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*Rector, All Saints' Church, Chevy Chase, Md.*

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### Things to Come

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

MARCH						
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16	17	18	19	20	21	22
23	24	25	26	27	28	29

#### February

17. Sexagesima Sunday. Brotherhood Week, NCC (to 27th).
19. Brazilian National Council, Porto Alegre, R.G.S., to 21st.
21. Episcopal Hospital Assembly, Cleveland, Ohio. Lay conference on Christian and his daily work, NCC (to 24th).
22. Presiding Bishop's Committee on Laymen's Work meeting, Greenwich, Conn., to 24th. Washington's Birthday corporate communion for men.
24. Quinquagesima Sunday.
25. St. Matthias (transferred from February 24th).
27. Ash Wednesday. Southwestern Brazil convocation, Rosario, R.G.S.
29. World Day of Prayer.

#### March

2. First Sunday in Lent.
9. Second Sunday in Lent.
10. Election of Primate of New Zealand.
16. Third Sunday in Lent.
23. Fourth Sunday in Lent.

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

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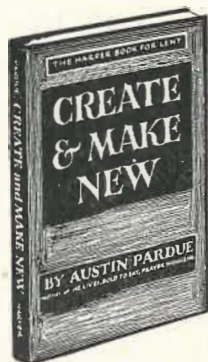


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by AUSTIN PARDUE

■ Bishop Pardue's book is an eloquent appeal to its readers to "create and make . . . new and contrite hearts," for in the heart is the basis of all our thoughts and actions. If we are to change the things around us, we must first change what is within.

■ In order to capture the true spirit of Lent and carry it with us through the whole year, says Bishop Pardue, we must make Lent a time for positive action and he outlines what that action should be. He brings to his book a deep understanding of the human heart and its potentialities. The suggestions that he makes are practical ones which come out of his wide experience in the field of counseling. Beyond this the book has a deeply personal quality for the author discusses frankly problems which have faced him and which face so many of us.

■ Among the subjects considered in CREATE AND MAKE NEW are: Limitless Possibilities, The "Heart" and Its Powers, Freedom to Choose, Make Me a New Heart, With Charity Toward Ourselves, How to Create and Make a New Heart, Positive Thinking, A Vision of the Person You Could Be. \$1.50

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## LETTERS

### Tax Deductions

YOU will, I am sure, learn from a number of sources that your opinion [L. C., February 3d] on tax deductions, is contrary to an old ruling of the Internal Revenue Department, which holds that personal expenses to a Church convention, paid by the delegate, are not deductible. This ruling has never been supported by a court decision.

I learned of this the hard way. In preparing my tax return, without benefit of counsel, I carefully itemized, and claimed as a deduction, uncompensated expenses of both my wife and myself to General Convention at San Francisco as delegates. The deduction was not allowed, even after an appeal for a reconsideration, when I established that it was my practice to allocate each year a sum for Church purposes, and that in convention year a part of this allocation was used for the expense of the convention trip. It was admitted by the government that if I had made an equal contribution to my parish, which in turn had reimbursed me for an equal amount, there would have been no objection.

Unless this ruling can be changed, prospective delegates to Church conventions should be instructed to handle the matter of expense in such a way that it will be allowed as a deduction. This ruling is a good example of the inconsistency of our tax administration.

JAMES G. WEART.

Springfield, Ill.

### Prayer, Energy, Action

THE Rev. Albert E. Pons [L. C., January 27th] makes some fine points about the energy of the Church's people and how this energy is often misdirected.

However, his attitude against fighting for the "principle" of sending an ambassador to the Vatican is rather short sighted, lazy, and smacks of defeatism. Certainly, we cannot forget that a great portion of the faith has to do with "principle." Christian men and women have died and are dying for the "principle" of the Christian Faith.

Fr. Pons complained about "passing resolutions." This is the modern way of expressing attitudes, protecting beliefs, rights, and privileges, not only as Christians but as Americans.

The "millions of man hours" spent on our knees would indeed bring us "closer to our solution," yet it is the action aroused by the energies of our prayers which will bring about solutions. Our Lord not only prayed but acted too. And it will be prayer plus energy plus action that will resolve the problem of the ambassadorship.

ROBERT W. CROMEY,

Chapel of the Good Shepherd,  
Welfare Island, New York City

I SUPPORT, without qualification, the position taken by Fr. Pons.

What is the profit to be gained from protesting the President's proposed appointment of an ambassador to another

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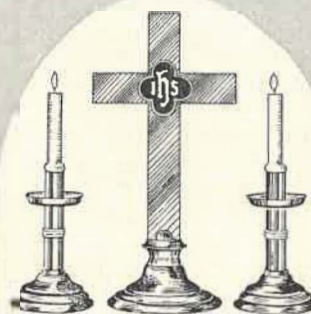
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The Living Church

LETTERS

political state? Such an appointment would not constitute any recognition of the pope as the chief bishop of the Roman Church nor imply any belief that he is the "Vicar of Christ" nor the infallible source of Christian doctrine.

Those vociferous sectarian leaders who most violently oppose such appointment impress me as being able to think only with their emotions, which were conceived in bias and governed by passion. Such people seem unable to understand that the State of Vatican City, while being the seat of the autocratic head of the Roman Church, is, at the same time, an independent political state

What we desperately need are many and sincere efforts to unite our people under the vital principles given us by our Lord and Saviour, Jesus Christ. Such principles were understood and relied upon by our founding fathers, the large majority being neither Romans nor sectarians, but faithful Churchmen; but I am fearful that such principles have largely been lost sight of by our political leaders and are not completely understood by some of our Christian leaders.

Less anxiety to adopt resolutions and to release public statements containing invalid reasoning and implied threats of political "death" to any who might support the proposed appointment, and more time—much more time—spent in public and private prayer would be time spent to the better end.

Whether the Vatican is really an effective "listening post" to discover additional ways to effectuate the struggle against the Godless religion of Communism is probably subject to serious question. But isn't any experiment which may present the slightest chance of additional assistance in the "fight" worthy of thoughtful and dispassionate consideration?

That the appointment of an Ambassador to any, repeat any, independent political state, whatever else that state may be, violates the American principle of separation of Church and state, impresses me as completely specious reasoning.

H. D. MCGIRR,  
Member, American Institute of Accountants.

Seattle, Wash.

Sleighton Farm

WE HAVE just received through Fr. Alfred M. Smith, chaplain of Sleighton Farm, Darling, Pa., the \$10.00 check from THE LIVING CHURCH RELIEF FUND which represented an anonymous contribution received by the FUND for the Holy Child Chapel at the Farm. [The Church aids the Farm's work of rehabilitation by ministering to young Churchwomen there through the Philadelphia Episcopal City Mission.] I know that you will be delighted to hear that we have also received directly a contribution of \$400 from one individual and of \$50 from another. In addition to this, we do know that the article [about the Farm, by Frederick Sontag, L. C., November 18th] created considerable interest.

(Rev.) ARNOLD PURDIE,  
Executive director, City Mission.  
Philadelphia, Pa.

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# Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## We Learn by Practicing

WE learn by doing. Everybody knows that — except many of our Sunday school teachers. Every art, science, or skill is taught to the novice by helping him to get into it with his body. Not by watching, not by being told how, not even by seeing pictures and slides and models. We learn by handling, trying, feeling, copying, manipulating.

Yet a great deal of our teaching is just a lot of talking. Sometimes it seems as though the whole of parish life is largely words, uttered or sung under dignified conditions. But still words, not life. Sentences, psalms, lessons, anthems, sermons, prayers. Sounds — graceful, well arranged, authentic, tinged with the secure sensation which comes from familiarity. But still only sounds until some action starts, and life is in motion.

If we learn to play the piano, or dance, or paint by going through the elementary motions, the same is true of religion. Let's hold up that theory for a moment and see if we can fit it to the Church school. "To learn by practicing." All right, how and where do we practice the Christian religion? A previous generation said that you practice your religion by "living it." That meant in the practical world, with people.

First, we practice by worship. The Christian religion might be described as a fellowship of disciplined worshippers. This is practicing the Faith: to be with the brethren, to do as they do, and so gradually to know the inner secrets, and receive the Power.

All right then, let us outline a course of teaching which starts children practicing the Faith by worship. First, we enter and kneel — the right position, and the purpose explained. Then a prayer to be said. In a parish whose rector had gone all-out for visual equipment I found that no pupil or teacher could tell what prayer to say on entering church.

The "opening service" is often so clipped and barren that none of the commonest skills of worship are taught. Not long ago I visited a school to lead the prayers. I said to them, "The Lord be with you," and paused for the response. But not a sound came. They had never been taught.

Just go over the service of Morning Prayer or the Eucharist, and see in how

many places you can help children do their part. After the Amens, there will be the versicles. Then the three positions. Then the careful listening. It is good educational policy (yes, for all ages, always) to find the places in the Prayer Book, and follow every part of the service with the eyes. That is loyal, active participation. It sets a good example to others. And it means we are trying to give our whole self — bodily position, eyes, and thought, to God's service.

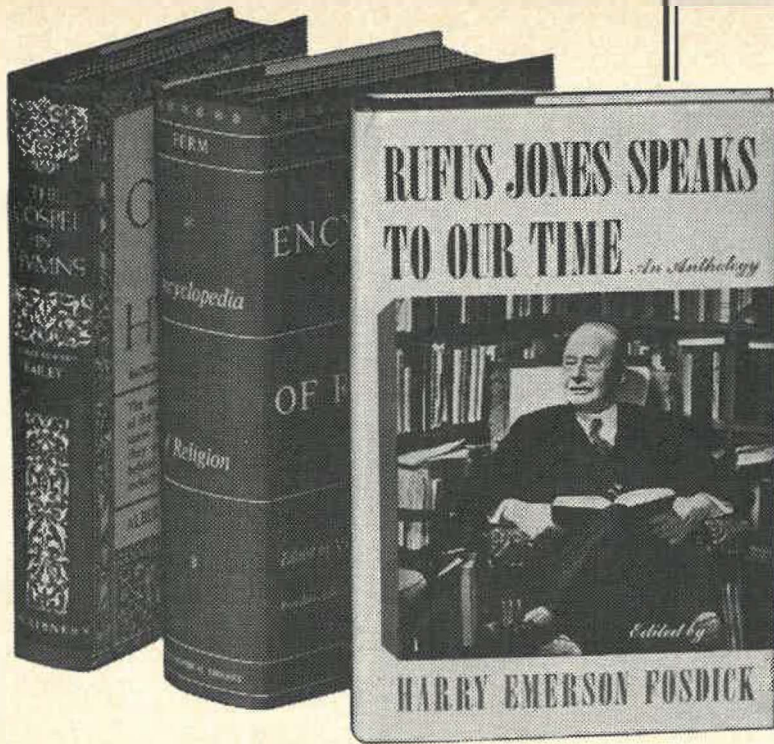
Second, service projects, arising from our class discussions. These used to be more frequent — the canned goods or clothing for the poor, or for the old peoples home, gifts and visits. Now we give through missions in Advent and Lent, the Youth offering, and the Birthday offering. Vital schools vote money from their treasury for causes, and so learn by giving. But if, through neglect, your children are not led into these things, they are missing part of their practicing.

Third, manners and group living. True, we haven't much time, yet our children are keenly conscious of their age group, and yearn to do things together. Guided group experience is a large sphere of modern teaching, and is



especially the Christian way. We, therefore, employ the class urges, enthusiasms, plans, pressures, even clashes, as opportunities to practice the Christian religion. Your class is, indeed, a small world, and you are its guiding spirit. Christian citizenship? This is it, and here we practice it.

Fourth, private prayers. You cannot kneel by the child's bed, or in his prayer corner, as the parent can. But you can provide subjects for intercession, and drill on prayers to use, and share experiences. Some texts actually require children to report weekly on their regularity in their private prayers.



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# SORTS AND CONDITIONS

**WITH LUCK**, in the next 100 years or so, the Church will recognize that women as well as men are rational animals. This reflection is occasioned by the announcement that for the first time in history the delegates to the Triennial Meeting of the Woman's Auxiliary will be invited to march in the official procession at the opening service of General Convention.

**THE SERVICE** has been moved up to Sunday evening, September 7th, at 7:30, by a decision of the Committee on Arrangements for General Convention. Original plan was to hold it on Monday. A new feature of the Convention will be what the committee calls a "mammoth dinner" to be held by the National Council on September 10th in the Rockwell Cage of the Massachusetts Institute of Technology. Years ago a mammoth was found deep-frozen in a Siberian glacier with the meat still on his bones, but perhaps we are being too literal.

**TO RETURN** to the subject of women in the Church, a comprehensive report on this subject was presented to the executive committee of the World Council of Churches at its four-day meeting in London this month. It had been prepared by the Commission on the Life and Work of Women in the Church set up by the World Council Assembly at Amsterdam. RNS, in its cable from London, gave little indication of the contents of the report, which is primarily a factual study covering Church life in 50 nations. Prepared by Dr. Kathleen Bliss, former editor of the London Christian Newsletter, it was described by Bishop Bell of Chichester as marking "an epoch in the life of the Church."

**THE MAN** who thinks up a substitute for the word, "evangelism," will make a great contribution to the cause of Christianity. The thing itself—winning more people to Christ and His Church—is, the main objective of Church life. But the four-bit word used to describe it makes it seem a technical side-issue.

**ON THIS WEEK'S** cover, we publish a picture of a group of members of the Anglican Church. They stand before the world as representatives of a way of life—a way of life based on faith in God as revealed in His Son Jesus Christ. The late King, his daughter the Queen, and the young Heir Apparent came to their high positions for a reason unheard of in many parts of the world: because the Church's witness to the sanctity of marriage was more powerful than royal prerogatives. They are a symbol of all the millions of lay evangelists whose contribution is the simplicity of their outlook and the integrity of their character. In saluting them, The Living Church salutes laypeople everywhere who show by their lives that faith, and hope, and charity are the present possession of those in whom Christ dwells.

**ON LEARNING** of the death of King George VI, Bishop Sherrill, Presiding Bishop of the Episcopal Church, sent a cablegram to the Archbishop of Canterbury conveying the sympathy of the Church to the royal family, say-

ing, "The Protestant Episcopal Church in the United States of America sends deepest sympathy. We thank God for the unselfish and noble life of His Majesty. Especially our bishops recall his gracious reception of us during the Lambeth Conference. Will you convey to the royal family assurance of our prayers that God will give them comfort and strength."

