

The Living Church

May 11, 1952

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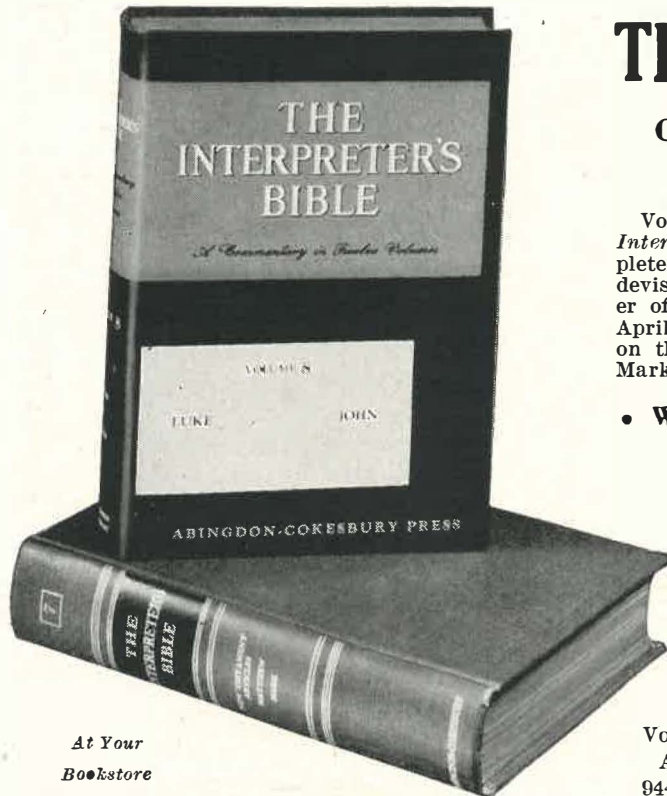
THE "MIDNIGHT" WALK of Warren Revere [see page 26].

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Book of Common Prayer, p. 47.*

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LETTERS

Released Time

SINCE I made comments you were kind enough to publish [L. C., May 4th], defending Church schools against the recent attacks of certain educators, the Supreme Court has decided the New York "released-time" case, and hence I believe that I should add this:

The majority opinion in this case not only permits released-time for religious instruction but, as the dissenting opinions are right in pointing out, it backs up considerably from the doctrine of the McCollum decision (which barred "aid to all religions" as well as preferential treatment). The opinion, which avers that "we are a religious people whose institutions presuppose a Supreme Being," actually encourages cooperation between the Churches and the schools in the interests of religion and regards such arrangements as following "the best of our traditions." This means that the door is left open to counteract, within the child's "working hours," the explicit secularism of silence about God. It also doubtless leaves open the door for other ways of recognizing the religious dimension throughout the educational process. Ways and means await further thought and community action, but the opinion, by some of the examples it uses, seems to support the constitutionality of such plans as that of the New York Regents' proposal that the school day open with prayer.

Therefore, parallel to our concern for Church schools is another hopeful avenue: the implementation of public education in such a way that, for children whose parents wish it, the Christian development of the child may be aided rather than hindered. Certainly, then, it is the responsibility of Churchmen in every community to back up all efforts in this direction, and at the least to provide a more adequate weekday educational program than we have in most places. This decision also presents a challenge to the leadership of our Church to develop, in cooperation with other Churches, further steps in this direction—under the protection of the court's new decision. For example, if one hour of released time is constitutional, so are three.

(Very Rev.) JAMES A. PIKE,
Dean, Cathedral of St. John
the Divine.

New York City

The "Via Media"

JUST why does THE LIVING CHURCH carry so many news items relative to Roman Catholic activities? I believe there is enough activity within the Anglican Communion and our Protestant brethren, which, if reported, would compensate for the time taken to read (intently) THE LIVING CHURCH.

Peter Day states the publication is neither pro-Roman nor anti-Roman; definitely it is not anti-Roman—with that premise I agree. Perhaps THE LIVING CHURCH is not pro-Roman either, but it more properly could be classified as "via media" Roman.
H. KELLOGG,
Jenkinton, Pa.

The Living Church

Established 1878

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

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

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May

11. 4th Sunday after Easter.
Board of Managers, United Church Women, NCC, Green Lake, Wis., to 16th.
12. North Dakota convocation, to 13th.
Rochester convention.
West Missouri convention, to 13th.
13. Bethlehem convention.
Delaware convention, to 14th.
Fond du Lac convention.
Iowa convention.
Lexington convention, to 14th.
Montana convention, to 15th.
New York convention.
Newark convention.
North Carolina convention, to 14th.
Pittsburgh convention.
Southern Ohio convention, to 14th.
Southern Virginia convention.
West Virginia convention, to 14th.
Convocation of Canterbury, Church of England, to 15th.
14. Louisiana convention to elect suffragan.
Convocation of York, Church of England, to 15th.
15. Executive Committee, CWS, NCC, New York City.
18. 5th (Rogation) Sunday after Easter.
Olympia convention, to 19th.
19. Rogation Monday.
Western New York convention, to 20th.
20. Rogation Tuesday.
Long Island convention.
Southwestern Virginia convention, to 21st.
Springfield convention, to 21st.
Retreat for Race Relations Secretaries, Department of Racial and Cultural Relations, NCC, Greenwich, Conn., to 21st.
21. Rogation Wednesday.
Connecticut convention.
Maine Convention.
Rhode Island convention.
Western Massachusetts convention.
General Board, NCC, Chicago.
22. Ascension Day.
Executive Committee, Joint Department of American Communities Overseas, NCC, New York City.

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SORTS AND CONDITIONS

BISHOP SHERRILL, Presiding Bishop of the Church, and chairman of the Episcopal Church Foundation, announced May 1st, that the first grant by the Foundation was \$25,000 to the Church Divinity School of the Pacific, Berkeley, California. The grant will be used to provide a new faculty house.

MARCHING IN THE COMMUNIST MAY DAY CELEBRATION in New York City was an "Episcopal" delegation led by one who identified himself as a retired priest of the Church, the Rev. Eliot White, onetime member of the staff of Grace Church, New York. Other delegates refused to give their names, but readily submitted to an exam on the Episcopal Church conducted by our correspondent Frederick Sontag, who says that they came off with flying colors, and adds that either they actually were Episcopalians or the Communist Party has had some of its members studying up on the Episcopal Church.

FRONT PAGE SPACE this week—at least in the daily paper this editor reads—went to the report that Bishop Keeler of Minnesota, speaking, April 29th, at the Methodist General Conference, which met in San Francisco, had described the Methodist and Episcopal communions as "the great bridge Churches that can eventually pull together a divided Protestantism," and had added: "We have much in common, and the differences between us are slight."

BISHOP KEELER told The Living Church that he had attended the Methodist General Conference at the request of our Commission on Approaches to Unity. He extended the Church's greetings to the Conference as it considered a 58-page "Study" of the historical and theological relationships of the two Churches, prepared jointly by the Methodist and the Episcopal Commission for presentation to their respective governing bodies.

ON THE TELEPHONE Bishop Keeler emphasized: (1) that something might ultimately come of these negotiations looking toward the reunion of the two bodies, but that it will take a long period of mutual "charity, patience, and confidence" to bring this about; (2) that, while the Commission's report will be presented to General Convention for study, no plan of union will be submitted.

THE COMMISSION on Approaches to Unity, Bishop Keeler said, is exploring the possibility of the Archbishop of Canterbury's suggestion of working toward intercommunion as a step in the direction of ultimate organic unity. This plan, it appears, has been somewhat misunderstood. As proposed by the Archbishop of Canterbury it means that two bodies contemplating ultimate union would, only after agreement on faith and order, enjoy a relationship such as now exists, for example, between the Episcopal Church and the Polish National Catholic Church, but would, for an unlimited time, maintain their separate identities.

MEANWHILE, according to Associated Press, the Methodist General Conference adopted on May 3d a majority report permitting unordained student pastors to administer baptism and Holy Communion and to perform marriages.

SPEAKING OF VARIOUS FORMS OF UNITY, the archbishops of the different Orthodox Churches in America recently met for discussion, at the instigation of Archbishop Michael of the Greek Church of America. Purpose of the deliberations was to consider how to coordinate their efforts in teaching young Orthodox people, the publication of Orthodox books, and similar matters. In discussing the problems arising from the division of the Orthodox Churches in America, the conference recommended that an advisory committee, consisting of representatives of the affiliated Orthodox Churches in America, be established.

A WIDESPREAD PURGE of Jews is being conducted behind the Iron Curtain, the American Jewish Committee charged in New York in a bulletin citing scores of recent incidents and official actions as evidence of "increasing anti-Semitism in the Soviet Union and its satellite States." Material upon which the charge is based was obtained, according to Religious News Service, principally from official Soviet and satellite newspapers, broadcasts and speeches and from reports of escapees.

SAMUEL FREDERIC HOUSTON, prominent lay leader of the Episcopal Church and past member of the National Council, died May 2d in Chestnut Hill, Pa., at the age of 85. At the time of his death Mr. Houston was senior trustee of the University of Pennsylvania. For the last nine years he was chairman of the board of the Real Estate Trust Co. of Philadelphia, with which he had been associated as a director since 1896. May he rest in peace.

BIG PROBLEM FOR THE ANGLICAN COMMUNION EVERYWHERE is the supply of a sufficient ministry—sufficient alike in number and quality—said the Bishop of Southwell (England), the Rt. Rev. Frank R. Barry, in a lecture to faculty and students of Seabury-Western Theological Seminary, April 30th. Dr. Barry is in this country investigating recruiting methods employed by the Episcopal Church in obtaining clergy. The bishop warned that men looking toward the priesthood must be prepared to face hardships, indicating that, while we are often urged to put Christianity in terms compatible with the modern mind, the fact is that most of the terms compatible with the modern mind are incompatible with Christianity.

A PLAN by which the vestry becomes in effect a Parish council, with each vestryman responsible for the oversight and coordination of specific parish activities, has been accepted by the vestry of St. Matthew's Church, Evanston, Ill. The plan, suggested by the

church's finance committee, divides the 12 vestrymen into two groups—one to work with the senior warden, and one to work with the junior warden. Parish activities thus parcelled out include youth work, house and grounds, religious education, worship, promotion, parish relations, and publicity.

"VESTIARIAN" CONTROVERSIES, as they are called by historians—regarding the kind of vestments the priest might wear (particularly at the Eucharist)—were a feature of the second generation of the Catholic revival in England, frequently involving legal judgments as to what precisely was covered by the "ornaments rubric" of the English Prayer Book. In an unexpected quarter, namely Brazil, a similar question is being debated in the law courts in a somewhat different form: are the traditional vestments of the Roman Catholic Church the exclusive property of that body?

CASE IN QUESTION is a suit of the Brazilian Roman Catholic hierarchy against the former titular Bishop of Maura, Dom Carlos Duarte, who founded his own Brazilian Catholic Church. The Roman Church is trying to forbid the use of vestments and "ceremonies" translated into Portuguese. It is not expected that any ruling in the case will affect the liberties of the Brazilian Episcopal Church.

A CHURCH information bureau is operated by some of the Church's chaplains overseas. The Rev. John R. Stewart, chaplain in Korea, writes a personal letter to each new man whose Church affiliation he learns, introducing himself as chaplain, telling how he may be reached and the time and place of services, offering any help desired. More than this, Chaplain Stewart writes to each man's parents within a few days of the man's arrival, reporting a personal visit with him, urging the family to write to him often and cheerfully but honestly, and asking to be informed if he—the chaplain—can do anything for them.

FROM KOREA, where Chaplain Robert M. Crane was killed last March, a fellow chaplain, Rev. Frederick E. Morse, writes that men attending chapel services have collected \$5000 to build a memorial chapel in north-eastern Japan, where Chaplain Crane had expected to go as a missionary after his release from the army this summer.

FOR NOTEWORTHY service in furthering brotherhood in the community, Bishop Emrich of Michigan was awarded the annual Probus medal at the 11th annual Inter-Fraternal Dinner sponsored by the Detroit Round Table of "Catholics, Jews and Protestants" on April 26th.

RELIGIOUS PUBLISHERS GROUP, made up of 44 book publishers of religious books, will hold its spring meeting at Seabury House, national conference center of the Episcopal Church, in Greenwich, Conn., on May 14th.

Francis C. Lightbourn.

FOURTH SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Bishop Ivins to Retire

An announcement to the executive board of the diocese of Milwaukee by Bishop Ivins, the diocesan, that he will retire on December 31st came as a shock to board members.

Although the Bishop reaches retirement age next fall, he had previously announced that he would continue in office. His decision to retire now, because of his health, came after advice from doctors. He said he would submit his resignation to the House of Bishops in September.

When Bishop Ivins retires he will have served nearly 20 years as diocesan of Milwaukee. He was consecrated coadjutor on May 7, 1925.

At its meeting the executive board voted to include a special sum in the 1953 budget to augment Bishop Ivins' pension.

Bishop Hallock, who was consecrated as coadjutor of Milwaukee earlier this year, will succeed Bishop Ivins as diocesan.¹

Bishop-Elect of Erie Accepts

The Ven. William Crittenden has accepted election as bishop of Erie.

Since he became archdeacon of Southern Ohio in 1948, the bishop elect has succeeded in organizing or establishing one or more missions in Southern Ohio each year and has reorganized or instituted chapels or active Episcopal student religious work on every college campus in the diocese.

Archdeacon Crittenden's election, which came on the third ballot at a special convention on April 26th, was made unanimous. Another special convention last November deadlocked.

Subject to consents, he will succeed Bishop Sawyer who retired last November. Archdeacon Crittenden is 44 years old. He is married to the former Eleanor Elizabeth Setchell, and they have two children, a 19-year-old son who is a student at the University of Cincinnati and a 17-year-old daughter.

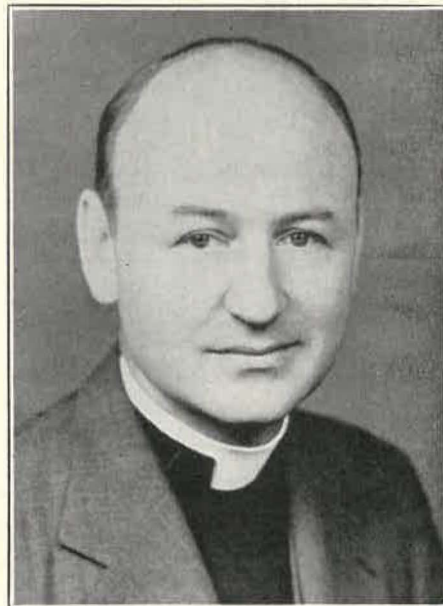
Before coming to Southern Ohio, Archdeacon Crittenden served three



BISHOP IVINS: *His announcement came as a shock.*

churches in Massachusetts: St. Paul's, Brookline, as curate; Grace, Dalton, as vicar; and St. John's, North Adams, as rector.

