidents of colleges and universities, it was agreed that colleges and universities must be Christianized. "It was agreed," said Dr. Kuebler, "that we must Christianize the faculties."

Dr. Nash, who is an Englishman, said, "Anglicans have never let go of the conviction that sound learning and Christian Faith and practice must go together."

Dr. Nash mentioned the three faculty institutes similar to those of last year, to be held by the Division of College Work. These are: for Provinces I, II, and III, an Institute at Hamilton College, Clinton, N. Y., June 22d to 29th; for Prov-

inces V, VI, and Upper VII, an Institute at De Koven Foundation, Racine, June 17th to 22d; and for the sections of Province VII not included in the Racine Institute, and Province VIII, at the Arizona Church Conference Center, Prescott, June 18th to 25th.

Continuous Laymen's Training

Bishop Hobson of Southern Ohio, reporting to National Council for the Department of Promotion, of which he is chairman, declared that it was impossible to overestimate the value of the Laymen's Training Program to the laymen, and, through them, to the whole Church.

Director Robert D. Jordan first introduced the Rev. William De Witt, the newly appointed circulation manager of the department, and then said:

"We think that the Laymen's Training Program should be continuous throughout the year, not just cover the preparation for the Every Member Canvass. No program can remain static.

"Last year we covered the departments of the National Council. This year we shall cover the new developments in the National Council, in its planned program of advance. Half of the time this fall will be given to the dioceses, so that diocesan leaders can present the program of the diocese to the parishes. The other half of the time will be given to the presentation of the national program. We now have 2,000 laymen who know the program of the Church, through our training program. The practical value of their work is shown by the fact that we are now \$100,000 ahead of last year in receipts, though we had no spring campaign for funds. The theme for the fall presentation will be 'Christ works through you.'"

It was also announced by Mr. Jordan that 300 road signs had been ordered and sent, and that the radio program was proceeding well.

Christian Education

Bishop Whittemore of Western Michigan, new chairman of the Division of Curriculum Development of the Department of Christian Education, made his

first report to National Council. He said:

"The question is often asked: 'When is the Curriculum coming out?' This is the first time our Church has ever tried to prepare a full curriculum. The Church has had good courses; but that is not all there is to it, by any means. (1) There must be a philosophy back of it. The College of Preachers is doing much to help here. (2) There must be content. Our books are guides to what is to be put into the courses, with its emphases. These books are being prepared by the best scholars of the Church. This is one side of the content of the curriculum. The other side is the nature of the child."

Unfulfilled Expectations

Russell L. Dill, treasurer of the Council, reported that, though more money has been received than before, the value of the dollar has so decreased that more money is needed than is being received.

Mr. Dill's statement:

"It is the obligation of the Treasurer to report to the Church from time to time concerning the payments on Expectations. The first quarter of 1951 has

passed and I regret to inform you that the payments on Expectations are not good.

"The attached statements reflect the fact that the dioceses and districts in only three of the nine areas—eight provinces and one grouping of outlying fields—have paid the amount due on Expectations after leaving one month for collections. Furthermore, 10 continental dioceses and districts and nine overseas districts have paid nothing at all, while two dioceses have made but token payments of less than \$100 each.

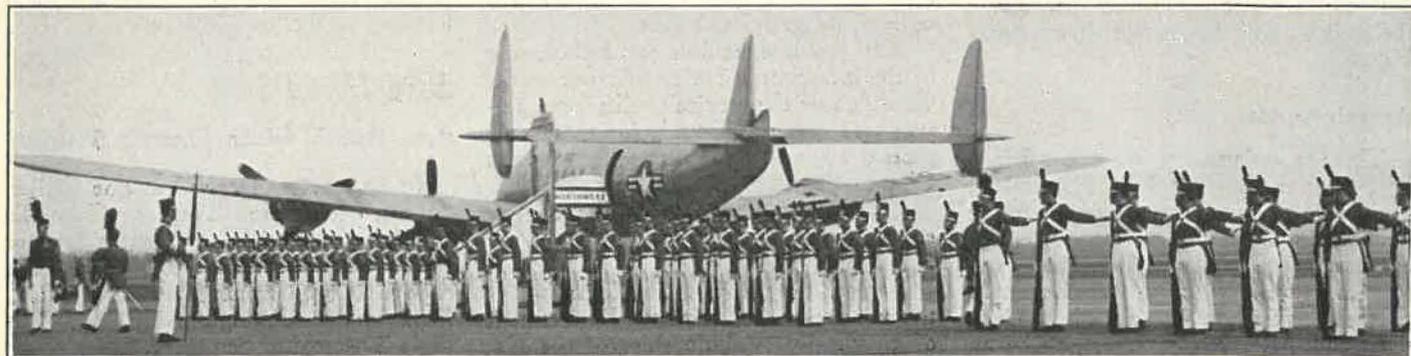
"The smooth financial operation of the entire program of the general Church depends upon regular payments from the field. This can best be assured by the adoption of a monthly payment plan of at least one-twelfth of your Expectation. We would appreciate your serious consideration of this problem."

Appropriations

The sum of \$25,000 was appropriated by National Council for the purchase of a farm contiguous to Roanridge. The property consists of a house of seven

Inspection

GENERAL MACARTHUR inspected cadets of St. John's Military Academy, Delafield, Wis., at Billy Mitchell field after his tour of Milwaukee. Right: The General shakes hands with Cadet Captain Alan Kindt of Milwaukee. Below: The cadets dress right in front of the Bataan in which the General and his entourage took off for New York a few minutes after the inspection. This was the first time the General had taken time, in his heavy schedule of public appearances since his recall, to inspect military school cadets.



rooms, three barns, and farming land, the whole covering 72 acres.

The sum of \$50,000 was voted for the Laymen's Training Program and other work in the Department of Promotion.

An appropriation of \$20,000 was made for necessary alterations and repairs of the Church Mission House.

New Property

Members of the National Council viewed the Deering Milliken Research property in Greenwich, which is to house the Department of Christian Education and other divisions of the National Council, and expressed approval of it. This approval took formal shape at a subsequent session of the Council in this resolution:

"Resolved. That the action of the Presiding Bishop in contracting on the basis of a telegraphic vote of the National Council taken on March 14, 1951, for the purchase for the sum of \$175,750 of the Deering Milliken Research Trust property situated in Greenwich, Connecticut, be, and hereby is, confirmed, ratified, and approved; and be it further

"Resolved that in anticipation of the receipt of special gifts to defray the cost of acquiring, altering, and equipping such property, the National Council hereby authorizes the expenditure of a sum not exceeding \$225,000 for such purpose; and be it further

"Resolved that pending the realization of this hope these expenditures be advanced from undesignated legacies; and be it further

"Resolved that the amount so advanced from undesignated legacies and not received from special gifts, be restored thereto in ten annual installments from an item to be placed in the budget each year for that purpose; and be it further

"Resolved that profits, if any, realized by the proposed division of Publications be considered available for restoring such charges against undesignated legacies."

Microfilms of Minutes

The National Council voted to have microfilms made of the minutes of the Domestic and Foreign Missionary Society, from the inception of the National Council in 1919, the microfilms to be deposited in Seabury House. Earlier records go back from 1919 to 1822. These will not be microfilmed, but the records themselves will be stored in Seabury House.

Appointments

These appointments were confirmed by National Council: Mrs. Elwood L. Haines, to be an assistant secretary in the Leadership Training Division of the Department of Christian Education; Mrs. Dexter Stevens, to be writer-consultant of the Curriculum Development Division; and Miss Gladys Quiss, to be an

assistant secretary in the Children's Division.

Letter to State Department

The National Council sent a letter to the State Department protesting against the arrest of Bishop Padewski of the Polish National Catholic Church.

Displaced Persons

National Council's Department of Christian Social Relations announced that 100 additional units (individuals or families) of Displaced Persons, sponsored by Episcopal Church members, have arrived in this country and resettled since the February meeting of the National Council.

Resignation of Field Officer

The Rev. Stanley M. Fullwood, field officer of National Council, submitted his resignation to Council. The resignation was accepted and a letter of appreciation of his fruitful service while with the Council sent to Mr. Fullwood. He will resume parish work.

ACU

Florida Branch

Plans to organize a regional branch of the American Church Union for Florida and South Florida are under way and expected to culminate in early fall. Fifty priests and laypeople from both dioceses began the move at a meeting on April 12th.

WORLD COUNCIL

Ecumenical Consciousness

A budget of \$240,000 was approved at the first business session of the recent conference of U. S. A. Member Churches, as the American share of the total \$365,000 World Council budget. Last year the American churches gave \$223,667.69 for World Council work. The share of the Episcopal Church was \$28,000. This amount is over and above the operating expenses of the New York office, including salaries, travel, supplies, etc. These operating costs are more than covered by individual gifts.

Also this budget does not include any of the interchurch aid relief work of the Churches or the service to displaced persons and refugees. Funds for these purposes are handled through relations with Church World Service.

Worship services during the conference were led by Bishop Emrich of Michigan.

After giving serious consideration to the relationship of the new Department of Ecumenical Relationships of the Na-

tional Council of Churches [See Interchurch] to the World Council, brought in recommendations that: (1) U. S. A. Member Churches and the Central Department be kept intact for the present without commitment as to future policy. (2) Annual meetings of the Conference and the Department be held at the same time and place with separate and joint sessions. (3) The coördination of activities of the two bodies be agreed upon by officers and staff rather than by the establishment of any additional committees.

It was suggested that the date of the next General Assembly, (the first since the constituting meeting in Amsterdam in 1948), previously scheduled for 1953, be pushed ahead and that it be held in Evanston, Ill., during the summer of 1954. The expanded meeting of the Central Committee could then be held in India in 1953. Bishop Oxnam, president of the World Council, said the executive committee felt that holding such a meeting in Asia before the Assembly would greatly strengthen the ties of brotherhood between Christians of Asia, Europe, and America, and give Asian Christians an opportunity to make a desired and valuable contribution to ecumenical thinking and World Council polity.

INTERCHURCH

Ecumenical Link

A Central Department of Ecumenical Relations has been set up in the National Council of Churches, to link the Council with the World Council of Churches. The department will administer international student and clergy exchanges and visits of leading foreign Church representatives to the United States. It will also offer consultation in regard to American Church representation at Church conferences abroad. The Department will also concern itself with evangelism, economic surveys, Bible studies, and the relationship of the Church to society.

E. Urner Goodman, program secretary of the Boy Scouts of America, has been elected executive director of the Council's Department of United Church Men.

BEQUESTS

Sen. Burch Gives Church \$30,000

In an estate appraised at one million dollars, the late Thomas Granville Burch, who was United States Senator from Virginia, left \$10,000 bequests each to Christ Church, Martinsville, Va., Boys Home, Covington, Va., and Virginia Theological Seminary.