**SPECIAL SERVICES** all over the country, many of them attended by official British representatives, gave expression to the Church's regard for the late King. On the day of his death a requiem was celebrated in St. Paul's Chapel, New York, at noonday by the Rev. R. C. Hunsicker, vicar. Washington Cathedral announced plans for a service on the day of the funeral, to be attended by governmental dignitaries and members of Congress. Trinity Church, New York, established by royal charter in 1697, sent condolences to the royal family in addition to scheduling special services. On the day of the funeral, the New York cathedral planned to have a memorial service attended by the British Ambassador, who was planning to come up from Washington after the service there, and by British American organizations in New York.

**ONE** of the first Requiems held for King George VI, if not the first, was that conducted by Chaplain James Richards, USAF, at the Chaplain School in Fort Slocum, N. Y. The news of the King's death came over the radio at 6:20, and the service began 10 minutes later. Assisting was Chaplain James H. Martin.

**THE TOTAL** number of Episcopal church observances on this occasion runs into the thousands, if the information so far received is a typical sample.

**THE CHURCH** was on the job again February 10th at the third passenger plane crash in Elizabeth, N. J., in two months. The Rev. H. C. Whitmarsh was on the scene ten minutes after the plane struck an apartment building a block and a half away from the rectory. In addition to ministrations for the dead, Fr. Whitmarsh pushed stretchers and comforted the wounded, there being many survivors this time. Among the dead were a number of occupants of the 60-family building hit by the plane. None of the local victims, according to an early check, were members of the Episcopal Church. The airport has now been closed, pending an investigation of the repeated disasters.

**REORGANIZATION** of Harvard Divinity School with a \$5,000,000 plan "to create an important center of religious learning" at Harvard was announced February 11th by President James B. Conant. Members of the Episcopal Church are prominent in the campaign with the Hon. John Lord O'Brian, Washington attorney, as general chairman of the fund-raising committee and Bishop Dun of Washington heading the list of distinguished clerics of non-Roman Churches who will serve as a board of appointments for the faculty. Their first

job will be to select a new Dean to replace Dr. Willard L. Sperry, who is retiring at the age of 70.

**HARVARD DIVINITY SCHOOL** is not to be confused with the Episcopal Theological School, Cambridge, Mass., one of the seminaries of the Episcopal Church. Bishop Dun is a former dean of the latter. It is possible that some form of collaboration between the two schools might develop in the future, but no indication has been given that such plans are even being discussed at present.

**DIOCESAN CONVENTIONS** are being asked to study the recommendations of the Joint Committee on Structure and Organization of General Convention which were made public some time ago [L. C., January 6th]. Bishop Heistand of Harrisburg, chairman, when asked to comment on the Committee's proposals, said that the nine-page document had been sent to all the bishops for presentation at their diocesan conventions, "for a full discussion of the contents of the report." The Committee members, he said, felt that they should "await the reactions of the various dioceses before we enter into any discussion in the press."

**UMT** seems to be moving along in Congress in spite of opposition officially expressed by representatives of many Churches (not including the Episcopal Church). However, Religious News Service reports that religious groups have won a number of concessions from the House of Representatives Armed Services Committee. The Committee voted to permit conscientious objectors to receive medical corps training or take training in relief and rehabilitation work instead of merely going into work camps; to exempt ministerial students from the program; and to insert the word "male" in a number of places to assure that the proposed law would not apply to girls. Temperance forces were pleased with an amendment forbidding the sale or consumption of beverages containing more than 1% of alcohol in or near posts where UMT trainees are stationed.

**NEW** associate director of the Presiding Bishop's Committee on Laymen's Work is the Rev. George W. R. MacCray. Educated and ordained in the United States, he served a year in England on the staff of St. John the Baptist Church, Greenhill, Harrow, before coming to his new job in the national Church's laymen's program on January 15th.

**PAUL CURTIS**, the short, cheerful man known to all patrons of the New York store of the Morehouse-Gorham Company as the clerk who knew where everything was, died suddenly February 7th on his way home from work. Paul had recently been elected a vestryman of St. Ignatius' Church, New York. The Burial Office has been set for February 11th at St. Ignatius', with a Solemn Requiem the following morning. It was requested that instead of flowers, a contribution be sent to St. Barnabas House, New York. May he rest in peace, and may light perpetual shine upon him.

Peter Day.



## GENERAL

## FINANCE

## Expectations Met — and More

The national Church's receipts from the dioceses for 1951 are 101.2% of the amount expected, reports H. M. Addin-sell, treasurer of National Council. "All concerned," he says, "are deeply appreciative of the splendid cooperation that has accomplished this result."

Only nine dioceses underpaid their expectations. But every province overpaid.

Total amount received by National Council was \$4,309,388.48. This is less than the total of quotas assigned the dioceses, which was \$4,934,199.00, but over \$50,000 more than the expectation of \$4,257,211.

## PRAYER BOOK

## Revise or Not Revise?

In the January *Church Militant* (diocese of Massachusetts), Dr. Massey H. Shepherd, Jr., in an article, "Shall We Revise the Prayer Book in 1952," weighs the pros and cons of asking for Prayer Book revision at this year's General Convention.

Dr. Shepherd suggests that the time is not yet ripe, but that, after publication of further "Studies" by the Standing Liturgical Commission, "the Church set a definite date (not earlier than 1958, nor much later) for inaugurating a formal revision of the Prayer Book, through a Commission specially appointed for this purpose."

Dr. Shepherd's article incorporates the findings of a five-man committee appointed by Bishop Nash of Massachusetts to study the desirability of inaugurating Prayer Book revision in 1952.

## When Revision Comes

"The Liturgical Commission is not a commission for the revision of the Prayer Book," said Bishop Oldham, retired, of Albany, after the commission's recent meeting. "We are not pressing nor seriously interested in revision at this time," he said. "This is a matter for the General Convention to decide."

The commission, explained the Bishop,

"is simply making a serious [contin-uous] study, collecting information and ideas, from all possible sources." This is "so that when another revision of the Prayer Book is called for, there will be at hand a body of information representing all shades of opinion of both clergy and laity." This way "revision may be prosecuted intelligently and result in a product which will truly represent the mind of this Church and enrich and enhance the worship of Almighty God."

The commission's method of procedure is to parcel out the work among committees who make intensive studies and then report tentatively to the commission. The tentative report is criticized, and amended. Then it is circulated to the Church at large as one of a series of "Prayer Book Studies," published by the Church Hymnal Corporation. Bishop Oldham said, "We hope that these reports will receive careful perusal not only of the clergy, but of the laity as well. We are anxious to discover and represent the mind of the whole Church, so that revision when it comes will be the product not only of sound scholarship, but will also meet the practical test of use."

Popular interest in these reports is indicated by the fact that so many of the Prayer Book Studies have been sold, at nominal cost, that the commission has not had to draw on a fund of \$2000 fund set aside by General Convention for the purpose of issuing the reports.

Bishop Oldham said that the commission has received hundreds of letters from clergy, as well as a good many from laymen. "We would like to have more of

the latter and therefore urge the clergy to endeavor to interest some of the thoughtful laity."

The commission, at its recent meeting at Seabury House, dealt at length with collects and prayers, the ordinal, and the liturgy, on the basis of reports submitted respectively by the Very Rev. John W. Suter, the Rev. Bayard Jones, and Bishop Fenner of Kansas.

## EPISCOPATE

## Bishop Tucker Retires

Bishop Burroughs became diocesan of Ohio on February 5th. A few days earlier the diocese paid tribute to the man whom he succeeds, the Rt. Rev. Beverly Dandridge Tucker, who retired on February 4th, after 13½ years as diocesan.

Events honoring Bishop Tucker took place during the diocesan convention January 31st and February 1st. [For more news about Ohio's convention, see next week's issue.]

Seats were at a premium for convention's opening service at Trinity Cathedral, Cleveland, when Bishop Tucker gave his farewell address. During the 13½ years of his episcopate Ohio has increased its support of the national Church's program ten fold, from \$13,000 in 1938 to \$131,159 in 1952. The bishop's audience thrilled to hear him announce that the 1952 convention would accept for the first time the diocese's full missionary quota.

Another notable achievement of Bishop Tucker's episcopate has been the growth of Bexley Hall, the divinity school of Kenyon College, from an uncertain status to its present large enrollment.

Bishop Tucker reported that there were 1852 confirmations in 1951 and that 27 men are preparing for the ministry.

For the special service of thanksgiving on the evening of the opening day, Trinity Cathedral was crowded to the doors. A great procession included a number of visiting bishops and other clergy of the Episcopal Church and the Polish National Catholic Church, repre-



BISHOP TUCKER relaxing with three of his six grandchildren.

**TUNING IN:** ¶Prayer Book revision is hedged about by restrictions equal to those of changing the Church constitution, since Churchpeople regard their Prayer Book as one of the fundamentals of Church life. Any change must pass two successive

General Conventions and be approved separately by bishops, clergy and laity. Last revision was completed in 1928. The one before that was completed in 1892. All revisions have disclaimed intention to change basic doctrines.

sentatives of other Churches, and civic dignitaries including Governor of Ohio Frank J. Lausche.

Later, at a dinner attended by 850, the diocese gave the bishop and his wife a purse of over \$10,000. And convention provided a supplementary pension<sup>¶</sup> allowance for the bishop for life and the use of the episcopal residence in Cleveland.

Among the tributes paid Bishop and Mrs. Tucker at the dinner was one from the Bishop's brother, on behalf of the Tucker family (including the bishop's six grandchildren), the Rev. Francis Bland Tucker. Another brother, the former Presiding Bishop, was unable to be present.

At one point after the dinner, a stringed orchestra switched to Dixie music and the southerners present rose to sing, led by Bishop Tucker, a native of Virginia.

In an address during convention, the Very Rev. Chester B. Emerson, dean emeritus of the Cathedral, said that Bishop Tucker was "teacher, administrator, priest, and father in God, who raised the sights of this diocese from locality to universality and taught us that in spreading the faith we must surely keep the faith."

Both at the dinner and during convention Bishop Tucker paid tribute to Bishop Burroughs. Consecrated in 1949, Bishop Burroughs was rector of Christ Church, Cincinnati, at the time of his election. During his 27 years in the ministry Bishop Burroughs also ministered in churches in Syracuse and Troy, N. Y., and for six years was chaplain of the Troy Police Department. He was deputy to General Convention five times and held a number of diocesan executive posts. He is Ohio's seventh bishop.

### Erie to Try Election Again

The diocese of Erie has been without a bishop since November 5th, when Bishop Sawyer retired.

A special convention was held on November 20th for the purpose of electing a successor, but deadlocked after eight ballots, when the clergy held fast to the Rev. Dr. Thomas L. Small, rector of Christ Church, Oil City, Pa., and the laity held fast to Bishop Hubbard, suffragan of Michigan. Convention decided to adjourn until called again by the standing committee, which is exercising the powers of a bishop while there is none in Erie.

Now the standing committee has called another convention, and has set the date for April 26th. It has also appointed a committee of three priests and

three laymen to act as a screening committee for possible candidates. The six are the Rev. Frs. E. E. Philipson, L. Herdman Harris, III, and Joseph R. Clair, and Messrs. Rolo McCray, Wendell Wright, and Chas. S. Grimshaw.

## CANADA

### New Archbishop of the Yukon

The Rev. Thomas Greenwood, of Yellowknife, Yukon Territory, has been elected Archbishop of the Yukon. He succeeds the Most Rev. Walter R. Adams, who resigned last December because of poor health. Fr. Greenwood was elected at an executive meeting of the Province of British Columbia. His jurisdiction will include all the civil territory of the Yukon, except stretches along the Arctic coast.

## ARMED FORCES

### Two Top Chaplains

Two priests of the Episcopal Church hold top positions in armed forces chaplains' schools. The Rev. (Lt. Col.) Julian S. Ellenberg, is the new executive officer of the Chaplain School at Fort Slocum, N. Y. [L. C., February 3d], and the Rev. (Capt.) John D. Zimmerman is the new officer in charge of the Navy Chaplain Indoctrination School at Newport, R. I.

Chaplain Zimmerman has been in the Naval Reserve since 1933 and transferred to the United States Navy in 1947. He was called to active duty in June of 1941 and has served continuously since then.

He has just recently been promoted to the rank of captain. The other priest of the Church holding that rank in the Naval Chaplain Corps is the Rev. Paul G. Linaweaver.

### Crosses or Flat Headstones

Legislation designed to compel the armed forces to restore crosses on graves of America's military cemeteries has been the subject of Congressional debate.

At a public hearing held by the House Interior and Insular Affairs Committee, representatives of the Pentagon defended the policy of substituting flat headstones for traditional white crosses in newer military cemeteries.

They said it provides absolute equality for all servicemen and also is more economical for installation and upkeep.

Congresswoman Edith Nourse Rogers (R., Mass.), author of a bill to compel the Department of Defense to restore

religious symbols to the graves, said she felt servicemen would want a symbol of religious hope over their mortal remains instead of an impersonal headstone.

Cause of the controversy was the removal of wooden crosses, preparatory to the installation of flat headstones, in the new national cemetery in Honolulu.

[RNS]

## INTERCHURCH

### Bigger Budget

After hearing that the National Council of Churches had ended its first year of operation with a \$2000 surplus, the Council's General Board members voted a bigger budget for this year. The budget for 1952 totals \$6,881,704, an increase of about \$1,600,000 over last year's.

At their bi-monthly meeting, held this time in New York City, Board members:

(1) Opposed permanent universal military training as a "long step in the direction of the garrison state," but continued its recognition and support of the need for adequate defense measures. Action on U.M.T. was taken on a 29 to eight vote. Bishop Sterrett of Bethlehem, who is a member of the board, said, "My Communion has taken no stand against this, so I am speaking only for myself. My point is that there is a place for universal military training. I am opposed to it as a permanent thing, but I think that it has a place at a time of emergency."

(2) Authorized the NCC's Central Department of Church World Service to conduct the Christian Rural Overseas Program by itself as a temporary operation, if this seems advisable. (The existence of the cooperative basis on which CROP has been run, with CWS as one of the participants, has been terminated.)

(3) Urged federal and state governmental agencies to provide social welfare services and police protection for families in mushrooming new defense communities.

(4) Authorized the Division of Foreign Missions to present its opposition to a war claims bill for Church institutions in the Philippines (which discriminates against Philippine institutions in favor of U.S. related Church institutions) at Congressional hearing.