His background in college work comes from the three years he served at La-



ARCHDEACON CRITTENDEN: *His election unlocked a deadlock.*

fayette College, Easton, Pa., as assistant professor of religion, assistant to the president, and student pastor.

Before entering the ministry, from 1929 to 1933, he worked for the Bell Telephone Company. He is a graduate of Episcopal Theological School.

In Southern Ohio, Archdeacon Crittenden is editor of the diocesan paper. He is also in charge of a trailer chapel, which serves as a cathedral-on-wheels, since the diocese has no regular cathedral. He serves as an active member on the Greater Cincinnati Improvement Committee to deal with such problems as better housing, slum clearance, and race relations.

NOMINEES

Other nominees for election as bishop of Erie were:

The Rev. John Harry Scambler, rector of St. Peter's Church, Chicago, Ill.; the Ven. William S. Thomas, Jr., archdeacon of the diocese of Pittsburgh; the Ven. Canon Charles MacLean, archdeacon in charge of diocesan administration and promotion in the diocese of Long Island; the Rev. Don H. Cope land, rector of St. James Church, South Bend, Ind.; the Rev. Thomas L. Small, rector of Christ Church, Oil City, in the diocese of Erie; the Rev. Albert A. Chambers, rector of the Church of the Resurrection in New York City; and the Rev. D. Maxfield Dowell, rector of Christ Church, Shaker Heights, Ohio.

After the nominations were made convention withdrew Dr. Small's name from the ballot at his request. In spite of the withdrawal he received votes on all three ballots.

NOVEMBER ELECTION

It was over Dr. Small, who is chairman of Erie's standing committee, and Bishop Hubbard, suffragan of Michigan, that the November convention deadlocked, Dr. Small having received enough clerical votes for election and Bishop Hubbard enough lay votes. The November convention adjourned awaiting recall by the standing committee.

Only two other nominees, Archdeacon MacLean, whose name was withdrawn by his nominator on the last ballot, and

TUNING IN (Background information for new L. C. readers):¹ Theoretically there may be as many bishops serving a diocese as need requires, but only the one in charge is known as the diocesan (or "ordinary"), and there can be but one coadjutor at

any time. Reason: a coadjutor is an assistant bishop with right of succession. Other assistant bishops are usually, in the Anglican Communion, designated "suffragans"—of which there may be several.

Dr. Dowell, had been nominees in November.

Running second to Archdeacon Crittenden, and close on the first two ballots, was Archdeacon Thomas [see box for tabulation].

He Loved People

The Rt. Rev. Hunter Wyatt-Brown, D.D., Litt. D., LL.D., retired Bishop of Harrisburg, died peacefully from coronary thrombosis April 24th, in Sewanee, Tenn., at the age of 68. He had suffered a stroke the previous Sunday. After the removal of a cataract from one of his



BISHOP WYATT-BROWN: *The most important work: winning souls for Christ.*

eyes last December, he had been able to see much better than he had for years, and seemed to be getting along very well until recently.

Bishop of the diocese of Harrisburg from 1931 until 1943, he had retired from the active ministry on the urgent advice of his physician, and made his home in Sewanee, Tenn.

He was consecrated second Bishop of Harrisburg on the Feast of St. Philip and St. James, May 1, 1931, in St. Stephen's Cathedral, Harrisburg, Pa., by Presiding Bishop James DeWolf Perry and seven other bishops, succeeding James Henry Darlington. His resignation was accepted by the House of Bishops, and he was succeeded by Bishop Heistand, September 15, 1943.

Born at Eufaula, Ala., on February 14, 1884, he was graduated from the University of the South as valedictorian of his class, and three years later from the School of Theology of the same uni-

versity. He was ordained deacon in 1908 and priest in 1909 by Bishop Beckwith of Alabama. He was married to Laura Little, September 5, 1911, and had four children, two of whom are priests of the Church.

After serving at churches in Montgomery, Prattville, and Mobile in Alabama, he became rector of Trinity Church, Asheville, N. C., 1913-1915. From 1915 to 1920 he was rector of the Church of the Ascension, Pittsburgh, Pa., from which he went to the Church of St. Michael and All Angels, Baltimore, Md. In 1928 he became dean of St. Paul's Cathedral, Buffalo, where he remained until he became Bishop of Harrisburg in 1931. Before his elevation to the episcopate he had been a deputy to General Convention three times.

He received honorary degrees from the University of the South, St. John's College, and Dickinson College.

Everyone who knew the bishop was impressed by his simple and staunch faith in God. He believed that "all things work together for good to them that love the Lord."

He was intensely patriotic, but no isolationist. From the beginning of World War II he spoke strongly against

the neutrality of the United States, and advocated our taking our place with England and France in opposing Hitler. One notable address on this subject delivered at the General Theological Seminary, at a time when a number of the faculty and students of that institution were advocating pacifism, attracted widespread attention and discussion. On that occasion he said: "I ask you to remember that your Saviour forgave the sins of the flesh, but one sin that He never forgave was the sin of neutrality."

He was a devout Churchman, and interested in everything that emphasized the importance, the dignity, and the strength of the Church.

HYMNALS

Exclusive

De luxe editions of the Hymnal and Hymnals bound with the Prayer Book will in the future be published only by Seabury Press, official Church publishing house, according to an announcement from the Church Hymnal Corporation. The corporation, a subsidiary of the Church Pension Fund, is the copyright holder and publishes the pew editions

Erie Election: Tabulation of Ballots

Ballot Number	¹		²		³	
	C.	L.	C.	L.	C.	L.
Votes Cast	24	111	24	110	24	111
Necessary to Elect	13	56	13	56	13	56
<i>Nominees</i>						
the Rev. John Harry Scambler	1	4	1	0	0	0
the Ven. William S. Thomas, Jr.	7	35	7	38	6	20
the Ven. William Crittenden	6	42	10	54	15	86
the Ven. Canon Charles MacLean	3	5	1	1	<i>withdrawn</i>	
the Rev. Don H. Copeland	0	4	0	4	0	0
the Rev. Albert A. Chambers	2	1	0	0	0	0
the Rev. D. Maxfield Dowell	3	20	3	12	1	4
the Rev. Thomas L. Small (<i>withdrawn</i>)	2	0	2	1	2	1

This Week in Education

pages 28 and 29:

- Dean Nes resigns.
- Keble College gets first president.
- Supreme Court upholds released time.
- Episcopal teachers to fight secularism.
- Christian schools' enrollment grows.

page 3:

- Dean Pike comments on released time.

TUNING IN: St. Philip and St. James' Day (May 1st) commemorates Philip the Apostle (of Gospels) rather than Philip the "deacon" (of Acts alone). The James honored on May 1st is the son of Alphaeus, sometimes called "James the Less" to

distinguish him from James the son of Zebedee and brother of John. Trinity Church and next two mentioned are examples respectively, of churches named after (1) a doctrine (2) an event (3) a saint.

and standard musical editions of the Hymnal.¹

The announcement that the Hymnal Corporation was terminating its agreements with Oxford University Press, Thomas Nelson & Sons, and Harper & Brothers, on 60 days' notice as provided in the contracts with these publishers, was apparently quite unexpected. Stock of their editions on hand after 60 days must be turned over at cost to the Hymnal Corporation.

It is reported that the Presiding Bishop, the Most Rev. Dr. Henry Knox Sherrill, has taken a strong personal interest in the move as a step toward strengthening the program of Seabury Press and bringing an official Church publication into an official Church publishing firm. The private publishers have paid royalties varying from 25 cents to 50 cents a copy to the Hymnal Corporation, and have used printing plates belonging to the corporation.

Robert Worthington, executive vice-president of the Church Pension Fund and of its wholly-owned subsidiary, the Church Hymnal Corporation, said that the Hymnal Corporation would continue to publish the pew and musical editions, but that Seabury Press would handle editions similar to those published in the past by Oxford, Nelson, and Harpers. He expressed confidence that the sales organization being developed by Seabury Press would assure distribution of the Hymnal as widely as in the past, and perhaps more widely.

NATIONAL COUNCIL

By ELIZABETH McCracken

Too Big, or Not Too Big

The Church's last budget, for the triennium 1950-1952, was not met. The budget which National Council will propose that General Convention adopt for the next triennium is even bigger. It does not necessarily follow, of course, that the bigger budget will not be met, and according to the Presiding Bishop, the amount proposed for the 1953-1955 budget by National Council is a realistic one.

The budget took much of National Council's attention at its April meeting.

Each department presented a budget, setting forth the asking of each of its divisions [see box]. All get increases in the proposed budget, most of them substantial. The modest 1952 amount of \$56,247 for Social Relations is almost doubled in the 1953 askings. The lengthy and detailed presentation almost equalled in interest the Joint Session of

General Convention, at which the Program and Budget Committee itself actually offers the proposed budget for action. The amount recommended by the National Council, in the amount of \$5,805,659.86, for each of the three years of the triennium—was unanimously approved, for 1953, 1954, and 1955. It is \$610,191.86 more than the budget of 1952 (\$5,195,468), which was \$439,149 below the budgeted figure for each year of the triennium of \$5,634,617.

A BUDGET BEYOND

Frequent mention was made of the fact that a budget beyond a figure which the Church can reach means that, at the annual meeting of the National Council in February of each year, the budget

Encouraging Payments

H. M. Addinsell, treasurer of the National Council reported that the payment on expectations for the first three months of 1952 was very encouraging. These payments in 1952 were approximately 10% larger than for the corresponding period of 1951. They show that five out of eight of the provinces and 61 out of 87 of the dioceses and missionary districts have met the two-twelfth minimum expected as of March 31st. The actual amount paid, \$742,077.69 is slightly above the mathematical formula.

Mr. Addinsell reported also that all payments to the Emergency Loan Fund, due in March, have been made, thereby

The Church's Budget

	General Convention Budget	Actual Budget 1952	1953 Askings	Increase Over 1952
(per year, 1950-52)				
Home	\$1,332,499.00	\$1,152,250.00	\$1,461,879.00	\$309,629.00
Overseas	2,147,143.00	2,019,022.00	2,150,643.00	131,621.00
Christian Education ..	341,500.00	278,198.00	332,507.00	54,309.00
Christian				
Social Relations	58,498.00	56,247.00	96,549.10	40,302.10
Promotion	259,125.00	209,306.00	223,388.17	14,082.17
General Administration	75,950.00	114,038.00	139,038.00	25,000.00
Woman's Auxiliary ...	66,255.00	69,955.00	74,653.01	4,698.01
Laymen's Work	28,950.00	33,906.00	41,198.00	7,292.00
General Operating				
Account	278,950.00	344,536.00	346,490.00	1,954.00
Other Appropriations..	937,247.00	790,510.00	805,664.58	15,154.58
	\$5,634,617.00	\$5,195,468.00	\$5,805,659.86	\$610,191.86

must be cut, to the distress of each and every Department. In connection with this, the Presiding Bishop said:

FACING FACTS

"We have to face facts. The budget of the last triennium was not met. Great efforts were made by dioceses which still could not quite meet their quotas, or, in some instances, expectations. They would be discouraged were they to get a budget beyond any possibility of their ability to raise their share of it. We must be realistic. I regard this proposed budget as realistic. It is higher than the last one; but not higher than the Church can raise."

giving the Council \$150,000 with which to make further loans. The National Council voted that from "these payments received in 1952 on loans made from the Reconstruction and Advance Fund—Emergency Loan Fund, further loans be made under [substantially] the same terms as voted in October, 1950."

Vital Concern, Now Big Job

The Presiding Bishop announced that the Rev. David R. Hunter, a former Congregational minister, was his appointee to succeed the Rev. Dr. John Heuss, new rector of Trinity Church, New York City, in the big job of direc-

TUNING IN: ¶Unlike the Church of England the American Church has an official hymnal. Latest revision is "The Hymnal 1940"—which was not actually published with music until 1943. It contains material from as early as second century to as

late as 20th (earliest hymn possibly being 195, latest perhaps 543). Hymns may be sung where rubrics specifically provide, also before and after any service and before and after sermons. Those for special seasons or occasions are so headed.

tor of the Department of Christian Education, and asked confirmation of the appointment by the National Council. This was unanimously given.

Christian education has long been a vital concern of tall, lean, and active David Hunter. Since 1945 he has been executive secretary of the Department of Christian Education of the diocese of Massachusetts. And since 1948 he has been lecturer on pastoral theology in Christian education at Episcopal Theological School.

He had lectured at ETS earlier, too, from 1937, to 1942, and it was through his association with the Church there that he left the Congregational ministry to take Holy Orders. He was ordained deacon in June, 1940, and advanced to the priesthood in December of that same year by Bishop Sherrill, then diocesan of Massachusetts.

In becoming director of Christian Education, Mr. Hunter is taking over a department which, under Dr. Heuss, in less than five years has been raised "from a side issue to a place of real importance."

Promotion Reorganization Completed

The reorganization of the Department of Promotion, announced at the February meeting of National [L. C., March 2d] Council, was completed at the April meeting, with the appointment of executive secretaries for four divisions, namely: Publications, William E. Leidt (not a new appointment but merely a



DR. KENNEDY: "Parson Jim" and daily broadcasts.

change in title); Douglas Bushy, Public Relations; Stewardship, Ralph K. Bishop; Radio and Television (acting executive secretary), the Rev. Dr. James W. Kennedy. Mr. Bushy takes office on May 1st; Mr. Bishop, on May 15th; and Dr. Kennedy, on September 1st. Mr. Leidt is already in office.

Mr. Bushy was born in January, 1922. After graduating from high school, he spent a year on a tramp steamer as a member of the crew, visiting East Africa, Iran, and India. He served four years in the Navy, taking part in landing operations at Casablanca, the Philippines, and Okinawa. His service in the Navy included five months in China and Korea. He graduated from Hamilton College in 1950. Now a lieutenant in the Naval Reserve, he has been assist-



RALPH K. BISHOP: A successful steward.

ant to the promotion director of the Brooklyn *Eagle*, a member of the advertising staff of the Schenectady *Gazette* and a reporter for Fairchild Publications.

Mr. Bishop was born in 1911 in Cleveland. After high school, he attended Western Reserve University. Mr. Bishop has conducted many fund-raising campaigns for churches in the dioceses of Alabama, South Florida, and Atlanta. During the past two years, he has led many a successful Every Member Canvass and capital fund drive for new buildings. Fund-raising in all its phases is his specialty, though he has also done promotion in other fields, including radio and motion pictures.