ENGLAND

A Particular Brand of Apartheid

Racial discrimination prevails in English cities today, says a headline on page one of the April 6th issue of the London *Church Times*. Under the headline is a report on a three-day conference held in Liverpool under the auspices of the British Council of Churches to consider the welfare of Colored workers in Britain.

One practical suggestion for alleviating the plight of Colored workers was bringing to England carefully selected Colored women who might marry Colored men. This suggestion came from Fr. Neville Palmer, SSF. He thought Colored men already married should be permitted to bring their wives to England. Fr. Neville said these two steps would enable Colored people to enjoy a full family life, such as they would have in their own country. He said that a West Indian told him quite openly that the only women he and fellow workers had a chance to meet were outcasts from English society.

The evidence presented at the conference left no doubt about the existence of discrimination. One instance reported by Fr. Neville was of the reception given a young West Indian who went to a house to ask for a room. "The woman who answered the door slammed it so hard in his face that the handle broke off. The Jamaican picked it up and handed it to her. Later he confessed to me that it was only the fact that he had an aged mother living in the West Indies that prevented him from taking his life."

There was also a report of adults stoning two small children on their way to Sunday school, and of the segregation of six small children in a school. There were also instances of racial discrimination in legal documents, covering leases of property in London. One of these had led to the University of London losing an eminent Colored professor.

Fr. Neville said he had been deeply impressed by the long-suffering and patience with which Colored people endured provocative acts of discrimination.

The Bishop of Liverpool, who presided at one of the conference sessions, said that there was obvious need for new legislation to deal with this aspect of the subject. Accommodation, he said, lay at the root of the difficulties encountered by Colored people. Colored students in Liverpool are frequent visitors at the Bishop's home.

He said that the presence of so many Colored and colonial people in Great Britain today gave the Church its greatest opportunity for evangelism.

The conference was attended not only by representatives of the Church and

other religious bodies, but also by representatives of the Ministry of Labor, the Colonial Office, and societies fostering better race relationships.

A vicar from Manchester suggested that Colored people live in self-contained communities with their own churches. A Liverpool clergyman countered with the claim that the duty of the Church is to bring white and Colored into the normal worship and life of the community. "The Church," he said, "must avoid giving the impression that she is prepared to compromise by setting up churches for Colored people. It would result in our own brand of apartheid; segregation of the type suggested is directly contrary to the Pauline definition of the nature of the Church."

A clergyman from the British Council of Churches said that Churchpeople should be prepared, at the risk of making personal sacrifices, to secure lodgings for Colored people in their own particular localities.

A lady, who has worked privately for Colored people in Liverpool for 27 years, warmly supported Fr. Neville's proposal. She also advocated more mixed marriages.

A Liverpool parish priest, said he thought a close liaison between the home and overseas Churches might assist especially in acquainting prospective immigrants with conditions in this country, in England, and in preparing recommendations to clergymen in Britain.

Anglicans and Scandinavians

A special committee has been formed to promote closer relations between the Church of England and the Scandinavian Lutheran Churches.

The committee was formed at a conference attended by representatives of the Anglican Church and the Lutheran Churches of Denmark, Norway, and Iceland. Five of the 12 delegates belonged to the Anglican Church, three each to the Norwegian and Danish Churches, and one to the Finnish Church.

Two members of the committee are Dr. Eivind Berggrav, former Primate of the Norwegian Lutheran Church, and Prof. S. L. Greenslade, of Durham, England.

[RNS]

Ceylon Scheme

A committee of Anglicans have registered approval of the Ceylon Church Union Scheme.

The committee, appointed by the Archbishop of Canterbury to study Church merger plans involving Anglicans in several countries, was headed by the Bishop of Derby.

It recommended alterations, additions, and deletions in the Ceylon Scheme, but endorsed the position taken by the Lambeth Conference of 1948. The Lambeth Conference declared that the Ceylon Scheme was "in many respects, among the most promising of the various schemes of its types."

The committee report echoed the hope of the Lambeth Conference that "subject to the assent of the Church of India, Pakistan, Burma, and Ceylon, the projected union may, under the blessing of God, in due course be carried into effect."

[RNS]

Church of Scotland

Conditional pulpit and altar fellowships between the Church of England and the Church of Scotland (Presbyterian) was recommended in a joint report issued by representatives of the two communions who have been deliberating together over interchurch relations.

The report, made public in London simultaneously with the opening of the General Assembly of the Church of Scotland, acknowledged "formidable barriers" and unsolved differences which prevent an immediate attainment of full unity between the two Churches.

Meanwhile, however, it suggested that the appropriate authorities of both Churches approve a mutual pulpit exchange, as well as the admission of baptized communicant members of the Church of Scotland to Holy Communion in the Church of England when circumstances prevent the access of such communicants to their own Church.

Representing Anglicans in the current conversations has been a committee of theologians appointed by the Archbishop of Canterbury and headed by the Bishop of Derby.

[RNS]

KOREA

Priests Bodies Found

Bodies of an undetermined number of priests, have been found in a well in South Korea, the Associated Press reports. The priests, though unidentified, are believed to be Roman Catholics. The discovery was made by the governor of Chungchong. He asked the central government in Pusan for funds to widen the narrow well so that the bodies could be removed. The priests were said to be victims of Communist atrocities last year.

The National Catholic Welfare conference said in Washington that its Korean correspondent recently reported that 41 clergymen had been killed or captured in South Korea. One of the 41, the NCWC said, was the Rt. Rev. Cecil Cooper. There is no more definite information about Bishop Cooper.

The Spirit of Truth

WHITSUNDAY or Pentecost is one of the great festivals of the Christian year. The older name is Pentecost, from the Greek word for fifty. As a Jewish festival it was observed 50 days after the Passover, and in the time of our Lord commemorated the giving of the law by Moses.



thians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libia about Cyrene, and

strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

It is not surprising, then, to read of our Lord's disciples, in the weeks following His Resurrection, that "when the day of Pentecost was fully come, they were all with one accord in one place." And the dramatic story, which forms the liturgical epistle for Whitsunday, continues:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."

Jesus' disciples had met together for prayer and meditation. They were crude, unlettered men and women, as worldly standards go, and rather provincial in their outlook, coming largely from the fishing section up north, in Galilee. And yet these staggering things had happened to them:

"Suddenly there came a sound from heaven as of a rushing mighty wind. . . . And there appeared unto them cloven tongues like as of fire. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This was news; and without benefit of radio or television it got around, by the good old medium of the grapevine. In no time it reached the ears of a much larger group, of "Jews, devout men, out of every nation under heaven."

These were foreign speaking Jews from other parts of the world, who had come to Jerusalem for the feast. And, when they heard this astounding news, they flocked to the place—just as today a crowd gathers in no time at the sound of the fire siren:

"And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? [We who are] Par-

In the liturgical epistle for Whitsunday the story ends here. And its significance lies in the final words: "the wonderful works of God." The wind, the fire, the tongues—these outward phenomena were indeed impressive, impressive enough to draw a crowd. Yet they were but by-products, the trappings, the masks as it were, of the tremendous Reality underneath. For here was an intrusion of divine energy, world-rocking in its effect, and in essence nothing less than the impact of the third Person of the Godhead.

For the Jews Pentecost had marked the gift of the law; for Christians it marks the gift of life, for the Holy Ghost, bestowed upon the Church at that time, is "Lord, and Giver of Life." Three thousand were added to the Church on that day, who "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

As the "Giver of Life" the Holy Spirit has ever been with the Church, and will continue to be with the Church until the end of time. But the Holy Ghost is also the Spirit of Truth. And, as if to prepare Churchmen for this aspect of His work, the Church includes in the liturgical Gospel for the fourth Sunday after Easter the Johannine promise of our Lord:

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

IT is a happy accident, therefore, that our spring book number falls upon Whitsunday. We are not suggesting that the printed word is ipso facto the utterance of the Spirit, or that religious books (or even the works of reputable theologians) are in every detail the revelation of divine truth.

The question is neither so simple—nor so complex. It is rather that the work of serious religious writers is *one* of the ways through which truth and error undergo a sifting process, the former is winnowed from the latter, and the truth in the long run vindicated. Theories put forth at first as tentative are accepted or rejected, perhaps more often modi-

fied; results more or less "assured" take coherent form; later, as settled convictions of the corporate Christian conscience, these are seen to be congruous with the faith once delivered and become part and parcel of the Church's life.

All this, we believe, is the work of the Holy Spirit, whom the Church honors especially at Pentecost. We hope that every Churchman will begin this feast day at the altar of God, thereby helping to restore the festival to its rightful prominence. But we hope also that in the months following, when so many other activities are curtailed or omitted altogether, Churchmen will find time for religious reading. There are various ways by which they can do this:

(1) The practice of discharging one's "bounden duty" of Sunday worship in the summer at an early Eucharist is in itself commendable. But unless there be a sermon at this service (which is the exception), the Ministry of the Word becomes neglected.

Such dietary deficiency can be made up in part at least by religious reading. The "early service" takes half an hour as contrasted with the hour or hour and a half of the usual 11 o'clock worship. If the half hour thus saved were given each week to religious reading, this would total by the end of the summer

to some five or six hours. (From his reading speed let the reader figure out how much he could cover!)

(2) Students and teachers have the type of mind that can profit especially from religious reading. Yet, with assigned reading of one sort or another heaped upon them nine months out of the year, they can hardly be expected to find time for optional reading of a religious nature from September to May.

In the summer, however, teachers, college students, and indeed high school boys and girls—all of whom have a long vacation—could easily explore some good religious literature and, by the variety that this affords, keep their minds in action.

(3) Finally, working people who read on their vacation might well include one religious book. For this purpose religious novels are excellent, and in this connection we would call special attention to the fiction of Charles Williams that is discussed on another page of this issue.

Books require readers; readers—though they may not realize it—create books, for it is their reaction in the long run that influences both authors and publishers; and these latter in turn, so far as they lend themselves to the Spirit's pressure, become channels of His Truth. Thus is set up a complete circuit of

Whitsunday Message 1951

From the Presidents of the World Council of Churches

THIS greeting is addressed to all Churches belonging to the World Council of Churches in the hope that by God's grace it may reach every parish, congregation and individual member of these Churches.

The Churches which met in 1948 in Amsterdam and constituted the World Council of Churches expressed in a message from that assembly their intention to stay together. That was not a promise made only for times in which it is easy to maintain fellowship. It must be fulfilled especially in a time such as we live in, with its almost unbearable tensions between the nations. Let us therefore remind ourselves and each other of the fact that the fellowship which our Lord Jesus Christ has created and continues to create includes every Christian parish, every Christian congregation and every church member who believes in Him as Saviour.

For Jesus Christ there exist no partition walls, and no man-made divisions can prevent Him from entering in wherever men turn to Him in their great need. "The life which is in Him." (1 John 5:11) cannot be divided. There are real differences between our Churches, but Christ is one and the same for all.