(5) Told a Committee on Coordinated Emphases to consult with the various member Churches before bringing its report (on how far NCC should go in setting up a calendar of Church activities for the constituent Churches) to the Board for final action.

**TUNING IN:** ¶Episcopal Church clergy pensions are provided by the Church Pension Fund on the basis of an assessment paid by the parish or diocese and fixed at a certain percentage of the clergyman's salary. The present rate of 15% also helps

provide a minimum pension of \$1500. Bishops who retire under the compulsory retirement law may receive additional pensions from General Convention funds to bring their pension up to \$2500 per year.

## CONVENTION

## Church, NCC, and World Council

As General Convention time draws near the various national Commissions and Committees<sup>1</sup> of the Church are preparing reports for Convention on the work they have done during the present triennium. Two of the most important such groups, the Standing Liturgical Commission [See Prayer Book] and the Joint Commission on Ecumenical Relations, met recently.

Reporting on the meeting of the latter commission, at the College of Preachers,

case we would expect a minority opinion recorded; that statements on faith and order should remain with the member Churches but that the NCC should be free to issue statements on moral and religious issues, with the proper safeguarding of minority opinions; that the pioneering character of this venture must be remembered and that it is important to bear patiently with the first few years of getting the cumbersome machinery to operate smoothly; that the various divisions, departments, commissions, and committees have adequate representation from the Episcopal Church.

"Two statements referred from the World Council for serious consideration and appropriate comment and action oc-

Advisory Commission on the Theme of the Second Assembly of the World Council of Churches.' The leaders in this discussion were Bishop Bayne of Olympia, Clifford P. Morehouse, and the Rev. Gardiner M. Day. The general conclusions, which will be enlarged by the memoranda to be prepared by the three discussants for publication at a later date, were: that the document on the whole is good but it must be brought down to the grass roots level before the Second Assembly convenes in Evanston in 1954, although it allows too little room for the middle of the road position between the two extremes of 'good' and 'bad'; and that the assembly theme should be 'The Crucified and Risen Lord, the Hope of the World' instead of 'The Crucified Lord, the Hope of the World.'

"Other reports were heard and discussed briefly, namely: publicity, Faith and Order, World Council Central Committee, study department, department of Interchurch Aid and Service to Refugees, Commission of the Churches on International Affairs, Matters Referred to the Churches by the Amsterdam Assembly, the St. Paul Pilgrimage, and Budgets.

"In spite of the fact that liaison Committee on Ecumenical Relations has been appointed by the National Council of the Episcopal Church for channeling the work of the Commission for action to that body, the scope and complexity of the connections and commitments with the NCC and the WCC, including adequate representation and reporting for all meetings both in this country and abroad, require some kind of staffing for adequate attention, which volunteer members cannot give. It was therefore suggested by resolution that some staff person, possibly a secretary for Ecumenical Relations be attached to the office of the Presiding Bishop to handle all ecclesiastical and ecumenical communication for the Church as the action point of the commission.

"These members of the commission attended the meeting: Bishops Dun of Washington, Sterrett, Bayne, and Scaife of Western New York; the Rev. Messrs. Day, Kennedy, John C. Leffler, and Samuel E. West; the Very Rev. Messrs. William H. Nes and Rose; Messrs. Robert S. Barrett, Stewart A. Cushman, and Morehouse; Mrs. Theodore O. Wedel and Miss Emma Lou Benignus."

## WORLD COUNCIL

## Travelers' Names Wanted

The Ecumenical Institute of the World Council of Churches, Bossey, Switzerland, is anxious to have the names of Americans who plan to visit Europe, in order that they may be invited to special religious events and to conferences or short courses at the Ecumenical Institute. Names, with approximate dates and itinerary, may be sent to Professor Hendrik Kraemer, Chateau de Bossey, Celigny, Switzerland.



ECUMENICAL COMMISSION: \* *It must be brought down to the grass roots.*

in Washington, D. C., the Rev. James W. Kennedy, commission member said:

"One of the important matters discussed at the third annual meeting of the Joint Commission on Ecumenical Relations was its report to General Convention, and its contents were blocked out to include the important developments and actions in the National Council of Churches and the World Council of Churches, both primary areas of responsibility for the commission. It is the aim of the commission to present to General Convention a document that will be inclusive enough to indicate the trends of their responsibility and yet interesting and succinct enough so that it will be read and appreciated.

"The report of Bishop Sterrett of Bethlehem from the National Council of Churches was given and certain matters were made quite clear: that our representatives on the General Board should go along with the actions of the NCC so long as they do not conflict with some definite contrary position of our Church, in which

occupied a major portion of the time. One, 'The Calling of the Church — to Mission and to Unity,' a document referred from the Central Committee, was discussed in detail by the Very Rev. Lawrence Rose, with special reference to its theological deficiencies — 'too strictly Christo-Centric' — and to the organizational difficulties over the relationship between the International Missionary Council and the World Council — now tied by one phrase, 'in coöperation with.' The document came out of the feeling in some parts of the world that the major emphasis of the I. M. C. was missionary and that the primary concern of World Council was Church Unity. Dean Rose concluded that the document presented 'many valuable cautions and suggestions but also certain dangerous tendencies.' He will prepare a memorandum on this document for publishing at a later date.

"The discussion resulted in a resolution to the National Council suggesting the appointment of an advisory committee for the objective evaluation of missionary strategy, especially as it relates to inter-church activity abroad.

"The other statement referred from the World Council was a 'First Report of the

\*From left: Mr. Morehouse, Bishop Scaife, Mrs. Wedel, the Rev. Messrs. West and Leffler, Bishop Bayne, Mr. Cushman, Dean Nes, Miss Benignus, Mr. Day, Dean Rose, Bishop Dun, Dr. Kennedy.

**TUNING IN:** ¶Most matters which come before General Convention are first studied by Joint Commissions or Committees (29 were set up by the 1949 Convention) meeting during the three-year period between Conventions. Committees consist

exclusively of members of the previous Convention, while Commissions may have members chosen at large. The Bishops on such bodies are appointed by the Presiding Bishop, the priests and laymen by the president of the House of Deputies.



*Dorothy Wilding Ltd. through RNS*  
**GEORGE VI. Monarchy saved from a shock.**

## ENGLAND

### The Church's Leading Layman

George VI, King of England and the leading layman of the Anglican Communion, died peacefully in his sleep early in the morning of February 6th. Upon his death, his older daughter, Elizabeth, succeeded him as queen of Great Britain, Ireland, and all the British dominions beyond the seas.

Elizabeth's coronation will take place in about six months. She will be crowned then in Westminster Abbey, by the Archbishop of Canterbury.

Elizabeth first became heir presumptive to the throne when her uncle, Edward VIII, decided to abdicate so that he could marry Wallis Warfield Simpson, and his brother, George, became King. The marriage, accounted not permissible by the Church of England since Mrs. Simpson had been married twice before, was incompatible with Edward's retention of the throne. This reaffirmation of its stand on divorce by the Church of England gave impetus to widespread discussions among Churchpeople on marriage and divorce in both England and the United States.

It is said that George VI will go down in history as the man who saved the British monarchy from the shock it received from the marriage of Edward VIII and Mrs. Simpson.

During George's reign, England's royal family has been regarded as presenting an excellent example of Christian family

life. The dignified and yet down-to-earth manner in which he and his family have conducted their public and private lives has won good will for themselves, for the monarchy, and for Great Britain.

Death came to the King at York Cottage, Sandringham, the same house in which he had been born 56 years ago, on December 14, 1895. It was at the Church of St. Mary Magdalene in Sandringham that the King was baptized when he was two months old. He was confirmed in that church at the age of 16, on April 18, 1912. Eleven years later he married Lady Elizabeth Angela Marguerite in Westminster Abbey.

King George and Queen Elizabeth visited the United States and Canada in 1939. Princess Elizabeth and her husband, the Duke of Edinburgh, visited Canada, and the United States briefly, last year. Wherever the royal couple was on Sunday, Churchpeople in the community got to see them in church, and often heard the Duke read the lesson. Both of them are communicants of the Church of England, although the Duke was a Greek Orthodox before his marriage.

Technically, as Queen of England, Elizabeth will be a Presbyterian in Scotland, because the established Church of Scotland is Presbyterian. Her mother, who now replaces Queen Mary as queen mother of England, was raised in Scotland, but as a communicant of the Episcopal Church of Scotland.

It was expected that Elizabeth's first official act, upon her return with her husband from East Africa, where they learned of the King's death, would be to declare a period of mourning for her father. All over the world people were already observing mourning, some of it official, much of it spontaneous and unofficial. And in American Episcopal Churches and by thousands of American Churchpeople prayers were being said, for the King George VI and for the new Queen.

## YUGOSLAVIA

### Attack on Bishop "Undesirable"

*Borba*, Yugoslav official Communist newspaper, said that the brutal attack on a Roman Catholic bishop in Slovenia recently was "undesirable and unpleasant," the Associated Press reports. But *Borba* blamed the incident on "the hostile attitude of part of the [Roman] Catholic clergy" toward the government.

The Bishop, Anton Vovk, administrator of Roman Catholic affairs in Slo-

venia, was beaten by a crowd of about 150 at a railroad station as he was on his way to a religious service.

*Borba* said the bishop was injured only slightly, but other unofficial reports said the crowd stoned and beat him and set his robes on fire.

Religious News Service says the bishop was recently fined by Communist authorities for engaging in "illegal commerce." He was found guilty of selling religious literature from the Vatican.

## CHINA

### 21 Bishops Imprisoned

Twenty-one bishops are among 188 Roman Catholic missionaries now in Chinese Communist prisons, according to reports received at the Vatican. The others imprisoned include 143 priests, 21 nuns, and three lay brothers. [RNS]

## NEW GUINEA

### Repentance and Reconciliation

Several of the Anglican churches in New Guinea, in which martyrdoms took place during the Japanese invasion in 1942, have received attractive memorial crosses of bamboo from the Nippon Seikokwai, the Holy Catholic Church in Japan. One of these crosses is to be placed in each martyr church. They are inscribed in Japanese, "To God, repentance, and to man, reconciliation."

One of the martyr churches is the Anglican mission at Agenehambo, where the native priest Fr. Henry Holland was killed in the war, and of which the Rev. Robert Porter is now in charge [see page 13 of this issue].

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

### For Korea

Previously acknowledged	\$2,872.38
Thank Offering	35.00
Mrs. H. McK. Harrison	10.00

\$2,917.38

### Brotherhood of St. Andrew in Japan

Previously acknowledged	\$ 700.05
Billy Nalle	56.00

\$ 756.05

### New Guinea Mission

Previously acknowledged	\$3,374.46
Mrs. H. McK. Harrison	10.00

\$3,384.46

**TUNING IN:** ¶Westminster Abbey (in England sometimes referred to as "the Abbey") was in pre-Reformation times a monastic Church. It is now a "royal peculiar"—i.e. not subject to the jurisdiction of any bishop. Nearest equivalent to a

"peculiar" in the American Church, is perhaps, the General Theological Seminary, New York City. ¶The lessons at Morning and Evening Prayer are the Scripture readings, one from each Testament. A layman may read either or both.

# Lights along the Path

## Religious books won't bite!

By Charlotte Tufts

¶ Charlotte Tufts is a communicant of the Church of St. Mary of the Angels, Hollywood, Calif., and was confirmed only two years ago. Her husband, Nathan A. Tufts, also a recent convert to the Church, is clerk of the vestry at the same parish. ¶ Mrs. Tufts read the Rev. Robert Porter's eyewitness account of the Mt. Lamington eruption, New Guinea [L.C., April 22, 1951], and then told her Sunday School class of 12-year-olds about it. Result: they all wrote to Fr. Porter and have adopted his mission at Agenehambo as their special project. ¶ The mother of four children, Mrs. Tufts finds time not only to read religious books herself, but to tell others what they are missing if they don't.

**T**HY word is a lantern unto my feet; and a light unto my paths." ¶ Sound teaching from the Psalmist, not only for our regular reading of Holy Scripture, but for every printed page to which we turn our eyes and our minds. It has been said that Christian peace is first of all an inner achievement. And what better avenue of approach to that inward being is there for the average man or woman of today than through the printed page?

Few of us are fortunate enough to be able to spend many minutes each day in thoughtful meditation, but all of us can and do find some time each day to read. But as in so many other phases of our lives, we lack discipline. Hours are spent on planning well adjusted meals, just the right amount of calories, the right protein content, the necessary vitamins. But is the food for our minds and for our souls so painstakingly calculated? What malnutrition can be brought on by a steady diet of murders, scandals both personal and national, political ten-

sion and empty conjectures! And yet many of us never read more than this — contained in any daily newspaper.

There are those who feel themselves more thoughtful and read a "good" novel or two and always keep up with one of the more serious periodicals. But even here the diet is still over-balanced with temporal ideas — the immediate present or at best the recent past.

So much of the meaning of our Faith is obscure to most of us, and yet much of it could be clearer, and therefore more real, if we would but try. Down through the ages men and women have lived and died with but one idea: to put into written words the knowledge God has revealed to them of Himself and His Body, the Church. Many of us make it a regular practice to read Holy Scripture daily and with devotion, but if we are to "love the Lord our God with all our mind" we should be prepared to exercise intelligence as well as devotion in the reading of His word.

### NEEDLESS DENIAL

Many of us think that religious writings are beyond our mental ability to understand; that they're meant for college professors and priests and not for the average housewife or workman. To feel this way is to deny ourselves needlessly. These men and women of the past, who have bared their souls for us on paper, were of all types and from all walks of life. Some, of course, were learned doctors and theologians writing for their own kind to come. Many more were simple and uninstructed, but just as surely the Holy Spirit spoke to them and through them still speaks to us, if we will only take the time to read.

Nicholas Herman of Lorraine, known to us as "Brother Lawrence" is a perfect example of this simplicity. He was



ST. AUGUSTINE: *Confessions*.

a lowly and untutored man and yet in his Letters which tell of "the practice of the Presence of God" he has left us "unsearchable riches." And as a practical note may it be mentioned that a copy of Brother Lawrence's priceless words may be had for as little as 10 cents!

Not such easy reading, but equally rewarding to the searching soul, are the *Confessions* of St. Augustine. Few who read this book fail to find themselves and their own special problems on many pages. St. Augustine himself has said of his *Confessions* what we could well say with him:

"The 13 books of my *Confessions* praise God, Holy and Good, on occasion of that which has in me been good or evil, and raise up man's understanding and affections to Him. For myself, they did so while they were being written, and now: do, when read."