Dr. Kennedy has had unusual experience in the field of radio and television. Rector of Christ Church, Lexington, Ky., he has conducted weekly radio pro-



DOUGLAS BUSHY: A year on a tramp steamer.

grams from Lexington on the theme, "Parson Jim," and a daily devotional program called "The Parson's Study." For six years, he conducted a daily broadcast from Richmond, Va.; and, in 1951, a weekly program on "Bible Reading" for the Cambridge University Press. He has preached over several networks for several years.

Before entering the ministry his interests were varied; electrical engineering, law, music, and flying.

He has written a number of works and has been active in community work.

Officially, Dr. Kennedy's pioneer duties for National Council in radio and television will begin the first of September, 1952, and will continue, under the proposed plan until September 1st, 1953. His main job is to set up the organization and mechanics of the program.

Dr. Kennedy will spend three and a half weeks of each month at his new job. A locum tenens will assist with his parish work at Christ Church, Lexington.

In addition to these demanding duties, Dr. Kennedy is also the acting secretary for Ecumenical Relations, coordinating the work being done by the Episcopal Church through the National Council of Churches and the World Council.

Two New Houses

The Rev. Dr. John Heuss, rector-elect of Trinity Parish, New York City, announced to National Council that the vestry of Trinity Parish at its last meeting had voted to give to Seabury House Incorporated the sum of \$30,000 to be used for the building of a new residence (for one family) on the Seabury prop-

TUNING IN: A deacon must be at least 21, and must normally remain in the diaconate a year, but the bishop may shorten this to six months "for reasonable causes"—a phrase that is today generally interpreted on the lenient side. Ancient canon

law set the ultimate limit by ruling that a man be not ordained deacon and priest on the same day. As a priest must be at least 24, a man ordained deacon at 21 must serve in that office for three whole years.

erty. The new house will be named Trinity Church House and will be occupied by one of the officials of the National Council.

The Presiding Bishop announced that Mrs. Brugler, who gave her house at White Plains, N. Y., (some years ago) to the Church, to be used as a Rest House for "active clergy and their wives and other paid Church workers," had recently died, leaving her residuary estate to the Domestic and Foreign Missionary Society. The amount of the legacy will be well over \$100,000. Bishop Sherrill went on to say that Brugler House (as the Rest House is called), has not been used as anticipated. The reason is that very few of the "active" persons eligible for residence there have wished to spend their furloughs or vacations at Brugler House. Comfortable and pleasant in itself the house is an inconvenient distance from New York.

Bishop Sherrill then announced that it was proposed to sell Brugler House. With the legacy and the money from the sale, a house of three units will be built on the Seabury property, to be called Brugler House. The bishop mentioned the demand for more living quarters on the property. He reminded the National Council that all such houses or quarters, including his own house (Dover House), are rented by those who occupy them.

Including Window Dressing

National Council learned that the Book Store at Church Missions House was about to enter upon a new chapter of its history as the Seabury Press Book Store. In addition to the publications of the Seabury Press [see Hymnals], there will be on sale a good range of other religious books, as at present, with any other material published by the National Council through its several departments. As now, the Book Store will occupy space on the ground floor of the Church Missions House, including window space running the width and length on two sides for effective displays. A financial grant was made, to cover the alterations necessary. The store is being modernized inside and out.

What's Showing

The Department of Promotion, through its chairman, Bishop Hobson of Southern Ohio, reported that the third colored documentary missionary film, with sound, *The Strength of the Hills*,[¶] will be released on May 1st. It tells the story of the Indian work in the missionary district of South Dakota, showing the ministry of Bishop Roberts and his clergy

in that great field. A colored documentary film, with sound, showing the work of the Church in the Panama Canal Zone will be ready for release at the time of General Convention. The two earlier films, *Window on the Sky* and *The Light of the North*, are received everywhere they are shown with enthusiasm, according to Bishop Hobson.

Missionaries Retire

Bishop Mitchell of Arkansas, reporting for the Overseas Department, announced to National Council the retirement of these missionaries: Miss Bessie C. Kay, in Alaska since 1931; the Rev.



MR. HUNTER (right) and predecessor.* Christian education, "raised from a side issue."

M. L. Wanner, in Alaska since 1927; Deaconess Elsie W. Riebe, in China since 1915; Edward H. King, Jr., in Shanghai, China, 1919-1943, when conditions forced his return to this country, where he has been on indefinite leave of absence; and Miss Hallie Williams, in Japan, 1915-1941, when war conditions forced her return to the United States. Miss Williams retired in 1941, but at the end of World War II, she returned to her former work, at the request of the Nippon Sei Ko Kwai. On the recommendation of the Overseas Department, the Council voted to extend the leave of absence of the Rev. Claude L. Pickens, Jr., a missionary in Hankow, China, since 1926, to July 1st, 1953. This action was taken to permit Fr. Pickens to serve as acting secretary of the Near East Committee of the Divi-

*The Rev. Dr. John Heuss.

sion of Foreign Mission of the National Council of Churches.

Gladys Barnes Retires

Announcement was made to National Council that Miss Gladys W. Barnes, for 32 years an officer of the Department of Promotion and its predecessor, the Publicity Department, will retire on July 1st, having reached the retiring age. Council adopted a resolution of commendation and appreciation.

Miss Edith M. Denison, on the staff of the Department of Christian Service, under the rules as to retirement, will retire before the end of the year.

Houses for Missionaries

The National Council voted approval of the construction of a missionary dwelling at Quebrada Limon, Puerto Rico; of seven such dwellings in the Philippines; one at Tasbapauni, Nicaragua; and two in Japan. These houses are urgently needed as residences for the missionaries.

Death of a Chaplain

National Council adopted a resolution mourning the death of Chaplain Robert M. Crane who was killed in action in Korea on March 11th [L. C., March 30th] and praising his work.

Elections to NCC

National Council elected 29 representatives of the Episcopal Church to serve on the National Council of Churches. The four of these who will serve on the General Board are Bishops Sterrett of Bethlehem and Horstick of Eau Claire, the Rev. John S. Higgins, of Providence, R. I., and Thomas B. K. Ringe of Philadelphia.* This is Bishop Horstick's first election to NCC. For the other three it is the second.

POLISH CATHOLICS

A Burgeoning Branch

The Rt. Rev. G. Ashton Oldham, retired bishop of Albany, participated in the laying on of hands[¶] at the consecra-

*Others elected were, for the first time: Bishop Bowen of Colorado; the Rev. Messrs. Shelton Hale Bishop, Smythe H. Lindsay, Samuel E. West; Judge Robert B. Hinks; Messrs. Arthur L. Baldwin, Carl L. Fisher, Robert E. Folk, Jack Pearson; Mmes. Irving E. Corthell, John Foster, James S. McCulloh, Sumner Walters; and Miss Harriett Anderson.

¶Elected for a second term: Bishops Sherrill, Block of California, Donegan of New York, Hobson of Southern Ohio, Scarlett of Missouri; the Rev. Messrs. Gardiner M. Day, Frederick J. Warnecke; Messrs. W. A. Cochel, Peter Day; Mmes. Clifford C. Cowin, Edward G. Lasar.

TUNING IN: ¶The title *The Strength of the Hills* is from the second half of verse four of the Venite: "In His hand are all the corners of the earth; and the strength of the hills is His also" (Prayer Book, p. 9). ¶Laying on of hands, after scriptural

precedent, is used (1) for Confirmation (though only one hand is here required); (2) for conferring holy orders (diaconate, priesthood, episcopate); (3) for healing the sick (as an alternative to Holy Unction).

tion of the Very Rev. Joseph Soltysiak of Manchester, N. H., as bishop of the Eastern diocese of the Polish National Catholic Church.

Bishop Oldham represented Presiding Bishop Sherrill. He said that this was "another important step in the happy relationships between our two Communions. They were most happy at our participation and there were in the chancel four Polish National Catholic bishops* beside myself as well as some 200 clergy including a number of our own."

Bishop Soltysiak is the third bishop of the Eastern diocese, headquarters for which are being moved from Springfield, Mass., to Manchester.

He was born in Poland, but came to the United States to complete his studies. For more than 27 years he has been secretary of the Eastern diocese, and while in New England the number of Polish Catholic parishes there burgeoned from six to 29.

Said Bishop Oldham: "While the Polish National Catholic Church has in

of non Roman Christendom. It is of the utmost importance that our relationships with this group should be fostered and strengthened."

GFS

Treats for the Girls

Special treats and recognition are in order for members of the Episcopal Church's Girls' Friendly Society this year. Reason: it is the 75th anniversary of the GFS, oldest national girls' organization in the United States.

England also has a Girls' Friendly Society. It recognized its sister group's anniversary by sending over an antique silver inkwell. Presentation and acceptance were taken care of by adult officers of both groups.

Among the treats, which eight representative girls will get first hand, are a chance to observe both General Convention and the Triennial Youth Convention next fall, a visit to the United

ince, will be selected on two bases. One is an essay contest with the subject, "Why I as a Christian citizen wish to visit the United Nations." The other,



CHAPLAIN KUHN: "There's no missionary service like the chaplain's corps."

because it will be up to the eight chosen to tell their 14,992 co-members all about their trip and observations, is ability to interpret their experience to other GFS girls.

ARMED FORCES

Sea Transport Gets New Chaplain

New staff chaplain for the entire Military Sea Transportation Service is Commander William J. Kuhns, USN.

A Navy chaplain since 1940, Commander Kuhns was ordained in 1937 and immediately after that was vicar of St. Matthew's Church, Toledo, Ohio, and then rector of Emmanuel¹ Parish, Corry, Pa.

During World War II, on the USS "Salt Lake City," he saw action in both the South and North Pacific. After the war he went on the South Pole expedition with Richard E. Byrd.

His opinion of the chaplaincy after 12 years: "There's no missionary service like the chaplain's corps."

CONFERENCES

Vacationers Welcome

Vacationers are welcome at the Evergreen Conference Center in Bear Creek Conference, Colorado, from May 30th until September 3d, for \$6.00 a day. Only condition is that there is room.



Town and Country

OLD inkwell for oldest national girls' organization.*

this country only 300,000 communicants, it appears to be growing rapidly, especially in Poland, where it has a million. It is also affiliated with the Old Catholics of Utrecht¹ so that in all it represents a large and important branch

Nations General Assembly on opening day (a session not generally open to the public) and introductions to UN notables, and a trip to Seabury House.

The eight girls, one from each prov-

*The Rt. Rev. Leon Grochowski, consecrator; and the Rt. Rev. Frs. John Misiaszek, Francis Bonczak, and Joseph Lesniak.

*From left: Mrs. Russell Barry, central president of GFS of England and Wales; Miss Anne Guthrie, national executive secretary, and Mrs. H. E. Woodward, president, of American GFS.

TUNING IN: ¶Anglicans are in communion with the Old Catholics of Utrecht, and at least American Anglicans are in communion also with the Polish National Catholic Church. ¶Emmanuel—Hebrew for "God (is) with us"—is in St. Matthew

1:23 applied to our Lord, who is the concrete realization of this truth. Other equivalent dedications commonly used in Episcopal Church: Christ Church, Church of the Redeemer, Church of the Saviour, Church of the Incarnation.

BRAZIL

First General Convention

The first native bishop of the Brazilian Episcopal Church,[¶] the Rt. Rev. Athalico T. Pithan, D.D., was unanimously elected as president of the first General Convention to be held in that country.

After a celebration of the Holy Communion, the Convention was installed in the nave of the Cathedral of the Most Holy Trinity in Porto Alegre. Bishop Pithan, as senior bishop in order of consecration, convened the session, and was acclaimed president at once. Other officers elected were the Rev. Gamaliel Cabral as first secretary, Canon Sirio Moraes, second secretary, and the Rev. Custis Fletcher, Jr. as treasurer.

The Convention, by meeting night and day, from April 17th onwards, managed to finish its work by April 20th, three days ahead of schedule. This determination to work hard was aided by the harmony of spirit that characterized all sessions.

The Convention concerned itself with three matters:

- (1) Hearing reports from the president and the departments of the National Council.
- (2) Adopting a budget for the work during the next triennium of the National Church.
- (3) Adopting a new constitution and canons.

The new constitution, which gives legal status to the Church, adopts as basic law the Constitution and General Canons of the Mother Church. Under the new organizational form, which will be submitted to Presiding Bishop Sherrill and the House of Bishops in Boston this year, the presiding officer of the synod will always be a bishop, but during the present semi-autonomous state, he will not be a presiding bishop. Administration of the Church, under the resolution of the San Francisco General Convention of 1949, is in the hand of the National Council. The National Council, which meets twice yearly, is headed by Bishop Melcher of Central Brazil.

GERMANY

Friendly Relations

An agreement between the Evangelical Lutheran Church in Italy and the Evangelical Church in Germany (EK-ID) was recently signed in Rome by

Bishop Otto Dibelius of Berlin, chairman of the EKID Council.

The agreement, which marks the official recognition of the newly-formed Italian Church by the EKID, provides for maintaining "friendly relations" between the two Churches. It also provides for support by the German Church to strengthen Lutheran church work in Italy.

The Evangelical Lutheran Church in Italy was established in 1949 by 13



BISHOP PITHAN,* first president of Brazil's first General Convention.

Lutheran congregations, made up almost entirely of Germans. The same year, the new Church was admitted to membership in the Lutheran World Federation.

[RNS]

HUNGARY

One Method Junked

Hungary's Communist regime does not plan any further trials of clergymen such as those of Josef Cardinal Mindszenty and Archbishop Josef Grosz. This announcement, according to Religious News Service, was made in Budapest by Janos Horvath, head of the State Office for Church Affairs.

Mr. Horvath's announcement was taken to mean that the government had found better methods of attempting to keep Church leaders in line and no longer had need for such trials.

Among such methods are the isolation of Roman Catholic bishops, the appoint-

*Pictured preaching at Christ Church, Cangussú.

ment of "patriotic priests" to episcopal staffs, and the formation of the National Peace Committee of Catholic Priests.

The junked "trial method" had, however, not been without value in the Communists' plan for Hungary. The April 14th issue of *Time* told of a report from Hungary's top Communist Matyas Rakosi on how the Communists got control of the country: "As for the churches, 'We destroyed . . . this reactionary front of unity' [said Rakosi] by splitting Roman Catholics and Protestants; the Roman Catholic Church was not touched until after the Protestants had been taken care of. Then came Cardinal Mindszenty's arrest and trial."

BERMUDA[¶]

Archdeacon Marriott Dies

The Ven. Henry Marriott, archdeacon emeritus of Bermuda, died in Bermuda on April 11th, after a short illness.

Archdeacon Marriott, who was 81, had spent 56 years in the service of the Church of England in Bermuda. He had many friends in the United States, where he was a frequent visitor.