At Whitsuntide we are reminded how our risen Lord and Saviour by the

Spirit converted to Himself thousands of souls, brought them into the fellowship of His Church and gave them the common task of proclaiming His Kingdom "to the ends of the earth" (Acts 1:8). Let them this Whitsunday of the year of grace 1951 call us all in spite of our differences to worship together the Father, the Son and the Holy Spirit and to pray for a new awakening of the life of Christ in the hearts of us all. Let us join together in the joyous task of proclaiming the good news of the freedom in Christ to men everywhere. And let us realize that we all stand together in Jesus Christ, who Himself stands with those who look faithfully to Him. Thus we may by God's grace strengthen and inspire one another, knowing that those who praise God and trust in His grace and power in times of stress and anxiety, are a great multitude which no man can number (Rev. 7:9).

LET us from all corners of the earth unite in prayer, standing together before the throne of God and saying: *Almighty God, Father of Jesus Christ and Father of all Thy children on earth, redeemed through Thy Son, our Saviour! Thou hast encouraged us to lay before Thee everything that is on our minds, and Thou hast given us*

a promise that if two of us shall agree on earth as touching anything that they shall ask, it shall be done for them. We join today in thanking Thee for all Thy faithfulness and for Thy blessings to us through good days and through days of strain and darkness and anxiety. We thank Thee that Thou hast united us in the salvation brought to men living in sin and without hope by the incarnation of Jesus Christ, Thy Son. We pray Thee: Let not the worst come upon mankind, deliver us from evil and help us to open our hearts that we may hear the Spirit of God speaking to us. We pray Thee, merciful God: give us a new revival according to Thy Will, a new Pentecost, by which Christians may be made new, men may be saved and Thy will may be done on earth. We know that we are not worthy, we confess to Thee who we are and how we have failed, but, God of Glory and of Mercy, once more forgive us and lead us upon Thy way to bear witness of Thee to all the world. Through Jesus Christ, our Lord, Amen.

The Presidents of the World Council of Churches:

EIVIND BERGGRAV
MARC BOEGNER
GEOFFREY CANTUAR
JOHN R. MOTT
G. BROMLEY OXNAM

which every Churchman may become a part, as the eternal Spirit, commemorated at Pentecost, takes of the things of Christ and shows them unto us.

One Tongue vs. Many

WE publish in this issue a significant Whitsunday message from the presidents of the World Council of Churches—all but one of them, that is. The other member of the presidium, Dr. T. C. Chao, is in Communist China, where Christians are not encouraged to join with their brethren of other countries in statements of an ecumenical nature.

On the first Whitsunday, the apostles learned to speak with many tongues, so that visitors to Jerusalem from all parts of the civilized world were astonished to hear in their own tongues "the wonderful works of God." Today the problem of modern disciples is just the opposite—to learn to speak in the same tongue, that they may understand each other and walk together in unity, so that the world might believe. It is to that task that the presidents of the World Council, including the head of our own Anglican communion, the Archbishop of Canterbury, call us on this Whitsunday of 1951. But the message of the Church is the same now as then: "to proclaim the wonderful works of God."

Race Problems in England

THE post-war influx of Colored workers into post-war Britain has brought problems that are new in that country, though familiar elsewhere. They were considered in a three-day conference at Liverpool under the auspices of the British Council of Churches, as reported elsewhere in our columns.

One of the proposals, made by a clergyman in a city area in Manchester in which the Colored population outnumbers the white residents, was that the Negroes should live in their own self-contained communities and have their own separate parish churches. We are glad to note that another rector immediately spoke against this, saying: "The Church must avoid giving the impression that she is prepared to compromise, by setting up churches for Colored people. It would result in our own brand of *apartheid*" [the South African term for segregation] and would be "directly contrary to the Pauline definition of the nature of the Church."

With the rise of this problem in England, our fellow-Churchmen have a unique opportunity to make a constructive contribution to its solution, unhampered by traditions deriving from slavery and the prejudices that complicate it in this country, in the North as well as in the South. But that solution, if it is to be a Christian one, cannot be based upon segregation and discrimination. Its objective must rather be the integration of all elements in the community into a fellowship in which there is "neither bond nor free,"

neither black nor white, but a common membership in the Body of Christ which is His Church.

The Religious Orders Number

FEW special numbers of THE LIVING CHURCH have given us so much satisfaction as the Religious Orders Number of April 29th, and the response of readers indicates that they are equally satisfied with it. Thousands of extra copies were printed and all of them have been sold. A limited number of copies may still be available from the Orders themselves.

The full coöperation of virtually all the orders was necessary to make the issue a success; doubts about the publicity and photographs of individuals had to be overcome by selfless communities which do not like to call attention to themselves nor to their achievements; but we feel that the result is bound to strengthen the faith of many thousands of Church-people in the vitality of the Church's spiritual life.

Although the coöperation of all is worthy of praise, we must make special mention of the Rev. Fr. Julien Gunn, Jr., OHC, special editor of the Religious Orders number, who first conceived the idea and then put it into execution. Assisted by a committee of members of religious orders and others, and by the noteworthy group of authors whose articles appeared in the issue, he gathered together facts, pictures, and articles so efficiently that this double-size issue tells the whole story with maximum impact. Nobody who has looked it over will wonder again whether there are monks and nuns in the Episcopal Church!

Our thanks to Fr. Gunn and to all his co-workers, offered on behalf of the entire LIVING CHURCH FAMILY.

"I Have a Message"

THE picture of Robert Vogeler, released from Communist prison in Hungary so shattered in health that he could not bear to have even his wife or children standing behind him, shocks the free world into a new realization of what the Red terror can mean. It was no wonder that Mr. Vogeler broke down when he appeared before the television camera; yet in spite of his emotion, his words came through strong and clear:

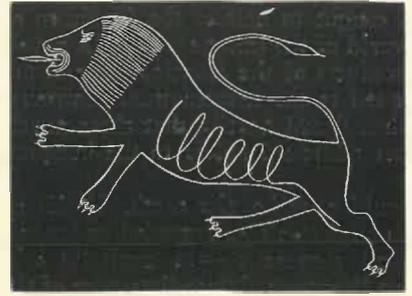
"I have a message," he said; and when he was able to control his emotions he gave that message: "The American people must be made aware of what can happen. I feel that every individual American should realize that what happened to me can happen to them. . . . You never realize what freedom means until you lose it."

It is, indeed, a message that Americans, and all free peoples, should have deeply engraved in their hearts. *You never realize what freedom means until you lose it.* But we must realize it, and act upon the realization; for when we lose it, it will be too late.

EVIL *versus* GOOD

The Works of Fiction of Charles Williams

By the Rev. F. Albert Frost



THE recent publication in America of *The Place of the Lion*, by the English writer Charles Williams, rounds out a literary trend not incomparable to the post-war exportation to the United States of British tweeds and leather goods.

Charles Williams was born in 1886 and died in 1945. In his lifetime his novels made no noticeable impact upon readers in America. However, since his death they have not only been republished in this country but have been in great demand.

The Place of the Lion begins when a lioness escapes from a traveling show. Two young men chance upon the lioness only to see the unexpected happen. The lioness somehow turns into a lion — and one of gigantic proportions. It is a lion who seems to sum up in himself the power and strength and qualities of all the lions in the world. It is a lion of cosmic dimensions. As the story continues, the reader discovers that many other strange animals are loose in the quiet English countryside. The countryside is transformed into a kind of cosmic zoo, in which the unearthly animals have been set free to roam without interference of men.

The prehistoric pterodactyl, the golden

eagle, the titanic lion, the crowned serpent, the five-foot butterfly, the mythical unicorn, and the lamb all appear on the countryside bringing their colossal powers to bear upon innocent citizenry.

The impact of these fantastic animals upon men and women brings about the salvation or destruction of mankind, ranging from frenzied fear to adoration. Surely in the story the powers of heaven are shaken and descend upon the earth, there to enact a cosmic drama.

In terms of Platonic thought they are the archetypes, not for mere academic logic or tea-time discussion, but for actual battle. Damaris, the novel's heroine, might easily chat about Platonic philosophy in the Court of Charlemagne until she was confronted with the real embodiment of her chatter.

The theme of this latest work is essentially that which runs through all Williams' novels: the powers of evil in basic conflict with the power of good. Men stand or fall, are saved or destroyed, by their reaction to these struggles. The site of each struggle is not on some remote, marooned star, but within the life of individuals. In this respect, *The Place of the Lion* is a tour de force for Williams, and it will send the reader back several times to reread the work.

Williams knows how to spin a yarn — how to tell a good story. After all, in picking up a novel one expects to find some kind of story, some kind of narrative, and this is precisely what Williams provides. For some time past we have been subject to numerous psychological and historical novels.

The psychological novels have given us some excellent character studies, but many of them lost their story in a jungle of complexes and egos. The historical novels became colorful costume pieces, written with one eye upon history and the other upon Hollywood. Many of these novels became imaginary biographies. Refreshing it is to have on hand a Williams novel, with an engrossing narrative, to keep one pressed to the written page.

While Williams' stories are exotic and strange, yet as a story teller he has the

discipline and restraint to make his unusual narratives grow without exertion or contrivance. There is a naturalness in their development, the pace increasing as he eagerly unfolds his tale.

All Hallows' Eve, apparently his most popular work, begins with a young wife waiting at Westminster Bridge for her husband. Innocent enough it is in itself. She waits impatiently, somewhat indignant at typical male tardiness. Upon his arrival, however, her husband looks at her suddenly with madness and rushes away in horror.

Defly and with craftsmanship Williams lets his story unfold itself, until the reader finds himself transported into a setting that includes a jilted lover, two dead women, a sorcerer madly intent to unite the souls of the living with the dead, a dwarf leading men to a seance of evil (to put it mildly), a mother willing to sacrifice her daughter to deadly spiritual experiments, and a girl entranced to live in her own past.

MASTER OF THE INCREDIBLE

The ingredients of Williams' stories proceed, however, from the world of the imagination rather than from that of the incredible. In *War in Heaven* the Holy Grail is discovered in the sacristy of an English country parish; the Presbyterian John walks in the gardens of an English manor. In *Descent into Hell* a girl meets her own self walking down a street; a man continues to live after committing suicide. In *The Place of the Lion* a house burns without being destroyed, and a woman turns into a snake. In *Shadows of Ecstasy* a man acts upon the supposition that he has surpassed the "immaturity" of death, and savage hordes from the depths of Africa invade England.

In Williams' novels one finds a multitude of circumstances and events that are not in the running of sense and sensibility: the Black Mass; an apothecary's shop disappearing in a fog; attempts to bring the dead to life, and to send the living into death; a descent into hell; the creation of a sub-human monster:

Novels by Charles Williams

Discussed in This Article*

THE PLACE OF THE LION. 1951. Pp. 248. \$3.