Once we have made a beginning and started up this path of learning, there are no limits to the heights to which we can climb. In books cherubim expand their wings that the soul of the student may ascend and look around from pole to pole, from the rising to the setting sun, from sea to sea. By opening the cover of a book we can put our hand in the hand of a Saint and follow that soul's journey from darkness into the light of God's Presence. Where many have stumbled and fallen they would show us the way through. If we are shy and find it difficult to express ourselves, the book doesn't care. All we have to do is open it, and strong sure ways of thinking and speaking become our own. If we're proud of our intellectual ability and feel that we know a great deal

(Continued on page 26)

**TUNING IN.** ¶ The quotation is from Psalm 119:105 (Prayer Book version). This is the famous "alphabetical" Psalm: it is divided into 22 parts, according to the number of letters in the Hebrew alphabet, and in each part every verse begins with the

same letter. It is a psalm of appreciation of God's law. Practically every verse either contains the word "law" or some cognate term. Some scholars think that where this is not so textual corruption has been at work.

## How to Read

WHEN this editor was in college he went to take a test for a driver's license. The clerk thrust before his eyes a copy of the State Constitution and said: "Read this." When no words were forthcoming the clerk said sharply: "What's the matter; can't you read?" The student replied: "Of course, I can read. How do you think I got to be a student at Harvard if I couldn't read?" The clerk replied: "I don't care if you are the president of Harvard; if I can't hear you read this passage you don't get a driver's license."

In a country that has perhaps the highest standard of literacy and the largest proportion of college graduates in history, it is surprising how many adults, to all intents and purposes, can't or don't read. Of course, they read signs along the highways, comic strips, and the sport sections of newspapers. They may even read the latest mass produced fiction circulated by the Book of the Month Club or the Literary Guild. When it comes to reading of a serious nature, however, they scarcely ever tackle a book after they graduate from high school or college.

Church people and even the clergy are not immune to some criticism in this respect. A well-known Church bookseller of a previous generation was accustomed to write his clergy friends when they were elected to the episcopate and would close the letter on the following semi-facetious note: "Since you are about to become a bishop, we are closing out your book account as we know that you will no longer have time to read books."

Nevertheless, the publication of books has become one of the great industries of the country. During the year 1951, according to *Publishers' Weekly* (January 19, 1952), American book publishers issued 11,255 titles, of which 8,765 were new books and 2,490 were new editions.

Of the total output, fiction made up 19%, juveniles 10%, and three other classifications—biography, religion, and science—made up 6% each. The total number of new books under the classification of religion was 636, with an additional 95 new editions, making a grand total of 731—an increase of 4 over the preceding year.

No one could possibly read all of these new books. To keep up with the religious field alone he would have to read two books a day, and we suspect that he would soon get literary indigestion.

The purpose of our weekly book department and of our quarterly book numbers is to help the clergy and laymen of the Episcopal Church evaluate the hundreds of new religious books being published,

and to indicate which of them may be worth their further attention. In addition to the strictly religious books, we also review some books in current affairs, biography, history, and other related fields. We do not ordinarily review fiction except religious novels of wide appeal.

Thus we hope that our book reviews, both in the regular issues and especially in the Lent, Spring, Fall, and Christmas Book Numbers, are helpful in suggesting to our readers what to read—and in some instances what not to read.

It is equally important to know how to read. Many people honestly think that they do not have time to read books. It is surprising, however, to observe that people who really want to read books do find time to do so no matter how busy they may be. There are some people, who, as Lord Macaulay observed, are "the sort of persons who must and will read." These people, whether they be bishops or parish priests, doctors or lawyers, business men, teachers, or housewives—like the author of the article on page 13 of this issue—will manage to find time to read what interests them, no matter how busy they may be.

One of the best ways to make time for religious book reading is to include a definite time for reading in one's Lenten rule. Lent is a time for self-discipline and for personal planning of one's distribution of time among the things that really count but that are too often neglected. Thus, there should be a time for prayer, a time for Holy Communion, a time for meditation, a time for recreation, and a time for reading and study.

A COMMON misconception among people who rarely read religious books is that these publications are dull. This was doubtless true as recently as a generation ago, but it is rarely true today. The pressure of economics has had a healthy effect upon books, especially religious books. Today, no publisher can afford to issue a new book unless he is reasonably sure that it will sell from 3,000 to 5,000 copies within the first year of publication. If it does not, he stands to lose a considerable part of his investment, and this he cannot afford to do. Consequently, he must see to it that the books that bear the imprint of his firm are sufficiently interesting and attractive to appeal to a considerable cross-section of readers, or he will not long continue in business.

Lenten reading may be done alone, and most of us nowadays read books in this way. However, Lent is also a good time to revive the old custom of "reading out loud" either in a family or in a parish group such

as the altar guild, the Woman's Auxiliary, or a men's club.

Reading aloud has the advantage of stimulating group thought and discussion. A good religious book may also be made the subject of a planned discussion group, or the group may take a subject for discussion based upon several books. The little pamphlet issued by the National Council under the title *How to Organize a Lively Meeting*, together with the study pamphlets based on the Church's Teaching Series, will be found helpful in such group discussions. The discussion, of course, may be applied to any good religious book.

### *Reading the Bible*

ONE of the best books to read during Lent is the Holy Bible. Most lay people are puzzled at the problem of how to read the Bible effectively.

There are many ways to read the Bible, and most of them are better than ploughing through it from beginning to end. After all, the Bible is not a single book but a library. It would be rather stupid to take the books in the public library just as they happen to come on the shelf, and expect to come out with anything helpful or constructive.

Some years ago Dr. Edgar J. Goodspeed wrote a book called *How to Read the Bible* (John C. Winston Co., 1946, \$2). This puts forth a number of valuable suggestions, and also gives some indication of what each book of the Bible contains. Two other helpful small books to guide the layman through the intricacies of the Bible are Bishop Wilson's *Outline of the Old Testament and Apocrypha* and *Outline of the New Testament* (Morehouse-Gorham, 75 cts. each). In the same series, *An Outline Life of Christ* (75 cts.) is a guide in reading the four gospels in such a way as to gain from them a unified picture of our Lord's life and acts.

Any Churchman who has not read the fourteen books of the Apocrypha has missed an interesting and significant part of the Bible. These books are not included in most Bibles, though they ought to be, for the Church officially recommends them "for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." If your Bible is not a complete one, the Apocrypha may be bought separately in a number of editions. An attractive and inexpensive one is published by Oxford University Press in cloth at \$1.50 (no. 0150) or in leather at \$4.50 (no. 0153). Why not make this, or Dr. Goodspeed's modern version, part of your Lent reading?

### *The Death of King George*

THE death of King George VI comes with special poignancy and a genuine sense of bereavement to American Churchmen. Quite properly the Cathedrals in Washington and New York are the

scenes of official memorial services, in which Americans kneel side by side with the citizens of Britain and the Commonwealth nations in mourning for their late King, and in prayer for the repose of his soul. But this tribute is far more than an official one; and the prayers that rise from hundreds of altars of Episcopal churches, and from the lips of thousands of American Churchmen, betoken not official mourning but a real sense of personal loss.

George VI was the foremost layman of the Church of England—not head of the Church in any dogmatic manner, but its first lay communicant by virtue of his high office. Beyond that, however, he was by virtue of his own life and example, a living witness to the highest traditions of Anglican personal religion and moral integrity. In the never-failing example of self-sacrifice that he set during the war, in his bond of sympathy with the victims of bombing and the bereaved, in his courage in carrying on quietly and efficiently in the face of his own increasing pain and illness, and above all in the example of a serene family life set by the King and Queen, he has been an inspiration to men and women far beyond any official or legal status. As he lays down his crown at the feet of a greater King, surely he has earned the commendation, "Well done, good and faithful servant."

We are confident that the new Queen will carry on the same high tradition, and exemplify the same qualities of spiritual leadership. She bears the name of one of the greatest monarchs in English history, under whose wise and skillful leadership both the realm and the Church of England began to assume their modern form. The Anglican Church especially owes its shape and its comprehensive character, under God, to the first Queen Elizabeth. The new Queen is no less a faithful daughter of the Church, and we are confident that she, too, will give wise counsel in matters of religion as well as sound leadership in secular matters of state. On her recent visit to this country, she endeared herself to Americans of every race, creed, and national background. May her reign be a peaceful one, and may Almighty God bless her as she takes up the heavy burdens of state in times that are grave, not only for Britain but for the world.

### *The Smear That Failed*

ALTHOUGH he needs no defense from us, we deplore the unwarranted attack upon the Rev. C. Leslie Glenn, rector of St. John's Church, Washington, by a newspaper that tried to stir up a controversy between him and his vestry on a trumped-up issue of radicalism.

On January 30th, the *Washington Times-Herald* ran a front-page story, headlined "Leslie Glenn Stirs Vestry on 'One-World.'" The gist of the story, which did not even bear out the headline, was that Dr. Glenn "was listed in a news release Sunday as co-chairman

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## To Correct an Error...

We are very sorry that in our recent advertising circular entitled "Selections for Lent" we inadvertently listed the Rev. Eric Montizambert, author of *This We Believe!*, as "Dean of Grace Cathedral, San Francisco." The author is *not* the Dean, but is a Canon of the Cathedral, as well as the Assistant Warden of the School of the Prophets, San Francisco. The error undoubtedly occurred because for ten years Canon Montizambert was the Dean of St. Matthew's Cathedral, Laramie, Wyoming, and we therefore became accustomed to speaking of him as "Dean."

We regret that this error has been made, but at the same time we want to assure you that whether the author be known as "Canon" or as "Dean" does not alter the fact that his book, *This We Believe! A Brief Study of the Foundations of the Faith*, is one which should be read by all Churchmen. The price of it is \$2.00.

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of the 'Religious Committee for a Federation of the Democracies.'

Without even attempting to find out what the organization was, a reporter called the members of his vestry, including such men as General U. S. Grant III and Maj. General Albert Cox, to ask what they thought of it. Most of them had not heard of the committee, and all agreed that Dr. Glenn had not consulted his vestry about it. One said the organization "smacks too much of Willkie." On this thin fare, the *Times-Herald* built up the fantasy that "vestrymen and parishioners" had "called for full investigation of their pastor in a 'one world' movement which would deprive the United States of its sovereignty."

The "investigation" soon brought to light the fact that the supposed new organization was simply a clergy committee of Atlantic Union — a well-known and respectable organization which numbers among its supporters men like Justice Owen Roberts, Senator Kefauver, Senator Wiley, and the late Judge Robert Patterson. Many of the very parishioners who were supposed to be demanding an investigation of their rector are members of Atlantic Union. Faced with these facts, the *Times-Herald* quietly dropped the matter, without explanation or apology.

While there is nothing new in the use of the smear technique, both by newspapers and by individuals, the Washington atmosphere seems to be increasingly conducive to it. Perhaps it is a part of the generally low moral climate, which seems to have penetrated even to the highest levels in our national capital. But whether such attacks emanate from newspapers, from members of Congress, from leaders or opponents of the Administration, or from any source that should be a responsible one, they are equally despicable.

### Corruption in Government

WE WISH every success to our fellow-Churchman, Newbold Morris, in his assignment to find and root out corruption in the Federal government. We have every confidence in his sincerity, and we are sure he will put forth his best efforts; though the fact that he will have to operate as special assistant to the Attorney-General, who is himself under fire, does not seem to us a very auspicious beginning.

Mr. Morris has announced, however, that he will spare no one in his investigation, and has added "I intend to keep my sense of humor." He will need the latter in full measure, we suspect. And it is not yet clear how he will be able to accomplish his task, without power of subpoena or other means of compelling the testimony of unwilling witnesses. Moreover leaders of his own party, who might be expected to welcome his appointment, have already begun to find fault with him. His job will be a difficult one at best. But he deserves public support, and we are glad to give him our measure of it.



## Lent Books 1952

### Even Sermons Can Sparkle!

By the Rev. Bernard G. Buley

Rector, St. James' Church, Milwaukee, Wis.

¶ "Lent Books" are a literary phenomenon of recent years. A Bishop, a publisher, or a nationwide Church will select a notable manuscript for publication and recommend it to Churchpeople for Lenten reading. Some — not all — of these books consist of sermons; but Fr. Buley says that even a printed sermon can have you literally sitting on the edge of your chair.

At least three of the so-called "Lent Books" of 1952 offer definite variety in subject matter and style. The reading of published sermons is again becoming popular. Certain sermons seem to capture in print something of the vitality which they had when they were delivered from the pulpit. This is true of *Lenten Counsellors* which is a collection of sermons by great preachers of our time.

In this book, the Archbishop of Canterbury, the Bishop of Chicago, and several others have given us some potent medicine. We have here a mingling of scholarship and spiritual experience. The Bishop of Bristol has a forceful message on how the Church can meet Communism, which is, he says, "not merely by containing it, but by confronting it with another faith as deeply held, as

dynamic in action, as capable of awakening a flame of enthusiasm in those who hold it." The sermon by Canon Charles Smyth entitled, "Corruptible Crowns," has you literally sitting on the edge of your chair. There is nothing dull and prosy about this book — read it if you want to see how sparkling sermons can be.

#### "THE HEART"

In *Create and Make New*, Austin Pardue, Bishop of Pittsburgh, has given us another of his popular books. The subject of the books is "the heart" which Bishop Pardue describes as "the sum total of man's inner attitude toward life." The bishop writes for laymen. This work is very personal: one feels that the author has unveiled his rich personal experience by pouring out his own heart. The title comes from the Collect for Ash Wednesday and could be well taken as the theme for Lenten meditation. If you read this book, you will find tremendous help in dealing with those problems which beset the interior life.

The Bishop of London's Lent Book this year has an eye-catching title, *John Bull Considers his Church*. It is by T. Dilworth Harrison, archdeacon of Chesterfield. The author has given us an analysis of the foundations and structure of the Church. He opens the book by giving us quotations from the New Testament describing the ideal church, contrasting these with New Testament quotations describing the real church.

#### THREE VIRTUES

Archdeacon Harrison then gives us an historical resumé of the Church, showing that a study of history is the best cure for pessimism about the Church's future. Thus he says:

#### Books Reviewed In This Article

**LENTEN COUNSELLORS.** The Mowbray Lent Book for 1952. Twenty sermons by representative preachers, including the Archbishop of Canterbury, the Bishops of London, Chicago, and Pittsburgh, and Dr. Charles W. Lowry. Mowbrays. In America: Morehouse-Gorham. Pp. 118. \$1.50.