GREECE

Beauty and Its Giver

Beauty contests were condemned by Metropolitan Pandleimon of Thessalonica because "the candidates expose their bodies for praise and an award which they do not deserve."

"Whatever they have," he told an audience of women, "is a work and gift of the Creator, to whom they should be grateful and whom they should thank with humiliation and modesty."

The criticism was occasioned by a contest held in Athens to select a "Miss Greece" for the international "Miss Universe" competition in Hollywood.

ENGLAND

\$56 a Punch

Sometimes a man gets so mad at his rector he could punch him. In Bridgewater, England, recently a retired rear admiral of the British Navy apparently got that mad and was fined \$56 for it, the Associated Press reports. Explaining the punch the admiral told the court that he believed the clergyman was aiming at him in a Sunday sermon against vanity.

TUNING IN: ¶An autonomous branch of the Anglican Communion, such as the Brazilian Church is on its way to becoming, must consist of no fewer than three dioceses. Thus it can perpetuate its own succession of bishops, since it will normally

have the minimum number (three) necessary for episcopal consecrations. ¶Diocese of Bermuda consists of nine parish churches, plus a few extra chapels, plus a Cathedral in the city of Hamilton.

Spring Book Number, 1952

WHATEVER difficulty the literary editor may have experienced in choosing, from the books that reached his desk in February, March, and April, which ones should be reviewed immediately, and which should be reserved for the Spring Book Number of *THE LIVING CHURCH*—whatever problems these alternatives may have presented, the choice of feature articles for this special number seemed rather obvious.

Opinions about *The Interpreter's Bible*, vary—and of course it must be remembered that only two of the projected 12 volumes have yet appeared. But by any standard this is a literary undertaking that must be reckoned with, as it relates directly to that Queen of Theological Sciences, the study of Holy Scripture itself. Fr. Hebert's careful and considered review [L. C., December 2, 1951] of Volume VII of *The Interpreter's Bible*—the first of the set to appear—was partly favorable, partly unfavorable.

We believe, however, that this sort of frank and constructive criticism is the kind that both readers and publishers in the long run desire and welcome. Certainly it is the sort that promotes the most searching and exacting scholarship, and therefore does greatest honor to that which Christians believe to be the revealed word of God, who is the God of Truth.

In looking for a competent Anglican reviewer of a work that, quite objectively speaking, is ecclesiastic, we thought of the Most Rev. Philip Carrington, Archbishop of Quebec and Metropolitan of the Ecclesiastical Province of Canada.

Before his consecration, in 1935, as Bishop of Quebec, Dr. Carrington had given many years to the teaching and study of the New Testament—as recipient, 1916, of the Carus Greek Testament prize at Cambridge University, then as an examining chaplain in New Zealand and the warden of a theological college in Australia, and finally as dean and professor of divinity in Bishop's University, Lennoxville, Que.

Dr. Carrington is the author of works on New Testament and other subjects, including *Christian Apologetics in the Second Century*, *The Meaning of the Revelation*, and *The Primitive Christian Catechism* (a study of I Peter). In the midst of the duties and pressures of the episcopate he has found time to continue such research. Indeed, the review copy of his latest work, *The Primitive Christian Calendar* ("A Study in the Making of the Markan Gospel") arrived at this office from Cambridge University Press* on the same day as the typescript of

the Archbishop's article that we publish on page 14 of this issue. (Appropriately it was St. Mark's Day!)

To turn from a work largely Protestant in its sponsorship and production to the biography of an eminent Roman Catholic may seem an about face. Yet Baron Friedrich von Hügel, as the Rev. William Paul Barnds points out in his article on page 15, is a figure congenial indeed to the Anglican ethos. One doesn't hear von Hügel talked of as much in theological circles today as twenty or twenty-five years ago. All the more reason, then for a revival of interest in him.

For talked of or not, Baron von Hügel, who could write ponderous tomes on the philosophy of religion and yet descend (or should we say, ascend) to a level of child-like faith in a letter to a little Anglican girl on her Confirmation—the Baron, who was a master of the spiritual life in its higher reaches and yet could combine with this an appreciation of the full critical approach to the Fourth Gospel†, is surely one of the great religious figures of all time—the sort of person we could wish the Roman Church would canonize.

Recalling the Rev. William Paul Barnds' excellent article on von Hügel that appeared in *THE LIVING CHURCH* some years ago, we sent Count Michael de la Bedoyere's biography of the Baron for review to Dr. Barnds, whose article we are happy to present, along with that of Dr. Carrington, as the two features of the Spring Book Number of 1952.

IN all, 27 new books are reviewed or mentioned in this number, ranging from Old Testament to "ecumania"—as it has derisively been called—from psychiatry to patristics. Even this represents but a fraction of the recent religious and related publications, but it will probably keep most Church-people busy if they use this special number of *THE LIVING CHURCH* as a guide to religious reading in the months to come.

We hope that many lay persons, as well as clergy, will take the plunge and read some of von Hügel himself—if no more than his letters; and we hope that the clergy especially, in the light of what both Fr. Hebert and the Archbishop of Quebec have written, will read *The Interpreter's Bible*, mindful of their ordination vow to "be diligent in prayers, and in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same."

†Von Hügel's article, "John, Gospel of St.," still appears in current *Encyclopedia Britannica* (1950 copyright), though written over a quarter of a century ago.

*Pp. xvi, 235. \$6.

Don't Reverse the Digits

CHRISTIANS may well be thankful that the Supreme Court recently upheld, by a 6-3 decision, the legality of dismissing public school pupils for religious classes, when such instruction is given off school premises—as is done in New York state and in other places in the country. Thus a program which, according to Associated Press, reaches an estimated two million children is declared constitutional by the highest court in the land.

Released time may not be the final answer to America's—and the Churches'—problem of religious illiteracy. Under such an arrangement religion is still presented as a thing apart, "segregated" from other subjects. One hour a week, divorced from that "religious dimension" that needs to permeate the study of all else, is woefully inadequate.

Yet half a loaf is better than no loaf. And it is simple arithmetic that one hour a week in addition to the usual hour (more often less) of Sunday School is at least twice as much time as Sunday School offers by itself.

It is for the Churches to claim this opportunity where it is available, under state law, and to put it to the best possible advantage. This will call for careful advance planning, painstaking preparation of teachers, and full-hearted cooperation of clergy and laity. Now declared legal, the program of released time is one that could reach a far greater number of children than it is in fact reaching.

We urge it upon bishops, priests, and lay persons to see to it that the opportunity is being used to the full. Otherwise the issue may be brought to the Supreme Court again, in a slightly different form no doubt, the digits could be reversed (with the present 6-3 "for" becoming 6-3 "against"), and the Churches and communities would be largely to blame.

Bishop Ivins

AS REPORTED in this week's news columns, Bishop Ivins of Milwaukee has announced his retirement as of December 31, 1952. Although not unexpected, the news is still a sorrow to his many friends and to the many clergy and laity throughout the Church who have looked to him for calm, sane leadership on behalf of the Catholic Faith.

As head of the diocese in which THE LIVING CHURCH is published, Bishop Ivins has all through his episcopate been counted as "the Bishop of The Living Church." As of May 1st, he has entered upon an even closer relationship to the magazine; the Church Literature Foundation, a non-profit corporation of which he has been president for many years, became the owner and publisher of THE LIVING CHURCH. Accordingly, THE LIVING CHURCH Family will be glad to know that Bishop Ivins, though no longer its diocesan, will still be its president. May God keep him with us for many more years of service.

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The INTERPRETER'S BIBLE:

A Review of Volume VIII

By the Most Rev. Philip Carrington

Archbishop of Quebec
and Metropolitan of the Ecclesiastical Province of Canada

THE second volume of *The Interpreter's Bible* to appear, namely, Volume VIII, covers the gospels of St. Luke and St. John. (The first installment of this project, Volume VII, on St. Matthew and St. Mark, was reviewed in *THE LIVING CHURCH* of October 14, and December 2, 1951.)

The Interpreter's Bible is a commentary designed for the preacher. Each page has three levels. The topmost is the text, which is given in two translations, the King James and the Revised Standard versions. The next is the exegesis, which provides critical and theological analysis. The lowest is the exposition, which is given from the homiletic point of view. Each gospel is provided with a critical, literary, and historical introduction.

The theological standpoint appears to be what might be called general protestantism, that is to say the doctrine which might normally be found in those protestant pulpits where a serious effort is made to satisfy reasonable intellectual standards.

From this point of view the book presents an interesting study. It enables us to ask what, in the opinion of the editors, is the gospel that protestantism is giving, or should be giving, to the world at this time.

This gospel is based on the kind of scholarship which is dominant in the protestant schools, so that we are enabled to ask the even more interesting question whether the dominant scholarship is providing the protestantism of the day with a saving gospel.

The Anglican will not find himself altogether at home in these pages. If he begins with the exegesis of St. Luke, he will discover that the Virgin Birth is

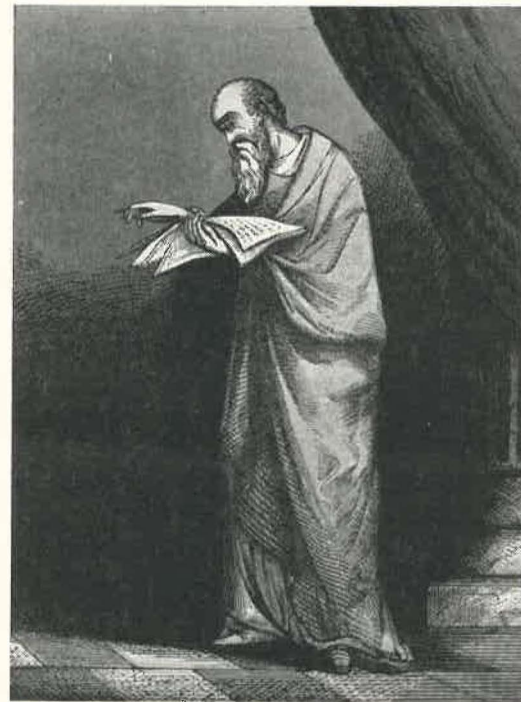
considered a matter of small importance and is, for all real purposes, discarded. The attitude toward miracles is never made very clear. Sacrament is reduced to nothing. There is no confidence about the resurrection.

A rather more confident tone, however, is to be found sometimes in the four expositors among whom St. Luke's gospel has been divided. The first six chapters of the Gospel are treated, for exposition, by W. R. Bowie who sounds no very certain note. The second expositor is John Knox, whose splendid sense of spiritual realism makes this section (that on chapters 7-12) especially valuable. In the third section (covering chapters 13-18) G. A. Buttrick handles his material with a force and precision which owes much to his pulpit experience. In the fourth section (on chapters 19-24), Paul Scherer uses his imaginative gifts to help us to see clearly the historic and spiritual realities in these great chapters.

The preacher must always make use of his own personality, and the writers just named are naturally giving us something of their own faith and vision. We see exactly what is the sustaining power of the general protestant tradition: it is the belief that Christ came from God to save and redeem, and that his preachers must be conscious of having been saved and redeemed.

CUTTING AND PRUNING

On the other hand the average Anglican will be led to ask whether this "old-time" gospel can be maintained on the slender historical basis which has been provided. One turns to the introduction to St. Luke, which is by the author of the



ST. LUKE

RNS

exegesis, S. M. Gilmour, and finds an outline of the present opinion in the schools of literary criticism to which Dr. Gilmour belongs. His outline of documentary criticism and of the so-called "form-critical" techniques reveals only too clearly the weak and subjective condition into which New Testament "criticism" has fallen.

The work of the gospel-writers, as seen by men of this school, appears to be almost entirely limited to the manipulation of documents. They are visualized as cutting them up, pasting them together, harmonizing them, rewriting them, pruning them, adding introductory paragraphs here and there, and even whole narratives which are sometimes said to have been freely composed. They are not credited with any real knowledge about Jesus and his disciples—a thing

(Continued on page 24)

Knowing a Daisy

and Knowing God

By the Rev. William Paul Barnds

Rector of St. Matthew's Church, Lincoln, Neb.

TO read the biography of Baron Friedrich von Hügel, whose life-span was from 1852 until 1925, is to become acquainted not only with a Christian personality of remarkable charm, but also to feel the tension of the Modernist Movement which so deeply affected Christian thought near the turn of the present century.

As we read we enter into a distinguished company of ecclesiastics and scholars, such as Cardinal Newman, "Ideal" Ward, Alfred Loisy, Msgr. Minot, Maude Petre, and Fr. Tyrrell, anyone of whom might well be the subject of a biography, for von Hügel had a wide circle of friends and a fine genius for friendship.

Count Michael de la Bedoyère, editor of the British *New Catholic Herald*, in *The Life of Baron von Hügel*, gives us the first complete biography of the Baron.* A man seldom writes the biography of another unless he admires that other. Bedoyère admires von Hügel, but this admiration has not prevented him from presenting, with unusual objectivity, the life and work of one of the salient and most influential figures of the modern Christian scene.

His biographer has written of the Baron in such a way that we can trace the development of his inner personal life, as revealed by many letters. The Baron wrote voluminously and in precise detail. His letters also show how deep and wide were his friendships, and how loyal he was to his friends. This is especially true of his friendship with Loisy, who left the Church.

We also see the Baron as the devoted husband of a wife whose temperament

Piety and intellect as seen in the life and works of Baron Friedrich von Hügel

and interests were so different from his own, and as a father concerned intensely — perhaps too intensely — about the education and religious development of his children—especially that of his beloved Gertrude.

Particularly do we see von Hügel as at once a loyal son of the Roman Catholic Church and at the same time a scholar sympathetic toward the modern critical study of Holy Scripture and related subjects. He was able in his own life to hold these two loyalties together, where some others, such as Loisy, could

not do so. Bedoyère has put us much in his debt by this interesting and carefully documented biography.

A CONSUMING INTEREST

While von Hügel was always a loyal Roman Catholic (although he was at times quite critical of certain ecclesiastical action), he was one of those men with whom Christians of different ecclesiastical loyalties found affinity. That is probably an evidence of his genuine catholicity, as Anglicans understand catholicity. Religion was for him a con-

Works by Baron von Hügel Mentioned in this Article

THE MYSTICAL ELEMENT OF RELIGION, AS STUDIED IN ST. CATHERINE OF GENOA AND HER FRIENDS, 2 vol. Dutton, 1923. Pp. xxxix, 466; vi, 422.

ETERNAL LIFE: A STUDY OF ITS IMPLICATIONS AND APPLICATIONS. Edinburgh: T. & T. Clark, 1912. Pp. 1, 443.