ALL HALLOWS' EVE. 1948. Pp. 273. \$2.75.

WAR IN HEAVEN. 1949. Pp. 290. \$3.

DESCENT INTO HELL. 1949. Pp. 248. \$2.75.

SHADOWS OF ECSTASY. 1950. Pp. 260. \$3.

*Published by Pellegrini & Cudahy, who offer two other fiction works by Williams: *The Greater Trumps* (1950. Pp. 268. \$3) and *Many Dimensions* (1949. Pp. 308. \$3), as well as a nonfiction work in prose: *The Descent of the Dove: A Short History of the Holy Spirit in the Church* (1950. Pp. ix, 245. \$3.50).

such is the material from which Williams spins his tales.

There is no denial that Williams' mind sought to utilize the furniture of the world of the imagination. His novels are products of the imagination and are addressed to the imagination. However, one should add hastily that these novels are not addressed solely to the imagination.

Should such be the truth, Williams' novels might well be regarded as dangerous and suspicious — as mentally subversive literature. Mere literature of the imagination is always a potential danger. In the hands of an author less disciplined and reasonable than Williams, such material would surely become either a drug to the mind or a stimulant shot.

Some one said that Williams was one of those rare persons who could meet the devil and laugh in his face. Williams is not a humorist (although his novels have delights and humor tucked into conversations and observations).

How does one explain the novels of this extraordinary mind? An Anglican nun remarked after reading Williams that one knows what everything is about in his stories, but cannot explain them. There is much truth in her statement. As soon as one attempts to explain them, the attempts seem rather feeble.

Surely they are not horror for horror's sake. There is no hint that these novels proceed from an inner consciousness that is fixed upon the tantalizing facets of horror, nor that they emerge from a warped, neurotic, and frustrated consciousness. Quite to the contrary, one feels in reading Williams that one is being led by a safe and trustworthy guide into hell — and heaven. Poe has long been the favorite for horror tales, but for all Poe's greatness, one has the comfortable assurance that Williams' thrillers spring from a healthier and more cheerful view of life than Poe presents.

Unlike Capote's *Other Voices, Other Rooms*, these stories do not reflect an intense preoccupation with self-consciousness. They are objective novels, yet never cold and formal as a book on astronomical mathematics, for they are narrated with rich ardor and intense vitality. When Wentworth, the ambitious historian, in *Descent into Hell* loses his grasp upon truth and willingly succumbs to his illusion of childish love, he begins his determined descent into hell.

The conclusion — the hell into which he descends — is not as physically graphic as that into which Dante descended (with its fires, its agonies, and its torments), but a hell far more terrifying from the spiritual and moral point of view. It is a hell of eternal silence, of moral isolation, of the complete antithesis of community, of irreparable separation from all possible reality.

Seated at a banquet table, Wentworth sees his world become non-existent:

"The shapes (of the guests) turned themselves into alternate panels of black and white. He had forgotten the name of them, but somewhere at some time he had thought he knew similar forms and they had had names.

"These had no names, and whether they were or were not anything, and whether that anything was desirable or hateful, he did not know. He had now no consciousness of himself as such, for the magical mirrors of Gomorrah had been broken, and the city itself had been blasted, and he was out beyond it in the blankness of a living oblivion, tormented by oblivion. . . .

"He waited for something to happen. The silence lasted; nothing happened. In that pause expectancy faded. Presently then the shape went out and he was drawn, steadily, everlastingly, inward and down through the bottomless circles of the void."

In one way or another, Williams was in revolt against the materialism which has captured and entangled the imagination and spirit of his age. However, one must add that his revolt is not overt nor ostentatious. He is not a sophomore, proudly and vociferously swaggering with a placard for the possible benefit of a passing *Life* magazine photographer. His is a subtle, quiet, and persistent revolt — a revolt based upon Christian theology.

In the world of materialism the dead stay dead; playing cards are used for poker and canasta; everything has its place, and everything must stay in place. This is not so in Williams' novels, where playing cards have secret powers to unearthly perilous storms, and where the dead somehow refuse to remain dead.

Williams' world refuses to be put in place. The barriers between the natural and the supra-natural world are down; in fact, in his world there are no such barriers. The natural and the supra-natural are not worlds foreign or in antithesis to each other.

For Williams, the supra-natural world is the extension of the natural; the natural is the extension of the supra-natural. They are two distinct worlds, yet they coincide with no fixed limits or boundaries. Life in one lives, moves, and can have its being in the other. Between them passage is fluid. For Williams, the frontiers simply disappear and reciprocal trade exists naturally and normally between them.

It is not freakish or unnatural for Lester, recently deceased, to converse with her former enemy, to send her love to her husband as she does in *All Hallows Eve*. In *Descent into Hell* Pauline accepts and shares the martyrdom of John Struthers, one of her ancestors condemned to the fires in the Marion persecution:

"Behind her, her own voice said, 'Give

it to me, John Struther.' He heard it, in his cell and chains, as the first dawn of the day of his martyrdom broke beyond the prison.

"It spoke and sprang in his drained heart; and drove the riotous blood again through his veins: 'Give it to me, give it to me, John Struther.' He stretched out his arms again; he called, 'Lord, Lord.' It was a devotion and an adoration; it accepted and thanked.

"Pauline heard it, trembling, for she knew what stood behind her and spoke. It said again, 'Give.' He fell on his knees, and in a great roar of triumph he called out, 'I have seen the salvation of my God.'"

INCURABLY RELIGIOUS

Williams' novels are religious — more precisely, Christian novels — although certainly not according to popular conceptions.

Outside of some churchly doings in *War in Heaven* the Church and its liturgically centered life gets short shift. In that novel one does find a Mass at Canterbury beside a performance of the Black Mass, and the amusing relationship between an Anglican priest and a Roman Catholic layman escaping together with the Holy Grail. Yet, in spite of the surface of his novels, Williams' stories rest upon a broad orthodox theology.

The reader must descend to Williams' deep spiritual level to find religion in his novels. The author takes the reader into the conflict between hell and heaven. It is not so much a conflict between bad men and noble-minded persons, as it is the fundamental conflict between absolute evil seeking to absorb and negate goodness.

Simon, the sorcerer, in *All Hallows Eve* is not just a bad moral influence; he is the incarnation of all evil focussed in one person, bent upon the destruction of all eternal values, and driven to do so by frantic, purposeless madness.

Nigel Considine in *Shadows of Ecstasy* seeks not so much the domination of England, as did Hitler, but rather to achieve power to reduce all life to disorder, to chaos, to irreparable death. It is madness of course, but madness such as is common to a soul that willfully and devotedly disavows its true end, which is life with God.

Wentworth, Simon, Considine — all live in hell and spread their nets of unreality out of pure hate. But for all their feverish, humorless activity the readers' mind turns upon the prologue of St. John's Gospel: "the Light shone upon the darkness, but the darkness could not absorb it."

That is the finale of all Williams' novels. Absolute evil finds itself ultimately powerless before simple and overwhelming love — whether human love or the fullness of divine love.

Four More *Evangelists*

By the Rev. Francis C. Lightbourn

Managing and Literary Editor of *The Living Church*

AMONG the lives of Christ that have burgeoned forth in the last two or three years, four are of special interest by way of authorship, execution, and aim. They are:

1. *The Christ of All Nations*, by Paul Guinness (Association Press, 1950. Pp. viii, 285. \$2.75);

2. *God So Loved the World*, by Elizabeth Goudge (Coward-McCann, 1951. Pp. 311. \$3.50);

3. *The Work and Words of Jesus*, by Archibald M. Hunter (Westminster Press, 1951. Pp. 196);

4. *A Life of Jesus*, by Edgar J. Goodspeed (Harpers, 1950. Pp. 248. \$3).

Of these "Four Gospels" by four present day evangelists, *The Christ of All Nations* has the most interesting origin.

Its author, Paul Guinness, who is a priest of the Church of England and a graduate of Northwestern University, found himself in the fall of 1943 in a German prison camp with the New Testament the only literature available.

Working in a deserted shed, and writing on torn scraps of paper, Fr. Guinness took the separate stories of all four New Testament Evangelists and arranged them in a single consecutive account. Not only are the several incidents thus rearranged consecutively, but even details peculiar to one Gospel are skillfully, and virtually without editorial addition, woven into the fabric of the whole.

A SET OF SLIDES

Broadly speaking, Fr. Guinness has done with Matthew, Mark, Luke and John what Matthew and Luke themselves did with Mark and the two earlier sources they used, Q and L. Or, if we think of every detail in the life of Christ as recorded on a separate slide and the slides arranged, after the manner of the New Testament Evangelists, in four drawers, Fr. Guinness has reshuffled these, thrown out mere duplications, and rearranged the remaining slides in one continuous filing system.

Artificial as such procedures are from a critical point of view, Fr. Guinness' result, from a literary and spiritual standpoint, is powerfully moving. The chapter divisions are striking in the boldness of their simplicity — as, for example, the heading of the Easter section,

"He Rises to Remake the World." The paragraphing is modern, and the typography clear and attractive. Churchpeople who do not read this will be missing something truly devotional.

At the opposite pole, in that the Gospel story is re-told rather than rearranged, but similar in taking the Gospels as they stand, is Elizabeth Goudge's *God So Loved the World*.

Miss Goudge, whose *Towers in the Mist*, *The Sister of the Angels*, *Green Dolphin Street*, and other novels have won her fame on both sides of the Atlantic, has taken her gifts as a first rate writer of fiction and devoted them to producing a life of Christ that frankly and squarely presents Him as God in the flesh:

"This great showing-forth and deliverance God accomplished for us in the person of his son, who is one with him, the Word of God, the brightness of the everlasting light and the image of his goodness. The mystery of the Holy Trinity, the Father and the Son made one by the Holy Spirit of Love, Three Persons and yet one God, is beyond our understanding, but what we must understand is that the adorable beauty which we see in Jesus of Nazareth is the beauty of God himself and that the suffering and death endured for us by him are the suffering and death of God."

Admitting the irresistible literary charm of *God So Loved the World*, the *New York Times* reviewer faulted it on this very score — that here was to be found, not the simple Jesus of the Gospels, but the "Christ of cosmic intervention." Yet what a forceful phrase this, summing up exactly what the Nicene Creed means when it speaks of Him "who for us men and for our salvation came down from heaven, and was incarnate . . . and was made man." "The Christ of cosmic intervention" — in so presenting Jesus of Nazareth, Miss Goudge has performed an inestimable service.

Making no claims as a novelist (though in *The Curse in the Colophon* he has produced a good detective story), the veteran New Testament specialist, Edgar J. Goodspeed, has seen his name become a household word, or almost so, through his translation of the New Testament. Now in his 80th year, with well over forty books to his credit on

Biblical and related subjects, he published *A Life of Jesus* in the latter part of 1950.