**CREATE AND MAKE NEW.** By Austin Pardue. The Harper Lent Book for 1952. Harper Bros. Pp. 128. \$1.50.

**JOHN BULL CONSIDERS HIS CHURCH.** The Bishop of London's Lent Book for 1952. By T. Dilworth Harrison. Longmans. Pp. 110. Probable Price \$1.

"It is natural that scandals and irregularities should attract more interest and attention than faithful work diligently performed, but no one can read the transcriptions of episcopal registers of the three centuries preceding the Reformation, without realizing how very earthen the vessels were in which the divine treasure was enshrined."

In the second part of the book the author deals with the "Foundations," giving in lively simple language an outline of the place of the Scriptures, Creeds, Sacraments and Ministry in the life of the Beloved Community. He sums up in the epilogue the purpose of the Church when he says:

"For we must realize and teach that our holy Faith is not the handmaid of civilization, something which may ease the way to peace and prosperity and prevent the horrors of war. Our religion is nothing less than a continuous effort after communion with God through Jesus Christ our Saviour."

This book is a cure for the blues and a spur to quicken our activity for Christ and His Church.

These books all have three great virtues. They are written for people who do not want to waste time, they are full of the very essence of our religion, and they are in the language the layman can understand.



**BIBLE**

**Not Convinced,  
But Open to Conviction**

THE ORIGINALITY OF ST. MATTHEW.  
By Dom B. C. Butler. Cambridge  
University Press. Pp. vii, 171. \$3.75.

This book upholds the usual Roman Catholic thesis that the first Gospel in our Bibles is really the first Gospel in chronological order, is really by the apostle St. Matthew, and is really the source of St. Mark (rather than, as the usual critical opinion affirms, dependent upon the latter), and that it is also (since the usually postulated Q document is, according to this theory, a myth) the source of St. Luke's Gospel — at least in many of those passages commonly ascribed to Q.

It is impossible in a short review to give Dom Butler's arguments, even in summary. On the present reviewer they have made a much weightier impression than did those of Dom John Chapman in his well known book. It would be an exaggeration to say that I am convinced. At the same time I have been forced repeatedly to ask myself whether we have not in the past accepted as arguments for the priority of St. Mark several arguments that really prove only that there is dependence one way or another, but which could be, as Dom Butler claims, used with equal effectiveness to uphold the priority of St. Matthew.

Dom Butler does not, to be sure, give anywhere a careful rebuttal of the arguments advanced by such a scholar as Hawkins for the priority of St. Mark. But he does say or imply that some of these can be deprived of some, if not of much, of their weight. Others, he thinks, will retain weight that is overbalanced by the arguments he has produced telling in the opposite direction.

Many of Dom Butler's arguments run in the same direction as some studies of my own which, although they had not led to the conclusion that he maintains, had led me to conclude that in many passages, instead of St. Matthew's being dependent directly upon St. Mark, both St. Matthew and St. Mark were dependent upon Q, and that St. Matthew, in those passages, had reproduced Q more accurately than St. Mark. These passages had been sufficient to make me suspect that the same conclusion could be drawn from other passages I had not at that time thoroughly studied.

It would be worth while, for those who have the time, to consider this book carefully and seriously. If the generally received critical position is really sound, as it well may be, there is need of a better statement of it in writing. I, for one, am determined, if I ever again have the

leisure for scholarship, to reinvestigate the question. I shall expect to find the generally received position justified on



the whole. But I could undertake such study with a much greater conviction of its worthwhileness than I could have done before reading this book.

FELIX L. CIRLOT.

**HISTORY & BIOGRAPHY**

**Hand-in-Hand**

LIFE IN THE EARLY CHURCH. By A. E. Welsford. SPCK, 1951. Pp. x, 427. 15/-.

It is a pleasure to welcome a really delightful book on early Church History. Miss Welsford tells us that her book derives from girlhood curiosity as to how the organized Church grew out of the grain of mustard seed planted by Jesus, and that in writing it she shares with us her own pleasure in living in imagination with the believers of the first three centuries.

It is modestly suggested that the book may be of special value to teachers in preparing lessons "for middle and senior forms." But both in England and here this unpretentious book should reach a wider public as well. Carefully selected quotations from sources and carefully chosen illustrations from archaeological remains make the writing concrete and vivid, and take us through the first three centuries hand-in-hand with the ordinary Christian as well as with his leaders.

Supplementing, perhaps, such a guide as *Chapters in Church History*, Miss Welford's book may be recommended to all those interested in the subject, and not a few clergy and theological students may find it a useful help in their special studies.

Miss Welsford does not claim to write as a specialist, and here and there her use of sources is somewhat confused by her caution, especially when she deals with the early history of the episcopate and with the controversy between Hippolytus and Callistus. The latter, for example, did not "set up a school" (p. 351). Hippolytus as a rival so describes Callistus' exercise of his functions as Bishop of Rome.

Occasionally Miss Welsford commits herself to fascinating theories which scholars would state with more reserve, as for instance in connection with the early Church of Edessa. But her general

picture of the life and struggles of the early Church is sound, and she has deserved well of the Church by producing a book which contains the information of a manual presented with the attractiveness of a novel. E. R. HARDY.

**First of Its Kind**

THE TUDOR BOOKS OF PRIVATE DEVOTION. By Helen C. White. University of Wisconsin Press. Pp. 284. \$4.75.

A great many books have been written about the development of the official liturgy of the Church of England, but this is the first study ever made of the parallel development in the vernacular manuals of private devotion which were in such wide use in England during the 16th century.

Yet it is quite possible, as Miss White maintains, that these popular books are a more direct and trustworthy index of the religious consciousness of the time than the official formularies are.

The books studied are psalters, primers (that is, adaptations of the canonical hours for lay use), collections of Scriptural prayers or passages of Scripture adapted as prayers, and general private prayer books.

The conclusion of the study, if one may state it with a brevity that does injustice to the author's patient and candidly balanced findings, is that there was much less difference between these "Anglican" books and the "Catholic" originals from which they were adapted than one would have supposed.

The continuity of the whole process is perhaps most strikingly shown when the comparison can be stated in reverse. Queen Mary's official primer of 1555, instead of restoring the standard Roman text, preserved many Anglican elements.

Though well arranged and well written, the work is probably, because of its detail, of interest to the scholar rather than to the general reader.

FREDERICK A. POTTLE.

**A Job**

THE AUTOBIOGRAPHY OF A HUNTED PRIEST. By John Gerard. Translated from the Latin by Philip Caraman, with an introduction by Graham Greene. Pellegrini & Cudahy Pp. xxiv, 287. \$3.50.

Written by a Jesuit priest working in England in the days of Queen Elizabeth I, when Roman Catholicism was synonymous with treason, this book tells a tale of dangerous adventure that is not without parallel today.

If parts of the book are somewhat dull and monotonous, it must be remembered that this is, after all, the account of a job to be done, and of the

means by which it was accomplished. Conversions seem to have been made in a surprisingly short time, but most of Fr. Gerard's work was done among people of means and social standing — a group reared in a culture in which the traditions of the "old religion" died slowly.

Furthermore, the dangerous conditions under which Roman Catholicism was taught and practiced left little, if any, room for the abuses against which the Reformation "protested." There was a place only for the fundamentals of faith and discipline — prayer, meditation, Mass, and Confession — with imprisonment, torture, or death as a possible result.

The author did suffer imprisonment and torture — ending in a dramatic escape from the Tower of London. (Incidentally "The Clink" was the name of a London jail.)

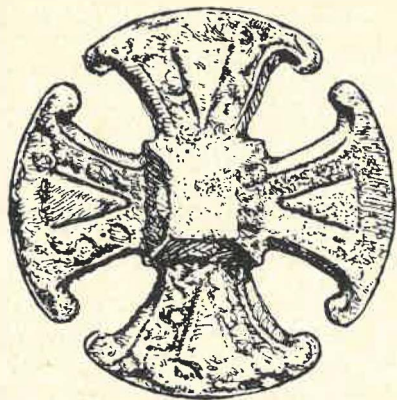
MARION V. LIGHTBOURN.

### Toward Unraveling

THE MAKING OF THE RESTORATION SETTLEMENT. THE INFLUENCE OF THE LAUDIANS 1649-1662. By Robert S. Boshier. Oxford University Press, 1951. Pp. xvi, 309. \$5.

Dr. Boshier's analysis of Anglican policy in the Restoration Settlement is a major contribution to the unraveling of a complicated and much-debated subject. No higher praise can be given his book than the words of Professor Norman Sykes, who says in a foreword, "his interpretation holds the field, and will not be easily dislodged."

The strength of the Laudian party at



the time of the Restoration was very real but unsuspected. They had been consistent in both their political and ecclesiastical loyalties. They had won over the Cavalier gentry — who were to dominate the Restoration Parliament. Dr. Boshier argues that they had won over Hyde and the exiled government to their principles, and that all concessions made to the Puritans, such as the Declaration of Breda, were designed to conceal the real purposes of the Royalist cause. By

a skillful policy of delaying tactics and ambiguous promises the Presbyterians were outmaneuvered until such time as a Parliament thoroughly Royalist and Episcopalian could enforce a "Laudian" settlement.

Dr. Boshier does not view the Laudian party as totally unwilling to make concessions, in the hopes of comprehending moderates among the Puritans within the Establishment. The revision of the Prayer Book, for example, was designed to satisfy a policy of comprehension. It did not deliberately heighten the Catholic character of the Book. Similarly, the Laudians were prepared to give over the control of the Church to Parliament.

The point where objections will continue to be made to Dr. Boshier's solution is in his analysis of the convictions of the King and of Hyde. Were they for toleration, or for comprehension, or for a High Church settlement? Was Hyde's weakening before the pressure of the Presbyterians, just before the Act of Uniformity went into effect, due to fear, or was it a last attempt to carry out a policy of comprehension?

Unfortunately Hyde's own testimony is highly unreliable. Dr. Boshier insists that Hyde was of one accord with the bishops in the ends to be achieved, but differed as to the means, since he was more sensitive to political hazards. Others will maintain that Hyde was satisfied with an episcopal Establishment, but was not so thoroughly convinced as the bishops as to the necessity of so stringent an Act of Uniformity.

MASSEY H. SHEPHERD, JR.

### Series of Frustrations

ST. TIKHON ZADONSKY. By Nadejda Gorodetzky. SPCK, 1951. Pp. xii, 249. 21/-.

This book was written during the war as a dissertation for a degree at Oxford University. The author had no intention of making propaganda for this or that attitude toward Russia. For this reason the reader will find this biography of a great Russian clergyman of the 18th-century to be particularly valuable. It portrays an epoch in Russian Church life which is little known to American readers, and it enlightens the Western world on the authentic religious outlook of the Russian people without giving way to subjectivism.

St. Tikhon was born Timofey Sokolov in 1724, the year before Peter the Great died. He came of a poor family, and when he died his personal effects were sold for the equivalent of about seven dollars. At no time did he achieve a brilliant position. In fact, his life was a series of frustrations, leading to his resigning his office of Bishop, and to a period of conflict with the Abbot of the

monastery to which he retired and, particularly, with his own inner self.

Yet his advances up the hierarchial ladder came through merit. After being a teacher of Greek and "poetics" for seven years, in 1758 he was professed a monk and soon ordained. Within two years he became rector of the Tver Seminary, and in 1761 he was consecrated Bishop of Keksholm and Ladoga, as suffragan to the Archbishop of Novgorod.

"Tikhon was so deeply gripped by the gospel story itself, so devoted to the Bible and to the person of Christ, that no man or men, however holy, could hold his attention for long." In Tikhon we see the authentic Christian faith which has always supported the Russian people, even to this day. PAUL B. ANDERSON.

### Prettifying Avoided

ELIZABETH BAYLEY SETON: 1774-1821. By Annabelle M. Melville. Scribners, 1951. Pp. xvii, 411. \$4.

The name of Mother Seton is known in all parts of this country where the Sisters of Charity have their varied work, and is coming into increasing importance now that formal proceedings have been initiated to have her canonized as a saint in the calendar of the Roman Catholic Church.

This latest life by a teacher at St. Joseph's College, Emmitsburg, Md., which was founded by Mother Seton, provides an excellent introduction to her interesting career. The story seeks to avoid sentimentality and that "prettifying" which comes so easily to the biographer of a holy person. The author aims to place her in her setting as a busy matron in post-Revolutionary New York and as a zealous mother foundress of a new order in the novel conditions faced by the Roman Catholic Church in this country.

Elizabeth Ann Bayley began life as an Anglican, and was brought up in Trinity Church, New York City. Her grandfather, the Rev. Richard Charlton, had been catechist and curate of Trinity



Church and at the time she was born was rector of St. Andrew's Church, Staten Island.

Her marriage to William Magee Seton in 1894 was performed by Bishop Provoost, and all her five children were baptized at Trinity. She was happy and active in the life of Trinity Parish, and early displayed a deep spirituality which was fostered by the clergy of Trinity,

especially by John Henry Hobart, for whom she had a great admiration.

The turning point in her life came when she was 30 years old and accompanied her ailing husband to Italy. There he died. In her grief and loneliness she was solaced by Italian friends of the family who, as good Roman Catholics, so well illustrated the strong points of Roman Catholicism that she was drawn to accept their contention that it was the one true Faith.

Upon her return to New York, after a period of inner conflict in which Hobart was unable to assure her that the Church of her upbringing could supply all the spiritual help she needed, she became a Roman Catholic in 1805.

Bereft of money through failure of her husband's business, and burdened with five children of her own, she tried to support herself by school work and eventually accepted the position as head of a new girls' school being opened by Bishop Carroll in Baltimore. Here she felt the vocation to establish a religious community like that of the French Sisters of Charity of St. Vincent de Paul and in 1809 made a beginning at Emmitsburg, Maryland, which even before her death in 1821 was a great success.

The treatment of Mrs. Seton's Anglican days is sympathetic, but lacks (not unnaturally) a certain sureness of touch. The author knows the Episcopal Church only from the outside.

There is an excellent bibliography and, with a few exceptions, all significant references are given.

CHARLES T. BRIDGEMAN.

## THEOLOGY

### God and Mathematical Logic

ST. THOMAS AND THE EXISTENCE OF GOD. By William Bryar. Regnery. Pp. xxv, 252. \$5.