BARON FRIEDRICH VON HÜGEL: SELECTED LETTERS, 1896-1924. Edited, with memoir, by Bernard Holland. Dutton, 1927. Pp. vii, 377.

ESSAYS AND ADDRESSES ON THE

PHILOSOPHY OF RELIGION. London: J. M. Dent, 1921. Pp. 308.

LETTERS FROM BARON FRIEDRICH VON HÜGEL TO A NIECE. Edited, with an introduction, by Gwendolen Greene. Dutton, reprinted, 1950. Pp. xlv, 201.

READINGS FROM FRIEDRICH VON HÜGEL. Edited by Algar Thorold, with an introductory essay on his philosophy of religion. Dutton, 1928. Pp. xxvi, 359.

THE LIFE OF PRAYER. Dutton, 1929. Pp. 63.

*Scribners. Pp. xviii, 366. \$5.

A THANKSGIVING FOR MOTHERS

HEAVENLY Father I thank Thee
That in Thy love divine,
From the world of mothers,
Thou didst give me . . . mine.

LUCY A. K. ADEE.

suming interest. His personal piety was intense; and he was concerned also as a scholar with the nature of religion.

This combination of piety and intellect, searching into such a vital subject as religion, produced books and articles which have had a general appeal to Christians of various schools of thought. Bedoyère comments:

"Von Hügel demonstrated in his life and thought that liberty and authority are not incompatible, if both are approached from within the authentic relationship of man to God in real religion. This relation between liberty and authority, between choice and certainty, is involved in all religion: it is of the nature of the act of religious faith" (pp. xiv-xv).

It is probably safe to say that the Modernist Movement presented much less of a crisis to Anglicans than it did to the Roman Catholic Church or to the Protestant denominations. When the canons of historical criticism were applied to the books of Holy Scripture, as they were by such thinkers as Abbé Loisy, it appeared to some in the Roman Catholic fold that the foundations of the faith were thereby being weakened. Such a one was Cardinal Richard, who called the attention of the Holy Office to Loisy's position. Of von Hügel our author writes:

"Where then, did von Hügel himself stand? He shared the archbishop's faith and piety. But his understanding of the intellectual implications of that faith were infinitely greater, as was his friend's, Archbishop Mignot. These men were not scandalized by evidence that Moses did not write the Pentateuch, or that the Fourth Gospel was not, as they thought, written by John the Apostle, for they deemed these historic matters to be accidental to the great truths of the Catholic faith" (p. 133).

With this point of view most Anglicans would concur. Such questions were, however, quite disturbing to many Protestant groups, who had based their faith upon the infallibility of the Bible, in

protest against infallibility in a Church; for the Bible's eminence appeared to them to be threatened, unless it were verbally inspired.

In present day Protestantism there is widespread eager acceptance of the results of both lower and higher criticism, as well as of form-criticism; but in some quarters the issues are still sharp between Modernism and Fundamentalism.

This biography of Baron von Hügel draws aside the curtain, as it were, and we see how Rome dealt with this live and crucial problem. With all due respect to the way it was handled, we emerge from such a study thankful afresh that in Anglicanism there is a happy combination of authority, personal piety, freedom of scholarship, and a keen historic sense.

WRITINGS

The baron was a prolific writer. His magnum opus is a work on mysticism under the title, *The Mystical Element of Religion, As Studied in St. Catherine of Genoa and her Friends*. In the preface von Hügel states:

"The following work embodies well nigh all that the writer has been able to learn and to test, in the matter of religion, during now some thirty years of adult life; and even the actual composition of the book has occupied a large part of his time, for seven years and more" (p. v).

Eternal Life: A Study of Its Implications and Applications grew out of the invitation of Dr. James Hastings to Baron von Hügel to contribute an article on that subject to the *Encyclopedia of Religion and Ethics*. The article presented was far too long for the *Encyclopedia*, and was therefore issued as a separate work. Characteristic of its contents is this quotation:

"Eternal life in its pregnant, concrete, ontological sense—the operative conviction of its reality—is not, primarily, a matter of Speculation and Philosophy, but reveals itself clearly only in the course of ages, and even then only to riper, deeper souls, as

having been all along (in some manner and degree) experienced and postulated in all that men feel, will, do, and are of a characteristically human kind. It is only Religion that, in this matter, has furnished man with a vivid and concrete experience and conviction of permanent ethical and spiritual value" (p. 382).

Bernard Holland has edited, with a memoir, *Baron Friedrich von Hügel: Selected Letters, 1806-1924*—which is a treasure-trove of good things. Available also are the baron's *Essays and Addresses on the Philosophy of Religion*.

Fascinating is the collection *Letters from Baron Friedrich von Hügel to a Niece*, edited, with an introduction, by Gwendolen Greene. The informality of these letters reveals the humanness of von Hügel, and shows how warm-hearted he was. Religion was constantly his dominant interest, and these letters contain such gems as this:

"The first central act of religion is adoration, sense of God—His otherness, though nearness, His distinctness from all finite beings, though not separateness—aloofness—from them. If I cannot completely know a daisy, still less can I ever completely know God. One of the councils of the Church launched the anathema against all who should declare that God is comprehensible" (pp. 14, 15).

Those who want a relatively short introduction to the baron's works will find useful the volume *Readings from Friedrich von Hügel*, selected by Algar Thorold. As a devotional book, made up of two of his addresses, *The Life of Prayer* is illuminating.

Baron von Hügel is a notable example of a layman of noble birth, financial resources, and extraordinary culture, who devoted his life to the study, teaching, and practice of religion, whose influence extended far in various religious circles, but who remained throughout intensely loyal to the Church of his allegiance.

RNS

ST. JOHN



BIBLE

Toward Certitude and Serenity

THE PSALMS AND THEIR MEANING FOR TODAY. By Samuel Terrien. Bobbs-Merrill. Pp. xiv, 277. \$3.

The preface to this book is entitled "The Psalms in the Life of the Western World." In it Dr. Terrien shows that the enduring vitality of the Psalms is due to the sense of worship which animated those who wrote them, their boldness in prayer, their theological certainty, their sense of historical and social responsibility, and the esthetic form in which they couched the religious truths they had apprehended.

The first chapter lists, with illustrations, the dominant motifs of Hebrew worship, which find expression in the Psalter: deliverance in warfare, cultic presence, harvest thanksgiving, holy history, and personal communion with the divine.

This is followed by a treatment of selected psalms under three main heads: Hymns of Praise, which "contemplate God as He reveals His glory through the world of nature, the events of history, and the tabernacling of His presence in the Temple"; Prayers in Time of Crisis, "offered by the community or the individual in time of straits when man is at his wits' end"; and Songs of Faith, confronting life in its tragic depths, but moving ultimately "toward the heights of certitude and serenity."

Although the book has been written not for the scholar but for the general reader, it is the fruit of scholarship of the highest order which is, however, always unobtrusive. Every page is illuminated by profound and penetrating comment. We can only acknowledge our deep debt of gratitude to Dr. Terrien for a first rate book which can be recommended to anyone without qualification.

C. A. SIMPSON.

Two Needs Met

INTERPRETING THE NEW TESTAMENT, 1900-1950. By Archibald M. Hunter. Westminster Press. Pp. 144. \$2.50.

The half-century mark provided Dr. Hunter with the occasion for this attempt to meet two needs: that of the specialist in some field other than New Testament for a summary of the present stage of New Testament studies and an indication of trends; and that of the ordinary reader for a book that mediates the scholarly findings more or less buried in a multitude of learned volumes.

Ten aspects of New Testament study are dealt with: the translations of the New Testament, the text and textual criticism, Aramaic origins, the Synoptic Gospels, the life of Christ in the 20th

century, St. Paul in the 20th century, the Fourth Gospel, the Johannine Epistles and the Book of Revelation, the writings of other Apostolic men, and the theology of the New Testament.

The survey is arranged topically for the most part. In each case the state of critical study at the turn of the century is sketched briefly, and then the work done in the 50 years since is summarized according to the various questions which have chiefly occupied the scholars. Of course the work does not pretend even to mention all the important scholars and writings, but under each question or topic the positions or books which mark a stage or turning point in the discussion are summarized.

The survey is clear and masterful, easy to read and extremely interesting. It will be a great boon to the parson or layman who wants a clear and balanced survey of contemporary New Testament scholarship.

HOLT GRAHAM.

A Mind Made Up

JOHN WHO SAW. By A. H. N. Green-Armytage. London: Faber and Faber. Pp. 182. 10/6.

This book is written by a layman, for laymen. The author's purpose is to prove that St. John the Apostle wrote the Fourth Gospel.

Mr. Green-Armytage quotes from Greek, Latin, French, and German authors. But his mind was made up before he wrote this book, and he uses the authorities who agree with him; therefore, books like Sir Edwyn Hoskyns' commentary on the Fourth Gospel and J. N. Sanders' *The Fourth Gospel in the Early Church* are not quoted. Neither is E. F. Scott's book on the theology of the Fourth Gospel.

For those who already agree with the premise of the author, the book will be a welcome addition. It contains some good biographical notes on well-known New Testament scholars.

VINCENT F. POTTLE.

Christian Initiation

THE SEAL OF THE SPIRIT. By G. W. H. Lamp. Pp. xv, 340. Longmans. \$7.50.

This book is a definitive answer to recent claims by Fr. L. S. Thornton and Dom Gregory Dix that it is Confirmation, not Baptism, which conveys "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

This "Study in the Doctrine of Baptism and Confirmation in the New Testament and the Fathers" reviews fully, clearly, and for the most part fairly, the great mass of scriptural and patristic evidence, which has been multi-form and confused from the beginning, and which the school of Dom Gregory

has treated very selectively, to favor his thesis.

One may question the author's negative finding on the practice of Confirmation in the New Testament, and his apparent denial of it as a Sacrament. His tracing of the use of Unction to Gnostic sources does not seem as probable as a natural development of the interpretation of the anointings which always preceded and followed Baptism, as they did all other baths.

The book is of the highest possible value for the consideration of the still unresolved theological and practical problems of our rites of initiation. Unfortunately for the wide circulation which it would otherwise deserve in this country, all the Greek and Latin quotations are cited in their original languages, without translation.

BAYARD H. JONES.

THE FATHERS

A Feel for the Down-to-Earth

ST. BASIL, LETTERS 1-185. *The Fathers of the Church, Vol. XIII*. Translated by Sister Agnes Clare Way, CDP, with notes by Roy J. Deferrari. Fathers of the Church, Inc., 1951. Pp. 345. \$4.50.

ST. AUGUSTINE, CITY OF GOD, BOOKS VIII-XVI. Translated by Gerald G. Walsh, S.J. and Grace Monahan, OSU Fathers of the Church, Inc. Pp. 567. \$4.50.

These letters of the great Cappadocian father open many windows upon not only the theological controversies and ecclesiastical life of Basil's age and world, but also upon the common life of the world around him.

Basil was a thoroughly well-rounded man, with a rich variety of vital concerns. He is not usually numbered among the great Christian humanists, and perhaps ought not to be; but his letters reveal a man both human and humane.

Some of the ideas and beliefs he expresses are mere antique curiosities to us; but throughout these letters the main course of discussion cleaves to the universal and the timeless.

Basil was an Eastern Christian, but he had a feel for the down-to-earth realities which makes him seem to us Westerns like one of our own.

Deferrari's notes, though brief, are remarkably informative.

Volume XIV of the same series contains the first eight books of the great treatise of Augustine on the City of God, and included in this same volume is also an excellent introductory preface on this work.

Of the vast importance of this work to Christian theology nothing needs to be

said. Of this English translation it may be said that it is smooth and thoroughly "Englished." CARROLL E. SIMCOX.

HISTORY

A Living Force

TRADITION, FREEDOM AND THE SPIRIT.
By Daniel Jenkins. Westminster Press. Pp. 195. \$3.

This illuminating book is founded on a real awareness of the Christian tradition as a living stream, flowing out of the event of the Gospel.

It tries to show how such a tradition necessarily belongs to Christianity as an historical religion, while at the same time it argues most eloquently for a recognition of tradition as a *living* force, capable of accepting and assimilating the new creative powers which emerge in each age.

At these central points of his argument, Mr. Jenkins reveals a genuine appreciation of the Catholic values which he is expressing, and criticizes the shortcomings of Catholics and the limitations of Protestants with remarkable fairness.

Some of his criticisms, however, suggest a failure to grasp the significance of the wholeness of tradition as a real "sacrament" of the grace and truth that came by Jesus Christ; despite his disclaimers, Mr. Jenkins seems to share the inability of Reformed theology to accept the union of the finite with the infinite here and now.

The same doctrinal outlook leads him to neglect the fundamental Catholic concept of "Apostolicity" as the key to the Christian meaning of tradition (a neglect which is almost incredible in a work devoted to the discussion of what primitive Christianity so universally described as the *apostolikē paradosis* (apostolic tradition)).

These limitations should not, however, prevent Catholics as well as Protestants from sharing the profound insights Mr. Jenkins' book offers.

EUGENE R. FAIRWEATHER.

Faults and Virtues Interwoven

THE IRONY OF AMERICAN HISTORY.
By Reinhold Niebuhr. Scribners. Pp. 174. \$2.

Dr. Niebuhr, whom many think to be the foremost American theologian of our time, has applied his theological convictions to the present predicament of the United States. The word ironic, rather than tragic, or merely self-contradictory, is the one that best characterizes this situation.

The Irony of American History provides encouragement for those who are convinced of the basic rightness of the

fight against Communism, but are neither contented with the shallow Jingoism of the politicians, nor blind to the severe defects of our own society. In Dr. Niebuhr they have a champion of Western democracy who is not only alive to its faults, but can fit those faults into a picture, by showing how they are interwoven with its virtues.

Reinhold Niebuhr is a far greater thinker than he is a writer. This does not mean that he is a bad writer, but that his mind is much quicker than his



pen — or any one else's pen, for that matter. A reader of average or below average skill is more likely to be bewildered than fascinated by what Dr. Niebuhr has written.

This puts the burden of reading and pre-digesting *The Irony of American History* squarely on the shoulders of the most skillful (though not necessarily the most intelligent) readers. A realistic, healthy understanding of our situation needs to be put before millions who, unfortunately, cannot or will not read Dr. Niebuhr.

ROGER GEFFEN.

BIOGRAPHY

Building a Nation

GRUNDTVIG. By Hal Koch. Translated by Llewellyn Jones. Antioch Press. Pp. 231. \$3.50.

Nearly every student of religious thought has at least heard of Soren Kierkegaard, but his much more influential contemporary and compatriot, Nicolaj Frederik Severin Grundtvig, is vitally unknown outside Scandinavia.

Yet, at the same moment when Kierkegaard was denouncing the sterility of the State Church in Denmark, a priest of that Church, son of a priest, was leading a movement which transformed his country from an absolute monarchy to the most democratic nation in the world.