If Miss Goudge leans heavily upon St. John's Gospel, Dr. Goodspeed leans heavily upon St. Mark's, emphasizing the connection of Mark with Peter. Dr. Goodspeed tells the "old, old story" simply, reverently, and naturally, in a way that enables the reader to follow it in its historic setting — social, economic, and political. Thus, very roughly it may be said that, while Miss Goudge underscores our Lord's deity, Dr. Goodspeed underscores His humanity.

In the chapter on the resurrection, however, Dr. Goodspeed is frankly disappointing. He uses the word "spiritual" to describe the event, but does not define the term. He quotes with approval, as summarizing the matter, Dr. Buttrick's dictum: "The disciples' memory of Jesus quickened to a presence." It appears that, for Dr. Goodspeed, the Resurrection of Christ is no different essentially from the survival after death of any one else.

A JOY TO READ

Much more satisfactory in this respect is Dr. Archibald Hunter's *The Work and Words of Jesus*:

"Therefore it is wisest to follow St. Paul (and a succession of Christian scholars from Origen to Westcott) in believing that the physical body of our Lord was, in some way we cannot understand, transformed into a spiritual body, a body which is no impediment to the spirit, a body suited to the conditions of a higher life as our flesh-and-blood body is suited to the conditions of this one."

Dr. Hunter, who is Professor of New Testament at the University of Aberdeen, Scotland, was unable to find a satisfactory life of Christ for his divinity students, and so decided to write one. His work is definitely a textbook, but one that it is a joy to read. Its schematized arrangement, the clarity with which disputed matters are presented and the reader assisted to an informed evaluation of the evidence, and the printing in an appendix of the full texts of Q, L, and Matthew's M, all combine to make this a most useful volume, readable and written with deep spiritual appreciation.

Much of Value

THE GOSPEL MESSAGE OF ST. MARK.
By R. H. Lightfoot. Oxford University Press. Pp. vi, 118. \$2.75.

Except for the last chapter (see below), this is a book for scholars rather than for the general reader, and one that has much of value in it for those able to appreciate the subject. In style it is excellent.

The present reviewer is inclined to find the last chapter (VIII, which summarizes the results of form criticism) the best of all. As the author knows, he is not uncommonly regarded as more favorable to form criticism than most English scholars, and the results show in this excellent and most informative synopsis. This chapter can be recommended to others than scholars who wish to know the main results of this important discipline.

Far more questionable is his thesis that the "lost ending" of Mark never existed. The present reviewer finds his arguments quite unconvincing. They seem, in fact, to be a number of bantamweights. Yet they are about as good a presentation of that viewpoint as can be made.

FELIX L. CIRLOT.

In the Grand Tradition

A HISTORY OF THE CRUSADES. Volume I: The First Crusade and the Foundation of the Kingdom of Jerusalem. By Steven Runciman. Cambridge University Press. Pp. xiv, 377. \$5.

No aspect of medieval history has more profoundly influenced modern history than the Crusades, whether one's viewpoint be political, economic, or religious.

Mr. Runciman is a historian in the grand tradition. Given the careful, objective analysis of evidence, he is not afraid to pass judgment or to express his sympathies. If one can properly use the word "bias" in connection with this work, it would merely be to point out the consistent sympathy of Mr. Runciman for the Emperor Alexius Comnenus, whom he rightly calls "the greatest statesman of his time."

The present volume is the first of a three-volume set that will carry the story of the Crusades to their decline in the 14th century. About a fourth of the present book is concerned with background material, beginning with the initial fall of Jerusalem to the Moslems in the year 638, and ending with the battle of Manzikert in 1071 — "the most decisive disaster in Byzantine history." The volume ends with the crowning of Baldwin as King of Jerusalem on Christmas Day, 1100, in the Church of the Nativity at Bethlehem.

The narrative is told with a wealth

of detail; but always the complicated cross currents of interests are kept free of confusion — the separations of the Eastern Christians and the hatred of the dissident groups for the Orthodox, the internal divisions of the Moslems, the rivalries of the Western leaders, the tensions between clerical and lay leadership, and the mutual suspicions of Eastern and Western Christendom. Moreover, the mixed motives of the Crusaders — political, economic, personal and religious — are kept in fine balance.

Church historians will be interested particularly in the "Byzantine" point of view expressed toward the great schism of 1054. Mr. Runciman minimizes the importance of the dispute between Leo IX and Michael Cerularius. The mutual excommunications made "no change at all in the situation, except that bitterness had been aroused." He considers Bohemond's forced removal of the Greek patriarch of Antioch in favor of a Latin one a far more serious act of schism.

There is a fine treatment of the differences of East and West in their attitude toward war.

The book is handsomely printed, and illustrated with eight plates and five maps. There is a brief appendix on the sources, and an excellent bibliography. English translations of sources, where available, are not always listed.

This is not a popular book, but it is a readable one.

MASSEY H. SHEPHERD, JR.

History on a High Level

THE REFORMATION IN ENGLAND: Vol. I, "The King's Proceedings." By Philip Hughes. N. Y.: Macmillan, 1951. Pp. 404. \$6.

This volume covers the period from the accession of Henry VIII in 1517 to the death of Thomas Cromwell in 1540, completing the account of the repudiation of papal jurisdiction, and the establishment of the Royal Supremacy. The concluding volume, now on the press, will carry the story of the English Reformation down to the Hampton Court Conference in 1603.

Even so far, this work of a distinguished Roman Catholic scholar is an altogether notable achievement. It is not propaganda, but serious history on a very high level of objectivity and completeness.

As the subtitle, "The King's Proceedings," shows, the principal theme of this first volume is the royal divorce. It deserves an attentive reading by all Anglicans who desire to see as veridical and uncolored an account of this complicated business as has yet appeared, or is ever likely to be written. Without hurling a single epithet, or using a single discourteous word, Fr. Hughes dispassionately

removes some of the justifications with which Anglicans have been wont to palliate the actions of the King. For example, he shows that Henry was already seeking a divorce before he hit upon the conscientious scruples upon which he based his appeal for an annulment. Those scruples were therefore a subsequent rationalization.

At the same time, Fr. Hughes dispenses even-handed justice to all the other actors in a drama that was fated to cast the utmost discredit upon everyone who was in any manner concerned with it. Nowhere has the pusillanimous and incompetent character of Pope Clement VII been more damningly described, during the six years that the matter was pending, delayed by the Pope with every ignoble mendacity in the frantic hope that *something* would happen to *somebody* before he was compelled to make a clear-cut decision.

An Anglican sees that the result of this wretched collision of two corrupt autocrats, the King and the Pope, was the birth of a new freedom, and the recovery of a non-Roman Catholicism, which was new indeed in the West, but coeval with the Christian religion itself in the Eastern lands of its birth.

One looks in vain for any estimate of this side of the question in Fr. Hughes' book. To him, there is simply "no such animal." To him, the repudiation of papal jurisdiction is the supreme heresy.

In this first volume, this does no great harm, save by the omissions which it causes in the weighing of what Anglican Churchmanship actually is. Whether this will also be true in the concluding volume of this work, which will cover the definitive establishment of the Anglican faith and worship, of course remains to be seen.

BAYARD H. JONES.

A Fine Fight

JOHN KNOX'S HISTORY OF THE REFORMATION IN SCOTLAND, edited by William Croft Dickinson, 2 vol. Philosophical Library, 1950. Pp. cix, 374; 498. \$15 the set.

JOHN KNOX IN CONTROVERSY. By Hugh Watt. Philosophical Library. Pp. x, 109. \$2.75.

John Knox's history of the Reformation of Religion Within the Realm of Scotland is a unique document, a detailed account of an important episode in Reformation history by a principal participant. It was soundly edited a century ago in Laing's edition of John Knox's *Works*. But that is now rare, and hard to use.

This new edition by W. Croft Dickinson is therefore a real service not only to admirers of John Knox, but to all interested in the important events in

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which he played so central a part. For critical details one must still refer to Laing, though Dickinson does give a detailed description of the manuscript followed for Books I-V. The last of these continues the story from 1564 to Queen Mary's deposition in 1567, is by another hand (possibly working from notes left by Knox), and first appears in the 1644 edition.

Dickinson leaves distinctively Scots words unchanged, but otherwise modernizes the spelling.

A VIGOROUS STYLE

More generally interesting than these details is the light thrown on Knox's character and personality. He neither began the Scottish Reformation nor finally organized the Kirk; but he led the movement in critical years and strongly impressed his spirit upon it. Always a fighter, he took up history as a form of polemic.

He is usually an honest reporter, but does not always pause to be accurate in detail or bother about fairness to opponents. A phrase like "The bastard Bishop, who was not yet execrated (consecrated, they call it)" (vol. i, p. 87) is typical of his vigorous style — no less so because the prelate referred to, Archbishop Hamilton, though indeed of illegitimate birth, was in episcopal orders at the time in question.

Dickinson notes that Knox's carping summary of the proceedings of the Provincial Council of 1559 is open to severe criticism (vol. i, p. 139), and corrects many such details.

More important is the general spirit of the work. The book is full of the joy of battle — indeed the impression is conveyed that the Scottish Reformation was a fine fight while it lasted. The riot which broke up the St. Giles's Day procession at Edinburgh in 1558 is a typical episode:

"down goes the crosses, off goes the surplice, round caps corner with the crowns. The Grey Friars gaped, the Black Friars blew, the priests panted and fled; and happy was he that first got the house" (vol. i, p. 128).

A NARROW HATE

Even the heirs of John Knox's tradition are somewhat apologetic in writing about him. Dr. Hugh Watt, Principal of New College, Edinburgh, has done the best he can for him in *John Knox in Controversy*. Knox's public career began in 1547 with arguments against the old faith at St. Andrew's, then "governmentally, outside the realm of Scotland" (p. 4) — a polite way of indicating that the assassins of Cardinal Beaton held the Castle.

As Watt notes, Knox met feeble opponents and won too easily for his own

good. In the 1560's he was annoyed by the unexpected arguments of the two sound defenders whom the falling Church in Scotland produced, Ninian Winzet and Quintin Kennedy — Catholic reformers who would, I think, be at home in the Scottish Episcopal Church today. Kennedy's argument that the Mass was prefigured in Melchizedek's offering of bread and wine puzzles Watt as well as Knox (pp. 62-68). One might note that it occurs in St. Augustine (*De Civitate Dei*, xvi, 22 and xvii, 20), a writer whom the Reformers treated with respect when he agreed with them.

Watt points out that the violence of Knox's interviews with Queen Mary is often exaggerated, but scarcely succeeds in proving that he was really polite and hopeful. His own account reflects rather what Dickinson calls "a narrow hate . . . that chills us as we read" (vol. i, p. lxxiii). Watt well points out that Knox helped to mess things up by ascribing his own grim seriousness to the girl-Queen and assuming that her natural frivolity was a deep plot to advance her religion (p. 81).