The main body of this work is concerned first with a meticulous investigation of the structure of the treatise on God in Part I, Questions 1 to 26, of the *Summa Theologiae* of St. Thomas Aquinas, with a discussion of the terms used, their meanings and implications, and the problems involved in this section of the *Summa* in relation to question 2 article 3



of the same part, which is the question that deals with the five arguments for the existence of God.

The second chapter goes on into a la-

bored and detailed analysis which the author calls a "Systematic Interpretative Study." In chapter III there is an attempt to synthesize the materials provided in chapter II. The four appendices cover the following subjects: 1. Explication of Part I, Chapter 13 of the *Summa Contra Gentiles*; 2. Review of an article on Averroes; 3. Salamucha's attempt to put all the premises of *S.C.G.*, Chapter 13, into the symbolic forms of modern mathematical logic; 4. Notes on the work of several modern Thomists on the subject of this book.

The general reader, and even the reader with a considerable background and interest in philosophy, should be warned that this as a highly technical work for the expert with time on his hands and a taste for the details of philosophical speculation. The style and manner of presentation is so involved and obscure as to make it all but unreadable.

EVERETT BOSSHARD.

### At the Heart of the Faith

THE CHRISTIAN UNDERSTANDING OF GOD. By Nels F. S. Ferré. Harpers, 1951. Pp. ix, 277. \$3.75.

In this recent book by the distinguished professor of Philosophical Theology at Vanderbilt University, the author interprets the nature of God primarily in terms of the category of love. He writes: "Let us define love as the form of being which acts out of complete concern not only for all, in all dimensions of life, and the conditions which sus-



tain, promote and enhance life, but also for ever new life and new conditions of life." (Pp. 15, 16). There are two sections, one on "The Nature of God," in which are discussed, "God and the World," "Time and Eternity," and "The Sovereignty of God." The other section on "The Work of God" deals with His work in Creation and Providence, in Revelation, in Incarnation and in Last Things.

Dr. Ferré writes with exceptional clarity, although, as in most books on such vast subjects, some of his sentences are not only to be read but to be pondered and repondered. Sometimes his ideas and method of expressing them are arresting and a bit startling. He refers to the "body of God," reminding us of how in the Old Testament there are references to the hands of Yahweh and other parts of God's body.

This book will stimulate thought, and, no doubt, differences of opinion, but that is what it should do. For, as its author says of philosophical theology, "Its task, rather, is creative criticism and creative formulation. The philosophical theologian, to be sure, never rests satisfied with any mere reworking of logical inferences, but, living at the heart of the faith, he grapples with its living and lively formulations and implications" (p. 7).

WILLIAM PAUL BARND.

### Blazing a Trail

THE COSMIC CHRIST. By Allan D. Galloway. Harpers, 1951. Pp. 274. \$4. \$4.

Unless the subtleties of philosophy, and of epistemology in particular, are your intellectual daily bread, you will



have to struggle through much of this book. The author thinks and writes clearly, but his task is that of blazing a new trail through a jungle. That always makes for hard writing and hard reading. Yet, if you are a Christian who ever so much as thinks about what we mean when we say that Christ has redeemed the world, you will find the struggle of mastering this book abundantly rewarding.

The author starts from the necessary Christian premise that, if Christ has redeemed the world at all, He has redeemed the whole world—the cosmos—and not simply the private soul of the saint. Any Christian accepts this claim. The problem is to make sense of it, and it is to this task that Dr. Galloway addresses himself.

No summary of his argument, which is worked out both historically and systematically, could begin to do justice to it. His thesis may be stated in these existentialist terms: whereas the natural man's relationship to the cosmos is an *I-it* relationship, in which the *I* can only be crushed at last by the *it*, in Christ this becomes an *I-Thou* encounter—and effectively so, unto man's salvation. Christ then is the *Meaning* of the otherwise impersonal and demonic universe, to those who encounter in Him the *Thou*.

How jejune and unjust this summary of his thesis sounds, as I look it over! I can only say that it is meaningful and alive in its full exposition. This book demonstrates that we must have a complete reformulation, in terms of modern

thought and knowledge, of the doctrine of cosmic redemption. Toward this end, the book is more stimulating and enlightening than it is conclusive. No more could be asked of any theologian at this stage of things.

The publisher has neglected to tell us anything about the author, who is very evidently a Christian scholar and thinker we want to know better.

CARROLL E. SIMCOX.

**ETHICS**

**To Those Outside**

**THE MORAL CONDUCT OF A CHRISTIAN.** By Lindsay Dewar. Mowbrays. In America: Morehouse-Gorham. Pp. 130. \$2.25.

This is a timely book whose value far outdistances its size.

In England apparently, as in America, men are disturbed by the revelation of immorality in high places and low; and their minds are searching for a firmer basis of behavior than that which has guided their actions for some time.

The only solid basis, Canon Dewar maintains, is the moral law given by the divine lawgiver. The most interesting chapters of the book are the early ones, where Canon Dewar delivers the coup

de grace to modern "scientific" alternatives to the Christian moral tradition.

The very size and attractive appearance of the book, aimed as the author says to attract those outside the Christian Community, should lead the parish priest to have many copies in his library to loan to those who share in the general moral confusion of our times. But he need not worry about the book's being superficial; for it is a solid treatment of the basic subject of ethics, as well of some special problems of our times, such as euthanasia and birth control.

A welcome note is a chapter on moral decision in cases of doubt, another a fine setting forth of the fact that the conscience is not the voice of God, but the ear of the soul, which, as the Prayer Book maintains, must be educated and directed. But the greatest value of the book is its firm insistence on Christian moral tradition.

ROBERT F. SWEETSER.

**Rights of Man**

**OUR BISHOPS SPEAK (1919-1951).** Bruce Publishing Co. \$6.

If anyone still thinks that religion and life may be separated into watertight compartments, he should turn to this book, which presents a series of pro-

nouncement of the Roman Catholic hierarchy in the United States, speaking through the National Catholic Welfare Conference.

The book is divided into two parts. Part I ("Annual Statements and Other Communications of the Hierarchy of the United States") consists in Section A of a series of Pastoral Letters in the period 1919 to 1950. Anybody familiar with this period will find these letters fascinating reading. Here the Roman Catholic Bishops are concerned with both the national and the international order, with the rights of man, and with the stability of the family as the essential unit in a well-ordered society. In a period when the state becomes ever more powerful and when totalitarianism becomes a menace even in countries which profess to base the relations of individuals to society on a democratic ideology, the Bishops point over and over again to the limitations which must be imposed upon the state, lest it become an end in itself and (as has happened!) take the place of God Himself. One would indeed wish that other Christian bodies had always spoken as clearly on social issues as these pastorals do.

And yet, one cannot but wonder, if the Roman Bishops would make the same kind of pronouncements if either the

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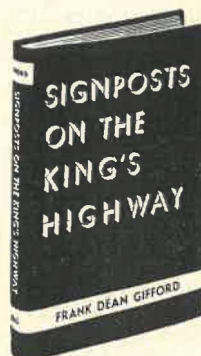
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Roman Church had a majority of the population in its fold, or if they had to speak to their people in a society which had accepted a totalitarian philosophy. One is reminded of the fact that the Vatican and Fascist Italy managed to establish happy relationships with one another through the Lateran Treaty of 1929, that in 1933 Rome was most anxious to accomplish a concordat with the German government headed by Adolf Hitler, and that today the Spanish dictatorship of Francisco Franco finds one of its chief supporters in the Roman Catholic hierarchy of Spain.

Section C of Part I contains a variety of statements and resolutions on many social issues. The sections dealing with the economic crisis of the 30's which followed on the collapse of the stock market in 1929, is of value as a reminder that it is not enough for Christians individually and corporately to dispense "charity" to the victims of social and economic injustice or maladjustment.

Part II of the book contains statements of the Administrative Board of the NCWC. The foreword to the book points out that none of the statements issued by either the hierarchy or the administrative board is binding on the individual ordinary in his diocese and must be considered advisory in character only.

Of the many documents in this section, the one on the "Church and Social Order" of February, 1949, merits particular attention. The volume has an excellent critical apparatus consisting of good footnotes and a comprehensive index and historical tables. While it is of value to any student of the relationship of Church and Society, its value to Anglicans is restricted.

R. B. GUTMANN.

**DYNAMICS**

**And One for the Guest Room**

A BOOK OF DAYS FOR CHRISTIANS. By Richardson Wright. J. B. Lippincott Co. Pp. 224. \$2.50.

Following the style of the author's numerous "bed books," *A Book of Days for Christians* contains a few daily paragraphs of the author's thoughts, sometimes related to the Church season and sometimes not, followed by an aphorism quoted from some well-known writer, ancient or modern.

Mr. Wright's observations are always pithy and constructive, and often end with a powerful punch line. Thus, in discussing St. Paul's very human counsel, "If it be possible, as much as lieth in you, live peaceably with all men," he notes: "It is not required of us all to see eye to eye. The uniformity that binds us together as Christians is the fact that

God loves and cares for us equally, both the sparrow on the housetop and the respectable churchgoer in the suburbs. Our spiritual vision deepens as we realize that each of these is part of God's creation. To each, then, we are required to extend as much love and care as lieth in him. But there are times when it is easier to live peaceably with the sparrow."

So one could quote indefinitely. Far better to buy the book, put it on your bedside table, and read a passage each night before turning out the light. And don't forget a copy for your guestroom.

CLIFFORD P. MOREHOUSE.

**"RPC"**

PEACE AND POWER WITHIN. By Willard L. Russell. Foundation Publishers. Pp. XVI, 264. \$3.50.

Here is a book that goes into the present "no man's land" between religion and modern psychology. Those interested in the ministry of healing, in parapsychology, or even generally in the technique of a happy life, should not neglect this book. Although the title suggests the common "peace of mind theme," this is a most unusual book.

By study of his own successful life, Mr. Russell finds a key, "RPC," by which he believes every one can open the way to peace of mind, to inspiration, and to material achievement. "RPC" is a philosophy of life which finds its sources in basic religion, applied psychology, and common sense.

Interestingly, the book approaches the thinking of Neo-Thomism. The first nine chapters, devoted to thinking and logic, will make difficult reading for some. The remaining part of the book considers latest developments in parapsychology, it treats of the vast subconscious powers, and it outlines a conflux of science and religion. Indeed, it seems impossible for any one to study this book and not conclude that any type of materialism is at least a mild form of insanity.

The writer has a sense of the supernatural but he does appear to raise all kinds of religion to this plane.

JOSEPH WITTKOFSKI.

**WORLD ORDER**

**Merit or Mudslinging**

THE PATTERN OF RESPONSIBILITY. From the Record of Dean Acheson. Edited by McGeorge Bundy, with an Introduction by Douglas Southall Freeman. Houghton Mifflin Co. Pp. xxii, 310. \$4.

Secretary of State Dean Acheson is one of the most controversial figures of contemporary American life.

In this book McGeorge Bundy, asso-

ciate professor of government at Harvard University, turns to the record of Mr. Acheson's public statements for an examination of his character, his opinions, and the path along which he has led American foreign policy for three years. Most of the book is given in Mr. Acheson's own words, taken from State Department papers, speeches, press conferences, reports to the President, testimony before Congressional committees, etc.

As one who has often been, and still is, highly critical of some aspects of that policy, and of the way in which Mr. Acheson has directed it, I have read this book with eagerness and no little profit. It has clarified many things that were obscure at the time they occurred, and has explained many things that seemed inexplicable. If it has not convinced me that Mr. Acheson's policy was at all times the wisest one under the circumstances, it has given me a new appreciation of his integrity, his sincerity, and his whole-hearted devotion to the cause of America and the free world of which she has become the champion. In the light of his high devotion to ideals of patriotic service, the attacks of little men like McCarthy seem almost beneath contempt.

That is not to say that the foreign policy developed under the leadership of Mr. Acheson is beyond criticism, or that the President under whom it took shape is to be absolved from his share of responsibility. While this book draws heavily upon the White Paper and other sources to put the State Department's pre-Korea Asiatic policy in the most favorable light, it cannot remove the feeling that a wiser and more far-seeing program at that time might have saved China from falling like an over-ripe plum into the hands of the Communists, or that the aggression in Korea might have been warded off if a firmer stand had been taken in regard to Formosa and the Far East generally.

The most significant thing about this book is implied in its title, taken from some informal but significant remarks made to a group of magazine and book publishers last June. "We must operate," said Mr. Acheson, "in a pattern of responsibility which is greater than our own interests." The record shows that he has tried, successfully in some instances and unsuccessfully in others, to conduct American foreign policy within such a pattern of responsibility, in accordance with the United Nations charter and with the leadership of the free world against the Communist totalitarianism.

One may find fault with that policy; but this book should dispose of the charge frequently made in some quarters that America has had no foreign policy and

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that the State Department, under Dean Acheson, has been guided only by opportunism or has been the prey of subversive groups whose real allegiance is to a system other than that of American democracy.

The Truman-Acheson foreign policy is bound to be a critical target in the coming Presidential campaign. It is right that the issues that it poses should be freely and frankly debated. But this book should go far toward keeping that debate upon the high level of truth and honesty, where it should be kept.

CLIFFORD P. MOREHOUSE.

## EVANGELISM

### Experience, Instinct, Learning

THE PRACTICE OF EVANGELISM. By Bryan Green. Foreword by Henry Knox Sherrill, Presiding Bishop. Scribners, 1951. Pp. xi, 258. \$3.

In *The Practice of Evangelism* we have a comprehensive summation by one who brings to the work of an evangelist the experience of a pastor, the instinct of a Churchman, and the disciplined learning of a theologian. It is an impressive combination. It is perhaps most observable and notable in the chapter "Evangelistic Preaching" — which is a little

classic, worth the price of the whole book.

The discussion of preaching begins with a clear statement of the distinction between *kerygma* and *didache*. Next, Mr. Green specifies the three main ingredients of an evangelistic sermon from the standpoint of content, namely, man's need, the Gospel of God's act in Christ, and the response of faith. All three are discussed, but particular weight is placed on the second — namely, the Gospel.

It is here, in the exposition of God's act in Christ as the central theme of the evangelistic sermon, that we are made aware of the fount of Bryan Green's inspiration and at the same time of the momentous importance both of informed theology and real Churchmanship.