Not that Grundtvig was a man of action only. His thought, too, is prophetic. He was driven, in the face of the modern study of the Bible, to find the source and continuity of Christian faith in the Creed and in the life of the Church, rather than in the Bible. That conclusion, which comes naturally to an Anglican, but is extremely difficult for a Lutheran, Grundtvig called his "matchless discovery."

Hal Koch's *Grundtvig* is a much more nearly complete picture of the man than is Edgar Leonard Allen's *A Prophet of the North* (London: J. Clark, 1949). The Danish author (Professor of Church History at the University of Copenhagen during the war, he is now Principal of the Krogerup Højskole, a "people's college") wrote this book for Swedish readers. Thus he takes less for granted than he would have had he been writing for Danes, but he sometimes assumes a greater knowledge of Grundtvig and of Scandinavian history than the average English speaking reader is likely to have. Footnotes make up for this in most cases, but there is an occasional unexplained allusion.

Such slight defects do not make any less engrossing this account of the Danish priest who built a nation while Kierkegaard was thinking gloomy thoughts.

ROGER GEFFEN.

Return to the Inner Springs

LANCELOT ANDREWES. By Florence Higham. Morehouse-Gorham. Pp. 128. \$1.50.

This is an interesting account, that can be read in one evening, of the life of one of the great figures of the Anglican Communion.

Lancelot Andrewes was born in 1555, in the reign of "bloody" Mary, was educated at Cambridge and duly ordained deacon and priest. Of definitely academic bent, he made it a point to learn a new language each year (actually he seems to have mastered 15 — a pretty good record for anybody). Later he became bishop, successively, of Chichester, Ely, and Winchester, dying in the year 1626.

Andrewes was a man of remarkable and varied talent—whether as scholar, teaching the rudiments of Hebrew to school boys, or confessor, ever ready to assist souls to unburden their guilt and receive absolution, as court preacher, tossing words around as a juggler but extracting from such mental gymnastics a genuine and abiding spiritual message, or as a diocesan bishop zealous for the care of the churches and the appointments of Catholic worship.

But the secret of Andrewes' success (if one may bluntly call it that) was his constant return to the inner springs of

strength, the life of prayer, as the author of this work is at pains to point out.
FRANCIS C. LIGHTBOURN.

A Many Sided Missionary

EXPLORING THE SILENT SHORE OF MEMORY. By Henry St. George Tucker. Whittet & Shepperson, 1951. Pp. 300.

Despite an unfortunate and somewhat sentimental title, this is an interesting, fascinating, and in parts even thrilling, account of the life, from birth until the time he left Japan in 1923, of the Most Rev. Henry St. George Tucker, former Presiding Bishop of the Church.

In these pages Bishop Tucker takes us through scenes from his boyhood in a rectory in Virginia, his secondary schooling at Norfolk Academy, his student days at the University of Virginia, his preparation for the priesthood at Virginia Theological Seminary (in those days, he says, "strong on religion but weak on theology and pastoral technique"), through his work in Japan, first as a missionary priest, then as president of St. Paul's College, and finally as Bishop of Kyoto (1911-23).

Throughout the book, always with that modesty for which he is noted and with frequent thrusts of humor and "good stories" that he tells on himself, Bishop Tucker presents a unified picture of his many-sided interests (whether it be mountain climbing or teaching Greek to Japanese theologs), but always underneath there is the missionary, the evangelist, and the pastor.

It is to be hoped that Bishop Tucker will follow these memoirs with a sequel describing his later career as professor at VTS, Bishop of Virginia, and finally Presiding Bishop. Surely these years should provide material aplenty for another volume.

FRANCIS C. LIGHTBOURN.

THEOLOGY

The "What" and the "Why"

GUIDE TO THE CHRISTIAN FAITH. An Introduction to Christian Doctrine. By William A. Spurrier. Pp. 242. Scribners. \$2.50.

The excellence of this book is the maturity of its author. If the reader fails to sense this after a few pages, there is something wrong with the reader. It is evident that Dr. Spurrier has thoroughly digested his material, yet is sympathetically aware of the difficulties of the intelligent beginner.

According to the preface, the purpose of the book is "to describe *what* the doctrines are, *what* they *mean*, and *why* they make sense to Christians." The manner is not that which we describe by

the word "popularizing." The doctrines are soundly presented and the difficulties seriously faced, but the terminology is purposely "bottom-shelf" for any inquirer intelligent enough to read good books.

Like many other explanations of Christian Doctrine, the book makes more interesting reading in its later pages than at the beginning. This is because of certain foundations which must first be laid.

There are good summaries of the Christian claims, especially regarding revelation, the Incarnation, the Resurrection, and the Atonement.

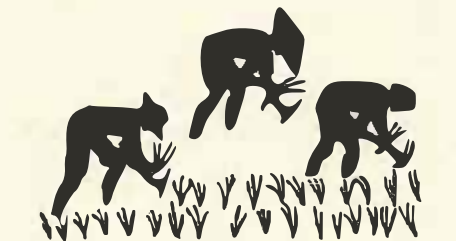
This book is a product of the Protestant recovery of orthodoxy. Churchpeople will not find in it everything which they have been taught to believe, but neither will they be misled by what they do find.
C. EDWARD HOPKIN.

Between Kant and Dewey

GOD AND NATURE. By G. F. Stout. Cambridge University Press. Pp. 339. \$7.

This is the second volume (the first being *Mind and Matter*) based on the Gifford Lectures delivered in the University of Edinburgh in 1919 and 1921. It is not a book designed for the casual reader, but for students who are well grounded in philosophy.

Stout's philosophic position lies between that of Kant and Dewey; and, like both of these men, he is above all interested in the problem of epistemology. He did not actually formulate his ideas of metaphysics until late in life. However, it is only fair to say that for Stout there was no question of a transition from a world of sensations to a



world of independently existing objects, as there was for Kant:

One main purpose of *God and Nature*, is to restate the principle of universals, but all the author succeeds in doing is to obfuscate further an already difficult question. He seems to be saying that universals both do and do not have "reality":

"We have to regard the universal as a very peculiar kind of whole and its particular instances, actual or possible, as its parts. . . . Each particular white thing (e.g.) has its own particular whiteness. When we say then, that they have a common character, we must mean not that

this is one numerically identical quality in all, but that each possesses a quality of the same sort as a quality belonging to each of the others."

This rather obviously reduces the universal to a particular and does not forward the reader's understanding of the problem.

One may legitimately criticize this book by saying that its publication was too long delayed. Much of it is concerned with a refutation of certain views of Bertrand Russell — views which Russell himself has not held for many years.

Preëminently Stout is a philosopher of the middle-way, if not an out and out eclectic.

WINTHROP P. CLARKE, JR.

Strictly Philosophical

TIME AND ETERNITY. By W. T. Stace. Princeton University Press. Pp. vii, 169. \$3.

This is a philosopher's strictly philosophical analysis of the philosophy of religion.

The author is convinced that the natural order and the divine order are totally separate from each other and that they must be kept so in our thinking: the moment we start dealing with religious truths as though they were "facts" we are headed for frustration and falsehood; religion rationalized is religion falsified; human reason can operate only within the natural order and can deal competently only with the phenomena of this order; our knowledge of God and of the things of God must come to us through direct mystical intuition. Such is Mr. Stace's position.

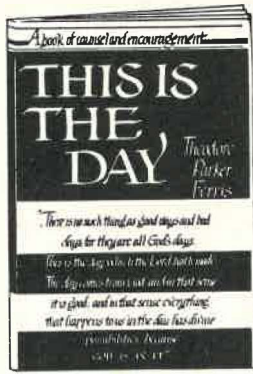
Unlike many, perhaps most, naturalists, Mr. Stace believes in the validity of such intuitive knowledge of God, and he provides a clear, solid rationale for mysticism.

Where he goes wrong, I think, is in trying to classify Christianity as a "religion" in the sense of a mystic gnosis. It could be argued, no doubt, that the Christian knows God in Christ only by the grace of an intuitive recognition of God-manifest.

But is this all? Mr. Stace declares again and again that true religious knowledge always transcends "facts." Yet the life of Christ is a fact in history. Does not the "eternal order" incarnate itself in this Fact?

My objection here is simply that the central claim of Christianity is that in Christ there is a unique and revelatory union of Time and Eternity. Mr. Stace is obligated by the task he sets himself either to explain this or to explain it away.

This is a most helpful and illuminating book to the student of the religious consciousness as such. And in fairness to



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the author I would add the reminder that his subject is the philosophy of religion rather than the case for Christianity. CARROLL E. SIMCOX.

ECUMENICAL

Sin Is Irrationality

ECUMENISM AND CATHOLICITY. By William Nicholls. London: SCM Press. Pp. 159. 12/6.

Underlying the movement toward Christian reunion, and finding a partial expression in the World Council of Churches but transcending it, is the "ecumenical experience" shared by Christians of different traditions who have conferred together on their common concerns.

That experience is the primary datum of this book. The author, an Anglican, has undertaken to develop its implications in the field of ecclesiology, the doctrine of the Church.

The experience itself is both confrontation and recognition. There must be a frank acknowledgment of differences, which are sometimes found to be deeper than expected.

On the other hand there emerges the recognition of one another as truly "in Christ," members of the Body and partakers of the Spirit; and that not as individuals only, but as the representatives of worshipping communities, through whose ministrations they have received whatever grace they have.

These communities must therefore be true "churches" in some sense, however defective, fragmented portions of the *Una Sancta*. How can the experienced unity be reconciled with the equally experienced division?

The unity of the Church is both "historical" and "eschatological." The experienced unity will be perfectly revealed by the Lord at His coming, but it is even now given us in anticipation through the possession of the Spirit. It is the unity of a common citizenship in heaven and a common destination.

But historical visible unity also is essential, as the sacramental sign through which the deeper unity is mediated to us. To the problem of its divisions there is no rational answer, for they are the result of sin, and sin is irrationality. It is our duty to work in penitence towards their resolution.

This is not to be done in haste, through the glossing over of differences or the surrender of principle, but by the continued confrontation-recognition of the ecumenical experience.

There are many statements in this essay which are open to criticism and assumptions which are open to question. There is particularly a penetrating scrutiny of the traditional Anglo-Catholic ec-

clesiology which cannot be merely ignored.

For this reason, as well as for its notable contribution to understanding, the book is recommended to those who have tended to stand aloof from the "ecumenical movement."

Unfortunately the author's style is often needlessly obscure and disfigured by the uncouth Hellenistic jargon of much contemporary theology. "Ecumenism" itself is a word which no literate person should use without apology. It is no wonder that it lends itself to the derisive "ecumania."

ERNEST J. MASON.

A Point of Departure

BIBLICAL AUTHORITY FOR TODAY: A World Council of Churches Symposium on 'The Biblical Authority for the Churches' Social and Political Message Today.' Edited by Alan Richardson and W. Schweitzer. Westminster Press, 1951. Pp. 347. \$4.

From the beginning of its existence the World Council of Churches has recognized that one of its principal functions, in the present stage of the ecumenical movement, is to promote corporate study as an activity in which Christians of various persuasions can share without prejudice to their convictions and devotional practices.

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In *Biblical Authority for Today* 19 writers undertake, each after his own manner and out of his own spiritual past, to define the character, and to investigate the unifying possibilities, of the divine utterance contained in the Holy Scriptures.

The work is suggestive rather than exhaustive, and it must be judged in the light of its immediate purpose, which is to provide, if not an outline, at least a point of departure for a world-wide and searching consideration of the questions discussed by the 19 essayists.

These sincere and penetrating essays cannot fail to enrich the Biblical studies of our day. WALTER C. KLEIN.

CANON LAW

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THE ANCIENT CANONS AND THE INTERPRETATION OF THE WORD DISCIPLINE IN THE BOOK OF COMMON PRAYER. Joint Committee on Discipline, American Church Union and Clerical Union, under chairmanship

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BOOKS

of the Rev. Ralph E. Conrad. Riverside, N. J.: Burlington County Press. Pp. xii, 68. \$1.50.

The Joint Committee on Discipline of the American Church Union and the Clerical Union deserves high praise for this booklet, the purpose of which, according to its preface, is to aid in dispelling the confusion that exists in regard to the canon law and discipline of the Church, both in their principles and interpretation.

The introduction states the thesis of the work, namely that the ignorance of our heritage is our real trouble, since we have in the Ancient Canons and in the Discipline of the Church a sufficient body of binding regulation.

The terms "Canon Law" and "Discipline" are then defined on the authority of the Preface to the Prayer Book and of many learned authors, which show that the Church is governed by the Ecclesiastical and Canon Law of England as it existed in 1782 (save as political conditions rendered it inapplicable) and as altered and supplemented by the Constitution and Canons of General Convention.

This thesis is then elaborated under a section entitled "Polity and Discipline in the Foundation of the Episcopal Church," which traces its historical basis and concludes with a definition of Discipline as the "law of the Church" in custom and canon and rubric.

Implications of the terms "Ancient Canons" and "Discipline" are then set forth. These end with Judge Hoffmann's summary, which holds that the English canon law governs unless inconsistent with, or superseded by, a positive institution of our own, or unless it is at variance with our civil law or doctrine of the State recognized by the Church or not opposed to her principles or inconsistent with or inapplicable to the Church's position in these states.

There are three appendices: "Canon Law Governs the Episcopal Church" (dealing with the force in pre-Reformation England of the *Corpus Juris Canonici*, in which Maitland's position is accepted); "The Principle of Desuetude in Canon Law" (the theory that a law must be accepted to be in force—a view which is rejected by the booklet, except with the limitations placed upon it by Maitland), a "List of Decisions by American secular courts," recognizing the ecclesiastical law as the basis of our Canon Law; finally a splendid Bibliography which will be invaluable to students.

There is no reference to Professor Beales' "A Statement Regarding the Canon Law," which formed a part of the Report of the Joint Commission on Marriage and Divorce to the General Convention of 1931, nor to the fact that

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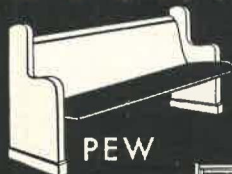
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a concurrent resolution was adopted by both Houses requesting the Commission to prepare a digest of the canon law—action which sustains authors' position.
JACKSON A. DYKMAN.

JUVENILE

A Smooth, Running Story

THE HOLY BIBLE FOR YOUNG READERS: THE NEW TESTAMENT. By J. W. Mackail. Illustrations by Fritz Kredel. Peter Pauper. Pp. 157. \$3.50.