Both these books are contributions of real value to the study of an important and fascinating topic.

E. R. HARDY, JR.

New Currents

FROM PURITANISM TO THE AGE OF REASON. *A Study of Changes in Religious Thought Within the Church of England 1660 to 1700.* By G. R. Cragg. Cambridge University Press, 1950. Pp. vii, 247. \$2.75.

The Restoration era in English Church history was a period of fundamental reorientation in religious philosophy and theology. It marked the decline and downfall of scholasticism and Calvinism as the dominant modes of thought and produced a new rationalism all its own, modern science; and the spirit of toleration.

The present study is a well-documented, well-balanced, and well-written account of the new currents of thought and of their leading exponents. The Latitudinarian school is derived from the Cambridge Platonists (to whom the term originally was applied); though they certainly lacked the depth and the power of the Platonists. The author might well have noted earlier roots of Latitudinarianism in such men as Hales and Chillingworth.

The new science is represented by Boyle and Newton and the Royal Society, the new philosophy by Locke; and there is a fine chapter on John Toland as the mid-point between Locke and the Deists. The last two chapters are among the most interesting in the book. In the one is discussed the sudden collapse of

the theory of the divine right of kings and passive obedience of subjects.

The final chapter traces the triumph of the idea of toleration. The author notes that toleration, which seemed imminent at the time of Charles's restoration, failed to materialize because the Presbyterians over-estimated and the Anglicans under-estimated their strength.

MASSEY H. SHEPHERD, JR.

A Missionary History

THE EPISCOPAL CHURCH IN THE UNITED STATES 1789-1931. By James Thayer Addison. Scribners. Pp. xii, 400. \$4.50.

This volume by the distinguished former vice-president of the National Council testifies to the present interest in church history and provides a most useful book for the laity. For the clergy, however, it does not displace either Manross's textbook or Chorley's brilliant *Men and Movement*.

The presentation varies between a history of movements and biographical sketches of leaders.

The men are well-chosen, although Dr. Addison leaves them rather lifeless. Griswold, Hobart, Chase, Kemper, Muhlenberg, Hare, Brooks, and Lawrence come in for deserved praise. William White receives less enthusiasm than is usual in Episcopal church histories.

But the author's verbose style leaves one rather uncertain of the exact accomplishments and influences of most of these men. If it were not for a quotation cited from Dr. E. R. Hardy, all of the space devoted to Muhlenberg would be unintelligible.

Dr. Addison emphasizes two major considerations. First there is a definite attempt to link the ecclesiastical history to the social, political, and economic history of the nation.

The other emphasis is on the domestic and foreign missions of the church. In fact, the book is really the missionary history of the Episcopal Church. The story is well told and much detail is given to the mid-west and northwest, although the Pacific coast and southwest are ignored as usual.

It is as a history of missions that the volume fills the most necessary gap in books about the American Episcopal Church. LOUIS A. HASELMAYER.

The Whole in Every Part

SYSTEMATIC THEOLOGY, VOL. I. By Paul Tillich. University of Chicago Press. Pp. xi, 300. \$5.

For twenty-five years we have looked for this summation of Dr. Tillich's teaching, and it is a magnificent gift that he now gives us. It is only a part of the

system, but really the whole is present in every part of it, especially (doubtless) in this first part, which contains a general introduction and the all-important Part I, *Being and God*.

Dr. Tillich has been active on the borderland in various conflicts, and has learned to see unities of truth beneath overt hostilities. Substantially, however, his work is of the German Protestant tradition, positive on the need and reality of divine revelation, existential, dialectical, not naturalistic, not neo-orthodox, but with well-poised, magnanimous understanding of contrary theories.

The method is called "correlation": every subject has a section in which a question is asked and developed by an analysis of human existence. Correlative to this is the theological answer, the revealed *kerygma*. Human existence, in all its discord and despair, puts the problem, and it is fully described and analyzed, all within the finite.

The question cannot be answered by finite factors, and appeal must be made to the Infinite, yet not as to an alien supernatural authority but as from participants in being to the real Being Itself.

Christian doctrines also are analyzed, historically, semantically, symbolically, analogically, as only a master could do. Some unfamiliar meanings are suggested, far from the literal. There is a depth-theology (besides our depth-psychology) proceeding from the Abyss of Being; and there is religious phenomenology.

The total question is about finite being; and God is the answer. For "God" is the name we give to ultimate Being, Being-itself. We are in dread about our being, which we know as finite and distorted. But in the depths of our being, deeper than argument or cause-and-effect or subject-and-object (God is not an object in this relation), there is the answering revelation of the reality that is our ultimate concern and the answer to our call out of the deep.

Many of our own favorite interpreters of the doctrine of God are not mentioned in this book. Many of the most enlightening ideas in this book are not mentioned in our own favorite interpreters. This is a splendid contribution to vital theology.

M. B. STEWART.

A Survey Deftly Handled

THE CHRISTIAN IN PHILOSOPHY. By J. V. Langmead Casserley. Scribners. Pp. 266. \$2.75.

Four chapters of this book are devoted to an historical survey of the Christian contribution to philosophical thinking, from St. Paul to Kierkegaard and the existentialists.

This survey is deftly handled, especially the first part where the inter-rela-



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BOOKS

tionships of early Christian thought with Greek philosophy are traced. The author's bias appears to favor the Augustinian tradition rather than that represented by St. Thomas Aquinas. The four chapters comprising the second part of the book deal with the present opportunity for Christian philosophy.

The author is concerned to show that metaphysics and biblical religion are both possible. Metaphysics, he thinks, which is personalist and historicist, is not at variance with biblical religion. The true method of all metaphysics is analogical and hypothetical. The Christian in metaphysics derives his analogies from "the realm of self-conscious personality in history rising, for him, to its supremely self-revealing climax in the Bible and biblical religion" (p. 249).

This book is packed full of information and trenchant critical evaluations. It reflects the influence of existentialist thought and neo-orthodoxy. In the author's words "analogy, history and singularity are the three key words of the book" (p. 15).

WILLIAM PAUL BARNDIS.

Implications of Doctrine

NO FAITH OF MY OWN. By J. V. Langmead Casserley. Longmans, 1950. Pp. 204. 9/6.

The title of this book strikes the keynote: the Faith is not private and subjective but, in every sense, publicly discriminable. The exactitude with which Fr. Casserley works out the implications of Christian doctrine and dogma in order to define the specifically Christian position upon contemporary political and social problems (always a difficult task), and the way in which he analyzes the principal secular attacks upon the intellectual status of Christianity, demonstrate that the Christian tradition is now perhaps the only stronghold of objective, unbiased thought.

This is a book for specialists. That is, it is a book for all Christians, for no Christian can now afford not to be a specialist in matters of the Faith and its practical implications.

J. M. ADAMS.

The Christian View of Pain

MAN'S PAIN AND GOD'S GOODNESS. By J. V. Langmead Casserley. Mowbrays. In America: Morehouse-Gorham. Pp. 64. Paper, 75 cents.

This small book offers considerable help to those who are troubled by the problem of pain both in its theoretical and practical aspects.

After discussing the theoretical side from the viewpoint of philosophy, the author then directs us to the Bible. From the Old Testament four passages are

given illustrating, in a rising climax, the experience and problem of pain. These are Psalm 73, the Book of Job, Hosea, and the "Suffering Servant" poems in Deutero-Isaiah.

As to pain in practice, Dr. Casserley tells us that we must distinguish between practical problems of our own pain and other people's. In regard to one's own pain, there are opportunities of self-mortification and mortification imposed by external circumstances.

As to other people's pain, the imitation of Christ means that, while we willingly bear pain ourselves, we nevertheless try to relieve it in others.

M. DE P. MAYNARD.

What Perished?

THE CHRISTIAN CHALLENGE TO PHILOSOPHY. By W. H. V. Reade. London: SPCK. In America: Macmillan. Pp. xiii, 195. \$2.75.

In 529 A.D. the Emperor Justinian, moved by his regard for Christian orthodoxy, ordered the schools of Greek Philosophy closed. The author proposes the question: What was it that perished thus, and why? That the present book is far more than the answer to this question is evident even upon a casual reading.

Reade's scholarly, yet sympathetic, insight into both the philosophies of ancient Greece (his treatment of Platonism, especially its later developments under Plotinus, seems to this reviewer especially significant) and the attitudes of contemporary Christianity make this book a unique contribution to history and apologetics. The subject matter reaches from the first philosophers of Greece, on the one hand, to modern ideologies on the other.

Subtle allusions, as well as frank statements, constantly relate those far off days of Pythagoras, the Stoa, and the Academy to modern situations and modes of thought. E. J. TEMPLETON.

A Hard Man to Classify

DREAM AND REALITY. By Nicolas Berdyaev. *An Essay in Autobiography*. Trans. from the Russian by Katharine Lampert. Macmillan. Pp. xiv, 332. \$4.50.

This is the autobiography of a thinker. Berdyaev lived through much exterior turmoil of history (he was imprisoned twice under the Czars and twice under the Bolsheviks).

Berdyaev was a mystical intuitionist rather than a rationalist. He is a hard man to classify; I have always found him a hard man to follow; but he is a great man to feel. "My vocation is to proclaim not a doctrine but a vision," he proclaims, and not unjustly.

We cannot use Berdyaev as a system-

atic justifier of the ways of God to man or of the ways of man to God. We can use him as an inspired and formally unattached pleader for God, man, and freedom. We cannot feel him without being better and braver Christians for it.

To enable us to feel Berdyaev, this is the best of his books.

CARROLL E. SIMCOX.

Full Measure Pressed Down

WILLIAM TEMPLE'S TEACHING. Edited by A. E. Baker. Westminster Press. Pp. 202. \$3.

This anthology gives in full measure, "pressed down and running over," the depth of his thinking on many subjects having to do with the good life, and not only in things specifically religious: for, as he himself once said, "God is interested in much else besides religion."

The excerpts from his address on the sacrifice of the Eucharist, delivered at the time of the controversy surrounding the proposed Prayer Book Revision in 1923, constitute one of the most illuminating chapters in the book. No one who has the slightest interest in worship can afford to pass it by.

Canon Baker has rendered a real service to all by his fine presentation of William Temple's teaching.

JOHN T. PAYNE.

A Sign of the Times

THE MORAL LIFE AND THE ETHICAL LIFE. By Eliseo Vivas. University of Chicago Press. Pp. 390. \$6.

The publication of *The Moral Life and the Ethical Life* by Eliseo Vivas is an event of significance to all Christians today. For this book is the first important attempt in many years by a non-Christian philosopher to assign objective status to man's moral values. Just how important a step this is will appear when I add that, having defended philosophic realism (that is, traditional Catholic philosophy), Professor Vivas finds that the natural next step is to defend traditional Christian ethics.

In his third section he argues that moral insights are incomplete and self-defeating (because they reveal *conflicting* value) unless they are completed by the Christian ethical insight which gives priority of *agape*, selfless love.