The Gospel, he says, is a story in three chapters. The first is the coming into the world of Christ to die for sinners (in his sensitive, modern exposition of the death of Christ, Green is at his best); the second is the living Christ and what He has done in the world the past two thousand years through His Body the Church; the third is "what the living Christ means to me personally."

Preaching is, of course, only one of many subjects treated in this book. Among them are conversion, the local church, mass evangelism, dealing with the individual, and methods in evangel-

ism. In every case the discussion is informed, broad-gauged, empirical, and well-balanced. Without question *The Practice of Evangelism* will remain an authoritative handbook as well as a stimulating goad for a long time to come. It should be in the library of every priest of the Church and every minister of the Christian religion.

CHARLES W. LOWRY.

## UNCLASSIFIED

### 830 Prayers

THE PRAYER MANUAL. By Frederick B. Macnutt. Foreword by Archbishop of Canterbury. Mowbrays. In America: Morehouse-Gorham. Pp. xvi, 272. \$1.50.

Eight hundred and thirty prayers (largely, but not wholly, intercessions in collect form), drawn from the most diverse sources, ancient, medieval, and modern (from Dwight L. Moody to the Mozarabic Liturgy), and covering every conceivable subject (from "St. Nicholas and Children" to "Atomic Power") recommend this handy volume to all who would widen their intercessions to include the entire world.

The work is divided into two parts. Part I contains Morning and Evening

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Prayers for a Month (five Sundays and thirty-one week-days). Part II contains Prayers for Public or Private Use on Divers Occasions, and is further subdivided into opening and closing forms, general confessions, the Christian Year, the Holy Communion, other Sacraments, the work of the Church, evangelism, wise government and peace, the economic order, the family, youth and education, sin and suffering, the departed.

The book has an obvious use to the individual, especially in family prayer, and also to the clergy when they are called upon to open various meetings with prayer. Where approved by the bishop, it would be especially useful in providing material for those "authorized prayers and intercessions" that may follow the Creed or the announcements in the Eucharist. And the Liturgical Commission would do well to look into it as a possible source of Prayer Book enrichment. FRANCIS C. LIGHTBOURN.

**To a King, Two Pages**

**KINGS AND QUEENS.** By Eleanor and Herbert Farjeon. With 40 colored plates by Rosaline Thornycroft. Lip-pincott. Pp. 86. \$2.75.

Eleanor Farjeon, whose exquisite *Ten Saints* (Oxford University Press. Pp. 124. \$5) was reviewed some months ago [L. C., August 26, 1951], has produced, in *Kings and Queens*, a companion volume, in which the history of England from William the Conqueror on, is set out in humorous jingles, with facing plates—two pages to a king.

For children, this charming volume should serve as an "English History Without Tears," especially if read in conjunction with a history proper. Adults will also enjoy it for relaxation.\*

The book avoids controversial religious issues. For example, attention to Henry VIII is concentrated on his six successive wives, who in the illustration appear in a row, each with her first initial dangling from a necklace, thus providing a mnemonic device for retaining their names in order—KAJAKK.†

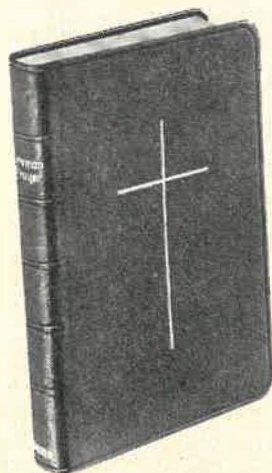
The book, set for February 20th publication, is made timely by the untimely

\*This reviewer's choice:

**W**ILLIAM and Mary  
They sat on one throne;  
You can't think of one  
Of the couple alone.  
How seldom we've heard  
Of William the Third!  
How rarely we've reckoned  
With Mary the Second!  
But William and Mary  
Are known to the many  
Like two indivisible  
Sides of a penny,  
And stick in the histories,  
One by the other,  
As close as a Siamese  
Twin to his brother."

†Katherine of Aragon, Anne Boleyn, Jane Seymour, Anne of Cleves, Katharine Howard, Katharine Parr.

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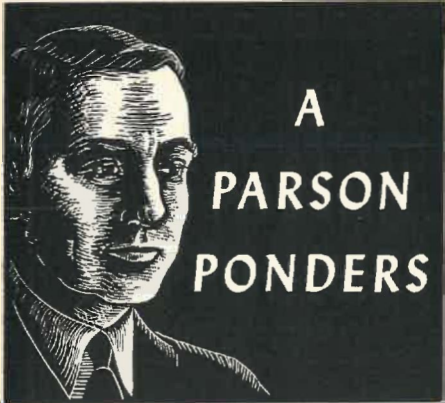
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## BOOKS

and lamented death of the last monarch mentioned in it, for whom the relevant verse, if lacking in the punch that is behind the others, is the expression, nevertheless, of a genuine affection:

"So the kings come, and so the kings go,  
And what they were like we shall never  
quite know,  
Till history's mystery comes to a close,  
And here is the King that every one  
knows."

It remains for readers to fill up the rest of p. 86 with their own appreciation of Elizabeth II.

FRANCIS C. LIGHTBOURN.

### Refresher and Introduction

WHAT THE CHURCH OF ENGLAND STANDS FOR. By J. W. C. Wand, Bishop of London. Mowbrays. In America: Morehouse-Gorham. Pp. 131. \$2.25.

In this book the Bishop of London tells in his winsome manner what the Church of England does stand for. The chapters treat of such matters as the nature of authority, authority and the individual, the rule of worship, the rule of faith, the rule of conduct and the genius of the Church of England.

The Bishop aims to show that the Church of England is at once positively Catholic and positively Evangelical. In carrying out this aim he has provided a useful book that will serve both as refresher for those whose knowledge is stale and as an introduction to inquirers.

F.C.L.

### Of Interest

"SATANIC Symposium" describes the 30 essays comprehended under the title, *Satan*, that treat of just about every conceivable aspect, theological, psychological, etc., of diabolism—all about the devil at 1.0357815442 . . . cents a page.

The work, translated from the French, is based upon a volume in the series *Collection de Psychologie ETUDES CARMELITAINES*, under the editorship of Père Bruno de Jésus-Marie, OCD. Its contributors include many Jesuits, its 24 illustrations show Satan in various guises,\* and it needs only a reviewer on intimate terms with the devil to do it justice at greater length (Sheed & Ward. Pp. xxv, 506. \$5.50).

An important book just published, that deserves fuller consideration, is *The Puritan Heritage*, by George M. Stephenson, Professor of History at the University of Minnesota. (Macmillan. Pp. 282. \$3.50.)

\*A release from the publishers contains this additional information: "Two jackets on every book, one tame, one terrifying, so your customers can have their choice."

## Lights

(Continued from page 13)

about ourselves and God, one humble meek phrase in print can teach us more than we ever thought we knew.

### NOT THE TYPE

Some say spiritual reading is dull and dreary, lacking in excitement. Here again those who speak thus have not ventured very far. Mystery, excitement, danger, romance surround the lives of those who would give themselves, soul and body, to the search for God. What a wealth of adventure in any one of the lives of St. Paul, or St. Francis of Assisi or St. Elizabeth of Hungary. But these are not just stories to stimulate us and then be put aside. They shine all through with holiness, to inspire us in our own lives, and are never to be forgotten.

Some say that they are not the type for religious reading but that is not true of any mind or soul. Among all the words written through the centuries there are some for everyone. If one book seems not to answer our minds, we should try another. We choose our friends in much the same way, but first we have to know the person before making a judgment. And often someone we disliked at first becomes a firm friend on closer acquaintanceship.

The same is true of books, particularly those touching our souls' relationship with our God. And just as in a good friend we are constantly discovering new traits to respect and love, so with a spiritual work that we have made our own. Each time we read a favorite book we see it in a different light, and each new light helps to illuminate our clouded path.

All of us have times of despair because of personal sorrow and bereavement or the weight of adverse circumstances. It is then that our reading can be a solace. Through the power of the written word God can soothe any sorrow or calm any fear, if we have trained ourselves to look for Him in words. It is then that the feeling of "eternal-ness" shows up so clearly. The sorrows and struggles of a man or woman who lived and died hundreds of years ago become our own. It matters not the time or the place. We are at one with the soul on the page before us. We come to realize that with God there is no time, it is always "now."

### THINGS IN COMMON

Thomas à Kempis once said: "I have holy books for my comfort and for the looking-glass of my life." And his great work *The Imitation of Christ* is the classic example of the spiritual book that has been the constant companion of all kinds of men and women for several centuries. It was originally written as advice to young monks yet we find these

words on the title page of a modern translation: "inspiration, comfort and encouragement in the turmoil and discord of today." Steady reference to this one work alone would keep lighted the pathway for any a soul.

All of the great spiritual works have some things in common. Their authors write them because they feel compelled to. Never are they written for advancement or personal prestige. Another common trait is humility. Each author feels himself to be but a poor channel to express the thoughts of the Almighty. This prayer as a preface is typical:

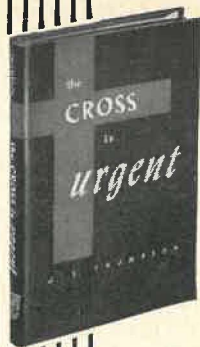
"And now, O Lord God, if in this book I have said anything which is Thine, Thine own will recognize it; and if I have said anything which is mine, do Thou and Thine forgive it. Amen."

Our choice of spiritual reading sometimes is a mystery even to ourselves. Why does that one book seem to speak directly to us instead of another? Why should I, a busy housewife and mother of four children, feel that the words of a 16th-century contemplative nun were written expressly for me? There, I believe, is the working of the Holy Spirit. Our hands will find what our hearts were meant to learn for their solace, instruction, or inspiration. And frequently spiritual reading engaged in as the result of this divine action has a meaning that never occurred to the author.

It is only natural that there needs to be some word of warning in regard to our spiritual reading. No amount of solitary reading can ever make up for humble activity in the life and worship of the Church. We often don't really understand what we read, though we think we do, until we have managed to practice at least some of it. And we must remember to keep our reading continually God-centered and not just interesting to ourselves. It would be well to keep in mind the words of the French priest, P. J. de Caussade, who said, "Without God, books are but vain appearances and, deprived with regard to us of the vivifying virtue of His order, merely empty the heart, through the very satisfaction they cause to the mind."

During the holy season of Lent many Churchpeople make it a practice to do more spiritual reading than during the rest of the year. This is the perfect time to form the habit of definitely setting aside some minutes each day in which to fill our minds and hearts with the meaningful words that God has had written for us. And when this habit has been formed, do not let it be broken once the great feast of the Resurrection has come and gone.

Properly approached, regular spiritual reading may even become a form of prayer, and if we keep on searching for new words and new meaning in frequently read pages the path upward will be made much brighter and easier.



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## DIOCESAN

**CENTRAL NEW YORK** — Senior warden for 60 years, and parishioner for 75, of the Church of the Saviour, Syracuse, N. Y., Charles Behn has been elected warden emeritus. He was elected at the annual parish meeting, after he resigned as senior warden.

**MICHIGAN** — "Every parish shall form a mission. Every Christian shall be taught to tithe 5% to the Church, 5% to community charities." These are two of five steps which Bishop Emrich of Michigan presented to convention as a program for the future. The other three: Every Christian shall be taught that it is his duty to bring others to the Lord. Every Christian shall be taught to work for the Church with his hands. There shall be developed a ministry of the laity in which laymen teach, visit, and take part in every service of the Church.

Convention delegates indicated their earnestness about the Church at convention by organizing a special committee to raise \$35,000 in 45 days to make up a deficit in the diocese's pledge to the budget of the national Church. Over \$15,000 was pledged on the spot.

The earnestness of the diocese as a whole showed up in admission of four new missions and two new parishes, announcement that four new parochial missions are soon to be organized, and a 5.6% increase in communicants in 1951.

Convention condemned a bill now before the State legislature which would legalize gambling for churches and fraternal organizations.

**ELECTIONS.** General Convention deputies: (clerical) Gordon Matthews, I. C. Johnson, Henry Lewis, G. P. Musselman; (lay) George Bortz, C. B. Crouse, E. T. Gushee, A. D. Jamieson. Executive Council: (clerical) F. P. Bennett, E. R. A. Green, W. B. Sperry; (lay) W. B. Brown, S. L. Lundsten, E. P. Wright. Standing committee: (clerical) O. R. Berkeley, R. L. DeWitt, G. P. Musselman, G. R. Selway; (lay) C. B. Crouse, W. T. Barbour, G. A. Wellensick.

**PENNSYLVANIA** — Conducting a service in a Roman Catholic church wasn't unusual for the Rev. Joseph Wittkofski ten years ago, when he was a Roman Catholic priest. But it was a little less than 10 years ago that he was converted to Anglicanism, and since then he has conducted services in Episcopal churches.

But recently he had an experience which seldom comes to any Episcopal clergyman.

A former national chaplain of the American Legion 40 and 8 (an organization within the Legion) died and his body was laid in state in his (the chaplain's) church. Fr. Wittkofski, Legion district chaplain, officiated at the 40 and 8 memorial service.

The man who had died was Fr. Charles F. Gwyer. The service was con-

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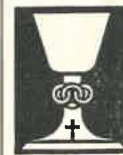
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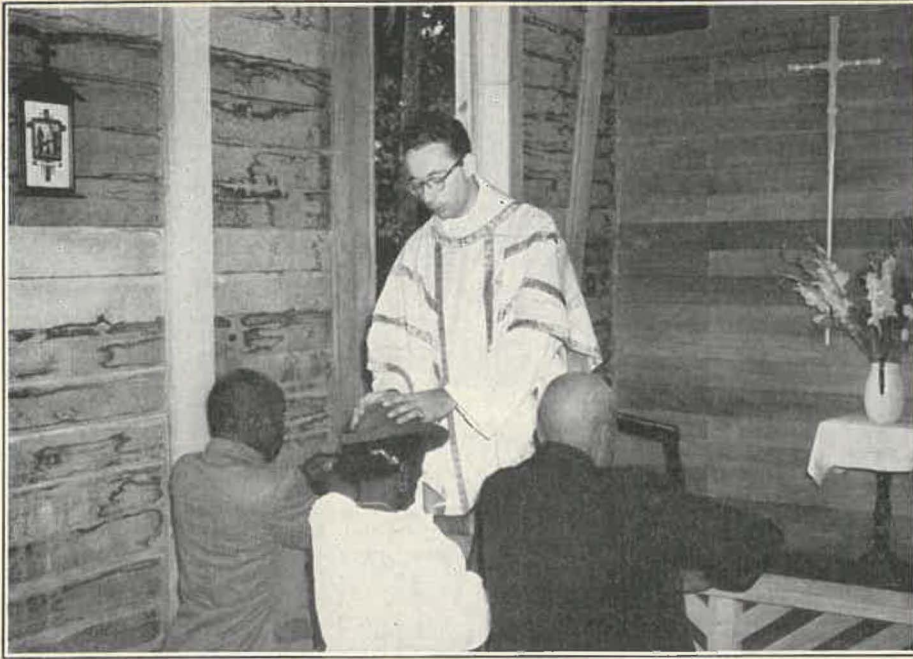
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ducted in the church of which Fr. Gwyer was rector, the Roman Catholic Church of the Transfiguration, Monongahela, Pa.