This is another addition to the many "Bibles" and Bible Stories recently published. The title is somewhat of a misnomer, though the subtitle is more descriptive—"Being the Story of God's Chosen People after the Coming of our Lord Jesus Christ upon Earth, together with Stories of the Saints and Martyrs."

The chapters are short; the English is simple and dignified; the typography beautiful. There is no indication, however, as to what is New Testament and what is legend. Some legend is here interspersed with the New Testament story, and stories of saints and martyrs follow, with no indication as to which is which. It makes a smooth, running narrative, however.

The numerous illustrations in pastels by Fritz Kredel add much charm and beauty to the book. The binding is a lovely shade of blue set with a medalion of kneeling figures. For all ages.

MARION V. LIGHTBOURN.

Praying With Children

OUR CHILD BEGINS TO PRAY. A Guide for Parents. By W. Awdry, illustrated by Rene Cloke. New York: British Book Centre. Pp. 64. \$1.75.

This is a guide for parents in praying with small children and training them to pray.

It is divided into three sections, covering three stages of child development: (1) from birth to about 1½ years; (2) from 1½ to 3; and then (3) the age of learning to say prayers (3-5).

The book emphasizes saying prayers and singing hymns beside the child every day from the time the child is a tiny baby.

Prayers and hymns are suggested for all three stages—with the warning that children are different and will not react the same way at the same time.

Three types of prayers are suggested for the third age-group—intercession, thanksgiving, and penitence ("God Bless," "Thank You," and "Saying Sorry"), with a section of full-page colored illustrations for each stage (there are also full-page illustrations in color throughout the book).

Since too many parents don't begin their children's prayer life until the chil-

dren reach the age of two or three—and then only in the form of "hearing prayers," rather than kneeling with the child—this would make an excellent "baby gift book."

One could wish that the author had added a fourth type of prayer—"adoration" ("I love You"), which is perhaps the best prayer of all.

MARION V. LIGHTBOURN.

UNCLASSIFIED

A Full Diet

BEST SERMONS 1951-52. Edited by G. Paul Butler. Macmillan. Pp. 356. \$3.75.

"Best Sermons" seems a somewhat extravagant title for any anthology of sermons, and yet, as one reads this selection, he cannot but feel that a true effort has been made to select the best.

This book is not intended to be used as a source for Sunday Sermons. As Dr. Sperry says in the foreword, "It is very dangerous for a preacher to spend too much time in reading other men's sermons." Yet Dr. Sperry goes on to say that by reading the "best sermons" the local preacher will not feel like a lonely prophet, but will know that he is a member of a goodly company of fellow craftsmen.

This collection is comprehensive. It contains sermons by such men as Fulton J. Sheen, Ralph W. Sockman, Rabbi Louis Finklestein, James A. Pike, and Toyohiko Kagawa. Our own Bernard Iddings Bell has a magnificent sermon in this book in which he says that "Loving without demand of Love is the only means to prevent speedy and complete disaster to the whole world."

I supposed the word to describe all these sermons is "relevant." Their content throbs with vitality. The very first sermon by Ralph Sockman confronts Communism with the Christian answer. Another deals with Christian unity.

These and many other subjects now puzzling us are dealt with in a scholarly and yet stimulating way.

The laity and clergy who read this book will find a full diet, if they are hungry for good spiritual reading.

BERNARD G. BULEY.

Souls Confronting Evil

MODERN POETRY AND THE CHRISTIAN TRADITION. A study in the Relation of Christianity to Culture. By Amos N. Wilder. Scribners. Pp. 288. \$3.

This is an important book. It won the special decennial reward of the Bross Foundation because it is important. It presents a careful study of poetry—from its beginnings in spontaneous expression

BOOKS

of religious experience to its present theological significance.

Modern poetry is difficult fare for many readers, but Professor Wilder, aided by quotations that are sometimes accompanied by paraphrase, vividly presents the spiritual turmoil from which it is produced. In modern poetry, whether Christian or heretical to the point of blasphemy, he finds souls confronting evil, accepting world guilt, moving toward purgation.

This book should be read by those who look at modern art through blind spots. Certainly it holds value for theologians and for poets—indeed for all persons who recognize the terrors and confusions of our day. PORTIA MARTIN.

“Even Me and Thee’s a Little Queer”

BASIC PSYCHIATRY. By Edward A. Strecker. Random House. Pp. 473. \$3.75.

Dr. Strecker, who is Professor of Psychiatry and Chairman of the Department of Psychiatry, at the School of Medicine of the University of Pennsylvania, has not only in this volume, written a comprehensive survey of the field of psychiatry for the general reader, but has written it so well that it is absolutely interesting.

The chapter headings may sound formidable, but the chapters themselves are clear and lucid. In these days of much halfbaked and misleading psychiatric articles (so-called), as well as of so much overemphasized and/or dramatized material, a book that covers the general field effectively and validly fills a real need.

This book is one that should be of great help to clergy and other intelligent adults who need to spread the word that mental illness is simply illness—mild, moderate, or severe, as the particular case may be.

Psychiatrists do know the causes of many mental illnesses and ways of preventing them. The difference between the mentally ill and the so-called normal person is one of degree rather than of kind. “Everyone is queer but me and thee—and even me and thee’s a little queer at times.”

MARION V. LIGHTBOURN.

Debit and Credit

THE PURITAN HERITAGE. By George M. Stephenson. Macmillan. Pp. 282. \$3.50.

In this book, Professor Stephenson, who is an historian of first-rank competence, sketches the history of Puritanism as a mighty leaven in American society. An intelligent admirer of what is best in the Puritan creed and temper, he



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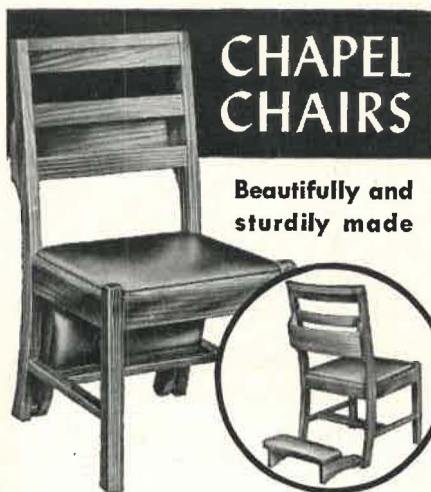
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dwells heavily upon its fine achievements, but he is not blind to the facts that must be placed on the debit side.

Most of the chapters deal with 19th-century America and such phenomena of that age as frontier revivalism, the Unitarian movement, the Anti-Masonic agitation set in motion by the famous Morgan murder case, and abolitionism. He embraces also in his survey the rise of Methodism and Quakerism, but in doing so raises a question about his use of the classifying term "Puritanism."

Evidently Professor Stephenson equates, for working purposes, Puritanism with quintessential Protestantism of the extreme non-sacramental, non-liturgical and non-hierarchical kind. This may be permissible, but one wonders what a real come-outer Calvinist Puritan like Bunyan or Jonathan Edwards would have said about this.

The author notes in the end that present-day America is emphatically post-Puritan. He does not attempt an explanation. Why have Americans rejected the Puritan heritage? If Dr. Stephenson wants to write another book, there is a subject worthy of any man's pen.

CARROLL E. SIMCOX.

A Working Guide

THE TELEVISION PROGRAM. By Rudy Bretz. Wyn. \$4.95.

Religious leaders who want to make use of television will find this book most helpful.

Mr. Bretz, a noted CBS and independent producer, knows whereof he writes, for he is widely recognized as a leading teacher of TV. He has often volunteered his services for the religious TV workshops sponsored by the National Council of Churches, and has done a superb job—as this reviewer well knows, for he has twice been his student at these.

The book is divided into these main sections: Meet the Medium; Writing the Full Scripted Program, the TV drama; Producing and Directing the TV Program. It contains notes and photographs showing how TV operates.

There is naturally a section on religious TV, but the most important thing about this book is that it will serve as a working guide for Church leaders who want to use TV time, or face TV problems. It will help them see the broadcasters' side of things, and make them more effective in presenting the case of the Church for time, for the reader will know what he is talking about after he has studied this book.

This reviewer, who has had to write, produce, and advise on more TV programs this last year than any one else in our Church wishes this book had been written years ago.

FREDERICK H. SONTAG.

Bible

(Continued from page 14)

which Luke explicitly claims to have. All that they are allowed to possess is paper—and the oral tradition.

"Form-criticism" is an attempt to lay down laws governing the creation of the oral forms which preceded the paper material of the documentary theories. There was a documentary phase in the process of gospel-making, and literary criticism has undoubtedly uncovered some of the facts about it. There was an oral phase in the transmission of the gospel material; but the confident statements of the form-critics on this subject are not often based on substantial evidence.

The form-critics lay down laws to which it is thought the earliest oral material should conform, and the parable or miracle or narrative or discourse which does not conform is arbitrarily rejected or shorn of its offending features. Criticism of this kind, therefore, has provided itself with a convenient tool by which it can rid itself of any features of historical Christianity with which it happens to disagree.

The Anglican, in using *The Interpreter's Bible* to study St. Luke, will find that it neglects the historic Christianity which the reader values. It gets its effects by omitting from consideration a number of historical factors—as, for instance, the 12 apostles. We are told that the oral forms which constituted the basic material of the gospels were the product of nameless persons, who are commended as being humble or simple. The forms grew and developed in the churches in such a way as to satisfy their yearnings or sanctified curiosity, so far as it went. The existence of a qualified, authorized, trained, apostolic ministry in the church is not mentioned. The reader will look in vain for any light on the stages by which Christ chose, trained, and authorized His apostles to succeed Him.

THIRST NOT SATISFIED

The old Victorian commentaries were full of information, and even pictures, illustrating the social, religious, and natural background of the gospel stories. It cannot be said that *The Interpreter's Bible* gives any comparable historical background for the modern reader. The maps are poor. There is no consistent effort to reconstruct the scene in which the story is laid—the rural life, the Greek cities, the Roman administration, the popular religion of the day, the Rabbinic schools, the holy city, and the temple courts; Paul Scherer gives it in flashes, but nobody else does.

Here the exegete passes over the weightier matters of the gospel, but deals faithfully with the mint and anise and cummin of his documentary and form-critical calculations. The expositors ap-

pear occasionally to rebel against the yoke. I observe at times a healthy disposition on their part to question or modify the fashionable emphasis on what is called eschatology, and a tendency to read it in the light of a genuine spiritual realism.

Even the de-spiritualization of the parables is not always very heartily accepted by the expositors. They allow their imagination to work on the good old gospel story in the old-fashioned way so that its drama and conflict is re-created; a historic realism sometimes takes command, and relates the flesh-and-blood situation in the gospel to the spiritual problems of the modern world. But if this kind of exposition is to become effective, it is essential that the expositor should be able to assure his auditors that he is handling a true historical revelation; and it is a question how far, in this case, the exegete would cooperate with him in saying this.

If the protestant gospel of the expositor is to prove victorious, it must provide itself with a more fully historical exegesis; and that, perhaps, would be a Catholic exegesis.

When we turn to St. John, we find a distinctly different picture. The introduction and exegesis is the work of W. F. Howard, and I believe that every word he has written is worth studying. The historical and the critical are delicately balanced, and justice is done to different points of view. A penetrating and consistent line of theological interpretation is pursued throughout the exegesis, possibly a little rigidly, but even so with very great advantage. Dr. Howard pays due attention to critical problems and to archeological research, as well as to the relation of the Johannine philosophy to the various contemporary modes of thought. Similarly, the exposition of St. John, by A. J. Gossip, is worthy of careful reading. Its spiritual and moral interpretations are illustrated by many opposite quotations from modern thinkers, mainly of the Victorian period, with some from all countries and ages. Dr. Gossip has little or no interest in historical or sacramental Christianity; and it is quite questionable how far any of the contributors, except perhaps John Knox, have much understanding of the mystical.

This volume is a good book for Anglican clergy to read, since our preaching on the whole is poor, and the homiletic tradition represented here is strong where we are weak. But the Anglican will not find that it belongs with his tradition. He will find very few references in it to Anglican books or ideas. He will not learn, for instance, that Archbishop William Temple wrote a profound exposition of St. John's Gospel. What he will find will seem to him, on the whole, to be a reduced evangelical faith which has no very secure roots in history.

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NEW YORK — Church Settlement houses in the past have shown a tendency to turn into secular settlement houses with more emphasis on social service and less on religion. Noteworthy, therefore was the announcement in New York recently that Trinity parish was taking over the famous Henry Street building of the Jacob A. Riis Neighborhood Settlement to be operated as a neighborhood center with resident clergy.

Riis House will move up to Harlem to continue its settlement activities in a new setting, and the Riis board of manager will continue to operate their two centers in Brooklyn. The settlement now being taken over by Trinity was originally known as King's Daughters' Settlement, conducted by a group of volunteers from an organization of Episcopal Church women whom Jacob Riis had interested in the needs of New York's lower east side.

In making the announcement, Canon Bernard G. Newman, vicar of Trinity Church, said that clergy in residence would be the Rev. Edward E. Chandler and the Rev. William A. Wendt. Daily services will be held.

MASSACHUSETTS — A direct descendant of Paul Revere got to carry the two lanterns down the aisle of Old North Church, Boston, before they were hung in the tower for this year's traditional Battle Night Services. He is Warren Revere, aged six, of St. Alban's, N. Y.

UPPER SOUTH CAROLINA — The H-bomb plant area at North Augusta and Beech Island and the Church's work there was first of the specific items mentioned by Bishop Gravatt of Upper South Carolina in the address to convention in which he said he would continue as diocesan in order to help in the development without delay of several important phases of diocesan work.

The bishop said he would not retire until required by the canons, which gives him 18 more months to serve. He declined assistance of a coadjutor or executive secretary suggesting that the money for such assistance should rather be spent on other diocesan work.

The executive council was authorized to find in Columbia a "suitable site" for new diocesan headquarters.

Unusual signs of growth were observed by the convention. Trinity Church, Abbeville, one of the oldest in the diocese but for many years almost dormant, is again active.

ELECTIONS. Standing Committee: (clerical) C. C. Satterlee, G. M. Alexander, O. C. Zaebst, J. A. Pinckney, W. W. Lumpkin; (lay) H. A. Brown, R. H. Robinson, J. H. Lumpkin, Ernest Patten, J. De Loach.

Executive Council: (clerical) E. R. Gribbin, E.

H. Weston; (lay) D. G. Ellison, Jr., A. R. Heyward II, J. E. Boatwright, Sr.

General Convention deputies: (clerical) G. M. Alexander, C. C. Satterlee, R. E. Gribben, Jr., J. A. Pinckney; (lay) R. H. Robinson, E. Patton, J. H. Arrington, A. E. Holman.