That this must indeed be the keystone and climax of all morality, all Christians will agree. But just as modernist philosophers will say that Professor Vivas has gone altogether too far in his search for a secure basis of rational morality (and thus has played into the hands of Christians, who are, of course, always obscurantists), so Christians are apt to feel that he has not gone quite far enough.

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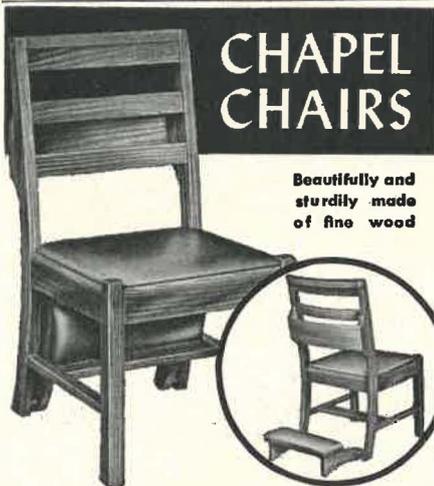


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on Christian revelation of the ultimate nature of reality than on the kind of argument Professor Vivas supplies. Morality without theology has been and is being tried in our world, and it does not work. In his pilgrim's progress from naturalism to his present position, Professor Vivas will seem to some to have got only about as far as Unitarianism.

But if Christians feel that this book demands a sequel which will explore the philosophic possibilities of trinitarianism, there can be no doubt that the great majority of the author's professional colleagues will view him, in the light of this book, as a traitor to the cause.

To charge a man with having written something which will be welcomed by Christians is a very serious charge in the intellectual world today: it is equivalent to charging him with having sold out to the enemy, which is to say, to the forces of unreason and reaction. It is precisely this charge that Professor Vivas anticipates in his preface.

The Moral Life and the Ethical Life is an important book, both in its intrinsic worth and as a sign of the times.

HYATT HOWE WAGGONER.

See What I Mean?

CHRISTIAN ETHICS. By R. C. Mortimer. Hutchinson's University Library. London W 1 pp. 143.

A priest may hand this book to a layman—after he has refreshed himself by some draughts of it—with the words, "See what I mean?"

Because gambling is as hotly debated in England as it is here, one seventh of this small book seeks, I believe, to overcome any advantage which might be gained from the admission that the Church has *grudgingly* allowed small bets under very restricted conditions, by dwelling at length on the Christian's duty to avoid giving scandal.

So compact is the book that judgment on any one point must be reserved until the whole is read. An Evangelical would rightly resent the theological virtue of faith being described as assent to credal formulae, but the vital element of commitment to a Person appears later under the duty of religion. The way the right of private property is stressed leaves one gasping until he encounters the corrective in the next chapter. "It follows from the doctrine of God as creator that in the strictest sense of ownership man owns nothing, not even his own body."

Extraordinary skill is shown in the handling of the marriage relation in that the sense of reality is never lost.

Contemporary notes lighten the pages. Propaganda conditions personal responsibility. Employees may have more rights in a company than their wages. Dishonesty is involved no less in buying

from *grey* markets than from black ones. Acedia can be expressed in English slang as *browned off*.

HOWARD HENRY HASSINGER.

Three Books on One Subject

THE LORD'S PRAYER. By Hugh Martin. London: SCM Press. 7/6.

THE LORD'S PRAYER. By E. F. Scott. Scribners. \$2.25.

SO WE BELIEVE SO WE PRAY. By George A. Buttrick. Abingdon-Cokesbury. \$2.75.

Here are three books obviously on the same subject. It must be added that the contents of all three in large part partake of the obvious. This is not to say, however, that they are not good books, because in their respective ways they are.

Hugh Martin's little book is the least pretentious of the three, but I find it the most illuminating. It is essentially a devotional book, with the Lord's Prayer as its framework. Dr. Martin manages to keep and sustain a simple, fervent devotional tone and at the same time to take care of all the important problems of criticism and interpretation.

Dr. Scott's book is appropriately subtitled: "Its Character, Purpose and Interpretation." The author is a New Testament scholar of the first rank, and he does something for us that has been too seldom attempted by expositors of the Lord's Prayer: he takes us behind the familiar words to the author of the prayer, and shows us its background and affinities in the Jewish piety of the age.

Dr. Buttrick is one of the ablest thinkers and finest writers of American liberal Protestantism. His book is an exposition, from his theological point of view, of the Creed and the Lord's Prayer. It abounds in apt quotations and phrases neatly turned. The clergy will find much in it wherewith to brighten up sermons and instructions. It seems to me that Dr. Buttrick skirts rather gingerly some of the more controversial articles of the Faith, but what he does deal with he handles soundly and forthrightly.

CARROLL E. SIMCOX.

How to Pray

THE DAZZLING DARKNESS. By Guy Bowden. Foreword by Bishop Walter Carey. Longmans. Pp. 196. \$2.

Here is a worthy essay that might well be entitled "How Not to Pray" if, beyond giving careful warning of many of the pitfalls of prayer, it did not go on to give positive instruction on how to develop a rich, meaningful prayer life.

Someone has said that mysticism begins by being misty and ends in schism. This may not be said about Guy Bowden's thinking about prayer. He emphasizes throughout that the most im-

portant thing is "the practice of the presence of God." These pages almost breathe the truth that "the great reality of life is prayer; that all that is worth while flows from it."

Throughout the essay, one is mindful that Fr. Bowden is anxious to apply modern psychological technique, terms, and principles to the study and understanding of the prayer life. His apt quotations from the Bible and other sources (especially Archbishop Temple) help to elucidate his argument.

G. F. K.

An Important Synthesis

THE VENTURE OF PRAYER. By Hubert Northcott, C. R. London. SPCK. Pp. 300. 14s. 6d.

No one can read this book and not marvel at the wide learning of its author. Seldom has any writer mastered the works of so many Christian mystics.

Fr. Northcott, following the traditional approach, divides his survey into two parts, the former of which deals with what is commonly known as ascetical theology, while the latter treats of mystical theology. Some modern writers may feel that this division is artificial since the greatest mystic must always continue his ascesis, and, at times, the lowly beginner may be given such glimpses upon God as are not bestowed to the greatest mystics.

While he recognizes these facts, Fr. Northcott can point out the logical convenience of the older scheme. Although his approach tends to divide the indivisible, it does create an ease of study. As he develops the theme of his book, the author skillfully pulls the threads together.

In Part I, the writer begins with a consideration of the people of God, after which he goes into an excellent study of God Himself. These two terms are brought together in a chapter on worship. Here, the fact is brought out that since God is, man must do something. The divine economy of the Redemption forces the Church, as one Body, to worship together. But common worship does not relieve the individual of his personal obligation to seek perfection. In brilliant chapters on mental prayer, ascesis, and intercession, the author completes his outline of ascetical theology.

Fr. Northcott, in Part II of his book, shows the real wideness of his understanding. Without deep spiritual experience on his part, he could never reach such comprehension of the divine wisdom. With the sureness of his own experience, he begins his mystical treatise with a chapter on love.

Throughout this work, the author shows a keen knowledge of the developments in modern psychology. By this

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it. That power now comes to us through our devout and earnest reception of the Blessed Sacrament of Holy Communion. THAT is not found on "golf courses," or out "communing with Nature," even if it was created by God. IT is found only at Holy Altars in God's Houses, where He comes to dwell in the hearts of all who truly want Him.

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Spiritual Hors D'Oeuvres

DEEP IS THE HUNGER. By Howard Thurman. Harpers. Pp. 212. \$2.50.

This book is a collection of beautifully written meditations largely concerned with certain truths on the periphery of Christian doctrine. The Churchman who reads this book will feel its haunting sense of tragedy. Here is a highly gifted writer, with keen intuitive abilities, who has not been able to put his hands upon the hard core of Christianity.

Throughout the book, one finds the liberal Protestantism, not far removed from that scientific humanism which today enjoys much popularity in our colleges and universities.

People with very small appetites may discover some satisfaction in this book, but the Churchman will find it little more than the fancy hors d'oeuvres and he will leave the book still hungry.

JOSEPH WITTKOFSKI.

A Premature Evaluation

THE OXFORD GROUP. By Walter Houston Clark. Bookman Associates. Pp. 268. \$3.50.

Although this enlargement of a Ph.D. thesis scarcely fulfills the publishers' claim that it "is a full-length study of the origins and policies of this important movement," Dr. Clark's primer is a welcome addition to the few available "objective" approaches to the movement, "objective" approaches to MRA, alias The Oxford Group, alias A First Century Christian Fellowship, alias Buchmanism.

Dr. Clark, who is Associate Professor of Psychology and Education at Middlebury College, Vermont, presents the main stages in the historical development of the movement, a study of Frank Buchman's personality ("ultimately the man is a riddle"), 55 case histories of members of the Group during its earlier days, and an evaluation of the movement.

Like previous approaches to the most controversial religious movement of the 20th century, Dr. Clark's study suffers from inadequate source material. There are at present too many foggy phases of Frank Buchman's career and too many unrevealed episodes in the life of his movement to make anything like a "full-length study" possible at this time.

Nevertheless, within the limits of his material, Dr. Clark reasonably well fulfills his ambition to be objective.

The most valuable section of the book is that which presents the results of a questionnaire sent to 55 persons, all of

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whom were associated with the Group in the 1920's or early 1930's. On the basis of the replies Dr. Clark classifies the respondents into various categories. It should be noted that only three of the 55 are still active in the Group.

The chief weakness of Dr. Clark's presentation lies in the fact that his material, for the most part, is concerned with a phase of the movement which has gone by while his overall analysis and evaluation are contemporary.

H. RALPH HIGGINS.

Thirteen Testify

THESE FOUND THE WAY. Edited by David Wesley Soper. Westminster Press. Pp. 175. \$2.50.

This book is a very interesting symposium — 13 accounts of the findings of a deep personal belief and life in Christ.

Certain fundamental factors run through the majority of these religious experiences: the first is the pathetically weak or warping influence that the various "background churches" had on the writer's formative years. Many of these accounts are a stinging indictment of organized religious education. If there was any contact with churches, that influence was quickly forgotten or else revolted against.

Secondly: the tremendous influence of C. S. Lewis and his school is apparent in many of the conversions, and this leads to the conclusion that a great work is thus being done silently in adult religious education.

Thirdly: the churches and the clergy are very little regarded by many in the initial days of conversion to Christ. The approach is primarily through the individual's groping intellectual processes, rather than through the services of the Church.

With the exception of the testimony of the two Episcopal priests, the book exemplifies a strictly Protestant, non-sacramental approach to the desired goal.

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Religion at First Hand

THEY'RE ON THE WAY. By Samuel M. Shoemaker. Dutton. Pp. 160. \$2.25.