**PANAMA**—While a student in clinical psychology at Pennsylvania State College, William A. Glenn decided that he wanted to work among Negroes. His decision took effect while he was studying at Virginia Theological Seminary when he went to work at St. Luke's Church, the largest Negro parish in

Washington, D. C. He was ordained deacon in that church last June. In September he went to Costa Rica to continue his chosen work. There, recently, he was ordained priest, and now is in charge of work in the churches in Germania, Guacimo, Pocora, Rio Hondo, and Siquirres—six of Costa Rica's 14 missions. All of Fr. Glenn's people in these missions are West Indians.

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## EDUCATIONAL

### COLLEGES

#### Columbia's New Chaplains

Replacing the Very Rev. James A. Pike in the duties of chaplain of Columbia University is the Rev. Darby W. Betts. Dr. Pike is the new dean of the Cathedral of St. John the Divine, New York City, who was to have been installed February 16th.

The Rev. Mr. Betts became acting chaplain of the University on February 1st. He is a former rector of the Church of St. Clement, Alexandria, Va. He is 39 years old, a native of St. Louis, Mo., and a graduate of Virginia Theological School.

Two other priests of the Church, the Rev. Rene E. G. Vaillant and the Rev. Edmond LaB. Cherbonnier will be associate chaplains at the University. The Rev. Mr. Cherbonnier is also a native of St. Louis. He is 34 years old, and studied at Harvard, Cambridge, and Union Theological Seminary.

Dr. Vaillant, who is 60, was born in Lille, France. He studied at the University of Lille, and has the M.A. and the Ph.D. degree from Columbia.

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## CHANGES

### Appointments Accepted

The Rev. Robert S. Baker, who was ordained deacon in December, is now curate at St. Andrew's Church, Williston Park, L. I., N. Y. Address: Box 122, East Williston, N. Y.

The Rev. George Boardman, formerly rector of the Church of St. Luke and St. Matthew, Brooklyn, is now rector of All Saints' Church, Brooklyn. Address: 463 Seventh St., Brooklyn 15.

The Rev. Calvert E. Buck, formerly rector of St. John's Church, Worthington Valley, Glyndon, Md., is now rector of Grace Church, Newport News, Va. Home address: 2921 Chesapeake Ave., Hampton, Va.

The Rev. Kenneth E. Clarke, formerly rector of St. Anne's Church, Middletown, Del., and associate master of St. Andrew's School in Middletown, will become rector of St. Thomas' Church, Terrace Park, Ohio, on March 1st. During the Rev. Mr. Clarke's four years at St. Anne's Church, the congregation increased in number by 45 per cent.

The Rev. John W. Goodyear, formerly vicar of St. John's Church, Toledo, Ore., and St. Luke's, Waldport, as well as Lincoln County missionary, is now curate of St. Michael's and All Angels' Church, Portland, Ore. Address: 2026 N.E. Thirty-Eighth Ave., Portland 15.

The Rev. Reinhart B. Gutmann, executive director of the Episcopal City Mission, Milwaukee, is now also rector of St. Andrew's Church, Milwaukee. Renovation of the exterior of St. Andrew's will be the first step in the refurbishing program that is being planned at the parish.

The Rev. L. Wade Hampton, formerly rector of the Church of St. John the Baptist, Milton, Del., is now rector of All Hallows' Church, Davidsonville, Md.

The Rev. William B. L. Hutcheson, formerly assistant of Christ Church Cathedral, Houston, Tex., is now rector of the Church of the Good Shepherd, Forest Hill Ave. and Forty-Third St., Richmond 25, Va.

The Rev. William V. Ischie, Jr., formerly curate of St. Andrew's Church, Louisville, will be curate of St. Andrew's Church, Milwaukee, and chaplain at the county hospital.

The Rev. Holt M. Jenkins, formerly rector of Queen Caroline Parish, Howard County, Md., is now rector of St. Stephen's Church, Catasauqua, Pa. Address: 534 Walnut St.

### Ordinations

#### Priests

Bethlehem: The Rev. Robert H. Andrews was ordained priest on December 22d by Bishop Sterrett of Bethlehem at St. Mary's Church, Wind Gap, Pa., where the new priest will be rector. He will also serve St. Joseph's Church, West Bangor. Presenter the Rev. Richard White; preacher, Bishop Richards, Suffragan Bishop of Albany. Address: Wind Gap.

The Rev. David J. Sweet was ordained priest on December 17th by Bishop Sterrett of Bethlehem at the Church of the Good Shepherd, Milford, Pa., where the new priest will be rector. Presenter, the Rev. Richard White; preacher, the Rev. G. F. Tittmann.

#### Deacons

Western Massachusetts: Harvey Edwards Buck was ordained deacon on January 25th by Bishop

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PRIEST FOR SUPPLY. Nothing offered but rectory, good fishing, friendly people, grand scenery. Be on furlough June, July, August. Write: The Rev. L. Russell Clapp, Box 770, Seward, Alaska.

WANTED, May 1st. A Housekeeper for Rectory. Adults. Reply, St. Peter's Rectory, Rockland, Maine.

SUMMER SUPPLY for July. Semi-suburban Parish, 30 minutes drive from mid-Manhattan. Small honorarium, and use of comfortable Rectory. Swimming pool privileges. Reply Box B-692, The Living Church, Milwaukee 2, Wis.

REGISTERED NURSE for well equipped boarding school infirmary, September 1952. Active, energetic person required. Will interview East or Middle West during March. Write air mail Ruth Jenkins, Annie Wright Seminary, Tacoma, Washington.

### POSITIONS WANTED

CHURCHWOMAN, deaconess training, many years in foreign mission field, desires post in small mission parish or institution. Reply Box S-689, The Living Church, Milwaukee 2, Wis.

TEACHER — Wide experience - Kindergarten. Churchwoman. Would accept Church School position. Fall of 1952. Now teaching in suburban Philadelphia, Pa. Reply Box M-690, The Living Church, Milwaukee 2, Wis.

ELDERLY PRIEST and wife, good health, active, successful record, desires small Catholic-minded parish or mission. Salary and rectory modest. Reply Box C-685, The Living Church, Milwaukee 2, Wis.

CATHOLIC PRIEST seeks parish where fearless sane presentation of full Faith would be appreciated. Married. Successful with young people, alert, energetic, despite late fifties. Preacher of repute. Excellent references. Metropolitan or suburban preferred. Reply Box H-686, The Living Church, Milwaukee 2, Wis.

TEACHING POSITION in Church-related boys secondary school. Age 28; college major-history, political science, economics; graduate top Church preparatory school, Eastern university. Reply Box B-691, The Living Church, Milwaukee 2, Wis.

### RETREATS

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

### SHRINE

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

### WANTED

WANTED: Low priced Organ for Country Church. Reply Box M-693, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

## CHANGES

Heron, Suffragan Bishop of Massachusetts, acting for the Bishop of Western Massachusetts. Presenter, the Rev. J. R. McKenzie; preacher, the Rev. J. A. Johnson. To be vicar of St. Andrew's Church, North Grafton, Mass. Address: Main St., North Grafton.

### Lay Workers

Captain John R. Hunt of the Church Army is now missionary in charge of Calvary Church, Hillman, Mich., and Grace Church, Long Rapids. Address: Hillman.

Captain William C. Johnson has resigned as national director of the Church Army in order to do evangelistic work.

Captain Robert C. Jones of the Church Army, formerly missionary in charge of Calvary Church, Hillman, Mich., and Grace Church, Long Rapids, has left the diocese of Michigan in order to serve

as the new national director of the Church Army.

Miss Ann Hunter, former student worker at the University of Florida, is now religious education worker for the diocese of Florida. Address: 325 Market St., Jacksonville 2, Fla.

### Living Church Correspondents

Mrs. Glenn Brill, correspondent for the diocese of Colorado, should be addressed c/o St. Mark's Church, 1160 Lincoln St., Denver 3.

Mrs. Catherine Griffith, 63 E. Hancock Ave., Detroit, is the new correspondent for the diocese of Michigan.

The Rev. John W. Hardy, who is now serving St. Helena's Church, Beaufort, S. C., in the diocese of South Carolina, has resigned as correspondent for the diocese of East Carolina.

The Rev. J. W. O'Connell, 400 S. Church St.,

Paris, Tex., is the new correspondent for the diocese of Dallas.

The Ven. Robert S. Snyder, rector of St. Paul's Church, Las Vegas, N. Mex., and correspondent in the district of New Mexico and Southwest Texas, has been resuming his duties after illness.

Mr. Frederick H. Sontag, Central New York correspondent, should be addressed at 4 Green Acres Dr., Verona, New Jersey. Mail will also reach him at 206 Berkeley Dr., Syracuse 10, N. Y. Dr. Eric Snyder was incorrectly listed in the 1952 Annual as the Central New York correspondent.

### Correction

The Rev. Hayward B. Crewe is the vicar of St. Timothy's Church, Jackson, Mich., not the Rev. Dr. Beniah H. Crewe, as listed on page 219. The Rev. Dr. Beniah H. Crewe is rector of St. Gabriel's Church, East Detroit, Mich. Both are correctly listed in the General Clergy List.



## 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 McNoul, 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, COLORADO

**ST. ANDREW'S** Rev. Gordon L. Graser, v  
2015 Glenasm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

### WASHINGTON, D. C.

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Mass daily ex Sat 7; Sat 12; Prayer Book days  
7 & 12 Noon; C Sat 5-6

### CHICAGO, ILL.

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

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Ch S 9; 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

### WAUKEGAN, ILL.

**CHRIST CHURCH** 410 Grand Avenue  
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c  
Sun 8, 9, 11; Daily HC, Hours Posted

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;  
Rev. P. E. Leatherbury, c  
Sun 7:30, 9:30, 11 & daily

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Daily: as anno

### ATLANTIC CITY, N. J.

**ST. JAMES'** Rev. Robert F. Beattie  
North Carolina & Pacific Aves.  
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &  
HD 10:30 HC

### 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, 11 MP, 1st Sun HC 11

**Key**—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, 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

**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8, 9:30, 11 Sung, Ser; Last Sun Sol Ev, Ser & B; Daily 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

### NEW YORK CITY

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

**ST. BARTHOLOMEW'S** Rev. Anson P. Stakes, Jr., r  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10  
The Church is open daily for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cha 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** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

**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.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

### NEW YORK CITY

**ST. THOMAS'** Rev. Raelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 & 9 HC, 11 MP, 11 1 & 3 S HC; daily, 8:30 HC; HD 12:10 HC

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

**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters

Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

### CINCINNATI, OHIO

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

### COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering, B.D., ass't.  
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening, Weekday, Special services as announced

### PHILADELPHIA, PA.

**St. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** Rev. R. H. Thomas, v  
362 McKee Place, Oakland  
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

### NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

### SAN ANTONIO, TEXAS

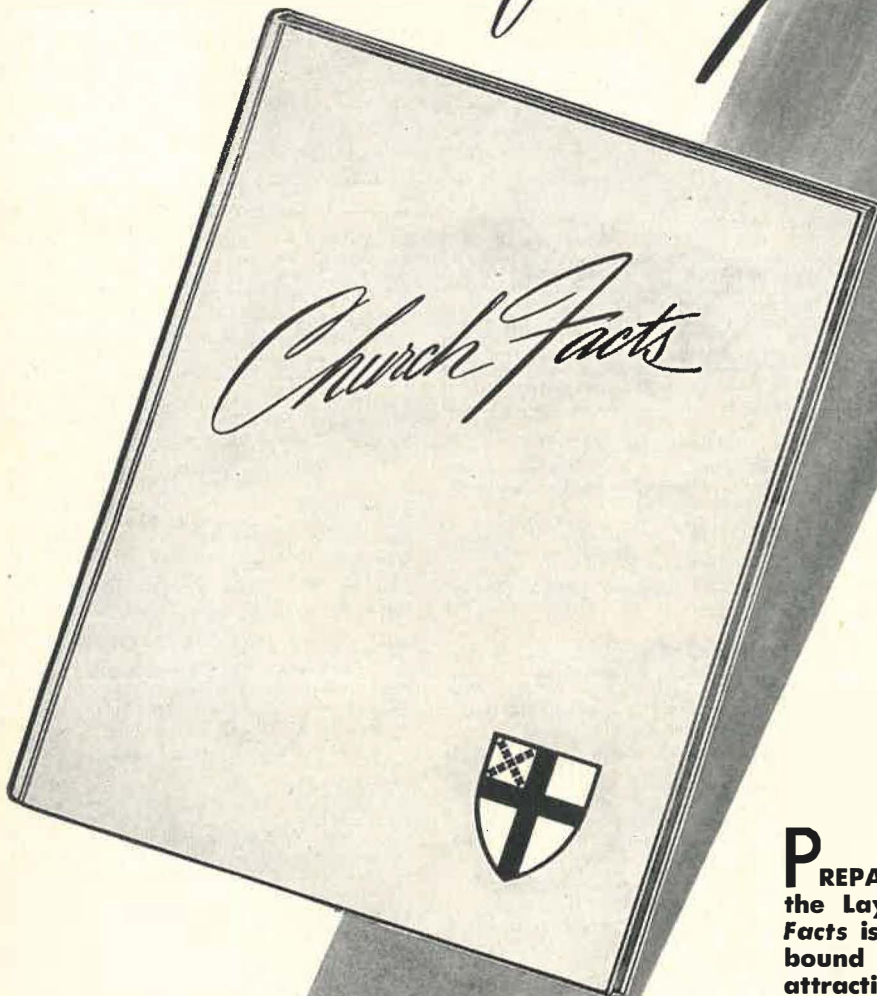
**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

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