OREGON — The increasingly popular minimum amount of \$3000 a year and house as a stipend for married missionary clergy was adopted in a new canon by Oregon's convention. Minimum for single missionary clergy is \$2500 a year.

Convention resolved that General Convention be petitioned to establish a ninth province consisting of the diocese



SHIFT OF EMPHASIS toward religion, at Riis House.*

of Oregon, Olympia and Montana and the missionary districts of Eastern Oregon, Spokane, Idaho, and Alaska.

Ninety-eight-year-old St. Peter's, Albany, was admitted as a parish.

The convention also admitted seven organized missions.

Convention consented to assist in a program to help reduce the present indebtedness of St. Helen's Hall, a girls' school operated by the diocese in Portland.

The Rev. David R. Cochrane, student pastor at the University of Washington, Seattle, urged General Convention deputies to increase the amount of money allotted for college work. He said that now the Church loses three out of five active young Churchmen when they enter college.

Convention voiced its opposition to a General Convention canon which would deprive retired bishops of their vote in the House of Bishops.

In his annual address Bishop Dagwell reported 1,307 confirmations and 1,478 baptisms for 1951, new high records.

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DIOCESAN

he said, is the new \$2,500,000 wing to Good Samaritan hospital, Portland, which is to be ready in July.

ELECTIONS. General Convention: (clerical) G. R. Turnery, P. H. Smith, R. F. Lessing, L. O. Stone; (lay) B. F. Young, John Vassie, John Merrifield, and Dean Brooks.

NORTHERN INDIANA—A small diocese by common standards of measurement, Northern Indiana, according to the 1952 LIVING CHURCH ANNUAL had the largest increase in communicants



BISHOP AND BOY from banner-winning Church school.

last year (by percentage) of any American diocese. The apparent enthusiasm for the church carries over into the Church Schools.

By bus and car, Church school children from all over Northern Indiana came to St. Thomas' Parish, Plymouth, recently for the annual presenting to Bishop Mallett, the diocesan, of the Mite Box offerings.

About 200 Church school children, 100 teachers and parents, the diocesan priests, and the bishop crowded into the 250-seat church.

There were the usual certificates of merit given to individual classes and Church schools for the best written mission prayers, the best class projects, etc. Then came the time for the awarding of the "Bishop's Banner." The banner is given to the Church School with the highest mite box giving per child. St. John's Parish, Elkhart, raised over \$800 alone (with a per capita offering of more than \$5.00). Little Trinity Church, Peru, had given more than \$8.00 per student. But the host parish had given \$9.56 per capita. St. Thomas' (225 baptized members) now holds the "Bishop's Banner" until next spring.

Total diocesan offering was about \$3800 from 1612 pupils.

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And it is no accident nor a deep secret that the Fund's astonishing growth stems from the student bodies in the seminaries. A growing number of those folks have sensed the value of the Fund. They feel sure that they will not be pressured into buying a contract they can't read. They know that a policy is delivered not just as a purchase across the counter. They catch the idea the transaction means entrance into a family relationship which will last for life and will mean more as the years pass. In a word, the Fund is "First in the hearts of the seminaries!"

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EDUCATIONAL

SEMINARIES

Dean Nes Resigns

At a meeting on May 2d, the board of trustees of Nashotah House accepted the resignation of the dean, the Very Rev. William Hamilton Nes.

Dean Nes has headed the seminary since 1947, when the Very Rev. Dr. E.



DEAN NES: *The long-pondered step was taken.*

J. M. Nutter retired as dean. He came to Nashotah from the deanship of Christ Church Cathedral, New Orleans, a position which he had held for 20 years.

The board's resolution said:

"Resolved that the Board of Trustees have received and accept with sincere reluctance the resignation of the Very Rev. Wm. H. Nes, D.D., to become effective July 1, 1952; that they express to him their profound appreciation of his distinguished service and substantial contribution to Nashotah House; and that they pledge him their affectionate assistance in whatsoever work he may undertake in the future. May God richly reward him and bless him always."

The dean will continue his full schedule of duties at Nashotah House until the effective date of his resignation.

In his letter of resignation, Dean Nes said he had "long pondered" taking this step but had deferred doing so because of the "generous and heartwarming motion of confidence" in his administration that had been passed by the board of trustees on June 13, 1951.

COLLEGES

Keble Gets President

The Reverend Hewitt B. Vinnedge, Ph. D., nationally known scholar, educator, and theologian of the Episcopal Church, has been elected by the board

of trustees, the first president-rector of new Keble College, Pass Christian, Miss. [L. C., May 4th], according to the Rev. Douglas R. MacLaury, chairman of the Board of Trustees.

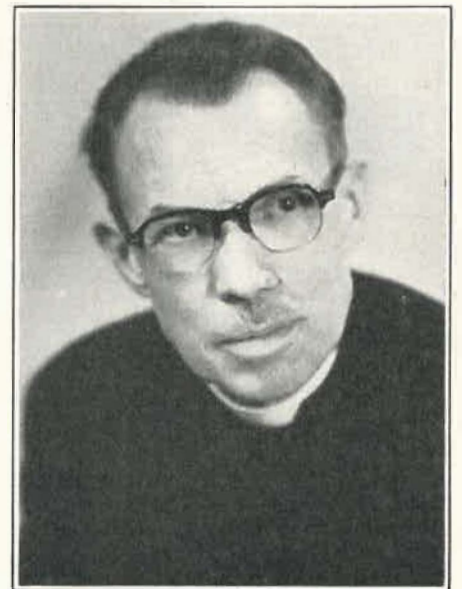
"Dr. Vinnedge was elected," said the Rev. Douglas R. MacLaury, chairman of the Board of Directors, "because he so clearly exemplified in his own life, work, and philosophy, the spirit, purpose, and principles for which Keble College was founded."

Dr. Vinnedge, professor of Religion and Philosophy at Mississippi Southern College, Hattiesburg, Miss., was formerly professor of New Testament, Languages, and Literature, at Nashotah House.

In the last 25 years more than 60 of his articles, poems, and papers, and four books have been published.

For three years Dr. Vinnedge has had his own radio program over various stations in Kansas.

Speaking of the problem of an educational foundation in the 20th century, Fr. Vinnedge said, "there is no ideal



DR. VINNEDGE: *"No ideal time for an act of faith."*

time [for such establishing]; any time is an appropriate time for an act of faith, and that is what Keble College is."

Confusing the Issue

By FREDERICK SONTAG

Recent reference to Trinity Church, New York City, and its former clergy and present rector, in songs, chants, and slogans of pickets marching around Columbia University was halted when an official of the CIO Transport Workers Union reminded the pickets that the university, not the church and its clergy, was the object of their criticism.

The Episcopal Church was involved

in the labor dispute between Columbia and the TWU local on April 27th when the New York Post ran an editorial discussing the strike. In it the Post said that statements of Columbia's acting president Grayson L. Kirk were "solemn nonsense inevitably recalling the irony of Trinity Church Fathers standing out in the vanguard of the tenement landlords against the encroaching shadow of New York City sanitation laws in 1892."

Several strikers soon were shouting "Trinity was backward. Columbia was backward. Both must change." After the full impact of the editorial had sunk in, the chants mentioned in more intimate detail some of the past relationships between Trinity and Columbia. Then some enterprising student sympathizer or striker discovered that the Rev. Dr. John Heuss, rector of Trinity, was recently elected a trustee of Columbia, and so the chant was changed "Where does Heuss stand? With the people or Columbia?"

The inclusion of the Church and Dr. Heuss was soon ended when the TWU union official told the chanters to "call Fr. Heuss 'Father Heuss' not Heuss," and reminded them that the enemy was Columbia, not the persons mentioned in the Post editorial.

A union spokesman said, "We don't expect Columbia trustees like Watson (president of IBM) who has no union workers in his plants to give us a break, but we hope that the neutral members of the Columbia Board will persuade

the University officials to attend Mediation Board sessions, and we want to do nothing to impress your clergymen unfavorably. Matter of fact, we wish he'd come up here, and talk to some of the men on the picket line. The president of one of our biggest TWU locals is an Episcopalian, and we certainly want to be respectful to your clergy; as you know, we go to Church too."

Columbia University had had 600 of its maintenance workers out on strike since April 16th, when they walked off their jobs in a sympathy move supporting a group of cafeteria workers who are striking to be recognized by the university as members of Maintenance Local 241 of the CIO Transport Workers Union. The University officials have declined to recognize the union, and have also refused to attend mediation sessions called by the New York State Mediation Board. The University has maintained that non-profit dining rooms should not be subject of unionization.

When the rain came down too heavily, the strikers took shelter. After fair weather had come, no further slogans regarding Trinity, its clergy, and rector were heard. The short lived outbursts regarding the strike were declared "off the record and not to be discussed" by a union public relations advisor.

It was the hope of a TWU official that the close relation between Churchpeople who are trustees and officers at Columbia University and those who are union members might be helpful in bringing together the university and the union.

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In a 6-3 decision, the United States Supreme Court upheld the constitutionality of the released-time program of religious education practiced by the public schools in New York.

Under the program, children are released from public schools one hour a week to attend religion classes off school premises with the permission of their parents.

The majority opinion was written by Justice William O. Douglas.

They held that the program, set up under state law, does not violate the principle of Church-State separation as guaranteed in the First Amendment of the Constitution. In this connection, Justice Douglas said that the New York plan has neither prohibited the "free exercise" of religion nor has made a law "respecting an establishment of religion."

Justice Douglas stressed that there is no constitutional requirement which makes it necessary for government to be hostile to religion "and to throw its

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EDUCATIONAL

weight against efforts to widen the effective scope of religious influence."

The majority decision also said that the New York plan was different from the Champaign, Ill., program which the Supreme Court declared illegal in March, 1948, on the demand of Mrs. Vashti McCollum.

In the McCollum case, Justice Douglas said, religious instruction was given in public school buildings and the high court opposed this use of tax-supported property for disseminating religious training. In New York, however, he said, the released-time program involved neither religious instruction in public school classrooms, nor the expenditure of public funds. [RNS]

TEACHERS

Organized to Fight

More than 100 teachers who are communicants of the Church have decided to form an Episcopal Teachers' Guild in an effort to combat materialism and secularism in modern civilization.

They voted unanimously to form the guild after hearing the Rev. Dr. Vesper O. Ward, editor-in-chief for curriculum development of the National Council.

Dr. Ward said that civilization is sick, suffering from "a system of secularism and determinism" in which "every teacher, in college, in private school, Church school and public school, in all grades, is caught."

Even the clergy are caught in the system, he said.

INTERCHURCH

More Children in Church Schools

More Christian children are receiving their pre-high school training in Church-sponsored schools than at any time in the history of the country.

During the past 15 years, enrollment in non-Roman day schools at the nursery, kindergarten, and elementary school level has increased 61%. There are at present more than 186,000 children in approximately 3,000 such schools, while in 1937 there were slightly more than 2,000 such schools with about 110,000 pupils.

These were some of the highlights of a survey made by the National Council of the Churches. It is the first time such a survey has been made of non-Roman day schools on a nationwide basis.

The survey showed that the largest number of day schools are maintained by the Missouri Lutheran Synod, which has 1,164 with a total enrollment of 95,474.

The number of schools of other Churches, according to NCC, are Episcopal 100 (the semi-annual Church

school list of THE LIVING CHURCH included 136, excluding 70 or more parish day schools); Mennonites 547; Presbyterian Church, U.S. 125; Seventh Day Adventists 919; Christian Reformed 156; Baptists 15. Other groups account for an additional 122.

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ORGANIST-CHOIRMASTER for South Florida Parish who can qualify as teacher in parochial school, available September. Reply Box B-732, The Living Church, Milwaukee 2, Wis.

ASSISTANT PRIEST, preferably young and with appeal for young people, in North Texas parish of 800 communicants. Adequate salary, car allowance and modern 6 room home in nice neighborhood. Reply Box H-737, The Living Church, Milwaukee 2, Wis.

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CHANGES

Appointments Accepted

The Rev. Roger J. Bunday, formerly chaplain to Episcopal students in Kalamazoo, Mich., and vicar of St. Mark's Church, Paw Paw, is now rector of St. John's Church, Ionia, Mich. Address: 439 Union St.

The Rev. Walter E. Frieman, Jr., formerly rector of Christ Church, Palmyra, N. J., is now vicar of St. Ambrose's Church, Philadelphia. Address: 34-19 N. Howard St., Philadelphia 40.

The Rev. A. Webster Horstman, formerly rector of Old Donation Parish, Lynnhaven, Va., will become rector of St. Anne's Church, Jacksonville, N. C., on May 15th.

The Rev. Joseph Koci, Jr., formerly assistant of St. John's Church, Waterbury, Conn., is now

rector of St. Anne's Church, Middletown, Del. Address: 19 E. Cochran St.

The Rev. Harold Ransom Landon, formerly rector of St. Paul's Church, Steubenville, Ohio, and a member of the youth commission and field department of the diocese of Ohio, is now minister of education of Christ Church, Greenville, Del. Address: Monroe Park Apts., Wilmington, Del.

Armed Forces

Chaplain Roswell G. Williams has been in France since January and may now be addressed at 60th Station Hospital, APO 21, c/o P.M., N. Y.

Changes of Address

The Rt. Rev. Dr. William Scarlett, Retired

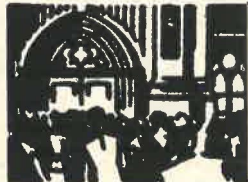
Bishop of Missouri, may be addressed: Old Jamestown Rd., Route 1, Box 480, Florissant, Mo.

The Rev. Edwin S. Ford, former vicar of St. Mary's Church, Sparta, N. J., may now be addressed: Ford Hill Rd., Whippany, N. J.

The Rev. Robert J. Freeborn, retired priest of the diocese of Ohio, has had a change of address from 2273 to 2271 Lawrence Ave., Toledo 6, Ohio.

The Rev. George R. Hewlett, rector emeritus of Christ Church, Newton, N. J., formerly addressed in Sparta, N. J., may now be addressed: Knollwood Rd., Whippany, N. J.

The Rev. G. Edward Howlett, who is serving St. John's Church, Crawfordsville, Ind., formerly addressed at 307 S. Washington St., now receives all mail at 1105 S. Grant St.



CHURCH SERVICES GUIDE

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.



LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, re
Sun Masses: 8, 9:15, 11. Daily 9, ex Tue & Fri 7. MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

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

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

DENVER, COLORADO

ST. ANDREW'S Rev. Gordon L. Greaser, v
2015 Glenarm 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

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; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BUFFALO, N. Y.

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

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 MP & HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed), HC; 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., 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; Cho Evensong Mon to Sat 6

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

HEAVENLY REST 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. Roelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 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, Ev 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, 15 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; 1st & 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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