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The Best Techniques

THE CHRISTIAN PASTOR. By Wayne E. Oates. Westminster Press. Pp. 170. \$3.

Dr. Oates, the author, is Assistant Professor of Pastoral Care and Psychology of Religion at the Southern Baptist Theological Seminary.

The first part of the book is devoted to the pastoral task, in which the role and qualifications of the pastor are well outlined. Dr. Oates characterizes the work of the pastor as a crisis ministry, and though he is a firm believer in parish calling, he insists that such visiting should be related to the crises of life.

The larger portion of the book deals with pastoral methods, and there is an excellent chapter on the unspoken influences affecting those methods. In expanding the technique for dealing with people on the five levels of pastoral care, the author gives the lie to that ministerial pride which has so widely adopted the term "pastoral psychiatry."

Before you read Hiltner, Bonnell, Peale, and the rest, read Oates, because he gives you a synthesis of the best of the techniques in pastoral counseling for the beginner, showing how you "can do a distinctive task without being a 'Jack of all trades and master of none'." The book has a select bibliography.

GEORGE B. WOOD.

An Opening Wedge

GO TELL THE PEOPLE. By Theodore Parker Ferris. Scribners. Pp. 116. \$2.

Theodore Parker Ferris is rector of Trinity Church Boston and a noted preacher.

Dr. Ferris starts off by giving preaching its correct relationship to whole work of the parish; for instance he says, "over and over again preaching is the opening wedge to pastoral opportunities and the best preaching grows out of pastoral experiences."

In the chapter on the content of the sermon, the writer classifies the types of sermons and clearly illustrates from scripture the material which justifies each type. In this chapter on the form of the sermon he strikes an important note when he suggests that the preacher "ought to start with the people, some problem they are facing, some question in their minds, some shortcoming in their emotional and spiritual lives."

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No Digressions

SCIENCE AND COMMON SENSE. By James B. Conant. Yale University Press. Pp. 371. \$4.

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Conant is not open to this criticism. He has adhered to his subject so faithfully that we are almost disappointed to find him avoiding a philosophical digression when one would seem to fit in naturally, as when he tells us that “Certain modern writers claim that no atheist or agnostic could have had sufficient faith in the uniformity of nature to undertake scientific work,” and then gives no clew as to whether or not he agrees with those writers.

He does, however, digress into politics on one or two occasions. This may be regretted, though no one is likely to disagree with his conclusions. It is not really on the subject, and besides, politics like sex, is a matter on which no one who knows about it first hand can speak impartially.

A Gunther of a Century Ago

JOURNEY FOR OUR TIME: The Journals of the Marquis de Custine. Edited and translated by Phyllis Penn Kohler. Pelegrini & Cudahy. Pp. viii, 338. \$4.

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THE LIVING CHURCH

BOOKS

to detect the sparks of truth hidden in the ashes of tortured freedom.

On a second matter he erred, more from lack of contacts than from wrong judgment on what his eyes beheld. I refer to religion and the Orthodox Church. As a Frenchman properly educated and evidently thoroughly convinced of the Roman Catholic outlook, he misunderstood the role of religion among Russian Orthodox.

Yet there is a fearful parallel between 1839 and 1951, in that the moral task of the Church is not fulfilled. The prophetic voice of the Bishop is not heard, justice is not proclaimed from the pulpit. The Patriarchate then seems to have abdicated the role which the Metropolitan, Philip, played in demanding truth and justice of Ivan the Terrible. Rather, it so thoroughly accepts, the oriental theory of identity of national church with state policy, that the official church becomes morally impotent on matters of national policy.

The Marquis de Custine saw this problem, and averred that only the Roman Catholic Church could restore the Russian religion to its true destiny. He was wrong. Where the Roman Catholic Church has full sway today, as is true in a half dozen countries, its role is no better than that of the Orthodox Church in Russia. The purification of the Russian church will come from within, as soon as the state gives a measure of freedom to the individual. Then will come the moment for a meeting of the Eastern and the Western Churches.

For this moment de Custine's book is valuable preliminary reading. But we must also read Tolstoy's *War and Peace*, Dostoevsky's *Brothers Karamazoff*, Gogol's, *Meditations on the Liturgy*, and the English translation of St. Seraphim's *Conversations with Motoviloff*.

PAUL B. ANDERSON.

For Boys and Girls

THE BIBLE STORY FOR BOYS AND GIRLS: NEW TESTAMENT. By Walter Russell Bowie. Illustrated with 19 color plates by several artists and with 20 black-and-white decorations by Stephanie and Edward Godwin. Abingdon-Cokesbury Press. Pp. 160. \$2.50.

This book, to be followed by a companion volume of Old Testament stories, similarly illustrated, will be welcomed by parents and friends of boys and girls. The first half of the book is taken up with the life of our Lord, including the memorable retelling of certain miracles and parables. The second half is a vivid account of notable events in the lives of Peter, Paul, and John.

Dr. Bowie's method is to describe the scene in each instance in simple and exact language, and to give the dialogue in the words of scripture. Others have used this

CLASSIFIED

POSITIONS OFFERED (Cont'd.)

PRIEST WANTED to take services for the month of July in exchange for a 7-room rectory within fifty miles of New York City. Reply Box K-561, The Living Church, Milwaukee 2, Wis.

PRIEST SUPPLY July and August over Labor Day weekend. Use of rectory and \$75 a month. Forty minutes from New York. Reply: Rev. Harold G. Willis, St. Mark's Church, West Orange, N. J.

POSITIONS WANTED

ENGLISH VICAR, with relatives in U.S., desires parish (preferably country) or chaplaincy within 250 miles of New York City. M.A. Oxford, 41 years in ministry (Vicar or Rector 31 years), rural dean and Hon. Canon, Central Churchman. Reply Box B-573, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER—Churchman, experienced with children's boy and adult choirs, desires full-time position, Eastern, Central or Midwest States. Excellent music background, degree of D. S. M. Reply Box R-479, The Living Church, Milwaukee 2, Wis.

MANHATTAN EPISCOPAL Organist-Choirmaster, Churchman, college graduate desires change. New York City or commuting same, teaching accommodations. Reply Box G-571, The Living Church, Milwaukee 2, Wis.

TEACHER—B.A., M.Sc. Degrees; 6½ years study; 1½ years teaching experience; High School or Junior College History & Government; Church School preferred; Churchman; unmarried. Reply Box G-567, The Living Church, Milwaukee 2, Wis.

COMPETENT Organist and Choirmaster desires change of position. South preferred. Twenty-two years in present post. Churchman. Reply Box V-565, The Living Church, Milwaukee 2, Wis.

EXPERIENCED SEXTON, wishes position with living quarters in Anglo-Catholic parish. Reply Box I-574, The Living Church, Milwaukee 2, Wis.

SUCCESSFUL RECTOR, 36, married, Ed.D.; desires position as Chaplain, and/or teacher of Religious Education, English, or Social Studies in College or Secondary School. Reply Box W-564, The Living Church, Milwaukee 2, Wis.

PRIEST, Prayer Book Churchman desires work. Reply Box R-568, The Living Church, Milwaukee 2, Wis.

SUMMER SUPPLY—Priest for month of August in Baltimore, Washington or suburbs. Write for information. Reply Box T-562, The Living Church, Milwaukee 2, Wis.

ORGANIST, CHOIR DIRECTOR, school music teacher with M.S. and eleven years experience desires opportunity for teaching in Church School and position as organist and choir director. Reply Box W-572, The Living Church, Milwaukee 2, Wis.

NEW YORK SUPPLY. Priest available, New York City or suburbs, month of August. Details on request. Reply Box T-563, The Living Church, Milwaukee 2, Wis.

SHRINE

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

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method, but none it would appear, with such skill as that of Dr. Bowie.

ELIZABETH MCCrackEN.

Of Interest

SHORTER Bibles" have been the vogue in recent years. Latest is *The Shorter Oxford Bible*, abridged and edited by G. W. Briggs, G. B. Caird, and N. Micklem (Oxford Press. Pp. xxiii, 476. \$1.85).

The typography, the modern paragraphing, and the notes, containing the bare minimum of commentary, make this an ideal introduction.

More advanced tools, to the better understanding of Scripture are: *Essentials of Bible History*, by Elmer W. K. Mould (Ronald Press. Pp. xxxii, 687. \$4.50) and *A Theological Word Book*

of the Bible, edited by Alan Richardson (Macmillan. Pp. 290. \$3.50).

The former is a text book on a grand scale, with numerous plates, tables, diagrams, maps, etc.

The latter is a reference work, consisting of essays on key words of the King James Version having theological significance. Invaluable to the student.

A great Christian classic is available in a new inexpensive edition, *The Confessions of St. Augustine, Books I—X*, translated by F. J. Sheed (Sheed & Ward. Pp. xv, 208. \$1.50).

Philippus Theophrastus Bombastus von Hohenheim is a mouthful! Not content with the name, its owner added Paracelsus, by which he is commonly known.

The life and work of this variously

evaluated Swiss physician (1493-1541) is told by the cultural historian, Henry M. Pachter, in *Paracelsus, Magic into Science* — a documented work that reads like a novel. (Henry Schuman. Pp. x, 360. \$4).

Charles Williams [see page 15], besides writing prose fiction and non-fiction, has also written poetry. His *Region of the Summer Stars* was republished in 1950 in a handsome edition (Oxford Press. Pp. viii, 61. \$1.75).

Now in his 88th year, and not content with his 30 or more works in a half century, the veteran philosopher George Santyana has added another — and a massive one at that! *Dominations and Powers* (Scribners. Pp. xv, 481. \$4.50).*

*Subtitled "Reflections on Liberty, Society, and Government."



CHURCH SERVICES

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



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, 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. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Low Mass, daily ex Sat, 7; Tues 7 & 9:30; Thurs 7
& 12; Sat 12; C Sat 5 to 6 & by appt

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 7:30 HC, 10:30 Cho Eu & Ser, Ch S 9:30 &
10:30; 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

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
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

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, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

NEW YORK CITY

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

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 P. 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

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

NEW YORK CITY (Cont'd.)

ST. THOMAS' Rev. Raelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 1st & 3d 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
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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.

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Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
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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

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Broad & Third Streets
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,
Weekday, Special services as announced.

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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

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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. MacColl, III, r
Sun 8 HC, 11 MP; HC Wed & HD 11, Fri 7:30

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
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Confessions Sat 5-6, 7:30-8

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on the Philosophy and Practice of Christian Education

By FRANK E. GAEBELEIN, Litt. D.

Headmaster, The Stony Brook School

The special committee of ten distinguished Christian educators authorized by the National Association of Evangelicals, drawing on a number of prominent consultants, worked for more than three years on the central problems of Christian education. Commissioned by the Minneapolis Convention, the Committee met at Houghton College, at Cincinnati and Chicago, and at Wheaton College. This epochal volume is the result of their labors.

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